

TOPIC: LEGEND OF QIO COLO

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Informant: Josevata Serawale.....of Vunaniu, Serua.
(M. 49 yrs.)

The legend tells ^{of} ^{of} how the god of Vunaniu, Serua, made ^{his} ~~his~~ trip from NAITASIRI then to SUVAVOU and to the present village where his decendants are now living.

- My ancestors first came from NAITASIRI. Originally they are from there and they decided to leave NATASIRI and ~~we~~ to look for new land to live in. They left NAITASIRI and travelled west until they reached TAMAVUA and they stayed there for a while. Some of us stayed there where TAMAVUA ~~village~~ village is now but my ancestors and the rest of the group who left NAITASIRI together continued down until they ~~re~~ reached a beach. And this beach is right near the land where the Governor General's House stands at present. They ^{stayed} ~~stayed~~ there and build shelters for themselves. After ~~w~~ a while they decided to make it their home and they called it SUVA. But later we were moved to ~~t~~ the other side of the island which is known today as SUVAVOU. The reason why we moved down from VUNANIU and then settle here at SUVAVOU was due to the quarrel between two brothers. And they are my great-great-grand^{been}father s. From what I've ^{been} told was they quarelled and then the older of the two ordered the younger brother to leave the village.

The younger of the two is called ATUNAIISA MOCELUTU. He is married to a lady of VUNANIU in SERUA called VANI SURANAMASI. His wife belongs to the MATAQALI- the primary social division in the Fijian society called NAWABALE. So when they were ordered to leave, they got on the canoe and left the village. They travelled all along until they reached NADRALA. This man, ATUNAIISA, he's mother is from NADRALA, so he decided to^{go} there. But before they reached their destination, it was getting late in the aftern_oon and the night was closing in fast. At that time of the day, they were coming near to his wife's village and that ~~it~~ is at VUNANIU~~x~~ ~~THE WHOLE ISLAND~~ ~~NAWABALE~~ in SERUA. The wife suggested they sleep at her home and then leave for NADRALA the next morning. ~~is~~ So they went into the ~~it~~ village and the story of the new arrivals was ~~it~~ taken up to the MATAQALI the NAWABALE. They were told that there lady, VANI SURANAMSI, is there on the island with her husband. They were ^{ordered} ordered to leave their home ~~home~~ because of the two brothers ^{quarrelled} quarrelled. So they left ~~the~~ their village and they were on their way to NADRALA but it was getting dark, so they stopped^{ed} here to rest. ^{Hearing} Hearing this, the girl's MATAQALI ^{decided} decided ~~that~~ to keep them their and they were told not to go down to NADRALA and make their home their in VUNANIU. The leader of the MATAQALI informed ATUNAIISA of their idea and they /accepted and they stayed there. A time came when the sharing of the land took place ^{at} at VUNANIU. The whole of the NAWABALE people ^{agreed} agreed to give a piece ~~of~~ of land for VANI and her ~~descendants~~ ~~descendants~~ and this piece of land is still there~~x~~ under the name of VANI and it is about 126 acres. And all the descendants of VANI ^{lives} ~~leaves~~ there but some of us are ~~stayin~~ stayin

staying in SUVAVOU. The land ~~is~~ still belongs to us but we do not occupy it at present. Our names still appear in the book that shows we are rightfully from SUVAVOU.

I would like you to give a brief story of how your originator or VU who came down from NAITASIRI and then settle here at SUVAVOU. Could you talk on how your ancestors were directed and who led them the way and ~~protected~~^{protect} them on their trip from NAITASIRI until they reached SUVAVOU?

- Well I have not confirmed it yet, to find out who Our VU really was. But I heard a story that ~~says~~^{says} our VU was once an ordinary man but later ~~a~~ changed himself into a shark. If we follow the river that runs through LAMI and up to QAUUA, there's a pool up there and you will able to see a ~~rock~~^{large} ~~up there~~ at the bottom of the pool. The shape of this rock is of a shark. They say that is our VU and ~~the~~ they called him QIONICOLO. Many people of our tribe has got ~~its~~^{this} name. One of the names that ~~it~~ is called after our Vu is LUSINAQIONICOLO and QIONICOLO is our VU's name.

- You were telling me that your ancestors came from NAITASIRI and then they reached the coast of SUVA. ~~Could~~^{Could} you explain why SUVA is given such name and the name ~~fo~~^{of} the ~~beach~~ beach you stayed in for a while.

- Thank you. The story I heard says that land has got something known as SUVASUVA. SUVASUVA means ~~that~~ layers that appears on the soil so they decided to call that land ~~SUVA~~^{SUVA} and it comes from the word SUVASUVA. After that, we left SUVA and moved to the opposite side of SUVA and is known today as SUVAVOU.

- What caused the quarrel between the two brothers that made one of the brothers to leave SUVAVOU and later settled at VUNANIU.
- The legend says that the two ~~brothers~~ ladies started it. ~~X~~ They are the two brother's wives. They ~~y~~ started the quarrel while they were inside the kitchen and it goes on to their husbands and ~~and~~ ^{also} joined in the fight. They say the eldest ~~brother's~~ wife is from NABUKEBUKE and as I've already said that ATUNAISA's wife is from VUNANIU.
- You were telling me that QIONICOLO is your VU~~Z~~ or God. ^{Could} ~~Could~~ you tell me how he reveals himself to his people. Is there any particular sign or ~~means~~ ^{means} of communication between him and his people?
- We were only ^{told} ~~by~~ our elders not to eat shark meat because the shark is our god. If we eat shark we are likely to get a skin disease. It shows out and we know straight away that person has eaten shark meat.
- What is done about it?
- There is particular medicine that we use on it and it cures it. Anyway if you just leave it as ~~it~~ it is, gradually it will ~~dis~~ disappear. It only shows up to let the other know that person ^{has} ~~have~~ broken the TABOO and eat shark meat. It's nothing serious.
- Do you have ^{any time} ~~any time~~ allocated for worshipping him, asking him to bring you luck and power. Or asking for ^{his advice} ~~his advice~~ on certain matters concerning your village, homes and ~~a~~ family?
- I have not seen my elders do that, to worship him or do anything to him. There's a particular sickness that we can ~~cure~~ cure. It's like we are native ^{physicians} ~~physicians~~ and we can cure that sickness when someone ~~s~~ suffers from it. This sickness is known as VDLIKORO and when someone gets it we only touch them ~~and~~ ^{then they} ~~they~~ will be completely healed. We

- don't know how we came to be the healers, whether the power of healing that particular sickness is from our god or from somewhere else. But all I know is that we are it's ~~doctor~~ doctor.

- Could you describe the sickness in detail?

@ - We call ^{it} here the VOLIKORO. That is in the VUNANIU language. That particular sickness if ^{an} and unlucky ^{person} gets it, he breathes very ~~uneasily~~ uneasily. He sort of gets short breathes only and finds it difficult to breathe.

- Thank you. When your ancestors left SUVAVOU after that quarrell ~~between~~ between ^{the} two brothers, they arrived at VUNANIU. When they came to VUNANIU, some people were already there. Could you describe how ~~the~~ they made their journey from SUVAVOU to VUNANIU.

- They travel~~d~~ to VUNANIU by ^{boat} ~~boat~~ or canoe. They board their canoe ^{and} ~~and~~ after hoisting the ~~sail~~ sail, they began their ~~journey~~ journey intending to go to DRALA but they were asked to stay at VUNANIU.

- Well..... as you were telling me, your ancestors were asked to live their ~~work~~ with the people of a VUNANIU and make it their new home. Also afterwards you were given a ~~piece~~ piece of land to occupy and own it too. Did your ancestors pay back anything to them to thank them ^{for} ~~for~~ what they have done? In our culture we are expected to do that?

- Just recently we made a MAGITI ^{we} and ^{we} presented this to the NAWABALE people. This MAGITI is known as the VAKALUTU NI QELE and this shows that we have thanked ^{them} ~~then~~ ~~for~~ for the acres of land they have given us all because of their ~~lady~~ lady, VANI ^{SURANAMASI} SRANAMSI.

- Could you describe what was the MAGITI?

- We killed a large pig, a ^{basket} ~~basket~~ of a taro and also we had a large TABUA that was used to present the food .

- Who makes the presentation and to whom?

- At that time my father was still alive, he was the one who present the whale's tooth- TABUA and he is called ALIPATE BAKANI and it was presented to the head of the NAWABALE people, ERONI MATANITOBUA.

- After you have done your duty, you ^{were} ~~are~~ free to stay at VUNANIU. Usually, they have village gathering and other events are held at ~~xx~~ the village. ~~Does~~ your people are ~~ix~~ allowed to participate in this assemblies and gatherings? And what do they usually do to show that they are different from the VUNANIU ^{people} ~~people~~ since they came from SERUA?

- Thank you. Our stay at VUNANIU, we are known to belong with VANI's people ^{and} ~~and~~ that is the MATAQALI NAWABALE. We ^{were} ~~ere~~ counted with them and we co-operated with them in anything they do. Whether it is for the church, village, or just ^{for} ~~n~~ the ~~x~~ MATAQALI itself, we attend it all, and we give them our outmost support. So, we are known to belong in that MATAQALI.

- Would you like to say something or give some advise that might be useful ^{for your} ~~fro your~~ future descendants?

- Thank you. I would ^{like} ~~ld~~ like to say something about ^{this} ~~the~~ couple ATUNAI Sa MOCELUTU and VANI SURANAMSI. They had ~~x~~ children and there were three boys. The eldest is VILIAME MATAISAU, and then KEVUELI KUNAMOMO, and the youngest of the three was PONIPATE BAKANI. These three brothers were the sons of our ^{ancestors} ~~ancestirs~~ who left ~~x~~ SUVAVOU and settle at VUNANIU. But~~m~~, today there is ^a ~~alrfsxnumbrxxsfpxndie~~ large number of ^{people} ~~peclpe~~ who live here at VUNANIU. Our number is large enough to ~~an~~

enable us to form our own ~~a~~ MATAQALI.

Does it mean that you won't return to SUVAVOU but settle there at ~~VNA~~ VUNANIU.

- Yes, we will stay here at ~~a~~ VUNANIU~~x~~. In 1947, our relatives in SUVAVOU came to VUNANIU asking us to return. Only one family ^{returned} ~~return~~ to SUVAVOU but the rest remained ~~at~~ VUNANIU. That ~~it~~ is ^{PONIPATE} ~~ROPATE~~ BALANI ^s family who had a son, WATISONI RATULEVU. PONIPATE is no longer living but his son went back to SUVAVOU.

- I am JOSEVATA SERUWALE from SUVAVOU. My place of ORIGIN is SUVAVOU, my I TOKATOKA is MATAIQEREQERE, the ~~a~~ MATAQALI the NAYAVUMATA and the ~~a~~ YAVUSA the NADONUMAI.

I've given some information concerning myself and my people, I would like to take this opportunity to give you more on the topic discussed. As I've already said, ~~originally~~ ^{my} ancestors comes from WAIMARO LEVUEEVU in NAITASIRI. My ancestors left NAITASIRI and began their journey to look for new land. It says that they follow down the river, coming by canoe and bamboo rafts. The first place where they rested and stayed ^{at} ~~for~~ a while was NACOKAIKA. They ^{left} ~~left~~ but some ~~rem~~ remained behind. The current brought them to ~~TOGA~~ TOGA NAQAVOKA. They stayed ~~at~~ ~~for~~ ~~a~~ ~~while~~ and when they left, another group of people decided to ~~daty~~ ^{stay} at TOGA NAQAVOKA. My ancestors and the rest of the people resumed their journey ~~loking~~ ^{looking} for new land. They went on and on until they ^{reached} ~~reached~~ SUVA where they lived and build a village. Since we are from NAITASIRI, we are ^{also} ~~also~~ entitled to some NAITASIRI land and our land is ^{that} ~~is~~ at TAMAVUA where RA~~TU~~ MELI ~~XXXX~~ LOKI resides. We still ^{receive} ~~recieve~~ the ^{lease} ~~least~~ of that land. We get the money ~~the~~ and

that ^{spec} got to shows that we are still NAITASIRI people. That is all I can contribute ~~that~~ to prove that our land is really SUVAX because we ^{were} are the first people to come there.

- Would you explain how NACOKIKA got ~~its~~ its name?

- I don't really know where they got their name ^{from} ~~form~~. But what I ~~kk~~ know is that my ancestors ~~rested~~ there during their journey but what NAEONAIKA stands for is ^{not} ~~any~~ of my ~~nkwxex~~ knowledge.

- Who ^{were} are all the ^{people} ~~people~~ that travelled with your ancestors from ~~NAKSTAKSRK~~ NAITASIRI and to each destination where their descendants are staying in today? Could you name some of them?

- I don't know any name but my I TOKATOKA, the MATAIQEREQERE ~~nd~~ of ~~theqam~~ MATAQALI the YAVUMATA was among those who left NAITASIRI.

When they left some of ^{our} their close relatives remained behind at NAITASIRI and we still know them today. We have the ~~same~~ same titles ~~concerning~~ concerning the enlarged family unit of our Fijian society.

- Could you explain the meaning of the title, NAQASI BOKOLA?

- When I was a kid my grandmother related the story about NAQAIQASI NI BOKOLA. That is the name of the beach near the Governor General's home. I don't really know what it means but they just say that the beach is known as the QASIQASI ~~MINI~~ BOKOLA.

- Could you talk to me more about the QIONICOLO, what it means and ~~na~~ stands for? You said something about the stone in shark ~~form~~ form.

- They say that ~~ya~~ ~~unk~~ our God is a shark ^{known} ~~known~~ as QIONICOLO. He accompanied my ancestors when they left NAITASIRI. ~~xxxx~~ He was a man before but he was changed into a shark at his old age.

So they called him QIONICOLO. If you follow up the river towards LAMI area and on to QAUIA, there's a pool at the source of the river. In that pool is a large rock and the shape is that of a shark. The ~~names~~ names still remain ^{with} us today.

- Does he reveal ~~his~~ himself to you and how ^{does} ~~does~~ he do that?

- No I don't know anything of the sort. But my grandfather and some other elders have a large BUREKALOU- place for worship but I don't really know what they do inside the BUREKALOU. We destroyed the BRUEKALOU and we straightened everything because we didn't want to believe it.

- You were telling ^{me} that you and your people can cure a particular skin ~~disease~~ disease. You know the medicine for it. Could you talk more on that?

- Yes we do know how to cure that sickness and we are it's healers. It is our only way of helping people. When someone gets this sickness all we have to do is massage that person and he will be ridden from that sickness. This ~~happens~~ ^{sickness} happens when a person ~~find~~ find its difficult to breath. He only manage to take in short breaths and ~~jk~~ that's all. It continues and can get worse but once we come to their aid, all is well. The sickenss is called VULIKORO, that is our sickness. Any_one of our tribe can do that, whether it is a small kid or anyone, the sick person is always cured.

⊗ Do they use anything like giving that person a medicine to drink? When you go to massage that person, do you use any oil or anything else?

- Yes, we do have a medicine for that but we were told not use it ■

or reveal it. We were only ^{told} ~~tells~~ to touch the sick person's body. The reason why our ancestors did ~~xx~~ not want ~~themxxxxxx~~ us to give the medicine because we don't want them to make anything for the VAKA-BOGI VA after the ~~four~~ nights are over- or anything else besides We just want to heal that people and and we do not expect anything in return. That is the reason why we do not want to use the medicine ~~XX~~ - How is it made known to you that someone is suffering from that sickness? And how can you tell that person is suffering from VULIKORO

- Thank you. Everyone living here in SERUA knows if someone gets ~~x~~ this sickness. The moment a person gets it, they quickly come to VUNANIU to get someone from here to go ~~x~~ with them and attend ~~xx~~ to the sick~~xx~~ person.

Everybody knows that we can cure it so all they have to do is get one of us on the spot of the sickness and the rest is our duty and concern. We always go and we don't mind how far but we so to help that sick person.

- Do you give them any TABOO or anything like that?

- The TABOO is that he should not take hot tea. If he wants to ~~dr~~ drink tea, first it has to be cooled and then given to him. Also he is not allowed to eat anything that appeared red in colour. The TABOO is lifted after he is well again. He only follow the TABOO when he suffering from that sickness. After you have performed your duty, how long can it take ^{before that} ~~before that~~ person is completely healed?

- If it ^{is} ~~really~~ serious, the sick person is ~~xxxxxx~~ suffering from it very badly, we need to massage him three times. After that he is back to normal.

- When the sick person is healed, is there are need ^{for} ~~fro~~ that sick ~~xx~~ person to do something in return, like it is to pay them back?

- No we are forb~~bid~~den to ask them to ^{do} ~~something~~ ~~xxxxxx~~ in return. We are told to do ^{our} ~~out~~ duty and that's that. We don't have to ask them to ^{get} ~~do~~ things for us ~~x~~ because we have cured them. That is one rule placed on us by our elders. And we obey them until today.

- You made ~~to~~ your journey from NAITASIRI and then on to other land. Could you describe the exact location where your ancestors grounded their boat and then on to VUNANIU village? Say something about their arrival ^{there} ~~their~~.

- Thank you they left SUVAVOU and when they approached VUNANIU and then their canoe was in line with the beach at VUNANIU, the lady, VANI SURANAMSI told her husband to go into VUNAIU village, where they can find shelter ^{for} ~~of~~ the night and continue their journey in the morning. She told him ~~three~~ times and on the third time, he obeyed ~~her~~ and so they turned to VUNANIU. They landed right on the beach of ~~a~~ VUNAIU. This is the ~~same~~ place where their villages grounded their canoe before going to the village. They went to the village and they were given a warm welcome by the NAWABALE people. This is because his wife comes from that MATAQALI. ^{They} ~~They~~ had only one son and ~~their~~ that was their eldest son. He was also travelling with them. VILIAME was ^{born} ~~born~~ in SUVA. The girl's father was told of the tragedy and ^{what} ~~what~~ they intend to do. They are on their way to ~~NADROGA~~ NADRALA in NADROGA because ATUNAISA's mother is from there. And ~~the~~ they wanted to go there and stay there since they got no other place to go to. So, the head of the NAWABALE people decided to keep them there ^{and} ~~and~~ they stayed. They were given a large piece of land to ~~them~~ occupy and we still own that land today.

- Does it mean that you won't return to NAITASIRI?

- I believe it is going to be so. No return to NAITASIRI or SUVAVOU. My ancestor ATUNAISA MOCALUTU near his ^{death} ~~death~~-bed made all his will asking his descendants to remain in VUNANIU. He doesn't want any of us to return to SUVAVOU or ^{to} ~~to~~ NAITASIRI.

Before we end this, if there is anything else on your mind that you ^{could} ~~might~~ like to say that might help your descendants to come in the future. Not only it might also help other people, I invite you to say them~~n~~ow.

- Thank you. There's only one thing~~s~~ I would like to share ^{with} ~~with~~ you and to those who might be willing to know. There are times when ~~xi~~ I wonder how my ancestors manage to come all that way until they reach this place. Some of us are staying in SUVA and also some of us are occupying the land in DELAINAVESI.

I always think of these things ; the land ~~problem~~ problem arising and we have witness these today~~x~~ . There's ^{many} ~~many~~ of us today, ~~including~~ including those staying in SUVAVOU and this problem not enough land fro everyone. We are very thankful to the NAWABALE PEOPLE for giving us this piece of land and we are very lucky to own it too because land is very hard to own these days. I do not think we will return to NAITASIRI or SUVAVOU.

- Thank you.

THE END

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