

PROTOCOL: -INSTALLMENT OF NEW CHIEF

This interview is about the installment of a new chief and all those important ceremonies which they hold when they instal a new chief. First of all I wish to thank these people for their coming today wishing to know something about how the people in Visetset, Vuda instal or appoint their new chief when the former chief die. This topic installment of a new chief is a very important topic and should be taken more carefully and in details if someone wish to know the real thing which takes place in here. As we know, this involves the chief, so it has to be something very sacred and also very important not only to those people running the whole thing in the village, but also those who decides and choose the new person to hold this position.

In this village, Visetset, like I've been asked to say something about Vuda only. As for the Vuda district, this is a place of its own not under any other village or subjected to another village like some we have around us, and they have their own great chief who is addressed as the great chief the Tui Vuda. As for this chief, who is known as the TUI VUDA, from the past and to this very day, the pattern and the manner in which the appointment for the new head does not change, it has been the same all through out all those past years and today. No one has changed the pattern and the true customs

TOPIC: PROTOCOL INSTALLMENT OF A CHIEF

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of making such appointment. As we know our chief is addressed as the great chief the Tui Vuda. It is true we have numerous mataqali in this village and also they have their own groups of people, like this is an old custom belonging to Fijians, we have this group of people who are the chief's and the people's herald or spokesmen known as MATANIKINUA, and they also have their own I TOKATOKA and MATAQALI who decide as to who should hold the position of being the chief's spokesman. We also have a group of people who belong to the BULU (priest) clan who lives there at the chief's house. Also we have a group of people who takes the chiefly message or when the chief wish to make an announcement these are the people who takes them. It could be from this house to the next house in this village, or to the neighbouring village. But the mainpart of the real thing which we will talk about is the day and the hour when they plan to have a new chief right to the last of all ceremonies and also by this time the people fully know they have a new chief and his name is so-and-so.

In this village, we have the I tokatoka or the mataqali who are responsible for the whole ceremony and also they make the appointment as to who should be the chief. It does not mean they only instal the chief and that is all they need to do, first they have to choose a person to take this place of the Tui Vuda. Say if the present Tui Vuda pass away, and he passed away on Monday. The decision made by these men and other important men dealing with the affairs of the Tui Vuda knows what they should do at the time of the death. The people running the whole ceremonies for the death of the Tui Vuda might decide to hold the funeral service and bury the Tui Vuda's body right on Thursday. This is known now and also the

message is taken out to all those people whose got the right to know what is going on. After they have done that, when Thursday comes, as it is already been arranged that this is the day when they hold the chiefly burial ceremony, they take care of all ceremonies which they know should be done for their dead chief. The body of the chief is laid to rest at the burial grounds called the SAUTABU, especially for chiefs and their families. This is all done on Thursday, also right on the same day, another thing happens.

On Thursday after they have buried the body and do all those things which they know should be done, there is a meeting of this special group of people who decide and appoint a new chief to take over the afternoon, then they take about two or three large mats called the I COCO, it is spread out here in the front entrance of the church door, then all these people who belong to this i tokatoka or mataqali goes into the church. These people decide and makes the final decision as to who should be their new chief.

After that, they come to the church, and they have their own leader whom they appointed who is going to conduct their meeting. He sits there at the head of the table, or a special place is prepared for him to sit on and then address his mataqali or i tokatoka. The rest of the group find a place for themselves where they can sit but can hear and take part in this meeting. So the meeting begins. It might start of like this.....

"We gather today knowing fully well of our responsibilities. The Tui Vuda is dead and it is our duty to appoint another new Tui Vuda to carry on the line of chiefs. Tonight or this afternoon we should try and think things out, decide and argue everything well before

we come up with a final name for the position. As we know it is our duty to appoint someone to be the new Tui Vuda."

So the chairman or the main person conducting the meeting opens the meeting with these few words describing or telling them the purpose of this meeting which all of them know well. After that, then he asks them to bow their head in prayer. After that, they have a time for praying. In this prayer, they are asking the Living God or our God to give them the right minds to think things out and also to make Him choose for them. Also they ask Him to back them up and to second their motions if they think that this is the right man for it. They really make a hard time of praying since they know that this is some sort of a test for them. The main topic of their prayer is to ask the Lord them to help them in choosing who should take this new position. They want this person whom they are to pick, to suit the position of Tui Vuda.

After they bow their heads for prayer time, then the Leader then speak again and say, "We are now ready to decide and discuss, I am going to give you two ~~known~~ hours."

One thing, if these people who belong to the Tui Vuda's clan and there is about four, five and right up to the tenth number of those who are likely to take the place of the Tui Vuda, at that time when they have the meeting, only two names are ~~xxxxxx~~ picked and used during that night or that meeting. Only two names are to be debated on, discussed and argued over by these people in this committee. He continues, "Now I leave it all up to you to decide, there are two names I've got (and he gives the names, so and so)."

Like what I have already said, they take two or three large mats called the i coco, and these mats are spread out there in front of the church.

The idea of spreading the i coco out there in the entrance to the church, or these mats, like say if we are going to hold a meeting in one of the houses of any committee member, then we have to take some mats to spread there on his house so we sit on them when we arrive at the meeting, since we do not hold it there in one of our mataqali homes, then it is good to spread it there outside the church since the meeting is taking place there in the church. It is done in the church, and we have seats there and everything, so the decision is that to have it spread out there in the entrance to the church, outside. Also we have two or three young men from our mataqali who decide who is to be the next Tui Vuda, they are the ones who wait for the decision and also of the announcement of the decision. With them, they have the yagona ready, a large tabua, cups for the yagona, and all other things they need so that they don't have to go back to bring it while it is done or in it's process. They do not want any late movements when the time comes for them to do something which should take place right at that time. These are the things they need for mixing and preparing the yagona when the meeting is over. After they have done all these, as for these people choosing, they have come up with a name, "This person should be made the next Tui Vuda." We make a show of hands, and everything has been agreed by the majority, then they will have another short period of prayer, to thank God for His help in choosing for them, and picking this person out from the others. Also for giving them the heart to do such things, making them all agree on this person, there is no ill feeling found while the nomination was going on. Also they did not find any opposition which might cause a big embarras-ment if they are not able to solve it. After we have done this short

prayer, we all come outside.

As for the family of the Tui Vuda and all those people who belong to the Tui Vuda clan, they know of what is going on, they know that

this meeting is going on and it is about them, so they also are prepared for it. If we have picked a house to hold the meeting, all

the members of this tokatoka of the Tui Vuda wait there for us.

We come outside, and we tell those boys looking after the tabua and

the yagons that we are leaving. These mats or the coco which we

spread out there in front of the church, as we know these mats are

for the meeting. When we leave the place to go, for anyone who comes

to fold them up takes it to this or her home. This is hers. The

person who folds all these mats own them.

Then we leave making our ways to the homes of the people who belongs

to this clan or those who are known to be the descendants of all

Tui Vudas. These are the people who can be made to become the

Tui Vuda. Also for all these people who belong to the Tui Vudas

clan they do not all stay in one house, they all have their own

homes where they stay.

For this chief who is dead, and they have done all the things about

his funeral, and we could say that a lot of the family members

let's say that it is well known that this name is VUNISEI. This

name Vunisei is the name of Tui Vuda's home. Here in this house,

we have these people who are doing the BIKABIKA, (people who gather

to stay together for a number of days and nights when something is

happening there in the village, in this case, death of the Tui Vuda)

We have this people who are doing the bikabika, and then there is ano-

ther two homes of the chief or the Tui Vuda, in here we have the

Tui Vuda's or the former Tui Vuda's sisters and brothers, those

who are of his real blood, they would all be waiting in here.
As I've said, they also have a possibility of being chosen to become
the next Tui Vuda. We arrive here, the yagons is then mixed after
we have taken our seats. The yagona ceremony gets underway and for
all these things ~~happening~~ happening in this house, we are the ones dealing
with all of them, or this group who are responsible for the choosing
or the instalment of a new chief. They make theyagons and after that,
one of our own people or on our mataqali side, this group who
instal the new chief, stands up or kneels forward with a tabua on
his hand, and he show the decision to all the chief's brothers and
other relatives of the former Tui Vuda saying, "Here is a small
bowl of yagons and the riches for it I am holding here on my hand.
This tabua, with this tabua we wish to announce and ~~the~~ let you know
that tomorrow is going to be the day when we instal our next or our
new Tui Vuda." The appointment and the decision made there at church
we have chosen Ratu (name) to be the next person to wear the MASI NI
VANUA (power of the people of Vuda) at eleven o'clock tomorrow (or
any other time) to become our Tui Vuda. . . .
After this person from our side did this ceremony, then someone from
the other side kneels forward to receive the tabua presented to
them and he speak a few words of thank for the decision we have
reached. The drinking of theyagons gets underway, then another from
their side speaks and this time he make a comment or a vote of thanks
for this appointment which we have done. This is known throughout
this side the customs and traditions of the ways and pattern in which
our chief is installed and how it is done. When they are ready to
instal a new chief, this is known in our district or side, everyone
knows that when the Tui Vuda who is now dead is buried on this day,

this is when the chief's body is buried at the sacred burial grounds for all Tui Vudras and their families, on the next day they instal a new person to the position of Tui Vuda. After that, then comes to the next day or the morrow, they prepare all those things for the instalment of the new chief or the Tui Vuda. They have this house where they hold all other previous chief instalment and those other people who are the direct descendants of these people, as for the people who instal the new chief, all of them knows of this house and it is said to be the house of the Tui Makeo, as for the people who instal the new chief, their i fokatokaka is known as Makeo. At this house, this is the house where the instalment ceremony is held. The whole village people gather, and those other villages who are closely related to our village around this area, the chief from Sabeto, from Vitogo, Wadi, Ba, and right to Nakuruvarua, all these people turn up for the instalment ceremony. All those things, all those things which they need during the ceremony have been prepared already. When the chiefs from the surrounding district arrives at the spot, they are all going to be taken up to this place where they ~~xxx~~ sit to take part in the ceremony. There would be people from our mataqali who are going to see that they are well cared for and given a good place to sit during the ceremony. All are made comfortable. This can be inside the house and also outside. After they have taken care of all these, then the chief procession moves to the chief's house where they bring this chief to-be or this person whom we have chosen to be our new Tui Vuda. They say there, dress him up and after they have done all the things which they know should be done, then they prepare for the chiefly procession to this place of ceremony. Not only do they have their

own people dressed up to come with the chief, they also have some people from our side or from our tokatoka who dress up and they all come together with the chief. They all come down together, goes into this house where the ceremony is held, he sits there on the seat especially prepared for him, and if there is a minister of the church invited here, then he lead them with a prayer. After the prayer, then comes the real ceremony. They present the tabua for the installment of this new chief. After they have presented the tabua for the chief installment and its words that goes with it, accepted and received from the other side, then comes the ceremony of the yagons. This tabua which they present is known as the I TABUA NI VEIBULLI (tabua for the installment of the new chief). As for the yagons ceremony which they are going to have now after the first ceremony, is also known as the YAGONA NI VEIBULLI. As for this yagons, mixed, and then the chiefly words for the yagons is spoken at, then they fill the cup ready to be given to this person who is to be the Tui Vuda. Also they have this special people who belong to the mataqali who are the cup bearers for any installment of the chief ceremony or for any chiefly yagons ceremony. We have this mataqali whose duty is to do this. After that, the chief who has been made Tui Vuda already have accepted the yagons to mark this, then comes the time when they deliver some chiefly speeches, from some of the most important men in our village and from other villages, words of encouragement and also to boost this new person's morale up knowing that the people all want him to be their new chief.

As I've said, we have the Tui Sabeto among our guests, so he is also one of the likely people to speak or deliver a speech on behalf of his own people. Then comes the Tui Vitogo, then the Tui

Nadl, as we notice, all these ~~the~~ people who stand up to make this speech, they are all chiefs from their own villages. All are great chiefs and they are present in this instalment of the new chief for the Vuda people. All those people who know they are closely related or have this firm relationship with the people of Wisetset they all flock to our village the day this ceremony is held. Chiefs, chiefs of all those other villages and districts around our own place. But not all of them are told or invited to speak on behalf of their people and also to speak of some advice for this new person who is just been made the Tui Vuda. As they know, he's got a long way to go and this is really going to be a tough going for them, especially for this one person or the Tui Vuda holding this position for the very first time in his life. As we know, now he is going to lead a place for all those years in front of him right to the time of his death. This is the custom and the way the instalment of a chief is done here in Vuda.

After the ceremony of instalment, they have a large magitti for it, and those other food to go with it. All these foods which they prepared for the magitti ni veibuli (food for the instalment ceremony), it is presented to those people who came to this ceremony here in Wisetset. After they have done all these things, then they start addressing this person whom they installed as the great chief the TUI VUDA. Then he is again taken to this house where he occupies, as I've said, they have a lot of houses which is for the chiefs only or the chiefly clan. He goes over to stay in his new house, then a few people from the clan who choose the new chief are appointed to stay there with him for a total of four days and four nights. They have their own food, drinks, all good things you can think

off are given and prepared for them for a total of four days and four

nights.

On the fourth night, then the Tui Vuda and those men from our mataqali who stayed with him accompanies him down to the pool where the Tui

Vuda is going to take a bath. They have this river which they call the Vuda River. They go down to this river where they take their bath

and this is near to the old village. After they have taken this bath, they return to the village. After they have taken their bath and

on their way back, when they reach the village again, the first of all chiefly ceremonies which we know is performed for all chiefs is

now going to be done for him. This is done to this new person being chosen to be the new Tui Vuda. When they return from bathing, after

they get dressed, then they begin with this ceremony of all chiefly ceremony. They first have the ceremony of I VAKASOBU, then follows

the I QALOCALOTI, MATAKARAWA which is the chiefly yagona ceremony, and after all these, they know they have done all the chiefly ceremonies

which is done for all chiefs, and this is the very first time such thing is done for him, it has been done only to the previous Tui

Vudags but now, it is also done for the new Tui Vuda now. After all these, then he remains in this house, this is the second

or the third house he stayed now, and now they all stay in this house, until they reached the tenth night of their stay. When it

reaches the tenth night, then they are going to make the ceremony to mark the tenth night of his coming to the tenth night now. After

they have done the ceremony of the tenth night of the vakabogi tini, then they all return to their own homes. Now they have done all the

ceremonies, like the ceremony of the vakabogi va, and the ceremony of vakabogi tini, and on the next day, then comes a time when they have

done all these they go through a cleaning session there in the
chief's house. They use these things which is for 'bathing' the
house and they call this KUVUI. And after that, for us who are
the ones who instal the new chief, or those who are responsible for
the picking of the new chief, all these things about their duty and
their responsibility, these are something which all of them look for-
ward to. As for this ceremony, we have the i coco for it, and all
different kinds of other mats. This is when they have done with
the cleaning and sweeping of the house which belongs to Tui Vuda
where the bikabika was held, then it is time for them to GONAKA (put
in new stuff for the house). They remove all these old mats and
other things, they put in their new things which they prepared for
the Tui Vuda's house. After they have done all these things for the
Tui Vuda's house, they make sure they put all the beautiful things into
this house, then they all go over to this house where he is staying to
bring him to this house where he will live all through out his
leading time. This could be his second house, or his third house.
They brought him here and then comes the time for the presentation
of gifts and other things to mark their sitting ~~down~~ him down inside
this new house. This ceremony is known as the ceremony of
VAKADABERI (to make him enter his new home for the first time).
After they have done all these, then the drinking of the yadona goes
on, these are all the ceremonies, great and small, showing the customs
and traditions of this place, as to how they instal their new chief
when the former chief is dead. All are very chiefly since they are
also dealing with a chief, and this is the great chief the TUI VUDA.
When you have done all these things about the funeral of the chief
or the former Tui Vuda, then you said you are going to hold a

meeting, and this meeting is only for those people who belong to the clan who choose the chief, can you tell me how are you going to let all these people in this clan know that a meeting is going to be held there in the church, does your leader goes around informing them or.....

All these things are true. For us, or this mataqali or tokatoka

who decides who is to be the next chief, as for me, I also belong to this mataqali who choose the chief, we all know that this meeting is going to be held on this day. We know it because we have been doing these from the past years and also our people have been doing it, so

it is in our blood to know that the meeting is held in the church at

this time. After we attended the funeral, all of use look forward to the word from the leader saying at this time of the day turn up

at the church. As for the man who is the leader of the tokatoka, he calls one of those who belongs to the same tokatoka and tells him to go out and inform the rest of the proposed meeting. As I've

said, there are two tokatoka, or there are two tokatoka here in

this village who decides who is to be the next Tui Vuda. Only one from any of this tokatoka might send someone to come and inform

the others of the meeting to be held there in the church. He might say, 'Go around and inform the others, be at the church at

seven o'clock sharp because a meeting is held then.' If say there is a man in our tokatoka who is the oldest of all, or the brother

of the one who led us from the start, he is the very person whom we respect and look up to when it comes to this sort of thing. We do

not bring someone who does not belong to our tokatoka to do the decision making for us, someone which is in our tokatoka lead us.

Put for your question, this is right, as for the people in the tokatoka-

toka, they will all be looking, when the Tui Vuda dies, they all

know that soon there would be a meeting. Someone will then come to inform them the time and the place where the meeting would be held.

I heard that there are some riches and gifts prepared for this ceremony

and can you tell me if all the people in your village are going to

contribute something to this ceremony, or it is only the mataqali

or i tokatoka taking care of the whole running of the ceremony for

instalment of the Tui Vuda.....

Things like tabua, mats and other things besides, our i tokatoka

who choose the chief are to prepare and contribute something to

it. As for the whole people in the yavusa, say the yavusa called

SABUTUATA, they have their own mataqali. This yavusa can be

their responsibility to take care of the food, they bring all the

food they need for this ceremony, food like root crops and meat

and fish. As for our i tokatoka who choose the chief, we are

not free from it but we are the ones who bring all the riches and

things like that for this ceremony. And if something happens

which we did not expect to meet, all of us are ready to deal

with this. We are not going to put this aside as something not

worthy.

You said Tui Vuda remain in this house for a total of four days and

four nights, are there any taboo which he has to follow during his

stay, it might be that he is not allowed to eat any food or one

particular kind of food, what are some of the taboos which the

Tui Vuda observe after they have done the ceremony of instalment

on him?

There is not taboo like on food or things like that. But the oppo-

site is done, he is given a lot of good food to have, all these

foods would be prepared by those people who are doing the work.

The chief stays in his house and those looking after him stays in another house, when it is time to eat and all that, the servants or those taking care of him turn up to do their duty for four

whole days and nights. The only thing he should not do while in there is to go out for walks or to go outside without any reason at all. Those people from the Tokatoka who choose the chief staying with him at this house, also for them they do not come out at night to sleep someplace else before returning there in the morning, they also sleep with the chief and stay with him whole of those nights. They sleep together, in the morning they have breakfast together, spend their time talking about village matters and of this new position he holds, someone mix the yagons so they spend their time drinking yagons also, and then lunch time comes, they eat. They are not allowed to go into another house to talk and yarn in there. They all stick together until the fourth night.

When they instal their new chief, what kind of clothings is the

Put Vuda going to wear for this ceremony, is he going to be

dressed in traditional clothings or some clothes sewn from a tailor

or.....

Yes, this is a custom done in this village, and a lot of times it

has been done. You might have seen a chief in his chiefly and

traditional ~~regalia~~ regalia. The same thing too is here in Vuda,

all these is quite similar to other chiefly places when they instal

a chief for their own places. Here in Vuda, when the chief is instal

the clothes or the clothings which the Put Vuda wears when he attends

the ceremony, it does not matter for how many years he is in power,

for what he wore to this ceremony, it is all going to be kept nicely

and they make sure that this is not damaged.

They can look again for something to replace on if they see that it is getting bad or something spoils the outfit. Maybe it is attacked by the rats, then they get a new one to replace this old one which is spoiled. All these clothes which the chief wears are all native clothings like masti, kumi, gatu and all that, we do not use this European clothes we buy from the shops. These items which you use for the ceremony, can you name all these things which you use before the ceremony is complete and now this man is your Tui Vuda.....

First, there is a tabua presented to the chief-to-be. For the people of Vuda there is a tabua which they call the TABUA NI VEIBULI (tabua for the instalment of a new chief). Here in this house is the VALE NI VEIBULI (house of those who choose the chief and instal him). We have a big house called VALE KO NAKILO where the ceremony is held. Inside this house, we keep all the things which we use for our ceremony, all these are stored in a glass cupboard. There is only one tabua inside this box and so this is the very tabua which we use for this ceremony. After the Tui Vuda is installed, again they take it and they keep it again inside this casing or glass casing. Only when there is a ceremony for this new chief would they take it from that place and then use it before it is returned again to its usual place.

First, they make the presentation of the tabua, then comes the ceremony of the yagana to make the ceremony complete, and the yagana is known as the YAGONA NI VEIBULI (yagana for the instalment of the new chief). The yagana ceremony is gone after they have done the tabua presentation, but both are for the same thing to instal this new person in his position of new chief.

But the first thing which is presented is the tabua then comes the yagona. As for all ceremonies, traditional ceremonies to be done, if there is to be a presentation of a tabua, the tabua is presented first before the others.

During the ceremony, this tabua is then presented. Can you tell me who from your tokatoka is responsible for the presentation of the tabua, is it your leader or you pick a person from your tokatoka to do it?

Let's take this ~~xxxx~~ present time, for me I have an elder brother.

And then it's me. The ceremony is to be done today. The Tui Vuda

and some other men from my mataqali and tokatoka accompany him,

they come into this house where the ceremony is to be held. They

sit down so I stand up and sit there with them, I will be sitting

next to the Tui Vuda to-be. As for this person who is known as

PAUKKI NAKBIO and the leader of this tokatoka, his name is Ratu

Epeli, he is the one who present the tabua for the ceremony. He

presents it and with it all the chiefly words to show the importance

of this tabua and to the person presented to. As we are all familiar

with the way such things are presented. After that, then he ends

his speech with SOSORATU, at that time, I kneel forward to receive

the tabua from him. This person who is to be the new chief does not

receive it, I receive it for him. And for me, when I am going to

comment on this tabua presented, it is just like this new chief to be

speaking. The words come automatically, as for me, it is I am confir-

ming all those words and message the Ratu Epeli said during the

presentation of the tabua. This is the real way of doing this

ceremony.

Is the same thing ~~xxxx~~ done for the yagona also or.....

Yes, the same method goes for the yagona too. Ratu Epele is going to do the presentation and I am to receive it on behalf of the Tui Vuda. This for the ceremony that can be held today, because both of us belong to this i tokatoka and Ratu Epele my elder brother is the leader of this i tokatoka and he is addressed as TAUKEI NAKELIO. First Ratu Epele presents it, then the mixing of the yagona gets underway, after themixing, then they clapped it to show it is complete, then the cup bearer stands up to take his place at the front of the tanoa. There is this one mataqali who are the cup bearers in this village. They are the ones who give the chiefly yagona cup to the new chief. He stands up to take the cup, take it up to the new chief who accepts, as for this man or for someone else whom they have chosen to do it speaks up slowly from the background telling this new chief, the meaning of this cup of yagona which they are giving to him. It could be: "This is the cup of yagona presented to you from all the people of this village and also of those who come very far to take part in this ceremony. All these things, land, the people, the farm animals and our plantation, all those things which belong to this territory of your land, that cup which you are about to drink represents it, they are all yours now. You now own the land, church, the people and we all pray that you look up to God to do all the things for you. Let Him be the one in front, and for you to follow Him." After that he takes the cup and he drinks it. After he drinks it, the cup has been clapped for, and then comes the time when all those chiefs chosen to deliver their speech stands up to deliver theirs. Like the Tui Nawaka, the Tui Vitogo. They deliver a speech of advice and strengthening this person will of this new position he holds.

As they all know, this man has got a long way to go and also a lot

of new responsibilities now.

The Tui Vuda then goes out on the fourth day to take this special

bath. When he goes out he wears his clothes which he wore during

the ceremony and then changes into something new from there or.....

No, he does not wear these clothes which he wore to the ceremony, but

those clothes which he wore and rested for four nights, these are

the clothes he wear down to the pool. And also they take some

other fresh traditional clothings which he change into after the bath.

He is accompanied by these people who stayed with him during those

four nights, and they take these clothings which he change into

after the bath. All those things which they need for the bath, they

take it with them. As I've said already, they take that bath there

at Vuda River, then they return only to be greeted with all these

traditional ceremonies done only to a chief. This is the first time

for this chief to have this ceremonies done to him. These are all

part of the topic instalment of a new chief.

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

Thank you. For me, I am someone who often takes part and involve

myself in these ceremonies when I was young and strong, but now I

am a bit too old for that, still I never give up, I often give up

my time to do it for our people. The only thing I wish to say is that

when our former Tui Vuda die today, we have the ceremony of instalment

on the next day. As for some other places, they take two to three

years to choose their new chief, often they spend their time arguing

as to who should take the place. There are a lot of misunderstanding

around, as for us, we only take 24 hours to do this thing, and we

have a new chief again.

There is a lot of mistakes done by all the people, so the only thing that happens, they are left without a chief for quite a time. When they come to it finally they know that they have been going through a fight trying to find the right one. It does not mean that for the way it is done in Vuda, this is the best way, but only that we are all close and also we know what we are doing, lead by whom we trust, our own God we are able to come up with a final decision at the end of our two hour meeting.

The only reason why I wish to show this, this is something which has been gone from a very long time, we did not change anything at all which our ancestors, our grandfathers and those before them were doing during their time. As I've said, there were two villages settled by our people before we came to this third and last one. All those customs and traditions which they have been doing from those first two village site, we are still observing them today.

So, if anyone hears this, this is just a story of how it is done here in Vuda and not all parts of Fiji, thank you.

THANK YOU VERY MUCH.

FINISHED.