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CONTINUED FROM TAPE NO. 896.

TOPIC: HISTORY

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NAMOSI. M 65yrs.

Navunibau, NAMOSI. September 1984

HISTORY OF NAMOSI

So Naulumatua or Naqiolevu thought deeply and he knew that if he sit there without doing anything, as for his brother Ro Kuruduadua he is going to fight him and also kill him after they have come through their village. So Naqiolevu made and came to a decision and he decided that he is going to take a message or send someone with the message to the chiefs and the people of Nakorolevu in Serua. And during that time, there was a very strong man and a brave warrior there in the village of Serua and he belongs to the clan Nakorolevu. And the name of this warrior and great man is Gagavoka. They took a tabua to this man and they presented it to him asking him if he could come with the matanivanua sent by Naulumatua for them to return together to Namosi. And when Gagavoka heard of the purpose of this tabua being presented to him speaking in the words of bhallegne which they usually do when they prepare themselves for war, he said to those people who were sent to ask for him, 'Return and give the message to the chief's house, to the chief, when I am going to do anything there to the people of Navua, I do not want any help from there and also for any people from Namosi to come and watch what is going on here in Navua. This is my problem and I only wish to be the only one to deal with it.' These are the words of challenge which

they used in the olden times and it can have a lot of meaning too according to what the elders speak of when they are ready to go out and fight. As for the great warrior of Serua he told them to tell the chief there in Namosi, if he wants him to do the work, then it is better for them to remain there in the village or even look back to see whether they are actually fighting with the people of Navua or what they are doing then. Because now, it is like a private war between the people of Serua and the people of Navua who have joined forces hoping to fight the Namosi people soon. So for the people of Namosi, they did as they were asked by the warrior or Sefus, so Gagavoka had war with the people of Navua who had all joined forces to form a strong group. But he did not kill the two brothers, they escaped free and they moved again, together with them they took their own warriors and also their other people, they went right up to Vanadruga, and this is an old village belonging to Ro Kuruduadua, and when they lived there, then they moved down later which is now the village of Lobau today. They stayed there in Vanadruga and this is the place where he took a woman to be his wife. So he took this woman and it was said that when he took this woman to be his wife, it is also a woman who comes from a very high and chiefly family and also she is someone whom the people did all the ceremonies to welcome a new born child when they are born there in the family. Also it was said that she got pregnant from the man and they had their own children but for the eldest child of this woman, they did the same thing which they did when they had the young chief born there in Namosi. Also for the woman, she is known to be a good and a great lady among her own people and also the story of her being a fine lady spread out to other parts of Fiji. The name of this lady is Adi Bawale. As for this lady, Adi Bawale, she is the lady from Nakorivabeka in

the clan Nakorolevu, from Naikoro, in Nabussa confederacy. She was the lady that the clan here in Nakorolevu went to and ask for her hand in marriage and she is the mother of the young chief Ro Matanitobua. For this chief called Ro Matanitobua, like what many of your people knows, and this is something which is also happening today, he was born there in Vanadrिति but was kept and brought up there in Nakatia, and this is a story which I have already told you in the first part of the story in front.

The reason, when they brought the chiefly people here, like when it is done in the chiefly custom of the Nabukebuke people, it was said that the message was brought to Namosi to let the brother Naulumatua know that another chief is born and this is the son of Tui Namosi who is Ro Kuruduadua's son. When the child was born, then they took the message across to Namosi in order to inform the chief of Namosi then that they have another heir to the chiefly throne of the Tui Namosi. As for this child he is none other than the Vunivalu's son and also the Tui Namosi although he is not living there in Namosi, still the title remain there with him. And after they brought the message of the child's birth to Naulumatua, then Naulumatua gave the name for the child saying that the child be named RO MATANITOBUA, and also he is to be known as TAUKEI VATULELE, again this is the birth of another chiefly person in the family of the TUI NAMOSI. So for Ro Matanitobua is again another great chief like his father because of his mother being a great lady there in her village and also for the father or the parents who is the Tui Namosi and Vunivalu himself. So the eldest child of Adi Bawale and Tui Namosi, Ro Kuruduadua is Ro Matanitobua. But before the people left for the village of Ro Kuruduadua, the brother Naulumatua asked those who brought the message to tell him where the people are looking and taking care of the child whom he had given the name for.

But these people who were sent from Vanadruku, they told Naulumatua that they do not know which house in the village are the people looking after the child and the mother in. After those who were sent from Vanadruku returned to their own village, then Naulumatua called some of his own people and he told them to go down to the village where Ro Kuruduadua lives and to find out where the child is kept and protected by their people. So the order was given from the large house in Naqarakikula, and also for the same house, tiwess called NAKABUKALI. It means that for all the things that grows there in Nakabukali, this is something that no one else can take but the owners themselves. And also for all the things which is given out from there as an order, all these things, or these orders should be carried out by the people, they should not try to ignore these things. And if someone tried to go against it, the penalty for such people is death. And also if the members of this house wish to eat someone during that period of cannibalism, they will do as they please and kill anyone they pick randomly, this does not affect them at all because they are the people leading the Nabukebuke people. And all these things can only happen in NAQARANIKULA, the chiefly home there in Namosi and also this is the home of the Vunivalu and the Tui Namosi of all those years in the past and also of today. Also for other times, when they were in this period of cannibalism, for anything which they take up to the chief whether it be a good thing or for evil intentions, it is carried out through the orders of this man Naulumatua and he was not at all fair to the other brothers who were doing their right things, for he chased out their own chief who is Ro Kuruduadua. And also if the people are told to do something and this order is given from Kabulagi, then those who are sent out on this mission should return with the mission done, they should not return to the village without

carrying out what the chief wants them to do at the time, if they do, then they can be paid again for not carrying out his orders. So the orders were given out from Nakabukali, for all the best warriors to prepare themselves and to go down to Manadrika. Arriving there they should build up a large bonfire and also make sure they put in enough firewood that can make a fire to cook plenty of food. After they have made this fire, then all the warriors should go inside the houses of all the people living there to check on any baby boy there with the navel cord still there on it's navel. Get all these children out if they are not able to find the right child, cut them in halves and then throw them into this great fire which they have already done and prepared before they entered into the homes of these people. If the baby is a baby girl and the umbilical cord is there on the navle, they have to save this girl, but if it is a baby boy and the umbilical cord of the child is still there on the child's navel, then they should kill this child, cutting it in half before throwing the bodies into the fire which they have already prepared. The real reason behind this murdering and killing so that they can also come across this young chief named Ro Matanitobua and also he will be one of the children killed. Naulumatua did not want anyone else who is a real blood of Ro Kuruduadua to be alive, he wants them all perished from the face of the earth so that he is the only strong and the great chief for the people of Namosi. He did not want any descendant of the chief of Namosi, Ro Koruduadua to be alive anymore, or even let one live, but for all of them to be wiped out. This is what the chief intend to do now. But for this young chief who had just born, in him they have the blood of being the next chief when the father dies, and on top of that the chiefly blood of his own

mother which makes him very very important to the people and also create more envy and hatred for the uncle who is Naqiolevu also known as Naulumatua. So for the warriors, they went out to carryout what Naulumatua have ordered them to do, and they killed all the children with the description given by the chief. But unfortunately, for the child whom they thought they have killed, they did not kill the child at all. The child was taken by the mother and they ran away to other parts of the village but still they knew if they remain near, the warriors are surely to find them. So in the night without anyone noticing their leave, they left the village very quietly and they ran away towards the hills. So Adi Bawale carried her child, carry him on her back, holding on to their few things, they followed the path and the track which led them up to the mountains and also to the hills. But for this trail which they took, they have build roads there today and this is the means of communication between villages which lives there around the area. They climbed this hill Tagore, and climbed down to Nukulevu, and then they climbed another hill before they came to Navakasiwa, but the name of this village today is DADA. From there, then they followed the foot of the hill of Wainikoroiluva until they came to Nakatia. And this is the place where the chief and also the other elders of all the clans here in Nabukebuke. These people who live there in Nakatia, they all belong to the Nabukebuke clans and also they are the leaders of all these people who now lived in Namosi at the time. They were spending their time on that night drinking yaqona and also some of them did not expect such things to happen to them during that night. As for this place, it is said that it now belongs to Wainikoroiluva district today. Hemother and the child reached

this place in the night, as for the elders living there in this place, they were surprised when they saw the woman standing there with a child held in her arms. And also for these people, they knew that this is the woman whom they themselves went to ask for her hand in marriage to their chief who is the Tui Namosi and this is Ro Kuruduadua. They were the only people who did all the arrangements and they went to Korolevu~~K~~ to ask for her hand in marriage from the father, although they did not wish to give her up, still they begged and cried to the chief and finally they agreed so the woman got married to Ro Kurudaadua. So the only thing that the oldest person of the elders sitting there in the room said was 'Iss, my mother. You are the lady of Nakoroivada. It looks you are carrying our small chief, can you tell us whether it is a baby boy or a baby girl, only we've heard that you have given birth but we haven't receive any message to tell us thesex of our chief.'

Then Adi Bawale replied and said, 'This is your chief and it is a baby boy.'

'What name have they given to the child?' asked the elders again.

'He has been named after Taukei Navuloa, and that is Ro Matanitobua. that's the name of your young chief.' replied the mother.

So the first elder moved forward, carried the child on his arms and then kissed him. As for the elders, they also sense that something is wrong, so Adi Bawale told them of their escape so the only thing which the elders said to her is 'Do not worry about anything excpet the child's life, now go and live where with the child cared for.'

After they reassured her that everything is going to be alright,

So together with the child, they were taken to this place where they have prepared a bed and also put up a curtain for the mother and the child to have their own privacy from the rest of the people in the room. But not long after the mother and the child disappeared behind the curtain which the elders have prepared for them, then the mother heard and also for the people in the room, a night greeting done in the Nabukebuke manner being spoken from outside. 'DOU BOGI SAKA' and the reply which the elders gave from inside the house is 'SA BOGI'. And so the elders opened the door and they asked those who have just arrived to step into the house. So these few men came into the room and their leader clapped his hands in respect, this is termed as cobo. The leader clapped his hands and then start with the way in which they greet people before they go on to tell them the mission they are in or to tell them the reason of their presence there on this time of the night and also it had happened all of a sudden and not one of them to have anything arranged to tell them that they are coming. And for the elders they replied knowing everything about the customs of the Nabukebuke people. And then they went on to mention all the chiefly homes there in this village since each home foundation represents the nine clans of the Nabukebuke clan. As for their reasons and also informing the elders of their presence there, he said to the elders, that they have come after the child who they might be hiding there in one of their houses. And if they are hiding the child, it would be best for them to surrender the child to them because these are the orders which they received from Vale Levu or comes from Naulumatua himself. Also for the child, they will decide what they are going to do with the child, only they should give up the child and the mother and not to protect anyone of them. After the man had delivered his

speech and also informing the elders the reason for their presence, then one of the elders there in the room stepped forward and then received this tabua which the man who did the presentation held in his hands. He accepted it and then spoken the few words to show they have heard all the things which they wish to say and then he gave the reply to these warriors who have come for the little child or Ro Matanitobua, and then he said to them, 'You are not going to decide what we are to do with the child, since the child now lies under our care, it is our business to decide what we are going to do with the child, whether we kill the child or let the child live, this is what we will decide on, so you will be better off if you leave this place and tell Naulumatua of what we have decided, MANA EI DINA.'

So after they have done all these things, then the men thought that it would be wise for them to do the ceremony of MATAKARAWA for this tabua which the man used for their entree into the room, so they brought the yaqona and they drank this yaqona together after it's ceremonial way of presenting it to the warriors, then they left again to return to Namosi and also to tell Naulumatua of all the things that has happened there in the village where the elders lived. As for all these elders who live here now with the child they are referred to as the TURAGA MAI VALE, of 'chiefs from the house'. As for them they have decided that they are going to keep the child and no one is going to do anything to hurt the child, whether the orders come from anyone else or from Naulumatua himself, nothing and no harm will befall this child, they will be responsible for punishing anyone who might try to harm the child so it is wise for the warriors to return again with the message to Naulumatua.

So early the next morning, the chiefs and the elders who live there in Nakatia had a meeting with the other people who were not there in the night when this happened, the arrival of the mother and the child and also the arrival of the warriors with the intention of killing the child. So, now they have decided to call the other strong people and also to tell them that they should hold hands together to protect the child's life and not to let Naulumatua carry out this threat of killing the child and themother. As for the other people who live there among the hills, they are known of their strength and also of their power during any war. And there was a great and brave warrior in Nalawa and this was the person whom the elders called to look after the life of this child. After they have done all the things which they know should be done at this time of crisis, then they presented the tabua back to the warriors who came telling them that they do not wish to do what Naulumatua sent them to do. And also they told the warriors, that they should return with the tabua and for them to keep this tabua and not to give it to Naulumatua. As for this village, this is the village which they call NABALEYANI but today this is a village called MOLLIVEITALA. And also for the ~~old~~ elders, they looked around for the greatest warrior who can be the best guardman and protector for the little child and they looked up to Naqali and for the man who lives there in Naqali, he is the strongest of all warriors who live around that area. So for the people, they kept the tabua for themselves and also it is a sign of treaty to show they are not going to do this thing which the chief Naulumatua asked them to do. And also for the elders of Namosi, they knew that they are the ones who have authority and also power of all the Nabukebuke people since they are the people who saved the life of the young chief-to-be and that is Ro Matanitobua.

And for the other people and also for the Tui Namosi ~~is~~ there is not another time when we hear them being pestered by anyone else because of the words of the elders which they spoke to the warriors when they came there to their village with the intention of taking the child's life and also the mother. This is all the story and also the information which I gathered from my elders and also my old people during the time when they were alive about <sup>his</sup> place here in Namosi and also of how our early ancestors, coming down to all the chiefs who held the position of Tui Namosi and Vunivalu also right up to this present day the position still remains to those who rightly belong to the family.

And to show that the present chief is the direct descendant of the chiefly family here in Namosi, he is the only person who gets the response from the people when it is time for them to serve any chiefly yaqona and also from them, they perform all the ceremonies when it comes to doing something for the chief alone. Also for the chief, he is the one who owns the land and the people, but the land does not belong to all the people who belong to the Vunivalu clan, only the person who is the chief who is the only person who owns the land and not those who also belong to his family or extended family.

And also for the chief, he's got a land there in Veivatuloa to show that once the chief lived there during his time and there are other things which we can think of to show that the chief did this or this Tui Namosi did this and then coming on to this modern age, the people and the Nabukebuke clan knows all about themselves and the things which they should do for their chief. And also for all the chiefs which we have now, the name still remains of Ro Matanitobua. And this is just what I have heard and the only thing which I can say to you.

For the people of Nabukebuke, they know where they should take their offerings and that is to the Vunivalu who is also the Tui Namosi. Also they know how and when should they use the two important words which are LAVO and TAKO. As for them, the people listen to their chief and also there are times they find difficulty in controlling the people, just like the times when their ancestors were leading, they get opposition from these people who did not like their own chief at the time who was Ro Kuruduadua. That is all.

THANK YOU VERY MUCH.

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FINISHED.

END OF TAPE NO. 895, TAPE NO. 896, AND TAPE NO. 897.