

TONGATAPU CULTURAL HERITAGE AND HISTORICAL SITES

Tongatapu Heritage Sites

1. Mala'e Kula (Nuku'alofo)



This open ground was originally known as the Prince Park because it was used by the Europeans as a sportsgrounds. In 1885 his Majesty King George Tupou I declared a day of fundraising to start the first Government public school. The fundraising Festival was held and the colour theme of the day was red. People from the outer islands and villages attended this special day in red and each individual district and village banners were red. After the red day fundraising Festival, this ground was then known as the Mala'ekula (Red Ground). Red was chosen due to the Christian belief that it represents the blood of Christ who was crucified on the cross to cleanse our transgressions. In 1893 when His Majesty King George Tupou I passed away, Mala'ekula was chosen as the burial ground because it is a central Royal Estate, which makes it convenient for the catafalque bearers to march down from the Royal Palace to Mala'ekula. King George Tupou I was embalmed for days and was laid in-state at the Royal Palace while the construction work to the Royal Tomb was carried out. King George Tupou I was the first to be buried here followed by members of the Royal House of Tupou.

King Siaosi Taufa'ahau Tupou I	1893
Queen Lavinia	1902
Princess 'Onelua	1911
Princess Siaosi Fatafehi Tu'i pelehake	1912
King Siaosi Tupou II	1918
Queen Salote Tupou III	1965
Princess 'Elisiva Fusipala Tauki'onetuku	1933
Prince Tuku'aho	1936
Prince Consort Tungi Mailefahi	1941
Princess Melenaite Tupoumoheofo Tuku'aho	1993
Prince Fatafehi Tu'i pelehake	1999
Lord Ma'atu (Prince 'Alaivahamama'o Tuku'aho)	2004
King Taufa'ahau Tupou IV	2006
King Siaosi Tupou V	2012

2. Kolotau ‘o Hule (Nukunuku)



Hule was built around 1797 by *Tu’ivakanō Vaea-mo-Mataele-‘Aokātoa* (the chief of *Nukunuku*) for his people’s protection. Since the construction of this fort, it has only been overpowered twice. The first time was in 1808, by the warrior *Teukava* from the village of *Kolovai*. In under twelve hours, *Tu’ivakanō* won back the fort. William Mariner (known as *Toki Ukamea* by Tongans), wrote about *Teukava*’s defeat at *Hule* after his return to England in 1811. He was a teenage English castaway who was adopted into Tongan royalty in 1806. Mariner wrote that *Teukava* was killed because he did not know a secret code that the people of *Nukunuku* used when escaping the fort. He was killed at the exit as he tried to escape.

Tu’ivakanō ‘Aokātoa was converted to Christianity in 1829, even though his clan, the *Ha’ a Havea Lahi* and his brothers did not support him. He was baptized as *Viliami* which is the Tongan version of ‘William’, and was then known as *Tu’ivakanō Viliami*. He was the first chief to be converted to Christianity in all of Tongatapu. He invited the missionaries into *Nukunuku*, and his two sons *Vaea Mataele* and *Tevita Tu’umoto’oa* built the first Christian church on the Western side of Tongatapu at the *Fanga ko Peka*. The opening ceremony for the church was held on the 20th of August, 1835. *Tu’ivakanō Viliami* encouraged the teaching of Christian beliefs in *Nukunuku*, and many of his people were converted as a result. This angered his clan, the *Ha’ a Havea Lahi*, so they exiled him from *Nukunuku* and replaced him with *Uhi* who took over the title *Tu’ivakanō*.

Tu’ivakanō Viliami stood on the same side as *Aleamotu’ a* (the *Tu’i Kanokupolu* at the time) and *Taufa’āhau* (later known as *Tupou I*) as they tried to convert more people into Christianity. *Tu’ivakanō Uhi* later agreed with *Taufa’āhau*’s plea for conversion, but one of the commanding warriors named *Kafoa* (also known as *Ikahui*) suggested they fight to the death. *Taufa’āhau*, his warriors and the converted people of *Nukunuku* and *Kolomotu’ a* surrounded the fort. The battle caused the death of *Taufa’āhau*’s brother *Siosaia Lauaki*, which led to *Taufa’āhau* completely destroying the fort in January 1837. There were approximately 300 casualties at this battle, with the remaining people surrendering and converting to Christianity.

3. Fanga ko Peka and the Vai Māhanga (Nukunuku)



Peka was the name of the settlement where *Tu'ivakanō Viliami* and the first Christian converts of *Hule* resided.

Tu'isoso, a high chief from *Lakemba* in the *Lau* group in Fiji, chose the son of the third *Tu'i Kanokupolu Mataele Tu'apiko* and his wife '*Umukisia*, the daughter of the *Tu'i Ha'atu'unga* as the first *Tu'ivakanō*. The *Tu'i Kanokupolu* gave his son to *Tu'isoso* to become the first *Tu'ivakanō* as a sign of gratitude and good relations for *Tu'isoso*'s gift of a *kalia* (double hulled canoe) which was the first *Hifofua*. The villagers moved further inland later on and called their village *Nukunuku*, meaning 'lots of sand', and named after one of *Tu'isoso*'s land in Fiji. *Peka* was where *Tu'ivakanō* and his people began worshipping as Christians. Two wells were dug for the baptizing of new converts and were named the *Vai Māhanga* meaning 'Twin wells'.

Tu'ivakanō built a church here in 1835, where they would have morning and evening services every Wednesday and Sunday. Christian converts from the *Sia-ko-Veiongo* (now known as *Kolomotu'a*), *Matahau* and *Masilamea* would also join.

4. Abel Tasman Landing Site (Ha'atafu)



Before Abel Tasman sailed to Tonga, there were two other Dutch explorers who came before him. They had the first recorded sightings of Tonga which introduced it into the world. Willem Corneliusz Schouten and Jacob Le Maire visited the Tongan seas in May 1616. They never made it onto land, but had a few trades with the locals of the *Tafahi*, *Niuatoputapu* and *Niuafou* islands at sea. It can be said that their visit revealed Tonga to the world, and influenced the European explorer Abel Tasman in his visit 27 years later in 1643.

Abel Tasman first sighted ‘Ata Island, then ‘Eua Island, and then landed on *Tongatapu* Island on the 21st of January, 1643. Tasman called ‘Eua Middleburg and *Tongatapu* Amsterdam. At Tongatapu, Tasman and his crew were met at sea by a small outrigger canoe whose passengers were given cloth and other things to solicit water and pork meat, but communication was difficult. Tasman wrote in his journal that the men in the canoe were observed to be of a “brownish-yellow complexion, two of them with long thick brown hair; the other was ‘shorn short’ and were clothed only in a small quaint cloth in front of their male parts”. Soon after Tasman anchored his ships in these waters (North West) for 2 days, there were a more successful effort at trading; coconuts in exchange for nails. On the second day of anchoring, they were received with great honor and friendship by a local chief and received 9 casks of water and other provisions. Abel Tasman noted that the islanders appeared to have no weapons and so all was “peaceful and friendship”. From here, he sailed northward and came upon Nomuka Island, naming it Rotterdam. Whilst there, Tasman and his crew traded with the islanders. They observed these people as “good peaceful people”. Tasman and his crew noted that there were no idols, images or other ‘heathen’ relics to be seen, and so Tasman wrongly concluded that Tongans were without religion. Tasman’s field notes provided one of the earliest written documents on Tonga and the Tongans.

5. Hake'anga 'o e lotu (Ha'atafu)



On the 28th of June, 1826, Rev. John Thomas and Rev. John Hutchinson of the London Methodist Society landed on this side of Tongatapu with a mission to bring Christianity to Tonga. There were other missionaries that had tried before, both from the London Missionary Society in 1796, and Walter Lawry in 1822 that were both unsuccessful. This was the first successful contact between the natives of Tonga and the Christian religion.

John Thomas brought with him a Tongan native named “*Tammy Now*” (it is possible that his name was ‘*Tame Nau*’) that was taken by Walter Lawry to Sydney, and then made his way to England where they met. Mr. Nau was of tremendous importance to John Thomas as he taught him the Tongan language and helped establish the mission in Tonga when they landed.

The reverends and their families came ashore onto this land named *Manafalava* and were welcomed by the residents of this place named ‘*Aisea* and his wife *Simaima Ngauamo*. They also had a son with them named *Siosifa ‘Uluakihi’atu* (It is suspected that these names were given to them by the missionaries as Christian names: ‘*Aisea*: Isaiah, *Simaima*: Jemima, *Siosifa*: Joseph). The reverends prayed with this family and partook of some roasted food that was cooked by the couple. The missionaries were then directed towards the *Tu’i Kanokupolu* at the time *Aleamotu’ā* who resided at *Kolomotu’ā*. *Aleamotu’ā* gave them permission to establish their mission station in the western side of Tongatapu or *Hihifo*, under the protection and supervision of the chief *Ata*.

This event is very important due to the major changes that occurred during the early time of Christianity in Tonga. Most of the traditions had to be altered to make it more ‘Christian-like’ such as the traditional dances, clothing, and traditional behavior. Some aspects of the traditional culture had to be completely abolished such as the pagan rituals, some sports that were deemed too brutal, and others. The Tongan way of life was completely ‘overhauled’ and the Christian religion was incorporated in every aspect of the culture itself. This beach called *Fongolua* was the changing point for Tongan religion, culture, and tradition.

It is important to note that if Tongans had not assisted with John Thomas and his missionaries who landed in Tonga, the Christian mission would never have been firmly established.

6. Tsunami Rock (Kala'au)



According to local legend, Tsunami Rock was originally called the *Maka-tolo- 'a-Maui* (Maui's throwing rock). Legend has it that the god Maui who was living on the island of 'Eua found the crowing of the roosters too annoying and loud. Maui picked up the biggest rock he can find and successfully silenced the rooster, then the rock fell here.

The first residents of this village were *Talafaiva* and her husband *Helevalu*. *Talafaiva* was the daughter of *Tu'i Ha'atala*, who was one of the sons of the *Tu'i Tonga*. *Helevalu* was a nickname for a Niuean sailor who came ashore on Ha'alaufu at Vava'u. He fell in love with *Talafaiva* and they were soon wed. They were then told by *Tu'i Ha'atala* to set sail towards Tongatapu, and wherever they come ashore, will be their home. The village cemetery is still called Niue to this day after *Helevalu*'s home. When they arrived at the beach now known as *Fotua*, they saw the stranded rocks all over the land and they named the place *Motumaka* (meaning an island of rocks. It was later known as the village *Kala'au*).

With time, the biggest rock along this coast had a cave facing the ocean, and became the abode of a cannibal. Amongst the vegetation on top of the rock was a towering banyan tree that grew against the side of the rock together with a huge coconut tree. Some of the locals at the time would reside on top of the banyan tree and sent warnings to *Talafaiva* whenever the cannibal would approach her whereabouts. This rock was then known as the *Maka Asiasi* meaning the 'lookout rock'.

In 1982, Tropical Cyclone Isaac destroyed most of the vegetation on top of the rocks, including parts of the rock due to the banyan tree being uprooted and destroyed. Most of the surrounding vegetation were also destroyed, and the view from on top of the rock became very clear and one could see further than ever before. This was the reason for its name being known as the *Maka Sio'ata* or the 'Telescopic Rock' which refers to one being able to see into long distances.

In 2008, archaeologists and geologists discovered that these rocks along the South Western coast of Tongatapu were brought ashore by a massive tsunami that was likely caused by an underwater eruption. This rock is the biggest tsunami debris ever found in World history weighing at about 1.6 million kilograms. The rock is now called 'Tsunami Rock'.

7. Blow Holes (Houma)



The blow holes or *Mapu ‘a Vaea* is a five kilometer stretch of volcanic rock along the western coastline that has nearly a hundred spectacular blowholes. Waves crash into the rocks and sea water is forced into natural channels that force the water to blow through holes in geyser like form. When the sea is rough and strong winds gather, the blow holes force water up to thirty meters in height, creating an artistic and beautiful sight which imitates a long, clear white curtain along the coast.

The name *Mapu ‘a Vaea* comes from the sound that the blow holes make when waves crash into them before it shoots up into the air. The sound resembles a whistle, and was then known as the “Whistle of Vaea”. *Vaea* is the noble of Houma.

Another version of the origin of the name *Mapu ‘a Vaea* or “Whistle of Vaea” was derived from *Vaea*, the chief of Houma whistling to the sea to hasten its movements, and the crashing of the waves onto the reef, blowing water up through the holes of the reef wall. This was the waves showing obedience to *Vaea*’s whistle.

8. Captain Cook's Landing Site ('Alaki)



The world renowned Captain James Cook is recorded in written history and the oral traditions of Tonga as having visited Tonga three times. His first visit was in 1773, when he stopped by 'Eua and met with the chief *Vaka'uta* at *Valukolo*. He then continued on to Tongatapu where he was impressed when he was "welcomed ashore by an immense crowd of men and women, none of whom had so much as a stick in their hands". Captain Cook saw this as a peaceful and welcoming gesture. The second time Captain Cook came to the Tonga Islands was in 1774. He stopped by at *Nomuka* in the Ha'apai group, where he was sought out by name. This indicated to him that there was a lively and functional channel of communication present amongst the islands and its people. The hospitality, courtesy and the non-warlike nature of the islanders in the Ha'apai group, particularly at Lifuka had consequently earned the islands' name of the 'Friendly Islands'. These first two visits were brief.

Captain Cooks' last visit to Tonga was on the 29th of April, 1777, where he landed at Lifuka and spent time with the people of the Ha'apai group. He then went on to Tongatapu on the 9th of June. He stayed in Tongatapu for several months before he left. Captain James Cook was already well-known among the chiefs and people of the islands, and he later met the *Tu'i Tonga* at the time named *Pau* who resided at *Mu'a* (the ancient capital of Tonga). This served as a great source of security for him during his stay in Tonga. While he was in Tonga, Captain James Cook became an early ethnographer. He observed and recorded what transpired around him. His recordings became the most highly valued documentation of pre-Christian life in the Islands.

On Cooks' last visit in 1777, he docked at the ocean area adjacent to *Holohi'ufi* (current residence of New Zealand High Commissioner) known as *Fine'ūpepe*. Captain Cook constructed an observatory tent further east at *Hōleva* where his astronomers could observe the heavens. Cook also witnessed the pigeon snaring arena (*Sia Heu Lupe*) in Popua (known as Vaolahia at the time). Captain James Cook stayed at *Hōleva* (*Pātangata*) near the *Sia Heu Lupe* for four weeks. This was to observe the solar eclipse which was to occur later on the 5th of July, 1777. It was from there that he took a rowing boat and travelled along the passage known as *Manavanga* between *Nukuleka* and *Nukunukumotu* towards 'Alaki (this site) on his way to the *kātoanga 'inasi* (annual festival) that was held in *Mu'a*. He rested under a great banyan tree named

Malumalu- 'o-Fulilangi which was a legendary homestead of the *Tu 'i Pelehake*. The great banyan tree has been gone, but a young off-shoot now stands protected at this site, to replace the fallen *Malumalu- 'o-Fulilangi*.

9. Vai ko Telefonu

According to legend, Vai ko Telefonu was Ma'afu Tukui'aulahi's traditional bathing pool. Ma'afu Tukui'aulahi is the chief of this village, Vaini. It is said that Ma'afu was to marry a beautiful maiden, but she died suddenly and her spirit took on the form of a lizard who hid amongst the trees surrounding the pool. She would come down and feed off Ma'afu's bathing scrub and in time got pregnant. She moved away from Vai ko Telefonu, further down the coast to Lotuma, where she gave birth to twin boys, Ma'afu Lele and Ma'afu Toka. They grew into strong and handsome but boisterous boys whose favorite past time was sika (javelin throwing). They wanted to know who their father was and when they were told, they wanted to go and visit him.

After they were prepared and covered in sweet scented oil, they set on their way, all the while throwing their javelins as they went. Their javelins landed in the middle of Ma'afu's kava circle and as Ma'afu's warriors jumped up to see who dared to interrupt Ma'afu, the boys were apologetic and told them who they were. And so, they were forgiven and welcomed to stay. But the boisterous nature of the boys caused much fear and hurt amongst the locals of the village which led Ma'afu to tell the boys to fetch him some water and leaves from a water hole on the western side. He did this knowing that the water hole is guarded by a deadly man eating bird (Toloa) and a ferocious fish (Humu), hoping that they would be killed there. The boys however, killed the two monsters and brought them home with them.

Disappointed, Ma'afu told the boys the truth behind the errand. The boys were greatly saddened for they did not know that they were causing harm and distress for their father and his kainga. They told their father that they will go to the sky, and should he ever need them, or wish to see them, he only had to look up and he would see them and they would guide him. And hence the origin of the Two Magellanic Clouds (Ma'afu Lele & Ma'afu Toka) and the Southern Cross (Humu and Toloa). Their origins were from the Vai ko Telefonu

10. Niutao Beach



Tu'i Tonga Takalaua had two sons named *Kau'ulufonua* and *Mo'ungāmotu'a*. One day, the boys were playing out at sea in their canoes at the area around the village now known as *Talafo'ou*. Their father the *Tu'i Tonga* resided at *Olotele* (the royal residence in *Mu'a*) at this time. All of a sudden, a female messenger cried out to the boys that the king has been murdered. The murderers were 'Uveans named *Tamasia* and *Molofafa*. When the boys came ashore, the messenger was sitting there in traditional fashion (There is a traditional way of sitting on the ground that is specific to women called the *fāite* which led to another name that this place is known by, the *Funga fāite*). She explained the whole situation to them. The brothers were so angry, and *Kau'ulufonua* said "Ko e tala me'a fo'ou e", meaning "That's something new I'd never thought I'd hear". That is how the village *Talafo'ou* got its name.

When the brothers received the news, *Kau'ulufonua* was so indignant and outraged, that he broke down a nearby coconut tree and fashioned a spear from it to avenge his father's murderer with. This beach was then named *Niutao* (*Niu* means coconut, and *tao* means spear).

The assassination of Takalaua occurred around the late 1460s AD. This event spawned a new dynasty named the Ha'a Takalaua. *Kau'ulufonua* started this dynasty as tribute to his murdered father and placed his little brother *Mo'ungāmotu'a* as the first Tu'i Ha'atakalaua around 1470 AD.

11. Lapita Site (Nukuleka)



According to archaeological findings, the first Lapita people arrived in Tonga 2850 years ago, settling at Nukuleka at the entrance to the lagoon on Tongatapu. Lapita refers to a type of pottery with highly distinctive decoration applied with a small comb-like tool. This type of pottery first occurred in the islands off of Northeast New Guinea at approximately 3200 years ago. It represents the first people speaking Austronesian languages in this region. All Polynesian languages are members of the Austronesian language family.

Very quickly, the Lapita people moved west, crossing into the eastern Solomon Islands and then to Vanuatu, New Caledonia and Fiji. Lapita sites are well documented in each of these areas. They represent the first settlers in these island groups.

Nukuleka is said to have been very rich with shell fish beds of anadara or *kaloa'a* in Tongan and grafrarium or *to'o*. There was also evidence of an abundance of sea turtles.

Archaeologists have been studying the Lapita site at Nukuleka since 1964 with the most recent excavations by Professor David Burley from Simon Fraser University in 2007 and 2014. These studies have found that Nukuleka ceramics are more highly decorated than others in western Polynesia and similar to those in Fiji and further west. A number of the fancier Nukuleka pots are made of materials that are foreign to Tonga, probably brought from the homeland. Using scientific dating methods, the Nukuleka site is also shown to be not only the earliest settlement in Tonga, but all of Polynesia.

Tonga's traditional designs or *kupesi* can be tied to these Lapita pottery, as there are a lot of similarities, if not duplicates of the exact design from the pots. There have been pieces of Lapita pottery from almost 3,000 years ago, that has been unearthed with similar designs to what we now call the *Manulua* design, the *Tokelau Feletoa* design, and many others as well. Another similarity between the Tongan *kupesi* and the Lapita designs is the focus on symmetry.

Dr. Burley has also excavated Lapita sites in Ha'apai and Vava'u. Based on this work, he is able to suggest that it took 80 to 90 years before people spread into these islands and on to Niuatoputapu and probably Samoa. The first houses at Nukuleka were built on the beach or adjacent sand bars, raised on posts. This pattern of 'stilt houses' is found in other Lapita villages

to the west. Nukuleka would have been the central location or ‘capital’ for the first 100 years of Tongan history.

12. ‘Anahulu (Haveluliku)



Located in the village of *Haveluliku*, on the Eastern Side of Tongatapu, the ‘Anahulu’ cave is made up of a network of beautifully situated stalactites and stalagmites which form a natural artistic structural design within the caves. ‘Anahulu’ boasts Tongatapu’s only freshwater pools. ‘Anahulu’ is approximately 400 meters long, and has multiple pools, the largest being the most popular bathing area nearest the entrance. According to some locals and tourists who have ventured further into the cave, there are multiple connecting caves underground and some have gone deeper and counted twelve caves. It is said that there are still more but they had to turn back due to fear of being lost. The first major cave starting at the entrance has been lit up with electric bulbs hanging around the cave, whilst the rest of the caves are still very dark. If one were to venture further into the cave, one needs to make some preparations first for safety precautions.

‘Anahulu’ is amongst a series of caves, which include ‘Ana ‘o Hina’ (Hina’s cave) on the eastern coastline of Tongatapu. It is situated on *Tu’alikutapu* (means sacred/taboo coast) which according to legend, got its name from the story that the beautiful maiden *Hina* frequented the area, lived in the caves at times, and bathed in its freshwater pools thus making it taboo.

13. Maka tolo ‘a Maui (Haveluliku)



The God Maui resided in ‘Eua, and he had a giant rooster. One morning, he woke up to feed his rooster. To his surprise, the rooster seemed extremely troubled and was hopping around ceaselessly. Suddenly, the rooster took flight and flew towards Tongatapu. Maui thought that his rooster would never come back, so he decided to kill it by throwing rocks at it. He started picking up rocks and throwing them, but none of the rocks met its mark. The rocks all fell here and were scattered close to each other. There were eight rocks in total. Maui was so furious that he grabbed his husking stick nearby and threw it at the rooster. The rooster tried to evade by turning south, but the husking stick had reached it and injured one of its wings. The husking stick fell and landed at *Futu ko Vuna* at a place called *Mo’unga’one* (currently the Catholic Cathedral at Lapaha). Maui’s rooster fell at the shores between *Nakolo* and *Fua’amotu*. This bit of ocean is still witnessed today as where the bird fell. The ocean at the side of the unharmed wing is calm, and peaceful, while the wounded side is always rough and trembling. A huge banyan tree grew where Maui’s’ rocks fell, and the banyan tree was therefore named ‘*Ovava ko Tongia*. *Tongia* simply means wounded. It symbolizes the wounding of Maui’s’ rooster with his husking stick.

14. Birthplace of George Tupou I



In 1797, as *Taufa'āhau*'s mother, *Hoamofaleono* was pregnant with him, she had cravings for human blood. She could not stomach anything else. *Hoamofaleono* was the daughter of the high chief *Ma'afu*, the head of the *Ha'a Havea Lahi* (*Havea lahi* clan). Her brother named *Tangata-ila-Valu* knew of her blood cravings, so he ordered his older sister to stab his hand so that blood will flow from it and become *Hoamofaleono*'s sustenance.

There was fear among the people, because of *Hoamofaleono*'s blood cravings, so the chiefs *Vaea* and *Lavaka* of the *Ha'a Havea Lahi* brought her to *Veifoa* at *Fualu* (located near the Sia'atoutai Theological College). The daughters of the chiefs from the *Ha'a Havea Lahi* were gathered and asked to look after and care for *Hoamofaleono*. A well was dug at this place as a water source for the women, and it was called the *Vai ko Ha'apele*. This place and the well was said to be completed by March 1797 when *Ma'afu* (*Hoamofaleono*'s father) inspected it for himself.

Javelin throwing or *sika* in Tongan was a very popular sport among the chiefs and warriors. Two of the most well-known javelins (*sika*: both the name of the sport and the Tongan term for 'javelin') were *Tapukuhikuloa* owned by the chief *Lavaka*, and *Kaukauloa* which belonged to the chief *Vaea*. Both of these famous javelins were created from a type of bamboo called *kaho* in Tongan. While the pregnant *Hoamofaleono* and the daughters of *Ha'a Havea Lahi* stayed here, the two javelins were stabbed into the ground at the entrance as a warning to all who comes by never to disturb or enter these grounds until the son of *Ha'a Havea Lahi* has been born. These two javelins were known throughout *Fualu* as *Kahoua* which means two *kaho* (referring to the material these javelins were made from), and this is where the village *Kahoua* got its name from.

The javelins and their owners were known throughout the land and the javelin throwing arena of *Funga Matatoa*, including its characteristics. *Lavaka*'s javelin was short but had a long tail hence the name *tapuku-hiku-loa*. *Tapuku* means short, *hiku* is tail, and *loa* is long/tall. *Vaea*'s javelin was long, hence the name *kau-kau-loa*. *Kau* means handle and *loa* means long/tall. This is why the javelins served as perfect warnings, and shows any intruder who they would be messing with if they decide to enter; not only *Vaea* and *Lavaka*, but all of *Ha'a Havea*.

These chiefs are known even today as they have both ascended to the throne, *Lavaka* becoming king, and *Vaea*'s descendant becoming Queen.

15. Ha'amonga 'a Maui (Niutōua)



This historical monument was built around 1200AD by the eleventh Tu'i Tonga named Tu'itātui. This ruler had great power and prosperity to enable the construction of this lasting monument.

The two vertical stones are about 5m high, 4.25m wide and 1.4m thick, and weigh between 30 and 40 tonnes each. The lintel stone is 5.8m long, 1.4m wide and 0.61m thick.

There have been many speculations about the purpose of the Ha'amonga. Some theory assumed that it is a gateway to a royal compound while others thought it resembles the ancient Celtic monuments of the Stonehenge.

In May, 1967, the late King Taufa'āhau Tupou IV proposed a new and more meaningful explanation. He offered that the notch carved on the top lintel may have had some significance in the lunar calendar and served as a guide for establishing the beginning of a New Year.

In the months that followed, surveyors checked and found that as the sun rose on the shortest day of the year, the bearing taken matched perfectly with one of the Tropic of Cancer and the other to the Tropic of Capricorn. This would appear to confirm that the two points of the rising sun on the shortest and longest days of the year.

On the 13th of May 1972, his majesty, the late King Taufa'āhau Tupou IV declared the Ha'amonga 'a Maui a National Park protected area.

16. Vai ko Puna (Pea)



When Tungī Mana’ia resided in Tufumāhina around 1602, there was a search for a place for his daughter to bathe. There was a popular and frequently used well, used for bathing by the workers called *Fulukava*. Tungī Mana’ia did not wish for his daughter to be tainted by the filth of other people bathing in this water so he continued his search. They eventually found this water source which branched out into the ocean. It was called *Ngasēsē* at the time. The reason for the name came from how canoes and boats that docked at this place would often sway and shake as if the water was rough or someone was climbing onto the boat. This happened while the water surface would be extremely calm and no one knew what would cause such an occurrence.

After finding the water source, the girl started to bathe there. The workers came up with the idea of using bamboos to carry water, then use a stick and poke it from one end of the bamboo, causing a spurt of water that looked like a fountain. The warriors would then line up on the sides of the water with bamboos and performed this task which made it look like the girl was showering or bathing in a fountain. These warriors were called *loto ’āniu* in reference to their fencing in of the girl. There was a special raft made and named *Limuloa ‘o Matamoana*. This raft had a rope attached to it and the girl would sit on top while some warriors would pull the rope from one side and some would pull from the other. The raft would then float back and forth on the water while the waterworks from the bamboo would commence.

Whenever the girl would bathe, the locals and commoners would then perform dances and festivities from ashore, and when the first bamboo spurted out water, a warrior would then shout out “Ko e vai e kuo puna” signaling the start of the bathing and for the performance to begin. This is where the name “Vai ko Puna” came from.

17. Kolotau ‘o Pea (Pea)



This fortress was initially built in the early 1780s by the warrior Tākai and his brother Fa’ē. After the civil war in 1803, the chief Vaha’i and ‘Ulukalala told the brothers to return home to their fort and continue building it. The fortress was completed in 1804 during a period of civil war, before Tonga was unified under a single ruler, King George Tupou I.

The fortress was over a mile in circumference, with palisade walls and one side facing onto the lagoon. The palisade walls were over 20 feet high and made of many layers of coconut tree trunks with ironwood joists, topped by a network of cane and bamboo. The walls stood on top of a high mound. Small slots in the palisade walls allowed guns to fire through, and a large cannon also protected the fortress. Around the perimeter of the fortress ran a deep and wide trench filled with sea water from the lagoon.

Outside the fortress, sharpened ironwood spikes were stuck in the ground of the terraced mound and trench areas. To access the gates, villagers knew safe and quick paths through the spikes. The fortress had 9 gates. Each had its own name, purpose and story, and could be blocked with coconut tree trunks. The names of the gates were Nakaū, Papālangi/Napāvatu, Nakita, Malekini, Höleva, Kai’avale, Puna-ki-langi, Tu’avale/Vailea and Nainusi.

The fortress stood for more than 45 years, and at its peak it held over 1500 people. This included roughly 600 warriors, led by chief Tākai until his death in 1816, and later by his brother Fa’ē (also known as Taufa) until his death in 1834. They were succeeded by their nephew Mu’akihi’atu (son of Tākai and Fa’ē’s sister Fusipongi. Later known by the name Moeakihi’atu) who died in 1850. The fortress finally fell in 1852, and the fortifications were dismantled.

Some parts of the trench and mound still remain in the Pea landscape, but many have been levelled by weather, time, and householders.

18. 'Otu Langi



Map of 'Otu Langi (Ancient Royal Tombs for the Tu'i Tonga)

The Royal Tombs of Lapaha are the resting places of the royal Tu'i Tonga dynasty, who along with other paramount chiefly lines established the Tongan state and monarchy that continues

today under with the reign of His Majesty King Tupou VI. Tonga is the only Pacific nation with a continuous traditional monarchical system that was maintained into the modern era. The Royal Tombs symbolize the semi-divine status of the descendants of the 1st Tu'i Tonga 'Aho'etu, who was born to a woman from Popua and the sky god Tangaloa 'Eitumatupu'a, with Royal Tombs referred to as 'langi' (sky).

The concentration of large tombs at Lapaha testifies to the power of Tongan kings who were both spiritual and secular leaders of Tonga for 600 years, with traditional royal funerals continuing at the new royal cemetery of Mala'e Kula at Nuku'alofa where the kings and queen of modern Tonga are buried. The history of the ruling chiefly lineages of Tonga is displayed in the size and location of tombs and elite mortuary architecture contributes a unique record of a maritime state in prehistoric Oceania.

The langi architecture and construction at Lapaha/Mu'a was initiated by Talatama (the 12th Tu'i Tonga) when the royal residence was moved from Heketa at Niutōua to Mu'a around 1300 AD. Talatama and his brother Talaiha'apepe helped their father Tu'itātui with the completion of the Ha'amonga, and then moved the capital to Mu'a. One of the main reasons for the move was because of Mu'a having a better anchorage for the double hulled canoes needed for inter-island transport. Talatama and his brother Talaiha'apepe began the first monumental constructions at Lapaha including a fortification, compound ditches and the first Royal Tombs. This practice of building royal tombs continued until the modern era.

Four significant historical and cultural elements are epitomized by the royal mortuary structures at Lapaha. First is the development of an *Archaic State* under a semi-divine monarchy that unified and organized – for the first time – a dispersed Pacific Islander population. Second, the burial architecture of the Tu'i Tonga represents an important historical record of *Dynastic Power* spanning 600 years. Third, the monumental tombs at Lapaha hold evidence for *Royal Funerary Rites* that are still practiced in tandem with Christianity by the current royal family, chiefs and people of Tonga. Fourth, many other elements of Tongan culture originated in the Tu'i Tonga era including chiefly titles, songs, dances, artisanal crafts and traditional ceremonies. The Royal Tombs at Lapaha are the most important sites of the Tu'i Tonga dynasty and are the source of living cultural traditions that define the Tongan way of life.