

‘EUA CULTURAL HERITAGE AND HISTORICAL SITES

‘Eua Heritage Sites

1. Hango and Tā’anga

- This village was once home to one of the greatest warriors of ‘Eua. His name was Kaufana. One day, Tākai, a warrior from the village of Pea in Tongatapu came ashore with some of his men. Tākai was Kaufana’s uncle on his mothers’ side, and thus relatively older than Kaufana. Tākai was asked by Kaufana if he could stay in Tā’anga for a while with his people so that he could sail to Tongatapu to visit his mother. Tākai agreed, and stayed behind in ‘Eua with Kaufana’s people. Tākai was a famed warrior, but was seemingly old and only had one eye. Due to this, Kaufana’s men thought he would be easy to overcome and thus decided to attack him and his men. Unfortunately, Tākai and his men were seasoned warriors and massacred all of the warriors who attacked them, until their bodies formed a small mound of corpses upon the field. During the slaughter, a question arose; “*Kuo fēfē?*/How is it?” and the answer was “*Kuo HANGO ‘enua fola*”, which means too many have fallen creating a small mound. When Kaufana returned from Tongatapu and saw that his people had dispersed, he knew immediately what had happened. Kaufana reached out and grabbed a coconut leaf stem and started beating his uncle Tākai with it, ordering him and his men to return to Tongatapu immediately.
- Hango Agricultural College was named by King Taufa’ahau Tupou IV as *HANGO* in 1968 to encourage the students to grow and harvest abundantly.

Tā’anga

The word Tā’anga refers to the event of Kaufana beating up Tākai without any resistance from him due to the fact that he was Kaufana’s uncle. In traditional Tongan culture a woman’s children have a right to the life of their uncles on their mother’s side (mother’s brothers). Thus, Kaufana had the right to hit Tākai. *Tā* means to beat while *‘anga* is a suffix meaning ‘a place/person’. *Tā’anga* literally means beating place/person.

2. Valu Kolo

- The residence of Vaka’uta, the chief of ‘Eua, who welcomed Captain James Cook during his first visit in 1773. The place is now known as ‘*Valu mo e Siale*’. This is because the *Siale matala teau* (gardenia) was the most abundant of flowers in Vaka’uta’s residence.

3. Taha-kae-Afe (One but a Thousand) and ‘Esi ‘o Tāone

- This *toa* tree was formerly known as Taha-kae-afe, supposedly named after a person that had the strength of a thousand people. The name of this person is unknown, but there are speculations that it refers to the Tu’i Pelehake. This tree was later dubbed by her majesty Queen Sālote Tupou III, the ‘*Esi ‘o Tāone*. (Source: *Tu’ipulotu Lauaki*)

4. Valu 'Uta



- Valu 'Uta was one of the first settlements in 'Eua. It was the residence of the chief Vaka'uta, who was an ancestor of Nuku and his brother, the *māna'ia* Va'enuku, who was known for his bread making. This is the origin of the Tongan proverb '*namu mā ka na'e ilo 'ahoa*', meaning someone who knows a secret that no one else does. The large and old 'ovava tree at this place was the meeting place for the early 'Euans to carry out the *fono*. This 'ovava tree is the last surviving remnant of this historical place. According to the locals, this tree is also one of the oldest trees in 'Eua.

5. Vai ko Tufu

- This site is the origin of the village Tufuvai, one of the oldest and original villages of 'Eua. Tufu is the name of a local spring. A village was named Tufuvai later on, literally meaning the water source Tufu.

6. Hake'anga 'o e lotu



- This place is an old dock/wharf for *kalias* (*double-hulled canoe*). In history, this is the dock where King Tupou I anchored when he came asking for bullets from the warrior Kaufana for the war to unite all of Tonga under his rule. This is also the place where Pita Vī (a Christian convert from Tongatapu) docked his boat on his way to bring Christianity to 'Eua. It is believed that the *kalia* dock was physically carved by warriors to fit the *kalia* perfectly.

7. Lolevenga

- This site is where the phrase '*lōlenga faka-'Eua*' comes from. It is said that Lolevenga was a sport in the form of combat-training in earlier times. According to local history, chosen warriors would go to the beach with short, paddle-like sticks made out of the stem of the coconut leaf called *panu*. The other warriors would then gather ripe bananas and plantains and throw them at these warriors. Those wielding the short '*panu*' would then use them to duck and block these flying objects while trying to make their way back into land. This is where the phrase '*tapanu faka-'Eua*' came from.

8. Matua and Niuloa

- This site is where the warriors of old used to play the sport of Matua. The warriors would line up facing each other in two lines leading towards the beach. Another warrior would then try to make his way through all the lined up warriors to the beach. The lined up warriors would do their best to stop the warrior from getting to the beach, even to the point of beating them bloody. This is another version of how the phrase '*tauhi hota vaha'a ngatae*' came to be. The term *tauhi* means keep, *vaha'a* means space and *ngata* means end. Thus, the phrase can refer to the warriors trying to keep the running warrior in his space and end his run. If the warrior made it to the beach, they would then climb a coconut tree that is slanted towards the ocean which was called *Niuloa* and then jump into the salty ocean to cleanse themselves of the blood.
- The name *Niuloa* was given to this coconut tree. Niu means coconut, whilst Loa is a type of tree which produces fruit with blood red insides that kids used to paint with. This name was given due to the tree being bathed in blood from constant use in this sport.

9. Siatapu



- Residence of the Tu'i Tonga Tu'itātui in 'Eua. Other historical sites associated with him would be *Fautapu* and *Holotapu*.

10. Lī'anga Huo 'a Maui



- Lī'anga Huo 'a Maui is a natural archway said to be created by the ancient Polynesian God Maui's mother. It is said that Maui was told by his mother to go cultivate their kava plantation, and Maui begrudgingly obeyed and left to do the chore. It was said that because he was carrying out the hoeing angrily, this caused an earthquake on the island which his mother noticed. She came to the plantation at the centre of 'Eua where Maui was, snatched the hoe from him, and angrily threw it away, landing here. Maui then came and removed the hoe, leaving this archway towards the sea.

11. Lakufā'anga



- This is a story of famine. There was a family of seven that lived during the time of the famine, and this was their home. As other sources of food ran out, the only food they had left was *fā*, the pandanus fruit. One day, the parents noticed that they were running low on food (pandanus fruits) and their family would not survive much longer. Out of their love, the parents decided to throw themselves off this cliff, sacrificing themselves. They then transformed into turtles. The two turtles would then visit the shore frequently to check on their children. After a while, the *fā* ran out completely and the children also began to starve. They then decided to throw themselves off the cliff so they could be reunited with their parents. It was later that the locals noticed that when they would recite a chant over the cliff and throw some *fā* down into the ocean, seven turtles can be seen showing up to eat them. The chant is as follows:

Tuakau'ia	<i>Tuakau'ia (father's name)</i>
Mo ho'o fanau	<i>And your children</i>
Ha'u 'o kai 'a e fā	<i>Come and eat the pandanus fruit</i>
Te u laku atu	<i>That I will throw to you</i>

12. Rock Garden



- A magnificent beauty and wonder of nature. This place is home to a type of pandanus known as the *Hingano* whose flower is unmatched in essence, beauty and aura. This was the residence of *Tuakau'ia* and his family.

13. First church location



- This mound is where Pita Vī (a Christian missionary from Tongatapu) built the first Christian church in 'Eua.

14. Fai'ana

- Fai'ana is a large underground cave, rich with sea life and guarded by a mythical large fish with no tail known as *Tu'i Fai'ana*. It is a long underground cave that also has places where one can get out of the water and walk for a while before continuing to dive. It is said that when local divers go diving for fish at this cave, they would ask *Tu'i Fai'ana* to help them by driving some schools of fish towards them.

15. Hafu Pool/Kumete 'a 'Aho'eitu



- This site was the bathing place of a *māna'ia* named *Tu'i Ha'atala*. There is a pool at the top named *Ano'apepe* where the *mana'ia* used to bathe. As he rose up out of the pool, the water would drip down the '*sisi 'o Tu'iha'atala*' (his *manafau*) and would cause a stream that leads down to *Hafu* pool and the *Heke* stream. King *Taufa'āhau Tupou IV* named the place as the *Kumete 'a 'Aho'eitu*.

16. Fangatave Beach



- Fangatave beach was named after Captain Davidson (known as Dave), a French captain of a ship that landed at this beach. There is also a stream named *Matalave* or *Vai 'o Hina*, further down the cliff near *Fangatave*. Locals associate this stream with the goddess *Hina*. It is located under the *Kahana* Stream.

17. 'Otu Matafena

- There are row of fresh water springs along this shore line. This site was the birthplace of the *Milolua* (traditional Tongan kava making ritual). It is said that *Lo'au*, after finding the kava plant at 'Eueiki, brought it to 'Eua and carried out the first *Milolua*. The locals remember this site having multiple *kumete*/kava bowl shaped smooth pits cut into the rocks that were used for the preparations of kava. Sadly, this site was destroyed due to modern development in construction of the old wharf.

18. Pangai

- This group of mounds was the first *Pangai*. Each mound had a residence built on top. This was the place where the first '*fanongonongo tokoto*' was held. This was a form of traditional communication, which was carried out by just shouting out messages while lying down.

19. Tokapuha Folokotoa



- *Tokapuha Folokotoa* is an old cemetery at sea. During the time of the warrior *Kaufana* and his two brothers *Talimalolo* and *Faivalava*, only members of their families were allowed to be buried on land. Anyone else who died would be thrown into *Tokapuha Folokotoa*, a crack in the sea floor where the bodies would sink to the bottom and disappear. This practice was carried on into the time of Tupou II until later generations decided to abolish the practice. Most visible during low tide.