

HISTORY: TOPICInvestigator: Billy

Informant: Mika Funaki.....from Nasaqalau, LAKEBA, LAU.
LAU. M 32yrs.

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HISTORY OF HOW THE TUI NAYAU CAME TO LAKEBA

Intro: The interview is with Mika Funaki, who is 32 years old, from Nasaqalau, Lakeba in Lau. The topic is based on old history about Fiji and this history is about the bringing or the transferring of the Tui Nayau to Lakeba, from the chiefly island in Bau, and the procession left the island of Bau for Lakeba.

Before I tell the story, first of all, I wish to tell you a little about the island of Lakeba during this time when the story happened.

The elders of Nasaqalau lived there in their own YAVU or home foundations which their ancestors lived in for many years and then arrives to this time when this story happened. A lot of those people who research on remains and try to locate the identity of people ~~WEND~~ spend their time digging around there and also in this village ~~ix~~ which is called, ULUINIKORO. As for this village, it is named with Uluinikoro, and this is the first place where the Tui Nayau lived in the olden times when he arrived, there is no other old name which they had there before they changed it to Uluinikoro. There is no old name for the village before they changed it, the only reason why they name it

Uluinikoro it is because they have just build for the first time

the chiefly place for the Tui Nayau, there in Tubou. Also when they build the house, they brought these stones which our ancestors used when they first build their houses in the past. This is way back into the times before any European arrived here in Fiji. They brought these stones and they used it for building the foundation of the house on which the Tui Nayau's house was build. They have these special stones which they choose for it's making.

There is a legend about two brothers, ^{KALOUYALEWA}~~KOKORAIYAWA~~, and ~~KUKUNIVESI~~.

The story says that they separated there in ULUINIKORO. And so KALOUYALEWA left and he climbed a hill where he made his home.

This is the topmost part of the island which is called ^{ULUI}~~DU~~KEDEKEDÉ.

And so ^{KUKUNIVESI}~~KUKUNIVESI~~ stayed there in the place called ULUNI KORO.

The name Kukunivesi comes from Nasaqalau and the name still survive there in the village. Let's leave Kukunivesi for a while and

let's see what happens to this man or chief who went up to the hill ^{ULUI}~~DU~~KEDEKEDÉ. Kalouyalewa went up and he made his home there also he had children of his own and his family expanded and got bigger also more people were born who became his descendants.

All his family and the extended family lived there in ^{ULUI}~~DU~~ikedekede and during this time the war in Lakeba was in full pursuit and they had a lot going on. They cannot stop anything or even try to ~~make~~ make some kind of settlement so that there is no war there in Lakeba. We could say that the 'old kind of politic' our ancestors had in the olden times spread widely there on the island of Lakeba.

There at Uluikedekede or Delai^Kedekede, time went on and on and then came a time when this man became chief and lead the people at Uluikedekede and the name of this man is FUAKILAU. He is

married and has a family of his own. He had a daughter SINAKILAGI. It was said that this chiefly family there on the hill at Delaikedekede, they love one another and the family is very close with each member of the family. As for this lady Sinakilagi it was said that she is a very beautiful woman and she is the eldest child of Fuakilau. As for this loving family like what I have already said about them, it happened one day that Sinakilagi and the mother quarrelled. And it was this quarrel which brought Sinakilagi down to the beach. When she came down to the beach she found this branch of the coconut tree lying there on the beach. She took it and she swam out to sea with the aid of the branch of the coconut tree to keep her floating. And when she looked around, she saw that it was all water but she did not care where the waves took her as long as she goes someplace. And with this branch, the waves and the current took her down to the south west of Viti Levu. The branch took her on and on until she came across an island where she got grounded, she could stand on her feet because of the sand down below, she has reached an island. The island was named MABUALAU. But she left the island to carry on, she did not want to stop here. And then she came across another island where she was able to stand her feet on firm ground again. On this island the women and the ladies of Bau were fishing, they spend the whole day fishing there when she came across the island. So the ladies and the women of Bau took Sinakilagi with them, and then they informed the chief where they found her and also of what she did when she saw them. It was said that they found this girl floating on a coconut branch, and they knew that this is a woman

because of the two TOBE which shows up when the waves comes up. So they called the island where they spend fishing as TOBERUA which means two TOBE or two parts of the hair that is let grown on the head while th rest of the hair is cut off. So, we will again leave Sinakilagi and her trip to Bau, how she got to Bau and she lived there in Bau now, let's go back to what happened there in Lakeba after she left.

Then this chief Kukunivesi lived there at Uluikoro, and then came a time when he died. Then his descendants and the rest of the people in the village grew up so the village and the houses expanded. There were more and more houses and there were more people there in Lakeba or Uluikoro. Then came a time when the village reached this area there in Nasaqalau and the name of this villge or place is KORBAKI. This village have all linked up and now the elders and the chiefs of Nasaqalau made their home there on this land or this area. And during this time when the elders and the chiefs of Nasaqalau moved into thair new home, also this is the time which coincides with the introduction made on Sinakilagi when she arrived there in Bau. She was taken up to the chief's house and every person living on the island came out to see who she is and her appearance. When the chief's and also the other important men in the villge saw her, it was not late before they knew her and knew who she is. They saw her beautiful face, her manners and the way she behaved in front of them, they knew that she is someone from a very chiefly family also. Also they knew that she is one of their blood because she is the daughter or the descendants of one of their own people who left to look for new land for themselves, and they all

belong to the chiefly family from Bau. They knew that she came from Lau at the northern part of the island. They were shocked to see her and also they were feeling very uneasy when they saw her and knew where she came from. They were wondering what they are going to do and also they knew that they must bring the girl back home. It was true that some of the young unmarried men there on the island really wanted to make her their wife. But it was the chief's decision that she be taken back to her island. They learnt from Sinakilagi that this coming or this unexpected arrival she did was one in which she did not come in good terms with her family and also the people of Lakeba does not know that she is here in Bau, there was some family differences and so she decided to leave the village and it brought her here to Bau. She told them that she had this difference which her mother and this is the reason why she left the island and she floated all around on this coconut branch until she came across the women of Bau fishing there in Toberua as they later called that island.

The chief of Bau at the time knew that he should return the lady to her home, and he must take her there himself, if not, then she won't reach the island because she might decide to go off someplace else.

In all the places here in Fiji there are some fish which is considered to be the food for the chief only. He is the first one who should eat this food before anyone else does when the fish or the food is in season. So for fish, there are some fish which are specially for the chief and the same was on the island. As for the fishermen clan of the chief of Bau, they also knew all

about the fish and which fish should first be presented to the chief before anyone else on the island tries to eat it. So when they return from this ~~if~~ fishing trip, they did not take this particular fish to the chief but they ate it themselves. As for this behaviour, they are wrong in front of the chief and also to the VANUA (land, custom and the people). The chief knew about it and he their penalty was to return this young woman to Lakeba to her home. They prepared their journey and they had this man who was to lead them during their journey to Lakeba to Delaikedekede so the lady is returned to her family. This man who led the journey is a very strong man, well built and also a brave warrior. His name is COGA. They got everything they need during the journey into the boat and then they were told to go. They left Bau and were on their way towards the island of Lakeba where she originally comes from.

It was said that when they arrived there in Lakeba, again they got off at Nasaqalau, because for the island of Lakeba, the village of Nasaqalau was the first place occupied by the people before any other.

There is a saying or a phrase which the elders and the people of Lakeba often say, like, "for anyone who is from Nasaqalau, they are the real owners of Lakeba". This is something which is known throughout the island. A lot of research has been done on the island in which they try to trace back where our ancestors came from and they have proved that this phrase which I have just mentioned is true.

The fishermen people of the chief of Bau arrived there in Nasaqalau with the woman and they made their homes there on some place

which they called, NAKOROILEVUKA. There is another village where they expanded their village to the other side of the island. When they were staying there then they were told, "You will all have to move down to the southern part of the island, (VUAIRA)". As for this place which they refer to as the VUAIRA, this is TUBOU village today, there are four villages there on this part of the island. Let's leave them there in Nasaqalau area and let's go to the part which tells of the people of Delailago. They lived there and then they moved on to the Delainavunisa. So they lived there on the village of Vanisa. Today, this village is related to the pine commission district in Lau and they have the headquarters there for the island of Lau. So for these people, that came from the island from Bau, there was this man there who is called DAU. It is true that they have two home foundations there in Nasaqalau, and today, they know very well of their relationship with the Tui Nayau and also with the other people of Nasaqalau. The village there in Nakoroilevuka and the people who live there know who they are and their relationship with the other people of the island and outside the island. But before the fishermen clan from the island of Bau reached the island of Lakeba, the chief who led them Coga Dau, wore his hat and this is just to show that he is also a chief or someone who is respected by the people in his own village. They arrived there in the village of Nakorovou and then they informed the chief there about the purpose of their visit and also why they are there. The people of the village were filled with joy, and celebration fills the air when they heard that their lady Sinatilagi is back with them and she was brought home

By the fisherman. The chief Fukilau is already dead, but they were so happy because they knew that they can make her husband to be their chief. As for their people, they were ready to make her their new chief. But they looked all around for her husband, they could not find her, so it was decided that she is going to marry Coga Dau who is the leader of the people who brought her back to Nasaqalau. This is the man who led the journey and prepared their journey back to Lakeba from Bau island.

The wto got married, Sinatilagi and Coga Dau from Bau. Now there is a new power in Sinatilagi because she has been installed to be their chief, now that her father is gone. As for this extra power and rank given to Sinatilagi, her husband envy her for that and he was jealous of it. When he heard that she's got this power, he came and begged Sinatilagi if she could give him this same power or share it with him so both of them can lead the people together and so there will be no trouble among the people. He kept on begging his wife and then she agrred to part some to her husband so some power was given to Coga.

When Coga knew that he had so much power, he made use of it in the right sense for a total of one year, also the number of years he spend with his wife Sinatilagi. When one year was over then he started to return to his own rude ways, his own harsh way of treating people and one thing which he did not realise that this way which he takes now is going to destroy him completely. The reason of such statement being made because of the things which he is doing now, and he no longer beahve the way he used to be in the olden times. Now, that he is back to his rough ways, he please himself with whatever thing he wish to

do there in the village, when he meet someone on the way and he wants to kill that person, he kills that person. If he is coming up into the village and he wish to take this women or and that he does it, and there is no one to stop him because they know that Sinatilagi had given him this power to do whatever he wants to do but it should be used correctly. He became more demanding and he often tell the people there that he is the only great chief out of allof them.

The people of Dravusa had seen the way in which Coga had been going on and they thought that he only means to do it for a little bit and then stop. But the problem is that he never stopped he came from bad to worse and the people were really worried when they know that Coga is around, they avoid him and they stay away from him. They knew that something should be done about this man, he should be stopped, if not, then something is going to happen to all the people there on the island. They looked around for a place where they can get help and there was no other place to turn to but the only chief whom they know that can assist them is TUI NASAQALAU, chief of the Nasaqalau people. So, they left their village to go up to Tui Nasaqalau and ask him if he is willing to help them with their rproblem, no one knew that they have gone to ask for help from Tui Nasaqalau. As they went, they knew that they must be careful no one recognise them as they come, so they did all they could manage to hide even to some of their own people, this is what they call asking other people for help in wars. They went to ask the people and the chief of Nasaqalau if they can kill Coga for them because they do not know what to do with him since now he has gone from bad

to worse in the ways in which he treated the people. Also they will ask the chief of Nasaqalau if they are not able to find a man who can kill Coga for them, then it would be better if they make a solution or some kind of medicine which is poison so they can use it on Coga to kill him with. The people who were seeking help and assistance quietly arrived there in the village at Nasaqalau and this coming is not even known to the people of this village. The chief did not know anything about it too. They arrived there in the village, they give their information, the chief's of Nasaqalau listened to what they said, then the decision made by the chief of Nasaqalau was, "Very well we are not coming to the village to kill him or do anything to him, but we will get another chief for you to see." This man whom they have in mind is not just any man there in the village but for this man he is a direct descendant of the chief KALOUYALEWA. There is just a small mistake which I said in the beginning and I wish to correct it. For these two brothers who lived there in Uluikoro, there was one brother who went up to Delaikedekede. The names of the two brothers are Kukunivesi and Qilaiso. As for Qilaiso, he is the one who went up to Delaikedekede. So I wish to correct the names of the two people and now we have the two names correct, Qilaiso, and Kukunivesi. As for the chief there in Nasaqalau, he is known as BUIVARO. Then Buivaro told Kahouayalewa, "Go and wait there at the hill there in Nayau which is called DELAIWAWA, wait there when you know that there is something wrong and you need some help then it would be better to try and see what you have done or try to do for the damage done."

There in Nayau the number of generations ~~of~~ passed, has go on and on and there were a lot of people living there now. It starts from the generation of Kalouyalewa, it comes right to the time when there was no chief there in Nayau and they were still looking for one. During this time, they also were watching every movement going on and they knew that there is a person living some where near them who is to be their chief. And for this man who was though to be the best to fill this position, it was the chief KOROIMASOLO. Like what I have said before, then they said that it is better to bring this young chief to be their chief and this is the chief of Nasaqalau, they said that it is better to bring someone from there to be made their chief. So instead of the chief of Nasaqalau giving them a warrior who can deal with Coga, they said they are going to bring this man to become their chief and this man was living there in Nayau. So the people went and they asked the Tui Nayau to come, a lot of argument over this conflict arises and they did not reach any conclusion as to what is the best thing which they should do. It was known all over Nasaqalau, and everyone knew about it the story about this man Coga and it expanded out to some other parts of Lakeba. It was known there in Lakeba that it was the Tui Nasaqalau who went there to get the Tui Nayau and make them the leader of the yavusa of Navuanirewa. They had all these things arranged, and they have made up their mind to make the Tui Nayau to be the leader of the yavusa known as the NAVUANIREWA. So they brought Koroimasolo was brought to Lakeba and they made him the first Tui Nayau in Lakeba. They brought the Tui Nayau and he was installed to be Tui Nayau there in Nayau. After they have installed him there

in Delaiwawa, after they have done that in Delaiwawa then they made another ceremony of welcome when he came there in the village of Nasaqalau, and then he was told that he is now their chief or the leader of the Nasaqalau people, but this is before he was really taken to the village where he has to be the real chief. Then after the ceremony there in Nasqalau, where they made him a chiefly welcome ceremony, he was then told that he is going to be the leader of the whole clan which belongs there in Nayau of the clan NAVUANIREWA.

A lot of people often asks as to what is the reason for this, why they call the Tui Nayau and also address him as the TUI LAKEBA. But during the time when I lived there in Lakeba, I often ask some old man there about the history of the island of Lakeba and how the first Tui Nayau was brought here to Lakeba, I did not get a clear story about it or even have it told properly from the beginning to the end. As for this story, this is the story from Nasaqlau which I still tell today because they said that for the first chief of Lakeba, he lived there in Nasaqlau. The chief of Lakeba or the Tui Nayau is the 'elder' from Nasaqalau and the younger brother is the one whom they brought from Nayau. We can say that this is wrong from what is written and believed to be the exact thing that happened, there are many things which the people do and they are told that this is the real thing they should know about their place. As for the Bible it was said when they were going to decide who is going to be their next chief, they pointed on the small one to the one who should be given the power to lead the people. As for the same pattern the leadership was given to the young person of the family who was

brought in from Nayau. This is only to show the power and the strength that is in the young members of the family. The Bible even taught about these things, like the seven tribes of the Israelis, they were told that this is the decision which is to be made, who is to be their leader, so they picked on the youngest who is Joseph. This is the story about Jacob and his children which is in the old testament.

It is said that for the real chiefs of the place, these are the elders who first lived there when the place was founded, as for those who are instaled, they are not very great like the ones who lived there before them. Then came a time, when they knew that he is a man and he does a lot of thing, people start to worship him and respect him more than they really resepect their own chiefs. Like today, the chief of Nasaqalau looked forward to the orders given out from the chief the Tui Nayau, and they knew they must do all the things they can do for their chief. When the Tui Nayau asks them to do this, they are going to do it for him and also if the Tui Nayau tells them that what they have done is wrong they accept it grateruffly because they know that he is their chief. There is no other question or anything like that when it comes to leadership and all that. Also the Nasaqalau people do not fight for other chief's, he only fight for the Tui Nayau because they know they made him their chief and also leader of the Navuanirewa people, they should beresepected. Even the people of Nasaqalau knew of the people's position there in this village. As for the people of Nasaqalau they knew that their ''eldest son'' is there in the Vuanirewa people, so there is no worry for them as to what

they should do.

As for our eldest child there in Nasaqalau, he was there already but he was not promised to become the chief or anything like that. Also he was not told that there is a new position which he holds now that he is a man.

There are a number of things which proves this, for the people of Nasaqalau when they go to Tubou or to the chief's house there, the people there in the chief's house knows about us and from where we come from. We are not visitors there at the chief's house, the only thing to say is that we are the real people or TAUKEI of this place. So when we come into the chief's house, we go straight into the chief's house, sit with the chief inside the house and discuss about a lot of things to show the relationship which exists between their people and our people here in Nasaqalau. Thank you for listening to what I have told you about the topic history of the bringing back of the Tui Nayau to Lakeba.

You told me that Coga came and he was the one who brought the maiden back to Lakeba, this maiden is Sinatilagi. After that then they went to Nasaqalau, and you told me when they came here at Nasaqalau, there were people living there already, it has been populated by some people. Can you tell me who were these people living here in Nasaqalau during the time when the journey from Bau arrived there in Lakeba and at Nasaqalau?

As for the people living there in Nasaqalau and other parts of Fiji, it is believed they have their own things or own places where they came from, like for Daunisai he is the one who first brought the people of Lau to Lakeba. Daunisai was the person who brought these people there to Lakeba. The people who

arrived there then built their homes there in Matailailai. Then these two brothers came, Kalouyalewa and Kukunivesi. They lived there on the island of Lau, then Kalouyalewa left ~~of~~ for Nayau. From there, the village shifted over to Naurubata, the village stayed a little while there in Naurubati, there were two chiefly clans lived there. These people who were said to be the descendants of the people of Buivaro were the people who lived there in Naurubati. Also there was another branch of chiefly family which comes down or erupted from Kukunivesi. These were the people who lived there in Nasaqalau during the time when the chiefly procession arrived there in Bau.

- Also you told me that the Tui Nayau was installed to become the Tui Nayau there in ~~Nayau~~ Nayau and this is where the title TUI NAYAU was founded. Can you tell me how they did all these things so that he arrived here in Lakeba and lived here until today? The instalment of the Tui Nayau, a lot of people who live there in Lakeba have different stories as to how this work was done, they had their own ideas how it happened but there is a true story as to how it happened. There is some legends which they tell the people or the young people when they are ready to go to sleep, as for me, this is the one of the many stories which the Tui Nayau is described and said to have come from Nayau and the reason for it. As for the Tui Nayau he was installed there in Nayau and then made to live there in Tubou as the Tui Nayau of today now lives. Also this is referred to as the koro makawa or the old village.

Also for some people, they say that the Tui Nayau was installed there in Nasaqalau.

Also for some other people, they say that the chief was instaled there in Nayau, but a lot of camparisons have been made about the stories which people say about the Tui Nayau. But the only thing which I believed is that the Tui Nayau was instaled there in Nayau before he came to live there in Tubou. First truth to say this is the title held by the Tui Nayau who lives in Tubou. Tui Nayau which means chief of Nayau, chief of the land, people and everything there in Nayau.

The second part if we make a stury of what exactly took place during theceremony in which the Tui Nayau was instaled, today, the only thing which I can say is that they brought the chief from there or the Tui Nayau and then they made another ceremony there in Nasaqalau where the people again made a chiefly ceremony to welcome him before he is taken to the village there in Tubou where he was made chief of the clan VUANIREWA. They have a lot many ceremonies done here as it is ~~said~~ said that he is the onw ho is the chief of all people of Nayau and also of Lakeba. After they have done this to him then they took him to the old village where he lived. He lived there that now he is chief and all the people who belong to the clan Vuanirewa lived there where he lived.

THAT IS ALL.

THANK YOU VERY MUCH.

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FINISHED.