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TOPIC: LEGEND

Investigator: Leata

Informant: Unisi Telei.....from Namoli Village, Lautoka.

LAUTOKA. F 64yrs

Namoli Village, 31st January, 1984

LEGEND OF VOCE AND YAVUSA TINITINI

As we know, one of the best part of our elders life is when they get together at night, to tell legends and stories of olden times to young people before they sleep. This is one of those stories told to me by my ancestors, in this case, my grandmother, and the story happened here near the beat at MATAILAQERE.

There were two people living near Matailaqere, a mother and her daughter, whose name is VOCE. I cannot recall the mother's name but the name of the young girl was Vece. For this girl Voce, she is known to be a very beautiful girl and she's got very long and beautiful black hair. The mother always do things for her to keep her beautiful and nice all the time and for her hair that is what she loves most, there is a part of her hair which is white, all white, just a little part of her hair. When she grew up, she was the mother's pet since she only have her and no other. They live both by themselves and the village is quite far from where they live. They have their own plantation and they have their own house built close to the beach here at Namoli. They spend most of their time farming. As for the young woman, she spends most of her time bathing in the sea, she loves swimming, when it is high tide, she is there wasting her time swimming in the sea.

There is a wooden bowl which they call the TAKONA (a large wooden

bowl for making vakalolo in). But for this bowl, they make oil and it is stored in these wooden bowls. This woman loves making oil for her daughter and this is also one of the things that keeps her occupied most of the time and many days, making oil for Voce. The oil she puts in the wooden bowl is used by Voce as her perfume. When she returns from swimming, she oils herself to smell nice. When her mother finishes cooking their meal, she calls her daughter who comes out from the water, head straight to this place where they have the wooden bowl containing oil, oils herself and goes into the hut to eat with her mother. Then the mother dishes out the food and then they both eat. The mother took care of her when she was a small child and right up to this time when she was a fine grown woman ready to have a husband. She has gone into this stage when men used to come and propose to them if they could become their wife. As for the mother, her daughter's duty does not go unnoticed, she knows that her daughter is a very beautiful girl, she's got a pretty face, and the most beautiful thing which she has got is her hair, Her hair is nice and long and it falls back on her shoulders when she combs it. Her face is nice and red when she comes back from swimming, since when she comes out of the water, she heads straight for this place where they have the wooden bowl, gets down and oils herself before she comes to eat. The wooden bowl is always full of oil all the time and this is what she used when it is time for her to go out and eat. After she has this second bath in oil, then she comes into the hut or outside where they sit down and eat. The smell of this oil, they say, this is a very strong perfume. When the girl comes out from the water after bathing in this wooden bowl, the smell of the oil covers the whole area around them. This goes to show how nice the smell is and the things

which her mother puts into the oil to make for her daughter. The smell could be smelt throughout the village here in Namoli and right into this place where they have the town now. This place where they have the city now, in those days, these places were all bush and people used those land for growing their food. They say, that the time when this young girl finish bathing in the wooden bowl of oil, the smell of her oil fills this whole area. Those people in the plantation can smell it from there, this is just to show how nice and good this oil perfume is which the girl Voce uses.

She grew up and up and she turned into a very beautiful girl, this is when she had reached the age of fifteen and sixteen, this is the time when they have reached puberty. And this is also the time when the girl's name and her beauty roamed all over the place near this village. People heard stories that she is the most beautiful girl at the time. The story of the girl went as far as Vitogo and on to Navutu village, and on to those hills. They were told that there is a beautiful girl there in the beach at Matalaqere since this is the place where they live. They only live there with their mother and no one else, for other people, they all live together in the village. As for this girl Voce, all she does whole day, she swims there in the sea, and when she gets tired, she goes straight to this wooden bowl filled with oil where she oils her body and bath there like it is fresh water. After she has done this, then she accompanies her mother to the plantation, to bring some food home, and again she goes to take another swim in the sea before she ends up in that wooden bowl for her bath and then it is time for them to sit down and eat before they rest. She never goes and take a bath in fresh water, she always bath there in the wooden bowl containing the oil, but never

have a proper bath in tap water or in the river.

For many men they came from far places to look at this girl and they always return praising her beauty. They told the others who did not come that she is really a beautiful girl. They described her beautiful hair and her face and the whole body. The main topic was her coming out from sea water and bath in that tub of oil without first washing out the sea water that clings on her skin. Then another man came and they all came after that in their trying to get to marry her.

Many came and they tried but they always give up because they never get to seeing the real girl whom they so much talk of. As I've said this went throughout this place and they all tried to win her hand. There were some men staying together at the time and they were referred to as YAVUSA TINITINI. There were ten young men all in this group and they all stay together in one place. All these young men who stay together they are all handsome men as the story says, they were all handsome men. They are tall and they like to live together in a group. They leave their homes to join this group and they do all they can to live together and do things together. And we could say that they are just one family. These people were called the YAVUSA TINITINI.

They stayed together and then one day they had a meeting. In this meeting they talked of this girl Voce and they knew all about her since all those people who came to their place talked about her. The men decided to do something about it and they wanted to try if one of them could go and try if he could win her hand in marriage. One of the main things which they talked of was her bathing in the sea and then finishing off when she goes to bath there in the bath of oil.

They talked and talked and then they decided on RADUA to take the lead to see if he could have any luck on this thing. So Radua the name of the first man went to try if he could marry this girl Voce. They sent Radua first so that when he comes back they could know what to do, whether they could all go and see her or to try and look some place else for their wife. He is only to go and check what she really looks like. They decided to follow him if he comes back with the news that she is really beautiful so that they could all come and live there in their house and work for her.

Radua prepared his trip and he went to this village where the two women stayed. The rest of the group, nine of them, stayed behind at their homes. Radua came and he asked all the people about this place where the two ladies stayed and they direct him to the place. This two women were staying here in Matalaqere. There was a house built for them and it is right next to a IVI tree. This is their house.

Radua came and he went straight into the house but the girl's mother was somewhere around the house. The girl was out there swimming in the water. Radua came and he went straight into the house and then Voce's mother came to see her. The mother invited him to come into the house and she said, "Come inside Rauda, now what brings you here and what is the latest news from your place?" Radua answered her, "I am here to see you two. We heard this story about your daughter and I was sent to come and check if it is all true, that your daughter is really beautiful, so I would like to see her so that I could go back and tell the other nine and then well decide on what to do. I am Radua but the other nine men are there at home waiting for me." When the mother heard this she said, "Very well, come in and wait here."

She told him that the girl has gone down to bath again since she spent most of her time swimming. The mother stand there outside and she called out to her daughter, "'VOCE, VOCE, my daughter Voce, there is Rauda here in our house and he wants you. He has come to be your husband, my daughter Voce, my daughter Voce.'" This was the call which she made when she was sitting there outside and telling her daughter that there is a man there and he comes to see if she could become his wife. She called out twice and then the girl could hear her. She stood out from the water and then she replied to her mother's call. "'NENE, NENE, pick a breadfruit and make it ready for him. Take out a mat and spread it out so that he could sit on it and wait for me do this for Radua.'" The meaning of her call is for the mother to pick a breadfruit and spread out a mat she could get and for the man Radua to sit on it to wait for her, and for the mother to cook the breadfruit and give it to him to eat. The mother did all the things which her daughter called out and Radua also was waiting with her. Voce finished her bathing, came to her oil tub, bath in it and then she went home. She changed her wet clothes, the pot was still on the fire and it was not cooked yet, so she came into the house to see about their visitor. But when Radua looked up to see her, something happened to him. He was so taken by her beauty and she turned to really love her and to show that he could not hide his love for her, he pissed on himself. He did not know that he was doing this, and he was shaking all over when he saw Voce coming out. He really loved her when he saw her coming. She came into the house and the mother told her to come and shake hands with her, so they shook hands but for the girl she did not take much notice of him, she sat there and they wait for the meal to be ready. When the food was cooked, they

sat down to eat and after that, they asked the man what he intended to do. They asked him to spend the night and when morning came, he told the two people, "I have decided to stay here, I do not want to go back to my place. I prefer to stay here and cut firewood for both of you, so that I could see Voce everyday. I want to become your servant."

Radua begged them to stay and be a servant to them, to cut firewood for them so that he could see Voce everyday since he really love her and how beautiful she is. So, they stayed together and he did this everyday. They stayed together now but for those nine people, they all waited to see what Radua would bring back, they waited for two whole days and night, still there was no sign of Radua. So again they had another meeting and they discussed here to send Rarua to go and see what has happened. This time, Rarua came and eight were left there in the house.

Rarua prepared his journey and he also came the same way which Radua took, he asked all along the way and at last he came to their house. He went into the house and when he looked into the house, he saw the mother sitting there inside the house. She called him in, but at this time, Radua was out in the forest cutting firewood and the girl Voce was swimming there in her usual place. When the mother saw him, she called him and she told him, "What brings you here and what is the latest news from home?". This time Rarua told him of his journey since he is here to see about Radua and also to see this girl which the people talked a lot of. He asked the mother if he could take one look at Voce before he returns to the place where he lives. The mother told him about Radua and what he is doing there in their house, because he prefers to stay here with them and be their servant.

As for her daughter ~~she~~ is out there in the sea swimming. She told him to sit there in the house and wait for Voce. Again the mother came outside and she called out to the daughter, the same thing she called out to the daughter when Radua arrived, again she said it this time to announce Rarua's arrival. "VOCE, VOCE, Rarua is here at home and he wants to see you, he knows about you, my daughter Voce," Also the mother mentioned the beautiful hair which she has got since this is the only thing which is attracting all these men from all over that area. This is the thing which her mother make sure that is taken care of and she attend to her hair everyday to keep it beautiful. She called out twice and on the third time then she heard her, so she stood up again and answered her mother, "NENE, NENE pick two breadfruits and make it ready for him. Take out two mats and lay it there so that he could rest there, and then I will come to see him." The mother picked two breadfruit, and also took out two mats which she laid down before she asked him to sit on the mat which she has prepared and wait for her daughter. Then they sat there and wait for Voce to come and they could ea ~~there~~ there.

Voce again finished bathing and she went to rinse the salt water in the oil tub. She changed into something dry and she went onto the house to see about her visitor. This time also, when Rarua saw her coming, he also fell in love with her since she is really beautiful. The same thing which happened to Radda also happened to him and that is he did not know that he piss there on the place where he sat. For Radua he was there outside and he was doing all the work for them, for Voce and the mother. They sat down and they had their meal, and when he finished, he told the mother that he is not going back to his home.

He wants to stay there in their house and be the one who brings water for their cooking. He no longer wish to return to the eight people who were waiting, but he wants to stay there and do all the work for him so that he is near Voce and could see Voce's face everyday. They agreed to keep him and now there were four people in the house. For the eight people, they waited and waited for three days, there was no sign of Raud or of Rarua. They knew that something have happened and this has delayed their coming.

They had another meeting and they decided to sent Ratolu to see what had happened to the two people. Ratolu prepared his journey and he came the same way which the first two people took when they came to Voce's home. The people whom he met along the way helped him to arrive there safely. As for the two men who first came, they were doing all the work now at the house, the mother no longer goes out to the garden since these two were doing all the work, one of the two cut firewood while the other goes out to get their food and plant food also.

Ratolu arrived and when he came into the house, the mother was there alone. The two were out doing their work and Voce was swimming there in the sea. The mother called him into the house and asked him as to what brings him to the place. He told her that he is looking for Voce and also of two men whom they sent a long time ago but has not returned home yet. The mother explained to him that for the two men they have volunteered to stay and do their work so that they could see Voce everyday, as for the girl she is out swimming. She told him to wait in the house until she comes back. The man Ratolu sat there in the house and the mother of Voce came out and she called out again to her daughter. Using the same words which she used for the first two but mentioning that this man in the house is Ratolu.

Again she stood up and she called out to the mother saying that she must pick three breadfruit fruits and cooked it for this third man. And also to take out three mata and lay it there for him to sit on while he waits for her to come home. So, the mother did as she was told and when she came back from swimming, she went to the place where she has got the bath tub of oil and bath there before she changed into something dry and she came to this place where they were waiting for her. She was introduced to Ratolu and the same thing which happened to the first two people, it also happened to him. He pissed on his clothes because he was really taken in by her beauty. After they have finished their ~~meal~~ meal, she told them that they have better make up their minds whether ~~if~~ they wish to remain there at her house or to go back to the seven people who were still waiting for them. When it was time for the third person to go back, he came up to them and he told them that he does not wish to return back into their own house, he wants to remain there and tend to their garden. So they agreed to let him stay, and now they have Radua, Raru and Ratolu. Again the seven men left were still ~~waiting~~ waiting for any news either to be brought by any of these people who came to this place. As for the three men they were sweating out there at Voce's house doing all the work for the two women.

Again the seven people left at the camp had another meeting and this time they sent Rava, to some and investigator what has happened to these three people who came to see what Voce looks like. As for the man Rava, when he came the same thing which happened to the first three, it also happened to him and he begged them if he could remain there in their house and do any work which they might want him to do so that he is there in the house and looks at Voce all the time. He

forgot about the six men who were waiting there for him to bring back the news. When the six men knew that no one is coming back with anything like the first four people which they sent, they decided to sent RALIMA to come and see what has happened. As for Ralima when he arrived at the house of Voce and her mother, the moment he saw Voce, he made up his mind to stay and do work for them, he wanted to become their servant so that him also can see Voce everyday. The mother agreed to keep him also, and now we have Radua, Rarua, Ratolu, Rava and Ralima there in the house and themselves, Voce and the mother. When the five men left now knew that no one is coming then they all decided to come themselves and see what happened, and if they were killed by something, then they are going to fight these two people if they have killed all these five men who makes up their ten numbers. They did not know anything at all about these five men who came first, whether they are still alive or whether they are all dead. So, they packed all their things and they came to the place where the two people lived, they did not know that for the five men they are also staying there doing all the work for the two women. They are all handsome men and tall also, they are known of their strength to do work and whatever they wish to do, they always complete their work and they do it when they know they have to do it. So the whole five left came now and they have all prepared themselves well in case something happened and they have their weapons there which they could use. They came up to the house and the mother met them inviting them in saying that if they are looking for Voce she is out swimming so they would have to wait. As for the mother, the way she calls out to her daughter, she use one song and only when it comes to the name of the person then she mentions who is it and

then Voce would answer her telling her what she should do about them. So this time when they have all arrived, they came and they asked Voce's mother as to what has happened to the first five men who came to see about her daughter. She told them that they are all alive and they are working for them doing all the work so that they could be near to their choice since they made up their minds to stay. They did not force them to stay but the men themselves wanted to stay and work for them. At the moment they have all gone out into the forest to get food and firewood so they would all have to wait for them to come and also for the girl to come. The mother made them sit there in the house and again she calls out to the daughter like she usually does when they have visitors in the house. This time she mentioned that there is RAONO, TAVITU, RAWALU, RACIWA, FATINI there in the house and they have all come to see about her and also to see about the first five men who came before them. When the daughter heard this, she got frightened, because she knew that if she does not give them a good explanation, they might kill her and the mother. So, she stood up and she called out to them and she told the mother to take out mats for the people to sit there and wait for her while she prepares herself and come to meet them. She also told the mother to pick ten fruits this time so that they have enough and they could eat first before they talk about the trouble which they now faced. As for the girl when these five men came to stay with her on their own free will, she did not care about them at all, when morning comes, she is out there swimming and then comes back only to eat and then back into the water after that. She did not care where they go and if they are looking at her. As for them when she is around, they never do their work, but they sit there and they stare at her and her beauty.

The only thing which she does is that she spends most of the time swimming there in the sea, and when she comes out, she accompanys her mother to the garden where they do a little bit of gardening, when they return again she went out to swim. The most beautiful part of her body is her hair, since she never rinse it with fresh water like us, she only use her oil to do this. The girl Voce is really beautiful.

They came and they wait there in the house for Voce to come, and when she changed into her dry clothes and they have the food there ready for them to eat. But when they asked the mother why they keep these five men, the mother told them that they do not want to return back to their house, they want to stay here with them, do their work so that they could be near to Voce all the time. They have given them their promise that they will do anything at all to help them and in return, they must keep them there with them.

Voce came and when the five remaining men see her, they now believed about the story and why these five men did not want to come back to their place. They were introduced to him and when they know each other then they sat down to eat. As for the ten men who are now sitting there, they did not eat but they were all staring at the girl since she is really beautiful. When the five men returned from what they were doing around the house, they met these other five and they did not speak or talk because they each know what is going on in another man's mind.

After they have eaten, then they said that they really like her and

they have come up with a decision. They have planned to take Voce and her mother and they are going to live together there at this place where they make their home and they are going to work for them and take care of them. This decision was made by Ratini and they all moved ~~back to~~ back to the place where they lived.

The men or the ten men whom they call the YAVUSA TINITINI said that for anything which they might wish to do they are going to do it for them and they do not have to worry about anything. The whole thing now is that they only wanted to sit there to watch her, as for her, then it is going to be her own choice as to which of us does she wish to marry. But for anything she might wish to have, we are going to do it for her. So, they all remained here for a while and not long then they went back to their own place and they took with them Voce and the mother, and this is the end of the story about Voce and the YAVUSA TINITINI. We do not know ^{whether} ~~where~~ Voce got married at the end or not.

THANK YOU VERY MUCH

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LAUTOKA. F 64yrs

Namoli, LAUTOKA. 31st January, 1984

LEGEND OF VOCE AND YAVUSA TINITINI

Sa vinaka, nikua oqo e sa sega soti na tukuni vei ira na gone lalai mevaka taki ira e na gauna makawa. E dua tale ga na ka ni vuqa na gone e r asega ni tiko vata kei ira na budra e na gauna nikua, mevaka e liu, keimami dau vinakata tu ga me keimami tiko vata kei ira na neimami qase se ko ira na tukai keimami kina nadra vale. Keimami dau davo vata kei ira e na yakavi, ka ra dau tukuni toka gona kina vei keimami. Ia oqo ga na ganyisala keimami dau kila toka kina e so na i tukuni e tukuni vei keimami. Koya gona oya na i tukuni oqo, e tukuni toka kina na noqu qase, se na tamaqau me baleta toka ga na matasawa ka toka oqo e Matalaqere, matasawa ga oqo e Namoli, me baleti rau tikoe rau lewe rua na veitinani. Na yacani goneyalewa oqo ko Voce, ia au sega ni mani taura vinaka na yacai tinana, na yacai luvena ga oya ko Voce. Na gone yalewa oqo, e dau tukuni tiko mai, ni goneyalewa rairai vinaka, drauniulu rairai vinaka waiwai vinaka tu ka mai ulu vula toka yani. Ia ko tinana e dau vakamenemenei koya, ka rau sa dau tu taurua tu ga, ka tu na nodrau i teitei, ka rau mai tiko yani e na nodrau vale ga kamai tiko e na matasawa ga oqo e Namoli, ia e rau dau teitei.

Ia qai dau nona cakakaka na goneyalewa oqo, e na veisiga me dau lai

sili waitui, e na gauna ga ni ua e dau sili toka e waitui. Ia ko tinana, mevaka e na gauna e liu, era dau cakava e dua na waiwai beka se dua na, na yacana vei keimami na takona, mevaka beka na tanoa vesi, ka yacana vei keimami na takona. Ia e cakana waiwai na tinana e na veisi ga ka dau mai sova toka e na takona ogo, ka mai veimama toka ga kina me nona i vakaboiboi vinaka na luvena.

Ia e dau lai sisili toka ga mai waitui ko gone yalewa ko Voce, ia ni sa buta beka na kakana ko tinana e dau sa kacivi na luvena sara me lako mai se mecabe mai me rau sa mai kana. 'Voce lako mai, me daru lai kana.' Lako ga mai ko Voce, tukuna sara ko tinana, 'Laki vaka dranu e na takona.' Oya na takona oya e sa veimama tu mai kina na waiwai ka sa vakarautaka tu ko tinana me baleti na luvena yalewa.

" qai lako yani ko gone yalewa ka lai vakadrano kina, me kua ni lai tiko e na wai dranu, me lumisa vinaka kina na yagona, me loaloa vinaka ka lumuti vinaka na drauniuluna, mai vakaisulu yani, sa rau qai dau lai kana kei tinana. Ni sa qarava tiko ko tinana na gone yalewa ogo, ka sa lai gone yalewa levu mai, sa lai yacova sara me sa lai gone yalewa levu sara, ia e sa raica toka ko tinana na kena rairai vinaka na luvena, mata vinaka, rairai vinaka, sa lai balavu rairai vinaka tale ga mai na drauniuluna. Na kena damudamu vinaka qai mai lumisa yani na waiwai, ni dau lako ga mai e sa mai toni sara yani e na takona waiwai ka cakava tu ko tinana me baleti na luvena goneyalewa. Ogo me mai vakadrano kina ka sa duatani na kena boi vinaka na waiwai e dau cakava ko tinana me baleti na luvena. Sa dau oti oya e rau sa qai dau lai kana, ia na i boi ni waiwai oya, era tukuna ko ira na qase nicabe mai na gone yalewa, na kena i boi e robota na loma ni koro tau-coko ogo e Namoli, se lako yani vaya na tauni e na nikua ogo a rairai sega tu beka e na gauna e liu.

Era kaya na qase, e na gauna me dau cabe mai kina na goneyalewa oqo, e robota na lomanikoro, na i teitei, na kena boi vinaka nona na goneyalewa oqo, ka da kaya ni sa goneyalewa dramidrami mai, ni sa yacova tiko mai na yabaki tinikaono kei na tinikawalu, e na nona yaco tiko mai e nayabaki ni bula oqo, e sa qai rogovaki na yaca ni gone yalewa oqo, rogovaki, me lako yani vava ki Vitogo kei na so tale na vanua e na yasayasa vaka-Ra oqo. Lako yaniki Navutu, ki na delana oqori, ni dua na gone yalewa e rairai vinaka e tiko oqo mai Matalaqere, e rau tokatoka ga kei tinana. Ia na yacani goneyalewa oqo ko Voce, na nona cakacaka na sili waitui, sili waitui oti ga, cabe ga mai mai vakadrano sara e na tanoa oya e sa rau dau qai lako ki na i teite, rau lesu mai, se baci lai sisili tale ko koya na goneyalewa oqo, ni oti e lai tini tiko ga e na takona waiwai oqo. Ia e sa rogovaki yani na kena i ukutuku na gone yalewa oqo, ka ra sa vinakata tiko me ra bau lako mada mai me ra mai ~~xa~~ raica. Ia ko ira na lako mai era dau tukuni, 'Ni bau raici Voce mada, e sa dua na gone yalewa rairai vinaka, e draunulu rairai, vinaka, ka mai balavu tu yani. Ni dau lai sisili toka e na waitui, e dau cabe mai e na sisili e mai tono sara se vakadrano sara e na takona waiwai ka mai tiko oqo e na nodratou matasawa. Ia e lewe vuqa sara na cauravou ka ra lako mai me ra mai raica na gone yalewa oqo, ka raica sara e dua na tagane, ia e mai tiko ga vei rau na veitinani ia, e mani lako tale. Samai rogotaki sara yani na i talanoa nona na gone yalewa oqo. E sa duatani na kena rogovaki na i talanoa oqo, ka ra rogoca sara mai ko ira e so na i lala cauravou ka ra tiko tale e na dua na vanua, ka ra dau keba tiko kina. Ia ko ira na cauravou ka ra tiko vata oqo, era dau tukuna ga ko ira na qase e na gauna koya, ni ko ira na yavusa tinitini.

Sa dau matau ga vei ira na qase e liu na mataqali i vosavosa oya, na yavusa tinitini. O ira oqo, na cauravou rairai vinaka taucoko, ka tukuni gona e na i tukuni ni ra cauravou rairai vinaka taucoko ka ra mai bulicaki vinaka yani, ra babalavu vinaka, ka ra dau tokatoka vakalewe levu tu vaka me ra dau vakailala. Ra dau biuta na nodra vei-vale ra mai dau toka vaka ga ena vanua ka ra tiko kina e na gauna oqo. Mevaka beka ga me dua na i lala, ia e dau yacadra tiko gona na yavusa tinitini. E na nodra sa tokatoka e na dua na gauna, sa ra qai mai bese, ra bese oqori, e sa tukuni vaqo, 'Ae me dua mada me lako ki Matalaqere, me lai raica mai na gone yalewa ka tiko mai kina. Sa rogovaki tiko mai na yacana ni tukuni ni rairai vinaka kei na drauni uluna e rairai balavu ka rairai vinaka.'

'O cei na yacani gone yalewa oqori?'

'Ko Voce, koya e dau silisili tiko ga mai oti yani es ami toni ka vakadraniu sara e na takona waiwai ka tiko e na nodrau vale. Na nodrau dau lai cakacaka kei tinana, ni oti ga e lai sili waitui, sara, ni cabe ga mai e na sisili waitui, e mai toni sara e na takona waiwai ka tiko oqo, ni oti ga e vakaisulu ka duatani na kena i rogorogo ni sa gone yalewa rairai vinaka ga ko koya oqo. Ia ni da se tu ga mai e na dua na vanua yawa oqo, e da sa rogoca sara na i boi ni waiwai e na kena sa boi mai ka duatani na kena boi vinaka.'

Ra sa mani mai veikayayaka, ka ra mai kaya vaqo, 'O cei me liu?'

'Liu o iko Ratini.'

'Sega me dua ga me liu vei keda oqo, me liu ga o iko Radua.'

Ia na yacadra~~t~~ talega oqo ko Ralia, se ko Radua, sa mani tukuni tiko me sa liu ga ko Ralia me lai rai se dina tiko na i tukutuku ka lako mai oqo, se sega. Sa tukuni bara vei Ralia, 'Lako mada Ralia lai

rai, ni ko sa raici koya mada, sa da qai lako kece yani ~~ma~~ da lai kauti koya mai me mai vakawati tiko kei keda. Kevaka e sa rairai vinaka, me kau ga mai me mai vakatawana tiko na noda vale ka da qaravi koya tiko.'" Sa mani tukuna sara ko Ralia, "'Sa vinaka, au sa na lako.'" Sa ra mai tiko yani ko ira na lewe ciwa, ka sa gole mai ko Ralia. Ia e na nona gole mai e sa vakatataro mai, ka sa tukuni sara vuame gole sara yani ki Matalaqere, e rau tiko kinako i rau na veitinani. E tukuni vua, ni dua na vuniivi ka tiko e na matasawa e toka kina na nodrau vale na veitinani ogo mai Matalaqere, ia e na nona lako mai e sa mai vakaraica tiko ga se e vi na vanua e tiko kin_a na vuniivi oya.

E toka kina na nodrau i tikotiko na veitinani ogo, ni sa lako ga mai ko Ralia, e sa lako sara ki vale ko tinana, ia na nodrau vale dina e tiko sar e na loma ni koro, ia na nona i sisili na gone yalewa e tiko mai matasawa, ni sa yaco mai e liu ko Ralia, sa lako sara ~~vei tinana~~ sa kaci cake mai ko tinana, "'Lako mai, lako mai Ralia, sa cava na i rogo.'"

Sa kaya sara ko Ralia, "'O au au lako tiko ga mai, au rogoca tiko ga mai na i tukutuku kei Voce, ka tukuni meu lako mai meu mai raici koya mada, niu sa raici koya oti meu na qai lesu tale meu na lai tukutuku tale vei ira na lewe ciwa ka ra vakatawa tiko mai na noqu vanua.'" "'Oi sa vinaka, lako mai mai cegu toka eke, ko Voce e se lako tu ni lai sisili ki wai.'" Ia e na gauna ogo e se baci lai sisili tu e wa wai ko Voce, mai toka yani ko tinana, sa kaci toka, Sa mani kaci ko tinana ka vaka tiko ogo na nona kacivi na luvena, "'Voce, Voce, luvequ Voce, ko Ralia e mai no koe, e domodomoni iko tiko na memu domo ni vucu mai Nasese, luvequ Voce, luvequ Voce,'" Sa kaci toka ko tinana oya, sa kaci tiko vakarua ko tinana sa rogoca

toka mai ko Voce na kasi nei tinana, ni se toka mai waitui. Sa cabe sara mai, duri cake, sa qai sauma mai na kaci nei tinana, ia e vaka ogo na ka e tukuna se lagata tiko mai ko Voce me sauma mai kina na kaci nei tinana, 'Nene, Nene, mo betia na wucu ka solia, tevukia me ko loqiloqia ka ko koya ni ko Ratu Ralia.' Na kena i baleblae beka e na nona samua mai na vosa ka tukuni tiko mai vei tinana, me betia e dua na uto ka tevuka mai e dua na ibe me dabeca ko Ralia se ko Radua, me dabeca, me vakasaqara na uto oya eme kania. Oti e rau sa mai toka yaniko tinana vata kei Ralia. Sili oti ga mai ko Voce, lai sisili sara yani ena tobu ni waiwai, vakamamaca, ni sa vakamamaca oti, ni se beru ni buta na kuro, e sa curu sara mai vei rau e vale, ia ni sa rai ga yani ko Ralia me saraici Voce ni sa cabe cake mai me sa curu mai vale, e sa lako sara ga mai na dodomo sara ga mai loma nie Ralia, ka kaya kina naqase oya, ni mica sara ga na nona tarau-sese ko koya na cauravou ogo, ni mica sara ga na nona i sulu, sa sautanini e nalevu ni nona dodomo e na nona sautanini ni nona domona na kena rairai vinaka na gone yalewa ogo, na drauni uluna na kena rairai vinaka mai e na nona se qai cabe mai e na sisili mai wai kei na takona waiwai, ogo ni sa cabe cake mai na gone yalewa. Lako ga mai oqori, e sa tukuna sara ko tinana me rau lululu, rau lululu oti ga, rau mai cabe yani, sa buta sara na kuro, e rau ga mai toka yani, ka sa tukuni sara me ratou sa kana. Ni ratou sa kana ga vaqo, e sa tukuna sara ko Ralia, 'Ni yalovinaka sara, ko au au sa sega ni via lesu tale ki neitou vanua, au sa na tiko ga vata kei kemudrau me noqu i tavi tiko ga na ta nomudrau buka, ke sega meu nomudrau i takitaki ni wai, me rawa ga niu rai yanimeu raici Voce tiko.' Ia ogo kemuni na turaga ni marama e sa kerea tiko vei rau me sa kua ni lesu tale, ia me sa tiko ga vata kei rau na veitinani.

Ia oqo e sa mai tukuna ko Ralia me tiko vei rau na veitinani, me i tata ni buka e na veisiga, ka i takitaki ni wai medau takiva tiko mai na medrau wai na veitinani ka ta nodrau buka, me sa raici Voce tiko ga e na veisiga. Sa mani vakakina, sa mani toka ko Ralia, sa wawa mai na lewe ciwa mai kea, sa lai bogi, tarava tale mai e na dua sale na siga, e ra sa baci veisotari na lewe ciwa, me ra veitukuniyaka tale, sa tukuna tale mai ko koyana i liuliu, ''Sa vinaka, o iko Rarua mo sa lako, mo lako mo lai ~~raici~~ raici Ralia.''

Sa makutu sara ko kena i karua, ko Rarua, me gole yani kame lai raica se sa vakacava tiko ko koya ka gole ena i matai ni lakolako. Ia e na kena mataka cake ga, e sa mai gole yani, gole sara mai, lako sara mai ki Namoli ka vakaraitaki sara vei rau na nodrau vale na veitinani oqo ni tiko sara mai ra, lako sara yani ki vale, lai iro yani ki vale ka toka ko tinana , kerekere sara ko Rarua me keru tinana se vakacava e rawa ni raici Voce se sega. Sa kaya sara ko tinana, ''Ia ko Ralia e se tiko mai na i teitei ka lai kau keirau kakana mai, ni mai wava toka mada eke, meu kacivi Voce me lako mada mai.''

Sa mai curu sara ki loma ni vale ko Rarua ka mai date toka yani, ia ka curu mai tuba ko tinana ka mai kaci tale. E kacivi luvena tale na i kacikaci ga ka cakava e na i matai ni gauna..... ''Voce, voce, luveau Voce, ko Rarua e mai no koe, e domodomoni iko tiko na toa ni vucu mai Nasese, luvequ Voce, luvequ Voce.''' Koya na toa ni vucu beka oya, e na kena vakamenemenei tiko beka ga na drauni ului Voce e na kena rairai vinaka. Vakadua, vakarua, e sili ga ko Voce, oti sa qai rogoca mai ko Voce, cabe sara mai ki vanua mai duri yani ka sauma mai nakaci nei tinana, ''nene, Nene, mo betia e rua na vucu ka solia, tevukia e rua me ko loqiloqia ka ko koya ni ko Ratu Rarua.''

Oti oya e sa lako sara ko tinana , e sa lai betia sara mai e rua na uto, ka kauta mai e rua na ibe e lai tevuka, sa mani lai dabe toka ko Rarua, ia ko Ralia ogo e sa tiko voli e tuba sa cakacaka voli. sa sega ni kila sa werewere beka, se sa lako yani ki na i teitei me lai cakava na nodrau cakacaka na lewe rua ogo, a sa cakacaka mate tu beka oya. Ma mani mai pabe yani ko Rarua mai wawa tiko yani. Cabe mai ko goneyalewa ko Voce, lai sili sara e na tobu oya se na takona e sa sinai tu kina na wai ai, cabe oti ga mai e na tanoa, lako sara ki vale lai vakaisulu, ni vakaisulu oti ga oya me sa lako mai me sa mai curu yani ki vale, me rai Rarua, sa rai ga yani ko Rarua ni sa yabe mai ko lewa, sa sega tale ni dua na ka taleme tukuni tale vei tinai Voce, sa rai sa rai balava tu, na ka ga e yaco vua, na ka ga e yacovi koya na i matai ni cauravou, e mimica na nonai tarausese, sega sara ga ni saumarawa na vosa se cava tale nei tinai Voce, ia ni rai ga ko tinai Voce ni sa sauta-nini ni yagona, na yavana e na noa raici lewa tiko e na nona cabe cake tiko mai. Ni oti oya e sa buta mai na kuro, eratou sa mai kana yani, lako mai ko Ralia eratou sa mai kana yani. Kana oti ga oqori sa dodonu me ia na gauna ni lesu tale, ia e sa mai kerekeretale ga ko Rarua, "Ni yalovinakana mara, o au au sa na sega ni lesu tale ki vale, ni sa yalovinaka ara ga meu sa toka wale ga eke, mo ni gai lewa na ka au cakava, meu sovasova ni benu se meu dau werewere voli ga e na loma ni bai, se dua ga na ka mo ni tukuna meu cakava, meu raici Voce toka ga kina e na veisiga, me rawa ni oti kina na noqu domoni koya." E sa mani mai vakadonuya ko tinana, a rau sa mai toka yani vata kei rau na lewe rua na yavusa tinitini ogo. Ratou sa mai lewa va toka ogo, ia ko lewa e sega ni mai kauwaitaki rau na lewe rua se ko irau na cauravou ogo, e vaka tu ga na cava

ni rau lai lako vata kei tinana ki na i teitei, rau lesu mai, ka gole yani ko koya me lai sisili waitui, cabe ga mai e na sisili toni e na waiwai vakaisulu, lako ga mai vale, e sega ni kauwaitaki rau na lewe rua, ia ko i rau na lewe rua e sa duatani na nodrau vakaraici koya. Oti e sa oti toka vica na siga, wawa tiko ko ira na lewe walu e se sega ga ni dua na i tukutuku me baleta na lako ka caka mai oqo me yaco yani vei ira. Era sa sega ni tikotikok~~o~~ vinaka tiko mai vanua ko ira na lewe walu, sa mani tukuni tale, ''Oi Ratolu o iko mo sa na muri rau mada na lewe rua ka liu mai, mo mai rai mada se cava e sa yaqo tiko oqo, e sa rau mate se rau se vula tiko ga. Lako lai raici rau ka tukuna vei rau se cava na vuna e sa rui berabera kina na nodrau kau i tukutuku lesu mai, rau sega ni kila ni da se via kila tiko ga e dua na i vakamacala me baleti Voce. Na yalewa rairai vinaka se yalewa rairai ca, lako Ratolu mo lai raici koya mada.''

Ia sa mani tukuna sara ko Ratolu ni na lako, ni mataka mai e sa vaka-sosolo sara ko Ratolu ka mai lako yani me lai raici Voce kei rau na lewe rua ka rau se liu makawa sara mai. Lako ka yaco yani ki Namoli, ia ko ira na lewe ni yavusa tinitini~~o~~, oqo, e tukuni e na kena i tukuni ni ra cauravou rairai vinaka, ka ra dau tokatoka ga e na veidelana mai cake oqo, e nodra vanua tale beka ga na nodra qase ka ra sa mai tawana tiko e na nodra tiko oqo, babalavu vinaka yani na kedra i rairai, ni ra dau bosebose ga, ra sa mai lako tale yani ki nanodra dui veivale. Ia oqo, e sa tukuni me sa lako mai ko Ratolu me sa mai taro ko Ratolu se cava na ka e sa mai yaco tiko e na nodra lako mai ko i rau na lewe rua. Lako mai ko Ratolu, tao, taro sra, ka sa mai tukuni sara vua, ''Io, ni mai wawa toka mada eke, ko Voce e sa lai sisili.''

''Ia e vei ko i rau na lewe ruaka rau liu mai.''

'''' dua e lako tu ya, ka dua e lako vaqo. E sega ni macala na cava e rau caka va tiko. E dua e were tiko ka dua e cabuka.'' Oti e sa mai abedabe toka ko Ratolu , ka sa mai kaci tale yani ko tinana me vaka ga na ka e dau cakava tiko vei na luvena, kaci tale ko tinana ia e dua toka ga namataqali i kaciakaci e vakayagataka tiko ko tinana e na nna kaci tiko oqo, ''Voce, Voce, luvequ Voce, ko Ratolu e mai no koe, e domodomoni iko tu, e na memu tua ni vulu mai nasese, ;uvequ Voce, luvequ Voce.'' Kaci vakadua, vakarua, vakatolu ni sa rogo mai ko Voce, sili ga ko koya e na nona via sisisli, kaci toka ga ko tinana, sa qai dau rogo mai ko Voce, sa qai duri, e sa kaya ga ko Voce, ''Ie, Ratai, se ko cei tale oqo, e rau lewe rua e sa rau lako oti mai, oqo e sa baci dua tale.'' Oti e se baci rogo tale mai na kaci nei tinana me tukuna tiko vei na luvena ni sa tiko oqo ko Ratolu ka vinakata me rau sota, sa qai suama mai ko Voce na kaci nei tinana, ''Nene, mo betia na vulu ka so tolu, mo lobia na mena lobilobi tolu, vakovai nei Ratu Ratolu.'' Wuki sara mai ko tinana ni sa rogoca na saumi ni kaci oya, lai betia e tolu na i uto, ka mai tevuka yani e tolu na ibe me dabe kina ko Ratu Ratolu. Vakasara sara ko tinana ia ni se bera ni buta, e sa basika ko Voce, ni sa cabe ga mai waitui, toni sara e na gari waiwai oya, oti e sa mai cici sara yani e nanodrau vale, lai vakaisulu vinaka mai, seruseru vinaka na uluna, qai dau lako mai, nona lako mai oya, e se baci rai toka yani ko Ratolu e sa baci wadra balavu, ka sa sega ni dabe vinaka, curu sara mai ko Voce, koya ga na ka e yacovi rau na lewe rua oya, e yacovi koya tale, sa sega ni dabe vinaka, e sa veivukivvaki, sautanini na yavana, na ligana e sega ni macala na caka e cakava, e yavavava tiko ga.

Na sega ni kila se vukivuki cavame na vakayacora, ia ko lewa e sega ni dua na ka e yacovi koya, e dabe tiko ga mai vakaraici koya tu ka raici tinana. Ia ko tinana e vakasaqa welewele ga, ka dabe toka ga ko Voce, saqa tiko oya ka sa mai buta yani ka ratou kana sara. Ni ratou sa kanaoti, sa kena gauna me sa lesu ko Ratolu sa qai mai tatau tale ga yani vei rau, kerekere tale ko koya vei tinai Voce, me yalo vinaka me sa tiko ga ka me soli vei koya e dua na cakacaka me cakava tiko me rawa ni raici Voce tiko ga e na veisiga. Na ka ga e vinakata ko tinai Voce me caka, me na caka, sa mai vakadonuya yani ko tinana, ka mai bogi yani ka lai abe tale mai e dua na siga, e sa sega ni dua vei iratou oyo e bau vakasamataka me lesu tale vei iratou na lewe vitu ka ra tiko mai e na nodra vanua. Ia ko ira na lewe vitu oyo, era sa qai tikotiko ga vakaca. Ko vuni marama oyo ko Voce, e sega ni bau kauwaitaki iratou se bacu via tu vata kei iratou, e cakava ga na nona cakacaka e na veisiga, koya wele ga, lako yani ki na i teitei ka qai mai sili tiko yani mevaka ga na ka e dau vakayacora e na veisiga. Rau lako yani ki na i teitei kei tinana, rau lesu mai, cava tale beka e rau cakava nioti ga oya e lai sili tale, esega ga ni dau segu e na veisiga na sisili e waitui, ni dau ua ga mai na vanua e lako sara me sa lai toni toka e wai, e dau tukuni ni quatani na kena balavu rairai vinaka tu na drauni uluna qai mai vulavula vinaka tu yani, cacaliva vinaka ni sa cabe ga mai, sili sara e na waiwai, vakadrano sara a na takona waiwai ka tiko e na yasa ni vuni ivi. Ni tukuni e na i tukuni oya, ni sega tale mada ni vakadrano e na waidroka, e sega, e sili sara ga e na waidroka waiwai ka dau cakava ko tinana. Koya ga na vuni nona rairai vinaka tiko nei na luvena oya, na waiwai cakava ko tinana me dau sisili tiko kina.

Ia e qai tukuni ni ra waa tiko ko ira na lewe vitu oqo e se yali tiko ga yani ko Ratolu, ''Ie e se reva tiko ga mai ko iranalewe tolu oqo, sa sega ni macala se cava e sa lai yacovi iratou, ratou se bula tiko se ratou sa mate, me duamada ga mai na kedratou macala, kevaka eratou sa lai raici Voce e vaka tu beka e vei na i rairai kenana gone yalewa oqo, cava sa macala tu oqo, ia e da se lako kece ga me da lai raica.''

Ma kaya toka mai ko nodra boso, ko nai ka tini se ko Ratini, ''Sega kua sara ga ni da lako kece, kevaka e da na lako kece oqo, e da na mavaa, e da na mavoa kece, me ana mate, me da na mate kece, sa vinaka me dua ga vei keda me na lako tale me lai raica mada se vaka-cava sa yaco tiko vei ira oqo. Me lako mada e dua me lai iro, me lako tale mai me mai tukuna, sa dua sara ga na ka ca eratou cakava na lewe tolu oqo, e egamada ga ni dua vei iratou me lako tale mai me mai tukuna e dua na i tukutuku.'''Ia na vuni nodratou sega ni via lako mai ko iratou na lewe tolu oqo na vunikena sa rui rairai vinaka na gone yalewa oya. Oti e sa mani tukuni me sa lako mada ko Rava me lai rai. ''Ia ko iko mo na lako oqo, ia mo kua ni cakava na ka eratou cakava na lewe tolu oya, o iko lako vakadodonu ga oqori lai iro, lai raici iratou ga na veitinani ka toroga tale ga se cava e sa yacovi iratou na lewe tolu oya, eratou vakamatei se rato mavoa se vaka-cava, lesu tale mai mo mai tukuna me qai macala e dua na ka me da qai lako kece yani.''

Sa mani lako tale mai ko Rava, koyana kena i ka va ni cauravou, gole tale mai, lako mai, lako mai, lako mai, yaco sara mai e na loma ni koro oqo e Naomli, se ko Nam li makawa se sega ni ko oya oqo, oti ka sa vakatataro sara se e vei na nodrau vale na veitinani, sa dusi sara vua.

Sa mai lako saza yani e na nodrau vale na veitinani, oti oya e sa lako sara ka sa lai curu sara ki vale. Ia ko iratou na lewe tolu ogo e ratou yali tu, esega ni macala e ratou lako tu kivei, e lai tabuka se vei na vanua ratou tu kina e na gauna koya, se tu na i tetei se vei, ia ko Voce e sili ga e na nona sili, e tinana e cakava ga na ka e cakava, e vakasaqa ga na kedra kkana, pti e sa yaco ga mai ko kena i ka va ni cauravou e sa mai taro, taro oya, e sa tukuna sara yani ko koya na tinani gona, 'O iratou eratou dui lako tu oqori, e ratou lako tu beka ki na i teitei, se ratou lai ta buaka se e vei, au sega ni kila.'

'Ia o au au lako voli mai, au talai tiko mai meu mai rici Voce, e talai au tiko mai ko iratou na vo ni veitacini ni yavusa tinitini. Ko iratou na lewe tolu ka ratou talai mai liu oqori, e dodonu gona me ratou kauta tale yani e dua na kena i tukutuku, ia eratou sega ni yaco tale mada yani. Ia qogo au sa talai mai meu mai raica sara ga.'

Sa mani kaya ko tinai Voce, 'Ia eratou bula vinaka, e sega ni dua na leqa e yacovi iratou, ka ratou tiko kece ga ogo, ia eratou sa bese ra ni via lako tale mai se via kauta yani e duana i tukutuku. Ia na ka ga e sa tukuni vei iratou me ratou cakava, eratou mai vakayacora tiko ogo mevaka na ka eratou bolea. Eratou sa bolea sara ga.'

IIIIa au kerekerek kevaka au rawa niu bau raici Voce mada, ka me oti meu kauta tale e dua na kena i tukutuku vei ira na kena vo ka ra tiko mai na vanua keimami tiko kina, ka keimami via lako kece mai me keimami mai raici Voce. Ni sa rogovaki tiko yani na kena i tukutuku ni yalewa rairai vinaka ka dua na ka kena rairai totoka na goneyalewa ogo, ko Voce, mai drauniulu vinaka kei na kena tobu ni sisili e dau sisili voli kina.'

Sa mai vakayatuyatutaka tiko yani ko Rava, na i tu~~tu~~tutuku baleti Voce koya ka rogoca. 'Io, sa vinaka, kevaka ko ~~ixx~~ vinakata mo bau raici koya e sara a saraga oqo me na kacivi me na lako mada mai, wawa toka mada eke~~x~~, meu lai kaci mada.'

Sa mani gole sobu yani ko tinana me lai kacivi Voce e na i kacikaci ga ka dau kitaka e na nodratou lako mai na lewe tolu koya. Sa vaka-
donuya sara ko cauravou, sa mani tucake tale tu e tautuba ko tinana ka sa mai kaci tale tiko yani e tuba,

'Voce, Voce, luvequ Voce, ko Rava e mai no koe, dodomoni iko tu me na tua ni vulu mai nasese, luvequ Voce, luvequ Voce.'

Ia e sili ga ko Voce, e sa dua na dausili ko koya oqo, sili ga oqori ko Voce ka sega ni via kauwaitaka vakalevu na kaci ka kitaka tiko mai oqo ko tinana. Ia ko tinana e kaci tiko ga yani e na kena sega ni rogo tiko mai kinana kenai sau mai vei Voce. Sa qai duri cake mai ko Voce, mai tucake tu yani sauma sara na kaci ka tukuna tiko yani oqo ko tinana, ia na ka ga e vakavuna tiko na kena dede ni nona mai sauma na taro, ni via rogoca vinaka na ka e tukuna tiko mai oqo ko tinana, ia na ka ga e tukuna lo ko Voce e lomana, 'Ie, ratai, se baci o cei tale oqo, e sa ra lewe vica na lako mai oqo, au sa domobula tala mada.' Kaci tiko ga mai ko tinana sa qai sauma yani ko Voce, 'Nene, Nepe, mo betia na vulu ka sova, mo ubia ka me lobilobi va, ka uvai ko Ratu Rava.'

Oti oya e sa cici sara mai ko koya, ka mai sili e na nonatobu ni sisili oya e na takona wa~~w~~wai. Sili vakavinaka sara na uluna, oti sa qai cici mai ki nodrau vale, cici ga mai oya, mai vakamamaca sara, vakaisulu vakavinaka sara, sa qai mai tayabe yani me lako yani ki na loma ni vale ka rau tiko mai kina ko Rava, kei na tinana. Ia ni gole yani oya, e sa baci dabe toka mai ko koya na cauravou, ko koyana

kena i ka va ni cauravou, dabe vakavinaka toka mai, sa gole yaniko Lewa, ia ni gole cake yani me cabe cake yani, vosa sara mai ko tinana ''Lako mada mai e tiko oqo ko Rava, e via raici tiko o iko, ia oqo sa o qai lako mai.'' Sa tukuni sara vua na nodra sewawa tiko mai na vo ni yavusa tinitini ni sa ratou talai mai e lewe tolu ia e se sega ga ni dua vei iratou me se bau lako yani me lai tukutuku. Ia oqo e sa talai tale mai e dua me mai rai se vakacava tiko na kena i lakolako eratou se bula tiko se sega. Sa lako sara mai ko lewa sa tukuna sara ko tinana, drau lululu mada. E rau mai lululu ga vaqo ko Voce vata kei Rava, esa tukuni oti tiko ga na ka e yacovi rau na lewe rua oqo, koya na ka e yacovi iratou na lewe tolu, e mai yacovi koya tale na kena i katolu oqo. Koya na sautanini ni yagona, na yavana, e sega ni macala na ka e cakava rawa ni sa raici lewa ni rau sa lululu oti sa lai dabe toka mai ka mai vakaraici Voce toka yani. Na yagona na kena damusa vakavinaka, mevaka beka ko irana gone yalewa e na gauna nikua kei na nodra i yaya ni sasauni, era sa qai rairai vinaka ga, ia ko lewa oqo e sega, na waiwai ga ka cakava ko tinana kei na nona dau sili waitui e na vesiga e mai damusa vinaka tu kina na kenai rairai e na gauna oya. Na nona sasauni ga ko koya, ni cabe ga mai waitui, vakadrano ga e na ~~qai~~ waiwai, ~~qai~~ lako sara yani ki vale me lai waitui, e vaka sara ga oya na sasauni e cakava vua ko tinana e na ~~xxixixi~~ veisiga. Koya na kena lumilumisa vinaka na yagona, kei na drauniuluna, mevaka beka na cava na siliva ni drauni uluna, oya na nodra i tukutuku vei au ko ira na qase, ia kevaka au lasu ia era lasutaki vei au na i tukuni oqo, ka ra tukuna vei au na qase. Ia ni sa rai tu yani ko gone yalewa, ka raica sara na ka ga ka yacovi iratou na lewe tolu oya, e yacovi koya tale oqo na kena i kava.

Oti e sa mai buta sara yanina kakana kei tinani gone, se na kakana me ratou na vakarau kania e na gauna koya, sa mai vakarau yani na kakana ka ratou kana. E sa yaco mai ko iratou na lewe tolu oya bulabula vinaka, eratou mai veiraici ga, ka sega ni qua vei iratou e vosa se me taro mada ga e na nodratou sa mai veisotari tale ogo. Ia ko koya mada ga na cauravou na i kava, e sega tale ga ni bau tarogi ratou e na dua na ka, e galu toka ga ka sa matang toka ga vei Voce. Me bau tarogi iratou mada ga se naçava eratou sa sega ni lako yani kina, se naçava eratou kauta yani kina e dua na i tukutuku e na ka eratou talai mai mina, ogo e sega, koya tale ga e sa mai galu tu yani. Sax sega ni qua e vosa vei iratou, sa sega na veitarotaorgi, eratou dui lako ga yani, veiraiyaki ga, ratou mai galu toka yani. Eratou mai vakaraikiviti lewa, ka ratou mai cuxa yani, ia e na nodratou kana e ratou sega ni kana vakavinaka, eratou kana ga, eratou rai toka ga mevaka ni ratou sa yalataka me ratou sa mai i tata ni buka ga, i takitaki ni wai, na ka kece ga e tukuna eratou na cakava, ia meratou na raici Voce toka ga e na vanua e toka kina. O koya na i yalayala ogo eratou dau kitaka tiko e na veisiga, ia e na gauna meratou sadabe kina me ratou sa kana, eratou sa raikivi toka ga vei lewa, ia kevaka eatou na kitaka tiko ogo e rawa sara ga ni mavoa na yasai lewa e nanodratou dau rai toka ogo. Ia ni ratou ga kana oti, sa yakavi mai sa gauna me sa lesu tale kina na cauravou ka kena i kava tiko se ko Rava, sa tukuni sara me sa kena gauna beka ogo mo ni sa na lesu. Sa kaya toka mai na kena i kava, ni cauravouoqo, 'Mo ni sa yalovinaka na marama, mo ni sa yalo vinaka sara gana veitinani, au sa sega ni rawa ni tucke sara ga ogo, sa vinaka ga meu sa tiko, keu na lako ogo, ia e sa tu ogo na kena i vakaraitaki e na vuni noqu do:oni Voce tiko.

Oqo e sa mai suasua toka oqo na vanua kau ,abeca toka oqo, ia au kerea meu sa na toka ga eke, na ka ga ko drau tukuna me na caka au na vakayacora, ia meu na raici Voce tiko ga e na veisiga, meu na voleka tiko ga vua. Na kena levu ga ni ka ko drau vinaka me caka, a na caka ga, keitaou sa lewe va tiko oqo, ia keitou sa na cakava ga. O au meu sa na toka tale ga eke, meu sa naraici Voce toka ga, sa dina ga na kena i tālanoa ka rogotaki yani me baleti koya.'

Oqo e sa mai vosa ni veimari tiko me rawa ni tiko ka raici Voce tiko e na veisiga, e sa guilecavi vakadua ko iratou na lewe ono ni yavusa tinitini ka ratou se vakatawa tiko ga yani e na nodratou vanua. Sa tukuna sara ko koya nakena i kava, ni na sega ni lesu tale ni na lako oqo e sa na sega tale ni qai lako mai, e sa na lako sara ga vakadua.

Sa mai sega ni vosa kinako tinai Voce, e sa mai vakavinavinaka ga ka ratou sa mai toka yani, ia oqo eratou sa mai lewe ono na vuvale oya. Ko i rau na veitinani oya, rau lewe rua, kei ratou na ~~lewe~~ lewe va ni yavusa tinitini. Ratou cauravou rairai vinaka kece ga, ia au sega ni kila eratou veivacu beka se ratou veivala taka beka na gone yalewa oqo, ni ratou sa mai lewe va tiko na vinakata kece tiko e dua ga na yalewa. Oqo ni ratou sa mai domona lo toka na gone yalewa rairai vinaka oqo. Oti e duana bogi, lai yakavi tale ni siga ka tarava, sa ratou mai toka yani na kena i tukutuku ko iratou na lewe ono oqo, ia ko iratou na lewe ono na cauravou sa ra baci vakavosavosa, 'Ia e sa baci lai leca mai ko Rava, na cava madae yaco tiko oqo, e ratou lako yani na lewe tolu, ratou sega ni lai lesu mai se kauta mai e dua na kena i tukutuku, ia oqo e sa yali tale ga ko Rava, sa rairai dua dina tiko na leqa. Sa mai caka yani na kena vosa ni rairai eratou sa vakamatei beka ko iratou na lewe va ka ratou

sa sega ni rawa gona kina meratou kauta vale mai na i tukutuku me ba-
leta tiko na ka eratou talai kina. E sa mani caka tiko na veivosaki
vakacava me ra sa lako kece ga mai ka me ra mai raica na cava e sa
yaqo, kevaka e ra sa mate, me na caka e dua na ka me baleti ira na
veivakamatei. Tukuna sara mai na nodra i liuliu ko Ratini, "Sega
lako ga ko iko Ralima, lako, ia kevaka ko na lako oqo ko lai yali
mai, ia keimami sa na qai lako yani me keimami lai raica se cava e
yaco dina tiko, e sega mada ni macala se cava e sa lai yacovi iratou
oya, se ra se bula tiko se mate. Ia me kua ni dua e leqa, lako mada
ga ko Ralima, au na qai kauti keda kece ke sega ni lai lesu mai ko
Ralima."

"Sa vinaka vakalevu, au sa na lako." Na sa mai toka yani e na
kena mataka, era sa mai veitatau yani ka sa mai gole yani ko koya na
kena i kalima ni cauravou e na i lakolako ni kena lai laurai se
gone yalewa vakacava ko Voce. Lako tiko ga yani voleka yani e na
loma ni koro oqori mai Namoli, lako sara mai, lako mai vakatararo e
na ucuni vanua e na koro o ori e Namoli, ka sa vakaraitaki sara vua
na nodrau vale na veiwatini. Ia e sa lako sara mai ko cauravou.
lako sara yani ki vale, lako sara yani ki vale, e na pauna kece ga
me ra dau yaco tiko mai kina ko ira na cauravou oqo, e dau lala tu
na vale, ko vunimarama e sisili pa, e sisili ga ka sega ni kauwaitaki
ira na cauravou oqo. Ko tinana, e sa mamada na nona i colacola ka ni
sa mai vakayacora kece tiko ko iratou na lewe ni cauravou oqo. Na i
teitei kei na ka kece oqo e sa mai vakayacora tiko na cauravou lewe
va ni yavusa tinitini. Na buka, na wai kei na kece oqori e sega
sara ga ni gua na kena dredre e na nodratou sa mai veivuke tiko kina
na cauravou lewe va oqo. Ia ko tinani gone e nona cakacaka ga na
vakasara na kakana me ratou na vakayakavi kina. Ni ra sa tu

oqo ko ira na lewe va oqo me ra na cakava kece tiko na cakacaka e vinakata ko tinai Voce me caka me baleta tiko na noda tiko e na nodrau vale. E da sega ni kila, eratou sa vakasavasavat_ka tale ga se sega. Curu sara yani ko kalima ni cauravou oqo, sa toka mai ko tinai cauravou oqo, kaya sara mai ko tinai Voce, ''Cru mai, curu mai Ralima, na cava e sa i rogo.''

Curu sara mai ko cauravou, curu sara yani ki vale. ''Sa cava na i rogo mai.''

Sa kaya sara mai ko Cauraviu, ''O au lako tiko mai, au mai raici irattou ga na lewe va ka ratou gole mai e na kena rogovaki tiko yani na i tukutuku me baleta tiko na luvemu ka vakatokai tiko mei ko Voce. Rogovaki tiko yani na kena i rogorogo, ka sa roboti keimami kece oqo na kena i rogorogo e na kena boi vinakan ni kena waiwai kei na veika taucoko, ia oqo keitou sa bolea mai na lewe lima oqo, me keitou mai vakadinadinataka na kena i tukutuku e rairei vinaka dina tiko se i talanoa wale ga keimami ka rogoca oya. Sa mani kaya sara ko tinana, ''Oi sa vinaka, ia ko Voce e se sisili tiko mai wai, e vinaka caka mo wawa tiko me na qai cabe mai e na sisili mo drau qai mai veikilai ka mo drau lululu sara. Ia ko iratou na lewe va ka ratou sa mai tiko, eratou bula vinaka tiko ia e ratou tiko kece oqo mai na i teitei, eratou sa sega ni via lesu yani e na gauna eratou raici Voce kina, ka ratou bolea me ratou cakava kece na cakacaka ni vale oqo, ia me ratou raici Voce tiko ga e na nona tiko voli e na vanua oqo. Wawa ga me lesu mai ko Voce mai na nona sisili mo qai mai drau sota qai vakata-
tau vei iko na ka ko via vakayacora.''

Sa mani mai tiko yani ko koya na tinana ka laikauta mai e dua na ka me dabe toka kina ko Ralima, lako tale yani ki tuba, me lai tekiyu kacivi naluvana, ka sisili tiko mai waitui.

Koya walega na i tukutuku e na kena rairai vinaka na gone yalewa oqo e vakavuna na nodra lako mai ko ira qo me ra mai cakava na kena vaqagara. Oti, e sa qai lako yani ko Ralima oya, sa qai lako ko tinana ka tiko kina, ka mai kaci tiko yani ko koya, ia ko vuni marama e sa baci mai sisili tiko ga yani mevaka na ka e dau cakava tiko e na veisiga. E vakayagataka tiko ga ko tinana na i kacikaci ka a vakayagataka vei iratou na lewe va, ia e na gauna oqo e tukuna kina ko tinana ko Ralima e sa tiko oqo, e tukuni Ralima tiko o koya. Sa lai rogo sara mai ko Voce, t tukuna mai vei tinana me betia e lima na uto, qai mai kauta yani e so na ibe me teviku me rawa ni dabe kina ko koya na cauravou se qai lako mai oqo. Sa mani tu tale ko koya, ka lako sara mai e na nona sa mai via raica se ko cei e se baci lako mai oqo, lai toni sara e naloma ni takona se na tobu ni waiwai ka tawana tu ko tinana, sisili na uluna na yagona taucoko oti oya e sa qai dau lako mai, lako sara mai, nodratou mai veisau, veisau nona i sulu, ia ko vuni turaga e sa mai dabe tu, ka mai beti sara yani e lima na uto mevaka ga na ka e lagataka tiko mai ko na luvena e na nona tiko mai na i silisili. Sa tevu sara na i be e lima, ratou mai dabe kece yani kina. Ko i Radua oya na i matai ni ibe, ko i karua ni ibe, e dabeca ko Radua me yacovi Ralima sara na kena tevu na i kalima ni ibe me rawa ni na mai dabe kina. Sa mani mai tukuni toka ga vei Ralima me na wawa toka me na waraka tiko na nona na cabe mai ko Voce. Ia ni rau mai dabe toka oqo e sa cabe sara mai ko Voce, ia ni dabe tiko yani eke ko Ralima e na nona i dabedabe, e sa raici ka Voce sara ni sa wavoki mai e na yasana kadua me sa wavoki mai matanivale. Ia ni sa yaco mai ki matanivanle, sa kaya sara yni ko tinana vei Voce, ni sa tiko oqo ko Ralima ka via veirai vata kei koya.

Sa vakamacalataka sara ko tinana vua ni talai tiko mai ko Ralima mai vei ira na yavusa tinitini, ka sa rau mai lululu sara ko Voce kei Ralima. E tukuni ga vei Voce ni kena i tukutuku e yaco yani vei ira ka ra via kila tiko se goneyalewa mada vakacava ko Voce, e mani talai gona mai kina ko iratou na lewe va e na i matai ni gauna, ia ogo na kenai kalima ka sa lako tale ga mai ogo. Ni sa kacivi koya mai ko tinana me rau mai lululu kei Ralima, sa gole sara mai ko Voce, vei cauravou na kena i kalima, rau mai lululu. Ia ni rau lululu vaqo, e kidacala ga ko Voce e na sautanini ni liai cauravou e na kena i kalima ka sega ni macala na ka e cakava, e vuki vaqo, e vuki vaqo, e sega ni tarova rawa na sautanini ni tolona beka se na cava e na levu ni nona sa curumi koya na dodomo vua na goneyalewa totoka ogo. Ogo ni sa raici goneyalewa e nakena rairai vinaka e sega ni kinoca rawa na nona vinakati goneyalewa. Na totoka ni drauniuluna, e tukuna sara ga ko iratou na cauravou oya, ni sega ni dua na drauniulu tale e ratou se sotakaya me tautauvaka kei na drauni ului Voce. Na kena kulakula vinaka, qai mai lumisa vinaka tu mai e na ka ni waiwai. Qai mai yagona yani, e sega sara ga ni dua na ka e tauva tu na kuli ni yagona. Na kena rairai vinaka na gone yalewa ogo e a wa dua na ka na kena rairai vinaka. Mevaka na gauna nikua, e sa tu na ka ni sasauni e kau mai vei ira na valagi, ira na gauna e liu, se na ka e kitaka na tinai Voce oya, me sisili tiko ga mai waitui, lako ga mai, mai vakadraru e na loma ni takona waiwai e sa cakava oti tu ko tinana. Rairai na odari waiwai beka oya, e sa rairai kauta kina na duka kece e rawa ni kabita tiko na kuli ni yagoi Voce. Rairai na karokaro kei na ka kece e rawa ni tukuni e rairai kauta laivi na i lumu ka mai lumuta tiko ogo ko Voce. Ni sa sili oti ga e na waiwai, e lako sara mai me mai vakaisulu ka mai lako sara

me lai kana. E na veisiga taucoko e dau cakava tiko ko tinana oya, ia ko Voce e na nona cakacaka ga na sili waitui. Rau lesu ga mai e na i teitei, lai sili rawa mai ko Voce mai waitui, sisili e na waiwai, vakaisulu rau ga dau qai mai kana, ia oqo e sa sivia tiko na lewe ni vale~~m~~ mai na i matai ni gauna e rau tiko lewe rua tiko kina, sa ra mai tiko tale ga oqo e so na i wase ni yavusa tinitini. Ia na ka ga e yacovi iratouna lewe va oya, e yacovi iratou tale na kena i kalima. Oti eratou sa mai tiko yani, e sa mai buta na kuro ni nei tinai Voce, cakava eratou lai kana, oqo e sa lai vuvale levu na vuvale nei Voce kei tinana. E tukuni e na i tukuni oya, ni rau sau tu ga ko i rau na veitinani oya, na kau vuata e na nodrau loma ni bai, na i teitei, na uvi, na vudi, na ka kece ga e dau tei tu e na vanua oqo, na veimataqali kakana vakaviti kece ga, e rau sau tu ko i rau na veitinani oqo, au sega ni kila se o cei mada e a tea na kakana kece oqo.

Sa oti na i vakayakavi me sa gauna ni nona lesu tale na cauravou, e sa mai kerekere tale vei tinai Voce, e sa kerca tiko vei tinai Voce, me sa kua ni lako, ko koya e na sega tale ga ni lesu me yacova tale ga na nona mate, veitalia kevaka e duame na kaya me na lesu tale kina na vanua ka lako mai kina, ia ko koya vakataki koya e sa na sega ni lesu, e sa na toka ga me na raica tiko ga matai koya na gone yalewa oqo me yacoava toka na nona mate. E sa sega tale ni vakamamasu, e sa tukuna ga ko koya ni sa sega ni na via lesu tale vei ira na kena vo ka ra wawa tiko mai na nodra vanua. Sa mani mai tukuna ko tinai Voce me vakatau sara ga vua, eke e sega ni dua na ka e tarogi koya se tarovi koya e na nona tiko se na nona lako, me na vakatau sara toka ga vua. E tukunasara ga ko Ralima ni na vakaraici koya tiko ga me baleta tiko ga na levu ni nona dodomo vua

na gone yalewa oqo. Sa mani mai tiko yani ko Ralima ka sega ni lako e na nona vanua mevaka na ka e a talai mai kina. Ia ko ira na tiko mai cake, e ra sa mai wawa tiko kina, ia ko iratou na lewe lima oqo eratou sa mai i taukei sara tiko e na vanua ka rau tiko kina ko i rau na veitinani oqo, e na dua na yasana e rau tiko kina ko Voce kei tinana, ka dua na yasana e ra tiko kina na cauravou. E tukuni e na i tukuni ni dua ga na nodrau vale na veitinani, ka dua ga na nodrau vale na lewe lima oqo, ia e rairai levu se sivia tiko beka na i wiliwili ni vale ka tiko e naloma ni bai oqo, mevaka ga ko ira nanoda qase, e taura tiko e dua na loma ni bai levu na levu ni vale ka tara tu, e rawa ni tolu se sivia na tolu na i wiliwili ni vale ka tiko e loma oqo, ia na vo ni vale beka eratou sa mai tawana tiko ko iratou na lewe lima na lako mai oqo mai na veidelana. Oti e duana bogi tarawa tale na kena siga, eratou se wawa toka ga na lewe lima ka ratou tiko mai na veidelana, ka ratou sa kila tale ga ni na sega ni qai lesu tale yani ko koya na i otioiti ni tamata, se nacauravou ka ratou tala mai. Sa qai mai kacivi yani e dua na bese ko iratou nacauravou sa vo tiko oqo, ni ratou sa kila ni sa sega ni qai dua vei ira na lewe lima e sa talai oti me na kauta mai e dua na i tukutuku dina me baleta na gone yalewa oqo ko Voce, ka vuni nodra talai tiko ko ira na cauravou. Nodra bese oqo, esa tukuna sara ko nodratou i liuliu oqo, ko Ratini, "Sa vinaka, ko i kedatou medatou sa na lako kece, edatou na lako kece oqo, me da sa na lai rai Voce, kevaka e dua na leqa e yacovi ira na lewe lima ka ra sa yali tiko mai oqo, ko i rau na veitinani oqo me rau sa na lai vakamatei mada. Sa dua sara na ga na ka ke rau sa mate ko ira na lewe lima da tala tiko yani oqo."

Sa lako sara yani na kena i vakamacala, me caka na cava kevaka e mate

ko iratou na lewe lima ka ratou sa lako makawa mai me mai vaqqa e dua na ka me baleti Voce. Sa tukuni sara me ra sa gole yani e na kena mataka, ia e na kena mataka cake, e sa ra vakavakarau oti tu ko ira oqo me ra sa gole yani, sa kau tu na nodra i yaragb de lakolako e na lai yaco e duana leqa, ia e sa vinaka ga ni sa kau tiko na ka kece oqo. Sa tukuni tiko, me kau ga oqo, me oti me ra na lai lesu kece mai, ratou sa mai gole tu yani ko iratou na vo ni yavusa tinitini. Oya, ni ratou sa lako tu yani na lewe lima, eratou sa qai mai vo tiko yani na limalima ka ratou toka oya. Eratou sega ni kila e sa ratou se bula tiko, se ratou sa mate, ia na ka ga eratou vinakata me ratou kila se evei na vanua e tiko kina ko ia-tou na lewe lima ka lako mai liu, ke sa yaco vei iratou e dua na ka ia ko iratou na lewe lima oqo eratou na mai sauma vei ira na cakava na ca na ka era vakarautaka vei iratou na kena vo. Ni ratou sega gona ni taura e dua na kena macala e na kena lai mañ na i tukutuku ia eratou sa kila tiko ni dua na vanua e yaco tiko kina na leqa. Sa vakavakarau tale tiko ga mai oqo na vala, ke dua na ka a yaco, me sa ia na vala. Oqo eratou se yalo kaukauwa tiko yani e na nodratou vale, ia e sega mada nimac la na cava e na yaco e na gauna eratou na yaco yani kina e na vale nodrau na veitinani, e na tiko na na yalo kaukauwa koya, se na cava beka e na yaco e na gauna eratou na raici Voce. Oti, eratou sa lako mai ka liotaki iratou tiko ga mai ko Ratini se ko koya na i katini ni tamata, ka ratou lako tiko ga mai sa voleka tiko ga mai e na loma ni koro mai Namoli. Eratou gole sara mai ka a butuki sara mai na ucuni koro mai Namoli, ia ni ratou se bera ni ratou butuka mai na mua ni koro oqo, eratou sa boica na waiwai ni gone yalewa oqo, ka sa ratou tukuna sara ni rai-rai koya sara ga oqo na nona koro.

Ia e na nodratou lako mai oqo, e sa kaya sara e dua vei iratou, 'U e sa boi vinaka dina mai e dua na ka.'

Sa kaya sara e dua, 'Na cava?'

'Boica mada, boica mada, e dua na ka e sa boi vinaka dina, rairai boi beka ni dua na waiwai.' Oqo ni sa boi vinaka tiko mai na waiwai nei koya na marama oqo, sa kaya kina e dua oya, oq e sa boi vinaka dina mai e dua na ka. Ratou sa veitarotangi sara de ratou ga boica se sega, ni ratou se veitukutukuni taka tiko sa toso tiko ga na nodratou i lakolako e na nodratou lako yani voleka kina na vale. Ratou sa lai boica kece mai na i boi ni waiwai ko iratou na kena vo, baleta gona la ni ratou sa volekata tiko yani na vanua e tiko kina na vale. Eratou kaya kece ga ni boi kamikamica vinaka sara ga/Ratou sa tukuna sara tikoni sa rairai boi kamikamica tiko ga ni waiwai nei Voce oqo. Ia e na nodratou voleka tiko ga mai oqori e sa qai mai kaukauwa tiko ga yani na i boi ni waiwai. Ka ratou sa kaya kece ga ni sa rairai voleka nanodrau vale na veitinani. Ratou toso tiko ga mai ratou sa raica sara na vale, ia na i boi ni waiwai e sa boi katakata mai. Ratou lako sara mai, sa tiko sara mai liu na vale, ratou laitukituki, curu sara ki loma, ia e tiko ga mai loma ko tinai Voce, ko Voce esa baci tiko mai ra ena sili waitui, ko iratou na vo ni vuvale, eratou dui lako tu ena nodratou lai cakava na cakacaka ka tukuna vei iratou ko tinai Voce me ratou cakava, mevaka na kaeratou sa yalataka vei tinai Voce. Ratou curu ga yani, ratou tarogi marama sara se oqo beka na vale nei Voce, e sa tukuni sara, vei iratou ni ratou sa curu donu sara ga mai ia ko Voce e yali tiko, sa mani taroga sara ko tinai Voce se cava eratou mai vaqara kina na vale nei Voce. Ia ko vuni marama e sa baci tiko mai waitui, e sa baci

sili toka ga mai waitui. E donumaka toka ga na nodra lako yani e na gauna ni ua, na gauna sara ga e dau sisili kina ko Voce, se ko gone yalewa. Ia e na nnaa rai toka mai ko koya namarama oqo, e sa raica ni ratou lewe lima eratou sa lako tiko yani oqo. Sa veivukiyaki sa leqa tiko ni ratou sa lewe lima mai oqo, se cava na vuna e ratou lako vakadua kece tumai kina na lewe lima oqo. E sa tukuna lo voli ki lomana ni sa rairai dua na ka e sa na mai cakava vei rau na veitinani ka rau tiko oqo. Ia esega ni kila tiko ko vāni marama, ni ko iratou na lewe lima oya na kena qai ratou i sa ko iratou na lewe lima ka ratou tiko e na loma ni bai oya, oqo ko iratou na lewe lima ka sa i taukei ni loma ni bai tiko mai, ia na kedratou i sa na lewe lima tale eratou sa lako yani oqo. Oti e sa mani taro sara na nodatou is liuliu se ko koya ka yacana tiko ko Ratini.

'Keitou lako voli mai, keitou rogoca tiko na i tukutuku me baleti Voce, e luvemu beka ko Voce?'

'Io na luvequ ko Voce.'

- 'Ia e na neitou lako tiko mai oqo, keitou mai via raici ga na luvemu ka nikeitou sa tala oti mai e lewe lima me ratou mai raica ka kauta tale yani vei keitou na i tukutuku ia oqo e sega sara ga ni dua vei iratou e bau tukuna yani e dua na ka, ka keitou sega tale ga ni kila se cava e sa yacovi iratou, ni sega sara ga ni dua vei iratou e bau lesu tale yani. Ia oqo kevaka e sa dua na ka e sa yacovi iratou, keitou lako tiko mai oqo, me keitou na mai riaic ira na vakaleqai rau se ko cei ga na i lala e vakamatei iratou na lewe lima ka ratou a lako mai liu e na nodratou talai mai me ratou mai raici Voce.(' Sa kaya sara ko tinai Voce, 'U ko iratou kece sara ga na lewe lima ka ratou tiko oqo e na loma ni vale, eratou rairai lewe lima sara ga ka ratou lako mai, ia eratou sa sega ni mai via lesu tale ni ratou

sa raici koya na gone yalewa ka keirau tiko va a eke."

Sa mani mai tukuni sara vei iratou na lako mai oqo, ni ratou na lewe lima oqo eratou sa mai tiko oqo ka ratou ga vakayacora kece tiko na cakacaka, ni ratou kaya me ratou sa vakatawa tiko ga ka cakava kecekece na cakacaka me rawa kina ni ratou na raici Voce tiko. Ia ko Voce e na gauna koya, e sa sisili tiko ga mai na vanua ni sisili mai waitui. Ia ni sa vinakata tiko ko iratou nalewe lima oqo meratou na tiko, e vinakata tiko kinako koya me ratou tiko ga ka meratou na raici Voce tiko e na veisiga kece. Ratou sa mai tiko sara yani, tiko ga, tikotiko ga, sa kaya ara ko tinai Voce, "E vakacava, dou vinakati Voce."

Sa kaya sara yani ko nodratou qase ko Ratini, "Io keitou vinakata me keitou raici koya mada." Oqo eratou sa sega ni via kila e dua na ka me baleti iratou na lewe lima kadua, eratou sa viaraici Voce mada ga mevaka ni ratou sa tiko gara ga oqo e na nodratou vale se nanodrau vale na veitacini. Sa mani tukuni vei iratou me ratou mai wawa tiko yani me lako ko tinana me lai kacivi Voce me lako mai. Sa mani lako mai ko Voce ka mai sisili tiko, ia ko tinana e tiko voli ga mai na nodratou vale. Lako sara mai ko tinana ka mai kaci ara e na i kacikaci ga ka dau vakayagataka e na nona kacivi Voce, ia ko Voce e sili ga. Oqo e sili tiko ga e na matasawa ga oqo e Matalaqere. Kaci yani ko tinana, e na i kacikaci, ia e na gauna oqo, e sa tekivu me favuta mai na yacadr, tou, mai vei Raono, Ravitu, Rawalu, Raciwa kei Ratini. Ia e sega ni rogoca tiko na kaci oqo ko Voce ni sa sisili tiko ga. Kaci tiko ga yani ko tinana, ia e dua tiko ga na ka e tukuna ia na yaca e sa toso mai vei Raonō me yacovi Ratini sara. Kaci beka vakalima ko tinana, ia ko Voce e sega sara ni via kauwaitaka na kaci nei tinana, ia e sega ni dua e rau bau lewe rua vata na sili,

koya ga e sili taudua voli. Oti e se baci kaci tiko vei Voce ko tinana sa mani kaya ko tinana vei iratou na lewe lima ogo ka ratou qai lako tiko ga mai ogo, me ratou lako mai ka me ratou mai wawa tiko e na loma ni tale, ni se bera gona mai ko Voce, e se sisili tiko mai waitui. Saga tale ko tinana me bau rogo mai ko Voce ia e na nona kaci yani ogo e sa rogoa sara ko Voce na kaci ka lako yani ogo. Sa rogoa sara, duri vakadua, mai vakanananu tu se ko cei e tukuna tiko mai ogo ko tinana, mevaka ni a cavuti iratou tiko mai ia ogo e sa tukuni ni ratou sa lewe lima tale na lako mai, e kena i balebale ni sa rairai lewe lima tale na lako mai ogo. Sa qai qaua na ka levu e sa yaco tiko e na gauna ogo, ka ni sa mai tiko ogo e lewe lima, ia eratou sa baci lako talemā e lewe lima. Sa mai vakadirorogo tale ko koya me rogoa se eratou lewe vica na tamata ka ratou sa lako mai ogo. Ia e na gauna ogo e sa qai kila ko koya ni sa baci kaci tale mai ko tinana. Sa qai kila kina ko Voce ni ratou lewe lima tale eratou lako tiko mai ogo, ogo ko iratou na kena i sa na lewe lima ka ratou a lako mai liu ka ratou sa mai tiko vata e na gauna ogo. Ia ogo ko iratou na lewe ni yavu a tinitini mevaka na kena i talanoa ka dau talanoataka tiko vua ko tinana.

Sa tucake sara mai ko lewa, ka sauma na kaci nei tinana, ia e na gauna ogo e sa tukunakina ko tinana me kauta ka lai betia mai e tini na wua ni uto me kedratou, ka me ratou sa na qai mai tiko yani e na nodratou waraki koyak me na lesu mai e na sisili, me na oti vaka-
vinaka nanona sisili e na qai lako mai me na mai raici iratou. Sa mani lako sa a yani ko tinana ka lai betia mai na uto e tini ka kauta mai ki vale me saqa me ratou na kania. Ia e lima na ibe e sa tevu wawa tu, sa lako tale yani ko tinana ka lai lobika tale mai e lima tale na ibe.

Sa mai tevu yani na lima na ibe oqo, oqo e sa tiko e tini taucoko na ibe mevaka ga na kena sa na mai lako tale mai na kedratou i sa na lewe lima ka ratou a liu mai. Sa kacivi iratou ka ratou sa mai dabe toka yani e na nodratou i dabedabe, lako sara yani ko tinai Voce me lai vakasaqa. Ia ko Voce e na ~~ganaga~~ gauna e sa rogoca kina na kaci nei tinana, e sega tale ni wawa, sauma ga mai na kaci nei tinana, ka tabaka sara mai na cici e na vanua e tiko kina na nona dari waiwai se na nona takona waiwai. Sisili vinaka sara ga e na loma ni dari oqo, ka sa duatani na kena boi vinaka na waiwai oqo. Cakava vakavinaka na drauniuluna e na ~~qax~~ waiwai oqo, ni oti ga oya, e sacabe mai, nona cabe tu ga mai oya, lako sara mai vale, veisau e na nona i sulu, ka daramaka sara mai na nona i sulu rairai vinaka, sulu vakavinaka yani ia e na gauna koya e dau tukuni ni ko ira na noda marama era dau seru tu ga e na taba ni vonu ga kei na so na taba ni manumanu ka ra dau vakacakava vakamaqosa me ka ni nodra i seru. Sa mani lako mai ko koya na marama oqo me ukutaki koya sara vakavinaka ni bera ni qai lako cake yani e na vanua e tiko mai kina ko iratou na lewe lima oqo ia ko iratou na lewe lima tale e so eratou se tiko ga mai na vanua ni nodratou teitei, ka so beka e lako tale tu e na so tale na vanua. So na kau ga oqo, se na ligadza e ra dau seru kina, ia e na gauna e sa vakaisuluoti kina ko Voce, e sa duatani na kena rairai vinaka, ka sa mai lako sara yaniko koya e na vanua e tiko mai kina ko tinana kei iratou na lewe ni yavusa tinitini ni otioti ni lewe lima ka ratou qai gole ga mai oqo. Ia ko Voce e sa yacova mai oqo na yabaki 17 ka sa gone yalewa rairai vinaka sara tiko mai ko Voce. Oti eratou sa mai dadabe tiko ga yani ka ratou mai vakaraici tinai Voce tiko e na nona vakasaqa tiko. Ia e na nodratou tiko oqo, eratou sa rogo~~caq~~ sara na domo ni tamtama ka lako tiko mai, ia e na nodratou

vakarorogo tiko oqo eratoukaya ga me ratou raici Voce totolo ni bera ni ratou raici iratou nalewe lima ka ratou a lako mai liu. Ia e na nodratou rai cake mai eratou sa raica sara na gone yalewa oqo ni sa lako tiko mai, ia e na nodratou rai yani, eratou sega nikila, e tamata se tevoru, na i rairai ni gone yalewa oqo, ni ratou sa veivosaki rawa oqo, e sa tukuna, na cava e lako tiko mai oqo, na tamata oqo se na yalo? Eratou sa veivosaki lo ga, ka ratou sa tukuna ga, na tamata e lako mai oqo se na yalo, ni ratou sa raica mada ga na kena i rairai, na drauniuluna e na kena rairai vinaka qai mai babalavu vinaka yani na drauniului Voce qai mai seruseru vinaka yani, ia e sega ni balavu mevaka na uludra na kai valagai, sega e balavu ga mevaka na drauni ulu ga ni taukei. Oqo e dau tukuni tu kina na bui ni ga ni marama ni Viti. Oya e na kena babalavu vinaka na drauni uluna. E dau seruta mai, ka mai dau tokatoka sara toka ga e dakuna oqo, na drauni ului Voce. Me qai mai tabe ruarua yani na drauni uluna ruarua oqo, me qai rairai vinaka mai. Eratou sa raica na i lala cauravou ni ratou sa tiko yani e na nona cabe cake mai, ia ko iratou na lewe lima ka ratou liu mai, e sega ni macala na vanua eratou lako tiko kina e na tiki ni gauna oya, eratou lai werewere beka, se tabuak, e sega ni macala na vanua eratou lako tiko kina, ka ratou tu kina e na tiki ni gauna koya. Ia e rairai eratou sa voleka sara mai ni sa voleka tiko na gauna nikana. Oqo ni sa lai kala sobu tiko na matanisiga, sa oti na gauna ni vakasigalevu. Oti e sa lai lako mai ko Voce, e sa lako sara vei iratou, e sa tukuna sara vei iratou ko koya na tinana, ''Voce, oqo ko iratou na lewe lima ka ratou se vo tiko mai. Ko iratou na lako mai liu eratou a vakatalai mai me ratou mai raica se ko tiko dina se sega, ia oqo ko iratou na kena vo, eratou mai via raici iko tale ga.''

Sa cabe sara mai ko Voce ka ratou sa mai lululu sara yani kei iratou
navo ni yavusa tinitini oqo. Lululu tiko yani ka yaco sara yani vei
Ratini, ia ni sa lululu oti yani oqori me yaco yani vei Ratini, ia ni
lai raivuki mai, eratou ga sega ni macala na ka eratou cakava, ni
ratou vuki vaqo, ni ratou via vakaraici lewa, e sega ni rawa, na ka
ga e yaco vei iratou na lewe lima e na i matai ni gauna, e yacovi
iratou tale ga na i lala oqo, na sautanini ni yavadratou, na tolodratou
e sega ni tukuni rawa e na tiki ni gauna koya, e vaka me ratou
koco beka, se vaka me ratou koco beka me dua vei iratou me mata kina
me dua vei iratou e kauta, se vakacava beka na vakasama e tu e na
nodratou vakasama e na tiki ni gauna oya. Oti oya eratou sa mai vei-
kayayaka yani, ka ratou vakasolokakana e na nodratou vakatukuna tiko
e vuqa na ka me baleta na gone marama oqo, ia e gabe welwadei ga
yani ko vunimarama. Mai caka yani na i vakayakavi, ka ratou mai
kana yani, ia koya na tiko oqo e na kena yakavi koya, e ka levu na
i coi ni kavana, e ratou sa lai cocoka beka ko iratou na lewe lima
na lako mai liu. Sa vakaicoi na veisiga na kana, na kena levu
tale ga, ia e na kena yakavi e sa mani tukuni se rawa ni ra lako se
cava na ka me ra na kitaka. Ia e na yakavi e na gauna e sa mai caka
tiko kina na ka kece oqo, e na nodratou sa mai veikilai tiko, sa
qai kaya sara yani ko Ratini na i liuliu ni lewe ni yavusa tinitini.
Sa mai kaya tiko oqo ko Ratini ni ra sa na sega ni lesu tale ki na
nodra vanua, ia me ra sa na mai nodra i tata ni buka, ka wereca na nodra
u loma ni bai, ka me ra na qoli tale ga, na ka kece ga e rau dau cakava
e na veisiga me rau sa na sega ni cakava, ia me rau sa na vakayacora
tiko ga na nodrau tiko ka marau tiko e na veisiga, ka niko ira kece
na lewe ni yavusa tinitini era sa na mai cakava kece na nodrau caka-
chaka.

Era sa tukuna kece ni ra sa mai toka vakadua kece ga eke. Ia ko i rau na veitinani e rau sana toka ga, e rau sa na toka ga e rau sa na vaka-saqa, me rawa ni ra na raici lewa toka ga, ia e na vanua e lako kina era na vakaraici koya me kua ni gua na ka me na yacovi koya, se dua na leqa se dua na ka vaya, me ra na qarauna sara toka ga na n na bula e na gauna koya. Ia e na sega ga ni macala ga vei keimami, e na qai vakatau ga vei lewa, na ka e na via vakayacora, na nona na via vinakata e dua vei ira oqo, e sa nona sara ga na ka oqo me na digia kina. Ia ko koya me na tu ga e na matai keimami kame kua na sega ni raici koya.

Sa lako na i tukutuku nona na turaga na i liuliu, ka sa mai vakadonuya yani ko tinai Voce, ka ra sa mai toka yani, ra mai toka ga e na mata-sawa ga oqo e Namoli, sa ra qai mai tiko yani.

Ia e na gauna koya, e tukuna na neimami qase e na i tukuni oqo, era sa mai tokatoka ga e na matasawa oqo e matalaqere, oti sa ra qai toki cake, ra toki cake oqo, era sa qai kauti rau na veitinani, kauti rau ki na vanua ka ra tiko mai kina, ka ra sa lai tiko sara ga kina. Sa qai sega ni macala na kena vo oya, e sa lai vakawati taki ko Voce se sega, se lai caka tale e dua na nodrau vale vinaka se sega, ia na ka ga ~~na~~ au kila ni sa lai caka na nodrau i tikotiko. Ia e se tiko beka ga na nona dari kadau sisili tiko kina, ia na ka e qai yaco e muri vei Voce e sega ni macala, e se bula tiko ga oqo ko Voce se sega, ia oqo na i tukuni e na gauna mai liu, sa kena levu nga oya.

- Ko ni a tukuna tiko ni dua na dari, ia na dari oqo e.....

Na dari oya e dau tiko ga ekea, me dau waraka tiko na nona lesu mai e na sili waitui. Au kila sa rairai sega ni qai tiko tale e n, vanua ka tukuni ni dau tiko ~~kukux~~ kina e na gauna e liu. E sa sega ni tiko e na gauna oqo, ia e dua na ka oqo e nodra ka ga na qase

e liu.

- E na nodra toki cake oao na yavusa tini oqo, era toki cake ki vei...
Ki ~~xa~~ colo ga oqo ki Nagaga. Na koro ga ka tiko oqo e Tavakubu
ki cake yani, ka dau tukuna ko ira na dau tukuni, ni oqo na nodra
i tikotiko na qase e na gauna mai liu, ko ira na nonda qase e liu,
sega ni ko ira na tukada vakarua, ko ira era bula e na vica nadrau
na yabaki e sa otik. O ira na noda vu, sega ni ko ira na noda
vu lelevu ka ra bula tiko e na gauna oqo, ka da kilai ira levu tu,
ko ira ga na ka lalai, na ka vakaitaukei ga, mevaka ko ira na tukada
se ko ira na buda. Ia ko ira oqo era dau tu e liu mai Nagaga.
Ia oqo na vanua era qai mai vakaitikotiko kinako Voce vata kei ira
na yavusa tinitini.
- E dua beka na i balebale ni yaca ni vanua oya, ko Nagaga.....
Au sega mada ni kila se na cava na kena i balebale, ia ko iratou
sara ga na mai rawata yani na gone yalewa oqo ko Voce.
- E a bula tale tiko beka ga ko tamai Voce.....
Au sega sara ni kila e dua na ka me baleti tamai Voce, ia na ka kece
ga e tea tiko ko tamai Voce ena gauna e bula tiko kina, e rau mai
sautu tu kina ko i rau na veitinani oqo. Ia sa qai mai nodrau i
cakacaka tiko ga yani na veitinani e na kena mai caka tiko yani na
i teitei, ka mai caka tale tiko yani na vo ni cakacaka e sega ni
caka tu, e na nodra lako mai na yavusa tinitini, au vakabauta sa
qai rairai toso vinaka kina na kena tei na veika kece oqo.
- E dua tale beka na ka ko ni via tukuna.....
Sega sa o koya sara ga koya,
VINAKA VAKALEVU.