

TOPIC: LEGEND

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A LEGEND OF THE VILLAGE OF NAMAQOMAQO IN SERUA

This is a legend about the the places and where my originator of my KALOUVU came from before he came to this place where we are staying today. The name of my Kalouvu or my originator is CABETA. This god, Cabeta, is originally from Nakauvadra and when he left Nakauvadra after deciding to come and look for a new place for himself, he left alone. He left Nakauvadra and he came to Nabukebuke. From that place he carried on until he reached Somosomo. Then he was faced with the open sea, he swam across and he came to the island of Kadavu. The name of the village in Kadavu that he went to is Nabukelevu.

Early one morning he went down to the pool of water to take a bath and there was a waterfall from where the water was coming from. While he was bathing two ladies in this case they were also gods at the time, came up to the place where he was taking his bath. But I can't really tell whether this two ladies were man or devils. When he was in the water he was all naked. He was so ashamed of himself and was also embarrassed that he picked up a stone and he threw it at the two ladies, when the stone hit the rock or the side of the waterfall, it dried up and there was not a pool of water left

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so he stood up and he left Kadavu.

He left Kadavu and he said to himself that he doesn't want to see the island again or even try to come back to this place. So he left Kadavu for Tailevu again. He came and when he looked back he could still see the island of Kadavu and he decided to move further inland, and when he looked back this time he did not see the island of Kadavu. He stayed around this area and one day while walking along the forest around his place he came up to a place where a woman lived and the name of this woman is ~~BERENITU~~ LEWATU. He continued to see her and not long they were discussing about their marriage. They got married and they stayed together at his place. Not long, their first child was born and the wife gave birth to a baby boy and they named him NASERUKOLI and he was the eldest in the family and this group of people who are the descendants of the ~~Man~~ Naseunikoli are the leaders of this place where the people are living. They had three children so there are also three mataqali being formed from these three children. The first mataqali is called KETENATUKANI, the second one is NAUA and the third one is called NABUANISAU. Since they had three children these three children formed three mataqali which are here today in Burenitu. They stayed together until all three children grew up into fine young men and they were ready to travel by themselves. One day they decided to leave their parents and look for some place to stay and they came down together in search of new land. They wanted to see the sea so they came, they climbed hills and valleys and they came to this falls at Sigatoka. They went to the top of the falls and this place is called IAREQE.

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they decided to call this place IAREQE in response to the motion produced by the water at the top of the falls. When they came to the top of the falls, they decided to spent the night there and cooked some meals too for their long journey in the morning. They cooked some VIA GAGA, they call it VIAGAGA but I do not know it as to what other people call it. They cooked some of this VIA a type of yams, and in the morning when they woke up, some of the people were fighting. All those who ate these yams, they were fighting among themselves. The reason why they quarelled over the yams because the part of the via that can be planted if you wish to grow them is the best part of the yam, it is tasty and nice to eat compared to the other parts of the yams. They quarelled over this food as to which people should have which part of the yams, so a group separated themselves from the main group and they decided to go off on their own without the other people, so they were left to go. As for us, we came and we stayed here on this place where our ancestors picked when they quarreled. We stayed here and then people came to tell us about christianity. As for the people of the main group that left us behind, some of them went to settle in Ra, some of them settled in Kadavu and some of them managed to find some other place to make their home. Some stayed there in Burenitu and some in Waimaro. They chose a place to their liking and one that is not yet being occupied by any other group of people. But still they all are counted under one yavusa and that is the yavusa of Burenitu. As for them, they went to settle in all these places before christianity reached the place itself. Also there are

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other villages which are subjected to our own like NASIKAWA and that is in the village of NAYARALEVU and the second one is DURUBAI and this village is situated on top of a hill and the other one is MUTUBAI and this village is also on top of a hill at NURA and this is the place where my mother comes from. Then one day, two ladies came from the mataqali of the NUA people and they came to the old village at NANIUURA. They wanted to go and get some water from the sea for themselves. They both are married and their husbands were accompanying them to the sea side. When they were still far away, the people in this village up front had a meeting and they decided to do something about it. As to how they came to know that these people were on their way down to the sea, because they are able to spot anyone making a journey down to the sea since they leave on top of the hill enabling them to have a clear view of the rest of the lower ground underneath them. So, they came and they were waiting behind some bushes for these four people to come up. When they came up, they rushed them and the two men were killed but the two ladies managed to escape and they ran all the way to their village and reported what happened to the chief and the rest of the people. The name of the two men were NADUEIVALU and NAKABATI. When the people of NANIURA heard about it, they were very angry and they wanted revenge. So they had their war weapons prepared and the chant for the battle was being sung by the people who were ready to go out and fight for the lives of the two men killed by the neighbouring village. They came and they killed everyone they could lay their hands on but some of them managed to

escape and that is the reason why the place at NANIURUA became vacante since the people left this place to occupy the place left by the other bvillagers who killed their two men. The old village was left and they settled at this place where they had their revenge for their two men's death. That is all that I can tell you about the god or our originator who left Nakauvadra and how his people carried on from where he left of.

- You told me that the name of your god or your originator is Cabeta. Is there a reason or a legend of the name itslef as to why they name your originator with this name?

I did not get enough information concerning this name CABETA but forthe other one ULUMATUA which is from the name NASERUKULI. The reason why they gave him that name because he can change his skin colour to the stripes of the sea snakes called the DADAKULACI in Fijian. This is what our ancestor~~s~~ can do when he was alive and today I am named after him as RUDIATE KUNASERU and the ending to my name is KULI but I am not using it.

- You were telling me that a village or the old village is called NANIURUA. Can you tell me as to the meanig of this word or why they called it that?

They decided~~d~~ to call this village NANIURUA after they accepted Chiristianity here and when the flag for the church was let flying here in our village, they decided to make a memorium of it and they got hold of a coconut which has got two parts and they planted it. NANURUA means two coconuts. That is the only explanation that I can give you about the name of this village.

- Is there anything else you might have missed about the journey the god of your people took when he left Nakauvadra?

This place where we are living now was first occupied by some other people before we came ourselves. When our ancestors came, people were already here but only for that fight which took place among them, they left this place and my ancestors took over.

- Does that mean that you are the first Yavusa to settle in this place or?

We came to live in this place and not long the yavusa from Korolevu came. As for the yavusa belonging to the Korolevu people, there are three villages in this yavusa or made up by this yavusa, SERUA, CULANUKU and VUNIBAU. And the yavusa of Korolevu they are referred to as the Korolevu people, or people who are originally from Korolevu. As for the other people who later came to live near Korolevu, they are from a different yavusa altogether and when it was time for them to be doing all these things, no one can say anything, because the Korolevu people owned this land. A lot of people from Korolevu or from the three villages, which I have already mentioned, they decided to leave this place and find some place else to stay and many of them moved towards NAVOSA land where they made their homes. Luckily christianity was beginning to take its form among the people of Fiji so there weren't any fighting when this people came to stay around these new places. That is how the Korolevu people dispersed themselves. I can't really tell you the reason why these people decided to leave their own village and to come and settle around Navosa and around the Sigatoka

area and all along the coast of Sigatoka. Some where along the coast there is a place called TAGAQE and the name of the yavusa who are staying here are the NAYAUCULAU. When they first came they came to this place at NAIVISA and they were joined by another yavusa who were there and they came down to this side of the sea where they slept and then also they were joined by this people from Naivilaca and all of them bind together to form this village where they are staying now. And when the time came when the land has to be shared out equally among the people of Fiji, these people who stayed here along the coast were also given a piece of land for themselves which is now rightfully theirs. As for those who came after that, I do not know as to where they originally from.

- What can you say about this village called NAMAQUAQUA. Is there anything at all that you know about this village and why is it called this name? Do you have any legend at all about this village?

I was telling you just a while ago that when they came to this particular spot, they quarreled and a lot of people decided to go off ~~th~~ on their own. And again they came to live in this place but later they moved to the village after they revenged on the two men's death. The village that was vacated by those people who first came there was taken over by our own people. This happened on a very long time ago and we do not know what exactly happened. There are some villagers who are in charge of ~~manat~~ monitoring all the things that happens around Fiji and it was these people who took care of all the things that happened during that time. The name of this people are the

TAUSARA. As for the name of the village Namaqumaquma, I don't really know the meaning of it myself. They said that the people who came after them, they were the people who gave that name to this place.

- Would you like to say something more about this village or something that the people do that they are known of?

This is the end of my story and this happened during the time when they transferred the VUNIVALU's home from where it was to Serua. This shows the dedication each small yavusa hold for their village and for their one great chief also whom they have all agreed to serve. From this place to DRAVUNI, and to some other places, to WAINIYABIA, I learnt that these three villages, they give all their things and their time when it is time to serve their chief. They make sure that everything they do for their chief is perfect and done faithfully.

When the Vunivalu came to this place a lot of people from other villages were against it, so these small yavusa decided to hold hands together and fight for him. When he saw this he told the rest of his people that these small yavusa are now part of his life and he is going to take them under his leadership and also try to bring them up with the way he is doing it for his own people. As for the chiefs in all parts of Fiji, they have their own people who takes care of the chief. They have people who are referred to as the chief's fisherman and also those who are called his carpenters and all the work the chief wants done for himself or for the people, he's got his own people who takes care of such matters. As for all these things a lot

of people decided to make their own and forget about all the things that our ancestors used to do during their days. As for our land we have our own rights to a piece of land which is under the name of our ancestors and also under our name. All these things had been taken care of by our ancestors. As for a yavusa they have their own piece of land to occupy and grow their own food in.

- Could you tell me as to where these people who shielded the chief came from. Are they from Bau and they were sent from Bau to be the fence for the chief of Serua or?

No, they did not get their great warriors from anywhere, the people who came to stay there with them they decided to do something for the Vunivalu so they volunteered themselves and make it their duty to take care of the Vunivalu if something happens to the village. This is all of the work of the chief called VOGANAMEDRO. As for the people who stay along the coastal area, they make it their business to see that they serve their chief with anything he wants wither for himself or for some other people who need it.

- When they left NADHUKU, how did they know that they are going to take over his land which is now called NAMEQUMQUMA?

During those days, a yavusa from Serua came and they occupied this place called SANAMUA. At this place at SANAMUA another group of people belonging to some of our own people lived there. When they came to this place w they decided to ask the chief there if they could go over and inspect this island which is the Manuca Island. They went to Serua and then they left for

Yanuca. When they returned from the island they decided to do something so they cut up the island of Serua into two sections and that is how the island of Serua got that kind of look when you see it from a distance. They cut up the mountains and they were ablt to make two hills on the island but beffre this place were two separate island, when they cut up the soil they wcovered all the area up forming one whole island. After they had done all that, they went up to the chief and they asked thechief if they could leave the island and come to the mainalnd so that they can build a village of their own, since the ~~island~~ of Serua is very small and that is not enoggh land for every one in the village. They came to Nadruku and not further from that place near where the school is now, they made their home there. And further up the coast there is only one village on the coast and that is VUNANIU. This is the place where they first came to leave beffore some of them decided to go off and stay some place else.

- That place which you mentioned Somosomo, could you tell me as to all the people who came to live in this land?

We came to settle here when our people reached this place they decided to stay here. The village of Naniurua, when they were there, they find it really hard to come down to the coast to get se water for their cooking and for some other personal uses. Maily they come to get sea water for cokking their rourou or taro leaves. So, they left the village of NANIURUA and they came to stay here and they decided to call the place SOMOSOMO. One thing too, is that it is close to the sea and now ~~there is~~ no need for them to travel a long way to get to the sea.

The only reason why they decided to come down to this village because they badly need the sea water for their cooking and also they like to go out fishing every now and again.

- Does that mean that these people who stay in this village are good fishermen?

Yes, they do go out fishing but they only fish around shallow waters they do not go out right to the open sea to catch fish. Only the village which is occupied by the Burenitu people, they are admired with their skill in fishing and they are said to be the best fishermen around the area.

During the time when they were there alone in Naniurua, there were no other village around the place. So they decided to come down and the first village to be occupied around this area is Somosomo. Then later on, some other people came and they made their home not far from our own. The reason why people moved here to make their home near us, because one thing you gain access to the sea and you get there anytime and it is near also. That time, no one stayed at Korovisilou, but the only village that was built at that time was Somosomo village. The only time when this place started to develop into a big village and more people came to stay around this place was when the people announced that the Vunivalu is coming to make his home near our place. And that is when the village of NAMAQUMAQUMA was formed and some of the neighboring villages. And we have Culanuku and that is when the villages and the other people living around there confirmed that now they are under the district called the KOROLEVU AREA.

- You told me that the people of your ancestors left the village

and that is the village of Naniurua and they came down to live here at Somosomo. Can you tell me as to why they call this place Somosomo?

The name of the village is Somosomo but Naboutini is the new village now. They stayed ~~at~~ Somosomo but they moved on to Naboutini which became their village because now they are near to the sea. And it would be easy for them to get the water they need for their ~~ooking~~ cooking. During that iem, they used to live in forest areas and they do not want anyone to come up and try to see them ~~they~~ dislike being living exposed to the other people. As for their first village or the old village which is on top of a hill, they do not live exactly out on the hilltop, but there is a cave on that hill where they live in. When it is time for them to do their cooking, they make sure that none of the smoke comes up and be seen going up. They really take care of what things they do so that it doesn't reveal their location or themselves in this case. This is how they live everyday and when~~x~~ it is time for them to cook food, they make sure that they cook enough for the next couple of days, they do not want to risk using the fire because the smoke might be spotted by some other people and they are going to make life ~~for~~ miserable for them when it is time for war. In the olden days, a lot of people spend their time fighting against other people.

- When they go out to look for food, what time do they usually go out to hunt for food, whether it is night time or day time? They go out when it is daylight but the only thing that they take care of is that the smoke from the fire they make does no show very much in case the neighbouring villagers sees it

and then there is going to be a war.

Does that mean that they are ~~really~~ really going to pick a nice hiding place for themselves when they decided to move on to some other place?

Yes. They have to be extra careful with the things they do.

One wrong move can bring death to the rest of the people. In the olden days there is not a time for the two neighboring villages to come and meet together with the rest of the other people.

There is not time for relaxation or pleasant talk.

So when the people from the other village spotted this four people on their way to the beach they decided to have some fun, no they decided to kill them so that they won't go back to where they first came from and let the rest of the people know that they are living there. These four people came across the place where they were hiding, so the only thing to do was to kill them but they were not able to catch the two ladies who reported all that happened to their own chief.

- Where did the two men who got killed come from?

They came from Naniurua. The reason why they were killed because they came face to face with the people of Naduguvatu and the other people did not like the idea of their whereabouts being known.

- Then they came and they killed this two men from Naduguvatu?

No, they were not men from Naduguvatu, they are men from Naniurua. The reason why they were killed because they did not like the idea of the two men reporting on the place where they lived.

These people came from Nabukelevu. As for these people from Nabukelevu, they are the descendants of Cabeta who is our god.

This god Gabeta was the first person who came to live around this area. When Christianity first came around this area, this was the first place that accepted it and when it was time for them to move on, they accepted the flag and they asked all the people there to become Christians. And when this thing happened, all the things which deals with evil ~~were discarded~~ were discarded and no one wanted to carry on with their old way of living. They have seen the light and they wanted to be part of it and that was through the Lord Jesus.

- Is there anything else you would like to say about this village called NAMAQUMAQUMA?

I know a small story which is like a legend and this is how it goes. It concerns a yavusa and this yavusa were not in very good terms with the other. No, it was the people in the yavusa who were not in very good terms with the other people who are also in the yavusa. Some of these people decided to leave and they went to stay at Tagaqe. And the other group of people who once formed this one group of yavusa are now living in Namada. The other sub-group of this people came to live here. The main reason why they were not in good terms with the rest of the people ~~were~~ all over a fish. And this is the eel or the ~~kwai~~ rewai which is the name for it in Fijian. And when it was time for them to eat, this is after they have caught a lot of this particular fish, they broiled it over the fire, and when it was time for them shared this food, one group received the tail and the other people were given the head. As we know that the head is not the best part of the eel compared to the tail, this is what they quarreled over and it started

this small war of their own. So they decided to live separately and so this one main group again broke up into two and this caused many people to scatter around and find their own place to live. Now they are living in these places which I have already said that they moved to respectively.

- You said that the main reason why they broke up was over an eel which is food for majority of people in the olden days, do you mean to say that eel is an important food or a chiefly food ~~among~~ among the Fijian people in the olden days?

Yes, this is so, and today the chiefly food around this area is the eel and they are called or teased at with these food.

- Let's say that the food eel is prepared, and those people who are entitled to this food is also faced with another group of people who are to eat this eel, Are both parties going to eat this eel or one of them has to sit down to eat without it? There are people who are in charge of such matters. Also there are people who are not supposed to eat eel in the presence of the next person from another village maybe. This is observed in many places. But for this area, we have the village who eats the tail of the eel and other people who are entitled to its head and another village who eats the middle part. This is because there is only one yavusa in this area but they have all settled in different places. So when it is time to eat and these three different groups of people are present they are going to eat what they are entitled to.

- While we are still on this part of the eel, is there ~~you~~ anything you would like to say about the eel and your god?

No, these food the eel has no connection with our god at all. All that I know about our god is that it is related to this bird which is often found around this Ra area. This bird is known to some people as the REBA TAKUBU and also to some other people it is known as the DRAVO or the TULAUNIVOKA. They say when this bird cries or the cries of this bird is heard in the village, it is the sign that a very important men in the village, a chief maybe or someone in the chiefly family is going to die sometimes in the future. If the cries of this bird is heard around the place it can only mean two things that someone in the chiefly family is going to ~~is~~ die, or there is going to be a long drought. But it has been so many years now since I last heard the cry of that bird.

- Can you describe this bird to me as to what it looks like and where does it lives?

This bird is not like the bats, but in the Bauan dialect it is called the MANULEVU. But to us this is called the Reba but to some other people who lives close to us they call it the Tuvounioka. When the bird cries and it is heard in the village it signifies only two things, either someone in the chiefly family is going to die, or sometime in the future there is going to be a long drought. When it is time for the ladies to go out to the plantation to get some food, they are told to treat the plantation with care, they should not throw their rubbish anywhere they feel like it. When they go to the plantation, they should be very quiet and no one should make any unnecessary noise to disturb the peace. But today this is not really happening and we do not care much whether the rubbish are placed

on the right places. In the olden days they say when someone sees this bird anyplace for them to notify the others and they have to be more careful with their food now in case a period of droght hits them. Also they are told to stand prepared in case one of their chief die but they are ready to do all the best for their chief. So, the cry of this bird brings bad news to the people in this village.

- Does that mean when the cries of this bird is heard, it means that a long period of drought is about to fall on you?

Yes, this is a large bird and this is the largest bird that can be seen flying around our land. It feeds on chickens. To us this is called the reba but in the Bauan dialect this is called the manulevu. To the people in the olden days, they treat it as a sacred bird, today people throw stones at it and they hate it because of what it does and that is it feeds on chickens. But to some of the people who stay around this area, they call it the TUMOUNIOKA.

- Is there a taboo that the whole village observe when the cries of this bird is heard?

The taboo I've already mentioned before. Since I've already told to you, if the cry of this bird is heard, it can only mean two things that is someone is going to die or a period of drought. So, they are told to take care of their plantation and make good use of it. They must learn to get all their things ready either for the funeral or for the drought. This is the time when they really observe this taboo and none of them tries to disobey it because they know that they are going to suffer for it. When you go out to eat coconuts and eat sugar

cane, make sure you keep the rubbish in a safe place, do not throw it any place you feel like it. It is important that you do this when you are out in the plantation. This is a taboo that is observed in this place from the days when our ancestors were living and today also.

- Is there anything else you feel that you would like to explain more about it?

I don't really know I would be depending on your questionnaires to direct me as to a particular topic or subject that I can talk to you about.

- What can you say about this bird the reba, do you plant any food in your garden for this bird since you regard this bird as an important bird to you?

Since we treat this bird highly among all birds, we plant the yaqona crop for them. The gods accept yaqona so the bird too should be given the same. I don't know whether we should be feeding it since this bird is proving to be a pest to our people. They believe that this bird has got some sort of connection with the devil so the only food that they can give the bird is the yaqona since we only offer the yaqona to the devils.

- Let's say that you would like to talk to your god about something, you present a cup of yaqona to him or you call him by name or how do you communicate with the gods when you want to tell him or ask him something?

We have a special person called the BETE or priest who does all these things for us. We have the priest who can make a yaqona for those people who are going out fishing so that when they come back they have caught a lot of fish.

Let's say if they want a turtle some time today, they go out and when they return there is a turtle inside their boat, this is all the work done by the priest. We can't see people doing these sort of things today. They use the reed to make their offers to the gods or when they want something from the gods, they used this things. When the ~~sk~~ priest is on his way to do this thing, he is going to be garlanded with flowers around his neck and then he is going to do the things which he himself know of. If the chief wants some fish today, and the priest goes down to perform this ceremony, that same day, he is going to get some fish for the chief. But today, we do not see this type of things being done. In the olden days, they have the light to take out to the night when they go out ~~fishin~~ fishing. When it is time to do the reed for the ceremony, all of us will assemble in front here and only one of us is going to get the reed for it. Then he ~~sk~~ is going to make the light and when it is time for them to go out fishing they are going to use this light which has been given to them. And can't miss a time when they do all these thins for them to catch a lot of fish.

- This bird the reba, is there a time when you go out to ake a yaqona to present it to them when you want to worship them or.....?

They say that this bird lives in those hills and the name of the hill where it lives is the Vatukarasa land. And the water or the stream which runs along it is the place where they stay or make their home. There are two ~~ka~~ hills on this side of the village, on faces the sea and the other faces the land.

The name of this place is KOROICOROI, and they say that this is the place where the bird makes its home. I've only heard it but I haven't seen it with my own naked eyes.

- How often does the bird show itself to you, is there a particular time of the year when the bird comes to your village? It seldom comes and you cannot see it flying around the place unless it is time for someone to die or a period of drought, then you will be able to see it flying around. It has been a long time now since we last heard of the cry of this bird. I believe that this is not the time to believe in such things and that is why the bird has not been seen or heard crying around this place any more. The reason for this change could be that we do not care much about the bird unlike for our ancestors they were really faithful in their caring for this bird and they do all they can for the bird. It does mean a lot to them. In the olden days, they spend a lot of their time inside their BUREKALAOU or worship house. But today, you look any place you are able to see them sitting around enjoying their yaqona party but this is not one of the things that our ancestors did during their days. They take care of such matters and they do not want to make it known to others that they are having a yaqona party there. If they want to drink yaqona they go up to the worship house to have it with the rest of the people. You cannot see any of them sitting outside or some place else apart from the bure where they have the drinking of the yaqona and if someone wants to drink yaqona all they have to do is to come up to that place.
- I heard that for some people they drink yaqona inside this

BUREKALOU and at the same time they practise some sort of evil can you tell us something about this sort of things which some other people are fond of doing?

I heard tht they also carry out this sort of things. But I don't really know how they do it. In the olden days, they do not have this light of the world of believing in God, they only believe that the yaqona can bring anything to them when they want it and also if there is a problem in their midst, the yaqona is the only thing that can solve it. They have this house which they called the BUREKALOU. This is the place where they go to and worship there gods. All the things which they want and long for, it is said inside this temple, and they pray to their gods or the Vu. They build this house especially for this purpose. The Bete are the people who are in charge as to who should go inside who should remain outside and all that, they do not allow any one to go inside unless they approve of their admittance. And whatever word they hear while they are inside the bure kalou, this is waht they do. If the god inside the temple says for them to carry on with their plans, then they are going to do just that, if the god says for them to change the plans then they are going to see that this is obeyed. Whatever ~~word~~ ~~ed~~ orderes are given from the Bete or priest this is carried out.

- Do you mean to say that this temple or bure kalou has got powers of it's own?

Yes. the power that is inside this temple helps the people with the things that they do, if they are told not to do a thing, then they are not going to do it, if they are told to carry

on with their plans, then they are going to do just that. The Bete is the person that is going to instruct them on the work they are going to do. They say that the gods lives inside these temples where they used to go to and worship. After they've gone inside the bure kalou, then only then would they know if the fishermen are going to catch alot of fish that day or it is going to be a bad day for fishing for them. Also when they are ready to go and fight some other people first of all they spend a good time talking with their god,s and if their god says that this is going to be a good time for them to attack that village, then they are going to do just that. They pray and do all sorts of things to their god.

As I've already said, when it is time to drink yaqona they go up to their bure kalou to drinkyaqona there, they do not go into any house to hold it there, like what many of us today are doing.

- When they are ready to go out to their temple and pray, could you name some of the things which they need to take with them when they are going to go inside the temple?

When they go into the bure kalou, all they need to go there for is when they know that they cannot solve this problem alone and they need someone's help to help them out. So they go inside and they are going to let the spirit or the devil inside the temple of their problem. The he is going to answer you and instruct you of the best thing to do. But now it is your decision to make, whether to follow it, or just do what you feel should be done, which later on you going to suffer for it because you did not do as the spirit tells you to do.

What are some of the taboos which they follow or obey?

There are all sorts of taboos. The main one is not following what the spirits tells you to do. If he says for you to do something, you should do it and if you do not obey this order you are going to be the person who is going to suffer for that/.

They are told of the minimum time that they need to have that thing done and if they do not make it by then, then it is going to be their own fault no one else, since they have been told when they should have it completed. When you do not carry out what you've been told to do, you won't find any peace later on and you are going to feel guilty all the time thinking of it.

The other taboo for this thing is telling lies. You are not suppose to lie about anything, all you have to do is try to be honest of the whole thing. If you try to do all the things you've been told to do, you won't find yourself against anything. You will find life pleasant for you since you're honest with the work and also remain faithful all throughout the time of your service to the gods and to your own people. The only thing that is not very clear to me is the time they go inside the bure kalou to say their prayers. When they go inside the temple to pray, I do not know who they talk to or what they do when they are inside the temple. And also we do not know the main thing behind their praying.

- Can we talk about this person known as the Bete, who is he and what is his position in society, does he gets his power and knowledge from the spirit whom he worships or where does he gets all his information concerning something, does he works alongside the devil himself?

The people choose the person who is going to hold that position. And naturally the power and all the things that he needs while he is holding this position comes to him just like that. Like he has been born into a new person all together. It does not matter if there is someone else above you or below you, once you are given this gift, it is going to be in you all the time throughout your working life unless you wish to back out. This thing is not done any way people feel like it. Or for them to choose a person at random to come and occupy this position. When they decide to pick a person to occupy this position, they are going to pick on a person who is a descendant of the Bete people. Only the descendants of these people are able to do this thing and no one else can do it except them. Today, people who are the descendants of the people who carry out such things they feel ~~ma~~ ashamed to do it. They hide their talents and they do not want to show it to the rest of the people, that way, the truth is not known. When this sort of thing is done to us, we laugh at it and we make fun of it too, so the people who does this things, tend to hide their ~~things~~ talents and they do not want to show it to the others. We have the matanivanua and these are some of the people who existed from the olden days and we still have them around us today. There are some people who are their duty to take care of any yaqona ceremony during a village engagement or anything. And there are some other people who takes care of a particular job wanted to be carried out in a vullage or for a chief of a place.

- Can you tell us something about the Bete and some of the taboos that he has to obey if he wants to have that power in his hands all the time. If he wants to have his orders carried out all the time what must he do. What should he do so that the power that he's got instead of it withering away, more has been given unto him. What are some of the taboos that the Bete people have to follow if they want this power to flow through their blood from one generation and onto the next. I don't really know of such things.

I don't really know of such things myself. I don't know if they can change the whole thing or they have their own way of taking care of such matters. But a lot of places, I have heard that there is not a descendant of this type of people living today none of them are able to live, all have died. They have their own ways of taking care of matters but today we can't really tell as to how they take care of such things, because we do not even know if one is still alive or all are dead unless we do a research on that too. It is a big thing now if we try to change all the things and we go back to the way of life that our people in the olden days used to live their lives.

- Can we go back to the part where you told me that two villages got angry with one another and this is what they did, they had a war of their own. Can you tell me as to what weapons did they use when it was time for them to fight one another? They use their war clubs and some other weapons which they prepare especially for this purpose of killing people. But majority of them use the war clubs when they go out to fight other people.

As for those people who lived in the olden days, they have their own weapons which they use when they fight other people they do not go out to make use of something which they do not know how to use it. They do not steal other people's weapons they only make use of their own, and when they know that this is the time to prepare for the war, they grab hold of the thing they need and they go out to fight. The things or the weapons which protected those before them and themselves too during the time when they were growing up, this is what they use, they do not really care of what other people use. If they try to make use of other people's weapons, they know that they won't be able to do it because they do not know how to handle it.

Today people have guns which they can use for protecting themselves, but in the olden days, they have their own.

- When they had that war where two villagers fought, let's say did they do anything to themselves before they actually go out there to fight, did they do anything believing in it that this is going to make them win this war?

Yes, they have this sort of thing in their villages and it might differ slightly as to how they did it. As I've already told you that they often go inside their bure kalou to worship their gods or spirits and in return of their worshipping them, they can let them know whether they are going to win the war or not. The Bete is there to help them with anything that they might want to do and also the Bete is the person who instructs them what should be done. When they go inside the temple, they are going to ask the spirit if it is all right for them to go

out now and fight the other people. They are going to ask the god, and if the god tells them that this is the right time for them to go then they are going. If they are told not to go, then none of them are going, they will have to await instruction before they make anymore sort of move.

- Is there anything else you would like to say about our talk. Only that I do not really know a lot of such things but this is all that I can tell you about the legend of this place.
- Thank you very much for being helpful and giving up your time to tell us a legend about the village of Namaqumaqua here in Serua.

Thank you very much.

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THE END.