SODELPA is fighting this election claiming to protect the interests of the i’Taukei. Yet the truth is that it protects the interests of a self serving elite rather than the interests of ordinary i’Taukei and some of its leading figures have a record that is shameful.

E na nodratou vunau ni veidigidigi eratou kaya tiko na  SODELPA ni ratou na taqomaka na veika e baleta na itaukei. Ia, na ka dina e yaco tiko nodra saga tale tiko na dau ni politiki mera mai rawata ga kina na veika e baleti ira ga. E sega ni baleta na itaukei. E so vei ira oqo e vakamadua na kedra ivola tukutuku.

The people who converted native land to freehold using a legal loophole and lost it forever, now have the audacity to portray themselves as the defenders of i’Taukei land. No. I am the defender of i’Taukei land. I closed the loophole that allowed Laisenia Qarase and others to betray the i’Taukei people.

O ira ga na veisautaka na qele ni itaukei me qele voli vakadua, era sa baci tukuna tiko ni ra taqomaka na qele ni itaukei. E sega. Sa i au ga oqo kau taqomaka na qele ni itaukei. Au sa sogota na qara ka cila rawa kina ko Laisenia Qarase kei na so tale mera veidabuitaki keda na itaukei.

And instead of resorting to fear, to a scare campaign that is now being conducted in the Vanua by my opponents, I intend to win this election by patiently explaining that there is no need for the i’Taukei to fear anything. On the contrary, the future has never look brighter.

E sega niu veivakarerei na noqui ivunau vakapolitiki me vakataki ira era laki vakayagataka tiko na vanua. Au gadreva meu qaqa ena veidigiddi ena noqu vakamacalataka vakamalua vei keda na itaukei ni sega ni dodonu meda rerevaka e dua na ka. Ia, na noda veimataka e rarama vinaka.

And then decide who can be trusted – the person who has defended your interests or the people who claimed to defend your interests but betrayed you.

Ni kua ni ciqoma na lasu, ka raica na dina. Ni vakatulewataka o cei mo ni vakabauta o koya e taqomaka na veika e baleti kemuni se o koya  e tukuna voli ni taqomaki kemuni ia e lawakitaki kemuni.

Raica na veika au sa cakava ka kua ni vakabauta na lasu. Qai digitaka o koya mo vakabauta. Ko cei mo vakabauta – o koya e taqomaka na nomuni dodonu se ko koya e lasutaka voli ni taqomaka na nomuni dodonu ia e veidabuitaki kemuni.

They keep saying that the i’Taukei need special protections because quote “there are only half a million of them in the world”.  The clear implication is that their very existence is threatened yet this simply isn’t true either. That number of half a million is more than any other community in Fiji. The i’Taukei are in the majority. Their birth rate is greater than any other community. They own the overwhelming majority of the land. 91 percent. It is guaranteed theirs forever. They are the dominant culture. So how on earth can they be threatened?

E ratou kacivaka voli ni dodonu me taqomaki na kawa itaukei baleta ni sega ni sivia na veimama ni milioni na keda iwiliwili e vuuravura. E matata eke ni sega ni dina. Eda se lewe levu tikoga na itaukei. E lewe levu tikoga na itaukei era sucu vou. E levu duadua talega noda qele. E levu duadua na qele eda taukena oya e 91 na pasede. E vakadeitaki tu ni na noda vakadua. E da liu tikoga , na cava tale beka e taqaya voli kina?

I am a proud i’Taukei. To tell me and everyone else that I need protecting because I am somehow under threat is not only a lie. It is demeaning. It is offensive.  It is portraying me and my community as weak when the truth is that as a people, we have never been stronger.  We have never had cause to be more proud. And we have never had a better future ahead of us.

Au marautaka niu iTaukei. Ni mai tukuni tiko ni dodonu meda taqomaki keda ni da lewe lailai sa dua na lasu levu. E veivakasesei, ka vakatubu rarawa. E vaka e tukuna tiko ni ko au kei ira na wekaqu itaukei keimami sat u ena dua na itutu malumalumu. Na ka dina sai koya ni qoka na gauna qaqaco duadua vei keda na itaukei. Oqo na gauna marautaki duadua vei keda, ni sa qai uasivi cake ga na noda vei mataka.

i’Taukei children today live longer than ever before thanks to our better health facilities. More i’Taukei than ever before can get a proper schooling thanks to the free education my Government has provided. More i’Taukei than ever before can go on to technical colleges and universities, thanks to our scholarships and government loans. Our language is now taught as a compulsory subject in all primary schools. We are thriving as a people.  Our land, traditions and culture are in tact. We are respected.  We punch above our weight in Fiji and the world.

Eda sa rawaka vakalevu. Na noda qele, itovo vakavanua kei na ivakarau e taqomaki vinaka. Eda dokai. Eda kilai tani e e Viti kei vuravura.

Ko ira na gone itaukei ni kua era sa bula balavu ni sa daumaka caka na veiqaravai ni tabana ni bula. Sa levu cake na itaukei era vuli vinaka ena kena sa sega ni saumi na vuli, Sa levu cake na itaukei era laki vuli torocake ka rawa oqori mai na sikolasivi kei na dinau ni vuli ni matanitu. Sa vakavulici noda vosa ena veikoronivuli ni primary.

In fact, wherever the i’Taukei go, they are the protectors, not the protected. Our UN Peacekeepers protect other communities in far off lands and they do it better than anyone else. They are brave - as we have been newly reminded in recent days. They are fearless. And they have made the i’Taukei renowned throughout the world for their courage.

Na vanua kece era gole kina na itaukei era dau ni veitaqomaki sega ni ra taqomaki. Era sa laki veitaqomaki kin a Tokalau e loma ena UN. Era yaloqaqa me vaka eda sa kila. Era sega ni rere. Era sa vakarogoya na yaca ni itaukei ki vuravura.

The average i’Taukei doesn’t need protecting, nor do they want it. The average i’Taukei wants respect and a fair share of the nation’s resources. And they have it. They also want to be empowered. To have a Government that serves them, that gives them what they need to improve their lives and those of their families. Free education, better health facilities, electricity, clean water, better roads, telecommunications and - as with this project – better housing. They have all that and more and I give you this solemn promise: You will never lose it if you place your trust in us on 17 September.  We will continue to give you what you need to improve your lives, just as we do for everyone in Fiji.

Na itaukei e sega ni vinakata me taqomaki. Era vinakata mera dokai ka wasei vakadodonu vei ira na nodra iyau bula. Era vinakata me dua na matanitu e qaravi ira vinaka kei na nodra matavuvale. Mera vuli wale, vakalivalivataki, vaka wai savasava, vaka gaunisala vinaka, ka me yacovi ira yani na sala ni veitaratara ena talevoni kei na nodra vakavaletaki. Au yalataka ni na solia vei ira kece na veika oqori. Ena sega ni yali vei kemuni ke o ni vakadeitaka tiko na nomuni vakabauta ena’i ka 17 ni siga ena vula o Sepitemba. Keitou na solia tiko ga vei kemuni na vei ka o ni gadreva.

So the record shows that we have served the i’Taukei – and all Fijians – and empowered the i’Taukei, along with all Fijians. And yet on one of the most important issues of all – the power of the i’Taukei to decide how they spend the money they get from the land they lease – my opponents want to turn back the clock and disempower ordinary people. As you all know, I gave the lease money direct to ordinary people, individually and equally, to decide for themselves how it is spent. But now my opponents plan to take it back and restore the power of the chiefs to decide how it is spent.

Sa tu na ivakadinadina ni keitou sa qaravi ira oti na itaukei kei na lewenivanua kece e Viti – vaqaqacotaki nodra ula na itaukei kei na nodra bula talega na veimata tamata. Dua na tikina bibi sai koya na kaukauwa ni nodra lewa na itaukei na kena vakayagataki na ilavo era rawata mai na lisitaki ni nodra qele. O ira na veisaqa tiko oqo era via wirica lesu na liga ni kaloko mera vakamalumalutaki lewenivanua tu era. Me vaka ko ni kila au soli na ilavo ni lisi vakadodonu sara ga ki vei ira na itaukei ni qele yadua mera qai lewa na kena vakayagataki. Ia, o ira na veisaqa tiko mai oqo era vinakata me vakalesui tale na kaukauwa ni turaga mera qai lewa na vakayagataki ni ilavo.

I honestly can’t think of a single election anywhere in the world where a political party has gone to the people promising to take money off them.  And yet that is what SODELPA is doing in Fiji. It is the height of arrogance, a mentality of self-entitlement. Of not putting the interests of ordinary people first.

Au sega ni vakasamataka rawa e dua na veidigidigi e vuravura ka laki kere ilavo tale kina na isoqosoqo vakapolitiki vei ira na lewenivanua. Ia, oqori sara ga na ka e cakava tiko na SODELPA e Viti. E ivakaraitaki ni veibeci kei na nanumi koya vakataki koya. E sega ni kauwaitaki kina ka e ra gadreva na lewenivanua.

They are saying “We know better than you how you can spend your money. So give it to us, we will take what we want, and decide how much you get”. Money that rightfully belongs to the people. Their inheritance. Their birthright. Money that they should be allowed to keep and decide how to spend themselves, not to be treated like children.

E ratou tukuna tiko vakaoqo ne “Keitou kila vinaka na ivakavakayagataki ni vinaka ni nomu ilavo. Solia mai vei keitou, keitou na taura na kena levu keitou vinakataka keitou na qai lewa yani na kena me soli yani. Oqo na nodra ilavo na dina na lewenivanua. Na ilavo ka dewa mai vei ira na nodra kawa. E vaka nodra cina serau. Na ilavo ka dodonu mera maroroya ka lewe na kena ivakavakayagataki ka sega ni ra okati vaka gone.

Some of their other policies are just as illogical. They say the word “Fijian” belongs to the i’Taukei and can’t be shared with everyone. Fijian is an English word. It’s from the English language. How can it belong to the i’Taukei? It belongs to everyone and describes a person who comes from the place that the English called Fiji.  That makes us all Fijians, just like a person who comes from Australia is an Australian or a person who comes from America is an American.

E so na ka eratou vunautaka e veicalati. E ratou kaya ni vosa na Fijian e noda ga na itaukei ka sega ni dodonu meda kacivi kece kina. Na vosa na Fijian e kau mai ena vosa vakavalagi. E rawa vakacava ni noda na itaukei? E noda kece na lewenivanua baleta ni ra vakatoka na kai valagi me Fiji. Oya na vuna eda kacivi kce kina meda Fijians. Me vaka e dua na tamata e lewenivanua mai Ositerelia e okati me Australian se dua e lewenivanua mai Amerika e okati me American.

The i’Taukei word for Fiji is Viti. Strictly speaking, we should be Viti-ans. But they say no, we are the Fijians and the rest of you, at best, are Fiji Islanders.  On this logic, any Australian who isn’t an Aborigine should be an Australia islander. Any American who isn’t a Red or American Indian should be a United States Continental.

We are all Fijians because we come from a place that Captain Cook – not the i’Taukei - called Fiji.  This English word belongs to all of us. It describes all of us. And it unites us by giving us a word we can all use to describe ourselves. A common identity. Proud citizens of Fiji.  Fijians. It is what we are and where our future lies. One nation. One people. Not a collection of separate tribes in the South Seas fighting over the use of an English word.

Na vakaviti ni Fiji na Viti. Kena ibalebale e dodonu meda kacivi meda Vitians. Ia eratou sega ni vinakata oya ka ratou tukuna ni o keda na Fijians ka ra wili mera Fiji Islanders na kena vo. Sa kena ibalebale kevaka e dua na lewenivanua mai Ositerlia e sega ni itaukei se Aborigenes e dodonu me kacivi me Australian islander. Kevaka ko sega ni kai Idia damudamu ni Amerika , ia mo sa kacivi ena United States Continenatal. Eda sa oka kece meda Fijian baleta ni vanua oqo e vakatokayacataka ko Captain Cook me ko Fiji sega ni itaukei.

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