

LEGEND OF KOROVISILOU

Investigator: Miliana. R

Informant: Sailasa Rakaucoka.....60yrs, Korovisilou, Serua  
Male.....24th June, 1983

TOPIC: THE LEGEND OF KOROVISILOU IN THE OLDEN DAYS.

- We, the people of this village Korovisilou, really originated from a place called YATO, and it is regarded as our 'YAVUTU' or the original place. This place YATO is near to the big river of Sigatoka on the inland. Our ancestors were living there before coming down to Matokana looking for new and better place to dwell. Leaving Matokana our ancestors came to a higher place called TODRALA. They lived there for sometimes before shifting down near the beach. Our ancestors were living inland but when they heard of the waves they decided to come and stay near the beach. The place in which they dwell is called Navatulevu.

For we belong to the 'YAVUSA' or big clan of Nadruku in the village of Korovisilou. Our 'VU' or godly spirit is a female and her name is Lewatu. The place Navatulevu in which we are living is under the control of the chiefs from Burenitu. They also have a 'VU' or godly spirit who is called Cabeta. Our 'VU' and their 'VU' came and lived together and after awhile they had a son who is called Ketenatukani.

Cont'd Page 2.

- The 'VU' is from the 'YAVUSA' or big clan of Burenitu. Our Vu which the old woman was not fond of making wars or killing people but she likes farming as her interest. Our elders used to tell us that where ever she goes there would be plenty of food. Everything planted would grow very healthy because our Vu likes to see everything planted to grow healthy . She always have concern on farming.

Our vu gave birth to a son who is called Ketenatukani by the Vu of Burenitu. This is how the 'MATAQALI' of Ratu Rusiate Taukeinamacawa ~~irag~~ originated in Naboutini. Their mataqali is named after their godly spirit which is called Ketenatukani in the yavusa of Burenitu<sup>3</sup>

After some time our ancestors decide to shift in land to look for new place to dwell. They went inland following the beach. The other mataqali or clan decided to remain an Navatulevu. On their way our ancestors came and live in a small river mouth which is called Korovisilou. [The name Korovisilou is named after the small animals which lived on the mangroves swamp. These small animals always cry every morning/ The small animal is called the 'VISILOU'. That was how the name of the village Korovisilou is derived from.]

The ancestor lived there for quite sometimes until some of them decided to move up again looking for new places. They came to a place which is called Wairuku. This is near Deuba on the beach.

Cont'd Page 3.

- They were living in Wairuku until after some time they decided to return to Korovisilou. They found out that Wairuku is not a suitable place to live in and also they were afraid of an attack from the warriors of Namosi. At last they return to Korovisilou. They came and live together again with the remaining ancestors.

After sometime some of the ancestors decided to move inland because they were plenty of mangrove trees which obstruct their living at the beach. They shifted about a mile and a half inland. They came and dwell in a place which is next to a river. Some trees were growing near the river which is called the 'KOBA' or in the Bau dialect it is called

~~Lololo~~  
~~Baraka~~. We call this type of tree in our dialect as 'KOBA'. This river is next to our village and is there today.

The ancestors cut a big tree of the mentioned type and make it as their bridge across the river. They called this place as Nadawakoba signifying the bridge made of 'koba' tree.

The name Nadawakoba is not a very common and today the place is called Korovisilou. But the original name of that place is called Nadawakoba. Some of the elders living today is still using the name Nadawakoba for the place. But as for the new generation they often use the name Korovisilou.

As mentioned before the name Korovisilou is derived from the small animal living in the mangrove areas which is called 'Visilou'. The animals often cries early in the morning.

Cont'd Page 4.

- The name Nadawakoba is derived from the significance of the Koba tree which was used as a bridge. Nadawa means the bridge and Koba is the tree. Putting them together the name of the place is thus Nadawakoba.

The place of Burenitu was originated by the Vu or godly spirit born from our 'vu' or female godly spirit. This how the chiefs of all the Burenitu in the area of Serua came from. Their 'Vu's mother is our Vu.

To show this if a chief from Burenitu would die there would be special gifts of material from the people of Burenitu to us in Korovisilou from the 'gaa yavusa' of clan of Nadruku. The special gifts of materials which is given to us is termed as 'Vuni Yaka'. This shows that their Vu or godly spirit is born from our Vu. From the early days until now there would be a special gifts of materials presented to us if one of the chiefs from Burenitu died. We can not miss that. It was practised from the past and it is still practised today. We used to hear from our elders that our Vu or godly spirit was a very ugly woman. She had one of her leg crooked. She was a very dark lady . If there will be a ceremony or a function to be held and women will attend, there would be rain-fall. It is believed that our Vu caused this rain-fall because she is jealous of pretty woman attending at the function. She wants the rain to spoil the appearance of the women and also make the function place to be muddy. She does not want any woman to be dress nicely and look neat when going for

Cont'd Page 5.

- a function or ceremony done in this place. She wants every woman to look ugly as her.

Till today if there would be a bazaar held at the school, we would know that there would be a big rain fall. She is very strong and jealous of nice and neat looking women. Quite often if there would be a function to be held at Korovisilou there will be rainfall for sure.

Recently about ~~th~~ two weeks ago some people from Suva and Davuilevu came to our village for a prayer meeting function. The weather in our village was very fine before the arrival of our guest. The morning when our visitors arrived there was a very big rain fall. We knew at once that our 'Vu' or godly spirit had caused the rainfall because some of our visitors was neat and nice looking. I told the women who came from Suva and Davuilevu about our Vu and they must not be surprised because of the rainfall. She was only jealous of them. I have told you already that our Vu always like farming. She does not like to kill people but farming is her concern. She liked to see her people to go farming. If some one from the village goes to do his planting at his farm, it is believed that the 'Vu' of the old woman would be present watching over him. She would be present in the centre of the man's farm. Every farmer would know of her presence in the centre of the man's farm. Every farmer would know of her presence by a special grass which is called the 'KASE'. This grass can only be found in Korovisilou.

Cont'd Page 6.

- and no other places. After few days the farmer would see this type of grass growing on his farm. He knew at once that the old woman was present during his work. Of course it is believed that the farming would be of a big harvest because the old woman had been present. Where ever she is present she would be signify by the presence of the 'KASE'~~XX~~ grass. For instance if you will look outside my house you would see this special grass growing. This shows that she is present tight here then.

In every year our elders used to present their first harvest or 'sevu' to this ~~x~~ old woman. At our original place, Matokana there is a big 'Baka'tree in which our elders used to do their presentation of the first banana patch and yam growing in that place. This shown that the gifts had been put in that place. The 'Baka' tree is still alive today.

There is also a 'Baka'tree growing near our ~~xx~~ village Korovisilou. It is believed that this was the residence for our 'Vu' or godly spirit. Lately after a big flood which struck Korovisilou every tree was washed away except this Baka tree. In the olden days there would a Bete or priest for farming.

The priest would be telling the people of what to be done on their farm. It is believed that the old woman doesn't like to be untidy and unclean - If she find an unclean farm or any farm ~~of~~ the dalo leaves had been placed carelessly on the farm, she would come and inform the priest about it. The priest would then go to the owner of the farm and inform him of the mistake. He would also tell the owner of the farm what has to be done.

Cont'd Page 7.

- Our 'Vu' or godly spirit would appear in the form of a butterfly. If something had gone wrong at the farm or any affairs within the mataqali (clan) the butterfly would be seen flying inside this house. The butterfly would come inside the house and would take a seat. It would have its wings waving at me. Seeing this I ~~knew~~ ~~six~~ knew at once that something had gone wrong in the plantation and if not that something bad would occur in the village.

When the butterfly enters my house I knew straight away that something wrong had been done and the old woman is trying to show me this. This still occurs to this every day. I still could remember when I was attending primary school there was a female horse which was named after our 'vu' or godly spirit. The name of the horse was Lewatu. This big black female horse was owned by the priest and he gave the name of the horse. Now and then the old woman would come and dwell inside the horse. At this stage the horse would have a bad leg and would be limping around. Seeing this the priest and the <sup>q</sup>leaders would know at once that the horse had been possessed with our 'Vu' or godly spirit. I have witnessed this. The horse would be limping for about a week. This signifies that the old woman is angry with the people because something had been done wrong whether from the farm or the affairs within ~~in~~ the village. The 'vu' would tell the priest of the mistake done by the villagers and the priest would inform the people. After the villagers had corrected their wrong-doings right

Cont'd Page 8.

- then the horse would be well or alright again.

Before there was a Fijian pot inside the priest house. The pot is under the bed of the priest. It is believed that the pot is the dwelling place for our Vu or godly spirit. Now and then the pot would increase in size. The pot was not made by someone but was found by the priest when he looked under his bed. When the priest first saw it the pot was very small but after sometimes it increased in size. The pot was at the priest house and we have seen it. In 1980 when the big flood struck Korovisilou the pot was washed away too. My children have seen this pot too. My children have ~~the~~ seen this pot too. This shows how the 'vu' care for us by dwelling in the priest house until the flood. For instance if you will go outside you will see this type of grass which is called 'Kase'. This shows of her present around us. When we will see this grass we know that the old woman is sitting over there.

From that time till today, there are three clan or mataqali in the village of Korovisilou. My clan is called the Bitulevu and our priest is called the Nukunitabua another clan is called Nadruku. All of us have the common Vu or godly spirit who is called Lewatu, the old woman. She is one of the ugliest woman and she do not like any woman to look pretty in her present. This was really witnessed in the coming of the women from Davuilevu and Suva. Soon as they arrived at Korovisilou there was a big down fall of rain. This was caused by the old woman.

Cont'd Page 9.

- Because she was jealous of the visitors. Before the arrival of our visitors the weather was very fine. This incidence shows the strength of our Vu or godly spirit. We are the decedent<sup>n</sup> of that godly spirit Ratu Sukuna came to our place and enlised or registered us to be one in the name of Korolevu. So now we are regarded as the big clan or yavusa of Korolevu. Our ancestors used to tell us that they used to live separately in the olden days. They used to be chiefs of their own. No chief is dominate over the other. They ~~wild~~ all live in the area of Serua. To prove this to this very day the chief from Serua have no spokesman (mata ni vanua). He also have no 'mataisau' or carpenters and no 'gone dau' or fisherman. If ther is a thoroughly enquiry about the chief of Serua you will find out that there is not carpenters, fisherman or spokesman of his orginally. ~~Recently the chief of Serua regards the people of Vunaniu as his fisherman of his orginally.~~ Recently the chief of Serua regarded the people of Vunaniu as his fisherman and the people of Yanuca as his carpenters and as for his spokesman, the people of Lutuya is choosen. From all this traditional duties there is no original people who should be responisible.

I would recall that at one time I was his spokesman at a meeting which was held in Lakeba in the Lau group. This shows there is no original person concerned with the duty. This shows that all of us live separately in the very early days. No one

Cont'd Page 10.

- is a very big chief among them. They are chiefs of their own .  
When I grew up I did not even heard from my ancetors that  
there are people who are servants of the chief of Serua.  
Like any other chief in Fiji, the people would do their 'sevu'  
or presentation of harvest to him. But in this place of Serua  
we do not do the Sevu ceremony to the chief or Vuni~~Valu~~ of  
Serua. I have not seen any occasion in which the people of  
my village do any presentation to the chief of Serua.

I have not heard from my elders anything about the presentation  
of food done to the chief of Serua. I believe this conclude  
that no chief in this area of Serua is superior over one  
another. They are chiefs of their own. That is some of the  
true original story which I wish to tell you.

Coming back to our first story the old woman or godly spirit  
is very fond in farming. I have seen and witnessed that our  
village of Korovisilou is very rich in farming production.  
It can cater for all the area of Serua. For our ancestors in  
the olden days when they plant 'dalo' or 'uvi' (yam) they would  
not harvest it. This shown that there are variety of food  
which grows widly in our place. For instance the ' dalo ni tana'  
(dalo like food crop) is seen ~~grow~~ growing all over the place.  
You could see them growing neat the share and up on the hill top.  
There are very big in number. Also the wild yam is like flowers  
of the mountains. They are seen growing all over the place.  
The place is very rich in food crop. This is believed to be

Cont'd Page 11.

- to be the gift from our old woman or godly spirit. This food crop is not even planted by our ancestors but they are given to us by the old woman.

I could recall that on every Saturday boats would come in to our shores and people would come in to our shores and collect their 'dalo ni tana' Sometimes people from other places would come and take the food crop without our permission. After that there would still more left. As for her son in the place of Naboutini, Vunaniu, Korovou and Nabukelevu, this food crop is also seen growing in very large numbers. This is believed to be her gift to her son and his children.

In 1939 I have seen that the production of this particular food crop tended to ceased. Before this food crop is like the grass growing around our house. The food crop ceased because I believed and also the people believed that we have taken more advantage of that gift. We also have ~~abuse~~ abuse it. Due to the wrong use of that food crops the rich production of the land also ceased. In around there was a big flood which destroy all our plantation. All the rich soil of Korovisilou is also washed away. The rich soil of our village ~~what~~ which we used to be proud of has been deprived of. The rich mountain of hill tops full of yams and ~~at~~ dalo is also washed away. Something which really amazed me is that no other place in Fiji was flooded during that time, only Korovisilou in Serua. All of us was guessing of what really caused this very big flood. It may be that the old lady is angry with us because

- ~~we do not 'sevu' with us because~~ we do not 'sevu' or present any food to her as was done by our ancestors.

Today if you see that our land is like a desert. There is no more ~~rich~~ rich ~~soil~~ soil with food crops growing wildly every place. The land which we used to be proud of is no longer there. Before when there is a ceremony to be held for the chief of Serua the food is mostly brought from our village, Korovisilou. <sup>As</sup> we have already know that the productivity of the land is mostly done by our godly spirit the old woman. This presenting of gifts is done at a big 'Baka' tree. This is the place in which the gifts are offered. When I grew~~u~~ up, I did not see our 'Bete' or priest to do this act of presentation to the 'Baka' tree. In the olden days the 'bete' or priest would set a day for them to go to that tree and present their gift. But our new priest does not <sup>practiced</sup> what our ancestors did. The priest does not even remind the people of the old deed.

Before this place is a very good and healthy place. It is very rich in every thing. But today this is not so. After the big flood which happened in our place the people tend to think back of what they had been doing. As for the elders of the village which includes me, the big flood really remind us of where and what we are doing. We thought that we had done something wrong in the face of our 'vu' or in the face of the mighty God. It is really sad to know that only our place, Korovisilou suffered from this big flood and landslide.

Cont'd Page 13.

- No other place in Fiji have this disaster during that time.  
*really struck my mind and we*  
This decided to look back and review of our way. After some time when we changed our way of living, a bit everything seems to be alright again. The land started to produce again and everything tend to be normal as <sup>w</sup>as before.
- Thank you: I wish if you could tell me more about the presentation which is done at the 'baka' tree which you have mentioned before . Could you tell me what this tree is ~~krowd~~ termed ?
- This 'Baka' tree is the place in which the ancestors do their 'sevu' or presentation of the first harvest. In the olden days you could find bananas and other fruits like hanging at the tree. As for the food-crops it is placed beside the tree. Some ancestors told the story that they have seen the old-womans house made of soil. Everytime the house would grow. The house is found near the 'baka' tree. When our ancestors shifted down here to live, this soil house is found under the bed of our priest. It also gr<sup>w</sup>ow in size.
- As you have mentioned that the old-woman is seen present at the plantation everytime when planting is done. Because of her present is there any food which is grown in the plantation which is regarded as the 'kakana vakaturaga' or the chiefly food ?
- Thank you. The chiefly food of Korovisilou is called the 'Vudi' or 'Soaqa'. This is the banana but a very bigger one is size. The 'coi' meaning the food which goes together with the Soaqa or banana is the fresh-water prawn.

Cont'd Page 14.

- The prawn is regarded as our traditional food.

The whole prawn does not belong to us traditionally. It is halved. The head of any fresh water prawn found in the Serua area belongs to us, the people of Korovisiloy<sup>y</sup> espacially in the 'yavusa' or big clan of Nadruku. The other half of the prawn is traditionaly for the people in the 'yavusa' or big clan of Burenitu.

As the legends goes our old woman ar godly spirit was very fond of the male 'Vu' from Burenitu who is called Cabeta. Because of this, she decide to give half her food to the godly spirit of Burenitu. She gave the best half of the prawn (tail end) to the male vu ~~and~~ or godly spirit. That is how till today the fresh water prawn is divided between the people of Nadruku and Burenitu. Originally the whole prawn is traditional our food untill the time of giving. Our old woman who is very ugly only did this because she like the male 'Vu' from Burenitu. She just wanted to be married to Cabeta. Our chiefly food crop as I have mentioned already is the 'Soaqa' or banana. If the people of Nadroga planted this particular food crop and when they will harvest it, they would bring their first harvest and present them to us in this village. In return we would give all our materials and other valuable item to them. This show how significance the important of the fruit to our people. It is our chiefly food and we have high respect for it. But as for the fresh water prawn we are unfortunate to get the best part.

Cont'd Page 15.

- The best part of the prawn is given to the people of Burenitu because our ugly woman was just doing that so the male 'vu' from Burenitu will like to marry her.
- Thank you, I really enjoyed your story but just as our story is still in progress I wish if you could tell me more about any ceremony which the people would make when your Vu or godly spirit would come as shown by the priest horse which would limped around in the present of your 'Vu' or old woman ?
- If there is something done wrong in the plantation for instance the place is not thoroughly cleaned up or the rubbish is not placed nicely or the old woman is angry with something. She would shown forth her present by living in the horse. The horse would started to limping the minute the old woman entered her. Seeing this, the priest would call the people and told them that something had gone wrong or done ~~xxx~~ wrong or carelessly in their plantation. The priest would insist that everyone should go to their plantation and have thorough clean up of their plantation. Soon after the clean up we would see that horse walking alright again. At once we would known that the old woman is angry over the uncleanliness of the plantation. If the people will not clean up their plantation for about a month *the horse would also be limping around for about a month*. The day when the clean up is properly done, the horse would be alright, thus signifying that the old woman has gone back. As mentioned before the horse belong to the priest. It is a big black female horse and a ugly one just

Cont'd Page 16.

- like our 'vu' or godly spirit. When the horse is seen limping around the people would at once enquire of what had gone wrong. ~~She priest of what had gone wrong. She would go to the~~ priest would see to the horse and they would talk. I ~~just~~ <sup>just</sup> could not guess how can the priest talk to the horse. After the horse and the priest consultation the priest would inform the people of what had gone wrong and also said the mood of the old woman.

Soon after everything is done <sup>me</sup> the old woman would leave the horse. During the presence of the old-woman in the horse the horse would <sup>limp</sup> ~~living~~ and sometimes the horse find it hard to walk. Soon after the old woman departure the horse would be very fine and right then it could compete for any horse ~~died~~ <sup>race</sup>.

After some time the horse died -

From then on, the presence of the old woman would be significant by the coming of the butterfly. When a butterfly is seen coming towards the house <sup>or</sup> ~~of~~ inside the house we ~~xx~~ would know at once that something is gone wrong. We would inform the ~~xxxxxxx~~ priest and he would interpret the visit of the butterfly. For instance if a man from the village died while staying abroad we would know this by the presence of the butterfly. The butterfly would come inside the hoase and frequently spread his wings widely.

Right now the significance of the butterfly and its message is vague. This is because the priest is not playing his role now. He seems to be slack in his traditional duties.

- Regarding the priest and his duties towards your 'vu' or godly spirit, is there any 'tabu' which he has to follow in-order

Cont'd Page 17.

- to be succesful in his capacity ?
- The only tabu is tabu if he would go out to every plantation to have a thoroughly check-up, no one is allowed to go to his plantation on that day. For instance if the priest is angry with someone over his farm, he would forbit that concerned person from visiting his plantation for a certain of days. During this period of days the owner of the plantation would stayed back at home drinking yaqona while the priest would make a survey on his plantation. The tabu is that no person should be present at the pñantation during the survey day, *or days -* The priest will look at who has done well and who has not. For the number of days, *it* will depend on the priest. The elders would remain in the village drinking grog.
- Thank you very much Sailasa, if ther is anything else which you would like yo *fell* me about your place you would like the future children to know ?
- Thank you, I wish to tell the children who are growing up today to follow the advice of their fathers. They are advised to follow their traditional ways which their fathers had bought up with them. Today we can feel and see that our culture is slowing dying away amont our small children. I wish to advice them to live in peace respect wach other and also to do a lot of farming. In the early days when our parents speak to us we would like to follow what we are told. We are just under their command whenever they needed us. If there is any meeting to be held in the village we are told to sit around the tanoa

- (bowl) and to mix the grog. Today we see our young people running away from their duties. If a meeting is held in the village some of young man would just not come but yet roam around the village. I used to inform the young people of our village the right way to proceed with the yaqona ceremony. I used to show them which person should drink the first the second and so on. I told them that this was important because the ceremony is called the 'yaqona vakaturaga' or chiefly grog. I used to tell them that every individual person living in the village has a traditional duty to play. There are persons who should only talk in the meeting some who should be servants and others to carry out what is said by the chief. No one should overlap in his role or so a duty which is not rightfully his. This is belived to be wrong in the sight of God and also to the sight of the 'vu' or godly spirit. Regardless of your mental capabilities you should always follow your traditional role. If this is followed, the gods will be happy with you. This manners which we have got is not learnt from school or any instute. This is a gift from god and we should follow it.

Ⓢ If you are going to touch anything which is higher compared to a person sitting beside that item, you would have to clap your hands after the bringing down of the item. That is the right thing to do. This manner is not learnt from any high school but is given from God. I used to clarify all these points to the young people of our village when

- there is meeting in our village.

Ⓟ The duty of everyone is important to the village. If you are in the fisherman clan then you can go fishing but if you are not then you should not try to be one. This is a traditional duty which is given by the god. If we try to abandon there traditional duties we would ~~line to~~ be in a mess.

Ⓟ We, <sup>in</sup> Korovisilou, are finding on a very hard time in life. I believed all there problems would be solve if we return to our traditional duty. This place, in Korovisilou, is orginally from the begining a planting place with a 'vu' or godly spirit who is very fond in farming. Problems which we are encountering is due because we are not doing all the farming like our elders use to do before. In other words if we are not fond of using the land we are not in alliance with our 'vu' or godly spirit. Young people of our village prefer to look for paid employment rather than using their land. I used to tell them everytime that the Vu or godly spirit of our village is very fond of farming and they should do a lot of farming to please her.

As far as I can see, during the time of my leadership in the village, I used to advice the people to do a lot of planting and have respect towards each ~~other~~ other. I used to advice also if the priest could revive his traditonal service towards our Vu or god spirit. The Vu always wanted us to have clean plantation and to keep on planting. I also insist that we should practised the 'sevu' or presenting of the first harvest to the rightful place.

Contd Page 20.

9- Today as you can see that the place is very neat to the main road. Different kind of people are in contact with our people and thus different ideas is also seen among our people.

This is clearly shown is the shrink of the traditional duties.

9 Seeing all this change I advised my people to go to church regularly and God will help them since they are not <sup>c</sup>punctual in their traditional duties. I was the first church representative in our place and I always advice the people to attend the church regularly because God will help them in their need. Today when the church is in progress you still would find some men drinking grog.

I used to remind the people ~~show that~~ the ancestors used to do their duties. Before the ancestors would worship the spirits and ~~mix~~ the yaqona, and yet they are very faithful to it. Come a time when they ~~changed~~ to worship the almighty God but yet their duty is still superb. Something which really concerned me is the duty of the 'Bete' or priest. They are just not doing their duty to our vu or godly spirit. They do not know what they are doing right now and they are forsaken the duty which is given by the god. I always advice the people of our village to look back and review the paths which had been followed by our fare-fathers. This is the only way out. 9 Despite of the change which is rapidly moving around us, we should always be true to our duties. Time will bring change which is the common saying among our people but I

Cont'd Page 21.

- insist and reminded them that change will come everytime but our God and godly-spirit or 'vu' will still remain the same. If we are wrong in the face of God and also to our 'vu' <sup>we will have not far to go -</sup> ~~will still remain the same. If we are wrong in the face of God and also our vu will remain.~~ We would be in a mess. But if everything is right traditionally we would have a success at the end. I believed that all these changes which are touching us may have made the people forget their duties to the 'vu' or godly spirits.

As for the 'yaqona ceremony' it should be noted who should drink first, the second the ~~xxx~~ third and so on.

This is thoroughly taught to our children. We have respect for one another. For instance the people over here would not call ~~the~~ me by my name but by the name of my eldest child which <sup>is</sup> like 'tamai Matia', of father of Matia. They would not use the name of Sailasa i.e. my name.

As part of our culture the relationship which is ~~xxxxx~~ termed as the VEIDAKUNI are not allowed to communicate or talk to each other. For instance if two of my son are married, my son is not allowed to speak to the wife of my other son.

That is really forbidden in the culture of our place. But today this ~~is~~ is not observed. This is really happening in our place. Some say that this is a new period of time and change should come. But I totally <sup>disagree</sup> with their views. They are bringing the western ideas to our village.

I wish to recall my trip to the Solomon Islands in the very

Cont'd Page 22.

- early days. In their culture if a boy wanted to marry a girl, the father of the boy would catch about a 100 bats and put out the bats teeth. He would take the bats teeth for the asking of the girl's hand. He would present the bats teeth for the girl's father. If the girl is of lower category, it would cost about 30 or 40 bats teeth. That is part of their culture. If the girl is very good, it would cost 100 bats teeth.
- Thank you very much Sailasa.

THE END.