

Week 2 Lectures – PAC 212/312

Samoa

The original parents were two kinds of fire: Afimūsaesae (blazing fire) and Mutalālī (roaring fire) had a son Papa‘ele. Papa‘ele married Papasosolo and they had Papanofo. They procreated and produced generations of trees. These were the trees of the forest.

Afimūsaesae = Mūtalālī -> Papa‘ele (some versions have ‘Ele‘ele)

Papa‘ele = Papasosolo -> Papanofo

Papanofo = Papatū -> Fatutū

Fatutū = Ma‘ata‘anoa -> Tapufiti

Tapufiti = Mūtia -> Mau‘utoga

Mau‘utoga = Sefa

Sefa = Vaofali

Vaofali = Ta‘ata‘a -> Mautofu

Mautofu = Tavai -> Toi

Toi = Fu‘afu‘a -> Māsame

Māsame = Mamala -> Mamalava

Mamalava = Malili

Malili = Tāpuna -> Vaololoa

Fue was sent down by Tagaloaalagi to remedy the tall trees.

The trees stopped growing and bent down.

Tuli was sent down. He told Tagaloa what happened.

Another tree was sent down with Tuli to beat Fue. Fue fell down and could not get up again.

Tuli was sent down again. He found maggots in the rotting fue. (Some versions two)

Tangaloaalagi sent down Gaio, who created man out of the maggots.

Head – Tuliulu (back of the head)

Stomach – Tulimanava (loins)

Hand - Tulilima (elbow)

Foot – Tulivae (knee joint)

Creation order:

Fire

Soil

Rocks

Trees

Creeper vine

Maggots

People

Interpretation – evolutionary, biological, social, coexist in pairs assumed to be male and female.

Solo i le Vā

Fue the peopling vine

Peopled Tutuila

Also Upolu, Ātua, Ā'ana

Tuamāsaga

Bodies moving but no breath or beating of the heart

Wriggle in the sun, no body parts

Tagaloaalagi gave them body parts and a Will,

Their faces must shine.

Creators are divine heavenly bodies.

Samoan Creation Myth Genealogy

Tagaloa-fa'atutupu-nu'u – God of creation

The Rock

1st set of creations: Papa-ta'oto (Lying rock) – papa-solosolo (creeping rock) – Papa-lau-a'au (Reef rock) – Papa-'ano-'ano (Thick rock) – Papa-'ele (Clay rock) – Papa-tu (Standing rock) – Papa-'amu'amu (Coral rock).

2nd set of creations: Earth – Sea

3rd set of creations: Sky – Tui-te'e-lagi (Sky proper) – Ilu (Immensity) – Mamao (Space) (female) – Niua (Clouds).

4th set of creations: Lua-ao (two clouds) (male) – Lua-vai (water hole) (female)

5th set of creations: Aoa-lala (native tree branch) (male) – Ao-gao-le-tai (open sea) (female) – Man – Spirit – Heart – Will – Thought

- Man (combined with spirit, heart, will, and thought) joined with the earth ('ele'ele) and was known as Fatu-ma-le-'ele'ele (heart and the earth)
- Immensity and Space joined in the sky with Niua
- Lua-ao and lua-vai joined so that the region of fresh-water can be peopled
- Aoa-lala and Gao-gao-le-tai were sent to people the sea
- Le-Fatu and Le-'ele-'ele were to people the left-hand side of Tualagi
- Tui-te'e-lagi propped up the sky with masoa (starch) and teve (bitter rooted plant) which became the first heaven.

Genealogy of the nine heavens:

Immensity and Space begat Po and Ao (Night and Day who produced the Sun (Eye of the Sky)), Le-Lagi (the sky which became the second heaven)

Then Tui-te'e-lagi propped it up again and produced the third heavens which was again peopled by space and immensity

Then Lagi bore the fourth heavens and was peopled by Ilu and Mamao.

Then again Lagi bore the fifth heavens also people by Ilu and Mamao.

Again Lagi bore the sixth, seventh, eighth and ninth heavens and they too were peopled by Ilu and Mamao.

This is the creation of the nine heavens.

Genealogy of the Gods:

- Tagaloa-fa'atutupu-nu'u (Creator Tagaloa) begat:
- Tagaloa-le-Fuli (Stable Tagaloa)
- Tagaloa-asiasi-nu'u (Tagaloa the visitor)
- Tagaloa-tolo-nu'u (Tagaloa the village creeper)
- Tagaloa-savali (Tagaloa the walker)
- Tuli (a seabird)
- Logonoa (deaf)

Genealogy of Samoa and its people

- Night and Day had two sons Sa-tia-i-lemoa and Manu'a-tele
- This is the origin of the names of Samoa and Manu'a
- The two boys were instructed by Tagaloa the creator to go down to earth and be chiefs over the offspring of Fatu and 'Ele'ele
- The name of Tagaloa-le-fuli king of the ninth heavens was added to their names so they became known as Tui of Manu'a-tele ma Samoa 'atoa (King of Manu'a and whole of Samoa)

Tonga

In Tongan mythology, the first beings were male and female. There was only the sea and drifting seaweeds and organic material in the water. This material came together and solidified to form a Rock whose name was 'Pregnant' (Touia o Futuna). She went into labour and produced four sets of twins – *māhanga lei*, meaning male and female

twins. The first set of twins were Piki and Kele. Piki means sticky and clinging, and Kele means soft slimy earthy matter. The second set of twins were 'Noisy' ('Atungaki) and 'Quiet' (Mā'imoa 'a longona); the third were 'dry' (Fonua'uta) and 'Wet' (Fonuatahi), and the fourth were Dove (Lupe) and her twin Sea Snake (Hēmoana).

Resulting from incestuous relationships among the twins, Piki and Kele had a son Taufulifonua and a daughter Havealolofonua; the second set of twins produced Vele Lahi (Temptation the older), and the third produced Vele Si'i (Temptation the younger). Taufulifonua, whose name means energy that could shift islands, impregnated his sister Havealolofonua whose name means inhabiting the nether portions of the land. She bore the first of the three Tongan gods, the male god Tangaloa, whose domain was the Sky. Taufulifonua then impregnated his cousin Vele Lahi, to produce their son, the second of the gods - Maui, from *ma'ui* meaning life, now *mo'ui* in Tongan and *mauri* in Te Reo and *Mauli* in Samoan, and his domain was the Underworld. Then the virile force Taufulifonua impregnated his cousin Vele Si'i to produce their daughter, the goddess of Pulu, Hikule'o. Pulu was the 'paradise' of Western Polynesians, a beautiful, bountiful haven inhabited by beautiful women, and the spirits of aristocratic ancestors. Her main function was to control the harvest of men, particularly of the root crop yam, the chiefly crop, and was also responsible for controlling the fertility of women and the continuation of human generations.

It is significant that male and female came to earth together, as twins. This suggests the cultural significance of the two genders. They are equally important and need each other. Piki, the male of the first-born twins, was sticky and slimy by nature, resembling semen, the juice of procreation. According to Moala 1994, Kele, the female twin, "sank" to the ocean floor. This suggests she was submissive and receptive, ready to receive the clinging male essence that was Piki. The Tongan traditional view of sexuality was that it was functional and purposeful, a means to an end, which was procreation. The names of the twins were like opposites. The suggestion is that the genders had opposite tendencies – Proactive and Submissive, Noisy and Quiet, Wet and Dry, and Female and Male. Their needs are different and they complement each other.

Yet, it is significant that the fourth set of twins did not procreate. The phallic-shaped *tukuhali* - sea snake, Hēmoana, meaning 'of the ocean', took to the sea and controlled the male occupations of fishing and navigation, while Lupe the dove, symbol of female beauty and grace of pose and movement, is often described as flying into the sky. The suggestion is that sexuality need not end in procreation.

Talatu'ā or talatu'u are myths and legends. They are tales of creation or tales of the origin of humanity. They are important because they give a clue as to why things are what they are today.

Futa Helu's theory (mythical thought, Pacific mythology in Critical Essays)
Orality – truth not as significant as today. Aesthetic element, so "oral literature".
Strip of mythological overlay until reach the incident. 2 kinds – myths of creation and historical myths.

Important words to know

Plot – main events in the story

Event – a happening, incident

Characters

Climax and anticlimax

Moral or message or theme

Names

Metaphor

Personification

Hyperbole

END