

629

TOPIC: ORAL HISTORY

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Informant: Ratu Filipe Baleinausori Natakele....from 'Veiseisei Village

VUDA. M 73yrs

Viseisei Village, 31 Jan.84

ORAL HISTORY OF VISEISEI

This village known as Viseisei village today, this is the third village which the people of Viseisei from the the olden times till today for them to occupy. The first village was called NAQOQA and the people who once lived there were known as KAI LOMOLOMO. The name of the first village is NAQOQA. After they stayed there for quite sometimes then they decided to leave this place and to come further down to settle near some place else.

They came down from those hills where they stayed to settle beside a river which you might have seen that runs down from those hills to the sea shore. It is a long river, as for any place you wish to go to in Suva or in Lautoka, you should come across this small river well a bit further up inland, our second village got established there also. This river is near to this place here in the village of Viseisei, the second village is a bit further inland and it can be estimated near to three-quarters of a mile from this place where we are talking. The name of this second village is MEREKE. When this village was built down here, then all the chiefs of the people of Viseisei at that ime moved down to this place. When they were there, they built a lot of new home foundations for themselves and for their own people. When they have built all these home foundations, then the news was taken up to those people staying in the first village

for them to move down to this second village. Later when all these people stayed here, then again a time came when they decided to move further down and this time to be near to the sea. So, they came to this place where we have this village of Viseisei and when they were here, then they named all their new homes with the names which they used when they were at Mereke. Also for all the names which they used on their home foundations there is a meaning to all the names which they gave to their house.

When they were staying at Mereke, this was one of the most beautiful village around this area. The village is surrounded by coconut trees and the green lush of the plants add it's natural beauty to the place and if you see it from a far place, you will notice that it is well arranged and built. In this village, there is a chief and those under him, also some other important men in the village who leads the village as directed by the chief. The people in the village know their role and they act as expected. They lived on all the things provided by nature for them and none of them had the hart to let their village to settle in some place else. Then the time comes when this was on the year 1835, on the month of October, on the third day of themonth. On this day, this is one of the days that is not going to be forgotten by the people of Viseisei, those who have gone and those who are still alive today, they still remember this date. Now, since we are living in the age when people are all Christians, on this date which I have mentioned, the people of this village will always remember it, because this is the day when a turn-over happened here in Viseisei. On this date, Ratu Josaiia Nasorowale who was addressed as the TUI RA, received and accepted Christianity into the village of Viseisei when they were still staying there in Mereke.

Cont'd Page 3

This man called Ratu Josai accepted the church suit that was presented to him when the missionary came up to the village. He accepted it and when this took place, the ~~ye y~~ eyes of the people of Mereke were opened and they knew of all the things which was taking place around them. Their acceptance of this faith, this new faith that was introduced into their lives during that time made them realise that this is not all the parts of life that they should be enjoying, they have more than that. Many asked themselves, where this thing had been going on for how long and how come they were not told of it before so that those before them could experience this new thing with them also. All sorts of questions came into their heads and they were trying to adapt themselves to this new change which was taking place in their lives. Some were confused, but not long all doubts were cleared away and there was not a time when they regretted their accepting christianity into their lives. The chief at the time knew that this is the only way that he can save his village and it's people in the future. He accepted it by receiving the church suit that was given to him, and they had all the meetings which they knew that should be held in relation to this thing of the introduction of christianity into the lives of the people of Viseisei. They called a meeting, and all the chiefs attended and they knew of all the things which they should decide on and what to keep aside. All the representatives from all the home foundations came to the place and they had this meeting. The chief told them that he had received the church suit all because of this one Man called Jesus and he wants all the people in Viseisei to become Christians. After that, to show that they really appreciate and go along with

what their chief had decided for them, they showed him with their actions, they did all the things which the Tui Ra asked them to do and in addition to this, they decided to give a small piece of land for the church. The land is one acre wide and the chief was informed that they have decided to give this place for them so that they could built some houses and from here they can teach their young people about Christianity. For anyone who wish to learn anything about the church and their faith they are allowed to go to this school which they are going to build. This is the only way they showed that they really accepted the chief's decision, and also to show that they have pride for what their chief did for them, to show other people in the other land that this is so.

This land which was given up by the people became one of the first to be called the land that belongs to the church. They called this place NAKORONIVULI which means the school for those who wants to learn about Christianity. When the school started, they were told to come to school, not only young people were seen coming in to join them but also those who were old and wanted to know more about this new faith. They were taught of all the things about the church and what they were expected to do all because of what this one chief Ratu Josaia Nasorowale did when they were still living in Mereke. After some times when Christianity was introduced into the village, like what I have already said from the beginning, in this village called Mereke, which is the second village for the people of Viseisei here in Vuda, it is near to the river and we have a number of houses built close to the river. It happened at a time when the area was flooded, and after the flood, the chiefs and the men in the village had a meeting.

They discussed in the meeting, they should evacuate this land here in Mereke and for them to find another place to stay. They decided to move down from that place to another place, which still belongs to the Vuda district, and that is where the third village was built here in Viseisei which is here today. They moved down to this area built their village, and the name of this village is Viseisei. The chiefs informed the people and they moved all their belongings and all their possessions to this new place directed by their chiefs. Mereke was left behind. During this trip, also with them is the chief who accepted Christianity into the village. He came with them and they lived for quite sometimes in this village.

In the year 1875, this is the year when he died, this chief called Ratu Josaia Nasorowale passed away. He was known as Tui Ra. He died here in this village at Viseisei at the year 1875. When they laid him down at the cemetery especially for the people of Viseisei, the people could not think of the place where he was buried because this was long time ago. During that time they were thinking of having something erected to commemorate the death of this great chief so that those people of Viseisei who come s after can learn something about this man also and of the important thing he ~~it~~ did for the people of Viseisei. But in relation to the good leadership given by God, a lot of us were motivated to build memorials in order that the hard work and the good work of those who have gone is still preserved and known by the people here in Fiji. During that age and time, it is very hard for people in most villages for them to accept christianity in their lives. There were wars about it and all the disturbances which is not at all pleasant at the time. When they decided to erect

this memorial, also the people of Viseisei decided to do something about it in relation to what their chief did for their village. They wanted to make a memorial to remember their chief who accepted christianity. They held a meeting which is also a annual general meeting of the chiefs of the people of Vuda. All the people of Vuda came with their chiefs to back this thing up, and this took place on the 29th of March, 1934. In this meeting, both province Ra and Ba came with an agreement to do such thing. And this memorial is to be erected here in Viseisei. Like what happens everyday in our lives, sometimes there is a disagreement as to some of the decisions made. When this occurred, then some of the people from other villages, came up with a question to make this thing possible, the people who aim to carry out this thing, they have to produce evidence to show that this is true and it really happened at one time. After the meeting, still a conclusion is yet to reach. At the time, there was a European man who was the minister of the church at the time, and so the chiefs of Vuda went to this person and they asked him if he could help them with this one great problem of producing evidence that the people of Vuda really accepted Christianity a long time ago. He did all the investigation, and they came up with the result that this happened really. So the grave of Ratu Josaia was dug out, but before the real thing was carried out, the people were informed of what they should do, should they encounter some difficulties, it is thme who is going to suffer because they do not wish to follow the rules given by the chief. But before the actual digging of the grave started. the chiefs and those other people who were against the whole thing, were told that when they are going to dig out the grave, they are going to find a suit and this is the very first suit that was

Cont'd Page 7

given to Ratu Josaiā Nasorowale. They were told that in this suit there are sixteen buttons and the suit was described in details to them. They did all the ceremonies for this thing and after that, I cannot forget the date when the people were told that they should have all their lights off. The people were told to put out their lights on that night and no one should try to make a sound to disturb the silence. The children must be kept very quiet and there should not be a sound at all. This is when they are going to dig the grave and bring the body to this place.

The people heard of the chief's message and then the day came for the digging of the grave. They dug it out and there were no lights to help those people who were making it. So they placed all the sticks around the place to show that this is the exact place where they buried the body. They buried the body at the chiefly place where all the other chiefs were buried. I cannot tell you the date in which this thing took place, but this was done on a Sunday night. I remember clearly that this thing took place on a Sunday night. It was a very dark night when they went out, and they informed the people that they have reached the place where the body had been laid to rest. The bones were removed and brought to the village. They laid the bones and the suit which they dug out from the grave inside the chiefly house of the Tui Vuda, and there it was kept until the day when they were going to bury it inside the grave which they have prepared for that so that they could place the memorial on top. Also the matanivanua and those other people who are responsible for the thing going on, they were told to come near to the place where they have all these things. When the body was inside the house, then all these people the laides and the men who belong to the ~~ax~~ clan of matanivanua

Cont'd Page 8

were told to come to the chiefs house and stay there. It was their duty to sit there and fan the bones of this great chief. They were all wearing native clothes, their faces painted black and there is not a trace of being afraid shown on their faces. All were eager to do something to this great man who did a good thing for the people of Viseisei. Also for the women who were there with the men they were all dressed in black and no one spoke or try to talk loud to disturb the silence observed inside the house where the body is kept. When the body was inside the house and only then were the people told that they can have the lights on again and make a fire the children can cry now the period of tension and silence is over. So, people light their houses again and everything was back to normal. This is one of the things and one of the important events that took place in the village of Viseisei. This is something that happened to our people in the olden times, their receiving christianity into their lives and all that. Now at this very moment I am telling you about the story, it is about 149yrs now since the church had been going on among our people, those before us and us today. There is one thing that goes to show that this is true. If we make a study of all the village and land that receives christianity into their lives of the people in the village and most important for each chief in a village, we can come up with the conclusion that Vuda here in Viseisei were the first to accept it willingly. The brought of thi new faith and belief into the village of Viseisei, was done by the presentation of a church suit from the first missionary who came to this place and the chief of Vuda who was the Tui Ra and this is Ratu Josias Natorowale. And if you go around and ask this people in this village if they belong to a different church rather than

being a Methodist, you will notice that none of them belongs to any other church apart from being a Wesley or a Methodist. All this people here in this village goes to only one church and this could be the evidence that so many people were after to show that we still hold on to this church that was given to our chiefs a long time ago. Since none of us betrayed this new belief which our chiefs and our ancestors accepted, it is shown by the way these people live and the way they manage their lives. They find happiness everyday and there is peace and togetherness among the people. It is true that now we have the government who is sort of governing our lives for us, all these things a time will come when there is going to be no more, every one turn to their church and believe to make them live. It is always good to know that there are people on our side who is going to hold hands with us in the running of our churches and all that which is most important than any other matters. As for the people of Vuda, this thing remained in them and they are not likely to forget it, that is the church which they accepted a long time ago, they still remain in it and are faithful in the way they serve their own god. All because of this one man called Ratu Josaia Nasorowale who accepted christianity on behalf of all the people of Vuda, and not one of the people living here in Vuda regret it. It is been done in the olden days and also it is happening today, all the people of Vuda make sure that they do not betray their Christ to go into another church, all remain Methodist. They build the memorial and under this memorial they buried the body of Ratu Josaia Nasorowale. Then a time came when the people from Australia came to our place here in Viseisei, and if you any men or women in this village who are real christians, they can tell you

or relate to you the same thing that I am telling you now. This took place on the 10th of October 1935 on Thursday. When they have seen all the things which we have produced as evidence to show that at one time our chief really accepted Christianity for us, then they decided to take back the buttons with them when they return to Australia so that they can make another new set of the same buttons but this time with the engravings showing well. These were the buttons for the coat, and they have to make a copy of that, this suit which they found was buried with the chief who accepted the church when they came to Vuda. All went well with the investigation and all. The letters on the button were not showing well so it was decided by the people that they should have a copy made of that. It was taken to Australia, they made another set the same one and the same letters on it. The set both the old and the new were sent back to us and this is inside our church here in Viseisei. The people in Vuda decided to make a coat the same as the one which they found when they dug out the body of the chief. And on to the new coat, they add the new buttons. The old buttons were placed inside a box and framed before they hang it there inside the church. They made two coats for that, a white one and a black one. The pattern of the coat is the same one which they brought here in Fiji and gave it to the Tui Ra or Ratu Joaisa Nasorowale. This is all the same. The new buttons which they brought from Australia they brought it back and they sewn it to the new coat which they have made. When some of the time when they have an important church service in the village, this coat is worn by the chief of Viseisei or the Tui Vuda. He is the only person who is allowed to wear this coat, no one else is. For all the time when they have a church service to remember the date

when Christianity came to Vuda, the coat is given to the Tui Vuda for him to wear it to church. He wears this and with this coat we have the new buttons which they made and it looks exactly like the old ones. As for the old set of buttons, they made a glass casing for that, the buttons are stuck onto the sides facing us, all sixteen buttons, and this framed buttons in a glass casing, it is hanged from the church wall here in the village of Viseisei. It is there inside the church and for anyone who goes into the church whether be a visitor or a villager, you will notice it hanging from there. For many visitors who came into our village they often were taken to the church and this thing is shown to them. Many of them used to give money for the church. When they notice the buttons, they often asked as to why we have those buttons up like that, we often explain it to them and when they realised how important the buttons are to us, they often give money or donations to the church. Often many of them used to join us in prayers of the things we have in our village. This is done while they are still in the church. Like what I have said already, we have all the evidence to show that our place really accepted Christianity, we have the coats to show that plus the buttons, and for any church service which is important in the church calendar for our village, this coat is given to the Tui Vuda to wear. And often we can feel the significant and the importance of this coat when it is worn. These are the clothes in relation to what our ancestors did during their time.

- You were telling me that when the time comes when the people from other places came to bring this new faith to you, there were no fighting or anything like that happened to you. Can you describe the manner in which this thing of christianity was introduced to the

Tui Ra or to Tui Vuda.....

When the people who were bringing this new faith came to our land, they came by boat or this large vessels. In this vessel were the people who were bringing this new belief about christianity. They came into this bay here in Nadi. They got off and they came to some of the village near here, but when they looked around, they could spot of smoke rising from some place far up from the beach, this is from the village there in Mereke. When they saw this, they said to themselves that this must be a settlement because they could see smoke rising from that area. They got into the small boats which can bring them ashore and this person who brought with him the clothes or the suit for christianity came on the same small boat. They paddle from this place to the beach, and marking the position of the place where the smoke rise from, they headed towards it. And when they came to this place then they realised that this is a village. For those people who were in our village they talked among themselves and they said: "Hey there is a boat coming ashore and inside are some white men." The chief was informed about this and then the chief told them: "Do not try to fight with them, let them come into the island and let's see what they want."

So, they were left alone to complete the journey right up to the beach and this man who held the suit jumped out. He came up to the place where our people stood and he asked them if he could go to see the chief. He was led to the chief's house and once inside he sat down and he informed the chief of what he wants. But before he made any move, the chief of Vuda told his people to ask him as to what brought him there. They asked him as to what he wants? and the only way that

they could communicate is by gesturea and signs, using their hands and the re t pf the body. He made signs saying that he brought with him this suit which is for christianity and if the people of this village are ready to accept it and become part of it. He showed with gestures that this is a very clean kingdom and a very good place to go to. They communicate through gestures and signs. He pointed up to heaven and he brought his hands together to show prayera and all that. These things the chief and the rest of the people watched with great interest. Then the chief turned to his people and he told them that this is one of the thing which they have so much heard off but now they can believe it since it is brogutht to them by some people who are not living with them. Many times, they have heard of the Kingdom of God, so when the suit was offered to him, he accepted gladly and willingly and he told his people to do the same. The suit was given to him and after that, they had a meeting and the people in the village were called to attend, also they were tld of the new visitor into their village and the punpose of the visit. It is not a new thing to them, they have heard of it a bit from some of their ancestors but now they really believe in it that it really exists. They heard that there is a Kingdom which belongs to a God and he is the only one who can save the world, this and many other things which we know fully well today. And after he informed the people of what took place a couple of hours back, he showed them the suit which was being presented to him to show that he is now a Christian. They were told not to move or to rush into any decidio~~n~~ which they might later regret. So, this man who came into the village asked them if they could all join him in prayer. He told them that they are going to pray to God just like

the way we do it today. All the explanations as to how things go if they want to take this into their lives was done by this one man and the people thought it good. But before this things happened, this one man who brought the suit stood up and he talked to the people and he showed them the way to pray how to pray and what they should do when they join in prayer. All these things were taught to the people and many of them caught up quickly. The man stood up and then he knelt down, looked up to the heavens, close his hands together in prayer and then he prayed. And when he said Amen, then the chief confirmed in himself that this is the kingdom of God he so much heard of. This is the real thing and he thought it was good. He learnt a lot of things about it, the coming of the kingdom of God and how it is going to light up the world and all that. This is going to change the whole world, there is not going to be any more wars and also this is going to be a world of peace and happiness and this will only happen when the kingdom of God arrives, all the people are going to be reunited in peace and good will. All these things were told to the chief and the people by the people who brought the suit to the village. And when they knew that this is good, they gave a small piece of land to the people of this other land so that they could build a school in order to enable young people and all those other people who wish to learn something about God to educate themselves from. Like what I have already said, this school really taught a lot to our own people and they know a lot too about their God. This time they knew that they are worshipping the right God, the one whom they know is going to keep them from being dragged away to the darkness and to do all evil. This is how the church or the Methodist church arrived here in Vuda and the way it was accepted by the people.

- Do you name of the vessel which the missionaries or those people who brought Christianity came on when they came to Vuda?

This is the only part of the story which I did not get enough information about the boat. But it was a very large boat which they came on and they had small boats which they used for transportation from there to shallow waters, because the big vessel cannot come right up to shallow waters. There is a name of this boat, but I cannot remember what it is. Only that in those days they call it the MNUA MANUA (a man-of-war, a battleship).

- Can you tell me from which place does this man who brought this suit comes from, is he from some place in this land or from another land?

This man who came on the boat who brought Christianity to Biseisei is an American, he came from America.

- You said that they gave away acres of land where they can build a school where they taught this thing of Christianity. Can you tell me whereabouts is this place where they build this school is it near to the place where they have the first village or the second village, describe the location of the place?

This place which they gave for the building of the school, it is near to the place where they had their second village and that is in Mereke. It is very near to each other and when you go to that place you will notice that the only thing that separates the two place is a large drain. You cross to the other side of the drain, either you are in our village or to this land which they build this convent. This is at the village which they called Mereke. In the year 1940 this man Ratu Sukuna came to our land and he asked a lot of questions concerning this land and we explained to him that it was given to

the church committee during the time when Vuda received and accepted Christianity. A lot of people asked as to why this is so and how come not other places are doing the same thing, but the only thing that we answered him with is that we have a lot of things to think out first and one of them is to see that our church is well established here before our people change their mind and turn to other religion. We do not want our land to be used in any manner the people wish too

but to have it used on something important and worthy holding or running in any piece of our land. This is the land called Nakoronivuli where they later build a school for those who wish to know more about Christ. People of all ages were allowed to go there. When they had this thing of VEITAROGI VANUA, it was decided that this piece of land which they had, they are going to call it the land for the yavusa of SABUTATA.

- Thank you very much before we end this interview about the village of Viseisei before the Europeans came to Viseisei.....

Thank you very much. Here in Vuda or here in the village of Viseisei often I compare it with some of the history about some other land near to our village and also to those in other land. Also, I compare my village with some of the chiefly islands here in Fiji and some of the stories about them, this is in the olden days, I noticed that for them when they introduced Christianity into their village they fought with these people who brought it and also they fought among themselves as to whether they should be made Christians or not. But here in Vuda or here in the village of Viseisei, there were no such thing as war or any fighting concerning the introduction of Christianity into the village. It is true that this village was right in the middle of all the land where the people were thought to be

very behind in the way they live, well this is not one of the things that stopped them from becoming Christians. During that dark age or those times when the people were cannibals and all that, there was not a thing which they did to show that they are such. They behaved well, there was no fighting, no cannibalism, and the people live their own life. It is true, for some times, then you will notice some of the behaviour of some people towards others, and this is one of the things which caused this blameness that they are also from the dark ages. This is one good example.

Say, there is a chief sitting here beside this house and then a person comes along, he stands there as if there is no one around in this case he ignores the chief's presence altogether. This is what he should do, to come up to the place, sit down and clap their hands to show that they do have respect for their chief. And when the chief sees that this person does not know how to behave, this is the only time when they are going to show that they are still behind with civilisation, he is going to tell his people to club that person down. It is during this time when you will be able to see and notice or witness some of the things which shows that they are far behind with change. One of the things which caused such actions to take place that is when they wish to take care of their chief, and also if they see that some people do not respect their village at all. These are some of the important factors that can cause the people to act this way and that is when a killing is done or somewhere along the line a person is killed. As for fighting, like what other people in the other village did, this we do not have here in Vuda. We do not like fighting only when we think it is necessary would we do that.

When Christianity started to spread to other parts of Fiji, we heard that people foguth about it and many of them ~~and~~ did not like the idea of having something new introduced into their lives. When the people of Vuda heard that many people from other land were coming closer to Vuda with their aim of taking over the land because of the faith they were bringing with them, then the chief of Vuda sent out his men and this people belong to the tribe of warriors, they went to the outskirts of the village, they arranged themselves there and they keep an eye on all the people coming in and going out to see that no stranger ever try to come and disturb the peace of the village. These group of people who went to watch they are known of their strength and braveness. Right near the river which runs through the village of Sabeto, they arranged themselves there and keep watch. During this time there were no bridge, so they went to this river beside it they camped over there. They stood there with their weapons and for any groupf of people who wished to cro s the border which they have made over there, they have to answer some questions first. If it is do do with Christianity, they are chased back with the information that the people of Vuda do not wish to have any other church introduced to them, they are satisfied with the one which their chief accepted when they came to Vuda. If some of them tries to go beyond this point, they are forced back with ~~spear~~ spears aimed on to their throats, none of them ever even tried to go beyond this point. They all went back peacefully and none of them ever tried to break this barrier placed by the warriors of the people of Vuda. We have the word which we say when we refer to this and it might sound rude to some of the people who might hear me saying this. When the leader of the warriors stood there in front of all of them

the name of this chief is SAUDOLE. There is another man who tried many times to come across to our land and the name of this man is RASAQA. This man Rasaqa is the leader of this people from the other side of the team and this is what our chief used to call out to them at any time when they tried to come over to our land: RASAQA, I know and believe that you are not the Rasaqa from the deep sea, yes, you know, the Rasaqa from the deep sea is a very strong one and feared by people. As for you, you're the Rasaqa for the shallow waters only and also for fresh water not from the sea. You do not meet up to me so it is better for you to turn back before you realise as to how much trouble you've land yourself in. For this land, we already have our church and we are satisfied with it. Go back and try it in some other places, we do not need it here.

When they often hear this words many of them feel scared and often they tell their leaders that it is better if they return rather than having them all killed at once. This is the group of people whom they called the YAVUSA DAUVEITAQOMAKI which means the group of people who are responsible for the lives of all the people in the village and they do just that, they do not allow any trouble maker to come into the village or for anyone whom they think can cause trouble to be allowed to come into the village. One thing about the people and the chiefs and the warriors, they do not like wars, and they do not try to start trouble with other people who lives around this place, they like to be by themselves and do the things which they prefer to do. As for fighting and all that, they leave it to the other people to do it for them while they watch, which is also good for them since they do not come into bad terms with the other people in the other land. This is one of the thing or one of the ways

which I can show you that the people of Vuda or Viseisei are very stable and they know a lot more than the other people when Christianity was introduced to Fiji. They did not fight those people who brought the church suit to the second village and by their actions they are said to be very nice people, but one thing which I have noticed that I did not ever hear from our ancestors that the people from our village fought other villages because of the church which was introduced to Fiji and all that. And in the olden times, they are fond of teasing the other people of their actions and the names of their village or the name of their chief. Like what they did to this chief from Sabeto who was called Rasaqa, they did not call him Rasaqa the great one from the deep sea, but Rasaqa from the fresh water. The word Rasaqa means fish. SAQA is fish. ~~Kyxxxix~~ By the things which they say and do shows what type of people we are and the way we behave which is not at all bad compared to the way other people in other village act. If say one person from our village goes into another village and he does something bad, or one of the people in the village does something which is totally new to the people and they think it is bad, they can kill that person and no one is going to say anything about it. This is the way they make sure that nothing new is introduced into their lives, like the way people should behave this is closely watched and followed by those people who are responsible for that. They do not make a habit of killing anyone just for nothing unless they think that what he did is serious and he should be punished. They can do also these things but when it comes to preparing for war and going to fight other people, the people here in those days do not hold such things. We still know a lot of things which our ancestors used to do in those days, but one thing also, they were

not greedy about the land or anything always they are content with the things which they have, they do not ask for more or things like that.

But for the people of Viseisei they know what they should do when it comes to looking after visitors who comes into our land wanting to know more about this village of Viseisei, and also I am very glad that I am able to help you with this collecting of Fijian tradition. In Viseisei the people know when they should offer their help and when they should keep to themselves if this thing ~~spal~~ trouble for them.

They are very sensitive to new things that are introduced to them and they do not care if they do it right if they know and feel that this thing can bring them trouble.

Thank you very much.

THANK YOU VERY MUCH.

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FINISHED.

ever changed these names. I believe that is all that I wish to share with you for this legend.

Thank you very much for a very beautiful legend.

THANK YOU VERY MUCH.

L.....L.....

FINISHED.