

DEATH AND IT'S TRADITION

This involves something about the part of the life and the rank that the chief the GARANIVALU holds here in the land of Naitasiri. All the Garaniwalu people and the members of the chiefly family has got a special graveyard set aside for them in which they are buried when they die and this is termed as the SAUTABU in Fijian. The people of Naitasiri knows where this place is and this is only known to them, no one else besides. The graveyard or the cemetery for the chiefs of Naitasiri is here in the village of NAKINI and the name of the spot where the cemetery stands is VUNIVABULA. When a chief of Naitasiri die, they say that they are going to dig up a SIMA for him, the grave is referred to as the SIMA. They have their own chiefly way of taking care of their deaths when a chief of Naitasiri die. There is a chief, who once was in charge of the people of Naitasiri and the name of this man is RO VOTIKALUMI KALOKALODRAU. He was feared by all the people during the days when he ruled over the people of Naitasiri. He sold a lot of the Naitasiri land to the foreigners who came to Fiji. Also he went over to Tallevu where he took over a piece of land and made it his own. When the time comes when he was nearing his deathbed, the people of Naitasiri were really

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sad when they heard of ~~their~~ ^{it's} story, they were really frightened of what might happen. The majority of the people whom ~~we~~ were feeling uneasy over his death were the people called the BATI. These people who are referred to as the Bati people are from Lomaivuna. It is a custom here in the land of Natiasiri, when a chief dies, they have to do this thing called the LOLOKU. This thing called the LOLOKU is something that the villagers has to decide on, when they know that the chief is getting weak everyday, the people in the village get ~~together~~ together and they have a meeting. They are going to decide whether they are going to bury the body at the usual place or are they going to make another new SAUTABU for this one chief. As I've already said, that the place where the chiefs of Natiasiri are usually buried at is here in the village of Nakinu but the chiefly home of the Qarnivalu is at MUANIKAIRO but before they lived at Navuso which is also included in the Natiasiri territory. When we go towards Natiasiri there are two places there which then we come to the middle part of the land of Natiasiri. Right in the middle of Natiasiri land we have this group of people who are referred to as the NADUBIVALU, and on their place we can see a small place where water used to collect before. But that place is all dried up now and there is not a place where you can see this again. This place where they once used to have this small pool of water, it was occupied ~~by~~ by the NADUGIVALU people. This used to flow before but now the place or the source of water had now closed up and there is not a place else where the water can flow from. This place where they can find water it is never dried up once. This chief that we are talking about once lived in Nakinu and then

he moved away from there. Then he moved away from this place and he went to stay at this place called WAINITVA since chiefs and well known people can stay at different places whenever they fell like it. When the time comes for him to be called away, the people discuss everything for the funeral and whether they are going to make a new place for him to be buried at. When they know that he is going to rest so, they decided to do something about it, and they prepared the TAVATA and this is like a erected shelf in which they are going to hold up and carry the chief's body in it. In the olden days, they do not carry the chief's body like we do today, they have this built up shelf and they used this for carrying the body. During those days, they had their own people who are responsible for the caring of the chiefs body and all the other things they want to do about his death. When they have prepared the body to take it away for burial, they have to walk all the way from where they have this thing and they carry the body all the way on top of this built-up shelf. They climb over slopes and they have to cross this small river when they are on their way to Nakini to bury the chief. The place also have its own power which is not seen but felt among the people who come to this place, especially if they are on their way to bury a chief's body and carrying it all the way. They come up and now they reach Nakini the place where the chief's body is going to be rested at. The reason why they have to bring the body to Nakini to bury it there, because we are the BARI people and we are the only people in Naitasiri that has to take care of the chief's body and bury him too, that is our role.

We are known as the Tui Nasau and we are the Bati people. If they come to this place where the water runs, sometimes when the tide is high it is very hard for them to go across to the other side of the water. Our dogs used to sense this danger when they come near this place. First of all we have to be informed of what is going on back at the chief's house so that we can prepare ourselves with what we are going to do next. After we have been briefly told of what is happening at the chief's house, then we are going to think of a place where we are going to bury the body. The decision of the day the chief's body is going to be laid to rest is brought to us and we are going to start with the digging and the preparation for the place that we are going to bury the body. And the name of such places in our village it is called the NASAUTABU. The name of the grave is called the SUI. So, the Sui is dug for the chief's burial ground. The name of this place where the Sautabu is called NAVNIVAVUMU. The detail of this area is that it is surrounded by hills and in the middle we have the place where the chief's body are kept. I've seen this place and been there too. There are some groups of people called the QASE and these are the people of VARAYAME and they live in the area of NACOIKA and KALABU. When they receive the message that the chief of Natasiri is dead, they are going to come to the house where the body waits burial and they are the only people who are allowed to touch the corpse. No one is allowed to touch the body apart from them. They reside at this place during the days that they are going to have the funeral.

Two people are brought from this group of people and they are going to take care of the chief in the few days that remain for him to live, they are going to cook his food and do all the things he wants for him. As for the yagons they have it everyday, and there is a special tanoa which only the Solomon people are smart to carve, they are going to use this in mixing the yagons in. During this time, the people of Natasiri do not know what is happening at the chief's house. Also during this time, all the people will be told of what they should do and they know fully well of what they must bring when something is going to happen to the chief and that is when he die. But one thing, they do not know that these two men from this picked tribe, are there inside the chiefly house, taking care of the chief. When one of these women, wants something from the village, they are going to bring it to them and do it for them no matter how hard or the thing they want is difficult to get. Then the time comes when the chief die, then all the people will start acting the way they are expected to help. The news is taken to the other people who have the right to know of the death of this chief. All the people of Natasiri are told of this news and but not the people from Lomaiyuna. They hold all the things that they used to hold when they have a death in the village especially for a chief. Then they have this thing called the TABU WAI in which the water is going to be forbidden for any one to fish in. But the people of Lomaiyuna do not know what is happening but sometime in the future, there is going to be some talk about it and then they are going to learn from the other people of who died.

It is different if they keep this a secret and they do not want anyone else to learn or to know of the chief's death, they might prefer to do it all by themselves and when the other people learn that the chief of so and so village had died, they cannot do anything about it because they have already done everything for him without telling us about it. That is all about the chief of Matasiri and the place where he is taken to to be buried. The place called the Sautabu is here in our village here in "akini. Not all the people know of this thing, only a few.

We have been talking about the place where the chiefs of your village or of the Matasiri territory are buried. Could you describe the place where they are buried, are they taken to somewhere deep in the jungle and if they are placed there with the rest of the people. Are they buried with the other people in the village or do they have a special place prepared for them could you elaborate more on the exact location of the burial grounds as to how far it is from the village?

Very well, they have their own burial grounds. As for our chiefs they have their own thing about them and they are not linked with the way ordinary people are treated. When they learn that this chief is getting weaker everyday, they are going to do

something about it, the news is taken to the other ~~people~~ people and they learn of all the things that is going on around them. They are going to wait for the time when there is not going

to be more waiting for the chief to die. When the time comes for them to arrange everything for the death of this chief,

they make sure that all the things are arranged and taken care

When the chief die, they are going to keep his body inside the house for another two days, before they actually bury the body. Then the time comes for them to have the funeral, after the funeral they return to their home. They have the first night second night and third and fourth night. And on the fourth night they have this MEKE or chant called the VAKAVUNIGASAU. But to our old people in the oldne days, they call it the VAKARIBA BACA. When it is time for them to have this sort of thing, there is going to be happiness for all the people and all of them are going to be really helping in all the things that they are going to have on that day. Only the people who stayed behind to mourn over the death of their relative will be doing all these things. They have their own methods of celebrating such occasion.

There is a time when the villages are going to build a house for this chief during the time when he was leading them. They have a special way of building the house and they have this extra touch put in for the finishing off of the house that they are building for the chief. Also they have this other thing which they do to the women when their husbands die, especially if he is a chief. When a woman's husband die, and that man is a well known person in the village or a chief himself, they are going to have her little finger cut off, the little finger right on the outer right hand of the hands. When people notice this, they know that this lady is a chief's wife and that her husband is dead. He is a widower. They have all these things done for the chiefs when they die.

You were telling me that they cut off her little finger when

the husband dies. Does this action is similar to strangling someone. Or what can you say about this thing of cutting their small finger off?

There are times when they arrange a wedding between a young girl and this young chief, the girl is also from a chiefly family, when this sort of thing happens, they do not like to have the girl living while they bury the husband. This is what they do, when they learnt that the young chief is dead and when the time comes for them to bury the chief, they are going to kill the girl too and then bury her with the husband. The girl won't live when the husband dies. That is what they do in the olden days, they bury the wives with their husband when the husband die.

I heard that in the olden days, when they take the chiefs body to bury, they have the ~~same~~ graveyard right inside the jungle, can you describe to me the place where they take the chiefs body and bury them, or do they have a special cave in where they keep the bodies of all the chiefs when they die?

There is this story about this lady from another village who got married to one of the chiefs in our village and she comes from the village of Kasavu. She died here so they buried her here in the village of Natakka. The name of this whole district is DAVOKILAWA. When it was time for them to bury the lady, they were double minded as to which place they are going to bury the body. As for our chiefs they are taken to this place called MATAKUTU. And this place Natakutu is in the Baulavu area. It is very far from the place where we are living. And we have to go past a lot of swampy areas and past these bad areas, we

As for this woman the time she died, we buried her on this place and later on when the people of her village heard about it, they came and they dug up her body and return to their village where they buried the body. Maybe one reason why they did this thing is that she is from another village and she is a lady also, so the people from this village came to take her body back to their own village where they buried it. As we all know that they do not bury the body of anyone at any place that they want it to. In some places during the war in the olden days, they said that they often see this weird things like the ~~spirit~~ spirit moving around. As for the chiefs, they are not buried together with their own people, they have their own areas where they bury their remains. And that is one reason why they have to dig up the remains of that women to bury it at their own place.

You were telling me that they have to clean the chiefs body up and he is especially kept in a place before he is taken away for burial. Could you tell me the reason why they have to clean the chiefs body up and arrange a special place to which they are going to bury the body?

From those days, they did not have this thing called the Sautabu like what we have today in our village. As for our chief, they have their own places and things especially prepared for them. If something is given to someone and he is told to carry out that particular work for the death of his chief, and he does not carry out the thing he is expected to do, then something is going to happen to him and that is said to have come from the

chief's Sau or his own power which is from within themselves and they know it too. As I've been telling you about this one chief, he is known of his power and his time was a really good time for the people because they all feared him. Since he is now dead, still they have to try and find a replacement to take over his position. They had this other chief called RATU APENISA TANOA. When this other man took over, he felt that this former chief was a really great man and he is known of his strength of leading and directing his own people. They watched the canoe take the body to the place where they are going to bury the body, and all the things that were done on that day, had their own significant. As for this water which they have to cross, it is a place that is full of KAI shells or bivalves. When our women and our children go out to look for KAI they do not make a lot of noise they remain very silent and no one tried to do something to disturb the silence around the place because they know that just above them is the chiefs' burial grounds. From those days and today, no one has ever tried to go to that place and do something to disturb the peace of the place. They do not want to do a lot of things for fear that the strangest of the place due to the chief's Sau might disappear or become lost because of modernity. So they really respect and honour this place where the chief body is kept and buried when they die, which is called the Sautabu. As I've already told you that they have this special people who take care of the chief when they get sick, and when they are notified that one of the member of the chiefly family is sick or one of them is near his deathbed, they rush to the place immediately and offer all

they can to make life pleasant for the chief before he dies. They have to be extremely careful when they do this thing. Tan, I would like you to tell me why they have this special people who take care of the chief's body when they die, can you tell me why and how are these people chosen to come and take care of the chief when they die. Is there an idea behind the whole thing? Since we all know that in the olden days, no one is allowed to touch or even go near the chief's body unless he is ~~xxx~~ allowed to do so. Yes, this is true, they have the people who do this sort of work and no one else beside them will be allowed to do this thing. These people are referred to as the QASE (elders). There are two groups of people who take care of such things and the other group of people are those referred to as the TURAGA NI WANUA (chiefs and elders of the village). The rest of the people know what they are going to do when it is time for them to carry on. They do not carry out things just for the sake of doing something they have to do it in the right way and what culture and tradition expects them to do. As I've already said, that we have people who touch his body, they wash him, they oil him and they dress him up for the burial. and as soon as a chief die, they call upon this people to come and do all they can for the chief who is now dead. As for the rest of the people they do not do what ever thing they tell like down, they have to wait for the other people to give the orders and then they can give and offer their help and service for the death of this particular person. For the people in the chiefly family, they are going to call this people TURAGA and they will refer to

them as NAMAKUBUQU (my grandchild). These people called the
 QASE are those who take care of the body when a chief die.
 You were telling me that they are going to use this thing called
 the VALAVATA when it is time for them to take the body for
 burial, they do not carry it like what we are doing today.
 Can you tell me something about the materials that are used when
 they are going to build this portable chair or whatever it is
 when it is time for burial or burying the chiefs body?
 This thing called the VALAVATA is something that is used by
 all the chiefs when they are to be taken across to another place.
 As for any chiefly family, they have this thing built and then
 the chief or whoever they are taking across the island is going
 to sit on top on a prepared seat for the person, and then they
 are going to take him across carrying the VALAVATA over their
 shoulders. This vatavata is like a shelf but it is going to
 be carried when it is time for them to bury the body.
 They have their own materials which they use when it is time for
 them to build this thing. Majority of them use the MAKITA
 plant for this thing and it is a very hard wood when used for
 carrying something. This is what they do, they are going to
 bring the wood and then they are going to heat it up when it
 is hot and dried, they know that it is going to last long now.
 They believe that the best thing for them to use is the MAKITA
 and it is true, it does not become rotten after a long time
 of using it. And this is one of the materials that they use
 when they are going to build a VALAVATA. When they know that
 they are going to use MAKITA for this thing, they are going
 to heat it up and this is termed as SAUVAKI. After they do

this thing of SAUWAKI then they are going to decorate the thing up before they place the chief's body on top to take it away for burial. As for some chiefs they are well known because during their time of leadership, they were really feared nearly by everyone and no one ever dare try to go against their will and when he speaks, it is obeyed by everyone. So when they had this funeral for him they were extremely careful with all the things they were doing.

Today we have coffins in which the body are placed and then it is taken away for burial. Can you tell me or describe to me the things which they use to hold the body or for covering the body when it is time for them to go out and bury the body? In the olden days, they have their own methods of taking care of such things and they use mats when it is time for them to prepare the body for burial. When they are ready to take the body, then they arrange some mats, the first type of mat to go underneath is the COCO, and then they are going to place the body on top of that. In the olden days, all our chiefs and other important men in the village have this thing called the KALI and if this chief has got one, then he is going to have his head resting on the kali. They can have the bamboo for their kali and from one end to the other end it is platted on with magmagi a native string. Then they are going to lay him in a comfortable position and all the relatives would be called to come and pay their last respect to this oneman or to this chief. Then someone is going to bring a large kamunaga and this is placed on the head of the wrapped up body. Then someone really close to him is going to stand up and take that whale's

tooth, but this whale's teeth is called the VATUNIBALAWA. They are going to call the people together and they will ask them to remain and witness the thing that the people from the deceased person's relatives from his mother side is going to do. Everyone who should come and pay their last respect to this oneman, they come by and no one is going to make any noise. When the message is taken around that they are going to have the funeral soon. When they are ready to take the body, they are going to do another ceremony before they make their way to the grave. One of the relatives for them deceased relative from the mother's side, he is going to stand up and remove that tabua for the vatunibalawa and that means he has to replace it with something else. So this is what he is going to do. He retreats to his side and he will gain stand up and this time he has about twenty or thirty tabua in his hands, and he is going to present this tabua to the rest of the people in exchange for the large one he took from the deceased person's chest. The head of all ^{the} it's riches is the Tabua. And they treat it with respect and honour. And on top of that, they can make a large magiti for the other people. This is all of the large gift which is given to them and this is referred to as the ULUNI YAU in Fijian.

You were telling me something about the people who are going to take care of the chief's body when he dies, could you tell me if the people who stayed with the chief everyday have the right and the honour of doing all the things for their chief, and that means cleaning his body, deciding on which things he is going to put on when they are going to bury him

and all those things besides?

As for all the people who are coming to the funeral they are all going to wait for the people ~~xxxx~~ who are coming from the mother's side of the deceased person. They are called the WEKA NI MAHE. They are going to be informed of the death as soon as it happened and then they are going to call together all the people in the mataqali. The MATA or the herald arrives at their home and they are going to inform them of what has happened. They are going to discuss all the things they need to do for this chief and they will then leave for this other village where the funeral is going to be held. Only when they have arrived would all the things will start to be on the move, if they have not yet turned up, then all the things will just have to wait until they arrived.

- Does that mean that they are going to wait for the WEKA?

Yes, they are going to wait for the weka.

- Let's say that it is going to take two weeks for the people to wait for the weka to turn up and take over from them.

What do they use to overcome the bad smell that might start to come out from the dead body that is lying inside the house. Can you tell me the things that they use when they have this and how the body is kept when the time extends to two weeks of waiting for the people to turn up?

I haven't heard of this thing to happen and that is for them to wait for two whole weeks before they bury the body. For

them it can only for two days, when they have to wait and then they go out to bury the body, not longer than that. Also if they

keep the body long and it is beginning to smell, they are not

going to open their mouths and say that something smells bad.

This is not found among the people of Fiji, if they know that

the body is smelling they are not going to say a word about it

they are going to keep it all a secret within themselves and

they put up with the smell although it is bad for them. In the

older days, they have this respect which they reserve for chiefs

and other people holding high positions in the villages. You

will hardly find anyone complaining of the smell when it is

happening around them.

You were telling me that they have to wait for the Weka ni mate

to turn up and take over with the people who had been caring

for the chief the time he was alive. Are they going to wait

all that long or are they going to do something about it for

them also, like they take care of the chief themselves?

These people known as the Wekani mate, they are the people

who will dig the grave and take care of the chief's body when

it is time for them to bury the chief. When they are informed

of the chief's death, they are going to pick on some people to

take the lead to the village and then later on some other people

will turn up later to make things easier for those who came

first. For these people who came after, they are going to

take care of everything that is to be done and they also are

responsible of wrapping the body up and burying it. When it

is time for them to wrap the body up, they have to wrap someone

else with him if not, then they have to get some gifts to be

wrapped up with him.

What can you say about the tabua or the whale's tooth, do they

also bury it with him?

These people who are going to do this thing are the people referred

they from the girl's side or from the man's side?

Tau, as for these people who are going to take this bath, are

that might be clinging on to their skin.

with. The idea of using these leaves, is to remove any impurities

bath, they take the UCI leaves with them to clean themselves

during a death. And when they go down to the river to take their

he is going to be awarded this full traditional ceremony observed

is holding the position at the moment, when he is going to die,

man holding the title of Waraniwalu dies. Like the one who

a high rank in society passed away. We do this thing when the

This action is always observed when one of the people holding

Can you tell me something about it?

Yes, they do it that way too.

down to the river to take a bath.....

I heard that when they return from burying someone they go

their taboo, all are going to be lifted.

out and fish now. And all the things which they considered

to everyone is going to be lifted and anyone is allowed to go

yards of materials and also the water which has been forbidden

comes to this time, they are going to collect a lot of gifts,

for this deceased relative is the hundredth night. When it

to have it also. The last thing that they are going to have

they can afford to have the fiftieth night, they are going

Then it is followed by the fourth night, tenth night and if

Tau, after the funeral, what are they going to have next?

going to.

going to take that tabua with him to the place where he is

As for the tabua, they say that the spirit of this person is

to as WEKANI MATE. And these people are going to take care of all the things which they are going to do to the body, they dress it up, they bury it and they take care of everything that concerns handling the chief's body.

When they are going to forbid anyone from using the river, it

it going to last hundred nights or.....

They can extend it to hundred nights as for them not using the

river and it can be less than that number but it is only free

to anyone's use after they had done this traditional ceremony

of lifting the taboo. As I've said that they are going to have

the VAKATARAI SUTU.

Tau, you were telling me something about the taboo, could you explain some of the taboos, that you observe when someone in

your village dies?

It is just like when the people in the olden days are prep-

paring themselves to go out and fight other people in other

villagers, they have to observe certain taboos, so it is with

death. For me, if someone in my family dies, I can forbid

myself from drinking kagons or some other type of liquor. I

can stop myself from eating some type of food and it could be

some food which I like to eat most of the time. These are some

of the things we do when someone in our family and we are closely

related dies.

You were telling me that you also have this thing of the BURUA

when you return from the funeral ceremony, could you describe

to me the way they do their BURUA in the olden days and in this

village?

This is going to be decided upon if they have all the things for

the ceremony of Bursa. If they do not have the things for the Bursa, then they are going to have all the things done for those grave diggers and this magiti is called the MAGITI NI KELLI BUTUBULU. And also it is referred to as the MAGITI NI MARA.

When they had done all these food for the respective ceremonies which they hold on those times. But when it is time for them to observe all the taboos, only the people living in the house of the deceased person are going to observe the taboo. As for the relatives they are going to see that every individual in the house are going to do just that and no one breaks the taboo. And during all those times they are going to count the days and nights until it reaches the hundredth night.

Tau, you said that there is a magiti called the MAGITI NI QARA, or the food for the grave, does it mean that these magiti is specially made for the grave diggers?

The MAGITI NI MARA is food shared among all the people present in the place where they have the funeral. They can have a man-sized pig for that and other foods which they prepared. The most people who are going to get this food, are those people present in the place where they have the BIKABIKA or the funeral gathering.

Tau, you told me something about the people in the BIKABIKA. Could you tell me about all the people who are going to be present inside the house where they have the funeral gathering and who are these people, as from which side of the family do they come from?

When there is a death, they know who and the number of women that makes up the lot which stays inside the house for the funeral

gathering. All the ladies from both sides will make up the number that stays inside the house for the BIKABIKA. They are going to have a few from this side and a few from the other side and also, one from each of the groups of people that comes to the funeral gathering. When the first group of people come to present their I RIGUREGU, one of them or two of those people are going to remain behind for the BIKABIKA. As for these people who stays behind for the bikabika, they are going to stay there for four whole day and nights.

What do you mean by this ceremony of VAKARIBA BACA? This is an idea of showing respect for those people who are dead. They want to show other people that they honour and respect the lost of one of their family member or one whom they have been closed with during their lifetime and also they want to remember him in all the good things and bad things they shared together before this person died.

And when they have all the things observed during those periods of four days, then everything will be back to normal again. Tau, you were telling me something about the MAGITI NI BURUA, can you tell memore about the MAGITI NI BURUA? This thing called the MAGITI NI BURUA, let's say that my son die. I have to make this food for the BURUA. And if I don't then it is going to be on my conscience all the time and no one can do anything about it except me. For every deaths, when they have finished with everything they should have this thing called the BURUA. It is something that is expected from the deceased person's relatives and from all those who came to the funeral. They can have it sometimes later in the near future if not

of the wife?
All these things are taken care of by the WEKA NI MAHE. These are the people from the the deceased person's mother's village. When they learnt of the death of this person, the message would be taken to them through a matanivanna and then they are going to call a meeting and they are going to discuss all the possibilities and other things which they are going to have for this one person. As for this lady or this chief who had just died, the relatives are going to keep an eye on all the passing days and make not of it. They do not look it up on a calendar

to decided ~~in~~ who to give these things to.
Tau, you were telling me that they have the ceremony of lifting the taboo on the hundredth night, could you tell me as to who is going to do the ceremony of placing the taboo, are they from the side of the person who is dead or is he from the side

things as long as the hundredth night and then they are going the right to own this thing. They are going to keep this and it is only given to the person whom they think have got they feel like, it is something which is done with respect associates or family members. They do not give it to anyone are going to bring it out and it is shared out among very close which belong to this person and on the fourth night, then they as this person die, they are going to wrap all the things up Yes, of that they have their own ways of doing things. As soon person who is now dead?

ago, could you tell me something about the possessions of this Since we are discussing something that happened a long time of their dead relative.
they can have it as soon as they return from burying the body

Like we do today, but they have their own methods of counting each passing day. They get hold of some ~~strings~~ strings and they tie a knot. Each knot represent one day and so on, when it comes to the tenth night they tie a large knot, when it comes to the fiftieth night, again they tie another large knot and so on until it reaches the hundredth night. When it reaches this time then they are going to untie it all and they have it celebrated on.

I didn't quite get your explanation on this thing of VAKARIBA BAGA. Could you tell me something about it, and go into details as to what exactly is this thing?

You know what a BAGA looks like or the worm, well you can always describe it's movement, very fast and when this sort of thing happens, all the people are so full of happiness that they do not want to stay still, they want to make something to keep everyone happy, they might put on an act or dance to the people, well when they do all these sort of things, they have been compared to the worms because worms are very busy, and they cannot keep still for a minute at all.

Can you tell me as to what time are they going to have this make?

Very well, like when they are ready to go out to a war, they sing and dance and they prepare themselves very well for that war which they are going to face. And this is also one of the things that the people in Nadelei do when they return from burying their dead, they have this singing and chanting going on and this can be done on the first day of the funeral as soon as they return and after a little rest. They have their

own ways of doing these things.

Very well, before we end this interview, I would like you to tell me something about the place where the spirits go to when people die. I know that people have their own beliefs as to where the spirit resides after a person dies. Can you tell me something about this place where the spirit lives? We have many beliefs of this thing and it once happened that a man from Tovu and the name of this man is Kallova, he was a feared man when he was alive and during his time. All those **cheerily** people are very afraid of him. If one of the children decide to do things their own way, they are taken care of by this man. That is one reason he is feared among his people. And when it reaches the fourth night, some people often wonder as to how can that person die when he is so healthy and fine but now he is dead. So to find out the cause of his death they have their own ways of finding out such things. This is one of them, one of them is going to take a bamboo, a dried one and he is going to leave this at the graveyard. They are going to prepare all the things for this thing before they carry out the whole thing. He is going to place this bamboo stick inside the ~~DRKDR~~ KE and one half of this bamboo stick ~~is~~ is going to be placed inside the house where they are going to bring the spirit to. When night falls, then one of his cousins or one who is very close to him is going to bring his spirit to the house, he is going to call the spirit and tell him that they want him to come to the house and he has to be prepared in answering their questions. This is one way in which they manage to get hold of the story of as to why a person die.

Tau, when they do this thing, is it just for the fun of doing it or is there an important reason behind it? For some people, it is not always the time for them to die, but they die suddenly and this could be due to something, there must be a course of his death and they often wonder at that, so they make up their mind that they are going to use the olden method of finding out the truth. During the first three nights after the body has been buried, on the fourth night, then they are going to carry out this act. They have many ways of dealing with these things. Our ancestors used to do this thing during their days. Today, we cannot do it, because we know that people laugh at us when we do it and also it doesn't seem right since we have been fed with new ideas as to where our spirit goes to when we die or when a person die. In practising these things which our ancestors used to do during their time is ludicrous. Tau, when a person die, where does the spirit goes to? They say that we have our own places where we are going to live when we die, our spirit is going to stay at that place. And this place is called the CIBACIBA. Also I heard that there is another place in Bua which they believe that the spirits stays when they leave the dead corpse and wander around. This is where the tabua placed on the coffin or the wrapper come into use, because the spirit will have to present something when he goes to his living or dwelling place. And there is another thing you have to be extremely careful with when you go to the village as the spirits, you have to protect yourself from this man or this devil called NAQANAQA, especially unmarried man, when they die. As for Naganaqa he knows if you are coming

with something or empty-handed. If you are not bringing anything with you, you have to deal with him first before you go to the village. He will just get hold of you and throw you down to the sharp jutted rocks below the cliff where he stands.

Is there anything else you would like to say about our topic.

Thank you very much. There is only one thing that I forgot

to tell you and this is about the chief of the people of

Natasiri and that is the QARANIVALU. When they have anything

for him, all the things are carried out in the proper manner

as tradition and custom expected them to do. Also if you

accidentally bump into them anywhere, you have to make sure

that you award him with all the traditional ceremonies which

the chiefs of our places are given. Also we have to try to

keep up with all the things which we know about our culture

and we should try to learn more about it too. That is all.

THANK YOU VERY MUCH.

FINISHED

