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TOPIC: HISTORY

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NAMOSI. M 55yrs.

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HISTORY OF NAVUNIKABI

This is the history of NAVUNIKABI, how their ancestral people left their original home and then moving on until they came to settle here on their permanent village which their descendants are occupying today, here in Navunikabi.

As far as I can remember going back to the first village of Navunikabi and how it's occupants arrived here to make it their permanent village, the story goes to say that these people first live there in an old village which is called WAINIVISAMA. As for those people who once lived there in Wainisivisama, all these people who are originally from there are living here in nearly all parts of Namosi, they have spread out and make their new found land, their own. But all these people are originally from Wainivisama. Living there in Wainivisama then Christianity came and then the chiefs of Nacobua met and they made the decision that they are going to found a new home and this is to be the village of Navunikabi and also for some people to occupy this new founded home. Also, this was the chosen place to run all good things for the people, and also it was a time when they were facing some form of Government the foreigners wanted to establish here in Fiji and the people thought that it would be best to have the system run from this new village they wish to build, the village of Navunikabi.

people were the first occupant of the village of Navukabi, their land and their home is right on the outskirts of the village, on the far end to the north part of the village of Viti Levu. After they have chosen that this is ideal site for their new village and also they have some of their own people living there, they started to shift from their old village to this new found home. Here came the members of the NAKOROIWAI, NABUKEBUKE, and they all came down to live here in Navunikabi, the new village. The people cleared up all the bushes, the forest and they build their new homes where they joined the first people who were there before them. This was said to have happened in the year 1870 or sometime around that year. Few other mataqali or sub-clans arrived and we all find a place here to build our homes and also own some piece of land on which we do farming. Now, there are a number of mataqali here in the village. Also, when all these lineages arrived in the village, before they settled down permanently, first they decided that it would be best to share out the land among the people, they gave a piece of land to the lineage LOMA, and also to Natoadua, part of the village was given to the QASE NI VANUA (elders of the village) and also to those known as GONESILIME, also to the VATUVULA sub-clan. Also part of the village was occupied by the Nadiridamu sub-clan. All these sub-clans moved down to live here in Navunikabi.

From the time when Christianity was introduced to Fiji, people came to our village and return to their own, and it was said that the village of Navunikabi is the most beautiful and well constructed village newly found here in the whole of the Namosi province.

The people who are visitors to the village admire the arrangements of the houses, and also of the coconut trees which they decorate their surroundings with and the most beautiful part of the day when

the village is at it's most beautiful is at sundown. And underneath these tall coconut palms, they grow lemon trees of all different varieties of lemons and oranges. As for these oranges, it has it's own uniqueness and this is well know to those people who have tasted it and seen it too here in the actual place where it is grown. People of this village take ~~ix~~ these pranges as far as Ba, Lautoka, Suva, Nadi and those other places where they sell them to get their own money today. And for these oranges which we grow here it has a special name and they refer to it as MOLI NI VEITALA. This is the very place where they grow these oranges. But for our people, they know the good taste of these oranges, but it is a plant that grows wild here in our village.

As for our village, they called it Navunikabi, and also near to our village or lying close to our village is a river and this river comes from a source on a hill near our village and the name of the hill is DELAIWAINIKOROILU. And also for the whole of Namosi ~~xx~~ they usually refer to all the villages as WAINIKOROILU.

As for the name which the people of Navunikabi gave to their village I heard that this also goes back to the time of the spirits and originators of our land, they had their own means of transport and one of these is their canoes. They often bring their canoe and this is the place where they disembark before they move on to another place. NAVUNIKABI means to draw near and then lie side by side with something. So for this canoes which the spirits use, they come closer to this land, land here and then carry on after they have a little rest on this land. Also, many years ago, but not any more now, we often hear the coming of a motor engine, and then it stopped also of someone throwing the anchor into the water. As for the casting of the anchor it is similar ~~xt~~ to the sound made by the

As for these large ships and boats which we see today, the sound of it's engine is similar to the sound of the engines used by these spirits who arrive here to disembark before they move on. The sound can be heard from the hills there in ~~Kakoro~~ Wainikoroilu coming down and it is believed that the ships or the unknown ships stopped here in Navunikabi before it moves on, or in other words, 'it comes closer and stop here' before it goes on, that is how they name this place. You can hear all strange sounds coming from it and also some familiar sounds which we hear when people are moving on deck and also working on deck of a ship.

This is how Navunikabi got it's name, as this is the place where the boats which belongs to our originators or our gods disembark before it moves on. And also when the people of Navunikabi hears the chugging sound of the motor engine but they cannot see any boat or ship coming down this small river, this is a sign to our people that very soon someone will die. Someone will die here in the village of Navunikabi. This is the sign of death for the people of Navunikabi. It is believed that the arrival of the boat means, 'it has come to take the spirit of the person to the place where all the people of Navunikabi and also of Namosi people are taken over to.' this is what our ancestors believed and also it is something we have been told about the sound of motor engines, boat arriving and we do not see or even find traces of such boat arriving here in Navunikabi. This is all the story which I can share with you today about our village, it's early occupants and also of how our village got it's name.

- Thank you. You told me that your ancestral home is at Wainiwisama. But can you think back before that time, where did your first or other ancestors stayed or made their home before they came down to

I heard that for our ancestors before those who lived there in Wainivisama came from NABUKEBUKE and that is in the Wainimala land.

- They came from there=?

Yes, they came from there.

- When your early ancestors before those who lived in Wainivisama left their other village and coming down, can you tell me if there are any reasons for their leaving their former home and then coming down to live here in Wainivisama. Was it due to a traditional war among other people living in the area, or something happened to them which does not agree with them forced them to live, can you tell me more of the reason why they left their village at Nabukebuke?

Yes, there is just a rough story which I heard that a war broke out among these people in Nabukebuke, so those who did not like what took place there decided that it would be best to move out and find their own land. They left their village at Nabukebuke and eight of these groups of people left to discover the Namosi land. They came through the interior and mountain parts of the island. They cross all these hills, mountain ranges, and came up to this other side of the island, and also they climbed over this hill at Nawainikoroiluva. These people came and they lived there on a hill in Nawaidai.

When they arrived there in Nawaidai, as I've said there are eight groups of people coming with them, some came first and then others followed behind these people. Some of these people came and they were heard to be living there in Wainivisama. And also when the people of Wainivisama heard a wooden gong being beaten there in Waidaidai, they knew that there is also another chief of the whole place, Nacobua, lives there in Waidaidai. They knew that they are all of the same people.

- The second group of people who came later?

- As for the second group of people, where did they go and made their home?

These are the people who climbed the hill at Waidaidai. They made their home there and then a time came when they decided to go to Namosi.

- As for this war you told me that broke out there in Nabukebuke, for these eight groups of people who left the village of Nabukebuke, can we say that this is one whole yavusa or clan leaving their own homes, of these people belong to their own groups of people and clans?

All these people belong to one clan or yavusa and this is the yavusa called YAVUSA NABUKEBUKE. And then later on, again another eight of the clan Nabukebuke left and they came to live there in Waidaidai.

- As for these eight groups of people, can you tell me who was their leader that led them from Nabukebuke and they came all the way here to Wainivisama?

The story that I heard says that their leader who brought them from Nabukebuke to this place was the chief called RADRODROLAGI.

- This man called Radrodrolagi, is he is the man who founded this new home at Wainivisama, or he is the one who went straight to Namosi? He went straight to Namosi.

As for this war which broke out in Nabukebuke, can you tell me how this war broke out among the people, is it a dispute over their land or something else which might have caused some disagreement among the people?

As for the war, it is said that the people were fighting over the position of chief in their village at Nabukebuke. It is a war started by the chiefs and then the rest of the people joined in to support those whom they favoured. As for this fight for chiefly position, they

hold the position if his side wins the war.

- As for these people who came down, does that mean that for these people who lived there in Wainivisama, they were the first people to arrive here or those who went to Namosi were the first people to come here?

Yes, those people who came to stay here in Wainivisama were the first people to arrive here before the others.

- You said something that for this village here in Wainivisama, this is a village for war in the olden times, they protect themselves there in Wainivisama due to all the traditional wars happening around the area?

Yes, during those days when they were all cannibalisms and cannibalism is something good to our people, our people arrived and they made Wainivisama their home.

- As for all these sub-clans or lineages which you mentioned, can we say for all these six or several you have already mentioned, did they also come during this trip taken by your first ancestors from Nabukebuke until they arrived here in Wainivisama?

As for all these sub-clans who live here, Nabukebuke, Namasiline, Vatuvula, Nakorowaiwai, Delailoma and the other mataqali called Nakoridua, and Naividau, and Nadoi. As for all these sub-clans which I have mentioned can we say that all these mataqalis came down together when they left Nabukebuke after they came to live here in Wainivisama, or they came in their own different ways before they came to live here in Wainivisama?

Some of them came together as one whole group and then some others followed before they join the main group who came first when they left Nabukebuke.

- As for these people who came down, can we say that for all these

The only thing I was told, these people came down together and three groups were already there in Namosi before our own people went around looking at areas and places they like to build their home, but they already have their home in Wainivisama. As for these groups of people led by Rodrodrolagi, these are the people who occupied Namosi.

- Who is the name of this chief who brought the people who came to live here in Wainivisama?

His name is Ratu Vio.

- You told me that Ratu Vio was the man who led the people to come and live here in the village of Wainivisama, can you tell me if you hear any stories which says that a war also happened there in Wainivisama when these people came to this place or there was no war among the people they all lived nicely together, can you tell me more about these people?

The only thing that I heard, then Christianity arrived and everything was recognised in terms of the faith which the people had. Also when it was beginning to spread among the people, then the chiefs and the leaders of all the sub-clans living at Wainivisama thought that it would be good to move down and make Navunikabi to be their permanent home. Also this is the Government base here in Namosi.

- When your early ancestors arrived here in Wainivisama, can you tell me if there are some reasons why your ancestors called the village Wainivisama rather than any other name?

The only thing that I know is that this river which flows near to the village we own, this is also called Wainivisama, so the early people might have decided that it would be best to also name their village Wainivisama.

... this man called Ratu Vio he was also one of those

Yes, he led some groups of people, and all these groups of people are all Nabukebuke people.

- So Ratu Vio brought these people to this place?

Yes, they came here. After the war, then he thought that it would be a good idea to bring these people who were all willing to live because they did not like this fighting for the chiefly position happening there in their village at Nabukebuke.

- You told me that for these people, before they moved down to come and live here in the village at Wainivisama, can you tell me more about the sub-clan or mataqali who were already here in the village of Wainivisama. Can you tell me whether these people or this sub-clan also came with the main group when they left Nabukebuke, or these people came all by themselves?

For these people, it was said that they did not come with our ancestors, they came from the direction there in Navosa.

- But now they have lived together with your pen people?

Yes, they now live with us and also they are counted as the people who belong to the sub-clan of Nabukebuke. They left Navosa and they came to live here on the soil at Namosi so they are counted also as Namosi people.

- Before your people arrive here and make this place there village, here in the village of Navunikabi, is this village already hold the name Navunikabi or when the people of Wainivisama moved down here, then they named the village Navunikabi?

I really do not know, maybe it was already named by these people who arrived here before us and these are the people from Navosa.

- As for these sub-clan which we have here in the village of Navunikabi, what is the position held by the sub-clan Nawaiwaqa, what is their chiefly position or village position here in the village?

- For all the sub-clans which you have here on the village, can you once again name the sub-clan and also of their position here in the village, or what are they expected to do as part of the Nabukebuke clan or part of the village here in Navunikabi?

Very well, for my ~~at~~ sub-clan we are the ones who hold the leadership role and the chiefly position here in the village. The sub-clan that hold the position of matanivanua for the chief and the people are the two sub-clan Namasiivi and Vatuvula. And our warriors or Bati people are the two sub-clans Loma and Nakoroiluva. And also counted under these people are those from the Nasoroiwalu sub-clan. You told ~~me~~ me that the people of your sub-clan and also for yourself, you are the people who have been holding this position from the time when your early ancestors left Nabukebuke, lived there in Wainivisama before they came ~~down~~ down to Navunikabi. Can we say that the same sub-clan to which you belong to is the same sub-clan that is doing the leadership role and also hold the chiefly position here in the village of Navunikabi?

As for this role and for this chiefly position, this is a positions held by my early ancestors and then to others who followed them until they came to live here in Wainivisama and then came down to Navunikabi. During all these time they moved, the position of chief belong to only one sub-clan and these people are still holding it from their past, there is no change to the role and the position of the chief given to my mataqali or sub-clan.

A lot of Radrodrolagi grew from him and also for us, another group of the whole Nabukebuke people grew up to and we made out own chief but from the chiefly clan when the people were living there in Nabukebuke. So for our people, we are the ones who are running

the village seeing to the interest of the people

Can you tell me if there are some other groups of people who also belong to your clan Nabukebuke and they left Nabukebuke to find their own home and also if you still know the relationship which exists between your people and these people who now live in other parts of Fiji?

Some live there in Nakavika, and also in Namuamua. Some often visit us and there are some of the same people living in Namosi, and there is few numbers living there in Vatuloa. Also there are some living in Lobau.

- As for this sub-clan Nabukebuke, do they also hold a chiefly position or an important position here in the village?

Yes, there are many other small groups which comes under the main group. There are some other groups which are important to the running of the village and all these people come under the one main clan here in the village. Not only that, for the people, they also know of their position here in the village, how they should take part in the running of the village, and also when they know that something is wrong in the village and it is their duty to correct this mistake, they quickly step in to act their part so that the problem does not become serious and cause discomfort for the people. All the people in the village have an important role to play as part of this community.

- Can you tell me more about these small groups which divide down from the large group and it is their duty to see to the running of the village and also the village affairs?

I can only brief them to you and this is not good at all because I myself only deals with what the main group brings up to me. Like for our people, this is just a small group. As for our people, we are known to be KILINT makers for the Vunivslu. We are the only

It means, we prepare his food and also make sure that all good foods are given for the Vunivalu.

- So it means that this is only for the people who live in this village who prepare this food which you call the Kilini?

Yes, any food to be taken up to the Vunivalu, we are the people who prepares it. When the Vunivalu goes to some place, or makes a visit no one else makes his food or prepares his food but our people. It does not matter whether they are the matanivanua or anything like that, they are not allowed to prepare the food which is for the Vunivalu. ~~of my~~

The reason why we are the only people allowed to prepare the food for the Vunivalu, there are some people who might have evil intentions and they want to kill him, so they might put some poison stuff or something to get him sick and maybe later, kill the chief. We do not want anything of this sort to happen to the chief so they picked on someone who is very close to the chief, in this case, we are counted as brothers to prepare the food for the Vunivalu.

The only thing we do is to keep in watch for all the trips the Vunivalu might take to visit other villages and places. And along with the chief goes out people who belong to our sub-clan and these are the people who prepares the Vunivalu's food. Also for the food which this village might prepare for the Vunivalu, it is given first to the people of our sub-clan to prepare it, before it is taken up to the table where the feast will be held. There is not a time when you do not find the cookers from our sub-clan missing from the chiefly group led by the Vunivalu. The food prepared for his breakfast, lunch and dinner are prepared by the 'brother' of the Vunivalu or those who belong to my sub-clan and from this village, no other

any other village is allowed to

- Does that mean for the chief here in Navunikabi, he is very close to the chief or the Vunivalu?
- Yes, for our family and also for the family of the Vunivalu we are very close like we come from the same family but for our past, our parents were all from the same family too, so this counts for the closeness which exists between them and out people. From the past, this is something which has been laid down and understood well by the people. As for the Vunivalu also the Tui Namosi, he is a chief, but for his ancestral parents, they are from the same family as the people in my family or my ancestral family, this calls for the closeness which exists between their people and out people. As for our people, we run the affairs which the chief discuss with our chief.
- What can you say about this village called Saliadrau, who was founded first, was it the village here in Navunikabi or the village at Nasaliadrau?
- The first village to be founded was the village of Navunikabi.
- Where did the ancestors of the people of Saliadrau come from?
- The ancestors of the Saliadrau people came from Wainivisama, and also some came from Waidai, and also from Nalia, and all these people combine and they founded this village there in Saliadrau. Also there are two people known as Rauna wa, who are members of this group who came to live for a while here in Navunikabi.
- As for these people who live here in Nasaliadrau, are they also responsible for the preparation of the food given for the Vunivalu or not?
- No, only they are referred to as QASE NI VANUA here in Namosi. The people of Saliadrau are said to be the 'elders of the Namosi' and we are also responsible in a way for

Also for these people from Saliadrau, they can also direct us to do the right thing or do things for themselves, they might ask our people to prepare theyaqona to them, and also if there are other things which they wish to have done, they can ask our people to do it for them and our people obey them, it does not mean that they are our chiefs, but in their position, they are known to be our 'elders' like a father or grandfather to our people. And also for the Vunivalu.

- When the Vunivalu dies, can you tell me of your duty that you need to take care of during the days and time when the funeral is held there in the Vunivalu's home. Does that mean that you are the people who handle the clothes to be worn and clean the chief's body also, or the only place where you are found is in the kitchen preparing food like what you did when the chief was alive?

When the Vunivalu dies, there are other people from other villages who knows that it is their duty to handle the chief's body, clean him, and also dress him up ready for the funeral ceremony. For our people, we decide where the funeral should take place whether it is to be held there in Namosi and also to see that the houses and accomodation for the people who wish to come to pay their last respect to the chief are taken care by our people. We have people from Namosi, from Vatuloa, and also from our village, these three people might meet and then they discuss about the things they should do and also where they wish to hold the funeral gathering for the Tui Namosi or the Vunivalu. There is no joke about the decisions which they make over the food the people eat and also of where the chief's body is to be accomodated, they make sure that they make the right decisions over the chief's funeral arrangements and

Also for the sub-chiefs, they

death of the Vunivalu.

- On the founding of the new homes, when the people left Nabukebuke, can you tell me which of the two villages were first settle by the people. Was the village of Namosi founded first or was it the village of Navunikabi?

The first village founded was the village of Namosi and Navunikabi was the second village to be occupied by the people, but there were people already living there in Namosi.

- As for these four villages, Namosi and Navunikabi, and Namosi and Nadrau, which of these two villages have themost closest link in terms of the relationship which exists between the people. Does the relationship between Navunikabi and Namosi much stronger than the relationship between Namosi and Saliadrau?

As for the relationship which exists between Saliadrau and Namosi and also for Navunikabi and Namosi, this happened from a very long time ago. But due to this living closeness of all these people, this has also established a more close relationship with the people. But today, I would say that the relationship between Saliadrau and Navunikabi is much more stronger than the relationship which exists between Navunikabi and Namosi, but for these two places, there is a relationship which existed from long time ago. Then we have the other village Nakavika, all these villages are close by so they are more close to one another than for those villages which are far from Navunikabi.

- Before we end this interview, I heard that how this place got it's name is that this is the place where the ship or some kind of ship comes, diembark or just lie there alongisde this place before it sail away again. Can you tell me why they thought that this was a boat that comes from the outer world and all that, or why they decided

The only thing that I heard, that for our elders and old people in the village, they often speak and say, "Hey the boat is again there lying at it's usual ~~xx~~ place." But I do not know what is the name of this boat and also where did this boat come from before it stopped here in Navunikabi and then leaves again to go to another place. But for our elders, this is something which they tell us about that it is a ship, and it belongs to spirits and originators from the outside world. It is said that for these ships or this ship comes from the hill at Wainikalouluva to this river or water that runs near the village of Navunikabi. And this is only to show or a sign to the people that soon someone in the village will die. The coming of the ship or boat is a sign telling the people that it ~~ex~~ has come to take away the spirit of the person to the land of the spirit or where they believe is the place where the journey of this boat will end. But I do not know what is the name of this boat or where it came from.

- Looking at the village of Navunikabi, for some other villages after I have made the comparison, they have their own chief for the place? Like they have the chief whom they refer to as Tui Nadi, and Tui Cakau for the people of Cakaudrove, Tui Nayau for the people of Lau. Like in this village there is no such chief here and all the people listen and obey the words of the Tui Namosi. Is there any explanation which might describe the reason why your people listen to the Tui Namosi?

As for the people who live here, there is no big difference between their people and our own people. As for the people of Namosi, as I have said already, when the chief Radrodrolagi led them down, when he left Nabukebuke to come down and live here in Namosi, he came here and he took many women to be made his wife like what you might have

women, they are the women who gave birth to many more children, and for all these children, they grew up, left the village of Namosi to find their own homes and this is how the place grew and more people lived here in Namosi. As for the coming, this chief Radrodrolagi, he was the first person who came down and also he married all these women, make them bear children and this is how the population grew and grew.

- Before we end this interview, like for our story, it begins there in Nabukebuke, maybe you heard a story about Radrodrolagi. Can you tell me something more about this man whom they call Radrodrolagi?

As for the story it goes back again to Nakauvadra, and to our Vu or originator whose name is Veredrau. Also for this originator Veredrau he is the one who speaks to the people and maybe say other things to which the person might wish to do, this is the originator Veredrau. As for the phrase well known to the people known to be the VEREVAKABAU, as for our people this is ~~xxx~~ said that Veredrau is the one who is talking to the people and planning evil with them also. When I speak, there are hundreds and hundreds of little tricks and evil plans circulating in my mind. This is how the thing goes here for our people.

- Before we end, is there anything else you would like to say?

I only wish to thank you, and I believe that all these things which I have discussed with you should be known by the people and also by our coming generation because it is about their own culture, their land, their identity and also of themselves, if they do not know all these things, then they are lost.

All these things which I have discussed with you, it is only to show the real path to be taken to show respect for one another, from

It is no use their learning in schools when they do not know anything about themselves and also of their village, but this is the only way they can learn about their Vanua, or village, customs and all other related traditions which we have as our characteristics in a Fijian society. Like the people should know they are not allowed to please themselves with the amount of noise they wish to create in the village. All these good behaviour which shows good manners should be seen to and make sure that these people understand what they are doing and why.

That is all.

THANK YOU VERY MUCH.

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FINISHED.