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NAMOSI. M 65yrs

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HISTORY OF THE COMING OF THE ANCESTORS TO NAMOSI

The house which belonged to them burnt down and so the two people decided to move on but to leave their only child behind, they wanted to go towards this place now called Nmosi. As for the child of this man, RAUBATIRATU, the eldest is ROMACANAWAI and the younger in the family is RODROROLAGI. When the clan Nabukebuke moved from this village, all of each presented a tabua to all the sub-clan in the village asking them to follow these people leaving with the chief. As for these whale's teeth which they presented nearly to all the clans and lineage in the village, the whale's teeth was presented to NAIKURUKURUVAKATINI, VANUAVA, NAVITI LEVU. As for these clans they are not counted under the clan NABUKEBUKE, but they were taken with them as warriors or people who will fight any war they might have on their way. Also, it is the duty of all these people to guard these two brothers and to make sure nothing and no hamm comes or befall them. There were other people taken with them, but they were not taken because they belong to the clan Nabukebuke, they were taken with the two chiefs to act as borders or those whom they refer to as LIGA NI KAU. And in the dialect and the phrasing of such people by the chiefs of Nabukebuke, as O IRA NAQAQA, which means the 'powerful group'. As for the eldest Romacanawai, they left and then it came to the time when they drew near to Namosi, this are the people led by Romacanawai.

The place where he build his village, it is called NAMATAKULA. Also for this place, many clans lived there and made their homes there too. All the reason for their living there is to guard this chief Romacanawai. As for the younger brother who also gotaway from this chiefly original home for the Nabukebuke people, he is called RODRODROLAGI.

When they came near to the village or to the district of Mmosi, first they lived there on a hill which they call WAIDAI and also this is the name which they call this hill today, they did not change the name of the hill it remained the same. It was said that for the young chief Rodrodrolagi, all the way from Nabukebuke he was carried on an old man's back and this old man comes from the village of NISA and they belong to the lineage MATANIVANUA here in Nabukebuke. The name of this man who carried him on the back is VIBISOTE. When the time came for the young chief to be put down on the ground, then the other small chiefs orderd the wooden gong to be beaten. As for the people living in Namatakula when they heard the wooden gong being beaten, they muttered and made remarks which could lead to cannibalism, launched against this event saying, 'SA VURE NA GONE TURAGA LAILAI.' which means 'The young chief had finally arrived.' But back at home, in Nabukebuke, it is the custom when the youngest of all chiefs arrive in a place or comes to the village, the people of this village should make it their point to beat the wooden gong to show the presence of this youngest person in the chiefly family so for Rodrodrolagi before he left Nabukebuke, they should have be~~aten~~ the wooden gong to show his departure but when he arrived here in Waidai, this is what his people did before he was lowered down to the ground. As for these two brothers, they come from the same family of one mother and one father, but when the eldest

brother heard this wooden gong being beaten when the other brother arrived there in Waidai, hatred filled his heart and this is the beginning of a war and hatred between the two people. No more do they feel this love of being brothers towards the other person. After a short time of their living there, then Romacanawai moved with all his clans who came with him, and also during all these moving and shifting around they did, the chief Romacanawai, had his own matanivanua (chief's herlad) and also his own BATI people (border) as for the Bati people, the chief's got BATIBALAVU, BATI-LEKA. They left Ngatakula and they moved to another village which is called, NAIVAKARURUNISIGA. But today this village is called QAQA.

Also for the other brother, RODROROLAGI, he told his people they are moving on and they moved from the village of Waidai to NACOKULA and this old village is near to the Namosi village of today. When his other brother Romacanawai went to live there in this new village then he later heard that his younger brother had also moved, he got more angrier than before and this is the time when he called his people together and they told him that his younger brother should be killed, if not, then he would become more stronger than him and he will be under his leadership also. Rodrolagi although he knew how his brother felt, still he did not wish to go against him and fight him, all he did was moving his people to a place where they might find more living space and also be safe from their own enemies. Then it was decided that a meeting to be held and it only calls members of the clan Nabukebuke or those who are originally from Nabukebuke. Also in this meeting, they are the only people who can allow the matanivanua to speak during the meeting if they think it important, if not then it is them alone who makes all the decision and also conduct the meeting, as for the Nabukebuke

people's meeting held due to this danger of the coming war. As for my chiefly meeting which they might have there in Namosi or in Navakasiwa, this is known as the VONO. As for the elder brother who lives there in Navarunisiga, he sent the message to his younger brother and invited him to attend this meeting, then the younger brother also accompanied with some of his own people attended this meeting, to know what the elder chief would like them to do, and also what is going to happen after the meeting. The meeting was held, and during the time when the people were busy discussing the minutes of the meeting, then they heard people coming towards the meeting house. They opened the door and came in, as for all these people, they are warriors, they came in with their war-clubs and their spears, and the leader came up to Rodrorolagi, with the war club raised, he utters 'TILIOUSAKA' and then clubbed this young chief Rodrorolagi. He did not spare his life nor did he wish to save him, as for Rodrorolagi, he lay dead there on their feet and no one can do anything because of the presence of the other chiefs and also of these warriors who came in to do the killing, as for this is the plot that the elder brother arranged for the killing of his younger brother. Then the person who killed this young chief spoke up and said, 'It is no use to stay in the meeting now, you might as well all return home now because there is no chief now for your people and also no one to lead and to direct you in doing these things and doing other things, you might as well remember now that you don't have any chief and also now MASI NI VANUA.' After these words were spoken, the members of the meeting dispersed and also this calls for the breaking up of his own people, for Rodrorolagi's people. As for Romacanawai, when he realised of the shameful act he did, then he decided that he should leave this village Navarunisiga. So he called his people and also followers and they

left for another trip and this is to look for a new place where they can make their village, they did not want to live there anymore because they have realised of the dirty plan they did which killed this young chief Rodrorolagi. So for the people of Rodrorolagi, they moved back and they came to live here in the village of Nacokula. As for the people, when they moved back there, the wife of the late Rodrorolagi was known to be pregnant. As for what I am going to say now, this is something which the people of Nabukebuke always argue over. For some of the Nabukebuke people, they said that for this woman who is now pregnant there in Nacokula, she is a lady of Matailobau. But for other people, they said that this is a lady from Navuakece. During this time when the woman's pregnancy was known to the people, the old people and the elders in the village spend all their night performing ritual ceremonies worshipping their gods and spirits. As for the people who belong to those who perform ritual ceremonies to know about the future and lots of other things, they did this, as for those who practise sorcery with the yaqona, they did it also. As for the spirit god of the people of Nabukebuke, she is known as RADINI WAIKOVUTE. So for all these people who worship some sort of god and idol, they all worshipped hard at their own homes. As for this worshipping and this sacrifices which they do night and day, they all were praying hard to their god to give a baby boy to be the woman's child. They wanted her to have a boy for her first child. They wished hard for it and when the woman gave birth, she gave birth to a baby boy since this is what his people wanted before his birth. So for the clan Mabukebuke, they gathered and decided that they will name him NAKORNIGONEKALOU or in the Bauan dialect this is the name which reads, NAGONEKALOUA. It can also mean 'son

of god' because they believed this is a child given to them from the gods. But for the child's real name, the real name which they gave to him like any other ordinary name, they called him ROQEREQERETABUA. As for this name which they gave to the little boy after he was born, the name Roqereqeretabua, because before the child was born, from all the houses there in the village, you can hear the presentation of whale's teeth and also people who practise sorcery with yaqona performed their own ceremonies, all with one reason behind it all, so that when the woman gives birth, it is to a baby boy. And also they said that this is a child given to them from the gods because they prayed hard to the gods to bless them with a baby boy, but for the real name which the child holds is Roqereqeretabua.

Roqereqeretabua grew up to be a fine young man and then a time came when he said that he would like to take a wife, and get married. So they moved from the village of Nacokula and right to the village of Namosi, which is still Namosi today. He came to live here and took a woman to become his wife. As for this woman who married Roqereqeretabua, she became pregnant also and gave birth to a baby boy and when he was born, the people in the village again repeated this tradition of beating the wooden gong for younger chiefs. As for this new born child, he was given the name ROQAEMURI, and the second child is given the name ROKURUDUADUA, and the third child is called ROKOTUIVERATA. The fourth child is called NAYARABUTA and these are all names from Nabukebuke. The fifth child is ROKOTUI VUNA but from a different woman.

There came a time when the lady died and then Roqereqeretabua said that the elders should get the lady from Nakorowaiwai to be made his wife, and this is the mother of the fifth child which they called ROKOTUIVUNA. As for the other first four children, their mother died.

As for this fifth child, as the story says, this is a child loved and petted by the father. Some people wondered about it and said, this could be due to the reason that this is his child ~~xxx~~ youngest in the family. When the first four brothers realised that the father paid more attention to their step-brother and also give him things which they themselves did not receive when they were young, jealousy filled their minds and they hated their younger step-brother of it. They did not like the attention he receives from their father. They lived together in their own house, but they would not hide their jealousy of their step-brother. But not only that, there is something else on the father's mind about his four children. Their father Rogereqeratabua did not like his four sons, older than the pet child because he does not like the way they behave towards the wife or their step-mother. He suspected them to be doing something behind his back. As for Rogereqeratabua's second wife, he picked a very young woman and also a beautiful wife. He suspected his first four sons ~~xx~~ as being trying to attract the wife's attention and also to turn her against him. Their father felt jealousy for his first four children from his first wife. They kept this feud among themselves and then a time came when the eldest child of Rogereqeratabua and his father fought. And for the father, he fought against his own eldest son and then came to the time when the father himself killed his own eldest child. Then again, there came a time when the father again fought with his second child, as for the child he knew he had to get out of the village, if not when his father is going to do the same thing which he did to his elder brother, so the second eldest child. So the second eldest in the family decided to leave the village, he packed all his belongings and left with also a large group of people who did not like what their chief was doing, they were on the child's side and against

the father. So the second child went with his people who were on his side and they made their village in VATUWAQA. After they had made their home there, then Mamosi prepared his people led by the chief Rogereqeretabua and they went down to fight the Vatuwaqa people. The fight went on and on and none of them were prepared to surrender to the other side. But there came a time when the warriors of Vatuwaqa were outnumbered by the people of Mamosi and their fighting did not have that strength when they began but still they did not wish to give up and surrender to these people. Like ~~for~~ the custom for the Nabukebuke people, if the child and this case the second child wish to surrender to the father, then it is the duty of the child to present a tabua or whale's tooth to the father and then build a house for the father which is called, NONA BURE NI CAGI, 'a house for recess'. From that time and into this century, the Vatuwaqa people has still not surrendered to the people or the chief of Mamosi, they still are on their own and they have not done this ceremony and build this structure to show they are surrendered to Mamosi from that time when they had this war between the father and the second eldest child after the first child was killed by the father. So for Vatuwaqa, they were outnumbered and weakened by the people of Mamosi, then came another time when a fight broke out between the father and the third son from his first wife. The third son also did as the second child did, he took all his belongings and he left the village of Mamosi and he went to another place which is called REWAIRAU. He also took a large number of people with him and they gathered all their weapons and their own things preparing

themselves now to ~~fighting~~ fight against the chief Rogere-
eretabua, who is the father of the person who now leads these
people against him. Also for these people, they were on the
child's side and they made up their minds to go with him when
they told him that they are leaving. Also they tried to
defeated Namosi but they could not because still there are
a large number of people who are fighting for the chief or
for Qereqeretabua. Then comes to the fourth child who also
had a fight with the father. As for the fourth child, he
did the same thing his two elder brothers did and he took some
people and they took this path which led them to NAVOSA. He
went there where he prepared his own people and they came
back to try and fight Namosi. They said in the story when
they came to fight against Namosi, three times they came and
three times they succeeded in making damages through fire which
they burn houses and also other things down. As for the
people of Nabukebuke, when it comes to fighting, there is
only one way in which they can soften or weaken the enemies
down and that is to burn down the chief's house or the homes
of those powerful people. And when the people know that the
chief's house has been burnt down, this is also a sign to
tell them there chief is no longer stronger then their rival
or their enemies. But still, Namosi people did not surrender
to the enemies or the warriors who come from Nakorolevu in
Navosa. Then came to the time when Navosa or Nakorolevu got
defeated in a fair war, then they surrendered over to the
people of Namosi or to the chief of Namosi. Then he
returned and build a Fijian house(bure) for the Rokotuivuna,
who is the youngest child of the chief Rogereqeretabua.
As for Rokotuivuna, it is said that he is the last person to
be installed chief.

And also in the ceremony of instalment, they performed all the ceremonies involved in the instalation of a new chief. Starting from the first part of the ceremony and goes on until the last part of the ceremony, only to show how much they adore this child and also because he is the father's pet out of all his children. For the ceremony, they did not miss out on anything all the ceremonies were included. As for the name of the home foundation where the chief or Rokotuivuna was instaled this is called the yavu NABUKEBUKE NAKAUVADRA. As for this name or this foundation where the chief was instaled, it is a name brought from N_akauvadra and also they took up to Nabukebuke, to the Wainimala and to other places where the people stayed. And also it was taken there to Namosi this name Nabukebuke Nakauvadra. And also it is still remained there in Namosi and given to the foundation of the house which belongs to the chief Rokotuivuna. For all the clans, lineage for the nine clans living here in Nabukebuke or from Nabukebuke, they gave him their positions and also their land. As for one person, they gave one tabua each and also their land. As for the land, they symbolise this with the presentation of one handful of soil which held there in the palm of the person presenting it to the chief. And the same thing too apply to the Bati or the borderers, BATI BALAVU and BATI LELEKA, the same thing to apply to the other villages and they were the ones who also took part in any war which involved this family from N_adroga, Ra and also Namosi. Also this includes Matailobau, Vugalei, Serua or right to the Nadi area. Also for all these people they gave their land, they also followed the tradition, of dressing up for the occasion, the men with their face painted black, as for these men, they always grow their beard, and

with their long beard, these people look frightful when they are dressed up ready to go to this place where the ceremony of chief instalment is to be held, for the young chief, Rokotuivuna. Also with their tabua held on their arms, and the handful of soil on their palm, they came to make the presentation to their new chief who is Rokotuivuna. All these people they gave themselves to the new chief who is now being installed. And this is none other than Rokotuivuna himself. Also this is the last of all Nabukebuke people to receive such chief instalment ceremony, and also they beat the wooden gong on his birth and also he received the cup of yaqona to crown him the chief of Namosi. And from that time, now they only present the cup of yaqona to the next chief to be made the Tui Namosi or the Vunivalu. They do not do all those small ceremonies like the one which they performed to be the last for the chief Rokotuivuna who is the youngest child of Rogereqetabua. After they had the ceremony of instalment, the young chief was taken to his house, and the story tells that this man was installed chief when he was still a young man, and also this is the period when he is still a bachelor. As for his first wife, he took one of the ladies from the sub-clan lineage MATANIVANUA to be made his wife. Their first child was born, their eldest child. Again he took a second wife and also they had a child. Also he took a third wife, and so on. As for the chief, it is said in the story told to us by our old people in the village, as for this chief, he took more than one hundred women to be his wives. As for the last woman whom he took to be made his wife, they brought her from Burebasaga in Rewa and this is no other than the daughter of Roko Tui Dreketi

the chief of all Rewa people. They brought her to Namosi to be married to this child or this young chief Rokotuivuna. As for this woman, when she was young and still a little girl, she was brought up with Komai Na^vunidilo's children. And when the people of Nabukebuke heard her there, they went there and they made demands and also cried to the people there to give her up because they want her to be Rokotuivuna's next wife and also to be his last. They brought this woman who is called ROLOGAVATU, and not long after they got married, then she became pregnant and gave birth to their eldest child. The name of their eldest child, or Rokotuivuna's eldest child from Rologavatu is ROKURUDENUA. And also for this young man and name it still remains there in Namosi and known to be NAI TAUKEI KEI NAVULOA, 'the owner of Navuloa'. Their second is child called ROBATINISAVU and also this name still remains there in Namosi. The third child is called TAUKEI NI NAIQASIQASI. But for these people or the descendants of this person are all non existed but still there are people who are related to them alive today. And also they have other people refer to as the SAUTURAGA. As for Rokuruduadua, when he was born, then something happened there which brought about disagreement among the people again. When he was born and known to be a baby boy, the people in the village some of them did not like this at all because they know that the last wife of Rokotuivuna is the one whom the chief likes most out of all his other wives.

For some elders, their story says that he picked a coconut fruit from a coconut tree there in Noco in the Rewa province, he packed a coconut fruit and when the elder brother realised this, he got very angry with his brother, because he said that

his brother did not ask him if he could pick some coconuts or the fruits of this particular coconut tree which brought about this anger between the brothers that led them to be in bad terms towards the other.

The small child or the younger brother cried and all this time while he was crying, he broke open the coconut tree which grew there in front of him and also the cause of his fighting with the elder brother. As for the young brother, he was really upset because he is not happy with what the brother said to him and this is to show how lowly a position he is, and for the younger brother, he did not like this at all. As for the low-down phrase which the elder brother used on him it is 'You do not belong to one of us because your mother is from Rewa' and this is a few words which really took the younger brother down from that chiefly level and be counted as a commoner again, all because of the mother not from Namosi but from Rewa. When the elder brother said this to him, it really made him feel so low and also he did not feel at all at home although he stayed there with the family but he knew that the other brother spoke the truth about his mother. As for all the other wives, they are from Namosi are and also nearby villages but they are all counted as Namosi people.

Also there are other stories which said that these people also had a fight going on among themselves. Also it is between the brothers who were born before him and also have their own mothers, they are all older than him and all due to jealousy which they felt for their younger brother because he is his the father's pet child and also loved most by him. But for

others, they ~~aid~~ said that the brothers were jealous of their little brother because the mother is a big marama or lady from Rewa, a woman who comes from the chiefly family in Rewa while for the other children, their mothers are locals and also women of the same village as the chief, the chief Rokotuivuna pick his own women and they are women from other tribes, lineage and also in his own clan. Also when the birth of the child was taken to Burebasaga, the people of Rewa and Burebasaga clapped ~~wix~~ their hands which showed their respect for the birth of the child because they know they have a chiefly child there in Namosi, since both parents are of chiefly families. The woman is from the chiefly family in Burebasaga and the husband or the father is none other than the Tui Namosi who is Rokotuivuna, the youngest child of Roqereqeretabua. After the chief Rokotuivuna realised that his life is no longer long for him, then he called all his people together and he told them that he is going to instal their new chief. He gave the chiefly position none other than to Rokuruduadua. He instaled him to be the new chief and to become the next Tui Namosi or Vunivalu of Namosi. As for Naqiolevu who is the eldest, he is given the position to lead the people and also the land. But he does not have anyone under his leadership and also no land to own but it is said that he owns both these two, like someone who is only acting but they have not made him the right one to lead both positions. All the things about the village, the people and the land, all these things lies in the hands of Rokuruduadua, he owns the people lead the people, owns the land and also decide what best to do with the land, none belongs to the eldest son of Rokotuivuna, because

Rokotuiivuna himself nominated and chosen Rokuruduadua to be the next chief to replace him when he retired and live in his own house. So again the brother got jealous of this new position given to the little brother since he wanted this position himself, he knew he cannot do anything to stop this because these are all his father's orders and commands and whatever he says is obeyed by the people, they are very faithful to him and serve him well too, for majority of the people, they agreed with Rokuruduadua being made chief of the village or to be the new Tui Mamosi. So for the elder brother, he packed his things and also some of those people who are followers and faithful to him, they left Mamosi to look for their own land where they wish to make their own homes, they did not want to listen and be led by this new chief Rokuruduadua. They left this village and they went all the way until they came to Navua and this is the place where he started to build up barriers and also fences for wars, this is the only thing which kept them occupied during the time when they arrived there in Navua, they build large drains and also holes and traps to help them when a traditional war breaks out. Also when he left, some strong warriors, and also some people from the matanivanua group left with them to go to live there in Navua with the elder brother of Rokuruduadua. They dug their large drains for the wars because they are ready to fight against the people of Mamosi, they wanted to overthrow their new chief and to take over ~~with~~ from him. But when Rokuruduadua heard about this preparation held there in Navua, also he decided to do something about it. He sent one of his ambassadors to bring a man who is the most powerful and the most fearful person and this person is called GAGAVOKA who is the strongest man of all Serua people.

And for this man Gagavoka he is the most powerful and the most feared man of all people of Serua, so this chief sent for him to come and help him win this war or this fighting which is about to take place between him and the elder brother. Then Gagavoka received the message from the young chief and when he was ready to go, he called the matanivanua to himself and he said to the matanivanua, 'Matanivanua, now that you are ready to return to the chief's house, make sure you do not look behind or try to turn around to see what is going on because I am going to handle this wish which the chief wants done. So make sure you keep on going to the chief's house and not to turn around at all when you reach his front door.'

So the man Gagavoka prepared himself well and he went to fight against these people who lived there in Nakorolevu in Navua. So Gagavoka did as he wanted to do, he fought all these people, he did not care about the drains and all those other barriers which the people have built around their village, they know they had to go their own fighting now but not against the people of Rokuruduadua but against this tall and strong man from ~~Navua~~ Serua. So for some of Rokuruduadua's people, they moved down to settle there in the village of Nacobua which is near to the Vatuloa village today. This is the village which they occupied after the great warrior from Serua fought down these people. And this is the place where Romatanitobua lived and he also took a woman to be his 50th wife. He is a woman from Nakorolevu from Navosa and her name is Adi Bawale. They brought this lady to be made his wife and they performed all the ceremonies in asking for a woman's hand in marriage, she got married to

this chief and later when they stayed together, she got pregnant. And when the child was born on the ninth month, it was a baby boy. The news of the child's birth was again taken up to Namosi to the eldest child of the father who is his step-brother, since they had the same father but different mothers. When the eldest in the family received the news of the child's birth, he said, 'The child should be called ROMATANITOBUA.' And this name is also the name which belongs to TAUKEI VATULELE, owner of Vatulele'. As for the eldest brother of this man, he is called Naulumatua, and he is the one who gave out the orders that the child be called Romatanitobua. The messengers who brought the message returned to the village and they let the chief know of what Naulumatua wanted and the child to be named after Taukei Vatulele. And when the news of the birth reached the Rewa people, also they clapped their hands to show their respect of a birth of one of their chiefly relations in other places, like in this other village.

Not long, another messenger was sent from Namosi and was told to go to Waludruku and also they were told to tell the warriors there to go and look at which house was the child born, they should report back and let them know where the child was born and in what house. If they do not know where the child has been kept and also nursed by the mother and all those people, then they should make it their initiative to enter all the houses in the village to check to see where the child is hidden to kept. When the messenger was sent out also with the message he took, for the warriors to look into all the houses, and for them to see where the child is hidden to kept. Then it is their duty to seize the child and have the child

killed, cut into two and then for them to light a very large fire where they have to roast the child so that there is no other descendant or child or grandchild of Rokuruduadua to be alive, they wanted them all dead and no other people from that family to carry on the family line of Rokuruduadua. Also for these people, if they do not find any woman there who happened to be the mother of this seek-for child, then they should make this large bonfire where they cut all the children in two and then throw them in the fire to burn, if they are not able to tell which is the baby which belongs to this man and also with the name that belongs to Taukei Vatu^alele. As for the father of the child, he is known as TAUKEI NAVULO^a, 'owner of Vatuloa'.

So for these warriors, after they received this message from the chief, in "amosi, they prepared their fighting weapons and they made their way towards Waludruku, all of them did not know anything about the child and also where the child is kept after it is born. So not knowing where the child lives, they entered all the houses there in the village looking for the child. All the boys and sons of the people of this village were seized and cut into two before the bodies are thrown into the fire. As for this mission., Naulumatau is trying to destroy and also to wipe out all of Rokuruduadua's family and descendants, he did not want anyone of them alive to carry on the family line. He hated Rokuruduadua, and this is the only way he make sure that his son is killed and not to live to carry on from where the father stopped in ruling his own people.

As for Rokuruduadua, he is his real brother but he did not like him and the position he holds over the people. As for Naulumatua, he is concerned about the chiefly position that was given to him. They know that he holds both, chiefly position so the people refer to him as TUI NAMOSI and then on top of that another title which is the VUNIVALU. He has orders and leadership all over the people there in Namosi, and also under him, comes all these people. On top of that, the land which belong to the people was also presented to him during the time when they installed him to be their new chief. As for Naulumatua, he may be the eldest and it is said that the land and the people belong to him, but rightfully the land and the people come under the leadership of Rokuruduadua and the child who has just born is likely to be the only person who will receive both honours when the father retires or dead. For all the small young boys born there in Waludruku and the main aim of this massacre is to wipe out all of Rokuruduadua's descendants and all his people so there is no one else alive to carry on the family line. But before the massacre happened in the village, in the night of the day when the event took place, Adi Bawale woke up in the middle of the night and ran away with the child, she knew that this is going to happen, so she took the child with her and they ran away from the village in the night without anyone seeing them. They came on to the hill at Taqereo, and then climbed down the other hill called Lutulevu, and also Naivakasiga hill was the next hill which the mother and the child climbed before they feel safe now that they are far away from home. But they did not stop and they carried on until they came to the next village and that time it was only a hill which they called KOROKATIA.

As for the village there in "akatia, there were some old men and people living there and they are the only people who are looking after the village since the others have all left to look for their own land and also to see what the other side of their land is like. The old people were spending their time drinking yaqona, when all of a sudden the door flew open and there stood the lady Adi Bawale with the child held there in her arms. They did not expect to see her during this part of the night and they knew straight away that something is wrong because her child whom they have just received it's news of it's birth is held there in her arms.

And then the oldest person sitting in the room spoke up,

"Is our mother in trouble? What is the matter with our child carried there in the basket behind your back, is it a baby boy or baby girl." Then he looked around to find that the other people were also closely looking at her, but for her she does not know the Nabukebuke dialect so she spoke in her dialect telling her that the child is a baby boy. She gave birth to a baby boy who is also a young chief.

"Who is the name of the child," asked the old man.
"The name is from Taukei Vatulele and that is ROMATANITOBUA."
replied the mother.

When the old man heard this, this is the man whom they called TAUKEI KEI LAWAI, he came to where the mother and the child sat, took the child from the mother and then checked the baby, ~~she~~ he noticed that the child's navel or umbilical cord still hang there on his navel. He kissed the child, and also cried for him and then he took it forward to where they have their

beds and he told the mother to stay with the child there and also to rest after they have done their trip of coming all that way, which is a far off place from where they started off. And just when the mother and the child were hidden there where they had this Fijian curtain was raised to give privacy for those beyond this point, and not a few minutes pass when once again they heard someone greet from the door in the way they greet people during the night of 'SA BULA SAKA', greetings to you sir'. And then the people inside the house reply with SA BOGI, 'it's night'. And when the people came into the room, they are none other than those people send from Namosi. They held a tabua ready for presentation and then the person presenting it made the speech about the speech which he has prepared before they came into the room.

'DUA OI...OI..OI..''

And then the people in the room replied with the way in which such words of greetings are replied with. Then in the words of his speech, he told the people or the old people in the room, if they have kept the child there in the room that escaped from Waludruku, then they would be satisfied if this child is killed by them or handed over to them so that they can do the killing themselves and leave them out of this killing. All these people who have just arrived, said that the child should have killed and not to be spared with it's life. This is an order from Naulumatua in Namosi and they have come here to see it carried out.

After those people had done their speech, then =Tui Lawaki stood up, accepted the tabua and then began with the formal introduction before he presented his speech for the acceptance of that tabua and this is to show whether he is going to do what these people have asked, or he is going to decide what is he going to do with the child. So he told those people who came from Namosi, 'I am very thankful for the tabua which you have presented here and also asking about the child, but the only thing which I can say is that the child is with us and we are going to decide what we are going to do with the child, whether we wish to kill the child, or whether we are going to keep the child alive, this is the decision we are to make and we do not need any further advice from you and also from the others, MANA EI DINA.' So the warriors and those who came from Namosi returned to Namosi. As for the lady or the mother of this child, ~~she~~ she was listening to all that has been said from behind that curtain and this is the lady Adi Bawale, and she heard that both her and the child are to be killed. Early the next morning, before anyone else is awake, the chief or Tui Lawaki and his people went down the path and they went down to the village down below and this is to the village LONIVISAMO. As for these people, they took with them the tabua which the warriors and the people from Namosi presented to them that night. As for this village where the Tui Lawaki and his people went to, this is a village known to be good in fighting and also

known to be the KORO NI VALU, 'village of war'. These people are known of their strength and their ability to fight off their enemies and also to help those villages and chiefs who comes to them asking them for their help and when they think that this fight is worthing fighting for, then they take part in it and help out all those people who came to ask them for this help. And with this tabua which the Tui Lawaki took with him, he showed the tabua and also the meaning of it being presented, then one of the strong warrior there stood up and he belongs to the lineage NAICOLOGA, he stood up and he speak words of challenge and also he held his spear and war ~~club~~ club in his hands and shouting saying, 'Y am going to fight for this child, if they try to attack me from this side, I will defend myself with this and also for all those sides which they might try to change me and to defeat me too, these people are in for a surprise, because there is no mind in me to see that child being killed or attacked, no one is going to do anything to that child.'

There in the chiefly village of TAVUKA where they had these men of NACOLASE, this is the place where the visitors stopped. And these are the people who came with them with the trip in the pr. sence of DANITERI. Then he felt in love with a woman from Tavuki in Kadavu, and then the orders from the chief was given out that this prson Daniteri should be eaten alive, the people should kill him andeat him because of this affair which he wanted to have with the daughter of the chief of this village. And when they heard this, Daniteri decided

to run away with his own people, so together with some people from Rewa, they left the village. As for the woman who belongs to the chiefly family, she spends her time inside the house and this is termed as TABUSIGA, 'forbidden the sun' and it makes her more beautiful and also more fairer than she really us. So for this man when the people heard that she is seeing him and also they have met a lot of times, the chief and all those other small chiefs in the village thought it best to have him punished and his punishment is to have him eaten by these people. As for Dainiteri he left with some Vutia people from Rewa and they went on their trip until they reached Nasilai. At Nasilai at the time, then Daniteri took another man and also for these people, it was Daniteri who took a European man to live with him, and also today there in Rewa, there is a group of mixed blood people who are known as the Pickering family, these are the people who descended from this man who was taken there to the house. It happened when Daniteri left and he went with some Vutia people to a meeting and this is the place where he got introduced to this European or Londoner and also it begins a friendship between these people or these two people. Then the two, Whippy and Pickering, they said, 'We have one chief here with us and this is the Roko Tui Dreketi and also he is king here, as for you, try and find yourself someone like this person whom both of us have found. Then

Daniteri said, 'Tell me who is to become my chief and king also?' Then he was told that, 'Your chief is the one who lives down there and that is the Taukei Navua.' And when he heard this, he asked the two European men again, 'Dō you know the person personally or.....?' And he got the reply, 'This is the greatest of all ladies here in our land and also there is no one else like her, and also she is the sister of the Roko Tui Dreketi who is Ro Jōgavatu and this is the mother of Rokuruduadua from Namosi. So Daniteri took the men from Burebasaga and took them to Navua. And these two people became the white men of Tui Navua or Roko Rokuruduadua. When he came there, then it was the duty and the work of this white man is to teach the people and also to show them how guns were made and how to handle them, this is the only thing which the early settlers are good in and also they make it their business to see that some Fijian people, mainly the powerful chiefs know how to take care of themselves using these guns which they produce. Also during that time, they had these old gun brands which they use, they make from steel and also lead. But the Europeans were successful with all the things which they did because this is the first time for the Fijian people to see such things and also to handle them. As for the guns, they have to pound some sort of stuff and this makes the powder and also the things they need for gunpowder and also for the making of their guns.

After that, then Rokurudaudau took this European man and he took him to Ratu Qiolevu, and also down to Mamosi to the man who he had been receiving hatred and jealousy and that is to Maulumatua, down in Mamosi village. The two brothers met and they discussed about all the things they need to do and also they agreed that they are going to let this European person live with them but they must find a good place for him so that no one knows what they are going to do and also the people must learn of the secret which they know and that is for the European man to make and produce guns for them which the Fijians can use in their own tribal wars which they have against other villages. And so for this European man, he makes guns in the night time and in the morning he goes out to hunt for gold, and also it was heard at the time that there are in some parts of Fiji, gold, which the early people wereafter. And also for some of these early settlers, they own large companies run in our country today like the AMAX EXPLORATION. Also for this man Daniteri, when the European people came to Fiji, he was the translator and he informed both people of what is going on in their meetings, there are times when

he was dragged from his work so that he can translate for some European people who arrive here in Fiji during those early times. And this is what he does here in the village of Namosi because there were quite a number of European people living there now but not all the people knows about it, only a few chiefs and also for those involve in this gun making which is taking place out there near the searea. After they have done all these things which they need for a particular ceremony, then the person or this chief Rokutu duadua addressed the people in the Bauan dialect and he said to the people, "There is someone here who should be worshipped." and when he said this, he looked to the direction where the brother Naulumatua remained seated, and then he carried on, "As you can see, he is wearing his chiefly and traditional ~~regalia~~ regalia which separate him from all the other people here in the village. So what is it now, all the chief os Fiji have agreed to cede Fiji to Great Britain and for you peopoe, what do you have to say for yourselves, do you also agree that Fiji beceded or to Fiji be remained as we are today?"

As for Naulumatua, he does nothing but remained seated there in front, both his hands reaching down to his feet, with a bowed head, he did not wish to look up and also to take part in this meeting with all the people attending. And then he looked up and then spoke to the people, "If the Tui Nayau wish to cede Fiji to Great Britain then he might as well give his own island of Lau. And also the same thing applies

to Ratu Cakobau, if Ratu Cakobau is planning to cede Fiji to overseas, then he might as well do it for his own island of Bau, give his only island but it does not include the rest of the places. And also for Nakuruvakarua, if they want Fiji to be ceded, then they should cede Nadroga alone, and also for all the other areas here in Ra. As for me, no, I am not going to give my land so that it can be ceded to another foreign country. So for this Governor who came ~~all the~~ that way to check with the "amosi people, they returned again to Rewa and also to return to their homeland where they have to report their mission whether it has been successful or not, this is something which they have to report back to their headquarters in England.

As for the bay there in May called the NUKUNUKU Bay this is the place where the Governor went over to wait for his boat and also of his means of transport to take him back. And this place is very near to the chiefly village of Naveivatuoa today. The message and also the report was taken back to Great Britain, and also when this was handed over to the Queen, she did not agree with it and then came to the year 1862, again the same Governor returned to Fiji to again to try to accomplish this mission. Again it took the same route, stopped there at the Bay in Mau and then came inland to see about the chiefs and also to discuss important matters with them. And for this place called Mau, this is close to Veivatuoa today. After that, they left for Macuata, and then this time when they came, they had two other European

people and one of them is Walker and the other is William. They returned to Navua and when they arrived here in Navua, then they left with Laukei Navua who is Rokuruduadua, and they were transported in a TAKIA (large canoes) and they spend their night in a small village called NAGEDE and this is still following the Navua River. From there, in the morning they left and they again spend the night in a village, and for this village, it is situated right there in the middle of Namosi today and the other village called Namuamua. And the name of this village where they spend the night is

NVUNIVAUVULA.

When they woke up in the morning, then the Governor informed Rokurudaudua that his wallet has gone missing. So Rokuruduadua called a man and he told her, 'Run back to Nagede, look for the man's wallet and return with it.' It looks like they forgot the wallet back at Nagede. And then Rokuruduadua warned him, 'We are taking the lead home to Namosi and as for you you should try with all your best and catch up with us before we reach Namosi and if you don't, then you will be flogged to death and then eaten.' And then he added, 'Right in front of all these European people, I will eat you if you do not follow and carry out my instructions, so go quickly and return swiftly.'

They came to Namosi and they had to cross this small river called, NALELEYAWA, and you have to cross this small river before you ~~xxx~~ come to the village of Namosi. But before

Rokurudaudau stepped across the bridge or cross the river with the Europeans and also the Governor, they found the messenger running up fast from behind them and catching up with them before they have crossed the river. The person who was sent back to Ganede village gave the wallet to Rokuruduadua, and then Rokuruduadua gave it to the Governor and when the Governor counted his money, he realised that all the money were still there and not a single cent or shilling had gone missing from his wallet. They arrived in the village, and they were received with the official reception which the people had prepared to accept them with, and they were taken to be seated in a well decorated places where the people stayed. After they have been awarded with the chiefly ceremony of welcome there in the village, then Rokuruduadua delivered a speech and addressed the people of Namosi. It was said, when Rokuruduadua spoke in the Bauan dialect, his speech flowed from his mouth and everything was well understood by the people. But the person translating for them was Duncan for the benefit of the Governor and also those other European men who came with the Governor. And also during that time, the first governor of Namosi had already died and he is Naulumatua Sauniquolevu. And at that time, the governor at the time was Ro Batinisau. And he is the real brother of the former chief and governor of Namosi, they had the same parents apart from Rokuruduadua being their step brother.

And then Rokuruduadua spoke up in the Nabukebuke dialect, 'Children, I have returned and still you sit there doing nothing. As for these people whom you can see in front of you, they have been sent by Queen Victoria. The previous King had died and she is ruling now, but what we would like to know whether you wish Fiji ceded to Great Britain or you still wish to hold out on your own.' After he heard these few words spoken by his chiefly grandfather, he spoke in the Nabukebuke dialect, 'Thank you for the Vunivalu, we wish Fiji ceded to Great Britain.' Now they have all agreed and also the governor had finally agreed to have Fiji ceded to Great Britain. So the people collected there in front of the chief's house, and also for these people, they raised the British flag and then they sang the anthem of God Save The Queen.

As for this story which we picked from our elders, our elders said that this is the first place where they sang the national anthem of God Save the Queen. But we do not today, whether this is true or not. But we should bear in mind that this was in the year 1882. So the group of people who came to Nabukebuke or to Namosi left and they went eastwards, and they went to Laselase village, as for this village it is counted to Wainikoriluva district. And from there, Rokuruduadua left and he went up to another village which is called Saliadrau today. And so his son came, his son called Romata-nitobua, who was brought up in Wainivisami and then moved on to Wainawaqa, but this village is called Saliadrau today.

The chief returned and met his son in the village of Iaselase.

So Rokuruduadua spoke to his son and said to Ro Ma~~y~~vanitobua

'My son, here is a representative from Queen Victoria and have come to ask whether Fiji is willing to be ceded over to his British Empire. I have been to some of the villager villages here and they have all agreed to this proposition to cede Fiji to Great Britain. Also for me, on this trip, I do not know what lies waiting for me in the future, whether I will return alive or dead. If I die after Fiji is ceded to Great Britain, make sure you make this ~~trip~~ip to Levuka and when you arrive in Levuka, don't forget to take with you our war club PUTEPUTE. And you present this to the European people in Levuka who is in charge of the country now and then promise them and let them know also there is not going to be any more cannibalism and any more wars after the presentation of our war club. The war club is to seal the promise.'

So the chiefly procession left the village and they carried on on their mission, and they went through other villages before the European people made their return trip to Great Britain. Also for Katonivere, he is the same or agreed to the idea to have Fiji ceded to Great Britain, they have to get the affirmative answers of all the chiefs before they ~~did~~ anything of having Fiji ceded to Great Britain, they cannot do anything if some of the chiefs still do not agree to this proposition, but majority of the chiefs of all the districts agreed to have this carried out and for Fiji to

be ceded to Great Britain.

There is a memorable time which the chief of Namosi and also the chiefs from Caumatalevu who often meet to celebrate this day, if not they meet and they use the word of respect for the other person of 'NA WEKAQU' which means 'my relation''. And for all the people of Caumatalevu and the people of Namosi if the chief and also the people of the two villages meet anywhere they greet the other person with the word NA WEKAQU.

They do not call the other person by his or her name.

And so the chiefly procession with the representatives of the Queen and they left for Yaqama, and they took their route down to the bay in the direction of Namosi side. After the people arrived there, they stayed together for a few days before the chief Ro Kuruduadua was taken back to the village of MAU to the clan NAVUKAYAGA. As for the people of this clan, they went there to brought the chief to the village because by this time, the chief had really grown old and also is not all that strong like he was before when he was moving around and talking sense into those whies who were not willing to agree to the proposition of having Fiji ceded to Great Britain. They performed all the Fijian ceremonies performed for a chief if he is asked to return to a village or to their own home by his people and they kept him there in

Mau.

When he was kept there, then something really bad happened to

him when he rested there in the village of Mau. One day when he was taking a stroll down the beach, this was also the day when he was allowed to take a last walk along the beach. On his return he was shot down by someone. As for this shooting it is again another plot done by his older brother who hated him from many many years and also have been trying to kill him and have his body eaten, but his people and also other warriors were not successful to do this to him, but right on that day, when he was all alone, then these people shot him dead. After they shot him down, they took his body and hang it from a lemon tree. This time, they hang him upside down, his legs in the top of the tree and his head hung down towards the ground.

From what our elders said, this place where they hang the chief on the lemon tree, his blood flowed down and on the ground, plants called KABUTA sprout up and today these plants still grows there but in flowering stage, it ~~has~~ blooms red flowers, the colour of blood, and this is believed to be the blood of Ro Kuruduadua. The blood of Ro Kuruduadua that flowed down from his body made this plant to bloom red flowers, and this is called the KABUTA KULA. So now this great chief of our country and also known to other people to be a great warrior is now killed and dead. It was said for his body, they took him and they buried him there in Sakalo which is still the same village today. They buried his body under rocks and there is a land point which ~~is~~ out in Sakalo, this is the place where the chief's body was

buried and a very few people knew about it, but his body was not returned to his own village, but the people of Mau who brought him to their own village were the people who chose this place for his burial ground. And also for the burial ground for Ro Kuruduadua, this is near to the village of Mau. They took his body and they laid his body to rest in that place. As for this chief, his mother is from Burebasaga and on top of that, his own mother is a VASU TO Nakasaleka. So when the people of Nakasaleka knew that his body was buried there by the people of Mau, they came in the night after they have learnt from the other people of the details and also of the exact spot where the body was buried. Then they stole the body and they took it back to their own place there on the island of Serua and the body of this great chief is still buried there from that day and right up to this present time. After the death of this great man, then the final year that calls for the ceded of Fiji to Great Britain took place in the year ~~1874~~ 1874. It was said in the history of our place, and also we believed it to be true, that the chief Ro Matanitobua left for Levuka when he was only 18 years of age. Also if you manage to look at the ~~photos~~ photos of the chiefs, the people and all those who ceded Fiji to Great Britain you will realise in the photo that for this man Ro Matanitobua is a very young man and that is when he was in the age of 18 and has not yet grown any beard to show that he has entered manhood. But he was just entering into the stage of manhood at the time when Fiji was ceded to Great

Britain. This is the place where he gave his war club to Ratu Cakobau, called PUTEPUTE.

Now, I would like to go back and tell you the story of Ro Macanawai who also came from Nabukebuke in Wainimala. As for this chief, Ro Macanawai, he is the elder of the two and also for him he holds the title and is addressed as TAUKEI NAMATAKULA (owner of Namatakula). So this chief of Namatakula left this village and he came down to Navakasiwa, but this village of Namatasiwa is called Dada today. From Namatasiwa, he again left and went in the direction to the village of Nabukenivalu. As for this place, it is situated at the back of the biggest hill there called VONO or called MOUNT NAMOSI today. From here, this is the place where this great chief died, this chief Ro Macanawai, but his son took his place and his son is called RO ~~XXXXXXXX~~ NAWAQALIVA. As for Ro Nawaqaliva also he took a wife and they had children not long after that, and his first son was called RO KACIKALOUK. As for Ro Kacikalou, before he was born, there was someone else who was born before him and for this man he is called RATU NOA. As for this man he is known as I KASO, and also referred to as I KASO VESI. As for Ro Kacikalou, he had a child called Ratu Pio Romanawai. As for this man Ro Macanawai, when he had children from his wife, they were all girls and so it remained now that their children are all alive today who are the descendants of Ro Macanawai. As for his daughters, they are called Ro Mariani and Adi Katarina Maramanitobua and she was the one who married the Tui Namosi who is already

passed away, Ratu Emanueli Rogereqeretabua Romatanitobua. On their marriage, they had a son called Ratu ~~Kkixxi~~ Leone Ranivala Romatanitobua, and this man is the Roko of the two places, Serua and Namosi. Now they have come from the matrilineal side but also they have a little bit of patrilineal blood from the descendants of Ro Drodrolagi. As for this chief, Ratu Alipate Kawanivala, he had a son Rogereqeretabua, and Ro Qereqeretabua's son is Ratu Leone who is the Roko of both Namosi and Serua today. As for the Roko today, his parent is Ratu Emanueli Rogereqeretabua Romatanitobua, and for his grandfather it is Ratu Alipate Wenivala Romatanitobua. These are all the line of people who comes from the chiefly family of their early ancestors who came to live here in Namosi and also for the Tui Namosi but later on, the chief's daughters were the people who strengthen the relationship again after their marriage to the Tui Namosi who had just passed away here in Namosi. And this is where all the descendants of Ro Macanawai ended and it ends with Ratu Noa. As for Ratu Noa, he had two sons later on. The first one is Tadeo Camaitonga but for him, all his children were all daughters. The second son is Kusitino Tawamudunaivoli and his later children were Tito Nacivo, Vito Korbinamona and Ratu Viro Katirewa. As for all these small chiefs, they all married women from the same village, as for Tito Nacivo, as for him his daughter is still alive today and she is Arieta Koroiluva. As for Vito, also his got a son and he is named after his big father and that is Tito Nacivo and he is also alive today.

As for the other children, also they grew up to get married and for the youngest son of this man, he gave birth to a baby boy also and he is called Leone, Leone Koroidrau Saunibau. These are all Ro Macanawai's descendants who are alive today. As for all these people, they have their I KASO alive today from the time when they moved down from Nabukebuke and also they know who they are and their relationship with the other chiefs and small chief here in the district of Namosi and also of the surrounding villages and with the other chiefs. All these people are referred to as SAUTURAGA. From them, we receive the orders and also of some of the wish which they wish to do for the village, but they all listen to one chief, and also their great leader who is the Tui Namosi and also known as the Vunivalu. As for these other people, they make their home there in Sigatoka or Nasigatoka which is also a village comes under the confederacy of Namosi and Serua in the olden times. A lot of times, I mention this word or this phrase NA I KASO VESI, and a lot of people wonder as to what this phrase means or what it describes and explains. Also, I will not take other areas of Fiji like Lalagavesi, or Lau and Tubou, or some other chiefly confederacy, like Nakuruvakarua, for me to show and explain the position of all of these people in their chiefly status in a village or district. I am bold to speak of my own village and district and also to show an outline of the chiefly customs and tradition here in our place.

All these things related to the chiefly family and also of the chiefly descendants who have the right of holding the chiefly position of their village and place. The I KASSO VESI, of it's ranking of these people of the chiefly family for the I kaso vesi, they have others, which are known as I KASO DOJOU, I KASO LOA, QUANIGONE, QALITURAGA, KETEIWAU, these are the ranking of the people who belong to any chiefly sub-clan here in the village and also it shows the link between all the people who belong to the chiefly family/ and here, I would like to explain the clan NABAUBAU who is the chiefly clan here in Nabukebuke. But I cannot tell anything about the whole of Fiji general. There is a young or small chief and before he gets married, it is the right thing to do and also it has been an old tradition and custom for the VANUA (people and the land) to decide who is he going to marry or be made his wife, the wife of the chief-to-be. As for the Vanua, if they are decide who is to marry their chief-to-be it is going to be someone from another strong village or known place and district to be made his wife. As for this tradition, it is only to show and reveal to other people of other lands of their parents or this chief-to-beq's parents are chiefs and both of them belong to the chiefly family. Also it shows how much respect and honour the two parents have for their own people, since they let them decide who is to be their son's wife before he holds or take over for the chiefly position of the village. The chiefly woman of another village is brought to the village

and this is after the people have performed all the traditional ceremonies and old customs related to marriage of two people who both comes from chiefly families. Then the woman later gives birth to her own children from the chief, and if the eldest child is a baby boy, the wooden gong of the village is beaten by those who are responsible for such small but respectful acts. If the eldest child is a girl, they do not have the **w**oodden gong beaten to show anything. Also for the beating of the wooden gong, it does not mean they beat it because it has to be done, but there are certain people who have this small privilege being done for, like for this child, being a boy the people have the wooden gong beaten. **I**t shows the chief's eldest son is a baby~~is~~ boy, and also it tells the people that the mother of this child is a respected and honoured woman in her own home and district. She is someone who is respected by everybody and also she is of chiefly rank and status. Both they show they have respect for the mother and the father of this child born in any chiefly family where both parents of chiefly status and **r**ank. So the first child is born in the chiefly family, the wooden gong is beaten and this shows that this is a new chief for all the small chiefs and also for the people who belong to the Yavusa or clan Nabukebuke. Then comes a time when another woman is wanted by the chief or the Tui Namosi or it could be the woman like the chief and she belongs to this clan Nabukebuke. Then the chief sends his ~~m~~tanivanua and he says, 'Nacase(elder) bring that girl to cook rourou(taro leaves) for me.'

As for this cooking of taro leaves, the way the chief puts it as the girl comes to live there in the chief's house, not long then it is known that this same girl whom they brought into the chiefly household to 'cook taro leaves' is pregnant. So for this woman, who was brought into the chief's household under his orders gets pregnant, and then bear a son then this son is known and referred to as NA I KASO NI VESI. It does not matter from what clan or from what sub-clan the woman comes from, whether she is a commoner, or a woman who belong to the matanivanua clan, the child which she produce is called the I KASO NI VESI. As for this I Kaso Vesi, also they will show their respect for the birth of the child and people will know that this is the son of the chief. When the small chief or this kaso vesi grows up, and then gets married, it does not matter whether he gets married to a chiefly lady or to a commoner, as for the child born and a baby boy, this small child is called NA I KASO DOLLOU. And then for the last child, it is referred to as NA I KASO LOA. And then for this person to have his own child, then he is going to call his child or refer to him as QALIGONE. As for Qaligone, he gives birth to his son whom the people refer to as QALITURAGA, AND the last in line for the chiefly line is LOMA. As for this Loma people, it does not mean that we refer to them as Loma meaning they have mixed blood of European and other races, but this is the status of a person born in a chiefly family coming down from generation to generation and so on until they come to the last stage of Loma children. As for the word

Loma, this is an old word of our dialect and also of our village, known to our elders and also we know what we mean when we use the word Loma.

Also, now I would like to elaborate more on this word which they use when they refer to the children of some chief's born to commoners and also to those women who does not belong to any chiefly family. As for the I Kaso, there are a number of words which we use when we use the I kaso as it's prefix like NA I KASO VESI, KASO DOLOU, KASO LOA, QALIGONE and QALITURAGA and the last in line is the Loma.

As for the word or the phrase Kaso Vesi it simply means one thing, for this child born who is called I kaso Vesi, he is born from a chiefly father, his father is a very paramount chief and well known also in his village and district.

It is the Tui Namosi and also the Vunivalu of Namosi. This man is the father of the child born and referred to as Na i Kaso Vesi. But for the mother of the I Kaso Vesi, the mother is only a commoner and does not have any sort of chiefly relationship with the chief of the village and those related.

As for this reason we could say that it happens through the need of the chief and this is not a **wemanz** that the villagers and the people of the land wanted and arranged for the chief to marry or to live with. This is the chief's own choice who picked on a commoner and he later makes her pregnant, their child is referred to and called NA I KASO VESI. It is always the old custom and tradition for the people and the land to decide who is to marry their chief--to--be, not for the

chief-to-be, to decide who is he going to marry. Asfor the chief, when he wants this woman, maybe he likes her, then he sends his matanivanua and ask him to bring this woman to 'cook rourou' for him, and later made her pregnant, but for the woman she does not have any chiefly status and also chiefly relation with the Tui Namosi or to the chief of that particular village where she comes from. It can be that she is a woman of this clan where the chief is the great leader, and also for all the things which the chief wants, this is something that is granted to him during the time when he takes over the chief's position in the village. It could be that the chief admires her beauty and orders his matanivanua to bring this woman to live there with them in the chief's household. In the Nabukebuke dialect and also for such phrasing of words, the Vunivalu tells his natanivanua, 'Naqase, see that woman, bring her home and make her one of the cookers in the kitchen.' Ag for this woman who the matanivanua brought to the house under the command of the chief, as he phrase it for the woman to come to live with him and 'cook rourou for his meal' ti does not mean that the chief is going to let her do that to cook rourou in the kitchen with the other people. This woman is not allowed to do anything like that this is only an excuse to get the woman to live there under the same roof with the chief. And also when this woman is told to come to the ~~sh~~ house, it is said that she prepares the rourou and then take it up for the chief, but not done in ~~broad~~ day light, the woman take the rourou to the chief's

house at night, because this is the only time when the chief and the woman get to know one another, and later it is known that the woman is pregnant. Also for all those trips which she takes in bringing the rourou or the cooked taro leaves to the chief's house, it also means for all those trips, she sleeps with the Vunivalu, and then returning to her own home in the early morning. And when the woman gives birth to a baby boy, then this small young chief is called NA I KASO VESI, the reason for that is that the mother of the child is only a commoner, she does not come from any chiefly family, and is not a great lady from a chiefly family of another village or district. Also, the Vanua or the people of this village of the Vunivalu did not choose this woman to be the chief's wife or the second wife, this is the chief's own choice, so the child is given the title NA I KASO VESI because on one side of the child, or part of the blood that runs in him is powerful because it comes from the right side of the father, but on the mother's side, she is weak and also the same applies for the son, he is not all that important because of the mother being a commoner or someone who comes from one of the lineage there in the sam clan where the Vunivalu is the one and great leader of all the people. She is just a commoner with no chiefly quality and status in her.

Then the I Kaso Vesi grew up to be a fine young man and then got married to another woman, it does not matter whom he choose, whether it is a lady from a chiefly family also, or

just a commoner, and they have another child or their eldest child is a baby boy, if it is a boy, this child is given the title of NA I KASO DOLOU and this is only to show that the chiefly blood that runs in them is now not all that great like the blood which the father or the I kaso vesi have in him. And this goes for the mother who is also being brought into the man's house where she got married to and she is only a commoner there in the village, but being married to the kasi vesi they have a child who is referred to as na i kaso dolou. Then it goes on to other I KASO born later. The I Kaso Dolou grew up and then later got married, it can be to a woman of high status or a commoner, and they have their own children, the child being a baby boy, this child is referred to as NA I KASOLOA, and the only explanation I can give why they refer to the child as I Kaso Loa because now, the chiefly blood that runs from the grandfather to the father and now to the child is getting weaker and also not many traces of this chiefly blood is left there on the child. The chiefly blood is not all there and only a small part of him can be said is chiefly as for the others, he is another commoner in the village. As for the word, LOA, it means that his skin and blood is not all that total in terms of the chiefly blood of his great grandfather or grandfather.

- As for the word I KASO alone, can you tell me more about the meaning of the word of I KASO.....
Thank you, for the word or the phrase NA I KASO, it is its meaning is for the chief to perform this type of marriage to

this other woman partly done on his own and also with the help of the matanivanua, as for the chief, the woman picked to be his wife is the woman decided upon by the people and the rest of the people under him, he is not the one to choose who is to become his wife. It can be the chief pick four to five women to be his wife apart from the first wife he married chosen by the people. It does not mean that the chief take this other wives, because he stole them from the woman's family or is only out to make more children, then main reason why the chief did this, is for these children when they grow up, they should carry it over their shoulders all those work and other things related to the chief, it does not mean they also sit there like kings or chiefs and let the other people do the work for them, they are the people who will see that for all the work, the project and some ideas put forward by the chief, they are being taken care of and dealt with in relation to the chief's orders, they do not do things their own way, they listen to all the things which the chief tells them to do or advice them to do. Also, for these children who are born from commoners, or woman from other places, the children should shoulder all responsibilities faced by their step-older brothers who are the legal children of the chief or of Tui Namosi. They help the chief's elder children to do the work being placed on them and also to see that what they want they gets. Not only that, they also help out their younger brothers whether they are their real brothers, or step-brothers, it is

there for them to help them out and also for all those other people who need help, they are the first people who can offer such help and help solve any problem this particular person might be saving, because this is also the responsibility of their own father who is a chief. This only happens when the chief has got his own legal wife chosen by the people but later took on other women who also bear him children. As for the I KASO, it means they wish to link all chiefly work and other things related to it, through this relationship which exists between the chief and the commoner whom he made pregnant. Also for the child, he grows up knowing his duty to the chief and also his duty to his own people, since he is another commoner if they take it from his mother's side. Not only that, for the other people who do not belong to the clan Nabukebuke, there is a weak connection between them and the people of the chiefly family, they are not all that close to these people, so when the chief makes one of their own woman pregnant, now there is a more close relationship formed between these people and the other people with their chief. And also it brings about unity between people of other clans who do not belong to the clan Nabukebuke. The I KASO or these children of the chief born to commoners, it is the duty of these children to shoulder all responsibilities for the chief and also for their own people because they are the link with the chief and they should know that is right for themselves and also for their own chief.

As for these people we could call them the 'soldiers for the chief's war'', and they lead the people, the land and what they own there for the chief. The chief does not go out to do all these things, because he has his I KASO and also his own legal children to do all these work for him. Also for these children, they are taught under the leadership of the chief to deal with any problem which they might have it does not matter whether they are large problems or small problems, it is the duty of the chief to let them know of all the right things to do for themselves on behalf of the chief. Anything related to the running of the village and also of the chief's leadership, these children know what they should do. And their main aim is to protect the chief's right and all those other things related to the chiefly position of this particular chief or the Tui Namosi, they do not want bad words to be spread around about their chief and also they make sure there is no such things done against the chief himself. This is the role and the responsibilities held by the I KASO whether it is I KASO VESI or any other, they should always dedicate themselves in the running of the chief's affairs as their role. And also for these i kaso, from these people, they can pick a person from there to become the MATA-KI-BAU or the ambassador to Bau, it is them who carries the message to other people and also to Bau. If not, they are chosen to be the representative of this village to any other chiefly places and districts here in Fiji.

Like we have the MTA-KI-BAU, MATAKI-BUREBASAGA, all these people chosen to be ambassadors are majority from the I KASO of the chief's family. We also have MATA-KI-WAIMARO. And MATA-KI-SOLOIRA, MATAKI-LOBAU. All these kaso are chosen to be ambassadors of the Vunivalu to other chiefly places here in Fiji and also when there is something to be done for the Vunivalu, it is the duty of these people to see that all the work involved for this particular problem is dealt with and cared by the people. And also if there is a clan there in the village and they do not belong to the Nabukebuke clan, but there is no link whatsoever with the chief, then nothing will go right for the people who live together in this village, there will always be an opposition from these people. Also they won't be able to carry out the work allocated for them, they do their own things but they do not care more or less about the things which the Tui Namosi might ask them to do for him, so it is the duty of the I KASO to look into such matters, if the mother who is a commoner comes from this clan or sub-clan but they belong to another clan. Also for all the things which the chief might want, if the I KASO people or his children sit back and ignore all such, then there is nothing good done for the village or for the chief of this particular place, in this case the TUI NAMOSI. Also, the people do not care less for their traditions, their customs and also all those ceremonial traditions which our ancestors carried with them, followed them during their time, the people do as they please. This

This I would say is the main reason or the main thing behind the chief having children to other woman apart from his own wife whom the people of the village chose for him before he got married. And also for this matter, this is something which is carried out often there in any chiefly family here in the Nabukebuke clan. The chief has got his own wife, but he takes other women so that they can produce these children referred to as NA I KASO. These are the people who touch the work or handle all the chief's affairs and also for the chief's children who is his legal wife. This is how it is done and also for the I k_o when then grow up, they know the truth about themselves and they are also told of their duty and role here in the village, under the leadership of their older brothers and sisters and also of their one father who is the chief or the Vunivalu, and Tui ^uamosi also. It is nothing new, but the main aim I have already explained, for the chief's rights, responsibilities to be guarded and carried out by such people, the I Kaso. And this is also one reason why our chiefs here in ^uamosi area have children whom they call NA I KASO and it is nothing new to the people because this is something which our ancestors have been doing from all their time.

- You told me that for your first ancestors, they came from a particular place before they came to ~~live~~ there in Nabukebuke and later they also left these places to find other places for themselves. Can you tell me where did your first ancestors come from and also from what village, district or place here

in Fiji did your early and first ancestors came from before they came here to Nabukebuke?

Very well. In the legend and also of the history of the place, or in the Nabukebuke dialect this is referred to as NAIIVAKAJA-KALA, it is said that these people came on Lutunasobasoba's canoe during their longest journey and they arrived here in Fiji coming inland after they landed there in VUDA which is the village of Viseisei today. When they came here, the story goes to say that this is the time when Nadi had already been occupied by people, even before the arrival of Lutunasobasoba's canoe and it's crew members. As for this man who brought the canoe called Lutunasobasoba, our ancestors have their own name which they use for this man. They called him in the olden times as KIRA. But today, taught in many schools, they are told that the name of this man Kira is Lutunasobasoba and also this is the common name for this man Kira. As for the history of our place, it says that this man Lutunasobasoba, they use this name Lutunasobasoba as his nick-name but his real name is Kira. During their journey, a bad storm struck them out there while they were still in the open sea and they were really troubled with the fact whether they will reach dry land in one whole piece or all of them killed. As for this man, he was the only one aboard the canoe who controlled and managed to control the canoe until they arrived here on dry land, so the people changed his name and they called him LUTUNASOBASOBA. But the real name or the right name should they use for him is LUTUNASOBUSOBU.

As it was said, a very bad storm approached them and get on their way during the time when they were making their trip towards Fiji and it was this man Kirā who controlled the boat and brought them safely to land there in Viseisei. But we have not proved yet that Kira is the real name for this man Lutunasobasoba. But when the people in the boat made their way towards Vuda, the chief and the people of Vuda were already there waiting for them. And for the people of Vuda, they swam out for them, and they performed all the ceremonies like the ones which we are doing today here in our official reception to any chief which is known as the ceremony of QALOQALOVI. They said that the first of all QALOQALOVI ceremonies before the people used this for welcoming a chief or any of their visitors, this ceremony was first done there in Vuda. The ceremony was performed for Lutunasibasoba and also for all those other crew members who came with him in this canoe or boat. They went up to Viseisei and they followed all those mountain ranges that runs all the way from Viseisei inland. They were not allowed to cross this area which is said to have belong to the people of Viseisei and Vuda. So they took to the road climbing up mountains and follows all those mountain ranges that runs inland and to other parts of the island. This range of mountains is called TOMANIIVI and this is the place which was later called NAKAUVADRA. When they arrived there, then they looked around for woods and timber with which they wish to use for building their homes and houses. Since this place is a very deserted area,

and also an area exposed too much to the sun, you cannot find a lot of good trees which they can cut down and then later use the timber for building their houses. And one plant which they notice grows wild in there is the plant VADRA. And so they used the Vadra plant for building their houses with. Their first house they build, they build it out of Vadra plant so this is why the place is called NAKAUVADRA, 'the vadra wood' because it is the Vadra timber or wood they used for building their first house in this place, so they called this place Nakauvadra. Lutunasobasoba stayed there for a while, and his got seven children altogether, and not only does he live there with his own children, but also he lives with his own people those who listen and obey him. They have his matanivanua, (chief's herald and spokesman) and also his MATAISAU (carpenters), they all lived there together and then came to the period when the people started to move off to find their own land and they did not want to live there in "akauvadra, it could be for many reasons which made the people wish to go out and live in some other parts of Fiji. As for the history of our place, like what I have said already about our people, it is said that Lutunasobasoba had seven real children, since many people said that he did not have any children. There is a proof which Nabukebuke holds for this story today. If a chiefly message is taken to the people or to anyone and this is a message from the chief, maybe it is to another place, or for a chiefly place to bring the message here to the Nabuke-

buke land, so the message is brought to it's destination after you have performed all the ceremonies and those other things linked to the presentation of a message from a chiefly place. And when it comes to the end of the message brought by this messenger, he ends it with MANA EI DINA, so the people knows that this is the end of the message. And then comes to the time when someone comments on the speech made which brought them a message from the chief or from someone holding a higher status there in the village. This is known as ULIVI NI VOSA TUKUTUKU VAKATURAGA. Also for the commenting on of the speech from the chief via the matanivanua, if it was the chief's matanivanua who brought the message, then also the person who will comment on the chief's speech is another matanivanua. And if the message was brought by a commoner, then also a commoner in the room will comment on the chief's speech. But when it comes to the commenting on of the speech delivered by the messenger, there is also one way in which this is done. As for Nabukebuke, we do not use the numbers which many parts of Fiji use today when it comes to this ceremony, like the person commenting says, E VITU and the people in the room reply or respond with E WALU. But here in Nabukebuke, we have not heard even come across a time when there is any ceremony done here and then someone is asked to comment on something for them to use these two numbers, 'E vitu, E 'walu' Here in Nabukebuke, when it comes to commenting on the chief's speech, the matanivanua or the person doing this speaks out saying, 'RAGONE ULI NA I TUKUTUKU.' And the person who

comment on the speech starts it in this manner, EEEE ULI SAKA
TIKO NA I TUKUTUKU'' and at the same time he clap his hands
in resepect which is termed as COBO, to clap the hands crosswise
thus making a deep sound.

''A chiefly message, also from the Vanua, presnted to our
people in our respectful ways for one another and also to
show of our honourfor other people. This message is presented
from the Vanua, from the chief the Vuanirewa and also Tui Nayau.
And presented to the chief here in Wabukebuke, and also to
other places who are subjected to the land and the people here
in Nabukebuke. And also to all the MASI NI VANUA for Nabuke-
buke. A message brought with peace, togetherness, and ~~xxx~~
future power and strength, I once again thanks for the pre-
sentation of this message to our people, MANA EI DINA.....''
Then again he claps his hands and this is the end of it,
but when he return to take his seat he says, ''AU VURA, AU VURA, ''
and it means that it is over and let him or allow him to sit
down. But for some parts here in Fiji when it comes to the
commenting of the chief's speech or any ~~xxxx~~ speech made by
a very important person, the two words or the numbers which
they use are VIITU AND WALU. And the reason why they say
these two numbers, they are arguing it from their days in the
past as to how many children did Lutunasobasoba have when he
lived there in Wakauvadra. For some people, they said that
Lutunasobasoba had seven children and some other people said
that he had eight children, as for these people, they arugued
argued over it, as to the right number of children Lutunasobasoba
had.

But here in Nabukebuke, the people believe that Lutunasobasoba had seven children, the exact number of children he had is seven. And this is the only reason why they do not wish to use these two numbers when it is time for the commenting of a chief's speech, because they do not wish to argue with the other people that the number of children Lutunasobasoba had was either seven or eight. I believe this will try and explain some of the things which we do when we perform ceremonies and all those other things to the people. And also it might help you with the research which you are doing, as to the truth about Lutunasobasoba's children, there were only seven of them and not eight.

Nabukebuke does not use the two figures E VITU AND E WALU, because they believe and know that there are seven children of Lutunasobasoba. As for these seven children of Lutunasobasoba, they came to live there in Makauvadra, the first village of Lutunasobasoba their father, and it was said that for the eldest child of Lutunasobasoba and also a young chief, he left Makauvadra and went to live there in VERATA in Tailevu confederacy.

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CONTINUED OF THIS INTERVIEW IS ON TAPE NO 896 AND TAPE NO, 897.