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TOPIC: HISTORY OF WARS-NAMOSI

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NAMOSI. M 65yrs.

Navunibau, NAMOSI September 1984

HISTORY OF WAR IN NAMOSI

There was a man who lives there in Navunisei and his name is called ROKO TUISILA. As for this man he remained there in front of the place where only the people in the village and those who are sent to the chief for messages are allowed to go through and there is no other people allowed to go through here except these people. And for this man on his hand he held the war club and also his spear which he use when he goes on a fight against other people. And also during this time, the men moved forward and they were on their way to fight against the people of Nabukebuke. As for the chiefs who lived there in Vatuwaqa, this is the time when they lowered their MALU. And also they did not wait for him to turn up, they got all their things ready and they build a roadblock there in the village. They cut down trees, like those tall trees which grows wild there in the area and also other plants which they travel for some distance and then carry them back to this spot where they have build up this roadblock. As for these people, they build up this roadblock, they build up this so that the other people are not able to get to the other side of the roadblock and to come on to their land. And for the brave warrior of Nalea who sits there in front of his village entrance and the thing which he does is

But when they came up to this place where they have set up a roadblock, all he did was smash up the wood and they splinter into pieces. And this is the use of his war club which he held there on his hands. And when he looked to find the chief of Vatuwaqa standing there, then the chief Rokotuisiwa took up his spear which is called the Belaka and he threw it up there towards the place where the chief was coming.

But another thing too, for this place where the people live there is a good hideout for anyone who might plan to fight the others by surprise. And also around the village, they have build these walls, the fences and all those other barriers to keep the people within the barrier. And also for those who might creep in selntly they are known straight away because they step on dry twigs and this is what can ~~ux~~ be used as detectors. For our ancestors, also they were very strong people, they can fight until they are weakened and then they will stop for these people who were fighting then this is something which they do also. And there were a lot of people around who were eager to please their chief and the only thing which they do is to join forces and they fight side by side all the way until they are able to weakened this group.

So for this war, this man who is known as Roko Tuisila, he is a man of many strengths and anything that comes his way is defeated. There are times also when people who see him from a distance walk to another side to avoid him because he is known to be a dangerous man. And he does what he wish to do at any time. For this, the people fear him and also in other sense they resepect him for what he is.

So during this fighting, then one of the other took his spear and threw it against the other person and this time the spear sailed right through his right knee. But this great man did not show anything like being troubled by it at all. But with his left hand, he removed the spear from his knee and then he looked up, for his club it landed right there on the other man's shoulder, and he tumbled down from where he stood. When this great man Rokotuisila rolled down the hill he landed there right in front of the great warrior from Belaka. So the Belaka warrior took his war club and advanced towards the other warrior. When he reached his side, raised his war club but before he brought it down on Rokotuisila's head, he said TULOOU and then clubbed him on the brain killing him too. The war club broke his skull and his brain or head was only pulp there on the ground after this Belaka warrior landed that blow twice on the enemies's head. And when the people realised that he had killed Rokotuisila, they all came out hailing him and praising him also for the good deed he had done for his people, and they all said that 'life has finally arrived there in Nukutabua!. This is the last words that he spoke when he was ready to die, 'life had finally arrived to Nukutabua.' Now the great warrior for Vatuwaqa is dead, and also the great warrior of Nukutabua is also dead. And when the two laid dead there in front of all the people, then again another great warrior of Nukutabua jumped up and then cried out to all the people, 'Bury these two people here in Nukutabua, no more do we have to be afraid of the Vatuwaqa people because their warrior whom they relied on all the time is now dead, now we can live in peace and also not to

They all cried out that life is now found here in Nukutabua, so all the people clapped their hands and also show praise for the event which took place on that day. Now Nukutabua had finally won at the end and everything is going to be just fine for all the people of Nukutabua. And this is also a time in one of their wars when they finally are satisfied with what their warriors had done for the people. As for the warrior Rokotuisila, who is known to be the 'fence' for the Vatuwaqa people has now fallen and there is no one else to take his place. Their only hero and strength of the whole people is now dead. This is the where the story of war ends, about the brothers who started the fight and the war between the people and also of all the things that happened during their time, between Vatuwaqa and Nukutabua. But before I end all this, I also wish to explain here, for these five brothers in this family, all of them fought here against their own father, but later on, they all came to ask for atonement and forgiveness from their father when it was nearly his death. To prove that they came here to ask for forgiveness and also seek pardonment from the father, they came here with their tabua to beg for forgiveness, they cried there in front of their father, and then they did everything for their father. And also all of them promised that they will build this Fijian house which is a house where their father can spend his time relaxing and this is a house which they call the BURE NI VAKACAGICAGI, which means 'shelter for relaxing'. So for our people, it means that they have returned to built a house here in the village, to show their father and also to the rest of the people that they have begged for forgiveness from their father and also they have done all

because they are fighting

the house. Now, their difference of their family life is now over and they have asked their father to forgive them of all the bad things which they have done towards him, also they have asked their father to give them the freedom again to be part of his village and also to do things which they know is rightly their duty and role in the village.

For Vatuwaqa alone, they came to perform their ceremony asking for peace and reconciliation and this is in the year 1944, they came to perform this ceremony to beg for forgiveness and also to be pardoned for all the things which they had done and also for the things which their ancestors did during their time, but they did perform this ceremony, only they did not complete the whole ceremony because they did not build any house like the one which I said for the chief's relaxing house when he feels hot and wish to be alone, and also for this house, it really means that they have really come to ask for forgiveness and also reconciliation with his people. And so today, all the brothers who left their home and went against their father in all those wars which they had here in Nabukebuke, all of them have returned to Nabukebuke and they have performed all the ceremonies in which they have asked for atonement and reconciliation with the chief of Nabukebuke, who is their own leader and one great chief, the Vunivalu and Tui Namosi. For all the other brothers, they arrived here to build this house for their chief or for their father but for the village of Vatuwaqa, it is the only village who had done not this great deed to show that they really mean this act of begging for forgiveness which they came to do to our chief, the Tui Namosi.

and also for our people. they have their own

Here in Nabukebuke, a lot of these people have copied and also followed all those ways in which our people deal with other people in the war. First, some of the clan who arrived later, they are all bounded here under the confederacy of Nabukebuke but still with them, they have their own warfares and also the way in which they perform in wars which they used and followed when they were there in their own land and country. As for these clans the reason why they came to live here with the chief and the people of Nabukebuke, it is because the chief of Nabukebuke, took and presented them with a tabua asking them to come and live with them so they can also assist the people of Nabukebuke in the war which they had against other people. So when these people arrive here in Nabukebuke, they did not change anything in the way they prepare themselves for war and also they did not use the method the Nabukebuke people use, they followed their own and they stick to it so it remains with them, they are not affected at all with the way in which the Nabukebuke people deal with other people when it comes to wars. As for these people who belong to other clans, the knowledge and all those other things which they do when they were in their own village with their own clans remain and live with them. But for some people, leaving their own village behind and coming out to live here in Nabukebuke land, things have altered for them, they no longer do the same things which they used to do when they were there in ~~Na~~ their own homes, but they have changed and adapted themselves to the Nabukebuke way of life. They have changed their war habits and taken up the way in which the Nabukebuke people take care of their own enemies when it comes to wars. They have

the chief of the Nabukebuke

asked to come and live here in Nabukebuke, because when they arrived here in Nabukebuke, the Nabukebuke people did everything for them. They had been presented magiti and also all those other things which the Nabukebuke people prepare for their warriors when it is time for them to go out for war. All those first things which the Nabukebuke people often do, these people had also copied them and do the same, and also preparation which they do before they go out in a war, all these things are done for the chief and the people who belong to this other clan living here in Nabukebuke. Also, all these people now listen to the Tui Namosi and also obey him, so the only thing which the people can do is to obey and follow all the instruction carried out through the Tui Namosi's orders. For the other people who belong to other clans but they have been asked to live there in Nabukebuke because this is something which the Tui Namosi did to them, he asked them in a chiefly manner by presenting him and also for other people gifts, wealth and also those other things precious to the Nabukebuke people, they have accepted all these and also it is a sign to the Nabukebuke chief and it's people that they are ready to serve the Tui Namosi and do all those things which the Tui Namosi might order them to perform/. As for these people who belong to these other clans and also were asked to come and live with them there, they are known to be the TAMATA NI VALU KEI NABUKEBUKE which means 'men of war for the Nabukebuke land'.

One of them is the sub-clan Naburekalou who belong to the clan Vanuaca. These people when they moved to Nabukebuke were given the tribe name of NAVUNISALU. For these people, it is like that they have a god and it known as the KALOU NI KAKANA or 'god of food'. As for the word KALOU to the Nabukebuke dialect, it means food. For

As for these people, they have been given the chiefly food of the N<sub>a</sub>bukebuke people, and so for these people or the sub-clan which<sup>+</sup> have already mentioned, they were later counted with the people in our village who are known as the BATI BALAVU. These are the people who belong to the sub-clan N<sub>a</sub>burekalou in the clan Vanuaca. As for these people, they are known to be the 'god for food'. Or in other words, they are the people who are responsible for the food for the people and also for those who go out to the wars, for all different varieties of food, they all know everything related and linked with food, whether it is for the chief, for the god of war whom they worship or for the warriors who go out to take part in the war, they all know what to prepared and cook for such people. And also for these people, they are the one who makes offering for the god of war and this is especially for the war which they might be having soon against other people and also with this offering of food which they do to their gods, it helps the warriors when it is time for them to go out in a war, also it can be said to them they are going to win or lose in this war. So this is the role and the duty of these people known as Navunisalu and it means 'god for food'.

There are other clans, like the sub-clan N<sub>a</sub>tabukeivuya and in the clan Nasivou. As for these people, they have the right and also it should be them to taste any food before it is presented in the chiefly home for the chief. When they prepare any food whether it is for the chief or for a feast which they are to have their in the village, it is the duty of these people who belong to this sub-clan to ~~xx~~ taste and see whether the food had been nicely cooked and prepared. Also it includes the food which the

... they have to taste these

food. There are times when someone will plan something evil and this can be killing the chief through the poison food which they prepare for the chief. The food is nicely prepared and then it is ready to be taken up to the chief's house. When it is time for them to take the food up, the people who belong to this clan or this sub-clan takes the food and they taste some of it, if this food is poisoned or there is something strange being done to the food so that it can kill the chief, it is discovered here by the people who belong to this clan. If the people who prepared the food really did something to the food with the intention that this will kill the chief, first one of this people who tasted this food dies. And so for the rest of the people, they say that this food is not fit for the chief, so they are not going to take this food up for the chief, but another new food is cooked for the chief. But if the people who belong to this sub-clan eats the food but nothing happens to them, then the food is taken up for the chief, and then the chief will also eat, the chief cannot eat unless these people have already tasted this food prepared by those people who work for the chief and it is their duty there in the village to prepare the chief's food. Here in Nabukebuke, it is the custom when the Vunivalu or the Tui Namosi is ready to eat, there is no one else ~~xxxxxxx~~ here in the village knows what the chief eats, as for the Sauturaga people, they are the only people who look into the chief's food and also it is them who prepares the food for the Vunivalu. If he goes out to a village meeting someplace else, they are the ones who go with the chief because it is their duty to prepare the food for the chief, this is a custom and a tradition here in the people of Nabukebuke.

also sent from this people who belong

They also remain there in the room when it is time for the chief to eat, no one else is allowed to be present in the room during the time when the chief sits down to eat. And also this applies to the chief, when the whole village is prepared for war, when they know that a war is soon to be held, they make sure that the chief is being served nicely and also for the other warriors which the chief might have picked out among all the others saying that they should be treated with the same food as him. As for this foods, first there is a presentation to the god of food whom they worship before they prepare the food for the rest of the people. It is said, that for the Sauturaga, they are the people who prepare these foods for the chief, and there is a secret place where the chief eats this special food which the Sauturaga prepared for him, no one else knows what variety of food had been prepared for the chief. Also for the rest of the people who belong to other clans and sub-clans including the people of Nabukebuke, there is a time when all of them are informed of the great day for the feast. As for this feast, this is a feast prepared for the people of Nabukebuke and all those who serve under the Tui Namosi. They enjoy this feast together with the rest of the people and it is said that this is the feast in which they prepare themselves for the coming war. But the only food eaten and taken by the Vunivalu or the Tui Namosi, the food for the chief is prepared by the Sauturaga. They keep these foods aside and they make sure that no one else knows about this place where they have kept the chief's food because they do not want anyone with an evil purpose to get to that food before the chief have his meal. As for these people who belong to this sub-clan and also for this clan, they know

the food for the chief's food it lies

form him that it is time for him to eat, no one else is going to inform the chief that the food is ready but the people who belong to this sub-clan or group of people known as the Sauturaga, also the chief does not come down to eat unless he is approached by one of this people informing him that the food is ready. This accounts for the food prepared before there is any war to be done there in the village and also when the chief goes to another village where he might attend a meeting or discuss about important matters with the chief of the other village. Also food for the Vnivalu is not brought during broad daylight, as for the food which the chief eats for dinner, it is brought to the chief's house when it is nightfall. And for the food which they bring for the chief at nightfall, this is known in the Nabukebuke dialect as VAKAUDRECINA. As for the women, of the sub-clan Sauturaga, when it is time for them to bring a tray of food for the chief known as TAKITAKI, the women carry the tray of food on their left hand side and on their right hand, they carry a bundle of dry reeds and the reeds are lighted to sort of lighten their way all the way until they came to this spot where the chief and also the rest of his people might be waiting to receive them. As for the lighting of the bundle of reeds which the women of the Sauturaga sub-clan carry on their right hands it is to show the rest of the people in the village and also for those who belong to other clans that the women of Sauturaga sub-clan are taking a tray of food for the chief, and this food is only for the Vnuvalu.

After the presentation of the food is done there in the chief's house, it is accepted and also a vote of thanks is presented by

the women in the chief's house on behalf of the chief.

those things necessary for this ceremony, then the people take away the food which is for the chief and then the chief tells the other people to share out the food brought over to the house for him and also they share out all these foods to other chiefs there in the village, they do not share it out unless the chief tells them so, since this food was brought to the chief's house for him alone and this is the food prepared by the Sauturaga people, and the Sauturaga people are known to be the only people who prepare the chief's food. Also if there is a feast for the Nabukebuke people, it is the duty of the Sauturaga to prepare the food for the Vunivalu. When the Vunivalu leaves the meeting place or this place where he stays and he makes use of the food which the people of the Sauturaga clan or sub-clan had prepared for him. He eats this food at the place where the Sauturaga people think is the best place for him to eat this food. And also during this time when the chief is eating, no 'spies' as they term it is allowed to come to this place where the chief takes his meal, or anyone there not in the group is allowed to be present during the time when the meal is taken by the chief. Also no one else not included in this sub-clan is allowed to see the food which are being prepared for the chief. Only those people who belong to the Sauturaga ~~for~~ prepares, the food is then taken to the chief by their women or prepared by them at this place where they think is the best place for the chief to take his food. The reason why no one is allowed to this place where the chief's food is prepared, and one of these 'spies' or enemies look at the chief's food, he might do this evil practise of sorcery with leaves (vakadraunikau). And if one of this sort of people gets to doing this, then something is going to happen to

The reason because the power which this enemy or this spie have had taken it's effect on the chief's food. And this is only to show the power to effect whether it be evil or for good purpose and it causes such things to happen. So ~~wither~~ the chief ~~ei~~s or his kindgom is seized by the other chief, only if they allow this sort of people with evil purposes to get to look at the chief's food or at anything which they have prepared for the chief. As for the Nabukebuke people, once this sort of thing is allowed to happen ~~to~~ the chief, the only thing that is going to happen is the chief being madeweakened by the enemies and also he is not able to take care of his own people, some other people gets above him and take over from where he now leads, and this only happens when such power from these people come into effect. The only thing that will happen, that the people of Nabukebuke can be lost and also they do notk now who and how the chief is going to lead them now, their chief seems to be possessed by something and this had weakened the chief completely and also for some chief they get to be under the comman and the leadership of other people. This is only one great ~~at~~ reason why they have to prepare the chief's food secretly and also learn to protect it from other people getting to handle it or look at it even. As for this custom and this tradition, this is something which they have kept from a very long time and also it is only about the chief of Namosi or the Tui Namosi, they know they have to do this for their chief alone and for no one else in the village, the chief is the only person whom they allow such priviledge to be held for him. And this is the Vunivalu or the Tui Namosi whois the only person who get such things from their or from

When it is time for the Nabukebuke people to go out in a war, they are called by the Tui Namosi and it is the Tui Namosi himself who comes out to inspect the people, and he looks to see that all his warriors are prepared and they have all their weapons ready, for the custom when the people are ready to go out in a war, first they are called to assemble there in front of the chief, and wearing their war regalia they look fearful and also shows that they are looking forward to serving the Tui Namosi. As for the chief, he calls all his people to be prepared because they are going to fight in this war in which they are preparing themselves in. As for all the people being called to fight in this war they are preparing for, it is the custom for all of them to sleep there in the Fijian house or house which they call the BURE. Now, the taboo which they have is for anyone of them warriors to sleep with the wife or with a woman during the time when they are preparing themselves to go out to fight in this war. For these warriors, they remain sleeping there in the chief's house, or in this house which they call the BURE for a total of four nights or more than four nights. But this is also the place where the story can be made up because I am now not sure of how many nights they have to sleep without their wife and also without the company of a woman, I do not really know how many nights they have to sleep out like that before they go out to a war. For me, I believe they have to sleep there in the Bure for a total of seven nights. As for all the warriors, they are not allowed to return and sleep there in their own house they all sleep there in the Bure. The only reason why the warriors are told not to return to sleep there in their own houses,

The warriors prepare themselves during these seven days and seven nights ~~inside the Bure~~ inside the Bure. And during this time when they come together to live here in the Bure, then comes these people who are known as the BUR NIKALOUA and for these people, they are the people who can tell whether a war is coming near or there is something which they can do to be prepared for this war which is coming soon. Also for these people, it is with them to look into the future and tell what is going to happen soon. They have all the things prepared and they know where to go to when the war breaks out. For these people, we can also say that the gods speak to them through these people. There is also a ceremony which they play during this time when they are preparing themselves for war and this is sort of a game which they call VAQIQI MOLI or 'rolling oranges'. First they make a hole there in front of them and then they take a few steps to measure the distance from where they will stand and the hole which they have made for the oranges they will later roll. After they have taken their measurements, then they take their oranges and then they rolled it towards this place where they have the hole which they have dug up for the game of 'vaqiqi moli'. As for the players or the rule of this game, the orange should be rolled so that it goes into this hole which they have done. It is said that during this time when they are playing this game, then the person who is said to be the person who talks with the god, he is going to feel something and maybe he will let the other people know about it, also there are ways in which they let the other people know of what is happening there inside them.

Also during the game, as for this person who communicates with the god or the spirit who let them know of their future, he is

He might say, 'Now we are ready to roll Tauileka's oranges, roll it.' As for the rest of the people who are inside the house or out there playing, when the oranges had been said that it is for this spirit or this god, also there are other people who worship the same god, and upon the name being called out and also for the other people, this is the time when they show their agreement and say they are all in one to have the orange rolled, then and only then will they have the orange rolled. And during the time when the orange rolls its way towards the hole, also for these people they slowly speak and say 'CABE CABE CABE' which means 'rise, rise, rise up'

When they say these words, it means they are calling out to the gods of war and also this spirit god Tauileka to come out and to show himself to the people who worship and believe in him. This is also the time when the spirit or these gods whom they worship comes out and they show themselves to the believers who believe in them and also in the things which they do. As for the orange, all eyes are there on the oranges, when the orange rolls and it misses the hole, then one of them calls out, 'wrong orange'.

And then he might explain to the people saying, 'Oh, I think Tauileka spends his night there in his house.' and it means that for Tauileka went to spend the night at the house and slept with the wife, so for this person, he is a warrior but a not hard and strong warrior and he is only going to be weak during the time when he goes out to fight in this war. And also it means that for this man his mind is not in killing and fighting against other people, his mind is there on the wife's and also all that he can think of is the wife alone.

then the elders slowly speak up praising him saying, "Sabu, sabu our Tako, our Lewayasi, our Lewabitu or Lewavasu, his orange did went in, this man will turn out to be a good warrior and also good in fighting, he is worth being included in the group of people going out in this war." This is also to show whether Tauileka belongs to the Liga Ni Kau people or tribe. But if the orange rolls and this orange belongs to Matacagi who is a strong and also known to be the only powerful warrior among all the people assemble there on that day, he rolled his orange and the orange went right through and into this hole which they made and also for the people they know that the ~~warror~~ warrior did not go anywhere and also this is the case of him not spending the night with the wife or with any other women, and also for the elders they have their own words in which they express their appreciation and praise for this warrior who did not break the taboo and remained there in the Bure. Also for all the warriors or those men who wish to go in to battle, or into war, they have to roll their oranges once, twice and even for some people, they need to roll their oranges three to four times before they are allowed to go out and fight in this war with this other people. The reason is that the elders might not trust them and suspect them to be doing wrong the other night, rolling the oranges is the only way in which they can detect whether such things really happened. So for the Vunikalou, they are the people who will know whether this person had spent a night with the wife or with another woman so for these people, they wait to see when the time comes for them to roll the oranges, for some people when they roll their oranges only once, the orange sailed right into the hole which they have

... that this person is allowed to

willing to serve for the Tui Namosi, also he had not done anything to upset one of their plans to create disaster for the other people. And so for these people who do this and their orange goes right into the hole, the only thing which they say about him is that, he is really a warrior and also knows of both his strength in the field of war and also in this thing which they do for the other people. Also for the elders and the people of Nabukebuke, they have their own ways in which they praise their own people, tell them that they have done so well and fit to be included in the warrior group of the Tui Namosi. And this is only shown by this orange which the person rolls, when he rolls the orange and the orange rolls right into the hole, then they know that this man is clean and he had done all the things which they know should be done for him, but the case with those who have their orange rolled to the opposite direction, it shows that they do not have their minds in fighting, they still think of their wife or of their woman who are left there in the village, it can even happen that some of them slipped back late at night to sleep there with their women before they return in the early morning. Also for these people ~~who~~ who are well known in the battle field, if they roll their oranges and the orange sails right through into the hole, the only thing which they are going to say is that for this man he is not going to kill any villager but he will also kill a well known man who belongs to the other side or the enemy side. So this is the duty of the Naburekalou and also it is their duty to check up with all those people who are going out to fight in this war whether they are fit to join the group or whether they should be kept back and not allowed to join the group at all. The decision is theirs and also this is shown by

Also for them, they might tell the other people, they do not feel anything for this orange rolled by a person called Naika. They might say, "I do not feel anything for Naika, so I think the best thing to do is not to allow him to roll this orange, there must be a reason why this does not happen so do not let him roll this orange." For this people, when it is time for them to come forward, take this orange and then roll it, they can tell straightaway what is going to happen to this orange or this person who is about to take his turn in rolling it, and they might say that they should not let him roll or allow him to roll the orange. Also when these worshippers feel this or does not feel anything when Naiks turns up at the front line to roll the orange, then the worshipper advice him not to go in this war, it is because he might not be lucky to return alive, if not, then he will be capture prisoner for the ~~me~~ enemies, so they ask and also advice him to remain in the village and not to go with them in this war. As for the rolling of the oranges method, this can also let them know whether something is going to happen to this person or not, if they feel that he is good, then the orange is rolled into the hole they have made, but if they do not feel anything for this person, they know that this person should not go with them in this war which they are going to have for the chief or for the Tui Namosi or the Vunivalu. As for this person who did not get any sign from the worshippers, if he goes out in this war, the only thing that will happen to him is that he will be beaten up and taken prisoner and then later the people or their enemies eat him since during that time, cannibalism is something on which the people live in. Also there are many other difficulties

which they might meet up during this time when they go out to the war, but these are the things which I cannot recall or remember, because all these things are work and tasks which our ancestors involve themselves in during the time when they go out to a war and also during the war, it all happens, nothing is made up by us, they are all stories and information being passed down from one generation to another like stories, but we did not dream that one day such questions would be asked in relation to such subjects. Also during the time when they go out to fight, right in the front line, we have these people who feel and know what will happen next or happen there during the war, they walk there in front with the great of all warriors or the hero of our village and country they walk together there in front of the rest of the people. As for these worshippers, it is said that they walk there in front so that they feel the environment and also smell into the four directions where the wind can possibly blow from, they can detect where the enemies are by walking there in front and smelling into the air, taking in these breaths, they are able to know how far the enemies are from them. Also they can know to which direction should they turn to and lay in waiting for the enemies to come to that direction.

As for these people, smelling into the air, they can tell where the war had finally got to and also how hard the fighting is for the people there and so they will make plans according to the information supplied by these people who can smell ahead of them and know what is going on in front at behind them also. Also it is the worshipper who knows where a barrier lies which the enemies might have prepared to trap them in, so with the words from the worshippers, they avoid this fence or barrier or trap

Also when they arrive there in this village or place where the war is taking place, for the enemies, they have prepared a good place where they have placed their chief so that he is not wounded in this battle and also no harm should come to him, they have these notted woods build up to make the barrier and also to fence off the place where their chief sits and watch from there while the fighting goes on below him. And also for the people, they use all those hard vines which grows wild in the forest to tie up their barriers to ~~th~~ make sure that the barrier won't come part, they have all their things really made firm through tying and binding things together. They do not have nylon strings or ropes like what we use today, but they use local materials and also they get out to look for such things, it also takes them time to find the right one which they know will serve it's purpose. They often use WALAI, WA KOKOTO, wa mere, madumu, and there are many other different types of strings which they can use for the binding up of these things. As for these people, they also use these vines to tie up barriers and also woods so that no one else is allowed to go beyond this point, the people are inside this barrier which they have set up, and all around nothing can be seen, the only thing which you can see is this secret hole which they left there during their building up of these barriers, and this is the secret look-out which they use to see whether the enemies have finally arrived or they are a long way away from this place where they now hides, they have their own ways of getting back at people and also for doing things their own ways in order to benefit from it. Also for this person who sit there at this secret place looking

that the enemies are there in the village, then all of them prepare themselves, get their weapons directed at the likely places the enemies might break through. Also the signal is given out to the other people who might be below them that the enemies and other people are arriving there and soon they must fight to defend themselves.

And during the advancing of the enemies, maybe this person who did not take much notice of the movements going on outside does not spot them coming, so the enemies are quick to spot this secret entrance into the village and also the entrance into the hideout which the other people have build for themselves. The enemies spotted the hole first before the other person gets to seeing him, so it is this person who will die first because the enemies will make their entry through this hole which the man watch from. Also for the way or the manner in which the enemies who are coming to fight in this village, they do not form a line or a straight line when advancing towards the village, once they have spotted this entrance, then they all spread out and then the fight begins. Once, they spot this entrance, then the two groups of people on the side, they turn back and then they go off to another direction to which they know is the most agreeable place where they can gain entry into the village, and so the war begins. As for the two groups who beat a retreat, they move around the village and stand there to guard and see anyone who try to make an escape get killed. Also for the people who make up this group that retreat back, they look very carefully around them and try to detect or find out whether there is a drain there being dug purposely for the war or not, if they do not

know that they are safe but if

And also for all the people of Namosi, they know where there is a village, also there is a place where the people of this particular village had built their fence to fence themselves from their enemies, and also this is the only thing which they use to protect themselves with during the time when they have a war. So for the people of this village, they have this place where they dig the drains and when the work is completed they have it hidden with leaves spread over it so they are not able to find this spot where they have the drains. Also they might have other set ups to trap their enemies in when it is time for them to have this war. This is how the people prepare themselves in the olden times when it comes to any war there in the interior part of the island. For the signs which tells them that this is a trap here, the people try to smell the air and to find out what the smell is like, there are times when you smell there in the air the smell of old soil. And also for some air, when you inhale, you could smell that there is fresh soil which people might have just dug up, this is a sign to tell them that a drain or something had been dug up around that area so it is very very easy for them to detect the drains which the villages might have dug around their village and they avoid these areas, if they do not avoid these areas, only one thing is going to happen, they will either get killed or all of them ends there in the drain and so it is very easy for their enemies to climb down from their hideouts and kill them while they are still there in the drains. As for the villagers also, when it comes to digging these barriers, one of the thing they are so careful with is the soil which they dig out from the drain, they do not let the soil lie there around their work and also if these fresh soil being dug

careful where they place their footings, they do not want to get trapped in this drains which the people might have dug around their village. As for the drains, they are very deep and how many heights into the soil. They keep the dug out soil very well in a place, and they make sure that no piece of small soil falls there near to the mouth of the drains which they have dug around their village or at this place where they wish to have the drain located. Also it is very difficult for those who wish to make a search to find the exact spot where the people hide this fresh soil which they dug out while making their drains. As for the amount of soil which are dug out, it cannot be weighted, and also for the distance it takes for them to have the soil deposited and kept, this is something which is not known to the enemies or to the other people who did not take part in the work of digging the drains and also of hiding the soil which they dug out of the ground. It remains a mystery to those who did not work and also it is very difficult for the enemies to detect the smell of freshly dug out soil and so it is also difficult for them to tell whether a barrier had been dug around the village or not. They prepare themselves well against those people who might wish to fight against them, they prepare their weapons, their war barrier and also they make sure they serve their gods and their chief faithfully until the time comes for the war to begin and also during the war. As for the two groups of people who retreated back, they circle round the village looking for any sign of newly dug drains and after they have taken the journey around, then they can make their own conclusion whether this people did dig up drains or not, and then they act according to the knowledge they have of the entrance they will take when

also for these spies, they have their own ways or signals which they give to the other people to let them know that a group of warriors are approaching their village, or their enemies are advancing towards their village and they should be prepared before they really arrive there on the village. Also for these people who are spies, they are the first people who get killed by the enemies when they are spotted or they are too late to spot the arrival of the enemies, so the enemies take them first before they enter into the village and then fight with the rest of the people there. This is how the war can happen if the people in the village fail to detect the enemies presence first before the enemies can get into the village.

So for the two groups of people they make a circle around the village, and they begin to burn down the village and also there is fighting going on for the people inside the village now and some of the enemies. Also for the two groups of people who have made their tour around the village but did not find any drains this is the most dangerous thing that can happen, the village is on fire but they do not know where the drains are located, as for the people of this village being attacked, they know of their bearings and their way about so to avoid the drains which they dug around or in some areas there in the village. As for the enemies they have to be very careful when it comes to going around there in the village, they do not know where they might end up next. But when they cannot detect the place where the drains are dug, this is the time when these people known as KANAKANAIYAHUA shows that they also have their use when it comes to any war. As for these people, they know very well the place where the village might have dug a drain or drains for

call for a help for other people, then we find these people running around and they are very sensitive also because they can tell straight away if they have come near to a place where the grains are dug. When a village is on fire, this is the time when a lot of the enemies lives can be taken away because they do not know where the grains are dug, and they run or escape into the direction where they have the drains dug up. So for these people, they run to all these places where they think the grains are dug and they stand there to show the people or the people on their side where they should run to to avoid these drains.

As for these people, they know of this place, it can be that for these people, there was a time of their life when they were brought up here in this village, and then it came that they changed and went to live in the other village, so when the two village now are at war, these are the people who help the others to tell them of the areas where the drains are dug out from there.

Also it means for Fiji and for Nabukebuke also in the olden times not always do they have wars there among themselves. It does not mean that the people spend all their entire life fighting against the other people. There are times when they do fight but after that there is a peace entreaty before they agree again to have agree again to have another war. As for the people, when there is no war, they live in harmony and peace and also we can see the close relationship which exists between the people of this village and the people of the other village.

Like for the people of Nabukebuke in the olden times, the only reason why there was war among the people, it happened during the time when the two brothers got their differences and they did things their own ways. They do not care about anything else but themselves,

So when these two brothers who both belong to the chiefly family fought and had a lot of difference among themselves, this calls for a war among the people and also this is the only time when wars break out among the people. As for the Vunivalu for the people of Nabukebuke, he also holds the last wishes and words spoken to him or to his ancestors there in Nakauvadra and also by the elder brother there in Verata, that for any war, they will always try to look up at him and help him in any possible way they know is the best in dealing with any situation. Since he is the youngest in the family and also being given the position of chief, he was told to wait there among the hills and also for the rest of the brothers, if there is a time when they need their help or his help, they will only come to him and he should do them what they ask him to do since the power and the strength to lead had given to him by the father.

For Nabukebuke itself, there are two ways in which they deal with wars. As for the first, wars are only caused among people or chiefs of other villages and this is known as CIVIL wars as we might call it today. And for this civil war, they ask the other village or place to do them a favour and fight against the enemies or those people whom they do not like, and this is done by the presentation of a tabua or whale's tooth.

But also during this time when they have this war, even for some people who belong to this village, they have forgotten completely about the place where they had the drains, so in their fear they forgot this place and they run right into this drain so they get killed that way also, the enemies do not get to them, but their own war barriers killed them. So they step into these drains, fall

this also kills them if not

~~made~~ them forget about the drain location and they themselves are the victim. So for these people, when they fall into this trap which is a drain, they got stuck there among the sharp woods and other sharp objects which they have erected there inside the drain, and this is what kills them all. They have this horny and shark woods like a type of fern plant (bajabala), and other woods which they shape like knives and also have their ends very sharp, so the sharp point stands there inside the drain facing up. As for the holes and the drains on which the enemies or even some who belong to this village step into, as for this drains which they dug out for their barrier and they call it Keli ni Valu, inside, they have anything sharp erected there and standing up facing and waiting for anyone to fall down and land there right on to the woods or whatever which they have there. They have all different types of wood arranged there at the bottom and it is not all that difficult to have people killed when they fall onto the drains and get stuck there on these sharp woods erected at the bottom. The people in the village knows of the right wood and plants which they can use as their spears stuck there inside the drain, and also for the elders and the old people of the village they are good in carving and cutting up these woods so that they serve their purpose when they are placed there inside the drains with the sharp points pointing upwards towards the soil surface. All this woods are lined and arranged there to cover the whole drain from one end to the other side, so when the enemies fall into this drain or even for some who belong to this village, falling into this drains means death, they won't come out alive at all.

made them forget about the location of the drains and they themselves become victims of their own traps. And after the war, then comes the time when the people of the village themselves check with the drains which they dug to trap the enemies in. When they check in these drains, as for the enemies, they take out these people and then have them eaten since at that time cannibalism is something which they really work on in the olden times. As for their own people, who got trapped there in the drains, they are taken out and then buried there inside a stone cave which the people keep especially for the warriors or those who get killed during the war, they do not dig up another grave or something like that on which the people are then buried. They are taken out from the drains and then they are laid there in this place which they have the cave and also they might have the chiefs and all those people buried with them. As for these stone caves or these caves where they have the bodies of their own people placed, you can still find bones and all those other things there when you go ~~you~~ into the caves, it shows that for these people they are so careful with the places where they bury their dead. So for these warriors who are buried there inside the cave, they have these other people whom they call Naivakasara. To only show of their respect for their own people who got killed in the war, they do not have the bodies of the dead people buried like we do today, but the bodies are laid down there on the cave which they have prepared for all of them. They do not bury the bodies with the layer of soil spread over the dead bodies, and this is only to show the respect they have for the people there and also for their warriors who might get killed during the war. Even right up today, there are still some Naivakasara, as they

by these spirits or the dead bodies of their own warriors. We find bones, but we cannot say as to how many years these bones and skulls have been occupying the cave. But for some skulls which they found there today, they can still find the teeth intact there on the lower and upper jaw and it looks someone good teeth. You might think that they have just died the other day, the teeth are still there and strong also. As for all these bones, we still find them in caves today when we wander around and look around our homes.

Then we come to the enemies, after they have removed their own people and have them placed there in their special caves, then the people later deal with the enemies. They remove all the enemies that got killed during the war, and they remove all of them from these drains which they build as their trap. After they have got them all out, then they are taken into the village. As for these people who might have been captured, killed or trapped during the war, they are known as BOKOLA to our people. BOKOLA means the dead body of an enemy, etc., to be eaten.

If they have a really great war in this village and there are about 100 people killed in this war, the only thing which they do is this. As for all those people whom they find of old age and they were killed during the war, their bodies are taken out and the bodies are placed there in a cold river. As for the young people and those who are still young, they are eaten first by the people. They love flesh of young people, as for the flesh of old people, it is said that it is not at all tasty and nice compared to the flesh of the young people and young men, so they keep the flesh or the bodies of old people to be the last which they can eat. This is for the people here in Nabukebuke. during their

good to eat compared to the flesh of old people. And they say that there is nothing more tasty than the flesh of young people. As for me, I lived once with a man but he is dead now, and he is one who loves to eat human flesh. As for this man, he is also known to be a powerful man during his time and feared by many people. His name during the time when cannibalism was strong in him, he is known as ROQAQANILAWA. And when it was time for them to christen his name when he got baptised in the Methodist Church, they gave him the name Ratu Iliesa. And then later, he changed and became a Catholic and his name is Ratu Suliano, Roqaqanivalu Ratu Iliesa. As for this man, he is someone who loves cannibalism and eats human flesh.

- I will not tell you anything else about any other place, but I will tell you the only things which I know and also about this place here in Nabukebuke. As for the history and the story about Nabukebue, a lot of people before always arrive here with the intention they will return with enough knowledge about this place but always they never succeed. As for the people of Nabukebuke, the history of this place shows that for these people, they are only interested in getting chiefly people killed, especially the children of all the chiefs of the village and those closely related with such people. Not only do they look for the chief's children, also they try to find and locate the place where the Vnnivalu might be hidden by his people. So for this people or for the enemies, they try to locate the place where the chief hides from his enemies, and if the enemies are able to defeat and have him killed, then for the enemies, they are now in charge of this village or this village is now their subjects, they are owned by the other chief. So for the chief of this village who is able

the people who are leading the people of this village will come together and they share the chief's body, this is to show they have wrong and also the people who once led by this chief is now their own or their subjects. No one who knows that he or she is a commoner is allowed to eat any part of the dead chief's body. No matanivanua person or anyone who belong to any other clan below the chief's is allowed to eat or take part of the chief's dead body, only those who belong to the chiefly family and those other small chiefs. As for what the other people says, when a commoner or someone who does not belong to the chiefly family eats the body of this dead chief, then he is tortured and made to feel uneasy all the time.

The only reason why the chief is killed so that there is no one else to lead his own people, and also for the rest of the people who are his warriors, when they hear that their chief is dead, this also slow them down and the mind to fight no longer exists there inside them because they know that their chief is dead, so they weakened and give in very easily to the enemies. When their chief dies, it is like hundreds of the warriors themselves are killed. And this is the comparison we can make on the death of a chief who leads his own people in wars. For the people, this is a time when they all scatter out and fight for their own lives, even for some other people, they try to make their escape because they know that the person or their one chief whom they relied on is now dead. That is what also happens here in Nabukebuke in the olden days, when their chief is killed, it is not only they are satisfied with the chief's death, they kill this man or this chief of Nabukebuke and then the chief's body is

... then show it out among the chiefs

peppel. Also when they eat the bodies of the chief on the other village, this is to show they have weakened and also making the people of this village to give in to them and to surrender so there is to be no more fighting among the people. ~~Not only~~ Not only do they surrender during the war and gave up because they have lost the battle but also the chief of this village is caught and then killed by the other chief. The first person that it eaten when they are able to overthrow and make the people get weak in their fighting is the body of the chief of this particular village. After they have watched their chief and also other small chiefs of the village eat the dead body, then the people are allowed to get their own humans and eat them in the way they love it prepared, but they have to wait until the body of the chief is finished before they make any move to please their hunger.

Also for all the people in the village, they know if a chief is killed from this village, then the chief is then eaten by the chief of the village or the side that won the war. And this is a tradition observed here and something which they do all the time, they kill this chief and also it is only the chiefly people who eat the chief's body. And during the time when the people go out to fight, it is the chief who sits there and mourn and also spend whole of his days and nights praying and offering sacrifices to his own god or war so that he can be helped and also for his people to be helped. Everyday the chief cries to the god and beg him for help and to make him win this war against the other chief and also of his strongwarriors.

As for the chief, this is also the time when he does not eat good food he prefers to eat those foods which only allowed to commoners

war is going on, the chief really makes himself low and we might think him a beggar also. And during all this time when he keeps to himself, he spends all his time praying to his god of war or the god whom they worship and believe him to be the one who guards and protect them. All he is doing now is begging and praying to the god to make his side win over to this war, he knows that if his side loses, then his life costs this also, the other chief of the other place will be the ~~ex~~ person to eat him alive or dead. But when the war is over and he knows that his warriors have won, for the chief of ~~this~~ place whom they fought against, the chief is killed and then he is the one who will eat the flesh and the body of this chief who died and he is the chief of the other village or the side whom he fought against. But if his side loses, then the chief whom he fought against will be the one who will kill him and also eat his body after they have done with the ~~xx~~ attack they might have for the other people. As for the people when they know their chief is dead, this is also the time when they lose heart to fight and they ~~xxx~~ flee to save their lives. But if the chief tries to escape themselves, they are caught, then killed before they are eaten.

As for the people, after they have taken care of this chief, they have killed him and also they have eaten his body, then comes the other important ceremony and this is having their chief crowned or installed to be the chief and also known as the VUNIVALU.

As for the Vunivalu, there is also something which he does before he does anything else, and that is when he remain there in the house and worship his god of war or his spirit god whom he knew is the one who helped him in this war and made him succeed over the other chief. So he dress up and then remain there in

this chief who had been known to other people because of his strength and all that, this is the time ~~when he is~~ when he is no longer known to the other people, this is also the time when maybe all those who belong to his family are killed and there is no one left to carry on the family line.

Also for the Tui Namosi, there is a special stone which they use for killing these Bokola when they come back from a war, as for the chief or people for the Tui Namosi, their heads are banged there on this stones killing the people before they are eaten by the chief and also by the people. As for this stone on which the cannibals are killed, it is called the VATU NI BOKOLA, or stone for killing prisoners and those who are to be eaten. Also for this stone, we have seen it with our own two eyes but for this stone, it was taken there out to sea by a hurricane and also a flood that happened here in our area and also it took this rock or stone which they used for killing people, and this flood happened in the year 1958. As for this place where they had this rock stood, there is nothing there and also the place is covered up with soil which got eroded during the flood. So from those years no more do we find the stone for killing people here in Nabukebuke it was taken away in this flood. Also for the stone, if you study it closely you will find hundreds and hundreds of axe marks there on the stone and this is to show the amount of killing which the people had done there on the stone. It can be done in two ways, they have the heads of people chopped off on this stone and also they can have the person hang there on the ari and they bang the head against the stone. This is the way in which the people are treated if they are taken prisoners back to the village, the same is done to the chiefs and those who belong to

that everyone in the village get a share of the flesh of people whom they brought back with them when they returned from this war against the other people. So for all these flesh and human bodies, they are all eaten by these people, there is nothing else which they spare but all are eaten up and none is thrown away, only the dead bodies of their own people are laid down there inside a cave, they do not dig any grave or hole on which the bodies are placed, but to show their respect for their own people who died in battle, they bury them there inside the cave.

The second thing I would like to discuss with you is the clothes which they wear when they go out in a war, and also they have their special words which they use when they refer to our people dressing up going into battle and this can be termed as COKE. As for this word Coke or the action of Coke, this is when they are armed with these types of weapons, these are the weapons which they use in any war or any Fijian war come to that during those days and also it includes the clothes and other decorations which they put on when it is time for them to get dressed and to go out in this war. The only thing we can say is that they are armed and dressed up with all the different kinds of weapons and materials to defend themselves with when it comes to such battles. And they term this as Coke, and when everyone hears that they they know that the people are dressing up in their war clothes, the type of war clothes worn by our ancestors and their own people. As for the dress or their clothes, it is made out of KUMI cloth and they have nicely prepared all these before the time comes for the war. Also they have their ornaments which they tie around their arms and their ankles and this is called VESA by our own

before they go out to fight in any war, and this is to show that for our people, they have their won things with which they beautify and clothe their bodies before they go out to a war or to anything similar to that. As for the clothes put on by the people, this is determined by the tribe of people from where you are born from or where you come from, also for the people, they have their own clothes which the people in their tribe wears when they participate in a war, it does not mean that all the warriors who goes out in this war are going to wear the same thing all throughout and they all look the same there in their clothes, but it is different in this case, we have the clothes worn by this tribe of people and also these other clothes worn by this other tribe of people, it does not mean they are all fighting together, also they are going to wear the same clothes when they go out to fight in this war. So they have their own clothes or Coke which they wear when they go out in a war, and also for the chief, he's got his own traditional regalia which he wears if he is to take part in this fighting or this war with his own people. As for the chief or for those people who have to lead the people into the battlefield. They have their own clothes which they wear and this will show the rest of the people that they are the leaders and they walk there in front of all the people. As for all the people and also from the tribe which they come from, this is the time when they show themselves and also it is only noticed by the clothes which they wear when they go out to fight in this war. Not only that, there is also another part of the clothes which they wear and this is known as the QIBAQISA. As for the warriors or the Liga Ni kKau people, they are known to

food vakalolo and not other people if they are there, also for these people they are known as the BATI BALAVU, as for these people, there are three sub-clans here in the village which also accounts for the number of clans here in the village, and that is Naviti Levu, Vanuaca and Tubalevu or Nahoro. As for all the people who belong to these clans and sub-clans they are the people who make up the Bati Balavu tribe name or the warrior group. Feared and respected by all the people who know them in the village and also out of the village. Also for these people, they are not allowed to eat lizards, chickens, fungus, the only food which is given to them there in Nabukebuke is the head of the pig, for any pig killed there in the village, the head of the pig is cut off and then presented to these people, this is their share. And also known to all the parts of Fiji and also to other parts of other country who knows something about Fiji, they all know that only for the chiefs, if there is a sharing of any food to be done the head of the pig is the part of the pig that is presented to the chiefs, no other part of the pig is allowed to be given to the chief but only the head of the pig, and this is what they do when there is a sharing of a pig to be done here in the village. And also for the chiefs and the people of Nabukebuke, when they asked these people who belong to these other clans and sub-clans to come here to Nabukebuke and protect its people, they were successful and also they did all their best to protect the Nabukebuke people, so for the chief, they did not know what they can give to repay them with the good service they have done for these people, they do not know how to show the other people that they really are thankful for the help which they gave to the people of Nabukebuke so the only thing which the chiefs and all

to present them with the head of the pig, no longer do they give the head of the pig to the chief but they give it to the Bati Balavu people or to these people whom I ~~have~~ mentioned. They said that for the head of any pig which they will kill there in the village, they are to present it to the Bati Balavu people, now it is their share because this is the gift which the chiefs and the rest of the Nabukebuke people agreed on when they were thinking of the best thing which they should give to these people as their present. So from that day, the head of the pig was given to the Bati Balavu people, they have the pig's head for any sharing that might be done here in the village and also coconuts. For anything which they might cook with lolo or coconuts, these foods are to be given first to the Bati Balavu people, before the ~~the~~ rest of the people taste and eat them. Anything that is cooked in lolo or coconut cream is given first to the Bati Balavu people and then given to the other people in the village, even for the chief, the Bati Balavu people now gets the share which they usually gives for the chief. The only food which they present to the chief today when it comes to sharing out of food like a pork or killed pig, they present the pig's tongue, the pig's ears and the pig's heart to the chief. These are the parts of the pig which the people present to the chief when it comes to the sharing of the food among the people here in Nabukebuke. No longer does the chief get the whole head when it comes to the sharing out of the food. As for the parts which they present to the chief, it is only to remind the people that once the head of the pig was presented to the chiefs, but no more now because they have presented the head of the ~~chief~~ pig to be their gift in thanking these people for the love and the fighting and the

chiefs, it is only to show the respect and the honour which the chiefs have for what the other people had done for them and also for the other people, they have been protected well for during the war, and also nothing happened to anyone that might call for their being looked upon with disgrace and shame, they have worked with all their might in trying to protect this village, so the only thing which the chief can do is to present him with the most important part of the food he takes and that is the head of any pig that might be shared out in their own village, so this is the present the Bati Balavu people got from the chief and also from the rest of the Nabukebuke people. It is a gesture to show their appreciation and also to show how much they owe their life to these people if they had not been there, then their life wouldn't be worth living for because the other people are going to be much stronger for them and have them killed during this war. And for this truth and this proof, it remains there in the minds and the heart of the Nabukebuke people, they know that the pig or the head of the pig no longer is given to the chief but to these people who belong to the Bati Balavu tribe and this includes all those clans and sub-clans which I have already mentioned. Not only does it mean that this is their ownly means of showing their appreciation, it also shows the chiefly quality and standard with respect which they hold for these warriors from other land. So they cut off the pig's head and then they cut out the tongue, the nose and the ears which they later present to the chief, this is only to show that once the head of the pig was theirs, but no more now, the pig's head now goes to the Bati Balavu people. As for the parts which they present to the chief, they term this as KALOUNIVALA (god of war) and it is presented to the

This is now a custom and tradition here in the village and nothing else had changed this, the people knows that the head of the pig is for the Bati Balavu people and this will remain until the end of the world as some people put it.

But let's go back to this word Coke, as for the Coke, this is the manner in which the warriors dress themselves, when they are ready to go out and to take part in a war. The first part of the clothes they wear is the MALO, AND for the Malo, we might say that this is replaced with the underwears which the men wear today. So for the warriors, they put on this cloth which they call the malo or underwear before they wear the rest of the clothes which is for their war clothes. As for these people, they have a special way in which they tie and wear this around themselves to cover their private parts. Also during the time when the boys are still young, this is a time when they are taught on the way in which they should wear this part of the clothes which they call the Malo. So they wear this malo or this underwear and then comes another piece of cloth worn and it reach down to their knees. The cloth is tied around their waist.

The same thing applies to the other Bati people, they have their own special ways in which they wear these clothes which they wear when they go out in a war. So to say the least about all these things in relation to clothes, for all the ways and the manner in which these people wear their clothes, none exists now and so we are very poor in describing the right way in which such clothes are worn by the people. But for some other things, the way in which they wear it and use it in the olden times, this is still visible when it comes to natives or people dressing up in their own traditional wears, and this is evident when there is

As for the Tui Namosi, also they have this special clothes which is only worn by him and no one else in the village wears anything similar to this clothes which the Tui Namosi wears whether it is for a meeting or for another purpose, he is the only person in the room who dress differently and shows his status when he is there among his own people.

As for the clothes which our ancestors used, we can find these type of clothes when a chief to be has been dressed up ready to be crowned and given the cup of yaqona which crowned him to be the chief and the Tui Namosi for all the people of Nabukebuke. As for the warriors, also during the time when they are home after returning from this war, it is only to show that they are strong people and descendants of powerful people. The Bati people eat also cannibals or these people whom they captured after they returned from a war. The first person to taste the flesh of their enemies is their own chief who eats the dead chief of the other village and then the rest of the people are allowed to eat but the first chance is given to the warriors or the Bati people. Also for the Bati people, they have their own clothes which they wear and this is different from the clothes which the other people wear when it comes to going out to wars, as for the war clothes which they wear when they go out to a war, this is called QISAQISA to the Nabukebuke people. As for all these people, they have to be properly dressed up, they dress in this manner from the tip of their hair until it reached down to their toes. All their body are painted black, from their head or the tip of their hair to the tip of their toes. All are black and not a face can be seen white or fair or not painted with this black stuff which they use. And also this is only to show to the

As for the person, he looks all black and this is a sign of death, when they find someone dressed in black or appear in black clothes today, it is a sign that the person is mourning for a relatives ~~death~~. It does not matter if they go out to a war and he meets up with a brother who is on the other side, when he dressed up in this manner and goes out to fight in this war, only one thing is known that this person is out to kill and he won't feel sorry for anyone whether it be a brother or the sister, all are killed, but in those days they only kill men and it is a war between men and men.

For a chief, when it is time for him to be dressed up to go out in a war, when they have his clothes up then they make this black paint, but they do not cover his body entirely with ~~the~~ the black paint but they paint this part of the body black and only a small one also, they make a circle of black paint there on the forehead, and also two beautiful circles are made there on their cheeks, both on the right hand side and the left hand side of the cheek, they paint the cheeks black and then they hold their weapons prepared to go out to fight against the other people. Also for their skin, which is showing, they also have it painted black in some areas, and they look similar to the Bati people but the only difference is that their entire body is not painted black like the warriors for the chief, they have special areas which they painted black and now their chief is ready to go out and also take part in this war. And on his hand, he holds a symbol so that for those people who spot him, they can tell and say that this is a chief. As for this beautiful necklace which they wear as part of their clothings, there is a small buli shells which hangs there in the middle of their chest and it is very pretty when you look at it as

And if they find that the shell is somewhat coloured there on the outlook and it only shows that for this chief, he is someone whose parents both come from chiefly families and also for the blood that it is in him, it is all of chiefly blood from the mother's side and also from the father's side. If it is a white shell or buli shell worn there around the neck, then the only thing which we can get is that this is not a very great chief he is known as the I KASO VESI to the other people, it can be that the father is a well known chief but for the mother, she is only a commoner or someone who does not come from the chiefly family like the father. So for the people, when they spot this young chief wearing a white buli shell they know that he is a KASO VESI and if they see another young chief wearing a buli shell which is also spotted, then they know that for this man, he is a very high chief since both the parents come from chiefly families. As for these two people, it does not matter what colour is the buli shell both these people are the ones who should lead their people when it is time for them to go out to this war, they stand there in the front line with the rest of their own people and they have all the things prepared which they will use when it comes to fighting in this war. As for the chief's son or their children, they can stand there in front so that during the time when the fighting, the Liga Ni Kau can look and see them standing there and they are motivated to do more because they feel and know that it is their duty to protect these people or the chief's sons, they should not be killed in this battle, and also it encouraged the warriors and all those fighting to do more because they know that the chief's sons are sacrificing their lives for the lives of the rest of the people. Not only that, they also know that they

the people of this village and they hold hands together in their trying to protect their chief or for the chief who asked them to come and helped them in this war. And to show that they are willing to do all these, they do all their best in trying to protect the two chiefs who fight there on the front line with the other strong warriors.

Like what I have already discussed with you about the clothes which the other people wore, there also are other clans who have their own clothes which they wear when they come out to fight in battles. As for this people, they are Liga ni Kau and also Bati Balavu and they belong to the clan Tubalevu, and the sub-clan of ~~Nabro~~ Naboro, and for these people, they are called the DAKAI NI MANUMANU (guns for the birds). But today they are no longer known with that tribe name but they are known as DAKAI NI TAMATA, BUT they changed this a couple of years back when they had every person living here in Fiji be registered under a name and also a piece of land where they make their home. First they were known as DAKAI NI MANUMANU but today they are known as DAKAI TAMATA. As for these people, they are the people who know and can feel the strength and the power of knowledge that the people know of what is happening there among the people, or what is the likely outcome of this war on which they might go to take part in. Let's say that they are the ones who can feel whether this war is going to be a success or it is not going to work out right at all for these people. As for these people, it is said that they come from the clan Nakurukuru and this is from the Wainmala land. They have been chosen to be the warriors for the Vunivalu and in them, they have the unseen power which makes them knowledgeable about the rest of the people there in the

likely to happen in the future or happen there in this war on which they prepare themselves. Also we can say that they have the powerful nose and sense of smell which they can use for smelling enemies and also if they are coming near to a place where their enemies lie waiting for them. Also for them they have the leaves and everything there around the place checked up and there is nothing there for the people to leave unchecked in order to see that there is nothing hidden there that might cost their life. As for the enemies who comes out first or the person who lead the other people, this is the person who the enemies try to have killed first before the others. As for the people whom I have told you they can smell the approach of a large crowd of warriors. And this is still inherit by the rest of the people who belong to this clan. It might disappear a little while and then comes back again to those who owns it as for those who are really prepared for it, this power can remain in them for a total of seven days or more depending on the length of time when they have this war against the other people.

As for the story and the history of Nabukebuke, for Nabukebuke, they can only call for the help of the Nabukebuke war when it comes to any civil war, but for those wars in which they fight their own people, they can do it themselves and protect their own people also when it is time for them to go out and help the other people fight for their own wars, they always turn out the winners and they help this other people be the winner of the war. But it has never happened for the Nabukebuke people to get beaten there in their own village, it is always when they are there outside that they are beaten down but not once if they are there in their own land. And this accounts for the war in which they

And there is only one place who nearly got hold of Namosi but they did not at the end and this is proved with the name of the village which they call Naitonitoni and if we makethis word long it is called, NAITONITONINI BOKOLANIKAITONGA.

This is the place where the chief from Natewa return and flee back to his own land. So for this place, it is there in Navua, and also there is a large lake there and near to the place where in Naitonotini, from what the people said, this is the place where the bodies of all the chiefs were submerged there in the water, so they called this place, NAITONITONI (to submerge underwater).

But the word long for it is Naitonitoninibokolanikaitonga.

Thank you is there anything else you would like to say about our topic?

I believe there are a lot of things which we can say if we go on and only first I would like to tell you something about the word KUTEKUTE and this is a word which belongs to the Nabukebuke dialect, so for the people of Nabukebuke, their bird is the RUVE or the SOQE. Their food which they can eat together is the YAVATO a type of fungus. As for the wood the MACO, this is the only plant on which they find a lot of fungus growing from and this is only to show that they regard this plant as their chiefly plant. When the plant dies, they cut the whole plant around and this kills the plant. And not long they find the fungus growing from this plant. And also you find a lot of things growing there on the plant. And also for the fungus they are seen there are fat and ripe so the people have a lot of ~~things~~ to eat and they get ripe and fat fungus also which they can eat, this is all that I need to say here. That is all.