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TOPIC: HISTORY

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HISTORY OF WARS INVOLVING THE ANCESTORS OF NAMOSI

This is a story which will tell us about all the wars which the people of Nabukebuke fought in in the olden times.

This is a story or legend about our ancestors. And thinking of the words of blessings and also of wishes which Lutunasobasoba did to the seven sons at Nakauvadra, these words sunk into the minds of the Nabukebuke people and also of their chiefs. The words also goes back to the time when the two sons of Lutunasobasoba, the eldest son who now lives in Verata and the youngest son Ro Veredrau who is the originator of the people of Nabukebuke.

When it was time for the two people to separate and for the younger brother to return to his own land, then the eldest brother stopped him and he said, 'My brother, you will return and live among the hills and then look down towards this place where we all live. And remember the words which our father blessed us with and also his last wishes which he said must be kept among us, you shall return to live there and be the chief, the leader who has authority over all of us, and to you is power, strength, prestige. But apart from this high place where you have acquired, you must always remember us and look upon us with love and assistance when we get into trouble and also when ~~you~~ we turn to you for help, you will always assist us in all the things which we do need from you. It does not matter whether they be big troubles or small troubles these

things which we need from you will be granted.' As for these words which the father spoke to him when he was ready to leave them was again repeated to him by his elder brother or the eldest of all Lutunasobasoba's children and also for these words, it remained there in the minds of the Nabukebuke chiefs and people. Ro Veredrauturaga lived there on this hill, here in Nabukebuke or Namosi and this is on top of the hill which is known today as MOLIVEITALA.

There happened in a time, when the chiefly island of Bau was at war with the chiefly village of Sawaike in Gau island. It was said, in the history of Fiji, when Ratu Cakobau and his warriors tried to overthrow the powerful chief who led Sawaike in Gau, he did not succeed, and this is during the time when they had frequent warfares in the olden times. A lot of attempts were done by the chief of Bau but still they did not get satisfactory result in being the powerful chief over the people of Sawaike. When Ratu Cakobau realised that it is not going to be what he wanted, then he said to his people, 'I think it is wise to return the whale's tooth, and it is to be taken up to the child in VATUVULA.' In those days, when it is realted to war and the people refer to the Tui Namosi, they do not say Tui Namosi but they say, 'GONE MAI VATUVULA', child of Vatuva. As for this name which they used for the Tui Namosi, they used it first when they referred to Ro Veredrauturaga, and then to the next chief who was known to other people also, and this is to Ro Kuruduadua also known as TAUKEI NAVUA. The people called him GONE MAI VATUVULA instead of saying TUI NAMOSI. And also they used this name when they referred to RO KURUDUADUA's son and that is Ro Matanitobua, they did not use his name but they referred to him as NA GONE MAI VATUVULA. They often say, 'Let's go up to visit the GONE MAI VATUVULA for him to fight for us.'

And also this is the same words which Ratu Cakobau used when he asked his people to come over to Navua and to ask Ro Kuruduadua to come over to Bau so that he can lead his people in this war against Sawaikie. When the people and the chief of Namosi came and they lived here in the village of Namosi, these are the real chiefs and the people of Nabukebuke, and this takes place after they left WAINIMALA, not only did they occupy one single area but all those people who belong to the Nabukebuke clan, they were separated and also people were chosen to go on their won and to occupy the mountain ranges and hilly areas there in Namosi land, and also they are being ordered to make their own war barriers and also they should pick their own people who should be their warriors and fight for them when a war happens there in any of their village and land. They picked two groups of people and they werestationed there in Tova hill, as for this hill it now holds the road which runs here in Namosi land. One of them is led by MOQENAKAUKATA and the second person is TABANIMATAVESI. Also here in these land, there are people who are the descendants of these people who came here and the name of this person is ROROQALI. Again, they moved on until they came to another hill and they left another group of people to guard this area and this land. And the name of the person leading the group is RAIKONUKUIA. From the village there in BASABASAGA, and many people knows this are because they have planted a coffee plantation in this area today. As for the company they have decided to plant coffee here to stop soil erosion. As for our ancestors when they arrived here, also they left another group of people there and their name is NALE. As for these people, they are to be known as YAMATA NI VALU(spies for any war), KALOU NI VALU(gods of war) and the main purpose of their being stationed there is to watch

closely for any sign of approaching enemies that might plan to fight against the Nabukebuke people. So, for the life of the Nabukebuke people, now it lies in the hands of these three people, from them comes the warning of any attempt made by other places if they wish to fight against the people of Nabukebuke.

After Ratu Cakobau send his messenger with the whale's tooth which Ratu Cakobau gave himself, then the chief of Namosi accepted and he send his own people to join forces with the Kubuna warriors who are from the chiefly island of Bau. After they were introduced to the others, then the procession and also the warriors left. Now, the Nabukebuke warriors and strong men left for their war against Sawaieke. As for the chief and this is the Taukei Navua, Ro Kuruduadua, he is also one of the man taking part in this war, he is the one who led the people of Namosi in this war, and the second hand man who works under him very closely is none other than his own brother, and that is RO MATAKIBAU or RO CERENAVUKA and he is also known as the I KASO VESI. The Namosi people were prepared well before they left. During this time when they were making their approach near to Gau island, as for the NALE warrior, all he did was run to and fro and this is to check on both chiefs and see that there is nothing wrong with them and also they are not hurt or lack of company. As for the war it went on and on, and they were nearing to overthrow the powerful chief of Sawaieke. As for the VELLTAMATA who is also known as NALE, he came up against a tree and when he looked towards this place where a long trunk of this tree looms up above the ground, he spotted an albino person looking from there, as for this person is very fair in complexion and totally different from the skin complexion of the other people in Gau and also from themselves. And when the Nale from Namosi saw the albino there, he got scared because this is the first time for him to

see a person with fair complexion and when he arrived back to the place where all the other warriors have gathered, they asked him, 'what's wrong?' and he replied, 'I saw a white man hiding behind the tree trunk over that side.' As for this white man he is only an albino, but he really scared the life out of the Nale. When Nale spotted the albino hiding there, he took to flight and flee from there, but the warriors from Namosi kept on with the fighting until they overthrow the ruling chief at that time and now Sawaieke is under the command of the chief of Bau. Sawaieke surrendered to Ratu Cakobau, and this is the only reason and the war which made Sawaieke being subjects of the people of Bau. As for Sawaieke, it is also referred to as VANUA QALIVAKABAU meaning they are subjected to the Bau or Kubuna confederacy. As for the winning of this war which made Sawaieke surrendered to Bau it is also due to the help which the two brothers did, the Tui Namosi and his brother Ro Matakitabau. As for this story, I can also say that it is a legend but there is a saying which lived with our ancestors and also an old saying now, and I will explain what it means later on, but at the moment let's carry on with the story and this is after they have returned from this war with the Sawaieke people. The warriors of Namosi and the warriors of Kubuna returned and they did a great SOLEVU in the island of Bau. Solevu is when there is an exchange of food etc, where there is a large gathering of people in which the exchange is done ceremonially. As for this ceremonial exchange, it is only a way in which the chief or the Vunivalu of Bau show his utmost appreciation and also his utmost thank for the chief of Nabukebuke or to Taukei Navua for helping him win this war against Sawaieke, and now there is a part there in Gau which is known as the QALI VAKABAU and the Sawaieke people are subjects of the people of Bau and

chiefs. After they have done all the ceremonial exchange with the people of Namosi, then our people left Bau and they came on their return journey back to Namosi, and from what I heard from my elders, they rested and slept a night there in Lokia. They left Mataſawalevu and they came to sleep there in Lokia. When they arrived there in Lokia, then they noticed that there is a person missing from the whole group and this is Nale, they do not know where Nale had gone to, and they thought that for him, he must still be on the run there in the dark forests in Sawaike in Gau island. As for Nale, he is really scared and frightened by this albino whom he spotted hiding behind a tree trunk. They left Lokia and the second place where they spend their night was there in NASAMABULA. As for the village of Nasamabula, it has already been occupied by some members of the Nabukebuke people, and these are the people who ran away during the war against VATUWAQA, so when they escaped from there, they moved up to make their home there in Nadamabula and some of them ran away and made their home there near Suva Point and this is close to Vatuwaqa. As for the chiefs and the Nabukebuke warriors, they came and they rested here, when they arrived here, they asked the elders and also those who were already there if they have seen Nale but with the reply that 'Nale is not here.' So Nale remained missing now that they are resting there in Nasamabula. As for Nale, the only time when he left them when he ran away from this area where the albino was seen and then he did not show up to anyone of them again after he told them what scared him in those parts in Sawaike, but still he is not found yet and no one knows where he has gone to. They do not know as to which boat they took to Sawaike he travelled in when they made their return journey. The only thing which they heard later on that he sailed on a TAKIA but they do not

know where he had gone too. So the two chiefs left Nasamabula and they went up to LAMI, and here in Lami lives the chief and the NAKURUKURU people, and also they are from NASEIVOU. So they left Lami and they kept on with their return journey until they came to WAINISIVOU and this is the place where they have a stone quarry today. They rested there and then they kept on walking until they came to this track which is called WAINIVALELEVU track. The warriors of Tui Namosi stayed there and then night came. They build their shelters and when they were there in their own tents then they heard someone calling. As for this person calling, this is the velitamata also for this village. He called out to the people. 'To all the men and the women of this village. The chief from Namosi is here in our village. He is returning to Namosi and he helped the people of Bau and Ratu Cakobau in fighting this war which had been going on between Bau and Sawaike, and with his help, Bau managed to overthrow the powerful chief in Gau. So, I invite all the ~~all~~ women and men of the village to bring a tray of food each to Vale Levu because this is the place where the Tui Namosi and his warriors have taken accomodation. Also, the invitation is extended to the men and the small chiefs here to all meet there at Vale Levu. For the young men in the village, prepare a lot of food and have them cooked there in the village ground oven and prepare the magiti for the chief of Namosi who is resting here in the village.' So for the people of Namosi they prepared themselves and see that they are all clean before night came. But for these people, they waited all night and coming into morning again, there was not a sign of any men to come with a yaqona for their sevusevu, or any women to come to the chief's house with a tray of food and for any young men and women, bringing in the food which the people of Namosi thought is cooking there in the chief's ground oven, none of the people

in the village showed up, the people of Namosi did not receive any food until they woke up again in the morning. After they wondered and think of what might have gone wrong, then someone brought up the answer saying that a VELI might be the person who made the announcement. After they had received this answer from this man, then they knew that the Veli was the one who made this announcement. As for this land, this is owned and guarded by these two Veli. Veli is a kind of fairy or gnome, said to be found in the interior and in the mountains of Viti Levu; it has long hair, and is smaller than a man; its coconuts is the fruit of the TAUKUA or NIUNIU, its plantain the BOIA fruit, and its kava the YAQOYAQONA. Also to prove that this is the village of the VELI people, if you go there at any time, you will realise that strange plants grow there in this part of the land. Also for the plants they took as if they are sick and also they look different from the other plants which grows there in the area. So when they knew that this is something to do with these little people whom they call Veli, they went to sleep, and when they woke up in the morning again they waited thinking that the food is now ready and the people are bringing it up then. But they also waited but only in vain, because nothing came and there is no sign of anywhere to be occupied with people. So the chief and also the people of Namosi prepared themselves and then they left to return again to Namosi. As for the people, there are times when they have to leave to move on and this is the time when they return to their own village. When they arrived there in their own village, they were greeted and welcomed back to the village by their own people, and the first thing which they did to them was the ceremony of VAKASENUQANUQA followed by the other ceremonies for their chief because their chief was their leader when they went to fight in this was with the Sawaieke people.

And for the people of Namosi, they performed all these ceremonies when their warriors returned only to show their respect and also to lift these two brothers up high above the other chiefs there in Namosi. It does not mean that because he has returned and they have helped Bau won the war, it is because it is their chief who gave himself up and went out to help the Bau people with their problems. And also, all the people of Namosi knew and have heard that the chief is returning bringing with them victory and praise from the chiefly island of Bau. This was how Bau got around to having this land there in Sawaike in Gau and they are referred to as QALIVAKABAU.

But the word that is known throughout out Namosi today and also if you go to any village which is counted to the Namosi confederacy say they hold a ceremony there in the village and they ask all the women to bring a tray of food each to this place where they might hold the meeting and then we hear them say in their own dialect if they find the women and the men arriving with their contribution but they stay there for more than enough time to get their things back before they return to their own home, then we hear the elders and also the small chiefs in the house say, 'Ragone, this call is like the call which they did in Vale Levu' And this is only to make them remember of their return journey from the way which they helped the Bauan people fight in Sawaike and this is the call made by the great chief of all the Veli people and it was made there at the head of the Waimanu River, and it was said that after the Veli called out to the people if they can bring food for the chief when herested there, but there came no reply or even for someone to show up bringing either a tray of food for the chief or even some yaqona for their sevusevu. And so for these few words it lived here among out own people and also it has proved us now

that they did rest there in this part of the land but they did not get any service from the people who own that part of the land. Also it shows and remind our people that for the village there in Sawaieke, the people of Bau got their land there in Gau through the help of the chief here the Tui Namosi, but the victory and the praise or act of being known went to the people of Bau. And to remind the people of the war which happened there, these few words which asks for the women to bring a tray of food for the chief easily bring back to the minds of the people of the war between Bau and Sawaieke and the help which the people of Namosi gave to them. As for the warriors when they returned and they stopped there to rest, they did not see anyone but when it was coming on to nightfall then they heard the voice of someone asking the people to bring a tray of food each to the Vale Levu, but no one showed up and in the morning then they realised that this is the work of the Veli people who live there in this area. They waited for more than two to three hours when they woke up in the morning, but still they did not get any respond from the people at all. So when the women or the men of the village of Namosi comes to bring food or those other things to the chief's house, and they spend more than enough time there in the house, then there is something which the elders often say to show that these people seem to have extended there stay and they only stay, "this is similar to the call which they made there in Vale Levu." And for these few words with its deeper meaning. it is still remaining here among our people and also well known to all the people of Namosi. And it only goes to remind our people of the time when the Tui Namosi at that time helped Ratu Cakobau with his war against the chief of Sawaieke.

As for Ratu Cakobau he did not know where else he can get strong support and also more help to help him combat the warriors of the chief of Sawaieke and the only thing which he did when he asked the people of Namosi if they can help him and they did which enabled Ratu Cakobau to be the holder of the Sawaieke people and they are subjects of the chief of Bau.

And another thing too, for the Nale who ran away because he was scared of the albino which he spotted there on the island of Gau, still we are looking for him, we cannot find him anywhere so we do not really know where the albino himself ran to hide itself. There is no trace of him or for him to be heard again to our people after the Tui Namosi and the warriors returned from their warfare with the Sawaieke people. There is no story or anythinglike that to tell us that he came on an aeroplane or boat or any form of transport during the time when he flee from that area where he found the albino man watching him and peeping from behind a tree trunk. Our ancestors did not get any story whatsoever about this man when he fled from there, the only thing they know was that they returned to Namosi without the Nale returning with them. They only know that during the time when he flee from Sawaieke, he is still at large now and no one knows where he is. This is where the story ends of how Sawaieke land became the property of the Bauan people or subjects of the Bauan people.

- Can you tell me of the war in which the people and the chief of Nabukebuke fought in during their times led by their strong warrior?

As for this war, or the story or the legend of this war, it was said that this is the war between the chiefly village of NAKASELEKA under the leadership of TUI NAKASE and the other

chiefly island there in YALE.

Nakasaleka is a village linked with a relationship to the people and village of Nabukebuke. As for this relationship, it was established when they brought the daughter of the ROKO TUI DREKETTI and this is the daughter of RO LOGAVATU, and he is a descendant of all the former TUI DREKETTI. This chiefly woman married ROKOTUIVUNA and they had their eldest son who also became a chief called RO KURUDUADUA. This chiefly lady from BUREBASAGA is a VASU to Nakasaleka village. VASUM means that the lady's mother is from Nakasaleka village. But for this war, it is between Nakasaleka and Yale. Also it is not clear to me and I did not receive any information concerning the cause of the war between these two villages, the only thing I know that it is a war between Nakasaleka and Yale. As for this SAU, it was taken up and followed by the chiefs and the people of Nakasaleka first to Burebasaga and later to Tui Navua asking them to fight against the people of Yale. The whole of Kadavu island is also very closely linked with the people of Namosi. The proof of all this exists there on this hill in Namosi known as DELAI NAMOSI or also called Mount Namosi today. At the foot of this great hill or Mount Namosi, there is a YAVU which is called NACOLASE. Yavu is house foundation or platform. SAU is powerful and effectively influential to cause ill or good. If you go there and observe this place where they have this house foundation you will notice that the area is completely covered with sand and coral from the reef. Also close to this house foundation is another house foundation which is also considered chiefly to the people of Kadavu. This home foundation is called YAVU TAVUKI. From what our ancestors passed down to our elders, this is the place where the chiefs from Tavuki in Kadavu came and lived in before they returned to their own land.

And close to Yavu Tavuki, also lies another home foundation, and it is called NASAUTABU NAMALATA, and this is named after the village of Namalata in Kadavu. Also close to this same area on the foot of the hill, there is also another place which is named with another village there in Kadavu. Very close to these home foundations which I have already explained to you, there stands also another home foundation which is named after a place there in Kadavu, the name of this home foundation is BOUWALU. And also on one part of this hill, there is another home foundation and this is marked down by a large DAKUA tree which grows there on the house foundation, also for this foundation it is near our village here in Namosi. And this home foundation is called VUNISEI or can also be called NAVUNISEI. Also for this home foundation, it is also kept their in their own chiefly village in Kadavu and that is in the village of Navunsei. From what the ancestors passed down in their story, this is the place where they left to go to Kadavu, and so for these two places, Kadavu and Namosi, they were two places closely linked due to the original homes of our ancestors. So the chiefs and the people of Nabukubuke and chiefs and people of MANUDUITAGI were very closely related in the olden times. But it happened that the people of Namosi fought against the people of Yale and this is because of the whale's tooth that the chief and the people of Nakasaleka presented to the Tui Namosi. If they had not presented this tabua, then our people wouldn't go against the people of Kadavu because they have this relationship which existed between them from many years back. The people of Yale and the Nakasa people were the people at war. So our elders and our ancestors left our village to fight against these people. Also one of the known man here who went to this war was a chief here too and his name is TO MATAKIBAU or RO VERENAU. This was the same man who went

with Nale to take part in the war at Sawaieke in Gau island. Also for the people of Nabukebuke, they have their own people and also these fruits which they consider sacred among their people. They have this stone god which they worship and this is also their god of war who help them when they go out to a war. So before they go out to take part in any war, first they have to make a presentation of a large magiti(food) to their stone god before they go and this presentation is done in the most traditional and customary presentation method done in the Nabukebuke custom. This is for the people to make the VAKALOLO food for them. As for this vakalolo, this is not the white vakalolo which many of us today make, this vakalolo is known as 'redvakalolo', the coconut cream for the vakalolo food should be cooked and then the refuse of coconut scrappings is then added into it, and this vakalolo is also called the SIVARO(pudding made with taro, coconut and sugarcane and eaten with lolo maca, ie. lolo poured on a hot stone or boiled till dry. As for the people of Nabukebuke, they call this vakalolo SIVARO DAMU or 'red Sivaro'. This type of vakalolo is eaten by those priests or people who are very close to the stone god and through them, the stone god speaks to the people of Nabukebuke. As for these people they are also called WAQA NI KALOU , KENA WAQAWAQA and it means that they are bodies assumed by a spirit god for purposes of self-manifestation. The remains of the coconut scrappings is given to the stone god for them to consume, if not, then it is thrown into the water. There is a scared ground and also a secret place where the presentation of such offerings is done and this is done on a home foundation called WAINABI and there is a small stream which flows near it, this is the stream where they sprinkle the 'red coconut scrappings' of the vakalolo after they have done all the

ceremonies. As for the worshippers, after they have done all the small things in relation to this presentation, then they take the red remains of the coconut scrappings and they sprinkle it onto this small stream which is called, NABILINIVALU.

But for the people of Yale, they have learnt that for this spirit god whom they have here in Namosi, its food is the ~~W~~ALU (another word for the food vakalolo). But when the Namosi warriors together with the warriors of Nakasaleka came up to fight the Yale people, then the people of Yale thought of a plan which might backfire to the people of Namosi. So the people of Yale prepared this vakalolo called 'red Sivaro' but they did not eat them but threw it into the water, this is the 'red Sivaro' which they spend an awful lot of time preparing it during the time when it is heard that the people of ~~N~~Namosi are coming to help the people of Nakasaleka. As for this river where they sprinkled and threw the vakalolo which they made, it flowed down until it came to this place where two beautiful ladies of Yale village sat there beside the river, and for the chiefs and people of Nabukebuke, when they arrive there, they will be able to spot these two women who sit there beside the river.

As for the war it progressed through the village in Yale until ~~finally they~~ finally they came to this part of the village where the people of Male had made their plan. The Namosi people kept on fighting until they noticed the red coconut scrappings and also the vakalolo all scattered there on this area, they did not wait, they bend down and started taking up these vakalolo and eating them. They even licked those rocks on which the vakalolo is spilled on to. But majority of these people now turn to eating the vakalolo and forgotten the war are the people of the stone god who is their spirit god for war.

They followed the trail until they came down to the river, because the vakalolo food spilled spread right down to where the river runs, so they followed it and eating it all the way, and when they came down to the river, they noticed that the vakalolo has also been thrown into the water, they jumped there into the water and collected what they can find and teaching the other side of the river, they noticed these two beautiful Yale women sitting there near the river. As for all the people who are strong wroshippers of the war god for the people of Namosi, nearly all of them were there on this part of the river where the two ladies were sitting down. And when they saw the two ladies, they did not wait, they swgm across to them and they raped these two women. And so during all this time, they have forgotten about the war which they are suppose to fight for the people of Nakasaleka, the sight of the two beautiful Yale women make them forget everything and they raped these two women. So now, the only people going to the fight now, are the ordinary people whose are not good at all in wars and also they do not belong to this people who worship the stone god or their god of war for the rest of the people in the tribe and also in the clan. As for the power and the strength needed for the war which is going on now, those who knows what should be done and to give out the instruction that might be given from their god of war, there is no one there to give it to the rest of the warriors or tribe because its real people are not there and they are relaxing and spending their time with the two ladies down the river. As for the people of Yale, they came out the victorious and also for the people of Nabukebuke, they were not able to do anything to help the people of Nakasaleka, because their own warriors whom they have relied on from the beginning are not there.

Also in this war with the Yale people, two great chiefs of the Nabukebuke people got killed during the war, and one of them is TUI VUAKA but he was later given the name TUI VORO, and also another strong man whom the people of Nabukebuke worship because of his determination and also of his lack of fear for anyone, but in this war, both these people were the victims of this war with the Yale people. They were killed with the war clubs belonging to the Yale people, and then their bodies were taken to the village where the men of Yale feast on their bodies. From what the story says, when Tui Vuaka lay dead there in front of the people, the height and parts of his body that seems to rise up, the children can go under ~~xxxx~~ his shoulders and also his buttocks and come out safe. This is when the brave warrior and great man lay there under the feet of the Yale people, and for the Yale people, they were busy in preparing their loven on which the bodies are to be roasted and then feasted on by the people of Yale. As for these two people, they fought with all their best, but they got beaten by the powerful people of Yale, and taken back to the village where they were put to death and later eaten by the people. Also for the ground oven which the people used to roast their bodies, it is still clearly seen and marked in Yale village. So for the people of Nabukebuke, this is a village where they surrendered over to the Yale people of Kadavu. During those days, for Nabukebuke on it's own, there is not a village, place or confederacy here in Fiji has yet to conquer them in any war, they are always the strong people to take care of their own and also no country or village had come to the stage to beat or overthrow their chief at any time. The only thing that can happen either they win when they go to a war or they surrendered to the other village here on the same place

where they fought against the other people, but not once for them to surrender when they are there in their own village or here in Namosi. This is the short story which I can tell you about the war that occurred between the people of Yale and the people of Nakasaleka, but the Nakasaleka people cried for help as they do during war times, here in Nabukebuke, so Nabukebuke performed their traditional songs preparing for a war and this is termed as VAKSICIBI I VALU(to dance before going to war).

Now, I would like to explain more about the KALOU NI VALU(god of war).

Like what I have already said in the story about the KALOU NI VALU or god of war, and also this belongs to the LIGA NI KAU (warriors), these people worship a KALOU VATU(stone god). As for this stone god which they worship as their god of war, it is just an ordinary statue made out of rock and this is what they worship and serve with the yaqona when they prepare themselves to go out in any war. As for the worshippers, they are only

the Liga Ni Kau people or the warrior clan also known as borderers.

For all the nine clans here in Nabukebuke, also they have their own KALOU VU(originator) and also their own Kalou ni Valu or god of war. Take for an example the chiefs and the small chiefs who belong to the Yavusa Vanua or Vanua clan and also called NASSA, NAIVOLOGA and VATUVULA, their Vu(originator) is called LAKA. Their village or this special place where they do their worshipping, ~~NAI~~ prayer offering to their god of war is called NAIRDORIDO also known as ROLOGA and the new village which now occupies this place is SALIADRAU and this is in the district of WAINIKOROLUVA in the province of Namosi. As for these people, they are referred to as LAWAKI, also for these people, it is their duty to surround and to guard the whole Namosi land.

But for the chiefly home and also for the chiefly family, there is another strong group of people put up for security in this village. The first is Navunibau and the second is Wainabi. As for Wainabi, they changed the name of the village to Naiivaka today. These are two villagers, who worship gods, serve and make offering to the gods, and also offer prayers to the god who is their originator and also their own god of war, but the only originator and their god of war is only one and that is this Kalou Vatu or stone god. As for this stone god, the people whom the god speaks through and also use as their means of communication with the people, they are the people who belong to the sub-clan NADAKUNI, as for the descendants and also those who belong to this clan are still alive today and they live there in the village of Naiivaka today. Also there are other people who belong to the sub-clan who live there in the village of NASELE, in the district of Waimaro and in the confederacy of Naitasiri. There are a number of sub-clans who belong and are called IIGA NI KAU and all of these number of clans they own and worship this same god of war or this originator who serve as their god of war also. And for this one god, he is the stone god or Kalou Vatu as it is known to those who worship it. And also for the worshippers, there is only one food which they present and offer to the god of war and that is the vakalolo food. So from the time when these sub-clans began on making vakalolo for their offering to the gods, this food the vakalolo had also became the chiefly food for the people of Nabukebuke. So for the chiefly food here in Namosi, it is none other than the vakalolo. But for this vakalolo food, it has to be 'red vakalolo' and no other vakalolo with any other colour, only 'red vakalolo' or they call it in Fijian VAKALOLO DAMUDAMU.

And reaching this age, for those people who are descendants of these people who worship and serve the stone god, there is only one colour which they love most and adore and this is the colour of Red. Everytime, if they choose anything and it has to go by colours, they always choose the red colour for themselves. And this is the only proof and the only thing which we can linked with the things our ancestors love during their time and use most of the time. As for any house where you might go and this is the house of one of these people who belong to this tribe, you will find that there is red colour all around, the door is either painted red or a colour near it, and also for the decoration inside the house, it is also of red background. If someone or a lady inside the house is wearing a dress it is always red that makes up the most colour for the clothes she wears. As for these people who belong to our land, they are the people who belong to the sub-clan NADAKUNI and also for other sub-clans who worship this stone god who is also the god of war for the people of Nabukebuke. These people love no other colour but red alone. If they see any of their relative wearing a red shirt, they will ask with respect and in a chiefly manner for them to own this shirt or dress of whatever that their other people are wearing. If not, they will get one of their own shirt and they ask this person if they can exchange shirts or clothes. If they do not exchange one of their own with this red coloured material, they will ask the owner to give it to them as a present so they can own it for good and not to return it again. This is the only explanation I can give to show the linkage of the red vakalolo food which they present to their god of war and it has made them like red colour also to be their best colour. So the descendants of these people who belong to these few number of sub-clans who

worship stone god, their only colour is red. For all these sub-clans which I have already mentioned, like the people who belong to the sub-clan Nadakuni, and people of Salaira, people of Lomu, their way of life is quite similar to their own ancestors and they live that way today, we could say that they have the Velli's way of living. There way of life and also their manners we could say is a little bit different from the other people who with them and for these people they do not belong to their sub-clan. Also for these people they live here in Nabukebuke, but for these people which I have already mentioned, their customs their traditon and their manners I would say is different from the other Nabukebuke people. They are fond of speaking after everything had been done, and they always want to be the only people who remain there at the top for anything that might be held in the village. When it comes to exchanging words of teasing one another, using endearing epithets, they want to be the only people who speak the best and say the most to their partners. As for this characteristic which we find in these people, it is something which they inherited from their ancestors who were involved in wars in the olden days. And it is said that 'this is the words of the Veli' so for these people, we can say that they belong to those known as VELITAMATA. To give an example of the way they meet people, if you meet one of them anywhere and you greet him with DOU BULA which means hallow, he won't say another word but reply with the same greeting of DOU BULA. If you tell him, 'I wish to eat something' he repeat what you say with 'I wish to eat something' also. If you turn to leave and say 'DRAU SA MOCE' the same words are repeated by the VELLI with 'Drau sa moce' which means goodbye. Their manners and also their manner of speaking is not at all

the same with the rest of the people of Nabukebuke who do not worship the stone god, but they work according to the things which the worshippers tell them to do when it comes to war and all those other things. So for the Veli people, this is the way they live and also the manner in which they do things for others. Also for the Veli people, they love red colour because from what their ancestors did during their time, they choose only the red vakalolo for the stone god or their god of war. Also there is a plant there for the Veli people and this plant is called the SOADRA. As for the banana plants or the Vudi which we eat, when it comes to planting the suckers or the vudi plants, the suckers for our people, we plant the suckers with the end towards the ground. But for the Veli people, they plant the suckers of the Vudi plants with the end stuck up or towards the surface of the ground. They do not plant their banana plants the way it is planted in other parts of Fiji and also in all over the world, since they always have the bottom part of the sucker pointed there towards the ground. But for the Veli people, when it comes for the bananas to become ripe, we should always remember that this plant was grown with the sucker with the end pointing there up towards the sky. As for this banasa they refer to it as NA KEDRA VUDI NA VELI or 'bananas for the Veli people. So for this way of life and also the characteristics of the Veli people, some of these traits are found here in the life of these people who belong to the sub-clans whom I have already mentioned. And so for the plant itself which they called the SOWADRA, it has also been made to go with what the Veli people wish to do with it and also to the way it is planted, if you plant it the right way up, it won't grow, you have to have the end to the surface of the ground then it will grow.

It is said when you take one fruit of this soadra plant and try to peel it, the first thing that you get is the blood-like liquid coming from it. From what our ancestors passed down to our elders, they said that this is the blood of the Veli people. And so for this banana or type of Vudi it is alone for the Veli people. This is the only food that is eaten by the warriors and the strong people of this place here in Nabukebuke. And it is referred to as the 'na k~~ā~~ra vudi na veli' or 'bananas for Veli people'. And also for the Veli they are called VELITAMATA. As for the Veli people here in Nabukebuke, they are the people who fight in wars, they are the people who decided whether this is the right time to go and fight another place and also it is through them that the god of war tells them or inform them of all the things that might happen in a war. As for these banana plants and its fruit, it still grows there in the bush of Nabukebuke land. As I've said already, the blood-like liquid which seeped when you peel the skin off, we can say that this links with the likes of the Veli people, liking red and red being their best colour out of all colours. But they are frighten when someone is wearing white, or we could say that they hate white colour, you will never find anyone from these few sub-clan wearing anything that has got white background or all white colour. These are two colours that are contradictory to the Veli. Not only that but also for the other people who live here in Namosi and they belong to such, they love red colour and hate white.

- Thank you Leone. There is another war which I heard and this calls for the helping hand of the people and the chiefs of Nabukebuke, and this is a war where the two chiefly places, Namosi and Serua both took part in it. Can you tell me more about this war which called for the fighting hands of these

two chiefly places, Namosi and Serua.....

Very well. Like what I have already told you, for the chiefly procession and group who came to Namosi, and that is for the chief Ro Kurudaudau who is also called TAUKEI NAVUA and this is during the time when he lived there in Navua with his warriors or group of warriors. When they stayed there in Navua they prepared everything and this preparation was led by Taukei Navua or Ro Kurudaudua. He directed his people to dig around their home drains which they normally dig when preparing themselves for war. As for this village, they did not change the name of the village and it is still Navua today. He stayed there with his warriors and they are all prepared, and this is a war which they are to fight against the people of Namosi. And for this war, he wanted to overthrow the chief who is leading the people of Namosi and this is the chief Naulumatua, who is Ro Kurudaudua's elder brother, or the eldest in his family also. As for this hatred which the two brothers have for one another, this is something which happens there for the family. The old wound is something which the two brothers started after the death of their father. So for the people of Navua, the warriors and also their chief knew that they are well prepared to fight them. Like what the history says, for the people who lived there in Navua at the time, they are none other than people who left their home here in Nabukebuke in Namosi and moved to live there because they cannot tolerate living with the chief Naulumatua. When the people of Namosi heard of this preparation held in Navua, then they thought that they should do something now because the warriors of Ro Kurudaudua is heard to be the best there is in this area. So they took the message to the chief Naulumatua and they informed him of all the things which they have done. The chief then decided and said to himself that

he won't be able to fight his younger brother alone. So he sent the message to the chief of Nakorolevu who is Serua today and aske the chief of Nakorolevu or Korolevu if they could join forces with their warriors and fight against the people of Navua or the warriors led by his younger brother Ro Kuruduadua. As for the villages which they called Korolevu, there are many villages there which they refet to as Korolevu. They have Korolevu-i-Wai (Korolevu towards the seaside) But for this village here in Korolevu in Serua, and for the people of Nabukebuke they are closely related with the people of Serua. This is a relationship which exists between the people from a very long time and also it is a relationship which the people of Namosi and the people of Serua knows of. As for Korolevu-i-Vanua here in Nabukebuke, they also use these two words which is LAVO and TAKO. So for this use of LAVO and TAKO, it is only to show that for these two places, they love to exchange gifts and presents with the other people, the people of Korolevu in Serua and the people of Nabukebuke in Namosi. Also when it comes to marriage, there was a time when they did this exchange of the woman to marry the chief of the other village. The people of Serua gave up one of their woman to marry the chief of Nabukebuke and also the people of Nabukebuke gave one of their woman to marry the chief of Korolevu in Serua. The exchange can either be done with Korolevu-ivanua or Korolevu-i-wai. And also this is to show that these two people are very close together and there is a strong link which holds the two places together. Not only with the people, but also it exists there in the chiefly family.

Like what I have said already, the chief Naulumatua who lived there in Namosi heard and also got information concerning the war which his brother is preparing there in Navua and this is

the brother who left Namosi because he cannot bear to live with the elder brother who was making life miserable for him and also planned to have him killed by his own warriors. As for the brother Ro Kurudaudaua, he is known to be the one whom the father picked to be their chief before he died. So for the chief of Namosi at the time decided to do something about this, so he took a whale's tooth which he presented to the chief of Korolevu in Serua asking him for his assistance in this war because Taukei Navua is ready to fight against him. The chief and the elders of Korolevu accepted the Tabua or the whale's tooth presented from the chief of Nabukebuke. And this is only to show their linkage through the blood which ~~is~~ flows through the people. The people of Korolevu agreed to take care of their problem and for the chief and the people of Namosi they feel at ease now that they know that the Korolevu people will fight on their behalf against the people of Navua or the people led by Taukei Navua or Ro Kurudaudaua. As for this village Korolevu, this is the village of Serua today, they have agreed to fight against this people led by Taukei Navua. And also during that time when the chief Naulumatua made his request to the chief of Korolevu, at the time there was also a very strong warrior living there in Korolevu and the name of this strong warrior and brave man also is GAGAVOKA. When Gagavoka was approached and asked if he could lead the people in this war against the people of Navua, the only thing which he said after he took his war-club and ran out into the village and then he said, 'this is my war club, I will fight and arrive there in Navua alive. And also if I go out to fight there in Navua, only tell the people at home (referring to the chief's house) not one of them to look back, all should remain looking in front and not at the back.'

And for these few words which he spoke, if I have to explain it in the Bauan dialect which is known widely in Fiji, I will have to say. This man or this great warrior Gagavoka came and he stuck his war club there in front of the messengers who came in from Namosi and he spoke to them saying, 'Return home and tell them that if I fight the people of Navua, bear one thing in mind, they should not try and interfere because I will go right through and also they should not be there to witness what I will do to the Navua people or to Ro Kuruduadua and his people.'

And for this words of challenge which Gagavoka presented in front of his own chief and also in front of the people sent by Naulumatua is that he has agreed to be the one to fight against Taukei Navua and his own warriors. KASO I NAVUA means that to spill water on them, or to spit at someone or the other person. Also it means to wet this other person, and to make them run for their life, and so for Gagavoka, he is going to fight there in Navua and return with victory to Korolevu and also for the people of Namosi. This is the meaning of the word 'kasi ko Navua' which the warrior Gagavoka spoke when he spoke his words of challenge in front of the people and also the Nabukebuke elders who came to make the presentation of the yagona and the tabua asking the chief of Korolevu to help them in this war or fight against Ro Kuruduadua or Taukei Navua. Since the two villages, Namosi and Serua, they have been very close way back into their elders days and they know if they ask the chief of Korolevu for anything, their wish will be granted and this is the thing which they did when Naulumatua cried to them for help in this war against Ro Kuruduadua.

So, for the Korolevu people led by their well known warrior, brave and courageous man who is Gagavoka. They took their weapons and

fought with the people of Navua. They fought against the people of Navua and they emerged winners, they havemanaged to weaken thepeople of Navua and also of their chief, the warriors of Navua were not able to fight them back they have been overpowered by this man who led them in this war. As for the people of Korolevu, they killed all those people who they captured and did not managed to kill during the fight, but for the two chiefly brothers, they managed to run or escape without injuries with some of their own people. As for the two chiefs, these are Ro Kurudaudau and the brother who is the I KASO VESI called RO MATAKIBAU or RO VERENAU. The two brothers left Navua and they escaped to the village here in Wainadruku. And for this village, it is near to the source of the river called Lobau. And the name of the Fijian village today is Lobau and this is build close to the highway which links Suva to the western division.

The two brothers escaped and they went to live there in Lobau. They lived there in Lobau but again Gagavoka was heard to be looking for the two brothers, so the two people did not wish to live there and then get caught, they left this village and they carried on until they came to another village which is still counted as Nabukebuke area. They left Lobau to live there in Wainadruku village and this is the place where Taukei Navua took his 50th wife. And this is only to strengthen and to freshen the relationship which all of them knows that for these two villages, Korolevu i wai and Korolevu i vanua is both linked with the people of Nabukebuke through marriage and also the blood runs in both these people is linked through their own chiefs. And when the two brothers arrived here in Wainadruku, the old custom again was taken up here. And that is for the people of the village to decide

who is to be the wife of their chief. So for the people of Wainadruku, they met and they discussed about getting a lady from the village of Korivabeka and so they went there to carry out all those ceremonies which they usually do when they go to ask for a chief's wife done in the customary way. So the elders led by their chief left and they went up to Nakoroivabke where they cried asking this chief to give one of his daughters to be married to the chief Ro Kuruduadua. So they gave the elders and the chief from Wainadruku, this woman who is called Adi Bawale. So for this lady Adi Bawale, she is the 50th wife of Ro Kuruduadua and they got married in the village of Wainadruku, and the name of the village which has replaced Wainadruku is Lobau and this is in the district of Veivatuloa but in the province of Namosi.

After the two people got married, the woman now lives with him and she got pregnant soon after that. As for this lady she is a lady from Korolevu i vanua there in Serua province. And when the child was born, this is the only reason which the Korolevu people stopped themselves from trying to launch a second war attempt against the chief and the people of Navua. After they learnt of the birth of the child, they forgot about fighting against them although they were being approached to carry out this deed. They know that the chief Ro Kuruduadua have picked on a lady from Korolevu to be the mother of all the coming chiefs of Nabukebuke and so the chief of Korolevu forbid them to have any other war against these people, now they have to be independent and do not try to harm the people of Navua because of the marriage that took place between Ro Kurudaudau and Adi Bawale. From that time when this happened and right to this present century, there had not been any other war to have effect between the people of Korolevu and the people of

Nabukebuke. But the only thing that happened during the war between Namosi and Navua and the chief of Nabukebuke was helped by Korolevu in Serua, the only thing that happened is that the village of Navua was only taken over by the people of Serua not that it became theirs, but they were able to weaken and make the Navua warriors surrender to them during the war led by their brave warrior Gagevoka. Also in this war, they killed some people whom they took prisoners and when they looked around for the two brothers, they realised that the two brothers have escaped their hands. And also they took prisoners back when they return to their own land there in Serua where they feasted on the bodies of the prisoners whom they caught.

- I heard that also there is another war which took place there in Lautoka, can you tell me something about this war? Very well. It did not happen here in Lautoka but happened there in VATUWAQA. As for this Vatuwaqa, this is a village and also it is a village good in warfare. Like what I have already told you and also the things which I have said already, and that is at the time of the birth of this young chief who is named ROLUVENIKALOU (song of the god) or his real name which is RO QEREQERETABUA

AND FOR this one chief, he had five children who are all sons. Like what I have said already the eldest is Ro Alipate and the second is Ro Kurudaudua, and then Rokotui Verata, the fourth is Nakorinayacabuka and the fifth child is Rokotui vuna. So for these children, they are all the sons of Rogereqeretabua who is also known as Roluvenikalou. As for all of Ro Qereqeretabua's children, the youngest son in the family is Rokotui vuna. From the story, it was said that this is a child pet by both the parents, for anything good that comes to the family, it is this son who receives them all. Especially to the father who does not hide his love for the son, and every time the father

brings something home, it is always to the youngest son that he gives a present and not to the others, so they know that the father loves his youngest son more than the others in the family. And another part of the story says that for the fifth child in this family, the mother is different from his first wife's children, the child's mother is an outsider. And for this child, the mother is from the village of Nakorowaiwai. As for this woman, she is very young and she is the mother of Rokotuivuna. But for others, they said that this man Roreqeretabua or Ro Luvenikalou loves his child because he is the youngest of all the sons. But for others, they said that Ro Qereqeretabua loves this child only because of the mother who is the most beautiful woman there and also very young. But for this beauty, he's got a heart full of jealousy for his older sons, because he thought to himself that these four sons of his are trying to get hold of his young wife and maybe one of them is carrying on an affair with his young wife. And this is what he has seen with his own eyes because these four sons often make it their business to follow their step mother around at any place where she goes to. And there are times when she is found sleeping with one of this young men since all of Rokotuivuna's sons were young men. So for this matter, I do not really know which is the truth, this one which I have just parted to you or the first reason which I have already said. But for some people, they said that these four brothers, often take their step mother to bed and for this step mother, she is the mother of their youngest brother who is the pet of their father. So for these four brothers, they had this hatred and also this jealousy for their youngest brother because they had their own mother and for their younger brother, he is only a step brother because of his mother being another person.

So for the eldest son of Rokotuivuna, he fought with the father and right to the last time when Rokotuivuna himself killed his own son.

Then comes another fight against the father and this is with his second son and for this son he is known as **TAUKEI VATUWAQA**.

Also the name of this son is Ro Kuruadua or Taukei Vatuwaqa, but he is not the same as the Ro Kuruduadua who is the Taukei Navua. As for the Ro Kurudaudau who was born later, he was named after Ro Kurudaudua who is also known as Taukei Vatuwaqa.

So the two people fought the second son and the father, and when the son knew that he cannot fight against the father anymore, he cannot stay here because the father might do the same thing which he did to his eldest son. So he prepared all his things and he left the village. So the son took all his things and he also went with some people, when he came to live in this part of the place, not long, he moved on, he does not stick there in only one place. And with him, he took some of his own people. As for Ro Kuruduadua who is the Taukei Vatuwaqa, he did this moving around because he wanted to present whale's teeth to some of the chiefs who live there near to Namosi and to make them listen and obey him in some of the things which he might ask them to do. And also this is the only way in which he can get a group of more people before he thinks of returning and fighting against his own father/. So he started at every place he came to, he asked the people if they would like him to be their leader and he told them why he wanted to form this group of people, as for some people, they willingly agreed and became his people as for others, he was not able to get them because the people do not wish to get involved in something personal, because this is only between the son and the father.

As for the second son or Ro Kurudaudua, he was able to collect a lot of people to be led by him because of the presentation of gifts which he did to the people. He often present a very large magiti and also large whale's teeth to the chief and leader of this particular group of people. It softened them and they were willing to help him with this ~~ppobhem~~ related to his parents. As for this second son, he left his home here in Namosi and he arrived there in his new home where he got all of his people briefed of what they are going to do and this is in the village of NAMARAMARA and this is near the foot hill of Mount Namosi or Delai Namosi. His first village is this village called Namaramara. And also for this place, this is where the chiefs and the elders of Nacolase in Kadavu island at the time were living before they left to go to Nacolase in Kadavu. And also for the home foundation there in Namaramara it is still called Nacolase because this is the home of those who left to go to Nacolase in Kadavu and when they arrived there in Kadavu, they named their village Nacolase after this home foundation which they had when they lived there in Namosi. Also for other names which are there in Kadavu, like Namalata, Bouwalu and Navunisinu, all these names are names of home foundation here in Namosi and this is to show the linkage between the people of Kadavu and the people of Nakebuke. When the second son or Taukei V² tuwaqa came here, a lot of people and also the number kep increasing followed him and they came down here to make their home there. And also to prove that this is something which really happened in the olden times, there is a behaviour which our people must do when they arrive there in Namaramara to prove our linkage with the place. If we go or travel into the land there in Veivatuloa and we come across the village of Namaramara, all those people on this

trip will kneel down with resepect and they all say their words of greeting which is the TAMA. Anyone from Nabukebuke, if they happen to cross this place, alth of them are going to say their word of Tama to show they respect this place. Not only does it mean that we resepect the place, it only shows that we are **respecting** this one which is the son of our own chief Rokotuivuna. So for the chief or this great man Ro Kurudaudau, he lived there in Namara, then he decided to move his people further up, he did not want them to remain there, so he decided to move up and see or visit this close relative of his who lived there in Namatakula and also this is known as a village of wars during that time.

So he went up to Namatakula and this is where he remained with his relation for quite sometimes planning and thinking of the best things to do. As for his father who lives there in Namatakula, he is a chief called Nawaqalevu, after a while then the chief or Ro Kurududdua informed his father or his father's younger brother saying that he is leaving to go someplace else. The reason why he had to live because he heard that the warriors and the people sent by his father are coming closer and they have been ordered to have him killed at any place where he might be found.

After he left his father's brother, an uncle, he took up to the hills and this is one of the great hills around that area. They left and they went to live on this hill called Vatuwaqa. Also if ~~xxx~~ you are there in the village of Namulomulo, you will be able to see this great hill which is called Vatuwaqa.

If you go up to Navunikabi, also you will be able to find and spot Vatuwaqa. A lot of places here in Namosi and also hilly places, when you look around, you can easily spot the great hill of Vatuwaqa. And it is said that this is the hill which was used many times in the olden times, since the people of Nabukebuke were trying all their best to weaken the warriors and the fighting group led by this man Ro Kurudaudua or Taukei Navua. And from that our people passed down, they said that for this war which they held frequently there in Vatuwaqa hill, a lot of subelans got extinct and also completely wiped off from the land of Nabukebuke. And this is all because of their tryingin fighting against the chiefly village of Namosi and all those other things related to it.

And also it is said that for Vatuwaqa which is the village of the Vunivalu, the village is situated there on top of a hill. Also the hills surround this place all around and the place is also steep so it is very difficult for anyone who might try to defeat them get the chance before they get beaten and killed by Ro Kūnuaduadua's own warriors. And also when you need to get to the top of the hill until you come to the village, the travel is climbing up until you come to the top part of the ground before it flattens out to where the village is built. This is the village there in Vatuwaqa and it belongs to the people of Ro Kurudaudua. And also below them, there is a fence which they built to protect themselves during the time when they had this war. Also it is said that this is the place where they have the village for war, this is the place where they come and they fight against anyone who might try to challenge them, and it is called KORO NI VALU (village for war) and it is well known to all the people of Nabukebuke, that this is the most dreaded place in the past, because this is the place

where the maximum number of people had been killed in all the areas there in Nabukebuke. From what the ancestors said, the number of people who got killed there, they are like the 'fibres of the Balabala tree(a type of fern tree)' with this they mean that for the number of people killed in this war, they cannot count the exact number because there is just too many people and it is very difficult to get a right number and it can only be approximated to million people. They kept up with this war, until even for some sub-clans they were completely wiped out in this war. And this is for all those people who tried to overthrow the leadership of Ro Kuruduadua and they were not able to because they are well protected and also it is very difficult for the foes to arrive there without being noticed by the owners of the village. And on top of that they have already built drains and those other barriers around the village to protect themselves in during the time when they have the war, Ro Kuruduadua was well prepared before any attempt of war occurred there in his own land. And for this war, it continued until it came to an end when he was told that his father his dead and that is Ro Qereqeretabua or also known as ROLUENIKALOUA.

After the death of their father, then the people hold hands together and they instal his son whom they performed all those ceremonies, of chiefly standard since this is something which their ancestors did during their time. As for this ceremony of chiefly instalment, it was done in the old traditional method and also of the way in which it was done there in Nakauvadra. They did this for their new chief who is the youngest son of the former Tui Namosi and this is Rokotuivuna. After the death of the father of ~~xxxx~~ chief of their village, then the war now starts and goes on but it is between the two brothers. The two brothers now are involved in the war.

Now the was is between Rokotuivuna and Ro Kuruduadua who is the Taukei Vatuwaqa. As for this war which still continued between the people of Nabukebuke and Navua it called for the destroying of some villages. Also for some subclans they did not survive this war. And also after a while, people began to look around for more people to help them in this war. Also for the two brothers, they went in their own way to try and get their own people who can help them in this. And so for the Taukei Vatuwaqa he managed to get other people to fight for him and they were called the LIGA NI DROTINI MAI VATUWAQA or the 'hands of the Vatuwaqa flag!'. And also for these people they are the strength and the powerful people of the people of Vatuwaqa. These are the people who occupy Vinuqa area and it is in the district of Namosi. And for these people, they are said to be the people who carry the flag for the Vatuwaqa people. And one of these many strong people who fought there in the war at Vatuwaqa, he is called NAISARASARA and also known as NAVIARAI and for this man he belongs to the sub-clan Naisarasara and he is one of the strongest people there who fought for thisman Ro Koroduadua. And also for this man he is known as Nabouwalu and also there are many other people who were chosen to fight in this war. As for these people, they were called to come and help during this time when Namosi was occupied by the people. And also they went as far as Matai-Lobau when it was coming on to this war. And also it calls for the help of some Naviti Levu people. And some chiefs and men from Vanuaca. All these people were called by the new chief Rokotuivuna for them to fight against Vatuwaqa. Even they carried the whale's tooth as far as Tavua asking them for help, but still they did not manage to be strong over these people who live there in Vatuwaqa hill.

As for all these people, they do not know what was in store for them. For some people, they said that those sub-clans which they used to have in their clans once is completely wiped off now. But during this time when Rokotuivuna's warriors were fought against by the people of Navua, they did not want to give in to this man Ro Kuruduadua. As for this war, it continued to go on for many years. And then came the time when he died, so now Ro Kuruduadua or Taukei Vatuwaqa is dead, but he had a son who took over his place and this is Ro Vereidaveta. The reason why he called his son Ro Vereidaveta because when his wife gave birth to this son the wife was giving birth here in the house which face the reef there facing Veivatuloxa, so he decided to call this village Ro Vereidaveta. But the name of this house where Ro Vereidaveta was born, was that, this is called KATUBANIVUALIKU. The reason why they call this house, Katubanivaliku because the front door of this house is facing the north and Katubanivaliku means door facing the north. So when our ancestors build this house and they found out that the main door of the house face the north, they called this house Katubanivaliku. And this time when Ro Vereidaveta took the father's position there in Vatuwaqa, the two people continued the war, now it is between Rokotuivuna and the son of Taukei Vatuwaqa.

Then came the time when the chief also died, this chief Rokotuivuna and so now the two parents are dead and the only people alive are the children. Now the children seem to continue with the fight which the other people did during their time. And then came the time when the line of the Vatuwaqa people was destroyed and also the line of Ro Kurudaudau/ And now, all those people whom they worship and praise and respect is now dead, and the only person who is alive is his I KASO VESI.

And the name of his I KASO VESI is Naitukuniqele
Like what I have said, I have already explained the meaning of
NA I KASO VESI. So for the i kaso vesi who was alive now, he
is none other than the chief whom they called KOMAI VUNIDILO.
As for this man, he later gave birth to his own children and
one of his children is called VENASIO and when Venasio is born,
then another child was born from this man who is the son of
Venasio and they had a child whom they called Kasio Vunidilo.
As for this man Kalio Vunidilo, then he had another son and he
is called Atonio Vunidilo and this man is still alive today
and also known to all the people of Nabukebuke here in Namosi.
As for these people whom I have mentioned, all of them are
the I KASO from Komai or the chief Taukei Vatuwaqa. And also
for the chief and the chief of all the people of Namosi, he is the
chief Nanukutabua, and for this reason I would like to point
out that for these two people, they are the one and the same,
that is Nukutabua is still this village called Vatuwaqa. As
for Vatuwaqa it was given this name because this is the place
where they had the war in the olden times. Also for the
war, they ended when the new faith came, and that is the
arrival of all these churches, the Catholic and the Methodist
and all those other churches, on their arrival here in Fiji,
then this helped to bring the two villages together and not to
go for each other's throat all the time like what their
ancestors had been doing. As for the Methodist church, this
arrived before the Methodist Church and then later the following
year, then came the arrival of the Catholic Mission. And
up to this time, there is no more wars and also for the
people of Vatuwaqa, they remain there in their own land.
And also they do not open up old wounds in fighting with the
people of Nabukebuke or Namosi.

And also to prove this, from the time when Christianity arrived here in Fiji, the last thing that happened is for the people of Vatuwaga to feast on the body of another man from here in Nabukebuke, and this is during the time when Christianity had just been born here in Fiji. As for this man who was taken and then eaten there, it was said that the man from Nabukebuke was out fishing near the river and then he did not become aware of the trap which the other people had set for him. So when he arrived herein the river there in Bainikoroiluva, then they realised that there is a man from Nabukebuke there fishing but all the time they thought that he is just one of their own people. And also this is the place where they have a lot of lemon and oranges tree and also this is the place where the well known orange they called MOLIVEITALA grows. And also for this river, this is the water which the people use as their source of water and it provides water for all the places there. And so what they did is that they caught this person and then they took him up to his village, after they have decided of what they are to do, then their passion to eat humans became so great so they returned to eating this person up although christianity was there already. So for these people, they thought that the best thing to do for the two chiefs is to let them fight their own. But then a time came when the two people decided to reconcile and forget everything which happened in the past. Then the two groups of people brought their own offerings to ask for atonement and then they presented there. And during this time when they did it, it was a really great day for the rest of the people, to see the two people finally giving in and not wanting to carry on with the war any more.

And also for the people of Nabukebuke, this is something which they won't forget the war that took place between Ro Kuruduadua who is the Taukei Vatuwaqa and the son of Rokotuivuna who carried on after him, also they thought back about all those people who were killed in this war, as for the people of Namosi, they have their own cries of war which they can use themselves, when it comes to a war. But for the people of Nabukebuke, there is a saying which they normally says and it is to remind the people of Vatuwaqa for what they did, and it says that they should remember that a time will come when they will repay them back for what they had done to this brother or this person who belonged to the chiefly family in Nabukebuke. The people of Vatuwaqa captured him and they cut him up in pieces and then they roast him over the fire before they made a feast on him. But now, that it has come into modern age, still there has not been any more bloodshed to happen there for the people of Vatuwaqa and also for the people of Nabukebuke, but the threats made by the people of Nabukebuke still holds. Also to say something about the descendants of Ro Kuruduadua who is the Taukei Vatuwaqa, they did not make any ceremony in which the villages and the people should be returned again to Nabukebuke, from this fighting which they did, they did not do anything like that but they kept to their own selves but the people of Nabukebuke won't forget them for what they did when they killed this man who was the relative of the chief at Nabukebuke during the leadership of the child of Rokotuivuna. Also for the descendants of Ro Kuruduadua of Vatuwaqa, they have not done their ceremony to beg for atonement when they go to this village. As for this ceremony, it is to show that they have surrendered and also to show they do not wish to keep up with the fighting now. Also to show this is true, there is not