

629

TOPIC: ORAL HISTORY

Investigator: Leata

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

VUDA. M 73yrs

Viseisei Village, 31 Jan. 8

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 time 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

Conf'd Page 2

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 the month. 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 Josaiia 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 ~~xx~~ 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 new 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 Visisei. 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 Visisei to become Christians. After~~kk~~ that, to show that they really appreciate and go along with

Cont'd Page 4

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 Josaiia Naborowale 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.

Cont'd Page 5

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 Josala 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 a 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 after can learn something about this man also and of the important thing he 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

Cont'd Page 6

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 the one 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 Josai 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 ~~gi~~ 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 has 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 this 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 Josaiia 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 Josaiia 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 Visesei. It is there inside the church and for anyone who goes into the church whether be a visitor or akvillager, 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 willangly and he told his people to do the wame. 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 pumrpose 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 decidiomx 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 come 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 places is a large drain. You cross to the other side of the drain, whether 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 island 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 ~~it~~ 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 informatic 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~~gun~~ 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 BAUDOLE. 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 way

Cont'd Page 20

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. ~~xxxxxx~~ 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

Cont'd Page 21

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 ~~spall~~ 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.

.....
FINISHED.

629

TOPIC: ORAL HISTORY

Investigator: Leata

Informant: Ratu Filipe Baleinausori Natakele..from Viseisei, Vuda

VUDA. M 73yrs

31st Jan, 1994 Viseisei, LAUTOKA.

HISTORY OF VISEISEI UNTIL CHRISTIANITY

Au na via talanoa tiko e na dua na tikina, ka tukuni tiko kina e dua na i vola tukutuku me baleti Viseisei ka na tukuni tiko beka e na kena vosa e via rogo matau tiko e na gauna nikua, na HISTORY OF VISEISEI. Oqo na ulutaga e vakarau ni keitou na veitalanoa tiko kina oqo. Ko Viseisei, na koro sara ga oqo ko Viseisei e sa i katolu tiko ni koro oqo ko Viseisei, na i matai ni koro e vakatokai tiko me neimami koro na kai Lomolomo, oya e tiko mai Naqoqa, e yaca ni koro oya ko Naqoqa. E a oti oya e sa qai biu mai ko Naqoqa, ka toki mai e na dua na koro tale ka mai toka sara ga e na dreke ni wai, ke- vaka me da gole mai ki Suva se me da gole mai vaqo i Lautoka, e da na raica e dua na ~~na~~ uciwai, koya na koro kau e vosa tiko kina oqo na koro makawa e toka vakalailai yani e cake, e rauta beka e tolu na i ka ni dua na maile, na yacani koro makawa koya ko Mereke. Ia ko ira na turaga era sa qai mai tawana na koro, nai karua ni koro koya ka toka mai Mereke, ka ra bula ko ira ka ra bulia e levu na yavuz, ia na levu ni yavuz kei na yaca ni yavu ka ra bulia mai kina, sa qai tokitaki mai na yaca kece ni yavu oqo e na gauna e sa mai tawani kina na koro oqo ko Viseisei, era mai vakabulai kece kina na veiyaca ni makawa oya ka ra buli mai Mereke. Ia na dela ni yavu kei na yavu ka ra tiko oqo mai Mereke, era i vakaibalebale tu na yaca ni yavu.

Ia e na gauna e sa tawa tu kina ko Mereke, e dua na koro rairai vinaka oqo, e veiniu, vuni niu sara ga na loma ni koro makawa oqo ko Mereke, na koro makawa kei Viseisei. Ni oti oqori, sa qai ra tiko na turaga, na lewe ni vanua mai na koro oqo mai Mereke, me lai yacova sara na yabaki 1835 ena vula ko Okotova, e na ka 10 ni siga. Na siga oqori, na siga e guiguilecavi redre sara, e na gauna ni bula vakarisito e da sa qai yacova tiko mai e na gauna oqo, e na vuni siga oya e a ciqomi taumada mai kina, mai Mereke, mai vua na turaga na Tui Ra, ko Ratu Josia Nasorowale. Era a ciqoma na i sulu ni lotu e na tiki ni siga mevaka au sa tukuna toka mai cake. Era ciqoma, e vaka e serau na nodra vakasama vata kei na yalodra ni a ciqoma e dua na i solisoli e vakaraitaki sara ga vakararama e na nodra vakasama na nodra qavokavoka, ni oqo e dua na i solisoli me na yaco kina me na bula na nona vanua. Era a ciqoma, era a ciqoma na i sulu ni lotu. E mani vakayacori na kena veivosaki vakaturaga, ka ra lako mai na veimataniure, me ra mai tukuni vei ira, ni sa ciqoma na i sulu ni lotu na gone turaga na ~~ix~~ Tui Ra, e na vuku ni rararama nei Karisito. Ia ni a oti oqori, e na i vakaraitaki ni nodra taleitaka kei na nodra ciqoma e na yalo vakaturaga, kei na yalo vakarokoroko, kei na yalo malumalumu, e na i sulu ni lotu e na gauna koya, era mani tekiva kina e dua na nodra tiki ni qele, se ra a solia e qua na nodra tiki ni qele e rauta ni lima na eka na kena levu, me qai tukuni vei ira na turaga kina, ni vanua oqo, me samaki me na caka kina na veivale, me ra na vakavulici kina ko ira na noda cauravou kei ira na nodra goneyalewa, kei ira na noda lewe ni vanua me ra kila na lotu. E mani yacova se yaco sara ga na tiki ni qele oqo me qele vakalotu, e mani vakayacani kina na tiki ni qele

oya me yacana ko Nakoronivuli, se koronivuli ni ~~lotu~~ lotu. Ia sa mani qai tiko na tiki ni qele oqo, era sa mai ~~o~~ kina e so na veivale e ra sa mani mai vakavulici kina e so na cauravou, e so na tamaya bula, e so sara tale ga na kena turaga, kei ira na marama, me ra vakavulici e na vuku ni veika vakalotu ka sa ~~ni~~ ciqoma na turaga ko Ratu Josai Natorowale, na Tui Ra. Ia ni oti e vica na gauna, mevaka au a sa tukuna toka mai cake, ni koro oqo ko Mereke, na i karua ni koro kei Vuda, se na koro makawa, e tiko velekata ~~a~~ sara tiko ga na bati ni wai, e so sara ga na vale e voleka sara ga e batini wai, ia ni qai dua na gauna e lai yaco e dua na waluvu, era mani qai vei-vosakitaka kina na kena turaga, me sa biu ko Mereke, me ra sa toki sobu tale mai ki na dua na vanua, me vanua vaka-Vuda koya ka sa mai toka kina ko Viseisei e na gauna nikua, ka a toki mai kina na koro koya, ka mai yacana tiko kina ko Viseisei. Oya ni ra sa qai tokia mai na kena turaga mai Mereke, gole tale tiko mai kina na turaga ko Ratu Joasai Natorowale, koya sara ga ka ciqoma na i sulu ni lotu. Ia e na 1875, era a qai mai bale kina na gone turaga ko Ratu Josai Natorowale na Tui Ra, era a qai mai bale tiko e na koro oqo ko Viseisei, oya e na 1875. Ia e na gauna e ra sa lai vakatora kina na yagodra e na sautabu, e na sautabu oqo e ke mai Vale Levu, sa ~~a~~ mai tiko eke, e sega ni nanumi rawa, me ~~nada~~ davi tiko eke na sautabu se na cava tale beka me na qai rawa ni vakananumi kina ko koya mai muri. Ia e na vuku ni veidusimaki ni Kalou, e na vuni kena sa yavavala tiko nanoda vanua oqo ko Viti, me da sa dui tara na noda i vakananumi e na vuni kena ciqomi na lotu e na gauna oya, ni sa yabaki drau na noda lotu, sa mani qai yavala tale ga kina na vanua oqo ko Vuda se na koro oqo ko Viseisei, me qai bau ~~qua~~ tale ga na i vakananumi ni kena a ciqomi na i sulu ni lotu mevaka au sa tukuna oti.

E na tiki ni gauna vata tale tiko ga oya, e sa nanumi kina me dua na kena i vakananumi, e mani vakayacori e dua na kena bese, na bese ni yabaki, ka vakayacori mai Nawaka, oya e na ka 21 ni siga ni vula ko Maji, 1934, ka mani qai vakaraitaki kina vei ira na lewe ni tabacakacaka ko Ba kei Ra me sa duri e dua na i vakananumi ni Lotu mai Viseisei. Ia mevaka ga na i vakarau vakavuravura ni da dau veileti e na so na gauna, e mani nanumi kina, ka mani veivosakitaki ke dua dina na i vakadinadina ni a ciqoma ~~xx~~ ~~xx~~ se ciqomi gina na lotu vua na turaga ko Tui Ra, ko Ratu Josaia Nasorowale e na gauna oya, se sega, e mani qai caka na kena veiletitaki tiko, na i tukutuku bibi oqo, ka donui ira tiko e duana turaga ni vavalagi, ka mai qase levu tiko e na tabacakacaka levu oqo ko Ba kei Ra. Ia mevaka ni sa kilai levu tu na turaga oya, ko Walisio Leonard. Sa mani cakava na kena cakacaka, me vakadinadinataki ni a soli gina na i sulu ni lotu vua na gone turaga na Tui Ra, se me vakaraitaki ni dua na kena i vakadinadina, sa mani qai lai keli na kedra i bulubulu na ~~xxxx~~ turaga era a ciqoma taumada na i sulu ni lotu mevaka au sa tukuna oti ko Ratu Josaia Nasorowale, ni se bera ni keli na i bulubulu, sa vakamacalataki oti na i sulu ni lotu ka mai soli vua na gone turaga na Tui Ra. Oqo e sa mai vakamacalataki tiko na i sulu ni lotu ka mai soli oqo. E tukuni ni sulu ni lotu e mai soli oqo e mai dua tale tikoga na kena kote, e tiko e na kote oqo e tinikaone na i ~~xxxx~~ bulukau. Sa qai mani vakayacori na kena cakacaka, oti oqori au sega ni guilecava rawa tiko na tiki ni siga, ka boko tiko kina na cina ka lavaki tu kina e na loma ni koro oqo e Viseisei, me boko taucoko na cina e na loma ni koro, ka ma kua sara ga ni dua na gone me vakalaivi me tagi, me sa lai ~~xxx~~ tekivu me keli na i bulubulu, na i bulubulu nona na turaga ka ra a ciqoma na i sulu ni lotu.

Na keli ni bulubulu oqo e a vakayacori e na bogi ni siga Tabu kau na sega ni rawa ni na cavuta eke, na tiki ni siga. Au nanuma tiko ni Siga Tabu. Ni sa lai bogi levu tutu na vanua, eratou qai mai tukuna na kelia tiko na i bulubulu, ni ratou sa yacova mai na vanua ka ra davo koto kina, na suidra na gone turaga na Tui Ra sa bale ko Ratu Josaia Nasorowale. Sa oti oya e sa qai tukuni me sa mai kau yani e vica na i cewacewa na kumi, me sa qai lai keveti mai na yago ni mate sa qai kau ki na vale e donuay se sa vakarautaki tu me na biu tiko kina na yago ni mate. Oqo vei iratou na turaga na matanivanua, ka sa qai lai vakadavori kina e na bogi oya, ra davo tiko e loma ni vale, sa dave rawa e loma ni vale, o iratou sa qai lai tiko na mrama na matanivanua, kei iratou tale ga na turaga na matanivanua, ka ratou sa qai mai irivaka tiko na suidra na turaga ko Ratu Josaia Nasorowale. Eratou a qumu loaloa tiko, karatou a sulu loaloa tale tiko ga, ka ratou a vinivo loaloa tiko na kena maramaqumu loaloa tiko ko iratou na kena turaga. Eratou sa tiko rawa e loma ni vale, sa qai lavaki tale yani na kena i tukutuku ki naloma ni koro, me ra na dui vakawagara tale na nodra cina ko ira na lewe ni vanua, ni sa mai vakadavori oti na nona vale na yagodra na gone turaga na Tui Ra. Ia e na neitou koro oqo e sa sivia tiko e vica vata na yabaki na kena dede na kena ciqomi nalotu Wesele e Vuda. E sa sivia tiko e 149 na yabaki nakena dede ni ciqomi nalotu e Vuda. E dua na kena i vakaraitaki vei au, ni raici tiko na vanua e a tekivu mai kina na kena vakamaramataki kina na vanua, oqo ko Viseisei se ko Vuda ga au vosa tiko kina. E na kena vakararamataki ko Vuda se ko Viseisei, mai na vanua kei na i sulu ni lotu, ia meu tukuna sara ga vakadodonu mai na gauna dede e ciqomi kina na lotu Wesele, e sega tale ni dua na lotu tani me tiko e nakoro oqo e Viseisei.

Oya e sa i vakaraitaki tiko beka e na neimami mai taura tiko dei na lotu, koya ka mai vakararamataka na neimami bula, ka yaco kina me keimami kunea kina na veika vinaka, na tiko marau na tiko sautu, e na vuku duadua ga ni lotu. Dina ni qai yaco mai na matanitu, ia oqo e sa qai mai ia na kena mai veitauriligataki e na kena veivakatorocaketaki na noda vanua e Vuda. E vuna duadua ga e na vuku ni noda turaga e na dela ni gauna koya ko Ratu Josaia, koya ka vakararamataki Vuda, mai na gauna koya ka yacova tiko mai na siga nikua. Ia mevaka na noqu a mai tinia toka na i talanoa ni kena mai vakaduri na i matai ni vakananumi mai ciqomi e na loma ni koro oqo e Vuda se na koro qo e Viseisei, mevaka ua sa tukuna oti e liu, na i sulu ni lotu, na nodra yaco mai na turaga ni Australia, ko ira na turaga lotu, marama lotu, era mai vakadinadinataka e na soqo e na siga oya ena i ka tini ni siga ni vula ko Okotova, 1935, e na siga Lotulevu. Ia e da sa mai raica tiko na kena i vakadinadina e na kena ciqomi na lotu e na vanua oqo ko Vuda, sa qai mani kena lewa me ra vakasuka tale mada na i bulukau siliva ka tu e na nodra kote na turaga oqo, se na bulukau ni kote, me kau tale mada ki Australia me laki caka na kena ka vou, ia na bulukau makawa ga koya ka mai bulu vata tiko naturaga, e a sega soti ni rairai kilai nakena mata ni vola, ia esa mani kena lewa me sa vakau tale mada ni Australia, me laki buli tale na tinikaono na i bulukau e na yaca se na kena matanivola ga ka volai e na i bulukau, sa mani oti sa qai mani vakasukai tale mai na i bulukau oya, na ka makawa kei na ka vou, e sa mani qai mai cula e rua na kena kote, e dua na kena kote loaloa kei na dua na kena kote vulavula. Na kena i rairai ga se na kena i vakatotomuri ni i rairai no kote ga ka soli, ia e vaka tu oqo na i rairai ni kote ruarua oqo, na ka ~~laka~~ loaloa kei na ka vulavula. Na ka vinaka

e na kena sa lai vakavouitaki tale mai na i bulukau makawa ka dua tale ga na kena ka vou, sa mani mai kabi sara ga e na kote ka cula oya ka tiko ga e na kote ogo e na siga nikua. Ni so na gauna ni dau caka na lotu bibi, e dau tokara na kote ogo na turaga na Tui Vuda, me dara ki valenilotu. Era sega ni jara kina e dua na nodra kote vakaitaukei, mevaka e na kena daramaki e vakaraitaki tiko ga e na kena yaco mai na lotu ki Vuda, e dara sara ga na gone turaga na Tui Vuda na kote ogo ka sa tiko kina na i bulukau e tinikaono na kena ka vou ka a caka tale e na gauna e sa kunei kina na kote. Ia ko koya na ka makawa, e mai caka e dua na kena bola iloilo, ka kabi vinaka kina na i bulukau ogo, e tinikaono na ka makawa, ka mani tu e na lomani valenilotu ogo e Vuda me i vakananumi tiko kei Ratu Josaia Nasorowale. E kabi sara tu ga e valenilotu na i bulukau makawa oya e na gauna e yaco mai kina na i bulukau mai Australia e na kena lai caka na ka vou, me yacova tiko nikua. E vuqa na turaga ni vavalagi, kei so vei ira na saravanua, era dau lai curu ki valenilotu, me ra dau raica na i bulukau, ia na kena i balebale ni ra dau soli i lavo sara ga, ka dau tini tale ga e na masu e na kena tau na i solisoli efa dau lai solia, ogo mai loma ni valenilotu. E dina niu mai tukuna tiko ogo, e sa tiko na kena i sulu e sa mai kabi tiko kina na i bulukau vou. Ni dau dua na lotu bibi, se dua na lotu e dau caka me toka tiko kina na gone turaga na Tui Vuda, e da raica matavotu sara ga na bibi ni lotu e na kena mai ciqomi eke.

- Mevaka ni ko ni a tukuna tiko e na kena gole mai na lotu e na koro vakaturaga ogo ko Viseisei e asega ni caka kina e dua na i valu se dua na ka mevaka na kena a tadu mai na lotu ki na so tale na veivanua e na noda vanua ga ogo ko Viti. E rawa beka ni ko ni talanoataka se vakaevei tiko beka na kena lako mai na lotu e na kena i lakolako

kivei Tui Ra se ko Tui Vuda.

Oi, ia na kena i lakolako mai e na kena kau mai na i sulu ni lotu oqo e a kau mai e na dua na manua. E dua na manua era vodo tiko mai kina e na tamata~~x~~ lotu, era qai mai kele oqo e na toba oqo ko Nadi, sa qai mani tukuni me ia na lako ki caka, ni sega ni dua na koro e tiko e baravi, ni ra raica tiko na kuvu ni buka, ka nanumi gona kina ni koro oqo e rairai tiko mai ceka oya, ni ra raica tiko gona kina na kuvu ni buka. Sa qai sobu mai na i velovelovelo, ko koya na turaga ka kauta tiko ma i na i sulu ni lotu oqo, e a vodo mai e na i velovelovelo ra voce mai, ka yaco mai ki matasawa oqori, ka ra vakamuraia tiko ga yani na vanua ka kuvu tiko mai kina na buka, era sa yaco yani eke, k ka sa ra qai kila ni koro bagi oqo.

Oti oya e sa mai caka yani na kena veitarotarogi, ka ra tukuna, "We e dua na ka oqo ka ra vodo tiko mai kina e so na tamata yago vulavula." Lai kau sara na i tukutuku vua na turaga, sa qai tukuna mai na turaga "Ni kua ni vakasagai ira mada, ni biuti ira mada me ra sobu mada mai ki vanua." Mani sobu sara yani ki vanua, ko koya na turaga kave tani ni manua oqo koya ka kauta tiko yani na i sulu ni lotu oqo, ka lako yani ka lai vakatatara sara e na vanua ka mai cegu kina, sa ra mani lako mai na lewe ni vanua ka kau~~x~~ sara ko koya ki na nona vale na turaga, sa qai mani lai vakayacora sara kina na nona cakacaka. E na nona yaco yani, ka sa mani lai tarogi sara se kaya na Tui Ra, "Dou taroga mada vua se na cava e vinakata?" Tarogi vei koya na turaga oqo, e sa qai mai vosavosa dusidusitaka yani ko koya, "O au au lako mai e na waqa ka sa kele tiko mai kea, kau kauta tiko mai oqo na i sulu." e sa qai vaka me vsoa vagalutaka tiko me baleta na lotu, na matanitu savsava, mai dusi tiko yani kilomalagi. Sa qai tukuna mai na turaga,

'Na ka au sa dau rogorogoca tu oqo me baleta, na matanitu ni Kalou koya sara ga sa mai tukuni tiko oqo vei au.' Sa mani tukuna ni sa na ciqoma na kena i sulu, sa mani mai kacivi ira yani na lewe ni koro ka tukuna vei ira, 'Koya na ka e da dau rogorogoca tu, ni dua tiko na matanitu ni Kalou koya e na vakabulai vuravura, sa i koya sara ga na kena i sulu sa kau mai oqo, kua ni ko rere, me da sa lotu da lotu vua na Kalou e da sa dau rogorogoca tu.' E na i vakamcala sa qai cakava na turaga oqo sa lako mai tu yani na turaga ka kauta mai na i sulu ni lotu oqo, sa qai mai taura na liga ni Tui Ra, sa qai mai tekiduru yani ka cabora vata na ligana, rai cake ki lomalagi sa qai mai masu tu, ia e na nona masu tiko ka yacova mai na nona vaka-ameni sa qai tukuna tiko ko Tui Ra, oqo beka na matanitu ka dau tukutukuni tiko na nona matanitu savasava na Kalou, e na yaco mai, e na vakararamtaki vuravura e na veisautatki tale ga kina ko vuravura e na veivaluvaluti kei na veika vaya, o koya sara ga e sa mai caka tiko oqo e matana, e sa mani lai solia sara kina na turaga e dua na tiki ni qele, mevaka au sa tukuna oti tiko mai na i vakatekivu, me ra sa vakavulici kina ko ira na lewe ni vanua e na vuku ni kena qaravi na qaravi Kalou, koya na Kalou dina, o koya sara ga oya na kena i vala-vala koya ka yaco.

- Ko ni kila beka na yacani manua koya ka kauta tiko mai na lotu kei na i sulu vulavula ka mai vakacaburi vei Tui Ra.....

E dua ga na ka oqo au a sega ni taura koya a yaca ni manua oqo ka kauta tiko mai na lotu ka ciqomi e Vuda, e kilai tiko na yacani manua oqo ia e sega ga ni sa kasa vei au, e sa dau cavuti tiko na yacani manua ia e sasega ga ni rawa ni kasa vinaka e na noqu vakasama.

Oqo e dua ga na a ka au sega ni taura rawa tiko na manua oqo.

- O ni kila beka se turaga ni vei na turaga ka lako mai me kauta tiko

mai na i tukutuku vinaka ni lotu ka ra mai ciqoma na gone turaga na Tui Ra me baleti kemuni tiko ga na turaga kei na marama ni Vuda e na gauna koya, oqo na turaga ka vodo mai na manua ka mai vakatadu lotu e na nodra koro na nomuni turaga ka ra sa ~~ki~~ x vakacegu yani? Koya na turaga ka vodo mai e na manua oqo ka kauta mai na i sulu ni lotu ciqomi eke e Vuda, oqo na turaga ni Amerika, e turaga ga ni Amerika

- Ko ni a tukuna tiko ni dua na tiki ni qele me a mani soli me baleta tiko na kena vakatorocaketaki ena kena vulici na lotu e na loma ni koro oqo ko Viseisei ka vakatokai tiko beka na koro oqo se na vanua oqo me ko Nakoronivuli.....

E veitikivi vinaka tiko kei na koro makawa oqo ko Mereke, sa mani raici na tiki ni qelel oqo ka koto volekata na koro makawa oqo ko Mereke, ka nodra koro e liu na neimami qase.

Ia e na 1920, e a lako mai kina na turaga oqo ko Ratu Sukuna, e qai raica kina na qele oqo vaka-Vuda, ka mani taroga kina na noqu i tubutubu, me baleta tiko na vica na eka ka sa soli tu me baleta na lotu, e avagaqa na gone turaga ko Ratu Sukuna, na kena sa mai tu na tiki ni qele oqo ka sega ni dua etawana tu, e a qai mani vakamacaltaka na qele oqo e a solia na gone turaga na Tui Ra me yacana ko Nakoronivuli, e a tukuna me mai tara eke, na vanua oqo me sa vanua ni lotu ka mani ra mai vakayacana toka kina me ko Nakoronivuli. Sa qai mani nodra lewa na turaga e na gauna ni veitarogi vanua e na gauna oya, sa qai mani nodra lewa me sa okati na qele oqo me nodra qele na yavusa ko Sabutata.

- Ni bera ga na kena tini na nodaru veitalanoa e na siga nikua, au kerea ke rawa ni dua na nomuni vakamcala me baleta tiko ga na nodaru ulutaga ka sa mai kilai tiko e na mataka e daidai, se dua tale beka na ka ko

ni nanuma e lutu tiko e na nodaru veitalanoa, au sureti kemuni mo ni vakamatataka sara ga e na gauna oqo.

Sa vinaka, e na vanua oqo ko Vuda, se ko Viseisei, kevaka e da vakasotara vata e na so na i talanoa ka da rogoca tu e na gauna oqo, se ki na veivanua turaga tale eso e na noda vanua oqo ko Viti e na gauna makawa, era veiraravui e na veivaluvaluti, ia e nanodatou vanua oqo ko Vuda se ko Viseisei sara mada ga, e sega ni dua na veivaluvaluti e a caka kina. E dina ni a dua sara mada ga na vanua e a butobutu, e toka ni vanua butobuto, ia e sega ni dua na i vakaraitaki eke, esega na veivaluvaluti, se na veikanikani, se me vakayacori e so na i vakarau botubotu eso mevaka oqo, kevaka e dabe tiko e na vanua oqo e dua na turaga ka lako mai e dua, ka mai duri tu ga ka sega ni vaka oboobo, e na qai taro yani na turaga 'Ei na kai vei ka mai duri tu oya, ni raica ni dabe tiko oqo e dua na turaga, ia e sega mada ga ni bau vakaraitaka na nona vakarokorokotaki au.' Ia e na vanua ga oya e dau laurai kina e so na i vakarau butobuto, na kena taqomaki na turaga, se na turaga ni vanua. Ia na veivaluvaluti mevaka e yaco e so na vanua e sega ni yaco e na noda vanua oqo e Vuda, e sega so e Vuda.

Na gauna e kau mai kina na i valu ni lotu, oqori e na vanua oqori mai Nadroga, ka lako mai vaqori mai Nadi, tukuni ni sa toso tiko mai na i valu ni lotu, ko ira kece sara ga na sotia ka tiko e loma ni koro oqo e na gauna e liu, mevaka niu sa tukuna tiko ko ira na sotia ni veitaqomaki, e na vanua se na i yalayala ni vanua oqo mai Sabeto, era sa vakarau ko ira na neimami sotia ni vanua, oti oya era qai lako kina ko ira na sotia veitaqomaki ka ratou lako subu yani e na yasana oqo, ka ra sa qai lai tukna, raica sa duatani na kakaauwa ni nodra lako tiko mai na i mataivalu ni lotu. Ia e mani talai ira

ga yani na gone turaga na Tui Vuda, ka tukuna vei ira na nona mataivalu laj tukuna vei ira oqori ni ko koyax na lotu ka ra kauta tiko mai oqori e sa tiko oqo e Vuda. Ra mani gole sobu mai ki na i yalayala ni vanua vaka-Vuda, e ra sa mai mai tukuna, 'Raica na lotu e sa tiko mai Vuda, dou suka.' Sa mani ra suka na kauta tiko mai na i valu ni lotu ka ra suka mai na neimami sotia ni vanua e na gauna koya. E tiko na kena vosa, ka na viavia rogoca tiko na kena i tukutukuni, se na kena rorogo. Ia e na gauna e ra gole sobu yani kina ko ira na mataivalu e na yasayasa oqo, e dua tiko na nodra i liuliu levu na mataivalua oqo, na turaga oqo na yacana ko Saqori, ko koya na turaganivalu e na yasayasa oqo, ia na yacani turaganivalu mai na yasana kadua e yasana tiko ko Rasaqa. Sa qai tukuna vaqo, 'Rasaqa, au kila ni ko k iko ko sega ni Rasaqa ni waitui, na saqa ni waitui ererevaki, ia ko iko na saqa walega ni waidroka.' Sa mai tukuni tale yani vua, 'Sa lotu tiko na vanua oqo, suka, keimami sega ni vinakta na lotu ko ni kauta tiko mai oqori, ni suka.' Oqo era sa mai tu vata kei ira na vo ni sotia, ka yacadra tiko ko ira na sotia ni veitaqomaki e na vanua oqo ko Vuda. Ia ko ira oqo era sega ni rawata na lotu e na i valu, e sega, e a ciqomi ga e na kena i vakarau kau sa talanotaka oti mai cake. Ia e na gauna e sa kilai kina ni sa kau tiko mai na i valu ni lotu ka liutaka tiko mai na gone turaga ko Rasaqa, e mani tukuni ga vua, 'Au kila ni yacamu ko Rasaqa, ia ko saqa ga ni waidroka, sega ni waitui koya na karerevaki. Ko sega ni saqa ni wasawasa, ko saqa ni waidroka, suka.'

Koya sara ga oqo na kena i vakaraitaki ni i tovo makawa ka dau tu eke. "dau tukuni mai, 'O ka e vakauta nai tukutuku vei iratou mai Ka e na ka e vakayacori tiko oqo e Vuda.'" Oqo beka mevaka na nodra dau vakauta na i tukutuku me baleti Vuda ki vei ira tale na so tale

na vanua, ka dau tau ga kina na lewa ni neimami vanua, ia e na i vakacibi i valu, e sega e na nodatou vanua oqo. E vaka tu oya na kena i lakolako me yaco a sara mai na gauna ni rarama oqo.

Ia e dua ga na ka au via vakaraitaka oqo, nanoqu vakaminavinaka vakalevu e na kena mai tauri na i tukutuku oqo, ka vaka kina e na kena kilai na veika me baleti keda na i taukei. E vuqa na i tukutuku makawa e sa kilai tu e na gauna niku, a ia na kane kau mai tukuna tiko oqo, e baleta tiko ga na kena yaco mai nalotu e na noda vanua oqo ko Vuda, esega ni yaco mai e na kena caka tiko mai na i valu ni lotu.

VINAKA SARA VAKELVU.

.....
FINISHED.