

902

TOPIC: HISTORY

Investigator: ^{Willie} ~~Weata~~

Informant: Ratu Ilisoni Mataitini.....from Veivatu'loa, Namosi,

NAMOSI. M 67yrs.

Veivatu'loa, NAMOSI. Sept 1984

HISTORY OF NAMOSI

This is the story about the ancestors of Nabukebuke, or the ancestors of Namosi in the olden times.

I will tell you the story of our ancestors, our first ancestors and of the original home where they once lived before they left it, and for all those other places where they came to live and make their home until they came down to live here now and it is called Nabukebuke here in Namosi land today. From the story told to me, our elders told me that for our ancestors, or our first ancestors, they come from VERATA in the village of NAITUTU. In Naitutu lived a family and in the family they have a couple of sons and brothers, and one of these sons is called ROKOROKOIVALU. And it is said that he is our first ancestors. There was a game which they played and also it is from this game that he got the name NABUKEBUKE which is with our people today. As for the sons in this family, they were told to compete and to see as to who is the person who makes the most mounds of earth on which the yams are planted. After they engage themselves in this game, the winner told out to the others is none other than Rokorokoivalu. He made the most mounds of earth and also the deepest and the greatest. This is also where the tribal name NABUKEBUKE originated from, and this is from their own ancestor who is Rokorokoivalu.

Our ancestor left Naitutu and they came down the river until they came to this place which they called BAUMA. From Bauma, then they moved up following the route which took them to the Wainimala land, and they came to this river which they called NAWAIQASE and for this river, it is near to a village which they called NAKOROBALAVU. Also they started there a village which they called the first village of NABUKEBUKE and this is near to N_akorobalavu village near the Wainimala River. So now the route which our ancestors took is they left N_aitutu in Verata then travel up to Wainimala where they paid down their first establishment and it is there in the Wainimala land near to the village of Nakorobalavu.

The second village where the Nabukebuke people made their home before they moved on. Staying there in their first village, this is the place where the person who led the journey through all this land and also brought our people died there. As for this man, he had nine sons. So for his nine sons, this also calls for the nine sub-clans that makes up the clan or YAVUSA NABUKEBUKE. As for the clan or the originating of the clan, this first started there in Nabukebuke. They came together and then it was said that they should have a ceremony in which they should instal a chief for them. After they discussed everything among themselves, then they all agreed that they will have Ro Batiratu to be the first Vunivalu for the people of Nabukebuke. So when they had the ceremony, also they had a man who was picked to be his MATANIVANUA (chief's herald and ambassador) and he belongs to a clan there of DRIVIDAMU, they picked someone from this clan to be the new chief's matanivanua. The people remained there in Nabukebuke and for all the people who live there in the first village, they all belong to the clan Nabukebuke. Our ancestors

lived there for quite a long time and then one day they decided that they should move on and find a better place to live. So again they followed and climbed up following the Wainimala River they left Wainimala behind and then came to this other place called Waibau, and then continued until they climbed down to the river NAVUA, they kept on and on until they came to this land which they later called NAMOSI land. And during their journey, for this person who is the main man leading them died on the way, but the wife was pregnant before he died. When our ancestors arrived here in Namosi, they looked around and then the elders said, 'This is the most beautiful and the most agreeable place we have seen during the time we left our own village, we will live here and we'll share the land among all the sub-clans here who are our people.' As for our people who also are inhabitants of Namosi (kai Namosi) we are known as KAI NAMOSI MALUA (slow inhabitants of Namosi). Now all our ancestors finally arrived here in Namosi and this is the second place where they made their establishment or their home foundations which the Fijians call their YAVUTU. The early ancestors stayed there in Namosi and they decided that now they are going to make their permanent home there. As to how the village name Namosi originated, it is said that this is something which happens to them when they arrived, it is so sad for them to think of all the places where they have gone to and finally to reach this good place which they all liked. As for our people who belong to my sub-clan, we are known as Kai Namosi Malua. Also for our epop~~as~~, they have already chosen their chief and this was done when they were back there in Nabukebuke, where they installed the first Vunivalu who is the chief for all Nabukebuke people.

So for all our people they all came here and they really liked the place and they all agreed to make it their home.

The ancestors stayed and the chief's wife was known to be pregnant. As for this woman, the husband was the person who brought our people but he is dead then. One day, our elders and also those other people came together and they spend their day and night praying to the gods, and their spirit gods. They were praying and asking their god for the child to be born to be a baby boy. They did not stop their prayers and also for the woman, nothing harmed her or hinder her pregnancy, everything went well for her. So One day when the elders were busy praying, the woman sat there beside the fire. And for this habit, the people usually do it when it is night time and the night is also cold. While sitting there maybe warming herself near the fire, then she was shocked to hear the child speak saying, 'Oh, turn around because I am hot.' But the woman was not alone in the house, there were two other men and both of them of chiefly status also, they looked at the mother with questioning eyes, because they heard the unborn baby spoke to the mother. The mother remained until it came to her final month, and she gave birth to a baby boy. So they called the child, RO QEREQERETABUA NABA DUA. And the name which they used as his 'pet name' is KOYA NA GONE KALOU, which means a child given by the gods, and the reason why they gave him this pet name because when he was still in the mother's womb, he spoke to the mother. The child grew up to be a fine young man and then reached marriage age. The village and his parents came to ask for a woman's hand in marriage and this is a lady from Naikurukuru-ruvakatini. The two got married and they had a child who was called RO KURUDUADUA, and the name of his house foundation or home is NAMALOMALO. After the birth of their first child, the man Ro Qereqeretabua took another woman and she also comes from the same clan as the first woman of the clan Naikurukuru-ruvakatini. The second child from the second woman of Ro Qereqeretabua's children is called RO QOROVAKARUA, and the name of the home where

he lived is Waimosinikalou. After a while, again the man Ro Qereqeretabua or Koya Na Gone Kalou, took another wife, as for this woman she is from Nakoroiwai, and also of the clan Nakorowaiwai, and from this woman, she produced a son called ROKOTUIVUNA. Rokotuivuna is the third child of this man Ro Qereqeretabua, or Gone Kalou. Again, he took another woman and the woman also belongs to the same clan of Nakorowaiwai, and from this woman he also got a son and the son or the child was named after his father, Ro Qereqeretabua. The name of this child's home is Najqasiqasi. As for the second child or this child named after his father, they called him Ro Qereqeretabua NABA RUA, or Ro Qereqeretabua the secondth. Again, the first or the same man took another wife and this time is it a woman from the clan Navuniquumu and from this woman he got a son called RO TUIVAKACAVA and the name of the home where he lived and stayed is VATULELE. So for these five brothers, they all lived together and they have their own homes which they took care for themselves, and also for each child, the villages where their mother came from, they are noticed there and also they are being respected by their own mother's people. As for all these five brothers, they are addressed with the names of the homes on which they reside. As for the eldest child, he is known as TAUKEI NAMALOMALO, taukei means the owner, and then for the others, we have Taukei Vatulele, Taukei Nukutabua, Taukei Nbuabua and also for all these chiefs, they are respected by their own people from the village where their mother belongs to. But for the greatest of all these chiefs is the man Taukei Namalomalo because he is the eldest son of the chief Ro Qereqeretabuaa

In Mukutabua we have the youngest of all the chiefs and that is Rokotuivuna, and then we come to Naiqasiqasi where we have the chief Tui Nabalarua and this is Ro Qereqeretabua the 2nd, the child named after the father. This is where the tie the people had snapped and this is the linkage which the ancestors brought with them to Nabukebuke. And this is the starting of their differences among the Nabukebuke people. This is also the starting of the new system in which they renewed and rebuild their own clans, (yavusa) and also their sub-lineage or tokatoka. As for those who had been warriors and borderers for the chiefs, they brought themselves up and wanted to make themselves to be known to all the people of Nabukebuke. As for the clan or the lineage who held the chiefly status during the time when they began their journey from their original home, they have been pressed down by the people and now not many of them are recognised as to the position of chief which their elders held during their time before this change.

And so for this change, this is what that was accepted during the time when they came to write down all the names of the people under their respective clans and also to mark their boundary on their own piece of land. As for the real people who belong to the clan Nabukebuke of today, their ancestors who really belonged to this clan, some of them live here in ^uamosi and also some of them are there in Veivatuloa today. Not a large number lives there in the district of Mainikoroiuva. As for myself I really belong to the clan Nabukebuke, and of the sub-clan of lineage Nabukebuke. Our plant for the whole clan is the mango tree, and our chiefly food is the YAVATO(a grub in a tree, develops into the coleopterus called QOU), and our chiefly bird is called the SOQE(Feales Pigeon). And the real name of our lineage or sub-clan is Nabukebuke.

Also there are a number of i tokatoka(sub-lineage) here in our clan but I will tell you later. As for the owners of Nabukebuke, I belong to this group of people and these are the people who belong to the nine clans here and they live here in Namosi. And only a few of our own people live there in Wainikoroiuva like what I have said already. We lived there in Namosi, then came the time when the late Ratu Sir Lala Sukuna started this mission in which all the Fijian people were written under a clan, sub-clan and also their own lineage and also they are being shown of the land which they own and also the land which belongs to the people of the village, this is what they called the VEITAROGI VANUA. And so the people were told and also it was known that there exists the descendants of the great chief Ro Matanitobua who was made the TUI NAMOSI and also known as the VUNIVALU or (man of war) for the land of Namosi.

And before Fiji was ceded to Great Britain, there was this competition among the people and the chiefs of Fiji in trying to make Fiji ceded to Great Britain. Also for the people, they wanted this to happen but some of our own chiefs do not agree with the same idea. So when they also brought the same thing here to "amosi, then came this new system or this new change in which the people compete as to who should be the chief of all the people here in Mamosi. This is the reason but if they did not have this competition and also this ache for the chiefly position, the chief and also his people would still remain to retain the titel after the death of their own people, it would have remained with the same people all the time. But due to this competition and this craving for the chiefly position, it has dropped, and also it has pressed down the chief who is to be the real chief for the people of

Namosi. And this is also someone called RATU and RO but for all these titles, they no longer use it now. As for our people, we followed this trail which led from all the descendants of Ro Matanitobua, and for his people to be installed Vunivalu and also Tui Namosi and this is accepted and law here for our people today, no one else or no other pattern or system is used when it comes to choosing who is to be the next chief for the people of Namosi. And the only time when this can be changed, if they have another occasion in which the people are again rewritten under their own clans, sub-clans and lineages, this can be the only time when they would make the change and also change the whole system which our people are using today. But from the time when christianity became established here in Fiji and also became part of our people's life, it is the person who comes from this sub-clan and also from this one clan who is being chosen to be the chief for all the Namosi people. No one else from outside would be chosen to occupy the seat which is sat down on by the Tui Namosi, except who belongs to this clan and sub-clan also. And this is for all Matanitobua's descendants. For him, and also for the five brothers, like ¹ have already referred to them with the name which their own people used on them, as that is Taukei Namalomalo, Taukei Vatuwaga, Taukei, Nukutabua, Taukei Naiqasigasi, Taukei Vatulele, and the last in line is Taukei Vatuwaga from Taukei Mamalolalo and for his son he was also said to be made chief for the people of Namosi or the people of Nabukebuke. As for Taukei Vatuwaga, he had a son and he is called Ro Qaraivuli and for this man son it is Ro Vunitabua and for this man, he also belongs to the sub-lineage Vatuwaga there in Vatuwaga.

After it was said that there was a war between Vatuwaga and Namosi. It was said, that for this people who came later, they started

this fight and they lived there on this place which they called WAIKELI. As for Ro Qereqeretabua's second child, he went to live there in his own land. After the death of the eldest child of the family of Ro Qereqeretabua, then they wished to instale the second eldest to be the Vunivalu, but not long he died also. Then they came to the third child in the family, so they all agreed that they are going to instal Rokotuivuna to be the next Vunivalu. So all the people gathered and they instaled Rokotuivuna to be their next Vunivalu on which they performed all the ceremonies usually performed for the instalment of a new chief. And it was said that he is the second Vunivalu to be instaled in the right manner and that is he comes from the clan Nabukebuke of the Rokotuivuna's descendants. He received the cup of yaqona which crowned him to be the Chief of Namosi and also Vunivalu for the Namosi people. He took a wife and then his wife gave birth to their eldest child. His eldest child is called Ro Naqiolevu and he also belongs to the clan Nabukebuke. Then after the leadership of this one man, then another great man was born and this is the man which they called Ro Kuruduadua the ~~and~~. And it was said that this is the man whom they called TAUKEI NALUWAI and this is a title which the people often use here in our place in Namosi. And also there are other children of Rokotuivuna and one of them is Ro Turagavakacawa and this is the person who is referred to as Taukei ni Naitonitoni ni Bokola. And the other son of Rokotuivuna is called Ro Batinisavu. And during their time here in Namosi, it was said that for these people, there is no peace among the people, always the brothers are fighting and there is always a difference to set them apart. The brothers living together did not proved to be a great idea like what it used to be before for their grandfathers and their own people who had passed away.

Then came another family in which there are quite some children in the family and they are Ro Kuruduadua the 2nd, Ro Muraganiniucava and Ro Batinisau. They came to live at NAVUA and lived there with Taukei Ngvua and there at the Naitonitoninibokola is this man Ro Turaganica. As for Taukei Navua and Ro Batinisau they lived together in the same place, the third of them went down to live there in Naitonotomi ni Bokola. The reason why these three people came down to look for their own place where they can make their own home, it is due to their eldest brother or the eldest brother in the family, this elder brother did not enjoy and does ~~like~~ not like his brothers to live there with him, he wanted them to go and live in their own places, and not to live in the same village as him. The main reason behind this hatred because the other brothers and especially from the eldest in the family is that this son Ro Kuruduadua is the father's pet and is liked by the parents most of all rather than the rest of them including the eldest in the family. As for their father Rokotuivuna, there is no one else in the family he loves but his little son Ro Kuruduadua. And this is the reason why Naulumatua or Ro Naqiolevu did not like them to be living there in the same village with them. So the three brothers took all their belongings and they came down from the hills to make their home at the foot of the hill away from their elder brother. As for Ro Kuruduadua the 2nd, the mother is from the clan Nalewanisau, and for this clan Nalewanisau, they now have made their home there on the island of Beqa. All the descendants of these people on which Ro Kuruduadua's mother comes from is living there on the island of Beqa today. As for Ro Turaganivakaniucava is the person known as Taukei ni Naotononinibokola is said to have a mother who comes from the village and the area of Korolevu. As for the three brothers, they made their new home there on these

different parts of the area, Taukei Navua lived there on his own land and the same thing happened to the other two brothers who came down with him due to this difference which they had with their eldest brother. Taukei Navua remained there in Navua and then came to the time when christianity was introduced here in Fiji, it started to come in and also this is the time of the early missionaries who arrived to Fiji. But I have forgotten the date and the year in which christianity arrived here on the island and that is the Methodist Church or Wesley Church. Then came the orders from Ratu Cakobau informing Taukei Navua and also the Tui Namosi for them to join him and become christians. Then there came a time when there was a period of draught here in Fiji and it really hit the Navua and the Namosi area badly. So the message from Ratu Cakobau was brought to the Taukei Navua and after he heard what Ratu Cakobau wanted, then he called his own ambassador and he said to him, 'Mataki, tell Ratu Cakobau to be converted himself, I do not wish to be part of the new system he is trying to introduce here.' As for Taukei Navua, he said that he does not wish to be converted to become a christian yet, and he told the other people who brought the message to return with what he has said to the matakibau or to his ambassador and that is the answer to Ratu Cakobau's request. So the ambassador of Taukei Navua returned to Bau and he told Ratu Cakobau what Taukei Navua told him and that is, 'you become a christian yourself, I will eat all those at Namosi, then I will convert myself to become a Christian.' So Taukei Navua remained there and then came a time when he passed away. When he died, then all the people of Navua brought his body to this place at the village of Lobau near to the interior part of the island and this is the village which they called Wainidruku, so when the people bringing the Taukei Navua's

body reached this body, they remained there while they sent one ambassador to go to Namosi with the news of the chief's death, and that is 'Taukei Navua is dead and has to be buried there in Namosi'. But when Naulumatua or Taukei Namosi heard this, he said, 'what's wrong, what is there here in Namosi that you have to bring his body and have it buried here in Namosi, can't you find another place where you can bury his body? As you can see Taukei Namosi is still alive so what is bothering you, can't you find another place to lay his body?'

There is a man there who is a small chief on the village and this man is called Ratu Peni, when he heard of what the Taukei Namosi had said about the body of his own brother, then he sent for the messengers who came there and then he told them to go and to ask the people of Malewanisau and call them to come and to take the body of Ro Kuruduaudua.

He told these people, that it would be better to get the Malewanisau people to take his body and also to bury him there on their own land, he thought that this is the best thing to do but also for this idea this is what the chief himself Naulumatua suggested to be the best thing to do. And this messagewas said to have been carried out. So the Malewanisau people came, they took Ro Kuruduaudua's body and buried it there in their own land. They went up to the mouth of the river there for Navua River and this land is counted to the other people of Vatuloa, right there near to the sea. When you come to this spot there is another track which leads off from where the people live and this is on to the left side of the village, in between the two villages, Veivatuloa and Mau, the middle area of these two villages, they have this place which they call Naivakasala. So this is the place where they took his body and they buried it there since when they took the body up thinking that Taukei Namosi is going to

accept the body and let them bury him there. But when they came to that place, the chief instead told them it would be better to have the body buried there at sea. So the chief's mother's people, they took the body and they buried it there on this place which they think is the best place to have the body buried in. As for the people, they soon returned to their own land here in Navua, and also for the name Navua it means something that will keep flowing and will never cease, whether it is be something good or something bad, it will always be there in this place. So they called this place NAVUA, and Navua means to overflow. And also for this place, it has got a landmark there on the area and it is also named after this village Navua. On top of the hill at Delainavua, there is a small river which flows from there and the name of this small river is also called NAVUA.

As for Taukei Naitonotoni, he remained there in his own home but he also know of the things which is happening and what happened when the people took Taukei Navua's body asking Naulumatua to have him buried there on the sacred burial grounds for all Namosi chiefs, and also he thought that something should be done about this misunderstanding which the people are having. As for Taukei Navua, there are only two sons who were said to be his rightful children but there are other children from different mothers and not from the woman he took as his wedded wife. And these two children are Ro Matanitobua and also he is said to be called Ratu Julian after sometimes, and the second child is Ratu Turagavakacava. And then there are other children who are also sons of Ro Kurudua but ~~it~~ they are children from ~~the~~ other women, but his two real sons are Ratu Julian Ro Matanitobua and the other one is Ratu Turagavakacava, and both of these two chiefs have their descendnats living here in Nabukebuke today. Also they belong to the chiefly family from which the chief or

the one to be the next Tui Namosi is picked from. As for the rest of us living here in Veivatuloa. As the rest of our people they live there in Namosi and also for us, we are known as Kai Namosi or inhabitants of Namosi, and when they had this system introduced in which all the people are written down in a name of clan, and ~~āāāā~~, we are counted as Namosi inhabitants and also we have our own land here in Namosi. And also the reason why we returned because there are peace and also coming together of the people after they have seen reasons and they knew that it would be useless fighting against one another, so the best thing which they did is to come together again like what it used to be before the chiefs and our ancestors had this difference with the rest of the people. We did not move down to live here due to hatred for one another, but the only reason why we moved here, like for me who might have spoken at the time, we moved down to live here in Veivatuloa because for the chief known as Taukei Vatuloa, he has the relationship of GADAMAQU with us, this is the only reason why we moved down and we came to live here in this place. And for this relationship, we can bring it down that my father's mother is from this village, and this is the reason why we moved down and we came to live here in Veivatuloa or at this place at Navua also. So this is the only reason which caused our people to come down and they came to live here at this place and it is not for the reason that there was this disagreement and also hatred between the people and it is the main cause of the two people's separation from the main group. The reason why we moved down to this place because of my mother's father who comes from this village, and she is the daughter of the chief here at Veivatuloa. And so we moved down to live here on her land. And also another reason why more people came down to join us here at this place where we

LIVED, there was this war which happened between Vatuwaqa and Namosi and some of our own people did not wish to get involved in this war so they left Namosi or Nabukebuke and they came down to live with us so they remained there with us and didn't return to Namosi when the war was over.

The war which broke out between Vatuwaqa and Namosi started the drifting ~~xx~~ apart of the descendants of this chief Koya na Gone Kalou or Ro Qereqeretabua. And so many of them left Namosi and they came down to live with us, we did not say for them to leave and this is due to the respect and also the kind heart which our people had at the time for these people. When they had this war, then Rokotuivuna said that it would be best for them to join hands together and to fight against this chief at Namosi because he was proving to be too much bossy and also full of hatred for all these people. The people did not like the attitude of their own chief towards them. And so for this chief Taukei Vatuwaqa, he led his people to this war and he told them that they are going to fight the people of Namosi and also to kill their chief who is Naulumatua or Ro Nagiolevu. And so they had this war, there were quite a lot of people killed in this war but some of them did manage to survive this war and they fled from Namosi and made their homes in some other areas. And so for these people, some of them came and they made their home there at this place called Verelawa. It is this place where some of our ancestors fled to and they lived there at Verelawa, and for the people who made their home there, their original home is there at Vatuwaqa. They lived there at Verelawa for sometimes and also for this crowd of people, there is quite a number of them too and it seems to increase day by day during their stay there, they had their own children and also they started to do the usual things which they normally do when they are back there in Namosi.

Like what I have already at the beginning, the war between Vatuwaqa and Namosi. And for this war, this also started the drifting apart of the descendants of KOYA NA GONE KALOU, and also for this war, this is a private war among the two people concerned, that is it started from our own great grand-parents or our fore-parents and then it got handed down to their own children and it came down until it involved the whole entire extended family and this is all due to the fighting over the differences which the people had in the family and also against the other person in the family or those who are older than the others. Also for Rokotuivuna, there is a word heard from him, 'let's fight, let him lead his own people, I will lead us.' So they ~~fight~~ fought, and there is a few words spoken by Ratu Leone and he said it when the war broke out between Vatuwaqa and Namosi, and also for the inhabitants of Namosi and living there in Namosi at the time is really a large great number of people compared to the number of people living in Namosi today. And for this war, it chased some people out of the village, it forced some people to leave their homes and also it killed a great number of people thus reducing the number of Namosi people surviving and also there is not so great number of people lived long enough to have more children. Also for this war, the people asked help from those whom they trusted and also those whom they know can help them fight against the others. And so it came to the time when they defeated Taukei Vatuwaqa as for Taukei Vatuwaqa he is not able to defeat the chief of Namosi. After they have defeated the warriors and the chief of Vatuwaqa, then came the time when they left their home to save themselves and they went to live in some other areas before they returned to their own land when everything has been solved and there is no more fighting between the two neighbouring villages, Vatuwaqa and Namosi. Some of these people fled and they live here near to Serua today, these are some

of the people forced to leave during the time when this war broke out between the two places, Vatuwaqa and Namosi. If you go to Serua and then take a look at this hill which is near to the inter section there at Serua, there is a hill there and this hill is called OROLAU and this is named after the chief who fled from Vatuwaqa during the war and this chief is called RO LAU, he went o live there on this hill near to Serua and also he named the place after his ownself, OROLAU. At this place, a lot of our ancestors left to live at Rolau and for the inhabitants of this village, they all come from Vatuwaqa.

As for some of our ancestors who lived there at Rolau, they remained there for a good deal of time and right to the time when Fiji was ceded to Great Britain. Then some of them returned and we lived together at this place called ~~XXXXXXXXXX~~ VATULOA. As for me who is telling you the story now, I am the descendants of those who once lived there in Vatuwaqa, but later they left that place during the war and now we have returned to Namosi and for ourselves, we are lviing here in Vatuloa with the Tui Namosi or the chief of all Namosi people. We own this place called Veivatuloa As for the story which I told you, there are a lot of villages occupied by the people who fled and got chased out from the village at Vatuwaqa. They came to live there and also they made their own homes there, but one thing is that I cannot mention all the places where the people of Vatuwaqa fled to during the time when they had this war here in Vatuwaqa against the people of Namosi. The only thing that was said that all the people from here fled for their lives, because they did not wish to get killed and also for the warriors of Tui Namosi who is gaining on them and killing a lot of their people. One of the villages which the Vatuwaqa fled to is Vataniu, and there is quite a number of villages housing the Vatuwaqa people who escaped from there during the war against

Namosi. Also for these people, they have this tie with the people of Vatuwaqa and also to the Namosi people. Then came to the time when they were told to instal a chief who is to be the great leader for all the Namosi people and one of this great chief is none other than this chief called Ratu Feni and this is during the time after they have already ceded Fiji to Great Britain. Also this is the time when they came to know about the clans, sub-clans and groups of people who feld during the time when the war broke out. There are people who fled to live there in Saliadrau, and those who feld to live there in Navunibau and also many many other villages under the district and main province of Namosi and Serua. Also there was another village between Saliadrau and Navunibau and I cannot remember the name linked with this place, but this is one of the old villages on which the people came to live during the time when they fled from there. Another village near Waivata and also for these people, they left but now they are counted to the district and the province of Naitasiri, but for these people, they fled from here during the time when this war broke out between Namosi and Vatuwaqa. As for the people of Vatuwaqa they know that they also have the right to be chief of Namosi. And also for what I know and from what I have been told by the elders of our village before they passed away, for this war the elder of the two fighting is Taukei Vatuwaqa or the chief of Vatuwaqa and the others are younger than him so it is right that we listen and obey him during that time when he was leading the people of Namosi, but the other brothers did not like the idea of Takeki Vatuwaqa being their leader or their chief. And for these people, they are all children or five children of the chief known as 'koya na gone kalou' or Ro Vereqeretabua. So for these two people, then came to another part of the lives of the Namosi people when they recognised these two people, TAUKEI

NAVUA and TAUKEI NAITONINIBOKOLA. As for Taukei Naitoninibokola, already he's got four children and only one is counted as his legal child from his wedded wife and it is said in its story that his name is Ratu Timoci.

And living there in ^wamosi, like what I have already said, there is only one thing which changes and also creates this differences between our people and this is their craving to hold high and important positions there in the village. They call ~~compete~~ as to who should be the important people there and also as to who should be the chief to be installed and to be the leader of the rest of the small chiefs there in Namosi. Since, the last chief whom they agreed on and installed in the traditional ceremony of chief instalment turned out to be Rokotuvivuna alao they knew that the one to follow him is his eldest childAs for the chief, he did not know

that his pet for Taukei Navua is going to be a trouble later on. As for Taukei Navua, this is the father's pet, and also of all the good things which the father brings back for the family the greatest amount is given to this son and also the best of everything goes to this son. So for this yong chief, he grew up to be hated by the people so he left Nabukebuke and Namosi to make his home in Navua. He remained there and he did not return to his home there in ^wamosi, and when he died, then the news was brought up to Taukei Namosi or to the Tui ^wamosi at the time. The message which they got back from Namosi after informing Tui ^wamosi of the death is that there is no place there for the body of Taukei Navua and it would be better for them to bury him there at sea. As for the Tui Namosi, he knew that the body of this chief should be buried there at the ~~xxx~~ sacred grounds where all the chiefly families of Namosi are buried, but he refused to welcome them there and also he suggested that they ask the Taukei's Navua's mother's people to bury his body.

As for the Tui Namosi when he heard that the brother is dead and they are bringing his body to the village, he said to the people, 'what do you expect me to do? Can't he think of something to do it for himself rather than brining the news to me for me to do everything for him?' Then the Sauturaga or the chief of Namosi sent Ratu Peni to inform the Nalewanisau clan that their young chief is dead and for them to carry out the ceremony of burial for him, and to do it either there in Mau or someplace else which they might think to be the best place for them to bury the body. He cannot do all these things because he was not at all happy with Taukei Navua and now that he is dead he does not wish to have anything to do with him, his death or anything like that, they have to let his mother's people carry it out for him, if he had been expecting him to do the burial, it is not going to happen. After receiving this order from the chief, he left to inform the people of Nalewanisau clan and they were responsible for the burial ceremony which they held for this chief Tuakei Navua. So for this chief Taukei Navua or Ro Kuruduadua was taken and to this place which they called NAIIVAKASALA. And also for this place where they took he body there is another chief there whom they called SAKALA so they left the body there, performed the burial ceremony and when everything is over, then they returned to their own village and some of them did not forgive Tui Namosi for the orders that he gave out that he does not wish to have Ro Kuruduadua's body buried there on their own land.

When you climb the hill there at Mau, on your left-hand side, in between the two rivers which runs alongside there, we have this place which they called the Vakasala and this is the place where they laid Ro Kuruduadua's body to rest in peace.

As for Taukei Navua, before his death, he knew something about

christianity, and also christianity was already here in Fiji and he is someone who learnt about this before his death. As for this chief Taukei Navua, first he was approached by those people on this mission and after he learnt that this is a good church, then he took it up to Taukei Namosi or to Tui Namosi and after from there, then the church happened to reach across to the chief Ratu Cakobau. But for Taukei Navua, he is someone who accepted it when they first explained him what the new change is all about. As for the other chiefs, after they have been told of the new faith, they did not accept it then in their villages, but after Fiji was ceded to Great Britain and also after they have realised the importance of certain things, then they decided to become Christians but not for Taukei Navua, he did not change his mind the first time this new faith was introduced into his life. There was a chief in Korolevu, his name is Kuinawale. As for the chief of Korolevu, he called all his people and he told them to go and hunt Ratu of Navua or Taukei Navua. After they have captured him for him, then he is going to eat him alive or dead. Also if he is dead, then they should dig his body out and then bring his remains to him, then he will decide what he is going to do with the corpse. Still this man said that he would also eat the bones if this is the only thing left of the corpse. The name of this chief is Kuinawale and it is believed that there is a ~~large~~ small group of people alive in Galoa today who are the descendants of this chief or this man who wanted to eat the bones or anything of Taukei Navua. It is said in the story that this man lives there in Korolevu. As for the people of Korolevu, all of them knew that this man Kuinawale wish to eat Taukei Navua and then later they heard that the chief of this village is dead. After they heard and received the news of his death, then a boat left the village to go towards this place at Vatulele.

So for Kuinawale, he also left his home and he went towards the village of Vatulele, but he did not reach Vatulele, he went to live there at an island off Lautoka coast at the island of Manuca. As for his own people, they knew that their chief is there at Vatulele because he told his people that he is going to Vatulele but no one knew the truth of where he is going. And also they did not believe that this small canoe can take him anywhere else except to Vatulele. So he went to live there at Manuca and with him he also decided to take with him some of the people he could trust. As for the two brothers, Taukei Navua who lives there at Navua, also there is another brother who is also close to him and this is the brother known as Taukei Naitonitoni as for these two brothers, they are far much closer together to the other brothers in the family including Tui Namosi. As for these two brothers, they farm and grow their plantation at a place called Naicagilevu. And also for the people of Navua, this is the place where they farm, here at Naicagilevu and all the people of Navua knows of this place. Also for the chief who looks after this part of the land is a chief known as TUI WAKA. Then one day he approached Tui or Taukei Navua and he told him that he is going to build a house for them there. But one day when he came here, then he received the message from Tui Waka that Taukei Korolevu is there in his home. After he had been informed that this man is there in the village, Taukei Navua returned to his home and he went to inform the chief of Deuba. He presented the whale's tooth to the chief and the leaders of the Dravuni people, informing them of Tui Korolevu's presence near them. As for the leader of this people, he is addressed as Tui Dravuni. They did this because they knew that they also have this relationship of vasu with the people of Korolevu and for anything which they might want from

them, this is given to them. As for this chief, he remained there for quite a long time, and he did not return to his own home since he liked the place and also there are other intentions of his wanting to stay. As for the other people, they were finding excuses to stay and also they wanted to go down to see the Deuba people and also get to know them also. And so for these two people, Deuba and Dravuni, these are two people who are quite close to one another, we have the real inhabitants of Deuba and also the people who belong to the Dravuni clan. But for the presentation of the whale's tooth that was done, the message taken with it differs a lot. As for the whale's tooth which they took up to Taukei Navua, it is with the message that they want the vasu i Korolevu' who is the Taukei Naitonitoninibokola to be killed by these people. As for this tabua when they presented it to Taukei Navua and also ordering him to be responsible for this murder to be done to the other chief, the people did not know what to do. As for the people, they kept up with this disagreement but they were not able to do it because the people of Navua did not wish to kill their own relation, their own blood who is the Taukei Naitonitoninibokola. The others turned a deaf ear to this call for the murdering or for the killing of this chief at Naitonitoninibokola. Also, for the people, they made sure that there is not to be a sudden attack done against this chief at Naitonitoninibokola. As for the people of Dravuni they recognised these people when they came to their land and also they allowed to let them live with them for as long as they wish to. So they were taken into the house where they remained with these people and there is no more fighting among these people. And also for these people, they were informed of the tabua which the enemies have already laid and presented them with some months ago.

As for this whale's tooth, this is from the chief Taukei Navua and for this tabua, it is asking the Dravuni people to kill the 'vasu i Korolevu' and this is the chief from Naitonitoninibokola. As for Tui Dravuni, he spoke to the people and he said, 'This is a whale's tooth presented from Taukei Navua asking us to murder the 'vasu i Korolevu, and this is the tabua for the mission.' The whale's tooth was accepted by the chief's herald from Dravuni and they later waited for the day when they have to carry out the mission asked of them to do. Then one day the 'vasu i Korolevu' came down to plant there at the usual place where they have their farm and this is at the place called Naicagilevu. As for this place, it is quite a large area of land also and so for this place where the two chiefs farm, it is called Naicagilevu and this is near to Nacioqoma, and then from there the land is occupied by other people, like the Dravuni people, and many other clans who live near there. So for this land, it is divided between the 'vasu i Korolevu and also for the other chief who is Taukei Navua. As for this disagreement and also off this new found dislike which they have, something happened and this brought a feeling of hatred and also of dislike between the two brothers who were once closed to one another, between Taukei Navua and Taukei Naitonitoninibokola and this led to the evil plot that Taukei Navua laid down for the other chief, Taukei Naitonitoninibokola. But before, Taukei Navua often visited the other chief and the other chief would return his visit another day by coming over to Navua, this is the strong relationship which bonded the two people together before they had this differences in which it led to the plotting of Naitonitoninibokola's chief to be murdered by the people who belong to the Dravuni clan.

- You told me when the people first came, you all came with Rokorokoivalu. Can you tell me who is Rokorokoivalu's father?

Did you hear any story about this man?

I only know for Rokorokoivalu, he belongs to the family in which the father of the childrens ~~are~~ is ROKOMAUTO. As for Rokorokoivalu it is said that the father is one of Rokomautu's children, this is what I heard being said and also something which our ancestors said about this man whom they called Rokoroivalu. But they did not explain the details as to who is the eldest in the family and also more about our originator or our ancestors who first led our people and later the others were born and the family became larger and large until we are now here all under the clan of Nabukebuke here in Namosi, but I do not really know more about this man who is said to be our ancestor who came here to Nabukebuke, all I know is that his father is one of Rokomatutu's son. The only thing which I am sure of is that our clan and also for my people, they are all descendants of this great man Rokoroivalu.

- You told me there are nine children in Rokorokoivalu's family and so for these nine children, from each child stems a clan or sub-clan termed as MATAQALI. Can you give me the names of all these nine sub-clans or mataqali which is made of the nine of Rokorokoivalu's children and also of the main leader of the nine subclans?

It is true and also this might be the same story held and known to other people here in our village, and also for myself, I can say that this is something which needed to be investigated on further before we unravel the truth of our clan and those sub-clans under it. It would be better, if we try and get all the people together who belong to the land here in Namosi and this is the only way in which we can straighten things out, also I have lost the book which contains the written story for the Namosi people and also this is the only story I know of to be the sole truth about the Namosi people.

And also there are some other important people of Namosi who also have the same book and it is from them that the truth of our people can be known. As for the DO for Namosi, he is the descendant of the originator who brought our people here from the nine brothers whom I told you about who are the children of Rokorokoivalu. And for these people, they are the nine people who make up the clan or the Nabukebuke yavusa right from the beginning of the birth of these people, and after that, they split up and then it came down before the number of people belonging to this clan also grew and more and more people were born and belong to this one clan. After they have done all the things which they know should be done, there came war times and also troubles for these people which cause the split and many of them wandered off to do other work other places and also make their own homes someplace else. The first sub-clan on top is Nabukebuke, the second is Naividamu, then Nagelekaugia, then Nasivoro, then Nakorobavavu, then we have Nasa, then Naisiliga then Vatuvula, and the last of the nine sub-clans is Naviti Levu. These are the nine sub-clans which belong to the Namosi clan and also for all the people who live here in Namosi, each one of them have their own sub-clan on which their name comes under.

- As for all the nine sub-clans which you have mentioned, can you tell me which of the one compose of all chiefs or the chiefly sub-clan for the Namosi people?

As for the family from which all chiefs are picked and nominated from, it belongs to the leader who brought us and to make us live here in Nabukebuke and the only thing which I can say is that this is the chief of this place. So for the person who brought our people to live here in Nabukebuke, this is the person whose descendants and also its sub-clan which we can say is the chiefly sub-clan out of all the sub-clans here in Namosi or in Nabukebuke.

- You told me that the people came down to live here in Nabukebuke, but before that they lived there in Nabukebuke up at the Wainimala area. And there was this man whom you mentioned who also came with them, this is Ro Batiratu. Can you tell me from what mataqali or sub-clan does this man comes under and also if he is a chief for the people here?
- As for the clan Nabukebuke and also of the sub-clan Nabukebuke, this man Ro Batiratu was born from this clan and sub-clan.
- You told me your ancestors or your early ancestors left Wainimala and travelled here to Namosi. Can you tell me if there are any reasons of their leaving ~~Mamosi~~ ~~Wainimala~~ to live here in Namosi as it is today?
- As for our first ancestors, he did not leave Wainimala due to any bad reason like fighting or anything like that. The only reason why he left Wainimala because he wanted to look for his own land and also a place where he can make his own home, not fighting with the chief or his people ~~living~~ living there in Wainimala. So for Rokorokoivalu, the Vunivalu, he left Wainimala to look for his own land where he can start his own home and also for the rest of his people.
- Can you tell me who led the people and came straight to this place here in Namosi, was there someone who led them here maybe he knew of this place before so they came straight to Namosi and not settling anywhere else before that?
- It is not very clear as to who led the people into Namosi land of today. It is said as a story to me from our elders, our ancestors left Nabukebuke in Wainimala and they came down here to Namosi and there was this man who led the people and brought them all the way from Wainimala to Namosi, but they arrived at this place where the leader died and so his mother's people took over and they encouraged the people to move on until they came to this place which they called

Nabuकेbuke, and also Namosi. He died there before they reached Namosi and the people continued the journey until they came here to Namosi, on the way the wife was pregnant and this happened before the husband died, this man who led the people from Nabukebuke in Wainimala to Namosi or Nabukebuke in the province of Namosi today. And this is the starting of the generation and also the chain of chiefs who held the position of Tui Namosi from their days into this modern age.

When they arrived here at Namosi, was the place empty or there were people already living here in Namosi before they arrived? There was no one living here in Namosi, the land was unoccupied. Our people or our early ancestors arrived here in Namosi and then the elders said, 'this land Namosi is the greatest land we have ever owned and have, and also it is really happy knowledge to know there is more than enough land for everything and everyone of our people.' So for those people who do not know us, we are known

as KAI NAMOSI MALUA (inhabitants of Namosi Malua).

When Ro Batiratu died, he took over from him and became the leader of the people?

There were no names given and also they did not plan to have someone there to lead their people because they have been during their offerings during prayers to their gods in which they pray to their gods to give them a chief, or a baby boy, they wanted a baby boy to be born from the woman who married the man who brought them all the way from Wainimala to Namosi. During the time when she was pregnant and after the death of the child's father without seeing the child, they prayed and worshipped their gods asking their gods to give them a baby boy, they wanted a boy for their chief to replace the father who passed away during their journey from Nabukebuke in Wainimala to this Nabukebuke here in Namosi. They later had more children and then the family grew and grew but always

they know as to who should be their chief according to the blood that comes down from one generation of chief to the next. But I cannot really name the line of chiefs starting from the first chief and right down to the last of all chiefs who had the traditional ceremony of chief instalment performed for them when they were crowned to be the Vunivalu and also The Tui Namosi.

- You told me Ro Qereqeretabua or the Gone Kalou had five sons, and they instaled Rokotuivuna who is the third child from the eldest in the family, can you tell me why they installed Rokotuivuna to be their chief and not the child who is the eldest in he family?

As for Rokotuivuna, he lived there in Namosi and this is what I told you in my first story which you took before this. As for Rokotuivuna he is a family in which ther is someone the eldest for all Ro Qereqeretabua's children or the family, and they have this man Taukei Namalamala, but he later became Taukei Vatuwaqa. As for all the brothers, they have their own titles, like Taukei Manukukaloua, and also Taukei Nukutabua, as for the first three brothers, they passed away, so they handed down the chiefly position to the third in line who is Rokotuivuna, and this is the only reason why they instaled him to be their chief rather than the two elder brothers or sons of Ro Qer qeretabua and also for this man, he is the father's pet, the father loved him more than the other sons and all the best of everything is given to this young chief rather than to those who are older than him. And it is said that for t is chief, he is the second chiefto be instaled there in Namosi in the clan Nabukebuke to be awarded the full traditional ceremony of chief instalment, in all its splendor and also in all its tradition and custom, the first was done for the father when they instaled him to be the Tui Namosi and also the Vunivalu and the second one is the one which they did for the son or this child Rokotuivuna.

- Can you tell me about the war which they had in Vatuwaqa, who took part in this war and also who won thiswar? The war between Vatuwaqa and Namosi, each clans and also sub-clans knew to which side should they take up when it comes to war time between the clan Nabukebuke to which I also belong. As for this war, it involves the brothers, and Rokotuivuna said that they will fight until they are satisfied with what they wish to get. So Rokotuivuna led his group and the other brothers led their own group also and they took up their sides, one to Vatuwaqa and the other to Tui Namosi. This is not a war that involves the two sides in which there is a disagreement between the whole group, but this involved only the brothers of this family and so for the rest of the people, those who wish to support Vatuwaqa joined that army and those who wish to help Namosi also joined that army. It is said that Vatuwaqa came down and they tried to over-power the chief of Namosi but they were not successful. But after this war, the people knew that what they did is not right, so they decided to have a reconciliation with the other people and also to ask for forgiveness from their other people of this mistake which they did. This calls for the presentation of magiti(food) and also the collecting of other wealths and riches which they presented to their relatives from the other village, people came from Rolau and also from other parts of Namosi they fled to and they got together there on Namosi village again. No more are they going to fight against their own people because they knew now that it won't solve anything for them. As for this gathering, this calls for their coming together and also of the large feast which reunited the two villages again and also to maintain peace again between the two villages. As for this celebration which they did and also for this ceremony, they held it in the year 1937.

As for this war, after they have ceded Fiji to Great Britain, this war still went on and also for the people, they were so concerned of what might happen next because it has been going on for so long. But after they have reached some agreement, then they had this celebration and also it was a time when everyone became reunited again and there is nothing wrong between the people again. As for this reconciliation it took place between the people of Namosi and Vatuwaqa, everything returned to normal and there was no more fighting among the people but the people of Vatuwaqa did not do all the things which they were suppose to do for the Namosi people, it was said that they were expected to build a Fijian house for the chief of Namosi and this is the Fijian house which they called the BURE NI VAKACAGICAGI, where the chief can take some time off from his own home to relax there and also a Fijian house where he can drink yagona with, with the rest of the people there in the village. The war between the two villages took along time to heal and also to be forgotten by the people. As for the story, it says, the Vatuwaqa people took food like cows, pigs and other foodstuff with them, present it to the chief of Namosi and also to the rest of the Namosi people. But in this war, a lot of the people from both sides especially from Vatuwaqa side got killed in this war.

- Can you tell me of the ceremony which they held when they moved the chiefly position from the village of Namosi to sit and to live here in the village of Veivatulua, is there any reason for the shifting of the village of the chief or the Tui Namosi and also who were responsible for the movement and the shifting around which they did?

There was a Tui Namosi at the time and he is called Ratu Isikeli

Rogonekaloua, and so for these people, they have someone who is the Tui Namosi and also someone who is known as the Vunivalu(chief of war), and also someone with the title of Ro Matanitobua. As for the last chief which they had for the Tui Namosi, they had this man Ro Matanitobua holding the position. After his death, then all the chiefs, small chiefs and great chiefs of Namosi met and they discussed over this important issue as to who should be their new chief or their new Tui Namosi, this is a position which means that the new leader have power and strength over the other small and great chiefs there in the land of Namosi and it's people. As for Ro Matanitobua, also there was this child which he favoured during the time when he lived, and so for the people, majority of them were thinking of giving him the role and the leadership after his father. And this is the son called Ro Pomipate, to be the Vunivalu and also Tui Namosi. When it came to the time when they had this ceremony of VEITAROGI VANUA(to write down the person under his clan name and land name), then someone from our clan, informed the people and also those representatives who came to write down the name of the people for the present sub-clan at the time to be the one holding the chiefly position there in this village, also there are many other things which they later changed, but the chief at the time remained with the title and it went down to the rest of their people who were born after, from them comes the heir to the chiefly throne of the Tui Namosi, and there are times when people go against them and did not like the idea of having them being their chief, but this is something that has been long accepted so it remains the tradition and the customs for our people.

As for the Tui Namosi when they crown a new Tui Namosi, they make sure that they do all the right things involved with the crowing of the Tui Namosi and this also includes the land and it's people and also of where they really belong when it comes to looking after the welfare of the people and also the welfare of the elders, it is the Tui Namosi who is checked with and also asked if everything is fine and doing good for these people. So for the Tui Namosi, they make sure they do have all these things done for them and also they make sure that they do not come up with any disagreement in which they fight over certain issues that is related to the chiefly position and also of the people's welfare. So for the Tui Namosi, they make sure they pick on someone who is there in the village, part of the chiefly subctan and also belong to the clan Nabukebuke here in Namosi. As for the people, for their offerings, their first fruits which they get from their plantation, their fish which they catch when they return from fishing, their children and also of their life, they should dedicate all these things to their chief, they should make sure that they serve their chief first before they serve anyone else even themselves. Also for our elders, and other important people in the village, they all know these small things related to our chief and they make sure that they do not upset the chief or upset the system which they used from a long time in the choosing and the nominating of the chief to take the position of the Tui Namosi.

That is all.

THANK YOU VERY MUCH.

.....
FINISHED.