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DEATH

Institution ni Vosa kei na Tovo Vakaviti
Institute of Fijian Language and Culture
141 Loffus Street, Suva, Fiji.

Investigator: Jokatama.B.

Interviewee:

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ULUTAGA: NAVEIKA EDAU CAKA ME BALETA EDUA NA MATE.

- Mevaka mai Nadroga e via duidui tiko vakalailai na kena i cakacaka. Ni sa yaco edua na mate na vanua e vasu kina na mate sai koya sara ga koirā mera qaravi ena gauna ni mate. Era dau vakatokai tu ko ira oqori mera vasu. Era na qaravi iratou tiko ko iratou na wekani tagane. E yacana tiko oqori na Ulu ni mate sai ira na vasu. Ni sa mate edua na tamata sa na vakau sara yani na kena i tukutuku, era na rawa ni kauta yani ko iratou na wekani mate. Era sa na qai yaco tiko mai ko ira nawekani mate ka ra kauta tiko mai na nodra kani Reguregu mevaka na ibe, na tabua, na yaqona, na kumi nai yau vaka viti. Ni ra sa yaco yani era sa na lai vakacabora sara yani na nodra i yau. Ena levu nai yau edau vaka cabori mai veira na wekani tagane. Na veika kece oqori edau yaco ni se qai mate edua na tamata. Sa na qai caka tiko na soqo ni mate ena vale nei wekana. Era sa na yaco talega yani ko ira na marama mera lai Bikabika toka ena vale ni mate. Kevaka e levu na nodra

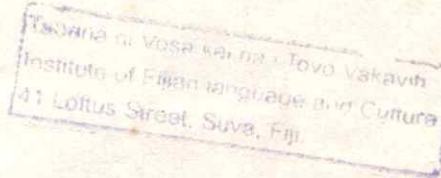
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- rarawa era na rawa ni tagicaka na wekadra saqai mate. Sa na vakarautaki tiko ga na kedra magiti mai veira na wekani tagane. Ni sa yaco mai na yago ni mate sa na qai vakaisulutaki mevakasara ga edua sa lako yani ki vakamau. Sa na olegi koto ena kumi sa qai mai vakadavori koto yani ena nona i davodavo sa vakarautaki oti tu. Oqori era na vakarautakak ko ira na weakni tagane ena kena levu ga eratou rawata. Era na tiko talega ko ira na turaga mera vakatawana tiko na vakatunuloa e tautuba. Ni na mai cabo e liu veira na turaga na nodra kani Reguregu nai lakolako kece, oti sa qai gole yani ki vale ko ira na kena marama. Era sa na tu ga ko ira mera vakasaqa kara vavi ko ira na cauravou kei na so na turaga. Ni sa voleka mai na gauna ni veibulu sa na kau sara mai na kena tukutuku veiratou na vasu ni sa vakarau me lai vakayacori na veibulu. Eratou sa na qai gole yani na vasu meratou lai kelia nai bulubulu. Sa na qai solegi yani na yago ni mate ena ibe lelevu ena vakarautaki talega nai coco ni bulubulu se nai coco ni lomani qara. Na veika kece oqori eratou vakarautaka ko iratou na wekani tagane. Ko ira na wekaniyalewa oqo edau yacadra tiko na Kovana. Ni sa na lai lotutaki sara mai vua na turaga ni talatala mera vakayacora na lotu ni veibulu ni sa oti koya sa qai toso yani nai lakolako ki nai bulubulu. Sa yaco yani nai lakolako sa biu

- mai veivosaki yani kevakaeratou via vakayacora tale edua na ka sa na vakatau sara toka veiratou. Oti eratou sa mani nanuma sara me caka talega na kena vakabogi tini. Eratou sa qai vakayacora tale edua na magiti lailai ka ratou kacivi ira kina na wekadratou, mera vakayagataka na magiti koya. Ena rawa talega ni ra yadua mai na kuro kakana buta vata na kena i coi, mera mai vakayagataka vata kei iratou na wekani mate. Ni sa oti ga koyaera sa na dui suka tale yani. Eratou sa na qai vakacabora tale edua na nodratou tabua veira na wekadratou ni na mai caka na vakabogidrau. Era na qai soqoni vata tale mai kina ka mai caka na kena i yau vata na kena magiti. Mevaka ni oqo e tautauvata tiko kei na Vakataraisulu nai laevu ga ni yau eratou rawa ni soqona keda rawa ni raica enagauna koya. Eratou sa na lai luvata na nodratou i sulu ni mate ko iratou na wekani tagane veiratou na vasu vakakina na yalewa veiratou na wekani tagane. Edua nai wase ni yau levuedau lako e kea. Ni sa oti koya sa na qai rawa niratou tara tale ena tabu karatou ka tauravaka tu mai ena mate nei wekadratou koya. Ena caka talega kina na veivakalasai me kakua ni dua me rarawa tiko ga. Ni sa oti ga koya sa na vakayacori sara na kana, era sa qai dui suka yani. Sa kena levu ga koya.

TOPIC: FUNERAL.INVESTIGATOR: JOKATAMA.B.

INFORMANT:

SUBJECT: FUNERAL.

Au na vakamacala saka mada vakalekaleka ena mate. Se na kena i cakacaka o koya au na tiko kina kau raica saraga na vakayacori tiko vaka kina mai na koro mai Matukarasa ena yasana vakaturaga ko Nadroga. Oqo edua na mate vua edua na tagane ka ulumatua tiko ena nona matavuvale. Na kena i lakolako ena kena i cakacaka vaka Nadroga ena tikina ko Vatukarasa eduidui sara mai na kena i cakacaka era dau cakava ena dui korokoro mevaka ni sa tu ga dui yasana kei na dui tavi edau vakayacori kina. Keitou sa yaco ena tikina oqori keitou sa qai laki kila kina na kena i valavala vaka Nadroga. Na i valavala ni veiqaravi ni mate. Io keitou kalougata ni keitou yaco taumada yani ni sebera ni ra yaco yani na veiyasana tale eso, na wekani mate ka keitou sa laki taura rawa toka na kena i vakamacala. Ena kena i valavala vei ira ena yasayasa vaka Nadroga kei na yasayasa vaka Vuda mai na yasayasa vakaRa. O ira na wekani mate ni yalewa se ko ira na vasu tiko ena koro nei yalewa o ira oqo era na qaravi tiko ena gauna ni caka so mate. Na kenai cavucavuti vei ira na nodra yasana era wili tiko mera KOVANA. Era wili tiko mera kovana ni soqo ni mate. Oqo o ira na turaga kei ira na marama era na bikabika sara tikoga ena vanua sara ga ena laki davo kina na yago ni mate. Kei ira wekani tagane kei ira na lewe

- ni koro o ira oqo era sa na veiqaravi tiko ena so mate. Era na veiqaravi taucoko saraga mai na veiqaravi e taububa me yaco sara ki vale. Na wekani yalewa kei ira kece sara na volekata na wekani yalewa na vanua e vasu kina o ko ya na mate era lako ena vanua e caka tiko kina na so mate vakatokai tiko beka me vanua ni sokatabu, sana qai nodra cakacaka toka o ira me ra na laki dabe toka ga ka qaravi tiko mai vei ira na wekani tagane kei ira na lewe ni vanua. Ni kau mai na yaqona era na gunu sara ga ena vanua era tiko kina. Ni ra gunu yaqona era na qaravi sara tikoga vakaturaga mai vei iratou na wekani tagane kei ira na lewe ni vanua, na medra yaqona. Ni ra kana era na kana ga ena vanua era tiko kina. Aya na vanua e tiko kina na yagoni mate. Era sana yadrava tiko na yagoni mate siga, bogi, siga tale me yacova na gauna e sa tukuni kina me sa ia na veibulu. Ia na veiqaraqaravi kece sara ena vakayacori ratou na cakava tiko o iratou na wekani yalewa ena mate. Ni yaco yani edua na i lakolako ena laki vakacabori kivei iratou. Ia mai na yasayasa vaka Nadroga edua ga na ka e sega soti ni duidui na kena i cakacaka e laurai kina na vosa. Eda sega ni veikila vinaka sara ena i vosavosa. Sa dua na ka levu me vakayacori tiko na kena vakacabori vaka Nadroga meda qai sega ni kila toka na kenai tukutuku ni se na kenai balebale na lako tani yani. Ia vinaka ga ni sa kilai tu na gauna ni cobo na veisautaki ni tabua se na kamunaga vaka koya. Ni sa voleka na gauna me vakayacori kina na veibulu. Ni dua na e vakarau vakayacori ena mate koya ena vakarogotaki mada mai liu kivei iratou na Kovana. se ko ira na wekani mate ena yasani yalewa. Sa ratou

- na qai vakadonuya yani oqo. Ia na veika kece sara ratou na vakadonuya yani oqo,io na ka kece e vakarogotaki mai kea ena lako muria tiko mai na kamunaga. E na lako i liu tiko mai na kamunaga ka qai muri tiko mai na kena i yau. Da sa dau qeroya ga na levu ni yau era kauta mai o ira na lewe ni koro kei ira na wekani tagane. Na i yau kece saraga e ra dau kauta yani ni ra sa laki regutegu eso e lako muria yani na veika kece sara era vinakata me laki vakayacori. Kevaka sa kainaki mai vaka oqo me laki keli vaki na i bulubulu ena liu toka mada yani na mata kei na so na kena kamunaga kei na i yau. Oqo na ibe na vei yanu kece tale vakavanua ena qai laki kenai tukuni tiko edua na tabua. O koya na kovana na yagoni mate se vei iratou na wekani yalewa na yagoni mate e nodratou saraga. E ratou tara,era tou katona, eratou sikita ka ratou buluta. Na keli bulubulu e nodratou i tavi o iratou oqo. Sa nodratou i tavi ga na wekani tagane kei ira na lewe ni vanua na veiqaravi. Me da laki tiko meda raica toka na vei soqo lelevu vakaoqo edua ga na ka eda raica kina aya na levu ni yau era vakacabora na wekani ~~yanxnixix~~ tagane nei koya na mate kei ira na koro. Ni tukuni yani me laki caka na kana e tali sara toka ga yani edua na kena turaga dina. ni sa vakarau na kakana. Ni kau yani na kakana kina Bouta se kina vanua e tiko kina na yagoni mate e kau sara tiko ga yani ena kena kaukauw vaka turaga me sa laki vakayacori na kana. Ni siga me sa toso tiko me sa caka na kena vakameau taki na cakacaka oqo saratou na qai nanuma toka ga mai na turaga ni vanua me sa laki vana taki mada vei iratou na

- Mai keya ena dua tale na kena veiqararavi vaka vanua tale. Oti ya sana qai kau tale mai ena nodratou mata vuvale se na nodratou lomani bai beka. Mai keya sa wava toka yani kina ko iratou na wekani tagana kei ira kece na sara na lako yani ena reguregu se i lakolako ni mate me ra laki vakacabora mai keya na nodra otioti ni vakarokoroko beka sana qainlaki davo na yagonimate. Sana baci mai caka na kamunaga, na tabua kei na kena i yau. Oti ya sana qai gole sobu tale mai me sa lako tiko mai na i lakolako kina yasani qara sa na tiko tlae mai kina edua na mata turaga kei ira na veiwekani tiko vata mai keya kei na nodra kamunaga kei na i yau. Na veika taucoko oqo e vakaraitaka tiko na nodra otioti ni vakarokoroko vaka vanua ni sebera ni bulu vaka dua se oti yani kina na nodra vei raici kei ira na yago ni mate. Sana qai cabo tale mai kina edua na tabua. Ni sa gole sobu yani me lako yani kina na nona qara ni bulu bulu sa na qai dua tale mai na kamunaga. Na kamunaga oqo sa na qai nodrai vakaotioti kece ni sebera ni qai bulu. Ni sa oti kece mai na veiqaravi mai lomani vale, o ira na Bouta oti kece mai na veiqaravi kece ena veika eso me baleta na loma ni koro oti tale ga na nona raica na nodratou lomani bai se na nodratou i tikotiko, oti na nona lewe ni vanua kei na wekani kei ira na nona i tokani, sa naqai cabo yani vakadua ena i bulubulu edua na kamunaga me vakaraitaki ni sa qai oti vakadua na nodra vei raici kina vakaweiwekani. Io sa vakatoka koya. Ni kau tiko yani na yago ni mate oori sa i ~~stisti~~ iratou saraga na Kovana se ko ira na wekani yalewa era na sikica voli mai na kato ni mate era mai biuta ena vanua ni bulubulu.

- Ni caka oti na kena lotu e ratou na ologa ena kena ibe, ratou na biuta kina loma ni qara ka yaco sara me ratou buluta. Me ratou na vakayacora kece sara tiko ga kina na kena lewa ni mate. Ni sa oti na veibulu sara tou na qai vakayacora kece sara na wekani yalewa kei na tagane kei na ukuuku kece sara ena delani bulubulu . Oti sa na qai lese edua nayaqona lailai ena delani bulubulu me ra na gunu vata o ira na veibulu kei ira na turaga ni vanua. Ni sa oti na yaqona koya era sa na qai lesu mai kina nodra vei yasana. Ni ra sa lesu mai ena nodra vei yasana na turaga sa na qai mai dua tale na tanoa yaqona lailai . Oqo me ra gunu vata kina ni sa oti na i valavala vaka vanua ena loma ni koro. kei na oti ni veibulu. Ni sa oti na yaqona koya era sa qai laki tiko na turaga koya ena nodra veiyasana. Mevaka keitou tiko e keya keitou lako sara tiko mai Iau. Keitou qai laki vakaicili tiko ena dua na vale ena dua na vale ka keitou sega ni vekila taka sara tu ga na veika kece e ma ~~ka~~ caka tiko. Io keitou kalouga a ga ni keitou sa raica ga na vei cakacaka kece o koya ka a caka kina. Ni sa oti na veibulu na kena i cakacaka vei ira mai na yasana koya ni sa oti e bogi lima, ni oti kina na vei bulu mai na gauna e mate kina o koya na mate, mai na bogi e mate kina ka yacova e bogi lima caka edua na kenai burua. Me vakatakilai oti tale e bogi lima caka tale edua na burua. Oti tale e bogi lima caka tale edua na burua. Me oti kece e bogi lima ni sa oti eabogi limasagavulu me oti e bogi ya lima aya e caka tiko na kenai burua. Ni sa oti e bogi e lima sagavulu sana qai laki waraki sara ekea na kena bulumakau. Io na kenai cakacaka vaka bogi lima era cakava tiko sara na

- lewe ni koro kewaka era koro vata ga. Mevaka ni keitou tiko yani Suva mai tiko yani Suva ni sa oti ga na veibulu keitou sa tatau me keitou sa lesu tale mai. Ia na kena caka tiko na bogi ya lima koya era sa qai cakava tiko mai keya keitou sa na qai mai vakacavara ga na kena mai vakayacori na bogi drau. Ena veika koya a caka toka ya e vakayacori sara tiko ga ena kena veiqaraqaravi vakavanua ta-coko ena veiqaraqaravi lelevu. Ya sana qai tu ga na kena ka me vakayacori me yacova sara na kena bogi limasagavulu sa na qai oti kina na kena cacaca kece sara vaka vanua. Vakacaca koto sara na i tuvatuva ni veika lekaleka au vakatomika rawa mai ena kena dau vakayacori ni mate rai na Koro vakaturaga ko Vatukarasa mai Nadroga.

Au a tiko kina kau veiwekani tale tiko ga kina meu raica na lakolako ni mate vakaoqo. Edua na tikina talega au via tukuna eke ni sa caka oti talega na veibulu saratou na qai lako mai na turaga ni vanua. Na magiti levu nai yau karatou sa qai rai vakacabora kivei iratou na turaga. Ena nodratou lako mai oqo sa na sulu tu mai edua na turaga, edua na turaga ni vanua beka se kenai cavucavuti beka vaka koya e tiko na nodra vakabula na turaga ni Vatukarasa sa na qai sulu tu mai o koya ena sulu vaka viti. Ena sulu sara tu gami vakaviti, taubena tu mai eduana Famunaga lelevu. Na ibe era ibe lelevu. Na bihibini ibe era levu vata kei na tabua era uloni vata kina. Era sana qai kila ga na ibe e ulogi tu mai kina na tabua kei ira na ibe lelevu, era sega ni ologi tu mai kina na tabua. Sa na qai kau mai iliu na, sa na liu mada mai koya sa na qaikau mai na magiti me mai cabo. Ni sa cabo ya na magiti e cabo

- vata kei na kena tabua. Oti ya sa na oai kau tale mai na i yau vaka viti cabo vata mai kei na kena i yau lelevu. E levu na tabua lelevu. Sa na oai kau tale mai na i yau e mai cabo tale vata kei na kena kamunaga. Oqo e mai cabo kivei iratou na wekai yalewa. Na iyau kece oqo kei na kamunaga kece e vakacabori ena soqo ni mate e sana nodratou sara tiko ga na wekani yalewa. Ena sega ni wasei tale vei ira na lewe ni koro e sega sa na nodratou sara tiko ga na wekani yalewa na veika kece e vakacabori ena soqo ni mate koya. Nai kece saraga eda raica ni vakacabori ena soqo ni mate koya eda na kila ni nodratou kece na Kovana. Na ka kece o koya e terega na yagoni mate. Ena tu beka na kena gacagaca jailai eso io oqri ga na veika au raica me baleta na cakacaka ni mate ena vanua vakaturaga ko Nadroga ena tikina ko Vatukarasa. Au raica tale ga ni cakacaka oqo e vou sara kivei kei mami eso, ena kena cakacaka mai Nadroga Navosa. Ni ratou vakaliuci sara tikoga ko iratou na yasana ni yalewa me yacova ni sa oti. Ni bera ga niu tinia koso e kadokai vei au meu vakaraitaki ni ka vou ka rui ka dokai talega kivei au ni sa rui vakaturaga. Eda raica kina ni se dei tu ga ka maucokona tu ga na nodra i tovo vakavanua, vakaturaga na lewe ni vanua mai Vatukarasa ena yasana ko Ra ena vanua vakaturaga ko Nadroga. Au kila ni sa i koya ~~xxx~~ na levu ni tukutuku au via taura sa vakak~~x~~ koya.

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TOPIC: DEATH

Investigator: Jokatama B.

INTERVIEWED:

Tadonia ni Vosa Vaka na Toyo Vakaviti
Institute of Fijian Language and Culture
41 Loftus Street, Suva, Fiji.

SUBJECT: THINGS DONE IN THE FUNERAL OF A PERSON

- Nadroga has a little difference on who are responsible for the death of a person compared to some other provinces and places in Fiji. When a person dies his mothers relatives are responsible for looking after everything that goes on in his funeral. This mothers relatives are known as the VASU. The VASU are the head of the Funeral. When a person dies the news of his death is announced in the village and is taken to other places the relatives of the dead person are responsible for taking the news of the dead mans funeral. When relatives from far and near had heard the news of their relatives death, they will start pouring to where the funeral ceremony is taking place bringing with them gifts known as the KANI REGUREGU to where the funeral ceremony is taking place. People would bring with them mats, tabua, Yaqona, Kumi and other traditional goods to the mourning relatives. When this relatives had come to the place where the ceremony is taking than they'll present their KANI REGUREGU to the man who is responsible for accepting the KANI REGUREGU.

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Usually the dead man's father's relatives brings the most mats, etc. to the dead man's funeral. There will be ladies who will stay where the funeral ceremony is taking place. This ladies will do the BIKABIKA.

They will be mourning in that particular house and the dead man's father's relatives will prepare a MAGITI for this people. The dead man is dressed in his best just as though he is going to his wedding. He is parcelled in Kumi and laid on the prepared bedding his relatives had set for him. Most of this beautiful mats where the dead man is laid is prepared by his father's relatives.

Usually there is a VAKATUNUIOA outside this particular house where man will be accepting people's gifts before they come in to see the dead man. There are people who are responsible for the cooking, man and young boys are responsible for the LOVO and when it is time for the dead man to be taken for burial the VASU will be informed first. The VASU are responsible for digging the grave. The dead is parcelled in big fine mats prepared by the boys side and the girls side are known as the KOVANA. The body is carried to church where the priest performs a Church Service and the procession makes its way to the grave-yard. There will also be mats prepared by the dead man's relatives as the COCO NI QARA. This is spread in the grave first before the body is laid in the grave. When the funeral procession had come to the particular grave the VASU will present a tabua to the grave

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grave. Then they will ask some other relatives to come and feast with them. This invited relatives will also bring cooked food with them for the feast. After the feast the dead man's close relatives and his VASU will again present another Tabua to the relatives who had been feasting with them that they will have the one hundred night. A big magiti and plenty of traditional goods is prepared to be presented on the one hundredth night. This is where people will see how much goods the dead mans relatives have. This is what we call the VAKATARA I SUTU. The mourners who had been wearing black clothes etc. during the one hundredth nights to take off their mourning clothes than. The boys side will take off their mourning clothes to the VASU and the girl's side will present their mourning clothes to the boy's side. An exchange of traditional goods taken places and after this a feast is set for the relatives to sit and eat. After this 100 nights of mourning the dead man's relative have come to the end of their Taboo. There is amusements after the feasting to help the mourners forget of their sorrows. When this is done relatives can go back to their various homes.

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TOPIC: DEATH

Investigator: Jokatama B

INTERVIEWED: 9

TsDana ni Vosa kei na Tovo Vakaviti
Institute of Fijian Language and Culture
41 Loftus Street, Suva, Fiji

SUBJECT: FUNERAL OF A PERSON

Madrog.

- When a person dies his relatives will get together to mourn and think of him. The news of his death will be send or taken to other relatives who lives far from them. People will start coming for the REGUREGU with their gifts mats, masi, tabua, gatu and yaqona they will present this where the dead man's funeral is taking place, to his relatives. There will be a man at the Vakatumuloa (shed) outside the dead man's residence to accept the gifts presented by those coming to REGUREGU (visit and to mourn) with the relative.
- Who are this who come with their REGUREGU?
The dead man's relatives, his friends, neighbours and villagers, they will come bring their REGUREGU, this is paying their last respect to the dead man. As in the olden days this function is a respected one.
- What do they bring with them?
They will bring with them tabua, mats, and yaqona this will be presented to the dead man's relatives.
- What happens next?
People will keep on pouring in with their KANI REGUREGU

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(gifts) then it will announced the dead is now to be taken to church for the funeral service. This the time the dead man's relatives will weep loudly for their lost one. The LALI (Fijian bell) will beat slowly as the dressed dead person is wrapped with mats; Delani ibe, Vakabati and Coco will be used to wrap the body with.

- Who is responsible for beating the LALI?

There is always someone chosen to beat the lali. The lali will be beaten very slowly as the funeral process from the home to church and than to the grave. After the funeral everyone will return to the VAKATUNULOA. If the dead man's relatives are strong-handed they will present a Mamunaga to the people present there and ask them not to leave until the fourth night.

- What will happen on the fourth night?

On the fourth night the dead man's relatives will prepare a magiti where everyone will seat to feast this is to show their appreciation to those who attended the funeral.

This magiti is usually called the BURUA. This is when the dead man's relatives will kill one or two cows and bring root crops like dalo this will be shared among those who attended the funeral. When the row magiti had been shared amongst those who came than they will go back to their various homes except for the dead man's relatives who will stay back to meditate or think of their lost one.

People, neighbours, etc. will come at night to the dead man's

relatives to drink grog with the dead man's relatives. On the tenth night the relatives will again prepare a small magiti where they will sit to eat in memory of their beloved relative who's gone.

- Who prepares the magiti on the tenth night?

The nearby neighbours may cook from their homes and bring it to the VATUNU'LOA to feast with the dead man's relatives who will also be cooking.

- What happens next after this?

That will depend on what the dead man's relatives think. If they think that they are to present their VAKATARA-I SULU on the 50th night.

That'll be o.k. VAKATARA is when the mourning relatives who had been keeping a tabu goes to the vasu with mats, gatu, tabua etc. to show them that they have finished their mourning. MEKE will be performed to the TABU to entertain them. Usually if a mother of a family dies and when the goods are presented to the VASU (this are the mothers relatives) this lady's husband will also present one of her daughters to his wifes relatives as the ULU-MI-NATE. This girl will be married to one of her cousin's on her mother's side. This customs is practised so that the bound between the two side still stands strong. The blood tie still stands strong.

- Why is this done?

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That is a custom practised by our ancestors to renew the blood tie that is already present.

- What do you think of this occasion?

This occasion should always be respected. This will also shows up the standard of our customs and country.

That is all.