

896

CONTINUED FROM TAPE NO. 895.

TOPIC: HISTORY

Investigator: Willie

Informant: Leone Tauleka.....from Navunibau, Namosi,

NAMOSI. M 65yrs,

Navunibau, NAMOSI. September 1984

HISTORY OF THE ANCESTORS OF NAMOSI

From what our ancestors believed in, for all Lutunasobasoba's children, the youngest in the family is the girl or the girl and the only one in the family so that counts for eight children all of Lutunasobasoba. But here in Nabukebuke, the people do not count the women when they ask as to how many children are there in the family, so they did not include this woman who is called BUISAVULU when it is asked as how many children did Lutunasobasoba have when he lived there in Nakauvadra. So he had only seven children, the eldest in the family left to make his home at Verata. And also his descendants still live there in Verata and also they know that this chiefly god, son of Lutunasobasoba is their originator and also spirit god for all the Verata people.

The youngest or the seventh child of the family is the originator for the TUI NAMOSI of today and also of the former Tui Namosi who have all passed away. The name of the youngest chief who was the seventh child of Lutunasobasoba, is RO VEREDRAU. It was said, when the people were living there in Nakauvadra, then a thought came into Lutunasobasoba's mind, and also for this matter, there are a lot of explanation given about our people given by the chiefs of our country and also of matanivanua people (chief's herald and village spokesman). The only thing I will say are the

words which I hear being spoken about this subject by our ancestors and passed down lip to lip until it came down to our elders here in the village, and they passed it on to me before they passed away and today you can find these people who gave me this story and also the truth of what happened here in Namosi. Also when the time I was born, this is also during the time when cannibalism is still found here in Fiji.

The father told his children they should all run in a race. Taking part in this race, the winner turned out to be our originator. As for the six older brothers, they accused their father of favouring their youngest brother. The father did not react to this accusation put forward by his sons, so he tried another thing and this is during the season when they have to plant their yams for the coming year. And the father and the sons went out to the plantation where they arranged all the things ready to begin with the work. Then the father said to them, 'Hurry up and compete as who is going to be the person who planted the most yams and also the largest number of yams. The person who does all this, to him I give him power during his time and also to be the chief of all of you. Not only that, he is going to be the best warrior there is and he is the only one who can help the other six of you who are included in the whole family.' Their father made them promises and he said that he is going to award all these blessings to the person who turn out to be the best farmer of all of them. So for the seven children, they begin with their task of planting and also digging holes on which the yams are planted. After the children have done their task, they returned to their father's home and told him that they have completed their task, so the father came down to judge as to who is the best and also the person who carried out his instruction for this competition.

After he had viewed all these platation which the seven sons have done, he realised that the best plantation of yams was done by his youngest son, RO VERDRAU. His yam plantation was the largest and also he planted the most number of yams in his plantation. So the father called his sons together and he said to them, 'RO Veredrau, from this day and to the last of your own people, your leadership over your people and also your people are going to be called NABUKEBUKE, because you planted the largest plot of yam and also the greatest number of yams also in your yam plot.' Bukebuke means a mound of soil or earth on which yams are planted, and Nabukebuke is to build such in a garden. And then he continues, 'As for your other brothers, they are going to change their names all the time depending on the wars which they fight and also whether they come out victorious or losers, their name won't be one and the same all the time, it keeps changing according to the mood they are in and what they have accomplished. But for Nabukebuke, the name which I now give to you, it will remain in you until the earth comes to an end. All your descendants and those who will follow later, all of them will lead your people and they will still inherit this chiefly quality in them and chiefly position until the end of the world. As for the person older than you or the eldest in the family, for him is leadership only or given the position of the person who should lead but he will not be the real leader, you will always be the leader of all seven of you. Also when you will get married, it is also to a woman who comes from a very chiefly family and to all your children, they grow up to become great chiefs, even right to the youngest child in the family. As for the eldest in this family, he is not very powerful like you and also it is only the name of leadership over people and the land that sticks there under his name.'

Your yavusa(clan) is called Nabukebuke. You take all your brothers with you to any place where you wish to go to, and the last person whom you should take with you to the place chosen for him, you should take the eldest of all of you.''

So after all the others have been taken to the place chosen for them, then comes the trip taken by the two brothers, the eldest in the family and the youngest brother in the family, so for the two people, they travelled for many days until they reached the point there in Verata. When they reached Verata, then the eldest brother turned to his youngest brother and he blessed him before the younger brother made the return journey to the place he knew is going to be his. He said to the younger brother, 'My brother, you will soon return, and when you return to live there among the hills and mountains, and it does not matter what happens, if something happens to us, all six of us we will turn to no one but to you alone and we will always ask for your help. Also if we are called to fight against people and we feel that we do not have a good army, then we will seek your help and your assistance so that always the orders and the leadership comes from you. The reason why we will see to you because you are the only person who received the blessings and also of the power which our father have with him. From our father, he gave you the blessing for leadership and also to be the only strongest man out of all your other brothers, and also to be a great chief of all time. ¶

Living there in among the hills, if there is a time when something happens to me and I need help, I will follow your trail and come up to you so that you can offer me your help.''

For the Nabukebukepeople of today, the most important subject which they talk about is this power and the blessings that was given to our originator who is the son of Lutunasobasoba. All those things which the father promised the son is happening and taking place

slowly in our village and confederacy of Namosi today. We talk about all these things over bowls of yaqona and all that. There are times when the people of Nabukebuke got involved in some other wars, as for this last war which they had and this calls for the death of two of our great warriors, after the war, they were killed by the other people and also got eaten by these enemies. Not only that, this is coming near to the time for them to have independence here in Fiji or before Fiji was ceded to Great Britain. Also there was a time when the Nabukebuke people fought the Sawaike people and this was known as the I VALU NI BAU (the war of the people of Bau). As for the people of SAWAIEKE, they are said to be QALI VAKABAU which means they are subjects of the people of Bau, so they had this war with the Sawaike people. As for this war, it was said that Verata was very hard to defeat during the time when they had this war, and this is only to show the hard times and also the help which the people of Verata received from Namosi or from their younger brother Ro Veredrau. As it was given to him, 'to you is the power and the strength and all your descendants are going to be great warriors and also powerful leaders, and always your other brothers will support you when you are in trouble and you will also do the same for them when they have their own problems'. These were the father's blessings when the father picked him out to be the best ~~fixxxxxxx~~ farmer of all his sons. Also he was told, if his brothers desert him at a time, always there will be somewhere in the future when they will all return and ask him of his help and assistance.

After the eldest son or the eldest brother had spoken these words to Ro Veredrau, Ro Veredrau returned to the hills, and also for him, there is another name which the Babukebukepeople use when they refer to their originator or their spirit-god and this is the name RO VEREDRAUTURAGA. After he left his eldest brother there in Verata, then he returned to his own place, he returned to their own YAVUTU (first home foundation) where they first lived before they moved out to all the place where they have decided to make their home, and this is at the yavutu in Nakauvadra. He returned there to find out whether their father is still alive or is dead. One of his intentions is to bury the father first then he return to his own land. Also for the young chief, he was told and warned that a lot of people are against him, enemies will try to get rid of him, people will have wars with you, they will try to destroy you through the use of fire, and also they have other powerful means with which they will try to destroy you and all your people. And this opposition and hatred from other confederacy will keep on until the end of the world, they will always be jealous of you and try a lot of things to destroy you with but you will always survive and know the best thing to do when such things happens.

So Ro Veredrauturaga returned to Nakauvadra, he lived with his father before he performed his funeral and after burying his father, then he began with his journey to look for a place for his own. The reason why he wanted to leave this place at Nakauvadra because of one of the I KASO and this is his father's son to another woman and he belongs to the Yavusa or clan ~~XXXXXXXXXX~~. Navunisinu. After he had done all the things for his father, then he sensed that this son or this step brother of his had prepared some warriors with him and they are coming to his home to fight him and to take the chiefly position from him.

After the death of his father, the people of Nakauvadra had all agreed to instal him to be their next chief, but when they were getting ready to instal him, then they were surrounded by warriors of his step brother preparing to have a war with him. So, they did not perform the ceremony and he escaped without injury from Nakauvadra under the help of some faithful servants. When he left Nakauvadra, he followed the same route which he took when he left to take his other brothers to these places where they have all made their home. And this route which they took follows the mountain range which they call the TUALEITA. He followed this route until he came right here to Namosi land. When he first came to Wainimala, he married a woman there and she gave birth to a baby son and the name of their son is Ro NAWAQABALABALA.

Ro Nawaqabalabala later had another son and his son's name is Ro Batiratu. And for Ro Batiratu, his i kaso is called KAILOMA. After the death of Ro Nawaqabalabala, and then his son was alive at the time and take after his father, and that is the son Ro Batiratu. As for this chief Ro Batiratu, upon the death of his father, he is the only and the first chief who choose and instaled all the clans, nine clans here in the Namosi confederacy when they were there in Wainimala. So, now they have two people who were referred to as NA I KASO VESI, they have the chief Navunisei and the chief Namakala, these two people tried with all their power to break and destroy this faith and all the other things which this chief had done for his people. All those good things which the chief Ro Batiratu tries to do for his people, these two people are always around to spoil something for them and so they were really finding it hard to carry out anything good for the ancestors of Namosi at the time. This is also one reason why the chief Ro Batiratu was forced to present a tabua to the clan,

called NAKURUVAKATINI and he asked them to come and guard them while the ceremony of instalment of their new chief was held there in Wainimala. And with this favour which they ask for the clan Nakuruvakatini, this calls for the presence of the sub-clan NATUBALEVU from this great clan where the tabua was presented. And also for these people they were referred to as KAI NABORO(Naboro people). As for this whale's tooth which Ro Batiratu presented, it kept on going until it came to the district there in Naviti Levu. And when the whale's tooth was presented there to the people of Naviti Levu and their chief, this is where they brought the BATI (borderers) who are called NA KAI NAVITI LEVU(inhabitants of Naviti Levu). And then it went on to Nailavobokala and the name of this village today is NADOVU, and this is the place where the chiefs and the men of VANUACA were taken from. And also they also presented a man to them who is known as the BUREKALOU he also belong to the Vanuaca people. It was said that for this man, he was brought here to Ro Batiratu so he is the only person who knows of all the best things to do in order to save the life of this chief who is also the Tui Nabukebuke. As for these three sub-clans and also tribes of people, NAVITI LEVU, TUBALEVU or NABORO, BUREKALOU or VANUACA, they are the ones who made sure that the ceremony of the instalment of the new chief was carried right through to the last ceremonies needed to be performed. These are the people who guards and were the security during the instalment of Ro Batiratu to be their new chief. It was their duty to stop anyone from spoiling and also interfering with the ceremony which the people held for Ro Batiratu. Also they did not allow anyone not included into the ceremony to be present, and they act when someone is suspected of up to something which might lead to the death of the chief-to-be. The warriors were told to guard against the two people, the chief of Navunisei and the chief of Namakala. As for these two people

they were trying all their best to kill this chief-to-be because they wanted the positions for themselves, and also for these two chiefs, they are referred to as the NA I KASO VESI. This is where the story concerning Ro Batiratu ends and also of the ceremony of instalment which they held for him and where all the warriors were taken from when they were asked with a tabua if they do come and guard him while they held the ceremony. As for the instalment of the chief, they did all the necessary ceremonies and also those other small things related to this ceremony and it can be said that the last of all instalment ceremonies which they held for any Nabukebuke chief was held for Ro Batiratu. They beat the wooden gong, and also of all the sub-clans here in the village, they all presented their tabua and other things when it is time for them to go and attend this ceremony where the chief was to be crowned the Tui Nabukebuke. As for the people, they willingly presented their tabua to show that they have given up their land, their own people and also of those who will come after them to be ruled and led by this chief Ro Batiratu. They all wanted their lives and their land to be there in the hands of Ro Batiratu because they did not want their land to be taken by someone else, and also it shows how much dedicated these people were to their chief Ro Batiratu and how willing they are to do anything that the chief might ask of him. They did not want to listen to anyone else and they have all agreed to let this chief, Ro Batiratu to give out orders for them and everything related to their village life is to be decided upon by the chief Ro Batiratu. This also applies to the people of Naviti Levu, or Vanuaca also known as TUBALEVU, or Nakoroivaqa and all those other villages who gave their land to Ro Batiratu, they have given and surrendered themselves to Batiratu to lead and to take care of them. And also this is to show they have given the cup of yaqona to crown him their chief

and also to show that they will obey him and carry out everything that he asks of them to do. After they have instaled Ro Batiratu, the next instalment was held when they instaled Rokotuivuna and this was done in the home foundation at Vakanakauvadra, here in Namosi village and Namosi district, and he is the great grandson of this chief Robatiratu. This is the last of all chiefs to get this ceremony of instalment done for him in the traditional customs and all those other things which they hold for any chief instalment in the olden days.

- You told me the two chiefs left after they were there in this place where Ro Batiratu lived. Canyou tell me the reason why the two people left, is it because something happened to Ro Batiratu or what happened to cause them to leave?

Thank you. The story that I got in relation to this, the village of Nabukebuke was burnt down. As for some people, they said that the chief was also burnt down in this fire which they did forthe village. For some other people, they said that for Ro Batiratu, it could have been that the two chiefs, chief Namakala and Navunisu got him and they ate him too. As for these two chiefs, they were not happy when it was said that they re going to instal these two people to be their chief, but instead the people turned to Ro Batiratu and they instaled him to be there chief, this is the only reason why the two chiefs, also the i kaso vesi of Ro Batiratu, hated him and wished to have him killed. They wanted this position of Tui Nabukebuke because they are both older than him and he is the youngest out of all of them. But for these two brothers, they are only counted as I KASO VESI but not the chief's real sons. This is stories which our elders often say to us when we ask them to tell us stories of those which happened in the past. But we cannot give any proof to show that these events really took place all that

time way back into the past. Also we do not know how the people could prove that the chief got burned down or these two chiefs caught up with Ro Batiratu and they ate him after killing him. The only thing which my fathers told me is that they have already installed Ro Batiratu before he was killed and they do not know how he got killed. Also for the sub-clan which they choose and also the person who was chosen to drink the chiefly yaqona of this ceremony, his children are still alive today. And for this man, he lives there in another village in Nabukavesi village, in the district of Veivatuloa in the province of Lomaiviti. Also for this sub-clan they are known as NAULU but today this sub-clan is called DRIVIDAMU.

-

When these two chiefs came, Ro Dadavanua and Ro Macanawai, can we say when the two chiefs came down, were there people living here in Namosi already or.....

As for this Namosi land, it has already been occupied by a Naikorokoro chief and also some other sub-clans who are still surviving today like in the village of Naveliveli and that is in Veivatuloa in the Lomaiviti confederacy. As for this part of Waimaro, where they have this school, Navunayaga, these is a place occupied by a large group of people who belong to the Navunayaga clan. And for these people, they have moved to live in Fau village today. But for these people, these land we have here was theirs before our people moved in to occupy the land. It does not belong to the Nabukebuke chiefs and it's people in the olden times, but it belongs to these people who later left for other land. As for this land, this is the land handed over to them through chiefly presentation between those who were here first and also when they arrived with their own chiefs. So for these people, they said they are moving

down to live close to the coast, so that it is easy for them to go out fishing and also others moved there to Mau village. And for all those people who once lived here, they have all gone and many have moved out and further to other places where they have made their home, like some of their descendants are living there in Deuba today. As for the people living there in Deuba their only task is to send prawns for the people of Nabukebuke. Also some have moved to the other side of the island and they live there in Nakorou and all those areas. As for these people, it is their task to fish for some other kinds of fish which the Nabukebuke people love.

- When the two brothers, Ro Macanawai and Ro Drodrolagi, when they first came here, was there any ceremony done when they arrived here and also when they left their own places to come here in Namosi, or they came here on their own free will? I have asked a lot of people about this and also I receive various different answers, so I cannot really say here that this is right and the other is wrong. From what I have collected, I found out that there is more than two or three ways in which the people arrive here in Namosi land.

The first is that, they came because of a war. Like today, there are a number of sub-clans still surviving today and they are called after the VEITAROGI VANUA here in the Namosi confederacy as DAKAI NI MANUMANU (guns for the birds). As for this title given to these people, it is only to show how much they respect these people and also to show they are part of the Namosi people. So for these people, it is said they came here during that time, only to kill anyone who might come on their way and also to prevent anyone to come past their territory there in Namosi.

Also for these people, they are still alive today and they are said to still have the skill and all those techniques which they

use when it comes to killing people, but things have changed so for some of these people, they no longer use such skills but they use it on something more useful rather than killing people, like what their ancestors used to do during their time. Also for these people, they have their own weapons and it is said that for these weapons, it has its own power, like they can do things which is beyond the power of people. As for the spear which they keep here in "abukebuke, still they use this spear on pigs when the Tui Amosi asked for magiti because he is holding a meeting or something and it means they have to feed a lot of people, so for these people, they go out and use this spear for hunting down wild boars. As for this spear, it is called NAISAI. As for the meaning of Naisaisai, it is said that there is a bird which they had during that time and the bird always chats and chats all the time. And also for this word, it is said that it means for someone to look at someone who is bathing or doing something without the person knowing that he is looking.

Also for this spear, this is the name which they gave for the spear because they say that for this spear when they use it, it seems to know where it should go to and also what part of the animal should it land when thrown towards the animal or whatever thing they are after. So for this spear, they called it Nasaisaira. So this is one way which is said to be the main cause of their coming, because they were able to defeat anyone in their wars and also against their enemies.

Also there is another way in which these people arrived here in Nabukebuke. It was said that for this chief Ro Mananawai, he sent for some people and they were brought down to this place so they can see whether there are people already living here or the place is still deserted and there is no where here occupied by any people.

Also for Ro Macanawai he thought by sending these people, they can warn those people with the false information that thousands and thousands of people are coming to fight them and take over this land here in Mamosi. Also for these people, they were told that they are coming with all sorts of weapons so they can use these weapons to destroy anything that might come their way. This is the second story I got about the coming of these people to Mamosi. As for these people, they were sent before them to act as spies and also to warn these people of the coming warriors and what they intend to do when they arrive here in Mamosi. Not only that, they were also sent so they can come to inform these people and their chiefs in the most respected way and manner they can master is that they should try and evacuate this place, if they do not want to get killed there in this fight after the arrival of these people. It was said when the people came, they made their way towards the place where they could see this mountain. On their right they spotted Tomaniivi looming high against the sky, and then they saw another mountain on the other side, and right there in the middle they were able to see another small hill, smaller than the other two and they thought that this is the best place for them to go to and then make their home. As for this smaller hill they saw, it is called Mount Mamosi or Delai Mamosi. But for the name which the ancestors called this hill with is DELAI NAMOSI. And this hill and the name still remain there today.

So when the people of Nabukebuke arrived here they came and they saw their surroundings, they noticed that hardly anything grows there around the area and so they called this rock NA I ~~GOVO~~. As for the meaning of this word, this is a word of the Mamosi dialect, it means, 'hard rocks, black in colour and also they cannot do anything about this black rocks.' This is the meaning

of the word Voco in the Nabukebuke dialect. When we put all these stories together, we believed and strong to say how we feel about this whole thing is that, we did not come here because we lost a war to another village or place. As for our occupying this place here, it was done in the most calmness of all ways and that is when the two chiefs meet and they asked the other chief if they could give them some land where they can make their home, so this is ~~was~~ how the people managed to make their home here in Namosi but they did not fight with those who were already here before they occupied this land and also this village here in Namosi. As for these first people, they left their own land and they went to live there in Deuba, Naveliveli, adnaslo extend out to Serua district. Also for the Naikokoroclan who went down to live there in Veivatuloa in the Namosi confederacy. But for all these people who left and made their homes in all these places, the only thing that I can say is that they are very closely tied and related to these people. So the only conclusion which we can draw from this is that for these people, they were taken down to live there and also it is their duty to catch fish and to bring fish here to our people living here in Namosi, they were not forced to move out but were asked in the most chiefly manner to leave and be their fishermen of the Namosi people who arrived later.

- When these people arrived here in Namosi, can you tell me where was the first village built and also the name of the village? Like what I have already said, the two villages which they founded first upon their arrival here in Namosi is the village of Namatakula and this is the village of Ro Namacanawai, and the second village is Waidai and this is in the district of Wainikoroiluva but in the confederacy of Namosi. As for these people, they later moved down to Navunikabi.

- Like this is your district and also your place here in Namosi, can you tell me what is the meaning of this name here in Namosi, or what does Namosi really mean if you are asked to explain how Namosi got its name?

Very well, I will tell you what the word stands for and also what it means, also for the word, you can clearly get its meaning if you think deeply of it. As for this word Namosi in the Nabukebuke dialect it means 'be prepared'. From this word also, it has a warning, there should be no doubt and also no lingering and then waiting for some other time to have this sort of thing done. The people should be prepared all the time. Take for an example, it is planned that we take a visit for two days to some place, and it could mean spending two to three days in this place where we wish to visit, then I am going to tell my wife, 'DOU NAMOSI TOKA' which means for 'my family to get prepared and also to get all the things which they know they will need when we go on this trip'. As for my wife if I say, 'dou vaka-Namosi toka' she knows fully well that we are going somewhere and then she might ask me back, 'Where are we going?' and I might answer that we are only going for a trip for a few days and then come back after these many days have passed. So for this word Namosi, it means people should get ready and also there should not be any lingering around until the last minute comes. Also for this waiting and preparation, it takes them a long time to have everything prepared before they go off to this place where they wish to visit or where they have planned to hold this special thing. So when someone says, DOU NAMOSI TIKO it means that these people should be prepared for anything, it does not matter whether the trouble is there or they have to wait for it for a few more days. So when the time comes for them to go, there is no last minute preparation, they quickly take all

their things and they move off to this place where they wish to go. These are all the things which they do when they are told, 'dou vaka-Namosi'.

One of the things which I often hear from the chiefs and also the people ofamosi is this phrase TAKOA and also the other one is LAVOA.....

Very well, I will explain to you as to which people do you use TAKOA and also to which people do you use LAVOA.

I do not know how did these two 'slangs' got into the usage here with the words or theamosi dialect, maybe someone started it off, butthis is something that might remain a mystery to some people. But I am going to explain in detail as to the meaning of these words. But for these two words, it is used here inamosi district, a great part of Naitasiri land, also the interior part of the island here in Viti Levu, and even right up to the eastern side of the Ra district. Also to the interior part of Serua, and the Uluniwai Ba, these are the two words which they have traced to be used in all these parts. The words are TAKO and LAVO.

Take for an example, I am the TAKO, butmy name is Leone Taukeke. My father is Materio and he is LAVO. But when my father die, then I becmeone the Tavo and children, my eldest son and also the rest of the children in my family they are now called TAKO. But before I further explain what the two words really mean and their usage first I would like to say that these two words are important, shows respect and also honour for the people when they use it. Also they are words to show respect for other people, it could be their own chief or for the people in the family whom you respect from all others. Also it takes a personup, lift them up and this is what the two words does to people when they are addressed as TAKO and LAVO.

Also it shows if someone 'pets' another person, also words which express love, asking for help, and this can be said to someone who belongs here in the village or is a member of the Nabukebuke clan. They use these two words so they can get what they want and also if there is something which is not within their reach, this is the word which they use that enable them to get what they want through showing their respect for what they ask for using these two words. If not, it can also express how a person is weak against some strong forces, so they are able to get help from those who are being addressed with these words. There are no other words which you can express to beat the true meaning of these two words and also of what they each holds. Let's take another example to make the meaning very clear for you. I once again says, myname is Leone. A chief comes into my house and he says, 'pardon me, but I wish to ask you something. If you have a whale's tooth there or anything there I would like to ask for it because there is something which I wish to d with it, there is to be a ceremony done there at home and I ~~havenot~~ many things to use on this function.' But when he came to ask he mentioned my name and ask for what he came for. But when I heard him address me with my own name, it does not matter if there is a tabua there in the house, or two or three or more than that number up to ten, I will tell him, 'I have not a single tabua here in the house, there is no more.' But if he comes into the house, sit there near the door then clap his hands before he address me, using all the respective words usually used when making presentation and also comes to the part when he mentioning that he comes to me for help. But also he mention the word TAKO and this lifts me up, it does not matter whether this person is a chief or anyone all that important, but when he mention the word TAKO to me, this has really shown that he has put himself down and lift me

up to be above him, then this is showing that he had really come to ask for something, also for myself, I will do whatever he asks for and if there is none, then I will try to get hold of one so that I can grant his wish or this something which he comes to ask from me in the most respectful manner that I can say and this is only something which they do for chiefs and not commoners. It can be that he is a chief himself, but when he came to do the asking, or asking me for something, he made himself feel low and he lift me up just being respectful and to show that he knows the customs and the traditions of this place. And this only happens when he addressed me with the word which means a lot to our people, word that express respect, honour and also used only for chiefs, now it is going to be really difficult for me to refuse him, I must try and help him out with this problem which he brought to me. So with the use of these two words, it can do a lot to people who knows it's true meaning and also they know where they stand, if you mention the person's name, then it is not going to work at all to have things done in this manner. Only with the use of TAKO, things are made easy, so the only thing that I can say about these words is that it express honour, respect and also shows that you are of chiefly quality and standard. As for this person, it does not mean that he is only doing these things because he wants to get things out of the other person, it only shows there is an understanding among the people, but this is the only way in which they can get things done. So they say to him, TAKO. Not only that, there are times when they mention your plant and all those other things, this is the time when the person who is being asked to present these things feel all important and they only want to help him more, so they give this person who came to ask anything he might come to ask for.

If this person who came to ask me something go as far as asking me through the use of the name of our family plant, which is the YASI. And also for this yasi plant or the sandalwood plant, this stands for the futility that is in me, he is expressing that I am a man capable of producing children and also all my children will be successful like me, so for the mentioning of the word YASI he had really touched now onto the most private things of my life and it seems that he is blessing me and telling me of all the things that can happen to me in the future, through the mentioning of the word YASIX this is the chiefly plant for my family and extended family forming the lineage and the sub-lineage. He does not mention my name but he mentions all these things, and it shows that he knows me very well and the position I hold here in the village, he does not use my name because he knows that this is not the respectful thing to do, to show you have respect for someone, you have to use all those words which express patience, respect, honour, and also to show that you regard him as an important man.

I would like to tell you more about the sandalwood being the chiefly plant for our people. As for this sandalwood, I can say that it represents the male sex organs of the people of Nabukebuke. Say, there are people there in the room, I have all my sisters, my in-laws and also the other people of the family, and I am sitting there but not caring about the way I sit, or my clothes have slipped to the side showing my private organs, and then someone in the room notices this, he cannot speak up to tell me, 'Leone, your sex organs are showing, sit down nicely.' This is the most disgraceful and the most disrespectful thing to say right there in front of the people and also to mention it when there are people around. It is said that it is a low-down word to use and also a shameful thing for a person to do.

But if a person notice that I am not sitting well because they could even look through to my private parts, then one of them speak in the most respectful words to our people of Nabukebuke, 'Tako, our sandalwood is not in the right position.' As for me, when I hear them say this or from this man comes these few words, I straight away knows to what herefers to and then I also knows the best thing to do in this circumstances. When you will notice me, taking up my clothes and arrange them in such a way so that now I am hiding myself and also sitting down propoerly so not the other people will again have the chance to know what happened before. So, for our people, through themention of the word sadalwood during any time, they straight away knows what it means at that time when it is said. For the people here in the village, their chiefly plant is the yasi or sandalwood. As for myself, I do not feel ashame aboutt anything that I have been found sitting badly there in the room. So this is another example I can give to explain the meaning of the words TAKO, and also this is much I can explain about the two words. The same explanation applies to the word LAVO, these two words have the same meaning and their usage, butonly one is used for the father and one for his children, LAVO for the father and TAKO for the children. Also, it differs in the time when they are used. But to grade them in terms of the meaning of the words, they are both of the same grade. There are a lot of meanings and also examples which you can give if you wish to explain these two words TAKO and LAVO.

Like what I have explained already about this plant the YASI in relation to the other two words, TAKO and LAVO, these two words can also be used when it is for the women. If the women are there and they are not sitting down properly the same thing too can be said to them. If a woman comes to another woman's house to ask

for something, and here in the house, she is going to ask the other woman for something, she comes to the house and she mention my name, 'Akata, I wish to ask you something. Can you give me one mat, I have a problem at home and that is the ceremony of TEVUTEVU to be held there in the village, and the only things which I have there at home ~~is~~ our beddings.'" And when she came this is how she says it, "'Aakata, I am here to ask you something, if you have some mats there with you, can you lend me one because I've got no other mats for the ceremony of Tevutevu which they will hold in my home next week.'" If Akata sits there in the room and listen to the way in which the askingis done and the words which the other woman uses, if she's got mats there in her house, more ~~thank~~ two or three, she changes her mind.

And also, the lady might say it in this manner and use these words, "'Akata, I have a big thing to ask of you, do you have any mats and if you can hand me one for my Tevutevu held at homenext week, my dear LAVO if only you can help me with this, I would be very grateful to you.'" As for Akata, when she hears her say this, she gets doubts and also she tends to be double minded and she does not trust this woman who came here to do the asking from her. She notice that it is not all that respectful in the manner in which it is presented and also it does not seem to ring true in her ears whether she really need a help or a mat from her or she is only asking to keep it for hers~~af~~.

But if the woman use the words addressing Akata, 'Akata, TAKO.. and then she begins to start with her words to ask her for the thing she needs but she had already begin this with the word TAKO. Why they say this to Akata, her parents they were Lavo, andso they speak to Akata addressing her with Tako. And this is the beginning of the words of resepect to show that this woman really came here to ask her for this something with all her heart set on it.

When Akata heard the woman address her with Tako, then it begins to slip into her mind that this woman really came to her to ask her for something and also she is someone who really needs help. As for Akata although she does not react physically to show her that now she is listening, but inside Akata's mind, the word Tako which the woman used has hit it's target and she is beginning to take more notice of this woman who come asking her for this thing. As for the woman who also came to ask, she can sense that she had hit her target and the lady Akata is now listening to her. After she knew that Akata is now aware of what she is saying, then she speaks of other words of great meaning to lift Akata up, 'Akata, Tako, yalewa yasi, if you really have a mat with you, this is a begging down with respect for you and also for the rest of the people here, if you have a mat you can lend me, I appreciate very much this help which you might have for me.' And for the woman, she goes on and on and keep on calling her with all these respectful words to show that she knows Akata well and as for Akata she knows that she must do something for this woman, as for the woman she had done all the best she could to show Akata that she really means it for her to ask for a mat from her. This woman has used three words which holds very important meaning and for Akata, she knows that there is nothing else which she can do but to help this woman who asks her for mat. The three words are TAKO, NA LEWA YASI which is her chiefly plant, and VASU KI NABUKEBUKE which means that she is also related to the Tui Namosi or the chiefly family of Namosi. If this is an asking done by a woman, and she uses all these words, as for Akata, she can give her two mats for the woman although she only asks for one mat. This only happens if Akata knows and understands the meanings of all the words which the woman used when she came to ask her these things.

As for all these words which the woman used, it shows that she's got respect for her and also knows that this is the right thing to do according to the custom and the tradition of the place.

As for the woman, she knows that there is no need for her to speak and mention the chiefly house and says that she is a 'vasu ki Nabukebuke'. And also one of the things which we can say about this is that the woman knows of her customs and also of the right thing to do if they ask for something from another person. Like these three words, TAKO, LEWAYASI, VASU KI

NABUKEBUKE. As for the word Lewayasi, they use this for the men also, and also they use it for the women. And also if they talk about the woman's sex organs ~~be~~ her private parts, they mention the words LEWAYASI, and this can be applied when she is not sitting properly inside the house where there are a lot of people sitting down. If a woman is sitting there and part of her underwear is showing, then they are being addressed with Tako and also they are told to sit down nicely because their LEWAYASI is not in place, so the woman knows that she is not sitting down properly, so she will arrange herself again and to see that she cover herself properly. And then comes to the third word which is Koro ni vasu ki Nabukebuke. And also the woman use the word of respect of SAKA which can mean sir and madam. But they use these words to ask only for a small thing and also it can be all that important to this one man. As for Akata she will begin to believe her that she has really come here to her house to ask her for this thing, and then Akata will tell her not to worry because she is going to give her this mat and it also can be more than two mats. And when she takes out more than two mats, she gives it to the woman saying, 'My relative, this is what you cried for.' As for the woman, she return home with the mats which Akata gave her, but for Akata

This is something which hits her all the time when she think back to the speech made by the woman and also seek for the real meaning of the words which she used when she was with this other woman. And also for these sort of meetings which people get when they go to another house to ask them for something, then the people are going to say these words, 'KANA TOKA ORA TIKO KA RAI TIKO NA MATAMUMU' it means that for these people, when they are in a meeting, they should be aware of the things which other people are doing and not forgetting to say the appropriate words for this particular occasion, as for the woman, they also know of the right things to do when they are there in the meeting, they know how to address other people and also of the respective words which they should use. Also for these people who goes out to ask people for things, they use these words but also they should bear it there on their minds of the great help which yalewa yasi did for them, giving them two mats which they used for their family problem. And also for the 'yalewa yasi' she knows that she is respected by this other woman and this is shown by the way in which sheaddress her and do all these things for her, in giving her three mats for the woman's problem. As for the woman who received the mats, in the mind of this woman she thinks of the great thing that Akata had done for her and also for here, a time will come when she will have to thank Akata back for the mat which she gave and this calls for the presentation of food or magiti, and also this is done for Akata only by the woman who came to ask for the mats. As for the presentation of the food or the magiti, this is something which the woman who came to ask for the mats is going to try and do for the other woman. And a time will come when you find her knocking there on Akata's door with the food. As for all the ceremonies, the words they use in addressing the other people,

only goes to show how they respect the other people, they also show of their chiefly quality and standard there in the village. They do things because they know that this is part of their own customs and traditions here in Namosi. As for the woman who got the mats from Akata if she knows that she cannot do it on her own to prepare this magiti, then she is going to ask the husband to do or prepare the magiti which she is going to present there in Akata's house.

- As for these respective words which they use, is it only used when they go out to ask something from someone else, or also there are other times when they have to use these words to show that they do respect something?

In cases, when the people are preparing for war, this is not a time when they mention the words of YALEWA YASI, they cannot use this word here only when they ask for something from someone and also they know they are in need for something, then this is the only time when they use yalewa yasi in addressing this person whom they are seeking help from. As for the words yalewa yasi this can only be said to show they 'pet' this person, or they love her and this is the only way they can show their love to the person. Also it shows they adore her and also praise her maybe for something which she might have done. It can be spoken to someone who is related as cousin to someone else and also it can be said to someone who is closely related to you through marriage and all that. As for myself, this is also another way in which I can get things from my relatives, if I ask them something and they refuse me, then I know there is only one way in which I will be able to get this something from them, then I approach them in this manner in which I ask them in a polite and respectful manner of all the things which I know will make him change his mind and then he will agree to lend me this thing which

I asked him of. But for other people, if they have this relationship of VEITAVALENI, there are times when you hear one of them say to the other person, 'The ~~sadax~~ sandalwood is a soft wood,' and you might think that this person is speaking badly of you, but I only wish to point out to you that this is the only way in which they encourage and also show challenge for the other people.

There is not a time when I meet people who speak badly about my special plant which our people have, there are times when they say something about my plant which is the yasi or the sandalwood but it is not done in a manner to put the other person down or to speak badly of him, these things are all done in such a manner so that there is no fighting for the people. As for the other people, they use such words so they are able to obtain these things which they might be after.

Also there is another word which they often use and this is the word RAGONE. The word Ragone is commonly used when a chief is there or for a chief to use it on another chief. If not, then they can also use it on those people who are the eldest in a family, in addressing any of these people, they use the word Ragone, which is the respective word when addressing chiefs from another chief, or when elders in the village call any person who is the eldest in a family. As for the Vunivalu, of Namosi he can speak to his younger brothers and says, 'Ragone, what have you decided to hold for this special thing?' When the Vunivalu asks them of anything, the Vunivalu address them as Ragone, and for the other people, they know that the Vunivalu wish to speak with them. It can be that the Vunivalu says, 'Ragone, what have you decided to do?' This word Ragone, in its usage now, it simply means that for these people, they are his brothers and they are younger than him, also they are his people. Like for me, I am the son of a man who is the eldest in the family so

for his five younger brothers, they all look up at him and they listen to all the things which my father tells them to do or plan to do for the extended family. Also for myself, when it comes to having a meeting and this meeting consists of all the children of my father's brothers, and also those who are in my own family, when I address them, I will be using this word 'Ragone'. And also when there is to be something done there in the village and it means all the people in the extended family have to give a whale's tooth each for a particular ceremony which they need to do, then they are addressed with the word Ragone and they know they really have to listen. As for the word Ragone, it means small children, but this does not mean when headdress this people, he is regarding them to be small children, this is only a word which they use to show respect for the people. So for me, when I give out an order to them, I say to them, 'Fro all of you, Ragone here today, I want you to get a tabua each and also tell your wives they should have one mat, kumi and all those other things ready because we are going to need all these when we go down to attend this ceremony.' For this sort of meetings, this is the only time and ceremony when they use the word Ragone and also if it is a meeting for only those who are younger than the others there in the room. It shows that the others listen to this man who address them with the word Ragone. Also this word shows respect, and like when you 'pet' someone whom you love. It is shameful and also unrespectful if I address my younger brothers using their names, or maybe I called out to this brother, 'Eroni,' also for them when they hear me say that, they do not listen carefully to all the things which I might say to them. I might say to this man, 'Eroni, you bring a tabua.' as for Eroni when he hears me say that, he is not going to be helpful at all in getting a tabua or this tabua which I asked

them to bring for me. Although I mention their names and ask them to bring a tabua each, it won't have any effect on them at all. This is a disgrace and also shows no respect for my brothers. This is a custom that the people of Nabukebuke are very careful with that they do not misuse it and also they should address only those people whom they know should be treated in this manner. I use these two words on my brothers because they are younger than me. Anyone who is the eldest in the family use this word when they address their younger brothers and also the same word is used by the Tui Namosi when he is speaking with his brothers and sisters. Not only does the Tui Namosi use it when speaking with his brothers and sisters, he also use the same word when speaking with his children. The Tui Namosi, if he address some people or some of his step brothers known as the I KASO VESI, he does not use their name, but call them, ''OI KEMUDOU NA LAVO'', which means 'to all you Lavo'. Also he speak to them with respect and honour for the other people.

-
You told me that the Tui Namosi later went to Veivatu^otoa, can you tell me if there is any reason why the Tui Namosi left to go to Veivatu^otoa?

There are two stories which I got from those days about this question, and for many of us alive today, they also know something about this.

One is about Naulumatua and this is the eldest son of Rokotui^ovuna, as for this chief, I have already told you something about him and that is he had 125 wives. The eldest is called NAQIOLEVU. This is not known to many parts of our land, and it is heard that the Tui Namosi went to Taukei Navua and for this man, it was later before he was known as TAUKEI NAVUA but his first name or the name which they know with is RO KURUDUADUA. He left

this village in Namosi and he went towards Veivatuloa. His elder brother who is the chief in Noco was angry with him for something which he did. As for the brother, they are the chief their in Noco and in the chiefly confederacy in Barebasaga in Rewa. He was the chief there at the time, and then this other chief came, Naulumatua or Ratu Qilamevu. He asked his brother as to who gave him the coconuts. Then the chief told him that the sun is very hot and he wanted to quench his thirst and the only thing he could think of are the coconuts which are there on the coconut tree, so he climbed for some coconuts and he made use of them. Naulumatua got angry with him and he spoke badly to him saying, 'There is someone older than you, why didn't you make it your point to ask the coconuts from him first before you help yourself?' And then he continued, 'So what does this mean that you want to be higher than me, since now our father is dead, you wish to please yourself with all the things you do. It only goes to show that you are mighty and you wish to show off of the position of Vunivalu and also Tui Namosi which you now have, and also you have put me down and does not count me to be anything here in this village and this is disgraceful. You know very well there is someone elder than you, so why didn't you ask me for the coconuts? It's just got to show me that you do not have any respect for your elder brother. So the only punishment which I will give you now is to go right away and away to some other places where I am not known to the people. I don't want you to live here anymore.' So the chief, Ro Turuduadua stood up with tears streaming down his face and on his mind the words which his elder brother spoke to him beat on his brain largely. But he knew that he had been given the position of chief Vunivalu and also to be the Tui Namosi. In his mind he

thought of all the possibilities that might have happened, it can also be that the father did planned something bad to happen later with his elder brother before he died. As for the chief, when the position of chief and also to be the Vunivalu was given to him, Ro Kuruduadua, he thought that now he can also please himself of anything that he wish to do and that includes taking anything that he likes because he is the chief of this place. The chief got up from under that coconut tree with a down-hearted feeling and sorrow, as for this coconut tree, this is the same coconut tree which he climbed to get down some coconuts in order to quench his thirst. Also for him, he felt that now, he cannot straighten things with his elder brother because both his parents are dead. It was said that he stood up and he began to saw away at the coconut tree. And during all the time when he was doing this, nothing seem to be the matter with his hands, and all the time, he cried and also his heart was filled with sorrow of what had happened on that day and both his parents are not there to tell him which of them is telling the truth, whether it is the bigger brother or him now that he has been given position of chief of Nabukebuke people. He kept on doing this to the tree and just when the tree was about to fall down, then he straighten up again and then he thought of all the things which he might have to do now that he has been told to leave the village. All sorts of ideas and possibilities came into his head and then he made up his mind that it would be better for him to leave the village of Namosi and go off to find someplace else to make his home now that he has been chased out of the village by his elder brother Naulumatua. So he packed all his things and he left on a sad journey and also his departure caused great sorrow to many people of Nabukebuke. This is the first story which I got from here about the Tui Namosi.

He went to live there in Veivatulua and during his stay there, also he had children to some of the women there and their descendants are still alive there in Veivatulua today. Like when he was there his eldest child which he got from his first wife is the son Ro Matanitobua, and his later son is Ratu Alipate Ratudrani Valavala Ro Matanitobua, and then the other son was Ratu Emanueli Ro Qereqeretabua Romatanitobua and he was the one who nominated these chiefs in the Fijian Government at the time of his leadership to be Judges and Leaders there in areas of Macuata, and also in some other parts of Fiji. Not only that, he was also a representative. And for this chief Ro Qereqeretabua, he had a son and the son is a Roko Tui today for Namosi and Seraua land and this is the Roko Ratu Alipate, Lagivala Ro Matanitobua. As for this, this is the only story about this thing, we got this and only a few people knows of the Tui Namosi's journey and also the reason for it when he left Namosi to live there in Veivatulua. As for him, he was also known as TAUKEI NAVUA or Ro Kuruduadua. The reason why he was told to leave Namosi because the elder brother was not pleased with the fact that the younger brother helped himself to some coconuts without asking the elder brother who is called Naulumatua. This is the first explanation I can give to explain why the chief left Namosi and went to live there in Veivatulua and some of his descendants are still alive there today. As for the second explanation, it is said that he was willing to go due to the promise and the blessings which his father gave him, before the parent died. Also, it was these blessings that was given to him when they performed all the ceremonies related to the instalment of a new chief, they give him the cup of yaqona which crowned him to be the Tui Namosi and also the people presented their whale's teeth and all their other things like a handful of soil to him when they installed him to be their

chief and this is only to show that they have given up both their people and their land to be led by the chief Ro Kuruduadua. Before the death of Rokotuivuna, he called his children together and then he blessed all of them, and not only the children were blessed, but also they called upon one of the matanivana(chiefs' herald and spokesman) and also one person from the BATI or LIGA NI KAU people to represent the whole tribe, he blessed them all before he passed away. Not only that, he called for the MATA-KI-BUREBASAGA(ambassador to Burebasaga). Also for him, he had already send his children out to other parts of Fiji. Also for those people whom the chief knew are to be the representatives of this place, he told them that they will prosper in the future and also they should all become good representatives, after he had done all this blessings, then he went to see his son Naqiolevu, then he said to Naqiolevu, 'Naqiolevu, LAVO, LEWASE, you are the person who will have power and authority over the people. This is my advice and also something which you should promise me, you should not utter and **speak** a vulgar word or a swear, and also you should not do anything bad to all the sub-clans here in Nabukebuke, those who do not belong to the clan of Nabukebuke and also they do not belong to any nine clans here in Nabukebuke or for any other clan of Nabukebuke who might decide to go out to other parts of Fiji, or from Vugalei, or from Nagalawa, or from Saivou, or from Mata-ki-Lobau, or from Wainimala, or from the village of Navosa, for you to speak to them and then say to them that you do not know them. As for all these people whom I have mentioned, I have kept their large tabua which they presented and this is what we did when they called for a chief and also we asked them if they are willing to have only one chief installed here. Also for these people, they were called to come and guard

the ceremony in which the Tui Namosi was installed, because a lot of people did not want this chief to be installed, but the chief himself was able to take care of all the things which concerns his life and his people. If anyone of these people wish to eat, give them something to eat and also give them anything they want. If they wish to have something from this village, give it to them, whether it be water or anything. If you meet anyone here in the village, invite him to your house and ask him to rest a while before he continues with his journey. As for all these people, also they are great chiefs and known to other parts of Fiji because of their power and their strength. My only last wish is that for you to love them, protect them and also know them when they come into our village. To all my other children, I have already picked out a position for each one of you and also of what you should be responsible with as a member of this chiefly family, and this is all related to the chief, to the village and the people, and also to any other things which we run and have here in our village. So have patience and put up with anything that the people might do, forgive them if they had done wrong and correct them on this circumstances, help one another if one of you is in trouble and do not allow the other brother to suffer for something which you might have said or did to the other. As for all these goods things which I have spoken to you, this is all the customs and tradition for the people of Nabukebuke, from all that time until today. All these traditions were preserved and used by our people when they lived there in "akuavdra and also at Nabukebuke in Wainimala, and also these are all chiefly standard and quality so for all my children, they should also acquire this and make it their point to be observant to follow every single rule and tradition. Also there is only one person or only one

brother among you is the son of a great lady and also to him, they performed all the ceremonies, like they beat the wooden gong when he was born, and also they drag this masi which they call the I WAU NI KENA, and also they carried him for many nights after his birth, out of all the others, he was the only one who received all the traditional customs done for a child born to chiefly parents. So for this son of mine, he is the one whom I have chosen to be the chief and the one who take over from me when I die. As for my son Ro Kuruduadua alone, his mother is someone who is known in her land and also a very great and chiefly lady, everyone respect her because of the chiefly blood that runs in her veins and on the birth of her son, all those things which they normally do for the birth of a child in which both parents are chiefly in their own village were done for him, so he should be respected since now he is the one who will replace me when I die. As for the mother of Ro Kuruduadua, she is the daughter of the great chief of Burebasaga there in Rewa. Like what all of you have known, like the last few words which was spoken to your great grandfathers, there in Nakauvadra as for the person whose mother is of chiefly family, this is also the person who will get all the respect and all those other traditional customs performed upon the birth of their children, and this is what they did when Ro Kuruduadua was born. So all of you should be willing to help my son Ro Kurudaudau with all the affairs of the village and also to know other things related to the running of the family and other people under you.' It was said that for this chief who was chosen to the position and also during the ceremony, as for the brother who served the yaqona to the chief, he did not look up at all but remained very still with a bowed head, he did not make any

movement to raise his head to look up at what is happening there in the room. For all the people who took part in the serving of the yaqona for the chiefly ceremony of instalment of chief, it was said the person responsible for taking the yaqona dregs outside and also for the person who got the water, they all bowed their head there and look towards the ground. The other two people who sat there to look after the serving of the yaqona, also they bowed their head and none of them looked up to watch the ceremony. As for the elders there in the room they said, for this bowing of the head which all the other brothers have done, it is only to show that they have all agreed with what their father had said and blessed them with before his death. For others, they said that for these brothers they were filled with fear, and also it shows that they do not know what is going to happen now that the younger brother has been chosen to be the chief and the eldest brother is pushed aside. Also for them, they are all too young to be in control now over the people and also they might do the wrong things and the people might not agree with them and tend to revolt against them. As for others, they said that for these brothers who all sat down there bowing their heads, it is only to show of their minds straying away and also thinking of all the things and events that might take place in the future. Also they are all thinking very deeply of what they should do as their right of being the chief's children. Like for all that time, the people were really serious of cannibalism and they do not hesitate in killing and eating anyone. And also this is the time when everyone love to kill the other people without waiting for any serious reason, only for the fun of killing. And for all these young men, they thought to themselves, that one day they are all going to be killed in the same way or another.

Also one of the reason why these people were thinking in this manner, because they know they are the eldest in the family, and from what they have already seen in them is that they are not good in controlling their temper and also they get very very angry quickly over small things that happened. Also they were not happy with the chiefly instalment which their father did in picking the younger son to be the chief and to forget about the eldest son in the family and some of them disagreed with the father's choice. And so for all the information which I got from this people, from what many people believed, then came a time when they took a whale's tooth for it. It was taken up to the interior of Navosa and also in some other parts of Fiji where they know that there are people there. They took this tabua to any clan and sub-clan there in any part of Fiji asking who is the champion who can challenge to kill this chief Ro Kuruduadua. So during this time when they presented the tabua to other parts of Fiji, the chief learnt of what his brother is doing so he escaped to save his life, he escaped to many parts of Fiji away from home so that no one can catch up with him. He left the chiefly village of Namosi, and when he came to this place, the LIGA NI KAU (warriors) people stopped him. As for these people they worship a stone god. They serve this stone god with the yaqona and they also do other things for the stone god which is their god. And for this stone god, it is said that this is their god of war, this god helps them win any war which they might wish to fight in. So for the warriors, their leader stopped Ro Kurudaudua, but for Ro Matakibau, he followed them around and then he came upon the chief himself, he gave himself up to the chief, saying that now he has found him, he is going to be

his servant and do anything that he might like him to do. So for this man, he followed him around and they went out to their other part of the land where they have to escape from these other warriors who were looking for them. So they went and they lived there in Navunibau. When they lived there in Navunibau then the servant decided that it is about time they did something, so he prepared some blackstuff from what they usually used when they prepared such things for any chief. After they have prepared all these things, then he took these powder and mark it there on the chief's forehead. After he applied the black stuff on the chief's forehead, then he made another mark there on the chief's right cheek, and then her left cheek. Then he went on with a piece of wood on fire held there on his hand and crossed the bridge which linked these two places with Namosi and then threw the wood which was burning across to the village of Namosi and this started the war there in Namosi. And it was said that this is the starting of the war that happened there in Navunibau and it also burnt the village down when the people of Namosi returned to attack them. And during this war, then they heard a shh sound and it sounded like the cry of a night bat, and when he looked around, he looked towards the place where the brothers house stood there in the home foundation which they called ~~Caka~~ Cakaunitabua. And when he looked closely, then he realised that they have a gun aimed from that direction. As for these guns, these are the guns which the man Daniteri are making them there on a boat offshore. So he took a fire and then he threw it towards the chiefly house of the brothers and this fire burnt down the house. And for these people, it is said that the brothers were able to kill Ro Kuruduadua in this manner, and all because of Naulumatus's jealousy for his brother, because he did not like him holding the chiefly position there in the village.

After this war, then the two brothers moved and they went to live there in the village of Laselase. And this village of Laselase is known to be the village of war of Tui Namosi. And this village is there in the district of Wainikoroiuva. As for Wainikoroiuva, this is also included in the Namosi district. Also for the village of Laselase, it is said that this is a village where the people spend their time worshipping gods and spirits so that they can be helped when it comes to any war. They do nothing else but worship their gods and this is the only reason why they are so great and well known when it comes to fighting with the other people of other land in relation to what the Tui Namosi wants them and wish them to do for him. It can be an enemy village that they fought against and also kill those whom the Tui Namosi does not want in his village and kingdom. Also for this village, it is said that it is the village which protects everything about the village, about the Tui Namosi and also about the chief's health and life, and known to be the strongest village there in Namosi, no other village there in Namosi is equal to the strength and the power that the Laselase people hold for themselves and for their one chief. So when they moved there, then comes the burning down of their house or Fijian bure. But when the people knew of this, they took the two brothers and they took up the two brothers on this hill which is called WAIDILIVA and for this village it is owned by the clan and the sub-clan NASOROIWAQA today. And also for these people, they occupy the village of Saliadrau and Navunikabi. It was said that for the sister of all these boys and brothers, she is called KINIKINIWALE, she got married to a man who belong to the sub-clan Nasoroiwaqa. As for her, she gave him children and her descendants grew and there is about 100 people who are alive today here in the village.

As for this lady she is from here in Nadrau but when she went to live there, she got married to one of the man there and so she lived there and then had her own children whose descendants are still alive here today in that village.

There came a time when a plan was set to trap the two brothers and also to have them killed, but the two brothers sensed it and so they escaped from there. They escaped and it was said that they crossed a plantation where only the VIA plant grows there. As for the Via, this is a kind of dalo which they have there in the interior part of the island. It is said if you eat the via or this kind of taro from this place, it is going to be itchy and also not good to eat. And this is only to show the power which they have with them when they went to this place.

As for some elders of this village, all of them are dea, but they have seen the footprints of these two people on the rocks when they were escaping and running away from their enemies.

And also for the chiefs and the people of Nasoroiwaga, they can still prove that these two people escaped through their land because of the via crop which they have, when you eat it your mouth becomes itchy after eating them. So for the two brothers, they kept on escaping and they went to live there in Zeqa Island

As for this place Beqa, as you go down to the other side of the Wainikoroiluva river, there is a village on the other side of the river and this is called Beqa. When the two brothers moved to live there, again some other people came and they were again forced to live because all the enemies came and cause trouble for them there, all wishing to have them killed under Naqiolevu's orders. So for the two brothers, again they left and this all the time they were running away they were escaping with his followers and companions, they were not travelling alone.

As for these people, they act as soldiers for the two brothers, so

that no harm comes to them, if there is any trouble in front, then they are there to protect the two people before anything happens to them. As for the two people, they kept on going until they came into Navua land and they went to the village here called Nagede. They stayed ~~there~~ in Nagede, and then this was during the time when the people have evacuated this village and this is the village of Nabuserevi today. And they went there and again they fought with all these people, they had a lot of things going on there on their own land. There were other villages who got involved in this war, the village of Maiyala there in Serua, Vunuku in the district of Vatilai and also in the district of Serua. And also of the villages which are there beside the large Navua River. The two people left all these villages behind and they went to live there in the deep forest near to the source of the Navua River. They lived there and they build their own homes, but not long, again the enemies found the place where they have made their village, and again they came to this place to fight them and their people. But for all these fighting which they had in trying to kill Ro Kuruduadua under the orders of Naulumatua, there is not a time when he escape from his enemies with bruises or got wounded, he is always lucky to escape all these fights without being hurt for once. The same thing too applies to his other brother. The only thing that is causing this great wars agianst this one man because of the position and the leadership that was given to him during this time when they were given each their heritage, as for the person to become the Tui Namosi, this was given to this chief Ro Kuruduadua, after their father had explained all the details and also the reasons why he picked his youngest son to be the chief of all the other brothers and also of the people of Nabukebuke.

As for the choice being given to the youngest son of the chief, it is because of the mother being the chiefly lady and also respected lady back at her own home, so on the birth of the child, they did all the things which is only done to the birth of a child whose parents, both mother and father, are of chiefly status and well known in their own land. As for the other children in the family they are only children of woman from the matanivanua clan, and also from some other tribes there in the village, but for the Roko Tui Dreketi's daughter, she is of chiefly blood and also respected by all the people in her own village, so her son from the Tui Namosi was chosen to replace the father when he died. And this is the only thing which caused a great hatred in the heart of Naulumatua and the only thing which he wanted is to kill his own brother. So for the two people, again they left this place at the source of the Navua River, and they came down to live there in Deuba. Also there in Deuba, already there are some people living there and they were sent by the Tui Namosi from Namosi for them to occupy the land and the place here in Deuba, and these are the people who belong to the clan DRUVUNI. It was said the reason why they were asked to go down and live there in Deuba so that they can catch and trap prawns which later they have to take up to the chief or the Tui Namosi because he is the one who gave them this land and told them to occupy it and also to remember why they have been sent to live down there. We can say that they were to be the fishermen for the Tui Namosi and they catch prawns, crabs and all those other kinds of sea and fresh water foods. So for the two brothers and one of them bring the chief, they came down to Deuba to this place where the Dravuni clan had already made their home. And this is where the story branches into two because of the

story which I got from the elders and also it differs here a little but I'd like to take them separately and not to mix the two stories up together.

From what I heard, the chief went to see a lady of Dravuni in the night and this is against the lady's will and also without her knowledge that the chief is coming to see her. So when the people learnt of what he did, they chased him out of the village. But later on it was known that it was not the chief who did this act but his matanivanua or the brother. As for the matanivanua, he is said to be a very handsome young man and also have fair skin like a European man. And one of the women in this village felt in love with him and all the time she sent glances at his direction like flirting with him a little. So in the night, he came and he forced himself against the woman, so for the people when they woke up in the morning they heard the story so they chased him out of the village.

When they woke up in the morning, a man was coming towards their village. And when the chief looked around him, there is no sign of his brother there and also he did not know where his brother had gone to because he did not let him know of anything, so for this man he came straight to the chief and he asked, 'Ragone, where is Ro Matakibau?''

'He has runa way,' replied the chief.

'What happened that made him run away?' asked the people.

'He forced himself to a woman last night, and so the people have chased him out of the village.' replied the chief.

And the only thing which the Dravuni elder said, 'UAI, what has happened to him that he had to do that sort of thing.'

As for this, there is a representation of this event which took place there in Deuba many years ago. For one part of Deuba, the

settlement is called SADRO and this is to show that the matanivaanu or the chief's brother really ran away after the people chased him from the village due to the wrong doing he did there at night. And there is another settlement which they name also after what the chief did when he was there in Deuba. So for matakibau he ran and he went to wait there on top of a nearby hill. And this is at a place called Naua. As for the brother of the chief, later he told the Deuba people that he is also leaving, so he came and when he came to this place, the brother called to him so the two people went and they lived there in Naua together waiting for the next attempt of war which the enemies might try to do against them after they learnt that they are there in Naua. They lived there in Naua and they dug their drains to set up barriers of war for anyone who might try to fight against them. They dug their war-drains there in Navua, and for this large drains, it does not mean that the two people wish to fight and have war against the Deuba people, but for these drains, it is to show that the Navua people have come together and they have decided that it is about time they join forces and to fight against Namosi. And the only thing I can say here is that for those people who left with the chief and also with the brother, majority of them belong to the clan of warriors and also the clan Naburelevu and they gave their life up saying they will fight for their chief. So now that they are there, they decided to prepare themselves well for the coming fight which they wish to hold against Namosi. When the two brothers left, they didn't go out by themselves, with them they took a large group of people. And when the Navua people and Navua district joined forces, then Naulumatua knew that now, his younger step brother is going to fight against him at ~~ax~~ last, they will aim to fight them there in their village, because they have prepared everything for their

people and also of their families to be protected while they go out to fight against the people of Namosi.

.....

END OF TAPE NO 896 BUT THE INTERVIEW CONTINUES IN TAPE NO. 897