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NAMOSI. M 55yrs.

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LEGEND OF PRINCE OF NAMOSI

This is a story or a legend of the R_vvouvou of Namosi or the Prince of Namosi. One day the Prince of Namosi called his matanivanua (herald) and he told his matanivanua, 'Matanivanua, I want you to call all the people, young, old and strong people, to weed my garden tomorrow.' So the matanivanua informed the people of what the Prince of Nmoai wanted. The people prepared themselves for the next day and they all went out to see and also to weed the VUA garden which belongs to the Prince. After a while, the young men stopped and they made a large lowo (ground oven) where they cooked all the food so that there is enough food for all the people working in the plantation, which belongs to the Prince of Namosi. During the time when the young men were busy with the cooking, the women take over and with the help of the little children, they busied themselves with the making of little hills and this is for the yams which they are to plant in the Prince's plantation. They have planted all the yams needed to be planted there in the plantation, then they all returned and this was about four o'clock in the afternoon. The small children were the first people who cried to go back home before dark, so the men and the women knew they were right, they collected all those things which they used during their farming and they made their way back home, but half way to the village, then some of the young men cried, 'Why don't we hold a game of VEITIQA?' The others agreed

and they said they should cut down some reeds and take it home with them because this is what they are going to need when they are going to hold this game of veitiqa. So, they cut down some reeds and then all the way back home, these people threw their i tiqa or their reed to see who covers the longest distance during this trip back home. While they were busy throwing their reeds then they thought that they should let the Prince's younger brother to have his turn so they turned to him, he also accompanied them when they went to weed and also to plant the yam crops of his elder brother who is the Prince of Namosi, so they told him, 'Ratu, now it is your turn to throw your i tiqa.' As for these reeds which the young people had during their return journey home, and also for the reeds which they used, there is a wooden head stuck there on the head or the end of the reed and this wooden head is called the ULUTOA. So, the younger brother of the Prince got ready with his reed and wooden head and then he threw his tiqa. As for the young chief's reed, it went sailing into the sky and then up before he began of it's journey down and then come right down to the top of the house of his elder brother who is the Prince of Namosi. And when it pierced through the roof of his brothers house, the Prince of Namosi was lying there inside his house resting. The wooden head stuck him right there on the side, and when it did, the Prince gave a yell and then he called out to his matanivanua that someone tried to kill him. Then the Prince gave out the orders to matanivanua that all those people who went out to the plantation and also for those playing should gather there in front of his house. So the matanivanua said, 'Children, all of you should assemble in this place. Which one of you threw that i tiqa which went through the Prince's roof?' Then all the other children replied, 'It was Ratu.' When the Prince heard that it is his younger brother who did this, then he turned to him and he said,

'I know you will do this sort of thing and I am ashamed of you, what turned you into this person is a mystery for me. Right now, I want you out of the village and I do not wish to see your face in this village again, make sure you go to a place far from here, now go.'

As for the elder brother or Prince of Namosi, he feels jealousy and envy towards his younger brother because he thinks that the younger brother is carrying out an affair with the wife. This is an opportunity he thought that he ~~ix~~ will punish his brother good and sound and he thought telling him to leave the village and not to return to the village again is a good enough punishment for the younger brother. But before the younger brother of the Prince leftas he was ordered to leave the village, the mother called him to her house and he got his things and moved to her. Themother wanted to prepare some food for his son before he left on his journey to look for another place to liveThe mother cooked some chickens, some yams and the son and the mother shared these foods which the mother had prepared for them. As for these two brothers, they have a sister and for this sister, she remains in the house and like all chief's daughter, there is a time when they observe this short time of TABUSIGA. The sister kept herself hidden from the sun in order to give her a fair complexion and also to make herself look beautiful. The mother of the three children, came to see her daughter in this house where she lives with the other young women like herself, and she told her daughter about all the things which happened and the two women got their heads together and cried and cried and cried. Early the next morning, when the sun is not risen yet, the two people woke up, had a very early breakfast, then the mother went out to the garden and when he looked up, it is to find her mother carrying a bundle of bananas on ~~his~~ shoulders, all that she said to the son was that, 'My son, carry this bundle of bananas over your shoulders and make sure that you do not leave it

behind you when you rest at a place.'" As for the banana bunch, only one fruit is ripe from the rest and the mother said, 'You eat these when you feel hungry at any place where you wish to go to.'

The young chief took what the mother offered to him and then he began with his long journey to look for a new place to live. When he crossed the mountain to come to other side, he realised that he has climbed over the Wainikoroiluva hill and also crossed it's river and he came upon this long mountain range which runs from this place to Nakauvadra, the longer length of this mountain ranges extends the most in Nakauvadra. He took up his belongings and he began with the long trip to try and find a place for himself, and during the time he left, he could hear someone cutting at woods and also plants and he knew that someone is coming at the back, so he came upon a tree where he decided to wait. The sound of the person making his way through this bushy area came sloser and closer and then he looked up to find his sister standing there. His sister's name is Lewaitini. He was so surprised but he asked her to sit down and then he said, 'What are you doing here and why have you followedme?'

'I wish to go with you brother, and wherever you go, I will also go, I want to be with you and live with you at this place where you wish to make your home.'" answered the little sister.

'No, I am going alone, and you are not coming with me, our parents will be furious with me when they learn that you have come away with me, so now, you have to **tunn** right around and return to the village, go back home.'" the brother told the sister.

But the sister did not give in to what the brother said and she said, 'No I am not going to return home, as to the place where you will die in, this is also the place where I will suffer the same, I reallyx feel sorry for you and the things which our elders brother had doneto you, he **doed** not feel anything at all, so I believe that

my returning is not going to change this feeling which I have in my going with you, so please take with you your little sister.' With the sister's pleading to accompany him, he broke down and he said that he will take her with him. So the two picked up their own things and they began with their long climb to the top of these mountain ranges which the people of Fiji refer to as the TUALEITA. Two bananas are now ripe, the third also and for all the bananas that got ripe during their journey the two people ate them. They climbed hills and go down slopes, they sleep at night, only waking up in the morning to carry on with their journey. As from Namosi and following the range of mountain this is the longest route right around the island of Viti Levu and also the longest of all mountain ranges or where the Tualeita runs through. As for this Tualeita, it reached this famous place in the olden times called Nakauvadra. The two people did not know they were coming closer and closer now to Nakauvadra and when they climbed down this slope then they heard voices and also people talking loudly as if they are ordering people to do something for them. When they did realise they are not alone, they said to one another, 'Hey, this place is occupied with people, can you hear that voice and sounds.' So they searched around to see if they can find someone like them, but they did not find a single soul, so the two thought to themselves, 'Isa, I believe these are spirits which the people at home often tell us about, these must be these spirits and they are all around us since we cannot see or find them.' But the brother called Naulumatua said to the sister, 'Do not worry, come with me and we look for some fungus.' As for these fungus, at night they glow and it looks like an electric bulb covered with a blue cloth, but it gives enough light for people to use if they wish to go to this place or to light their surroundings in the night. They found many so they kept it with them but continued

to walk on until nightfall. They prepared their places for sleeping and then they left these fungus or these 'light' there in front of them. Then they heard voices and they knew that the spirits were near them so they whispered to one another if they are found by these spirits then both of them will be killed or eaten alive by the spirits. But the brother brought her younger sister closed to her and she said to her, 'Do not get scared or anything like that, I will try and save ourselves from these spirits and also see that we are still alive in the morning.' Naulumatua took his sister and propped her up against this onetree and then he told her to close her eyes, she closed her eyes, then he took two ~~gx~~ fungus. He stuck one against her one eye and did the same on the other eye. And also he closed his own eyes and stuck each fungus on each eye, so they fell asleep because both were tired of their long walk on that day and also of all the things which they have done. The spirits knew they were near there somewhere so they came and found the two people popped up against this tree. But they knew they cannot come near them because they are so wide awake. Then he took this fungus left and he hid it under the tree before he also did the same thing as he did to his sister so they can use it the next night if they come to another place and they feel the same thing too, spritis living in the area. The spirits were so scared and also they not only feel angry but they knew they could not do anything that these two people are asleep. But these two had their sleep, and the material which the spirits thought were their eyes were the fungus which glowed on their eyelids. The spirits thought they are still wide awake because of the light which comes from their eyes, but the spirits does not know that these are fungus which glow in the night. When they woke up early in the morning, they did not find anyone else and also they know they are alive. They picked up all their things and they made their way towards the place where the first step is taken when you wish to get to Ngakauadra.

When they entered into Nakauvadra land, they climbed up from the root of the Vugayali tree. The two people climbed right to the top of the tree, then the brother said to the sister, 'Look we will jump and do not be afraid. Now we must not think of anything else but where we might end up after we have jumped down from this tree. Below us is water so now we must only rely on the water to take us to a safe place, so let the water decide for us at themoment.' The two people tied their two feet together and then said farewell to each other in case they do not come out alive, then jumped down from the top of the tree to the rushing water which they thought is there below the cliff. But when they recovered themselves, they realised that they are not in the water or drowning, but both of their feet were standing on dry land. They looked all around them and they both agreed that this is the most beautiful places they have ever seen of all the places where they have been to. They looked around and then the full truth hit them that they are there in a Fijian village. As for the owner of this village, this is the village of DRAUNIIVI, IS A Lady. When she was looking from her house, then she saw the two people, the brother and the sister standing there in the middle of her village. When she saw the young man, she said to herself, 'Here is a handsome man I have never seen before, I rather like him to be my husband.' Also for the woman, she knew that she has not seen any man this handsome, and she thought that this might not be a real man but a spiriti, but if it is true that a real man is what she is seeing now, then he must be the most handsome and the most beautiful person she had ever met. So she called the father and she told the father that she only wish to marry this young man. Naulumatua and the sister were called to the chief's house and the father of the girl here in Drauniivi put forward the proposal from her daughter and Naulumatua agreed to marry the girl. After they got married, then she got pregnant she gave birth to their eldest child.

The two people stayed together with their eldest child which is a boy and they stayed there for a very long time. Then came a time when a news came into this village that there is going to be another marriage to be held there in one part of Ra, but I do not know what is the name of this village. As for this marriage and the wedding to take place in this village, they all arranged that they are going to join in the celebration and also to know about something being held there, they said that all the people in the village are going to this wedding.

Then came a time when the wife of Naulumatua or the younger brother of Prince of Mamosi got sick. The people did not know what sort of sickness she was suffering from at the time, also they did not know what they are to do about her. The young chief of Mamosi told the matanivanua that he should get all the medicine he can think of so that it can at least help his wife with the suffering she was going through. The husband even went himself to find these medicines which the people recommend to him is the best medicine and maybe it can cure the wife's sickness but they were not able to cure her or put her at ease through her suffering, all that she said that for this sickness, it is going to kill her. She refused to eat anything, and also she kept telling him that there is nothing else he can do except for one thing. Then he came to his wife's bedside and then asked her, 'What is it that you would like to eat, can you tell me what you wish to eat, you have not eaten anything ever since when I can remember?' Then the wife called him closer and she told him, 'There is nothing that I wish to eat than the heart of Lewaitini, only Lewaitini heart will cure this sickness which I am suffering from.'

When Naulumatua heard this, he got really worried and depressed and he did not know what he is going to do now that the wife had asked for his own sister's heart to eat, and this is the only medicine that

can cure her from this sickness she is suffering from. When he knew that he does not have much choice but only to do what this person has asked. She wanted Lewaitini's heart out of all the things so that she can get better from this sickness she is suffering from. So the brother approached Lewaitini and she was really surprised to notice that this is one day when the brother really looks like someone who is suffering from a very bad sickness and also as if there is something on his mind that is great and means a lot of him. So he came to his sister and he said, 'Lewaitini, like you know, my wife's got a small child and also she is nursing our child, but part from all these trouble, she is suffering from a very bad illness and we do not know the cure for this sickness. She told me today that it does not matter if she eats the food brought to her from the sea, or from the interior part of the land, or any other kind of food which the people might bring for her, she is not going to survive from this sickness she is suffering from, but the only thing that can save her life if she eats your heart, your heart is the only food that can save her from this terrible sickness she is suffering from.'

When she heard what the brother had to ask and say to her, she only said to her, 'Well brother, what else is there to do, if she has asked for my heart and she knows that this is the only medicine that can cure her, then it should be done, it would be better for me for her to live and to look after my nephew than for me to live and for her to die with the child also because there will be no one to nurse the little infant.' But during this time when the two people were talking the people were preparing themselves to go to this wedding

held in another part of Ra. As for the sister, she is willing to give herself up to be killed and her heart to be given to her sister-in-law since this is the only medicine that can cure her from this sickness. She is willing to die for her sister-in-law and also to die for the little son who is her nephew. So after his sister gave him her consent to die, then he took the war club and he clubbed her sister who died at that very time. After she died, she was cut open, and the brother removed the heart which the wife wanted. He looked at it and he said to himself that this is what his wife wanted to save his life. So he brought the heart to the wife and the wife ate the heart of Lewaitini. After she had eaten the heart which belongs to Lewaitini they realised that she does not feel any better from the last time when she did not eat anything or this heart which belongs to her own sister-in-law. The sickness still remain in her and also she still look the same, there is no change in her health or no response from the 'medicine' she took which led to the death of her own sister-in-law. As for the brother of the dead woman or the young chief, there is nothing else that seems to be good for him now that he had lost his sister. He thought back to the days and the first time when he saw his sister coming towards him and then begging him to take her with him and ~~he~~ she will die at this place where he will rest. Then came the time when they came through "akauvadra together and also of the ir journey through the 'ualeita or the mountain ranges from Namosi right here to Makauvadra. And the last torture which goes on in his mind is the terrible death the sister went through and that is to be killed so that her own sister-in-law eat her heart as her medicine for the sickness, and he has realised now that this is really a great loss since she is a very very close relative of him now, since there is no one left in the village like her.

As for this wedding, everyone has prepared themselves, since they all wanted to be present at this place where the wedding is held. All the people went, young and old, and the only people left in the village were the sick mother and her little son. After the people had left, then the mother brought the child outside and they were sitting there outside when she looked out to see someone coming towards the village and also to this direction where they sat outside the door of their house. When the mother looked closely at this woman, she recognised her to be Lewaitini but she said to herself, 'No this cannot be Lewaitini because I have already eaten her heart.' She got into a grip of panic and also of fear she thought of her child and what this woman might do to her and the child because of the request which she made to her husband about eating the heart of her own sister-in-law and seeing the woman there, she knew that this is the spirit of Lewaitini. So she gathered her child and she ran into the house to hide her child behind the curtain of their private wing. But when she stood there hiding, still she could see her sister-in-law coming towards them. The sister-in-law or Lewaitini came and stood there outside calling out her name 'Sister-in-law, sister-in-law,' called Lewaitini. But for the mother, she was holding on tight to the child and if you could have seen her, this could mean her death to the poor child because she was holding the child very tight, she did not want any harm coming to the child, and for her she was really seized with great fear, she did not know what to do as if her mind is not with her. It happened during the time when she saw the spirit of Lewaitini coming towards them and also walking about in the village. As for the spirit of Lewaitini, she kept on calling for her sister-in-law who is hiding inside the house with the child.

But the spirit of Lewaitini kept on calling to the mother and then she spoke saying, 'Look I have come here to look at the child, so can you bring out the child so that I can take a look at my nephew, give him to me while you go and cook something for us to eat.'

But the mother of the child said, 'Is my great and chiefly lady, please do not do anything, I will do anything you ask of me but do not harm my child.'

'No, I am not going to do anything to you or to the child, as you even know, I sacrificed my life so that my little nephew lives, so give him to me so that I take a good look at him while you prepare something for all of us. I know there is no one else here in the village so there will be no use your trying to protect unless you want something to happen to both of you.' As for the mother, she had already arranged with the husband to attend this wedding, but early in the morning before sunrise she should return home again because they are the only people left here in the village and also something might happen so he is here early to help her. They did not expect this to happen, the visit paid by Lewaitini's spirit. As for the mother, she told her husband that he should come very early in the morning when it is early dawn and still dark. As for the mother, she did as she was told, she went to the kitchen to prepare some food for both of them. And while she was cooking and preparing the food there in the kitchen, Lewaitini knew that the woman is really scared. Even her eyes were so saucer-like looking in from the dark. And for the mother, she said to herself, 'Isa, my own sister-in-law is going to kill both of us today, she must be wanting to take her revenge on me for wanting to eat her heart when I was sick and this is what she intends to do now that there is no one else in the village to know what is going on.'

She was thinking all these thoughts and also she was ~~was~~ wondering
fo what she is going to do next now that the spirit of her own
sister-in-law is terrorising her and the child also, although
the child does not know anything, she knows that both of them
would be killed. So the mother brought the food, prepared the
table and then Lewaitini spok~~ke~~to her. And after she had set
the table, then she told Lewaitini that the food is ready and
if she wish to eat everything is on the table, then Lewaitini
moved to come near to the place where the food is prepared.
When she did so, the mother rush forward to try and gather her
child to herself, but Lewaitini would not let go, she held
tight to the child. As for the mother, shewas so scared and
she did not know of what she is going to do next, whether they
are both going to be killed or someone is going to help them
before everything happens or anything terrible happens to her
child. When Lewaitini looked at the mother of the child or her
own sister-in-law, she could not ignore the fear which is held
there in the mother's eyes, and she knew that this woman cannot
do anything because there is no people living here in the village.
As for the mother, she was wishing with all her might that the
husband will turn up soon and stop all this nightmare. She
cannot tolerate it any longer and also there is no one else
there to help her. As for the mother, she was wishing that
the day comes quickly and also for the husband to come quickly
home. But for Lewaitini, she knew that morning is approaching
and it is time for her to return to her own home, back to the
graveyard. She came up to her sister-in-law and then he spoke
to her saying, ('Look, soon I will return because morning is fast
approaching. As for me, there is just one small thing which I
wish to do to you before I go.')

'You ask me anything, I will do it for you, but please do not kill any of us.'" replied the mother.

In reply to this, the spirit of Lewaitini said, 'Very well, there is just one thing which I ask of you. Since you ate my heart, in return you should give me one of your ears.'" Then the spirit agreed so she gave the child to the mother. 'hemother took the child and they ran away, they did not stayed behind again, the mother knew that the spirit might change her mind and do something else, so when she got hold of the child, she ran away with her. They ran with all their might to escape the spirit. But not long after they have ran all that way, she stopped to look back, and it is only to find the spirit following them, she knew if she does not keep on going, the spriti will catch up with them and this is the end of them. Then the spirit called out to her, 'Wait my sister-in-law, I only wish to ask youx something, wait I will do no harm to you and the child, only hold on a moment.'" But for themother she knew that the spirit is lying. So on and on she ran until she came to this spot when the mother of the child looked up to find the spirit standing there in front of her, and the spirit said to her, 'I told you in exchange of my heart you ate, I am going to eat one of your ears.'" So she reached over for her ear, and atex it. As for the spirit, she was busy eating, the mother again stood up and ran, she only wanted to protect the child and also of herself, because now she knows that the spirit can do anything to them.

'The mother and the child took to flight again while the spirit sat back to enjoy her right ear. They were making their way towards the place where the people went to take part in this ~~wedding~~.wedding. As for the husband and the people of the village they were haing a good time there in the village, and also the wedding went quite well.

After they held the wedding, the woman's husband spend his time drinking yaqona with the rest of the men of the village so that he does not fall asleep when it is time for him to take his return journey home. He kept wide awake with the hope of the few old people but he did not even feel anything or know of anything that is happening there in the village, of this encounter between the spirit of his sister Lewaitini and his wife. As for the two back at home, they were going through a hard time, but the child does not know anything that is happening. The two kept on running and also during the same time they were trying to escape from Lewaitini's spirit, this is also the time when the husband decided to return to the village. The two people have covered one quarter of the distance that comes from their village to this village where the wedding is held. And again after Lewaitini had finished eating the ear, she stood up and she again went after the child and the mother, at the same time calling to her sister-in-law to wait. But this time she added, 'You better stop because I am going to eat the other of your ear, this time in exchange of my heart which you demanded from your husband.' She came after them, and when the mother looked up again, it is to see Lewaitini's spirit smiling at her and standing right there in front of her. The spirit again reached forward and pulled off Lewaitini's second ear and she sat down to eat it again. And for the mother or the woman she did not sit down or give in to the spirit but gather her child again and she held on tight on the child thinking that the spirit might change her mind and attack her child. She stood up again and ran to escape from this place where the spirit sat to enjoy her left ear. As for the husband at this time, he had covered also one quarter of the route to bring him home. After the spirit had eaten the right ear, she stood up again and she followed her sister-in-law

who was running there in front. She called out to her, 'Wait sister, I am not going to do anything to you but please you can always give your right breast for me, so that I am satisfied and won't trouble you again.' When the mother heard this, she knew that the spirit meant it and so she carried on with all her might more frightened than ever thinking of what is going to happen to them now that the spirit really means what she is doing. She kept on running, but for the spirit, she caught up easily with her and she also took the right breasts off the woman and ate in saying, 'This is in exchange of the heart which you ate last time.' Again the mother ran away before the spirit could stop her, there were a lot of thoughts running in her mind because she did not know what else is she going to do. Then after the spirit had finished eating her right breast, she stood up and went after the two people again. While struggling to get to them, she called out to her, 'You wait, my sister-in-law, I am going to eat your body one by one so there is nothing left and it is very difficult for you to live and the only thing is to be dead like me, you wait, you will pay for the price and that is my own life which you asked for. Don't worry, I will catch up with you in good times.' And this time, she let her sister-in-law know that she is going to eat her left arm. She came up and when she was right there in front of the mother and the child, she pulled out the woman's right arm instead of the left. And again she sat down to enjoy her food. As for the mother she did not know what to do also, she knew that she is only a weakling against this spirit or her sister-in-law's spirit. But she did not give up in saving her own child. With one arm and hand left, she held more tighter to the child and kept on running, by now the husband is coming very closer and closer, for these two

people. still they did not want to give up they kept on running but for the spirit of Lwaitini, she only wanted to take revenge on what the sister-in-law did to her. Then the spirit yelled to her, 'I am coming now, and this time, I am going to eat both your breasts, don't think you can escape from me now or any time else. So the spirit again attacked the woman and took one of her breasts, now she is left with one arm and one breast, and again the spirit took away the other one, and still the woman kept on running but this time with the child held in one arm. And the last attack that the spirit did was removing her right arm. And right on this moment the husband or Lewaitini's brother arrived on the scene. Before the baby can drop to the ground, the father reached out and caught the baby but the spirit of Lwaitini is already gone. The father took the child, knelt down to attend to the wife and then heard her uttering remarks and words against Lewaitini. The husband asked her what had happened and also why she appeared in this condition, no breasts, nor arms and also with one ear missing. The wife tried all her best to tell him all that happened, but due to loss of blood, her life deteriorated fast. The husband listened to his wife's speech and he learnt that it was Lewaitini's spirit returning to take revenge her for hereating her heart when she was alive, after the woman have said all these, then she lay dead in front of the husband. The husband took the child and they returned again to the village, so the people were informed, they came to take away her body for burial. And so this is the end of the ~~story~~ story of Lewaitini and his brother Naulumatua who got chased out from Namosi by the Prince of Namosi. That is all.

THANK YOU VERY MUCH.

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FINISHED.