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TOPIC: LEGEND

Investigator: Willie

Informant: Kusitino Matanituilagi of Veivatuloa, Namosi.

LEGEND OF A WAR AT NAMOSI

First of all I would like to thank our young man today ~~who~~ is here to try and get as much information as he could get about our land and our ancestors. We know that most of the stories about our ancestors and about our land in the olden days is not very clear to us and now they are trying to get it back and have it recorded for the next generation and those people who will live after us. There is nothing like our culture and we have to try na dkeep it with us by setting and an example of using it and following it. Today we have a lot of changes has taken place and this is shown by the way our young people dress up, girls who are now wearing pants and other type of clothes which reveal half of their bodies. Some of their ways are really disgusting when we watch them move or approach a person as to the way they are doing it today. So I think this is a good idea for us to try and write something about our culture so that it won't become extinct. We should try and treat it just like when we treat something that is precious to us.

This story involves two great chiefs and how they deal with war in the olden days when it comes to their land. And the story starts at the village of NAMOSI and this is something about our ancestors who were here before us and made this land ours.

This started when the villagers of many land have this habit of VAKACIBI I VALU(dance before going out to a war). This is only

when they are ready to go out and fight some other people in another village. The people of NAMOSI lived in their own land and there is a village next to theirs called NASILIADRAU. The TUINAMOSI lived at NABUKEBUKE. There are chiefs who lived in this village and then they decided to have this thing of VAKACIBI I VALU. And this is called VEIKANIKANI in the olden days and that is when cannibalism was really strong during the time of our ancestors. Then one of the twin brother who was leading this thing asked the chief of NABUKELEVU as to who are they having this ceremony of VAKACIBI I VALU(ceremony of putting on a show or dance at the bringing in of a BOKOLA or people to eat). They answered that they are going to, have this war at the side of NAMOSI land. They wanted to have this war to show and to find out who are the most powerful and most dangerous of all the tribes who are occupying the NAMOSI areas. One side the chief went to stay there and that is at the land of NASELEADRAU. And that place a strong chief lived there who is called PATILISIO LOLOKULA. This man is known of his strong power and bravery when they used to have this war during his days when he was a young warrior. And when he heard that they want to have this war to know if the chiefs' group are still the bravest, he ordered his servants and people into two groups. Then he called them together, divided them and told them to start with this thing on VAKACIBI I VALU. The first group of people that were divided from the others is made up by the TURAGA NI VANUA(chief of all the villages there in NAMOSI) and the other group is made up by the BATI people and the youth in the village and the rest of the people in the village. They went up to this hill at SILIADRAU

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and the name of this hill today is NAIVIBATI. The reason why they call it NAIVIBATI because when they reached this place, there were some men living there, and before they kept on to kill the chiefs who were staying at one end of the hill, they decided to kill some of their own men there for the chiefs whom they are going to kill later. They got hold of four men and they tried to kill them all but they were not able to because they were really strong and brave. All of four of them survived and so they decided to keep them alive and they were called the KAWA NI YADRA and some of their people are still alive today. They are the people who look after the chief and guard them when they have a village gathering of people and if there is a meeting or feasting in the village, they are the people who go along with the chief and take care of him too so that nothing can happen to the chief.

They carried on and then it was decided that the first group of warriors and the other people to help is going to be guided and lead by PATILISIO LOLOKULA, the second one by PETERO TUINAVANUA, the other one by LALAVAKADUA, and LARIO NAMOSI, and EMOSI VATUCECEGA. The other group was led by ROQEREQERETABUA, RO ALIPATE AND RATU MANUELI AND RO VEREDRAU. After they have divided themselves up into groups then they began to face each other across the hill and the plain which separated them. Each of the leaders stood in front of their own people and challenge the other. But before they had anything the leaders and also followed by the others, they prayed to their own VU to come and help them with the things which they are going to have over there. The others prayed to their gods or spirits asking for victory to be on their side. Each

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one prayed really hard for them to win the war. The chiefs also did the same thing and then the QASE NI VANUA or the most old and important people of our village had a meeting of their own. They came together and they made a fire for themselves and they started with this thing called QARAVATU. This is for them to go and look for stones which they are going to use for their LOVO where they are going to roast the people who they caught and killed. They came down to SALIADRAU and they followed the river which runs along the village. Then they came to NAVUNIKABI and the reason why they name this place NAVUNIKABI because there were two brothers who were twins, when they had the war, then these two boys separated for the first time, one of them went to join the other group and the other one joined the other. And they called this place NAVUNIKABI because they stuck together when the people first came over there. So the eldest of the brothers and the matured people in the tribe were made the descendants of all the VUNIVALU and the younger brother belonged to the QASE NI VANUA. They picked 21 stones and this is not like the stones used for the LOVO, they are specially picked sized for this particular thing. Then they came to a small pond of water and they could see some rocks in there. They say if some oranges happen to float from the top to this pond, if it is mandarine, then it will flow right to the pond and get stuck there, it won't follow the flow of the stream. But if it is the MOLI KANA another kind of orange, it is said that when it reaches this place, it is going to remain there. It shows this people's strength of those who are out there picking stones for the oven.

They picked stones and then they returned to do their VWAKACIBI I VALU. There was an old man in the village called LEKA and

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later they called him BATIRAURAU or BATIMADRAMADRA. To some people they say that it is BATIBATIKORO. These people are known of their service to the chiefs and that if they chew any green leaves or vegetables any chief might want for something. They chew KALAVO leaves, YAVATO and the part of this that is used is the KUTEKUTE. They went there and then they were told to cook some ROUROU and they used the bamboo sticks to do this thing. They got hold of the bamboo and then the KALAVO and they mix it together with some other food, then they settled down to enjoy the food. After they had eaten then the leader instructed them to get ready for they are going up now. They carried with them a type of gun and it is called the DAKAI BITU (bamboo guns). This is not the one that is used by our children today and that is by the use of kerosene and your bamboo spits fire. This is different and they have to do this ceremony of VUTU onto the bamboo. They fill it up with soil and then they start lining it up somewhere which they think is going to be really have an effect on when it is used. After they had lined it up, then someone has to run up and then hit the bamboo hard with something and it will burst up. From which ever place you're standing from, you do not have any chance of living if these things hit you because together with the strickings of the bamboo is the power of the VU who helped make it possible. They called everyone together and they said that they are going to check on their bullets for the bamboo guns. The small cunning man called LEKA sat down and he began to make casting actions over the bamboo. After he had a good few minutes with this bamboo then he was asked to look towards the sea. He

did as he was told and then the VU or gods turned to the chiefs and they said that they are going to fight over this thing and they make sure that they do not have anything like this again in the future. They have to fight over it to find out as to who should rule and who is the strongest of all of them. The name of this hill which I have forgotten the history says that it is going to be a place for all foreigners and also from the people who migrate to VITI LEVU they are going to make this place their home. So, while they listen to all the things that the gods were saying to them they were quite satisfied with what the god told them to do and the things that is going to happen after this war. They called called the rest of the people together and they decided on a night when they are going to do this thing. This night is the night when they are going to hit out on the other villages which they want to take over. As for the people of the NABUKEBUKE, they used this plain bamboo known as the WESITO for their weapon. This is the one which we take and fire it straight. They thought that this war is just a fun game, they were not taking it real serious like the people from the other side.

The war was about to begin and the people from both sides chant their own song for the war and this is what is referred to as the VAKACIBI I VALU. These are some of the words of the MEKE, it says, 'These is the range of mountains, that surrounds our land. We are all waiting for what is going to happen and the winner will get hold of the cave full of gold.' Then they have other words of the chant which they sing when they are ready to begin war. They kept on and on with these until they know that they are all ready

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to go out and fight the other group. The same thing too was happening at the place where the chiefs were assembling, they were doing their own. After they've done all these things then the war started.

In the olden days they used to say the days as for Friday in Fijian it is SIGA VAKARAUBUKA but to them this is not so it was SIGA VAKARAULEKA. So on that Friday they started to fight to see who is the strongest out of all the tribes in the land of NAMOSI. As for the group that were really taking these things real serious, they did not eat fish or any food that is cooked in coconut cream. They feed mainly on rats. They ate it raw not cooked. But for the team consisting of all the chiefs of the land, they only feed on mushrooms or fungus which grows on dead plants. This is what they are doing today when they see someone who belongs to the other side, they used to call out to them Hey mushroom eater where are you going, and when other people hears this they know that they are meaning it to the other person. And this is the call for the people of NABUKEBUKE. The war went on and on and then the two brothers or the twins who were stuck together all the time spoke up and he said that they have to do something that can beat the other team so that they remain in power all the time and not let the other group to lead them or have any power over them. He asked the chiefs of what they are to do to stop this thing and that the victory is for them. Then one of them stood up and he said, why don't we call them and we do all these things for pardoning and atonement between their people and our people and to stop all these bloodshed. We just call them and we tell them that we have decided to end this war and they are

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still~~th~~ the winners. That is how the people who are from this village which is my KORO NI VASU are still the winners and the greatest from those days until today and this is going to continue unless the other people from the other side might decide to have another war to find out who is still the greatest between the two tribes, whether it is the one which is made up by the chiefs of NAMOSI or that by the BATI and the rest of the people.

They called the leaders of the other group~~x~~ and they made the YAQONA and this was presented to the others. That is the reason why they call this place NABUKEBUKE because this was the place where the two groups came into good terms to one another and all was well again for all the people. Then they decided to instal a chief for all the people of NAMOSI at that place who is going to be their leader until the time comes when they think that it is better for them to have another chief or if they think that he is not good at this type of thing. They wanted to carry on with all the things ~~wihhh~~ they had in mind and then the chief-to-be excused himself and he said that he wants to go and relieve himself just somewhere near. He moved off and then not long he heard someone call his name and this was RO QEREQERETABUA. Then he called this person who was to become chief and he said 'I have a proposition to make, why don't I become chief to take your place and you come and live with me and become my QASE NI VANUA or right hand man for the village and for me also.' The other man who should have the position agreed willingly to give up his position and he said that they are to go back straight to the village so that they could have this change over quickly and be done with it. The people also accepted the change over and they made this

man become the first TUI NAMOSI and also with the title of VUNIVALU. And that is how the chief from NABUKEBUKE become the TUI NAMOSI the Vunivalu of the people of NAMOSI from those days and it still continues today.

But after the instalment this man who should have become a chief got really angry and regretting of giving away his position, so he decided to go out and form a group of himself and some other men who are willing to go with them to fight other people and become their chief. They called themselves the VOLITI VITI which means 'all around Fiji'. They left NAMOSO and they travelled all around fighting other people and taking their land and at every place where they stop, they sure stir up trouble. This man called PITILIO LOLOKULA was known as RATAKAU. I can't remember why they gave him that title but they must have their own reasons of calling him that. In the olden days, this name is called and referred to people who do not follow what other people advise them to do. Let's say, I warn you not to go with some people maybe to some place which I think best for you to keep away from but you would not listen to my words and you go elsewhere, when you return it is with some sort of bad luck, you hurt yourself and then I would say to you, it is for your own RATAKAU that you got hurt because you did not heed my warning. And this name or these saying is placed on this man PATILIO. This man who belongs to the YAVUSA BALAVU is called LEKA and he was the leader of the group that is going around the places of Fiji giving them a hard life through fighting and taking their possessions. When they reached this village, then LEKA instructed his people to go and get the young girl whom the

villagers had agreed on to become the chief of NAMOSI's wife. She was suppose to marry the TUI NAMOSI but they haven't got around to all the arrangement for the wedding yet. So, LEKA decided to have the first go at it and marry the girl himself. The lady was brought to the place where they were staying and the wedding took place between this man LEKA and the girl who should have been by right, marry the TUI NAMOSI. They stayed together for so many years but she did not have any children of her own to care for, and LEKA was really sad about this so approached the important men in the village to seek for advise and they say because he stole that lady who should have been by right become the chief's wife, he is paid by it and that is for his wife not to give birth to any children. LEKA begged them to at least give them a child so that their blood keep on and there would be more men like him to help them in the future. They agreed to pardon him thistime and not long the girl became pregnant and she had children of her own. When they had children of their own, this is the beginning of the two groups of all the great chiefs of NAMOSI. When they present the YAQONA VAKATURAGA they address the chief with two titles and the first one is VAKATURAGA I NABUKEBUKE to the GONETURAGA the TUI NAMOSI and then the second one is to the TUVORO the KORO BALAVUX. The reason why they also mention the second one because they all belong to the same MATAQALI. And also the descendants of LEKA are also part of the chiefly ~~of~~ family ~~of~~ the TUI NAMOSI and they have the right to pick on any person whom they think should become their next chief, it can also be one of them if they are willing to take up the position. Then after they address this two important

people then they go on to the rest of the people who follow down from the chiefly family and the other important people in the village. If they present the pig or roasted pork they do not present it anyhow, they have to have the IVI leaves to cover the pork with. There are people who are responsible for all these things and they see to it when the time comes for them to do everything for the chief. Also we have our own people who belong to the same MATAQALI as we are, but they might have to attend to another BRE KALOU for worship in the olden days. In the olden days if you ask anyone as to which MATAQALI, YAVUSA do they belong to they can easily tell you on the spot, but today when you ask a person as to which of these do they belong to they might hesitate and then tell you that they do not know. It is very important ~~which~~ as to which MATAQALI do you belong to. Like here in NAMOSI we have three BURE KALOU for the people to go to when it is time for worship, the first one belong to the NABUKEBUKE No.1 and then we have NABUKEBUKE NASIGATOKE and then the third one is NABUKEBUKE TURAGA (belong to the chiefs).

The group of people led by this man LEKA decided to go around fighting all over Fijia and to try and get hold of some of the land from other people and they call themselves as the VOLITI VITI. The first place which they picked to do this fighting was the land of SERUA and SERUA at the time did not belong to any village or anything, they were just on their own. SERUA was said to have belong to the NADROGA area. They went into this village doing all they can and getting everything which they can lay their hands on and they got a MATAQALI from there which belongs to BRASCO PATELA and PETERO MATAVUTUKA. They brought these two men and they said to them we have decided to make

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you our two main body guards and you will act as the leaders of the people who are going to start this war here in SERUA land. But these two men stood up and they said that they do not have any form of weapon to use as their aid for this type of war or during fighting. And then the chief decided to give them something to do and he said that they are responsible for the VIA leaves. Their plant is the VIA and the plant is theirs. In this village, if you cut the VIA plant you have to be careful that none from this MATAQALI spot you doing it or you will be sorry for cutting it. They are known as the DRUA I TINI and this people belong to BRASCO PATELA. These people in the olden days lead the people to the fighting, and when it is period for fighting and war, they do not eat any pork or any fish or any food that is cooked in coconut cream. And on top of all these restriction of food, they are not allowed to sleep with their wives for one whole month. The only thing that they do to spend their day on is that they perform this ceremony of VAKACIBI I VALU near rocky area. The name of this rock where they usually go to perform this ceremony is called the NAMADO. They keep up with these things until it is time for them to go out and fight, they check with their guns and the group led by these two brave men chosen by LEKA goes first and are all in the front line. Off themen goes and they have a flag in front of them. But all around them they have the VIA leaves to protect them. If someone from the back shoot them, the bullet which they use won't land on the person you aim at but it will get stuck on the VIA leaves which they have all around them and that is acting as their shield. These are the things which they used to protect

themselves from the other people's bullets. And when they have the ceremony of VAKACIBI I VALU, they pray to their gods that they do make use of these leaves when they go out to fight, and it often works. They left their home and they came to the SERUA land to a hill called WAILUTULEVU and these is named after the fall of these two great men who were chosen to act as guards when they go out to fight the people of SERUA. It was in this war that they got killed and they called the place where they rested after them and that is WAILUTULEVU. That is why NABUKEBUKE and SERUA have this relationship of VEITAUUVUTAKI today.

It was also at these places in the SERUA land that two people in the group disappeared and that is they went off to marry two ladies from this village and these two men are RO VEREDRAU and MITIELI. These is at WAILUTULEVU, ~~xxxx~~ when they looked around they were not able to spot them. One young woman from the village came to the fall to have her bath but one thing about this young lady is that all the young chief and man from all over Fiji at that time, were wanting to make this young girl their wife. She is very beautiful and very clever too. She often use the KAIARE to dye her hair with it. This is a type of dye which the people in the olden days used for their hair and the soap for her bath is stolen from ULUDA by their old man ROKOLA who is the leader of the chiefs of NABUKEBUKE. When the people at ULUDA get the chance of using the soap, ROKOLA steal it and brought it so that he can give it to this young lady to use. And also some other things which women use to make them feel fresh and clean most of the time of the day. The two men who were suppose to be

leading the people in the war were so absorbed in their watching this young woman taking her bath. The people were waiting for them to come and for them to go out and fight and they were looking everywhere for them but they were not able to find them. So they decided to call these place WAINALUTULEVU because they think that these two men must have fallen inside and become drown since the water is very deep at this part of the falls. WAI Meand water, LUTU means fall, LEVU means big or deep. And when they reached the other side of the land then they realised where these two men had really gone to and that is when the ladies of the land in that area approached them and they said if they could forgive them for what they had done and they have decided to marry these two men to two of the ladies in their village. Then they spoke up and one of them said, if they could forget about the war and for them all to be united and with this relationship of VEITAUUVUTAKI. And another word for this is VEITABANI. So they all agreed and they said that they would like to help them in the celebration for this wedding. They stayed there and the people in the village decided to treat them to a big lunch and they killed some pigs for the feast. The chiefs and the men from NABUKEBUKE really wanted to eat pig but unfortunately when they dug up the oven, they found out that the pork was still raw, it was not cooked at all. The chiefs of SERUA and it's ~~x~~people were really surprised and shocked when they saw it and then they approached the people of NAMOSI and they said if they could be patients while they go out to the reef to try and catch some fish. They went out to catch fish but the next ~~extra-ordinary thing~~ that happened is that

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when they cooked all these fish which they caught, the fish was still alive in the pot. So they decided to give the pork to the SERUA people to be their chiefly food and the fish was given to the people of NABUKEBUKE. But sometimes when a person from SERUA is seen eating fish they often ask him as to why is he eating fish when they are suppose to stick to fish which is their food, and they often reply because the king or the chief of all fishermen ROKOLA stayed with them, that is the reason why they are so bold to eat fish in the presence of a man from NABUKEBUKE. This is how they have this relationship of VEITAUUVUTAKI between the people of NABUKEBUKE and the people of NAMOSI.

The two men who were suppose to keep watch over the warriors of LEKA got married to these two ladies and they stayed behind while the rest of the people left SERUA to carry on with their plans against the people of NADROGA. They came to NADROGA and all the plans were ready to be carried out and they were just about to kill the greatest and paramount chief of NADROGA when he stood up and ask them to stop this bloodshed. He begged them to stop this madness because he does not want to fight with them. He said that he is willing to give his land up to them and he is also willing to give his people to accompany them to the war which they are going to have against the KOROLEVU people on the mainland. This place called KOROLEVU I VANUA, this is at NADROGA and right into the interior. They left this place and they fought against the people in KOROLEVU I VANUA, won the war and they moved in to the interior right to NADARIVATU and then on to NADELEI then on to NAILAGA and at all the places where they came to they fought with the people and they left behind them

they always leave some sort of mark or sign to show that they have already been there and they have won over this people. They left the mainland of VITI LEVU and travelled by boat to KADAVU to try their hand over there. During all there trips around the villages here in VITI LEVU the people of NABUKEBUKE and their chiefs do not eat any food which is cooked in coconut cream or anything. And they observe this only when they go out to fight in a war against other people. When they came to KADAVU, they called a place there as LAWAKI because it is at this place where the people of NABUKEBUKE together with their chief broke this taboo of eating food cooked in coconut cream. LAWAKI means deceive. The rats and the YAVATO (a grub in a tree) is the chiefly animal and food for the people of NABUKEBUKE. They wanted to play a trick on one of the chief's daughter at this place here in LAWAKI. But for the ladies, they cooked some food in coconut cream and these are crabs which they cooked and the other food are wrapped in VIA leaves like when you roll up a cigarette for someone. Then the news was brought to them that the people of NAMOSI are going to come to their place to fight against them. They brought two bamboos and they placed them in the water. This is to show them where is the next place where they are going to next. If they blow into these bamboos and the bubbles come out and reach LAU then it means that the people of LAU had to take care when these people arrive therein bamboo rafts. They just blow into the water to know where is their next destination only if they are going to travel by boat but if they are going in land travelling on foot, there is an old man who is also going with them and he is called RO KURUDUADUA and there is another person

called RO VEREDRAU and he was given this title because of his cleverness in laying out plans for fighting other people, one of his best way of plotting to attack a village, is for them to go into the village and make all the people take part in some sort of celebration and then they attack when the celebration is really get going. That way they often get hold of other people's village without any trouble at all. When that village is burnt down they know that RO VEREDRAU was the one who planned all these. One thing ~~for~~ about him that he is fond of telling lies to get what he wants and he is smart in plotting plans by deceiving people with what he says. They decided to call him RO VEREDRAU because of the one and hundred tricks he can think of for them to use against other people so that they can get ~~xxxx~~ what they want and most of ~~them~~ ^{all} so that he could get what he wants.

They brought these bamboos and they blew into it after placing them inside the water and then the chief of KADAVU send a message that his place are really looking forward to this war and they are all ready and alert to fight with them. Then this man who is responsible of tellin them where their next move is when they go in land for him to warn the next village of their arrival. He got hold of a DIL0 fruit and he blew into it and they all watched it blown off and then right to the next village w ich their VU might have chosen for them to invade next. The people of SAUTAKUNI were really surprised to see this new fruit falling down from nowhere and they thought that they must have a new plant on their village, but when they informed their chief about it, he said that it is the sign ~~of~~ this men from NAMOSI coming to fight them. And the fruits of this plant SIDAMANU

is used for these purposes too, for them to warn the people of the next village that they are coming to attack them and for them to get prepared. Then one man from the people of NAMENEMENE was taken to the house and then the VU of these people came and went into this man called TUINAVUA and the sex organs of this person, the people of NABUKEBUKE used it as a bridge to cross over to the other side of the village. He just sat down there on the ground and all he has to do is to make his sex organ long and make it lie straight until it reaches the other side, then when they see that it is straight and it has reached the other side, all the people of NABUKEBUKEA crossed to the other side by walking over it. It shows the strength the people of NABUKEBUKE has got. When they want to beat the LALI to call a meeting or something, this man just run up to a IVI tree and take his sex organ and he hit the tree trunk with it, then you can hear the sound of the LALI. The name of this man is TUINAVUA. The reasonx why they call him that because he is always carrying his sex organs when he walks around, since it is long and heavy. He is a very ugly man and very dirty too, he lives in a mud house and he is fond of girls too, when he wants a girl all that he does, is that he whistle to the girl and just show her this thing which he carry around with him and to tell you the fact, not one girl would turn away from him when they^{are} called by this man. He often help men to get the laides which they want to marry. Say a man wants to marry this girl but she does not want to. The man goes to him and askx him if he could help. He is always willing to help when it comes to this sort of thing and this is what he does. He is going to change himself to become

that person and then he is going to see the girl. When he comes up to the girl, she does not know that it is the devil who is there in front of her and when he proposes to her, she accepts it and this is due to the power the ~~gix~~ man's got over her. Then he return to his own house and the actual person or the real person who was after this girl comes to the house to see the girl again and this time she does not refuse him, they can go to the man's house right on that time. All because of the power this man TUINAVUNA has got that willed the girl to change her mind about this man or young man whom she hates and despise. So in the time of war, they use his sex organ to become a bridge for them to walk across to any place where they want to go.

So they made their journey to this place in one of the village in KADAVU. There was a really beautiful lady in this village and most men used to like her and most of them were sure that they are going to make this girl their wife, but she is a really powerful one and they have to challenge her first before they can be told whether they are going to get married or not. The lady was sitting at her house looking out when ~~she~~ was this thing coming and this was the sex organs of TUINAVUNA. He made it real long and he sent it across right ~~on~~ to where the lady was sitting watching. Then she gave a yell because she cannot tell what was coming and then she call ~~her~~ people and she said, there is something coming here and I ~~xxxxxx~~ don't know what it is' and then the people asked her, has it's got legs, she replied no. Has ~~she~~ it got ~~ix~~ eyes, and she replied no also. Then she said that ~~is~~ has got a head but no eyes then one of the men spoke up and they told her ~~that~~ it is TUINAVUNA's sex organs coming

towards her and it is also a sign to warn them that the people of NAMOSI are coming into their village to give them something they won't forget and that is to fight them. The lady of KADAVU was really upset and scared at the same time that she asked her people as to what she is suppose to do and she was told to do some offering for them and that is the only way that can prevent them from doing any damage to the village. So quickly she ordered her people to scraape some coconuts so that they make some VAKALOLO for their visitors who are soon to arrive and this is signified by the arrival of TUINAVUNA's sex organs, they quickly did as they were told and in no time at all the VAKALOLO was ready. This is the first time for the lady to meet this type of men because of all themen who had been to see her they always give up first when they fight with this lady but this time when she saw this thing comming she was really scared of it and she did the VAKALOLO for the visitors so that they won't do anything to her. They said that this is one man who is different from the others. She reached the place where they had prepared everything but as for the chief of the village, they were still trying to thinkn of a way to fight these people who are coming to their village and the ~~sing~~ sign for it was the appearance of NATUINAVUNA'S sex organs. The people of NABUKEBUKE reached the other side of KADAVU and they werej just about to carry on with their planã to fight the people, when they saw this lady coming and invited them to come and eat some VAKALOLO which they have prepared. When they heard this, they say to themselves, we'd better accept their offer and forget fighting them. So they said that they are going

to stop and make use of the VAKALOLO which they have prepared and this is the beginning of another relationship of VEITAUUVUTAKI between the people of KADAVU and the people of NABUKEBUKE. They were frightened to join this people in eating the VAKALOLO and also they were scared of what might happen if they try to fight this people. Then the people in this village gave them a parcel saying that these are their cigarettes which they have prepared for them and when they opened the parcel they found that there were rats and YAVATO inside the parcel. That is the way they got around to the relationship of the people of NABUKEBUKE and the people of YALE then on to LAWAKI. They called this village where the people tricked them as LAWAKI because they were tricked into eating the VAKALOLO which they were not suppose to eat and also of the presentatin of their chiefly food which is the rat and the YAVATO to the people in this village, they started to refer to one another as their TAUVU. Not all the people of KADAVU have this relationship with the people of NABUKEBUKE only the eastern part of KADAVU have this VEITAUUVUTAKI with the people of NABUKEBUKE. They returned to NABUKEBUKE again and again they were not satisfied with all the victories which they have against other people, so they decided to go out and fight RATU CAKOBAN and also to end his life in this war which they plan to hold against RATU CAKOBAN. When the chief of BAN And that was the RATU CAKOBAN X which the people of NABUKEBUKE were after heard that the people of NAMOSI were coming after him, he escaped from BAN to hide from his enemies and that is when he went to LEVUKA and ask the people of LEVUKA if they could hide him there until the people of NABUKEBUKE return to

their own land. They prepared themselves well before they left NABUKEBUKE and among the people who came to fight the people of BAU was this man called RO VEREDRAU. He is a great conspirator and when they came to BAU land, he went first to BAU to warn the people of BAU that the warriors from NABUKEBUKE are there to kill them all and that they must all escape to a place where they can't find them. So all the people of BAU left the island and then this man returned to his own people and he told them that the island of BAU has been taken care of and that he has burnt the whole island and it will be no use there going there because there is no other people in the village all died because they cannot survive the wrath of the fire. In the Bauan language BAU means to go and since he asked the people of BAU to leave the island and go somewhere else, they name the place BAU. Many of the people of BAU who left the island seek refuge at the land of the NAKELO people, and then the people of NABUKEBUKE stayed for a few days around the island of BAU. This man ROVEREDRAU went for a swim and when he was out there in the water, something happened to his back and it was awfully painful. He came ashore and the people helped him, massage and massage until it was straight again. But they moved on to the other place where they could attend to his pain and to his back. This is at the place where it is now called the village of NAKELO. Since it was at this place where the man who tricked the BAUAN and the NABUKEBUKE people of a so-called war which he said he did, twisted a muscle on his back they decided to call this place NAKELO after him. NAKELO means not straight. And it was also when this thing

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happened to him that he told the truth of what happened, that is he lied to both sides of the group, to the people of BAU and also to his own people. When he warned the people of BAU about the people of NABUKEBUKE coming to fight him, RATU CAKOBAU ran away to seek shelter with the people of LEVUKA. When the people of NABUKEBUKE arrived at the spot where they have to wait to go across the island if there is a boat or to walk across when it is low tide, they saw smoke rising high above the island. So they believed his words and they returned to this place which they later on called NAKELO. He had his bath at the river near this place which they later on called NAKELO. This is where he twisted his back and revealed to him of the things he had done. So they didn't take any thing serious about it but they joked at it again then they ~~ex~~ call a meeting and they decided that this is the time for them to go up to NAMOSI. The leader of this group who were going around fighting all the villages was PATILO LOLOKULA and he said that it is time to go home because he had a dream the other night and he dreamt that a bright light lit up the whole place and there was a man coming towards him holding a white cloth. And following this person is another person carrying a cross. This dream was about the coming of Christianity to Fiji. This revealed to them that the Christ has decided to convert the chief of NABUKEBUKE to become a christian. Then they asked him as to how come he saw all these things and what is the thing that the second person was carrying, then he said that all that he could see was a man carrying a cross and coming towards him. He said that he was dressed in black and was carrying the cross. And the person who was beside this man was wearing

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something like a hat. After he had revealed his dream then they decided to go up to their own land and that is at NAMOSI but at that time this place was not called NAMOSI. So they went there and they waited for the dream to come true, they said that their priest is going to take the place of the person who is carrying the cross. The person who had the dream said that the person came into the house whee they were all waiting for him and he was in a blakc robe carrying a cross. He entered the house then he took off his clothes for them. They decided to see if the dream is going to come true, so they waited and waited but nothing happened. They were beginning to get really upset of it because they were getting tired of waiting. So this tiring wait made them call this place where they were staying as NAMOSI. NAMOSI which comes from their getting really upset of the late coming of their visitor whom the other person dreamt about. They waited and waited until their patience was running out and then one of them decided for them to go back to their own way of life which they are so used to and that is start fighting again, on that minute they could hear horse hoofs coming up the hill and they looked out to see European people coming on white horse-backs. They ran up to meet them and that is how christianity came to the village of NAMOSI and how NAMOSI got its name. They noticed that these people were white but for them they are so balck just like one of us so they thought that if you want to look like one of them, you should take a hot water bath. They tried it but instead of the colour of the skin to change one of them got killed because of the hot water they used. That is all for now and ~~thank you~~ thank you.....

FINISHED.