

TOPIC: LEGENDInvestigator: LeataInformant: Unisi Telei.....from Namoli village, Lautoka

BA. F 64yrs

Namoli village, LAUTOKA, 31st Jan, 84

LEGEND OF FISH RAKASALA

Intro: This interview is held with the presence of Unisi Telei, from Namoli village, Lautoka, who would be sharing with us a legend. In this legend, it tells of a fish called RAKASALA. This fish is found around the waters here at Namoli village, since the village lies next to the sea, and also it is found in other parts of the water around us. I would like her to start now with her legend.

Thank you. Legends are something which our ancestors love to do as their pastime, our ancestors are very good story tellers and one of their favourites are legends. This legend is one which my grandmother told me and she said that she got the story from our great grandfather who love to put his grandchildren to sleep with a legend told. It is a way of keeping children away from their mothers while they attend to some work. Usually a legend is told to put the children to bed. There once lived two people near Namoli village before, and this is a grandson and his grandmother. Their house is also near to the beach and one of the things which the grandmother love most is to go out fishing. When she goes out fishing, she catch some fish to bring home to cook for both of them. She prepares it at home and then call the grandson to share it with her. Also they love farming. There is a place near Namoli where they go off to plant crops like VUDI (a type of banana), bananas, other food like yams, KAWAI (another

type of yam, and some other crops and food which our ancestors grew during their days. When they return from farming, then they go out fishing. They fish to eat them with these foods which they grow in their garden. And one of these many trips which she takes, she caught this small fish which she brought home to give to the grandson so that the grandson can keep as a pet. She brought it home and gave it to him. The fish was brought up at the beach here at Namoli which is called MATAILAQERE. You must have heard some stories relating to this shore called Matalaqere, where it is this same one which I have mentioned. The fish called the KASALA was brought up here in this shore.

The fish was brought to this place, and they fed him everyday, come a time when it grew into a big fish compared to the size when she first brought it home. Now, it leaves the shore and goes out into more deeper waters to where the mangrove pollutes the area and this place is called NAISAU. As for this fish, it knows exactly when is his feeding time, and this is the time when the two people return from the farm.

They return from the farm, down to the beach they go, and then she asks the grandson to light a fire in which they broil the yams or whatever food they have brought for the fish. When it is cooked, he takes the food, goes down to the beach where the fish is and then gently the grandmother calls out to the fish. As for this small boy, his name is LUVEALOSEA. When the grandson is there in the water, then the grandmother calls out, "Rakasala, Rakasala, water to boil and water of the sea, come and eat to get fat, Rakasala."

When the fish hears this call, it comes swimming up to this place where the call comes from. When the small boy notices him there in

the water, he goes down with the food, ~~crash~~ it in the water to make it small and then the fish eats from those crumbs. The fish eats all the lot he can manage and then turn back to the sea. From that day when he started to go out into deeper waters, there is a large stone which they believe is the place where it rests. They call it his home. If you do not believe me, I can take you there and show you this stone, from the past till today, we still have this stone there. And also for this stone, it is said that this is the place where any kasala fish gives birth to their offsprings. Here in this shoreline I am telling you about, right to the place where we have the Lautoka wharf and then on to the other side of the water to this place which they call the Viwa village and also the island of Bekana, the fish rakasala is found all there to be the fish of the place. As for these two people, they were bringing up one of this fish which is called kasala, and they call him Rakasala.

The two people kept on with their daily chores and one of these is to feed their fish. And the fish grew in size and also this time, it started to go further out to sea. Although it might go out further into deeper waters, it still knows the time when he is called to eat. As for these two people, the grandmother and the grandson, when they return from the farm, both go down to the beach and the grandmother is the one who calls the fish to come and eat, with her recitation of Rakasala, Rakasala, water to boil and water of the sea, come and eat to get fat, Rakasala.' 'When Rakasala hears this recitation, he swims as fast as he can to get to the place, eat his meal and then return to this stone which I have already mentioned, but today with this stone we've got this beacon erected there by the Marine Department to show that this is the end of thereef and also this place is called NIUKALELE.

Everyday, the two people come down to do their work and then off to the beach to feed their fish. Everyday they feed their fish, and not long they realised that the fish have gone from a small one to a very big fish now. Sometimes, when he feels that he's got nothing to do, the fish swims right round to tis place where they have a small island floating near the Lautoka wharf and this small island is called Tava. Now, he is swimming further away from the usal place where he ends when he comes out. And when he knows that it is nearing feeding time, slowly hemakes his way back to shore, this sam place where he alwaysreceive his food. And when he hears the call, he completes the journey right to where the two people wait for him. They kept up with this andfast enough the fish gain size. This time, it is not only one yam like the usal meal butmore then three or even five yamsa re cooked to feed the fish. The more they gave him for his meal, the more he grew in size and waight. At one time, when it is time to feed their fish, they knew that somethingis wrong because it is taking now a very long time for the fish to show up although they have spent the last how many hours andminutes calling the fish to come. The reason because the fish now has taken a great good istance from the shore. This time it has left the wharf, andgoes towards the other islands on the other side of the island and this is towards the place there in Navutu.

There is a place there in Navutu called Nasinu and today this place is occupied by people of many races. Near to this place, the fish makes his first journey and this is the place where he **anded** himself into trouble, where he got caught by these people and animals who call themselves the YAVUSA TINITINI ( the mafor ten clans) made up of very young people.

As for these people who call themselves the YAVUSA TINITINI, they also have their own animals and birds with them. They went on a meeting and the previous day they had the meeting, they decided to go on a picnic the next day, one suggested, ''Let's take to the sea side tommorow and have a picnis there.'' If you think I am lying, well then it is a lie passed down from our ancestors mouths. But in the whole this is a legend.

''Let's go down to the seasied tommorow and have a picnic day there.'' So thenext day we find the ten clans there with their animals and birds coming down to thesea side. When they came, they brought all kinds of food which they have prepared and some which they found on the way, some food to cook in the ground overn and also fruits and other foods which they wish to eat, and also some to go out fishing. Arriving at the place, some were picked and named to go out to the reef and somewere told to work around the place, collecting firewood and preparing all the things which they might be **needing** for the picnic lunch. Some went down towards Bekana island to fish there while the others busy themselves with all the things which they know they should do. As for others, not wanting to spend their time waiting for those who went out to thereef, they came on their own to fish near this place where the kasala fish makes his free goings. This is where they met this fish Rakasala, the ~~fish~~ fish which belongs to Lovealolosea. They saw the fish, spear it, and the fish seems dead. But one thingabout this fish, if you spear at the fish, takes the intestine out or all the things which is inside the stomach, still the fish lives. It will still makes some sort of movement although you have taken out the inside of the fish. They spear the fish and they called therest of the squad to come and help them

take the fish to the other side. They drgg the fish ashore and then to this plce where they have the fire burning. They cleaned the fish out there near the beach, and when they know that it is cleaned, they brought the fish to cook it with therest of the food in the lovo. The fish Rakasala is now in the lovo with therest of the food which they wanted to cook in the lovo. When these people were still cooking Rakasala inside the lovo, by this time it was nearing Rakasala's feeding time and the two people who owns the fish make their way down to the beach to do their usual routine.f

The two people came down to the beach, called and called but all in vain, there was no sign of this fish. They left Matailaqere and went ot the end of Naisau, back again to this place which they call Naukalele, but still they did not find their fish. So they decided to make a search for their fish, they left Matailaqere and they went up past Lautoka, past Tava, past Veitari village and on to this place which they call Nasinu.

This is not the Nasinu which we have in Suva, but another Nasinu. When they came to this place, they came across these tribe of the yavusa tinitini, as we know they are both man and animals living together. And to their right, they saw that they have been making a lovo and still waiting for it to be cooked.

- This yavusa tinitini which you mentioned, are they people or are they animals and birds?

They are people like us and with them, they have their own pets and other animals like bats, and other various animals. Include birds.

- These birds and animals belong to the ten clans or tribes.....

I believe they own these animals and birds. As we know, some of

them went to the reef to get some food from there.

When they came to this spot where the yavusa tinitini were making their camp, they could see that they have been busy with a ground oven. And also among these food which they cooked, is the fish which belongs to these two people, the woman and her grandson. As for the others they were still waiting for those who went out to the reef to collect some sea food for them. They were trying to guess what they bring back, whether it be fish or sea shells. As for them, they know that they have something good and nice in there for all of them and this is the fish which they call Rakasala. So these two people made their way towards these people who were camping out there, but before they reached them, the grandson looked down and he spotted this trail of blood coming from the sea towards the shore. He stopped the grandmother and said, "Look grandmother, see those bloodstains, they belong to Rakasala." But the grandmother said, "No, we have to check first come and we'll check with these people and their animals." So they moved towards the gang but all the way the grandson kept on repeating that the trail of blood which he saw back there belong to Rakasala, his favourite fish. When they reached this spot where they had the ground oven, the grandmother addressed them saying, "Excuse me, can you tell me what you are doing?"

"Nothing, we had a meeting yesterday and we planned to come out picnicking today so here we are."

- Where did they hold their meeting?

I don't know where they had their meeting, they could have held it there in the forest or some place else. After that the grandmother asked again, "What are you cooking in there?"

"These are just root crops. Some of us are still out there in

thereof collecting some sea food to be eaten with what we are cooking now. As for us we are already starting with the cooking.'

Again she asked, 'Please can you tell me what you are cooking?'

'We caught a fish and it is there in the lovo.'

'What kind of fish did you catch?'

'Only a black fish, a large kasala fish.'

Then the small child spoke up, 'Grandmother, that is my fish, I know that is my fish.'

The grandmother addressed them again saying, 'This fish which you are cooking belong to my grandson, who told you to spear it?'

They said, 'No, this is not your grandson's fish, we were out there fishing when we came across this fish, so we spear it, it does not belong to your grandson.'

## 'No, this fish belong to my grandson, have you been cooking it long?'

'Yes, it is quite a long time now since we last put it in.'

Then she told them, 'You wait here while I call. If it has been a long time you buried the fish, then the fish is dead. But before we leave, I will call our fish to see if it is really dead or still alive in that heat.'

We have the grandmother and the grandson together and all those people who stayed behind but did not go out fishing, and their animals and birds with them, and softly the grandmother called out, 'I Rakasala Rakasala, water to boil and water of the sea, come and eat to get fat, Rakasala.' As for the fish hearing the voice of the woman, he gives the sign that he is still alive by making grunting noises. The sound was coming from the lovo. When the grandson heard the sound, he yelled out, 'Grandmother, my fish, my fish is in there, I want my fish.'

The grandmother turned to the people with their animals and told them, 'See this is my grandson's fish which you have killed, why did you kill his fish.'

'No we did not know that the fish belongs to your grandson, we know it is just a fish out there in the sea, so we spear it and brought it to cook.'

'But you have heard it make the sound from inside there, so it is our fish, although you may cook it for a very long time, still it won't die, you might as well say I'm right because I am going to call again to prove my point.'

'Lies, lies, you are telling all lies.' yell some of the others.

'All of you listen while I call to our fish.'

They all remained very silent while the grandmother again make her call, I Rakasala, Rakasala, water to boil and water of the sea, come and eat to get fat. Rakasala.' As soon as she breaks off from the last line, they heard the fish making this sound from inside the lovo. So she turned to them and said, 'Please give us back our fish so we ~~return~~ return home. You won't be able to eat the fish because the fish won't die, just give it back to us to take it back. As for you, wait for those who went out to the reef, they might bring something good to eat, rather than for you to eat raw fish which you cannot even have it cooked in this oven which you have made.'

They dug the lovo, gave the fish back to the two people and they drag the fish back towards the sea water. As soon as they lift the fish and dump it into the water, it came alive again and swam away. To prove that this really happened, fish a kasala fish or kawakawa as they call it in some other parts of Fiji, remove the inside, but you will notice that it still moves.

I have done this and I have proved that this is true. After a very long time after removing the inside then it dies.

- Does it mean anything?

The only thing that I know is that to show that it is still alive although they have removed the inside of the fish is that it makes this movement in the gills, the head and the whole fish moves or make some sort of movement just like when it is still alive with the inside intact. You try to go out fishing, and when you get hold of one of this fish, give it an experiment to check with this story. Remove the inside and see what might happen to the fish.

They threw the fish back into the water, but as to the inside growing back into a new one, this is something which is left a mystery. My grandmother did not tell us anything about it/

When they threw it back to the sea, it came alive and it went in front of them, while the two people followed him back to Matailaqere. They could not carry the fish back to their place, because it is a very large fish which means heaviness. The fish came first to this place where it usually sleeps at Niukalele. The two people arrived home to bring food for the fish. They called to the fish who showed up at the usual meal table and after he had eaten he retired to his sleeping place there at Niukalele. If to prove my story, here at this stone if anyone goes out fishing near here, the only fish which they might catch as their fish of the day is this fish the kasala. From those days until today, this is the fish which you catch when you fish at this stone here at Niukalele. And also to prove that the fish still live although you have removed the inside of the fish, try it and you will believe what I am saying.

- This beach or this seaside is called Matailaqere, can you tell me what

the word Matailaqere means, if something happened there that make the people give it such a name, or is it because there are a lot of stones there, since the word LAQERE means stones, small stones to be precise.?'

I don't really know anything about the name of this place and how it got its name. If I might try to say something about it, I might be saying a lie. The only thing I know that my grandmother mentioned the name of the place is Matailaqere.

- Do you know if the two people, the grandson and the grandmother have another name in which they call their fish or they call him as Rakasala, after the fish's name itself. It could be they name the fish rakasala because of the colour of the fish, or can you tell me why this fish is given the name Kasala in this case Rakasala?

I don't know. But the only thing which I know is the name of the fish called upon by our ancestors and that is KASALA, but for these two people they called the fish Rakasala. Today, they don't call all this fish Rakasala, but just plain Kasala. When they return from fishing some people ask, what did you catch today? and they answer Oh just some kasala fish, now they drop the word Ra which could mean Mister or Sir. It is the same with all these titles like "aluve and Ravouvou when they refer to a Princess or a Prince. As to how the kasala fish got the name kasala, this is out of my knowledge.

All are the same, large kasala and small kasala, no longer do we call them Rakasala.

- You mentioned the little boy's name of the grandson's name is Luvealolosea does the grandmother have any name.....

The little boy or the grandson has got the responsibility to feed the fish everytime they come down to the shores.

They broil this food over the fire, then he takes it down, crumble it and give it to the fish to eat. They bring food like yams, bananas and another type of bananas which they call Vudi. During that time, they did not have a lot of food like we have today, we have cassava, potatoes but these foods which they get from their farm, it is broiled before it is given to the fish to eat. The grandmother is the only one who calls the fish while the grandson feeds it.

- Does that mean that they treat this fish as some sort of a god or it is what they worship to give them blessings and some other things which they need.....

We could say that it is their god, as for them the fish must have his meal first before they have their own. Only when the fish is fed ~~to~~ do they have theirs. It does not matter as to how far and for how long they have to wait, the fish must eat first before they have their own.

- This place where the fish comes to eat, is it right near ashore, or there is a place in the deep where they give him food?

The stone which I told you about is quite a distance from the mainland, as for the fish it comes closer ashore to eat there, at these areas where we have clear white sand. But when you leave this stone which I mentioned to go right down, you will notice that you are in deep waters. The fish comes closer to the shore and when he knows that he can get grounded, he stops there, then the boy comes up to him with his meal. Crushing the food into crumbs, he gives it to the fish, after eating the fish return to the sea. And the two people goes home to have their own. Now, right at this place where we have the stone, we can find a beacon there placed by the Marine

Department so that no boat can get grounded in this reef.

The stone is still there today, it is not a very large stone but it is still there.

- How did the stone get to be there, was it brought there by these two people who own the fish or what is so special about the stone and so they have it there?

I don't know, I really don't know how the stone got its way to this part of the stone. The only thing that I know is that after the fish or **kasals** which belongs to these two people keep, it makes its way to this stone where he stays. When a fish is moving in the water, we could tell this by the disturbance they make on the surface of the water, so we are able to trace the path which they are taking. When they finish with him, they always notice that it makes its way to this same place, only to find that its destination is a very large stone.

- The fish gives birth to its offspring here at this stone or.....  
I only know that they do give birth, this is what our ancestors and on to us by our grandparents they do give birth to their young. After they have given birth to their young, then they cross to this side which is called Tava where they grow into large kasala fish. Now, we have a lot of this fish around. As for our ancestors they say that this is the stone where the fish kasala gives birth to their young.

- You mentioned something about these people who are called the YAVUSA TINITINI (ten clans) is there anything special about them that makes them call themselves the yavusa tinitini? Where do they come from?

There is also some legends which tells of these people who call themselves the yavusa tinitini as a whole. We could say that they belong to a large platoon. And they are all counted to the number of ten.

As for this birds which goes with them, the largest number is made

by the bats family. They often spend their time doing this thing like going for a picnic and also sharing fun with other animals and birds around the place. When they go off for a picnic, we have some people who cook the food, some to go out to thereef and also someto go out and dig out some food. As for thoss who goes out looking for food they return to have it broiled over the fire.

- When they spear the fish the kasala which belong to the two people, what did they use to kill the fish.....

They use this wooden spears which they have in the olden days. No longer do we make use of these wooden spears today. As we know they do not have any iron rods or things like that in the olden days. But we don't really know how they can make their spears and also what are the things which they use to making such items.

- There was this place called Niukalele, does theplace mean anything, or the name given to this placestands for something?

I don't really know, and I did not hear anything about it fromour ancestors, only that this is the last place where you come and then out to theopen sea where the water is how many feet deep. As for the word LELE it means to get across, but I don't know what thewhole word represents. Whether it be people who wish to get across to the mainland or those who wish to get across to the other side of the sea.

- \* It can either mean to come ashore or to leave thisarea and go out into the open sea.

- Does that mean that the kasala fish in this legend returned to this very spot or.....

It cameback andstayed there, this is what they told me in the story.

- Do you think the fish still lives today.....

This is what I don't know. I believe it is no longer living.

But the offspring of these fish which we have during those days lives today.

- When people in those days, goes out fishing to catch this fish which they call the kasala, is there a special method of fishing which they have to use when they want to catch this fish.....

In those days, they have their own traditional fishing line and hook which they use for fishing. Also they have other ways of catching fish. This is before we have all these new things from other places and it helps us to catch fish quickly and also it ~~works~~ works at any place. For this fish, it is a very nice and tasty food to eat compared to other fish. The flesh is nice and firm when it is fully cooked. All you have to do is to cook it in plain water with salt and some spices to go with it, this is the greatest meal one can have.

- This fish the kasala, is it a chiefly food which many people here consider, or it is just a fish anyone is allowed to eat. Sometimes, people consider a fish as their chiefly food, what can you say about this fish the kasala here in your village?

Yes, the people consider this fish as something chiefly and they eat it also. No one is not allowed to eat this. It is a very nice fish to eat. When you have it fried and then cook it in lolo, this is more nicer than the way we cook it in water.

- Can you describe the colour of the fish, how it looks and also if it has got a large head, or a long tail which can make it really fast for us to tell it from the other fish we might catch when we go out fishing. Can you describe this fish the kasala.....

It has got large eyes, and also a few white spots all over the body.

The fish is black in colour and a few white spots dotted over the body. If we see it from a distance we might think that it is greyish white but originally, it is black over the body and tiny white spots dotted the body. Black spotted white might be a good way of describing it. It does not have a large head, and also the tail is not very long or wide, it has got a normal size tail and head for a fish of its size.

- Does it bite when people catch it, or does it hurt people when we fish it. As we know there are some fish which can threaten people's lives because of the harm they can do when people try to catch them? Does this fish also have one of these bad advantages of it?

No, there is nothing hurtful from this fish, they don't bite and they don't harm people. It is a very gentle fish we might say, when it is there inside the cave, or under a rock, all we have to do is to slip our hands in, feel the fish there and then try to find the head before we pull it out. If not, feel the stomach and when you know that you've got a firm grip on it, pull it out.

They love to stay under rocks, not very large rocks, just big enough to cover themselves and hide them from people and from other large fish which might prey on them. You slip your hand in, try to feel if there is any fish in there, then pull it out after you've got a firm catch on it. You have to find a good place on this fish if you want to pull it out. Fish tend to be slippery when they are in water. Pull it out and you have one fish or more than two for your pot cooking in the fire. They don't bite, or hurt people with their fins.

- This black stone which is at Niukalele.....

It is not a very dark stone but quite dull in look and colour. We could describe it as greyish brown, the colour of this stone on this place.....It is not really whitelike this white colour we have, but something which is dirty brown in colour. Not really brown but something which looks dusty in colour.

- This stone which we are talking about, is it a stone where all the kasala fish gives birth when it is time to ~~give~~ deliver their offsprings or it is especially for this one fish which is a pet to these two people?

I don't know anything about the fish giving birth at this place. The only thing which our grandparents told us about is that this is the place where the fish gives birth to their offsprings when it is time to deliver their young. But also for this fish the kasala which the two people called Rakasala, this is the place where it sleeps and also the place where it rests after eating. As to the fish today giving birth there, I don't know whether it is true.

- Does it mean that for these offsprings, they give birth here and they move to another place where they eat to grow big before they move further into deeper waters.....

They give birth there, and when they know that they are quite big enough to move in much deeper waters, they move away to these parts. As for the fish, there is no need for them to feed from their mother, all they need to do is to find their own food, this is the only way they can survive, they don't rely on their mother to give them food. When they feel that they are up to the standard of finding food for themselves in much deeper waters, they move. This is why we find this fish in great numbers all over the place, and not only here at Namoli.

- What happened to these two people, the grandmother and the grandson after they have fed their pet or their god as some people might prefer to say.....

They lived there at Matailaqere and to what happened to them after that, this is beyond my knowledge. Whether they still live today none can tell that.

They could have been dead, as to what our ancestors usually do during their time, this still remains a mystery for us.

- To prove this fish still live ~~although~~ they have removed the inside of the fish.....

The fish still live although they have removed the inside of the fish. When they cooked it in the lovo and when the two people came looking for the fish, they only need to call the fish to have the fish answering their call although it is there inside the hot lovo. They drag the fish to the sea side and they throw him into the water, not long when the fish touched the water, it came back to life. The only thing to do to prove this, catch a fish the kasala, remove the inside and you will notice, that the gills of this fish still moves, the body also like the fin and the head. It still makes that jerking movement like when it flips from side to side when freshly caught from the water. The gills still move as though the fish is still breathing but the insides are all removed.

Today fish of this kind are sold in markets, but you won't be able to prove what I am telling you. You have to catch a fresh one from the water and carry out this experiment, then and only then would it work.

- Is there anything else you would like to add about this legend or would you like to share something about these people who call them

the YAVUSA TINITINI and their animals, birds and living creatures? The only thing I know that they come from different parts of Fiji, like they represent this group. The only thing I know from what my grandparents told me about is that they live around this area near the mountains and these hills and valleys which they call Nagaga. Sometimes they are referred to as KAI COLO (mountaineers). When they don't want to do something in their village or a place where they live, they take to the sea side, where they go all sorts of fun to finish their day and one of these trips brought them down to Nasinu where they caught this fish which belongs to the grandson and the grandmother living there at Matalaqere. Also they have birds, living creatures which travels with them at any place where they venture to. But I don't know whether they returned to this place where they first came from or they moved on to another new place.

- Does it also mean, for one yavusa that makes up the yavusa tinitini, they have their own bird or living creature they take with them, or they all share one of the same kind?

I think they have their own birds and animals to themselves which they take along with them. They live together, meet together and we could say here that for one yavusa, they have their own bird and animal. It does not mean when they find an animal or a bird at these places where they roam, they pick them up, no they have these animals which travels with them when they move around. This is all I know about the yavusa tinitini or the ten clans.

- Do you have anyone here with the name of this young boy who feeds Rakasala or.....

No, there is no one here with that name, only those words which they use to name the beach and also that place called Nagaga, Niukalāe and Matalaqere, Nasinu, the names are still used today, no one has

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LEGEND OF FISH CALLED RAKASALA

Keirau na veitāāanoa tiko kei Unisi Teāēi e na koro vakaturaga e Naomli, Lautoka, kakeirau na veitalanoa tiko e dua na i tukuni. Na i tukuni oqo e vakamacalataki tiko kina na ika vakaturaga oqo e Namoli ka yacana tiko na KASALA. Na ika vakaturaga oqo na Kasala e kune e nabaravi oqo e nabaravi oqo e Namoli, ka levu tale na vanua e kune kina, ia oqo e na kena i tukuni e nakune vakalevu na ika oqo e na noda baravi oqo e Namoli. Au kerei Unisi Telei metalanotaka mada vei keda na i tukuni me baleta na ika oqo na Kasala.

Sa vinaka. Na i tukuni e na gauna e liu, era dau tukuni ko ira na tukada e liu, ia oqo e dau rogoci tu vei koya na Buqu, e dau veitalanoa na Bui, se dau vakaraica tu na ka e dau caka tiko vei ked, me noda i vakamoce beka, se me da dau tu ka me ra tukuni vei keda, me da moce, qai dau rogoca tiko vei Buqu na i talanoa oya.

Ni rau lewe rua na veitukani ka rau toka e na koro oqo ko Namoli, e nodratou koro beka oqo ko Namoli. Ia ko i rau na veibuni oya e rau toka voleka e matasawa, qai dau lai qoli beka o Buna. E nanona dau lai qoli beka oya, e dau lai qoliva beka mai na kedrau ika, oti ga sa qai mai vakasaqa e vanua. Ia ko i rau ~~taiga~~ talega na veibuni oqo, e rau dau teitei. E rau teitei talega e na vanua ni teitei oqo e Namoli, ka rau dau tei vudi, jaina, mevaka na vudi, kei na uvi, na kawai, nakakana vaka-Viti ga e na gauna e liu.

Ia ni rau sa dau lesu mai e na teitei, rau sa dau qai lai qoli. Koya gona na vanua oqo e dau lai qoliva mai kina na lewe rua oqo, na ika ka rau mai vakasaqara, ka sa mai siwata yani se qoliva mai e dua na ka lailai, kauta volia mai, ka nanuma tiko me sa mai nona ika susu na makubuna. Oti rau sa mai susuga toka e na matasawa e Namoli. Ia na yacani matasawa oqo, ko Matalaqere. Ke ko ni dau rogoca beka e so na sere se so na i talanoa e dau tukuni kina na Matalaqere, sa i koya sara ga na matasawa oqo ka mai susu toka kina na ika oqo, ia na yacana vei keimami na Kasala. E dau kau mai na ika oqo, susu toka, susu toka, ia e na gauna e sa lai levu mai kina, e sa dau biuta na matasawa ka dau gole yani vakakoya ki veidogo na yacani yasana oya ki veidogo ko Naisau, na yacani vanua oya e veidogo, ko Naisau. Ia e dau tokatoka, e sa dau kila toka na ika oqo na gauna me dau vakani kina, na gauna e rau dau lesu mai kina na veibuni oqo mai na i teitei. Ni dau yaco ga mai matasawa, sa dau mai tu yani, sa kaya sara ko Buna, me sa tavu na kena uvi na kasala. Rau sa mani tavunasara na uvi, e na gauna e sa dau buta kina na uvi, sa qai tukuni vei gone tagane lailai oqo, me sa kauta ki matasawa me lai vakania na ika. Sa lako sa lai kauta naika oqo, sa lai tu matasawa, sa qai dau kaci tiko ko buna, sa dau kaciva tiko na ika. Na yacani gone oqo, ko Luvealolosea. Ni rau sa dau lai toka e matasawa mai wai, sa qai dau kaci toka na buinigone oqo, "I Rakasala, I Rakasala, wai ka riri, wai ka no, ia e a ika, motemote. I Rakasala." Ia ke sa mani tu vakayawa sara ko Rakasala, e rawa ni na kaci vakarua se vakatolu toka na buinigone oqo, "I Rakasala, I Rakasala, wai ka riri, wai ka no, lea o ika motemote, I Rakasala." Ia ni sa dau rogoca mai na kaci ni buinigone oqo na ika, sa dau cici mai, rau dau qai rai na veibuni oqo, sa cici mai. Sa dau cici mai se me lako sara mai vei rau na veibuni na kasala lailai oqo. Yaco ga mai vei rau, sa lako sara ki wai ko Luvealolosea, sa lai vurulaka

vakamatailalai sara na kena uvi ka tavu mai oya, kana yani. Kana kana ni sa kana oti, sa mai golesara yani na ika, me sa gole vakadodonu ki waitui. Ia e na vanua ka gole yani kinaoya, yaco mai e na gauna nikua oqo, e se tu ga kina na vatu me dau lai vakaruru kina, se me nona vale toka na Kasala oqo. Kevaka ko ni na vakatitiqa, ko ni na lako mai, au rawa ni na kauti kemuni gara ki na vatu kau tukuni tiko kinaoqo, mo ni na lai raica, me yacova mai na gauna nikua oqo e se toka ga na vatu oya. E dau lai toka kina na ika oqo me lai moce kina, ka sa kila ga o koya na nona gauna ni kana. Ia mai na gauna oya, me yacova mai nikua, na vatu oya era sa dau vakasucu toka ga kina ko ira na ika oqo na Kasala. Mevaka e sa tukuna oti na gone yalewa, nayacana mai vei kemuni na Kawakawa. Ia e na nikua oqo, e se toka ga kina na kawakawa oya, sa dau vakasucu, na neimami baravi kece oqo, me lako yani vaka ki na wavu levu e Lautoka, ka lako yani e na kena yanuyanu oya ko Viwa, lako yani ki na yanuyanu ki Bekana, e sa robota yani na neimami yanuyanu kei na neimami baravi kece oqo na ika oqo. Ia na non ika ga na veibuni oqo. Ni rau sa cakava, cakava tiko na veibuni, e na veisiga, siga me dau tu vakayawa mai na ika ni sa levu mai. Sa dau lako tu vakayawa, e na gauna e kila kinana gauna nikaha, cici gara mai o koya. Ia ko i rau na veibuni e rau sa dau lesu ga mai na teitei, tavu ga na kena uvi, setavu na kena vudi, tavu oti, karau dau veikau mai matasawa. Rau sa dau veikau mai matasawa, sa dau lai kaci toka mai namarama na buna, 'I Rakasala, I Rakasala, wai ka riri, wai ka no, ia e ika motemote, I Rakasala.' Ni sa dau rogoca ga ko Rakasala, e sa cici sara mai, cici ga mai mai kania na kena, kani oti, lesu tale ki na yacani vatu oya, ia nikua e sa toka kina na bikenini matanitu, e na mua ni cakava, ia e na yacani muana dina oya, ko Niukalele.

Oti oya e sa rau lai cakacakava tiko na veibuni oqo, oti oya e sa lai levu mai na nodrau ika, ka sa oti beka e dua na yabaki na nodrau vakania tiko, sa mai ika levu toka na ika oqo. Ni oti e dua na gauna e sa dau kana yani vava ki Tava, koya e dua na yanuyanu lailai ka ciri toka mai e na wavu levu oqo e Lautoka, dau lai toka mai kina, ia ni kila ga ni sa gauna ni nona kana, sa dau cici toka mai, ka lako toka mai vakamalua mai baravi. E dau lako toka mai baravi, e na gauna ga e sa buta toka kina na kedrau ika, e sa dau lako ko i rau na veibuni oqo, lako ko i rau ki mataswa, ka dau lai kaci toka na buinigone, kaci toka, rau dau qai rai ga sa tabaka mai na cici na ika oqo ni sa rogoca na kaci. Rau dau cakacakava tiko, ka sa toso tiko ga nanona tubu na ika oqo, oqo e sa sega ni dua tiko ga na uvi, e sa tolu, va na levu ni uvi e sa kania tiko naika ka ni sa levu totolo tiko mai. Ni sa kana toka e sa levu mai, sa oti toka e vica na gauna na kena dede, ka dua na gauna e rau tokatoka na veibuni oqo, sa yawa na nona gauna ni kana, ni sa yawa navanua e ~~laku~~ lakova na turaga na kasala oqo, e sa biuta toka na yavu, sa gole sara yani vaka ki Lautoka beka oya, vava ki na loma ni bai ni matanitu ka tiko oqo, ki Veitari, ko ni kila vinaka vakalevu na vanua oya ko Veitari ki na yasana vava yani ki Navutu.

Ia e Navutu ya, e dua na vanua e Navutu oya e yacana toka ko Nasinu. Koya ko Nasinu beka ~~y~~ oya era sa toka kina na duikaikai nikua, na yacana toka ko Navutu, ka yacana toka na tikina oqo ko Nasinu. Ia e na muana sara ga oya e qalo voli kina na kasala oya, ia e na gauna e sa yaco yani kina e nax muana ekea, lai sota kina kei ira na yavusa tinitini beka, mevaka na kena i tukuni o ira na yavusa tinitini se ko ira na cauravou.

Ko ira na yavusa tinitini oqo, ni ra sa tokatoka e na dua na vanua o ira na yavusa tinitini oqo, ko ira na dui mataqali manumanu, na manumanu kecega ka ra sa tokatoka e na duana vanua, ra bose bose toka na yavaus tinitini oqo, ka ra sa tukunasara, 'Me da lako mada yani da lai baravi, da lai vakatatakana.' Ia oqo kevaka o au lasu ia eratoulasuti au ga ko iratou na buqu e na nodratou talanoataka vei au na i talanoa oqo. Oqo na nodra i tukuni.

'Da lako mada me da lai vakatatakana i baravi, da vakatatakana oti da qai lesu mai.'

Ra sa qai lako mai ko ira na yavusa tinitini, ko ira na manumanu, me da lako mai ki baravi. Ra lako mai ko ira na yavusa tinitini iy, a se ko ira na manumanu, sa mai tu ka duatani na veimataqali kakana ea kauta mai, sa mai vavavi, vavi na kakana, kei na ka kece e kau tu mai. Eso era gole yani ki waitui me ra lai vakaqara i coi mai, ra lako yani vava, me vaka oqo, sa mani lako eso ki cakau, mevaka e na gauna koya, na cakau oya e sa duatani na levu ni ika ka ra tiko kina, lako yani ki Bekana oqori ka ra siro sobu yani.

Ia ko iratou na gole mai mevaka ki na wavu e Lautoka, ka rau sota sara ga kei Ratu Rakasala ka sa gole tiko yani oqo. Oti oya e ratou sa riaca, ka ratou sa coka sara. Coka ga oya, e sa mate, ia e sega ni mate me mate vakadua sara, mevaka ko ni kila na kasala, kevaka ko ni sa coka mai, ka sa mai tuna na ketena se cava, e sega ga ni rawa ni mate, e na yavala toka ga. Sa laucoka mai ka sa kacivi mai oya, kara sa kacivi na kena vo, ka ra sa lako mai, kasa yarataki mai ko Rakasala. Yara, yara yani oya me yaco sara yani vei ira na tiko mai vanua, ka sa lai tuna sara na wawa ni ika, ka ratou sa lai vaksavasavatakasara na ika e matasawa. Ia ni sa mataka mai ka sa tuna oti, sa mani kau sara mai me sa mai vavi toka na ika oqo.

Sa mai vavi toka na ika oqo kei na kakana dina kece. Vavi na kakana dina, sa mai vavi talaga kina ko Rakasala. Ia ni sa vavi oya ko Rakasala, e na gaua ni kana oya, e sa rauta toka na gaua ni kana e na siga levu, rau sa qai kacikaci toka ga na veibuni oqo, e sa yali ko Rakasala, rau gole yani vava ki na ucuni vanua vava, kau tukuna toka oya, oya mai Naisau, ka sa yali mai kina ko Rakasala, rau lesu tale mai ki na matsawa mai Matalaqere, rau mai kaci tale, rau gole yani vava ki na nona i davodavo, e Niukalele, rau kacikaci ekea, e sa sega ni rogo mai ko Rakasala. Rau sa qai vakamuri baravi tiko yani. Rau mani lako yani, mevaka ko ni sa kila nikua, na vanua oya e sa tiko kina na i tikotiko ni veimatanitu, rau lako sara yani ki Tava, a rau gole sara yani ki Lautoka oqori, ka rau kaci tiko, ia e sega ni qua e gogo mai. Ia ni rau sa lako sivita na vanua oqo ko Veitari, ia ni rau sa voleka yani ki muani Nasinu, oti oya e sega ni Nasinu oao e Nasinu yani e Suva, oqo na Nasinu e na baravi oqo vei keimami oqo e Navutu. Ia ni rau sa lako tiko yani sa raici ira sara na vavai. ka ra sa tiko kinako ira na yavusa tinitini e na baravi, ko ira na tamatama kei ira na yavusa manumanu, sa toka maikea.

Sa bui toka a na lovo.

- Na yavusa manumanu oya ka ra tukuni tiko ni ra yavusa tinitini, e kena i balebae ni ko ira ka ra tukuni tiko ni ra yavusa tinitini era tamatama se ra manumanu?

Era tamata, ia ka tiko ga na nodra manumanu mevaka na bkea, na veimataqali manu manu vava.

- E nodra manumanu tiko ko ira na yavusa tinitini.....

E rairai nodra manumanu tiko beka ko ira na yavusa tinitini. Mevaka gona kora ira na tamata oya era qai lai vakasaqara kedra i coi.

Ia ni rau sa gole yani, e rau sa raica na lovo, ni sa tubu tu mai na

lovo mai wai oqo, ia ko koya na turaga oqo e sa bulu tu. Ka ra sa mai tu yani e na yasana oqo, ka ra se qai waraki ira toka na lako yani me ra lai qoli mai cakau. Nacava beka era na kauta rawa mai cakau, se so na vivili, se na cava era kauta rawa mai cakau, ia ko iratou na toka e vanua, eratou sa vavavi toka, sa vavi toka ko Rakasala. Rau sa lako yani ka rau sa riaici ira, sa rai sara yani ko Luvealolosea, sa rai yani ga raica nadra ni ~~k~~ ika ni sa tu e yara toka e veinuku me yaco ki vanua. Sa kayasara vei buna, 'U Tai, raica naira e lako tokaya. Oqo sara ga nadra nei Rakasala. Sa kayasara ko bunavei makubuna, 'Daru toso tani mai ke, oqo na nodra ~~so~~oqo na yavusa tinitini.' Ia ni rau sa toso tiko oqo, sa kaya toka ka ~~ix~~ ga ko Luvealolosea, 'Tai, sa dra sara ga nei Rakasala oqo.' Sa mani tukuna sara ko buna, sa vinaka daru sa na toso yani e na vanua ni vavavi, rau sa mai gole sara yani e na voleka na i vavi. Sa lai taro sara yani ko buinigone, 'Au kerekere, na cava beka ko ni vakacakava tiko?'

'Sega, oqo keimami a bose mai e na noa ka keitou mai vakatakana nikua.'

- Era bose mai vei?

E sega ni macala na vanua ka ra bose mai kina, era bose beka mai veikau, se e vei na vanua oqo. Oti oya e sa kaya sara na buinigone, 'Ia na cava ko ni sa vavia tiko?'

'Oqo ga na keimami kakana dina, ia e so vei keimami era se lai vaka qaqara i coi mai ka ra se yali ga mai. Ia o keitou oqo keitou sa kunea e dua na i coi ka keitou sa vavia toka oqo.'

'Au kerekere nacava beka dou ga vavia?'

'E dua na keitou ika, keitou sa raica ga mai keru, coka mai.'

'Na ika cava beka oya?'

'Sega e dua ga na ika loaloa levu, na kasala.'

Sa kaya sara ko Luvealolosea, 'Tai na hoqu ika sara ga ogo.'

Sa mani kaya sara ko buna, 'Na ika nei na makubuqu, o cei kaya mo dou coka mai.'

Sa kaya sara mai ko koya e coka, 'E sega, e sega ni ika nei na makubumu, ogo na ika keitou raica tu ga ni lako tu ni waitui, keitou coka, sega ni ika nei na makubumu.'

'Sega o koya sara ga ogo, e sa dede na nomudou vavia, se na bulu ni lovo se sega.'

'Ia e sa bau dede toka.'

'A kayasara na buinigone, 'Ia dou wawa meu kaci mada. Kevaka e sa dede na nomudou vavia, ia meu kaci mada, se sa mate dina se sega.'

Sa mani mai tu na buinigone, sa qai kaci yani, ka ra sa mai duri taucoko tu, ko iratou na vo ni yavusa tinitini oya kei iratou e lewe vica namanumanu, sa qai mai kaci toka gani, 'I Raksala, I Rakasla, wai ka riri, wai ka no, lea o ika, motemote, I Rakasala.'<sup>8</sup>  
E na nona rogoca ga na kaci ni buinigone, e sa cakava sara mai e du na domo duatani mai na vanua ka no koto kina e na loma ni lovo.

Sa kaya sara ko makubuna, 'Tai, ana noqu ika, isa na noqu ika, Tai na noqu ika.'

Sa kaya sara ko makuna, 'Raica naikasara ga nei na makubuqu oqori, koya ko dou coka mai.'

'E sega, keitou sega ni kila na ika nei na makubuqu, keitou kila ga naika, keitou sa coka mai keitou sa kauta mai.'

'Ia raica e sa na sega ni mate rawa, raica ni rogo tiko na domona oya, dou rogoca tale meu na kaci tale.'

Ia era sa dui kaya mai ko ira na vo ni yavusa, 'Lasu, lasu. Oqo ni nakeda ika.'

'Ia ni rogoca sara meu kaci tale.'

Sa ra qai rogorogo ga e sa kaci tale na buinigone oqo, 'I Rakasala, I Rakasala, wai ka riri, wai ka no, lea ika motemotea, I Rakasala.' Ni oti ga na nona kaci oya, e sa baci cakava tale mai na domona na ika ka bulu tiko e na loma ni lovo, sa rogo tiko mai loma. Oti ga oqori sa kaya sara na buinigone, 'Dou yalo vinaka dou solia mai vei keirau na nairau ika, dou solia lesu mai na nairau ~~xx~~ ika, me keirau lako. Raica ko ni na sega ni raw<sub>Z</sub> ni kana ni ~~xxxx~~ na sega ni rawa ni kana ni sega ni mate rawa, ka ko ni na~~xx~~ sega ni rawa ni kania, laivi keitou ga me keitou lako, mo ni qai waraki ira na gole mai cakau.' Oti oya, e sa ra mai kelia tale nalovo ka tauri mai na ika, tauri ga mai na ika oqo, rau drotaki koya mai, ki waitui, ia e na gauna e rau toni koya kina e na~~xx~~ loma ni waitui, e a bula tale naika oqo. Na kena i vakdinadina ga, nikua oqo kevaka e sa dau mate mai e dua na kawakawa, se me da siwata mai e dua na kawakawa mai cakau, me noda ika ni siwa, se e vei ga na vanua e da lako kina, e na gauna o sa na vakamatea kina, se ko sa tunaka tiko kina mai na kena wawa, e na yavala toka ga naika, e na yavala toka ga, yavala toka ga, ia na kena i balebale era tukuna na qase, e sega ni kila mada o au, ni sa dau tuna oti, na kawakwa, e na yavala toka ga na kawakawa, e na yavala toka ga, e na sa na dede sara e na qai mate.

- E cava beka na kena i balebale toka oya....

Na ka au kila ni na vakaraitaka toka ga ni se bula toka, ni na yavala toka ga na yagona taucoko, me na yavala kece sara ga na uluna~~xx~~ me na ladelade tale. Veitalia ga ni sa tuna oti mai na kena wawa, ia e se bula vinaka tu ga, ka se ladelade toka ga e vanua. Koya na kena i vakadinadina, ke so mai na ika oqo, keimami lai siwa ka keimami siwata mai na kawakawa~~xx~~tovolea mada mo ni vakamatea mada na ka oqo, mo ni butuka se mo ni tunaka laivi na

kena wawa, ko ni na qai raica ni se bula toka ga. Ni oti oya e sa qai biu mai wai. Na kasala oqo e sega mada ni macala, e sa qai lai tubu tale na nona wawa se sega, au sega mada ni kila me se tukuni tale mada vei au na buqu, sa tubu tale na nonawawa, se segai, ia ni biu ga e wai oya, e sa mai liu toka mai, ka rau muri toka mai ko i rau na veibuni oya. Rau lakolako mai, ka rau biuta mai na wavu ki Lautoka, ni sa ika levu sara ga ka rau sega ni rawa ni rau na colata mai, lako mai ki Lautoka oqori gole sara mai, sega ni kila se me lako tale ki vei. Ia e lako sara ga mai na ucuna oya mai Nasinu oqori, ia ni sa yaco mai ki Matalaqere, sa mai javo toka yani e na vanua ka sa mai tu kina se na vanua e dau kanakana wasoma tu kina. Na mai javo toka kina ko Rakasala, ia e rau sa lako mai ko i rau na lewe rua oqo, sa lai kau mai na kena kakana, vuruaki vakamatailalai, vakani, ia e na gauna e vakani kina oqori, sa lai bula vinaka, sa qai suka tale na kasala oqo me sa lako tale ki na vatu kau tukuna oya, mai Niukalei, sa lai suka oya, ka lai toka kina, rau sa mai toka yani na veibuni oya, me yacova mai oqo, na kena i vakadinadina, na baravi ga oqo, kevaka mo ni lako mai mo ni mai siwa ko ni na siwata ga kina na kawakawa, se me mati mada ga na veibaravi oqo, e rawa ni ko tatara ga yani ko sa tara kina e dua na kawakawa, rua, me yaco sara ki cakau, ko ira na dau lai qoli kei ira na dau lai siwa, e ra na kauta ga mai na kawakawa, na kena i vakadinadinaga mevaka ko sa tunaka laivi ga na kenawawa, e se bula vinaka toka la na kasala oqori, mai liu me yacova oqo, o au au ga vakadinadinataka me yacova mai oqo.

- Vinaka vakalevu. Ko Matalaqere na yacani matasawa beka eke, na cava bekana vuna me yacani matasawa oqo ko Matalaqere, e dua beka na ka e yaco me vakatokai kina e na yaca oqo?

E sinai kina na qereqere se cava na vuna e yacana kina ko Matalaqere? Au sega mada ni kila vinaka sara na vuna, kevaka e so na ka au na tukuna, au ga na lasu toka kina. Au kila ga ni tukuna na buku ni yacana ga ko Matalaqere.

- E dua tale toka beka na yacai Rakasala, se dua tale na yaca ka tiko e raukila tiko ko i rau na veibuni oqo, se na cava beka na kena i balebale me yaca ni ika tiko oqo na kasala, e vakatokai toka beka e na roka ni ika, se na cava beka e yacana kina na kasala? Au sega mada ni kila, na yacana ga mai vei ira na neimami qase e n na gauna mailiu oya, me yacovi keimami tiko oqo, ko Rakasala, ia oqo e sasega ni kacivi me ko Rakasala, e sa kacivi ga e na kasala, kasala. Na ika cava oqori? e na kena i sau yani na kasala, ia e vakacava na ika levu oya, na kasala ga. E yacana tiko ga nikua na kasala, ia na yacana vakamenemenei, me rau na veibuni oya, ko Rakasala, me vaka beka na yaca oya, Raluve, Ravouvou, sega au kaya mada, ia au sega ni kila na vuna era vakatoka kina na ika oqo me ko Rakasala se kasala. Ia e levu na ika ka da siwata mai e na neimami baravi oqo, na kasala ga. Na kasala lalai, ka so e levu toka mai.

- Ko ~~ix~~ Luvealolosea na yacani gone lailai oya, namakubuna, o cei bekana buna, ka ni rau dau vakania toka na ika... Ia, e dau vakania tiko ko koyana gone lailai nakasala oya. NI rau sa dau lesu mai veikau, e dau kau tiko mai e dua na uvi se dua na ka me na mai soli vuana ika oqo, me kania. Ia e na so na gauna e dau kau mai na vudi, kawai, mevaka e na gauna oya, e sega soti sara ni levu na kakana mevaka na tavioka, se na cava tale ka tiko vei keda e na gauna nikua, na ka vaya, e dau mai tavu ga, e dau kaci toka ko buna sa dau mai kanasara ko koya na kasala oqo.

- E vaka tiko me nodrau kalu beka se me nodrau vu na ika oqo...

Ia me vakamenodrau kalou tiko naika oqo, ka ni dau kana e liu na kasāāa, e rau qai kana e muri. E na gauna ga ni ~~kaaa~~, e sa na kila tu vakavinakako koya na ika oqo, ka na qalo sara mai e na vanua e dau kana tiko kina.

- Na vana e dau kacivi tiko kina me na mai kana kina, e dau lako sara ga mai matasawa, se na lako ga mai e na vatu ko ni tukuna tiko....

Na vatu e yawa toka yani e wai, e rawa ga ni lako mai ka mai kana ekek e matasawa. Ia kevaka ko biuta na matasawa mo gole yani e na vatu koya, ko sa na raica sara na wai ni sa titobu. Ia e vakani ga melako ga mai ka lako sobu mai e na vanua veinukunuku. Ia e na gauna e sa kila ni sa na via kasa toka kina, e sa mai tu ga kina, ka sa na qai mai kana yani. Ia e na vuru matalalai ga na kakana me naqai kakana. ia ni sa kana oti ga oya, e rau sa mai lesu tale yani. Ia ni rau dau raica toka na veibuni, ni sa kana oti ga, e sa dau vakadodonu ga e na vatu ga oya, me yacova mai nikua oqo, e se toka ga na vatu koya. Ia e rasaqai biuta kina na matanitu na bikenī, me i vakatakilakila ni vatu oya se me vakatakilakila tiko ni yala eke na gusu ni cakau, me kua ni dua na waqa e kasa, se me dua na ka me mai kasa ke takoso mai na vanua oqo. Ia na vatu oya e se toka ga kina e na gauna nikua. E sega ni levu ~~g~~ara, ~~ra~~ rauta toka ga ia e se tiko ga e na gauna nikua.

- E dua beka na vuna na nodrau mai biuta toka na vatu oya e na vanua oqo, se rau kauta beka mai ka mai biuke na vanua oqo me baleta vakatabakiduasara ga na ika ka rau susuga tiko oqo, e vatu oya e sa tu makawa ga, na cava beka na nomuni nanuma me baleta na vatu oya ka tiko mai wai?

Au sega beka ni kila, au sega mada ni kila se lai kau vakacava na

vatu koya, me lai tiko e na vanua oqo. Au kila ga ni rau dau vakania oti ga e sa dau wavoki yani, ia ni gauna e sa ka levu mai Pina, e rau dau raica tiko ni dau lakova tiko ga na vatu kau tukuna tiko oqo. Mevaka ni ra dau lako na Ika, e dau rerega mai na dela ni wai sa dau raica ni dua na ika ni lako tiko e na dela ni wai, ka rau dai raica ga ni sa lako a sa lai yali toka, ka ni sa lai toka e wai a ika koya. Era sa mai kaya toka ko ira naqase e na gauna e liu, ni sa vatuga ni kasala oya.

- Na kasala e dau vakasucu e na vatu oya,.....

Ia o au kila ni dau vakasucu kina, na ka era dau tukuna ko ira na qase. Era dau vakasucu ekea, na luvena lalai a ra qai veisebayaki oya, ka ra lako yani oqori, lako yani ki Tava, lako sobu mai vaqo ki Baravi, lako mai ki na dua tala na yasana ka dua na vanua era dau lako kina, era kila ga na kasala. Ia ni ra sa qai levu beka sa ra qai lako yani ki wasawasa, e sega mada ni macala se cava era dau cakava ni sa yaco mai na gauna me ra ka lelevu kina. Oya na i tukuni ga ka tukuni e na i tukuni.

- Ko ni a tukuna vei au e dua na ka me baleti iratou na yavusa tinitini koya a ratou a bese tiko mai na dua na vanuaoya, sa a ra qai gole mai, o ira na yavusa tinitini, e dua beka na ka e tiko vei ira na yavusa tinitini?

Ko ira na yavusa tinitini oya, e tu tale ga e so na i tukuni me baleti ira, o ira na yavusa tinitini oqo, mevaka beka o ira na mataivalu se cava beka me da tukuna, mevaka me da dau lako ia era segani dau lakolako yadudua, ra dau lakolako vakalewe levu tu ga, ka ra dau wiliwili vakatini. Ia ko ira na manumanu oqo, na veimataqali manumanu kecega, e levu ga vei ira na beka, e ra lewe levu, me ra yaco sara eke, e via mataqali vata gona kei ira na lewe tini oqo. Era dau lako

mai e na i laʻokolako vava, e so ga era sa dau mai vavai, ka so dau lai tatavu, ka so e dau lai qōli mai cakau. Ka so mera gole nani ki delana, me ra lai vawara kakana mai, sa dai qai kau mai ka mai tatavu se cava tale beka me caka me ra mai kana e baravi, koya ga oya au kila.

- E na nodra coka toka na kasala, na cava beka era vakayagataka.... Au kila ni ra vakayagataka na moto kau. Na kau me caka me moto, ka ra vakayagataka. Ia e na gauna oqo e se sega ni tauritaki kina na kaukaukamea, kei na ka vava, se ra vakayagataka ga ko ira na kau vata na biut, na biut me caka, era se vakayagataka ga oya, ko ira na nodra qase e na gauna e liu, ia e da sega ni kila vinakasara ni ga a sega ni ra tukuna me vakamatata mai, na kau se na biut e a coka kina nakasala.

- Koya na Niukalele oya, e dua beka na kena i vakamacala, se na kena vakayacani na vanua koya, me ko Niukala ele, ooo.....

Oi, au sega mada ni taura vinaka e dua na kena i vaamacala, se me matata vinaka. Ia na ka au kila ni oqo na i otioti ni vanua me da gole yani kina, hi oti koya meda qai leleci sobu se da via lele kina ki tai kadua, ka neimami vosa ko i keimami na lele. Ia e sega ni macala toka na niu ka tiko e na yaca e liu ni Niukalele. Me yacana toka ko Niukalele, e sega ni macala toka se cava na kena i balebale.

Na lele ga oqo, koya beka ga me ra lako yani na tamatama, me ra lele yani ekea, me ra lako yani ki wasawasa, se me ra leleci beka ga me ra lako mai vanua.

- Kena i balebale, ko koya na kasala ka talanotaki ~~kikooqo~~, e lesu mai ka sa mai tiko ga eke....

a mai tiko ga eke, mevaka na ka e ~~kakau~~ talanotaki vei au.

- Ko ni kila ni se bula tiko beka ga oqo....

Au sega mada ni kila oya. Au kila ga ni sa ra yali tu ka sa tu ga oqo na kena kawa ko ira na kasala ka da siwata tiko e na gauna nikua.

- E na gauna makawa, mo ni mai siwa, e so beka na mataqali siwa ko ni dau vakayacora me dau ia kina na siwa e na nomuni mai siwata tiko na ika oqo na kasala....

E liu e se tu ga na wa ni siwa ka dau vakayagataki ka vaka me via duidui toka vakalailai kei na siwa ka da vakayagataka tiko e na gauna nikua. Keimami se dau vakayagataka e liu oya. E tu e so na mataqali yaya ni siwa ka keimami dau vakayagataka ni se bera mai na i yaya ni siwa ka tiko e na gauna nikua. Nikeimami siwa ga ka raw sara oqo, sa tiko sara e dua na kequ kakwakawa, Ia na ika oqo, e tukuni ni dua na ika kanavinaka, ni dau kaukauwa vinakana lewena ni da kania. E uro vinaka yani, me sa rawa toka e rua me tolu, ia e sa maleka toka oya, ia au kila ga ni ra dau siwata ga e na wa ni siwa.

- Na ika beka oqo na kasala, e ika vakaturaga e naloma ni vanua oqo, se dua na ika era kania kece na lewe ni vanua, se so ga na mataqali se i tutu ni tamata me ra kania ika oqo, e rawa beka ni ko ni tukuna e dua na ka me baleta na kena dau laukana na ika oqo mai vei kemuni nalewe nikoro eke.

Io, e vaka kina, na ika oqo, e sa ika ga e vakaturggataki tiko, ka ni sa rawa ga mai, e sa na lewe levu sara ga e vale era na valataka toka se ko cei me na vakayagataka. E kana vinaka me kau ga mai ka maisaqa walega, e kamikamica me da gunuva toka nakenawai e na gauna ni kna.a Ia ke ko lai tavuteke, se me vakalolo, sa na qai toso cake ga nakena kana vinaka.

- E rawa beka ni ko ni tukuna toka beka na i rairai ni ika oya, e roka cava tu beka, na kena i bulibuli, e levu tu beka na buina se na uluna.

E rawa beka ni ko ni solia e dua na nomuni vakamacala me baleta na ika oqo na kasala....

N<sub>o</sub> kasala e levu tu na kenamatana, ka vakamatana toka me vaka ga na ka vulavula, me mata vulavula toka, ia na yagona ga o koya, e dravu toka ga, ia e so na kasala e so me vaka toka na drodrolagi, e sega ni roka ni drodrolagi, e vaatoka ga na maka ni yagona walega, mevaka eso namata ni sulu ~~ika~~ vulavula walega ka mai loaloa toka yani e na matana, se me loaloa na i sulu ka mai loaloa toka yani namatana. Ia edravu ga, ka so na ka vaya me tavutonotono vaya. E sega ni levu nauluna, e sega ni levu na buina, e vakarauta ga vakavinaka sara ga.

- Bedau veikati beka, se me dua vei kemuni me sa mavoa mada e na ika oqo e na gauna e lako kina ki wai.....e siwa beka me qai lauti koy beka na ika oqo, mevaka e so na ika e dau veivakamavoataki ni da tauri ira yani.....

E sega sara lewa, e sega ni dau veilau o koya, e dina ga e tu ga na votona, ia sega ni veilau se me veikati, sa ika tu ga, ni ko tatara yani e na loma ni qara, se na ruku ni vatu, ko gole ga yani e na vatu, ko sa ara ga na uluna, sa o tara sara ga mai tuba, taura mai na uluna, ko dre mai, se ko taura ga mai na tolona dre mai, dina ga ni yavala me moqemoqe me gole, ia e nasega ni rawa ni kati iko se cakava e dua na ka vei iiko. E levu na gauna me ra dau lai siwa kina, ka dau nodra ika ni qoli mai na kasala, sa raica ga e dua na vatu ga me rabaraba toka na kena i rairai e na kenatu, era sa kila sara ga ni sa tiko beka eke e dua na kasala, ka ra tatara ga yani ka ra sa tara sara mai e dua na ika, nakasala. Ia era sega ni mavoa. Tara ga na luna ko sa nakila sara, o na kasala sara gana ika oqo. Vakayamoca ga na vanua mo na taura mai kina, mo dre mai, sa o koya

sara ga oya, e sega ni veilau, se me veikati.

- E na vatu loaloa ka tiko mai Niukalele....

E sega ni loaloa sara, se me dravu sara, na cava beka na yacana vei kemuhi. Me viavia damudamu toka se me dua tiko nakenai vakatakilakila ka da sa kila vinaka tiko na kena i rairai, e dua ga na vatu ka da raica ni tiko e wai, kadravukasi tu, e sega ni vulavula sara, me roka dukaduka ga. Meda tu yani vakayawa e da raica ga ni via vulavula tiko.

- Na vatu oqo, e vaka me ra dau mai vakasucu kina ko ira naika oqo na kassla, se dau vakasucu taudua ga kina ko koya na ika oqo ko Rakasala ka sa mai mte toka se sa sega ni kune e na gauna nikua.....

Au sega mada kikila, de sa so tale beka era lako mai ka ra sa mai taura tiko naka oqo, ia na ka ga era tukunako ira na qase e na gauna e liu, ni ika ni baravi oqo na kasala, ia me ra vakasucu ga ekea, me baleta ga ko Rakasala oqo, ia au se sega mada ki kila tiko na ika e tu e na gauna nikua, oya e se tukuni e na gauna e liu, ko ira na tukada e na gauna makawa, se ko ira na qase.

- Kena i balebale, era sa na vakasucu mai kea, era na qai toki tale ki vei, ra toki tale e na dua na vanua se na tiko ga e na vanua ka ra vakasucu kina oqo.....

E na vakasucu ga, ka ra na lelesu mai, ka ra na veilakoyaki ga, mevaka ni sa nalailai vei ira na vanua ka ra tiko kina oqo. Na ika na ka vava era sega ni susu mai vei tina, sa tu gako ira me ra qaravi ira ga vakataki koya, ka ra lako ga yani, na vanua ga me ra dui veisebayaki ga kina, ra lako yani kina.

- Nacava beka esa qai yaco vei rau na veibuni oya, e rau sa qai lako mai sa qai....

E rau sa qai rau mai toka ga e Matalaqere, ka rau mai toka ga kina,

kau sa qai sega ni kila se rau ga qai mate, se ra se bula tiko ga e nagauna nikua, ka ni tukuni au tiko kina ka talanoataka tiko oqo.

Ni mate, secava, au ga asega ni kila, ni se ka makawa tu na mataqali ka vakaoqo. E na gauna e liu, au sega ni kila na kena i lakolakp.

- Ia e kenai vakadinadina tu ga na i tukunioqo na ena tuna qai....

Qau bula tiko ga, ni sa lai vavi, e rau lako yani ko i rau na veibuni rau lai kaciva mai e se bula voli ga, yara mai biu tale e wai, ia e na gauna e rau balata tale kina mai wai oya, e sa lako tale mai o koya, koya ga oya au kila tiko me yacova mai oqo, na kena i vakadinadina ga, ke ko sa siwata e dua na kasala, tunaka sara, ia e na bula tiko ga, veitaliasara e vica vata nadede ni auwa ko biuta tiko kina, e na yavala toka ga, nasena e na yavala toka ga, sa na qai rairai sega beka ni ladelade. Ia ko na raica ga na sena ni se cegu toka ga, ia na kena wawa e sa yali e na dua na gaunamakawa.

Ia e nagaunanikua, na ika oqo e sa wawa ga ni natauri mai e namakete, ia e sega ni caka mai e na gauna ni siwa, ia kevaka ko via vakadinadina taka naka oqo, mo lako sara ga ki siwa, ko na qai raica kinana ka oya.

- E dua tale beka na ka ko ni via tukuna toka me baleta tiko ga na nodaru tukuni tiko oqo, ko iratou bekana yavusa tinitinioya.....

Era gole mai e na veiyasai Viti, se ra tiko ga e nayasayasa oqo.....

Au kila ga ni ra tiko e na yasayasa oqo, e tukuni e na i tukuni oya, e tukuna na buqu oya, o ira oqo era dau tu ga e na delana ga oqo e

cake oqo, mevaka ga na neimami delana ga oqo e cake, na vanua ko Nagaga, ia ko koya koya e sa tiko kina, mevaka tiko beka ko ira me

ra kai Colo, ia e sa qai nodra tu na matasawa me ra mai vakatakakana

ni ga oti ga na nodra dau qoso vaya, era dau suka lesu tale, ni ko

ira na manumanu, era manumanu kece ni veikau, mevaka beka oya na luly

oya na beka, era dau suka lesu tale, e sega mada ni macala, era suka

lesu tale ka ra se tu ga oqo, se ra sa lai yali.

- Kena i balebale, ni duana yavusa, e dua na nona mataqali manumanu, ka dua tale na yavusa e duatani ga nanona manumanu se na manumanu ga ka tomika tu mai ko ira oqo e na nodra lako voli na yavusa tinitini? Au kila ni manumanu ga ka ra sa toka vata ga, ni sa ra na bosa oya, era sa na bosa vata kce, esega ni kila se cava beka e narawa ni na tukuni ekea me baleti ira namanumanu ka ra tiko oqo. Era sega ni rawa ni ra lako mai, ka me tomiki tu mai gaunisala, e rawa ga ni ra tiko vata ka ra na bosa vata tale ga e na gauna e caka kina na bosa. Aukila ni ra sa na toka vata ga mai na vanua ka ra tiko kina ko ira na yavusa tinitini, ka ra sa na bosa bosa ga, ni tti ga na nodra bosa era sa na lako mai, au vakabauta ni na vava.

- E so beka na tamata ka ra bula tiko e na gauna oqo ka vakayacani tu beka vua na gone ka dau vakania tiko na ika oqo.

U sega, e se bula tiko ga oqo na yaca koya na Niukalele, Matalaqerem ka tiko nikua, kei Naisau ka a tiko e na ucuni veidogo koya, e se Naisau tiko ga nikua. Iaa kila ni yaca ga oya e sa rairai sega ni bula se me tiko e na gauna nikua.

- U dua tale beka na ka ni via tukuna, au vakabauta sa kena gauna oqo?

Au kila sasega.

VINAKA VAKALEVU.

.....  
FINISHED.