

TOPIC: PROTOCOL-INSTALMENT OF NEW CHIEF

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LAUTOKA. M 52yrs

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INSTALMENT OF A NEW CHIEF

The information given today is about the instalment of a new chief for the people of Vitogo, who is addressed as the Tui Vitogo, hold by our people from the past and also of today. The first instalment ceremony which they held here in Vitogo, the chief was Ratu Jone, they did not have it done the traditional way. The chiefly clan and also those in the village decide for him to drink the cup of yaqona presented from the people to him, and also this is a custom of our people. Then comes the instalment of Ratu Jovesa Tana, he is also the Tui Vitogo and he was the first person who has the real ceremony done for him here in the village of Vitogo.

When they instal a new chief for the village of Vitogo, there are two groups of people who meet, one is the MANUQILA and the other is YAVUTU, both comes from the yavusa called TUNULOLOA. These two i tokatoka or group of people discuss and their agreement reached is then the first step to the chossing of the chief. Then they call a meeting together with the yavusa called NABAKAI from the vilage of NAVIYAGO. This yavusa from this village is then informed of the agreement and the idea which the two i tokatoka, Tunuloa and Yavutu have come up with.

After all come up with this agreement on this issue, that is they

have all agreed to have this chief or person instal to be their new chief, a day is chosen when they hold this ceremony. After they have chosen a date for the ceremony, the message is taken out to all those messengers to take the message to all the other i tokatoka who does this ceremony to turn up on this day. All these other people who are really close to the people of Vitogo, they are all invited to come and join the people of Vitogo ~~xx~~ in their ceremony for their new chief.

On this day, the village of Vitogo would look forward to and also they have prepared all those things which they need for this ceremony. All the people of the village, men and women, prepare things for the ceremony, food for the ceremony, and also in their receiving all those guests and visitors of the day. These guests from other nearby villages calls for their chiefs and someother important men of the village. The people of Vitogo are dressed in their traditional clothes and also the village is clean and at it's best outlook. The people have vesa and also the house where the instalment is to take placè is also prepared, and this is at Sukanacagi.

This ceremony which they held for the present chief of today the cup of the instalment of the chief was given to him at this house at Sukanacagi. This is a custom established and still followed here in Vitogo. During the ceremony, then they present the tabua called the TABUA NI VANUA (the people's tabua for the ceremony) and with this tabua, they ask the new chief to take care of all the people here in Vitogo, and also of their life, this include the land, animals they reared. At this time, this is the giving of all these things to the chief for him to protect them and also those things which they own. If they need any help they want him to help them and also if

they are in trouble, they want him to do things to comfort them. It can also mean a disaster for all of them, so the people are asking him to be there with them and share with them all these things they meet on their lives.

The Tui Vitogo accepts the tabua and also he makes his promise to his people that he is going to do all they ask and also he will die for his own people. All these things which they ask of him, he promise to do it for them. He is going to protect them, give them comfort and also make sure they do not suffer from any pain of any sort. As for the people, they have given him the power to own and lead all those things in the village.

Also after that, they have already mixed the yaqona ceremony and this is called the YAQONA VAKATURAGA NI VEIBULI (the chiefly yaqona ceremony for the instalment of the new chief). After he accepted the tabu, then he drinks the yaqona. After his turn, someone or his matanivanua drinks second to him. The matanivanua people belong to the MATADILO clan. One of them accepts the second cup of yaqona after the chief. After they have done the ceremony there at the chiefly house at Sukanacagi, now the people of Vitogo have their new chief. In the afternoon then they have the presentation of food for the ceremony and also they have other forms of entertainment to show how much they feel happy about it and also of how relieved they are that the ceremony is done. As for the people, they feel now that there is someone at the chief's place and they should now be doing their duty for their chief.

One of the most important things which I wish to share with you, this chief Ratu Jovesa Tana, he got installed the traditional way or they refer to this as VAKAVANUA here at the house at Sukanacagi.

As for Ratu Josefa Sorosoro the son, and Ratu Apisai Naitoko and the Tui Vitogo now who is also called Ratu Jovesa Tana Junior, all these chiefs were installed but first, they were taken to the church where there was a church service before they return to the chief's house where the other ceremony or traditional ceremonies were held. First was that ceremony at the church, then it is then followed by or their drinking the cup of yaqona and receiving the tabua, both for the ceremony. This is something which they changed when they came to this present time. For these three former Tui Vitogo, they first were taken to the church then to the house where all the traditional ceremonies are to take place. This is in the twelve years passed. ~~Why they~~ Why they have this change it is all because of their wanting to associate their traditional things with their faith or their church here in Vitogo.

- You told me that two i tokatoka in this yavusa are the ones who decide who is to be the new chief. Does that also mean that someone from the same yavusa as you is going to be chosen to be the new chief or how does this thing goes.....

As for this yavusa who are said to be the chiefly clan, they belong to a totally different yavusa from the ones which we belong to. They belong to the yavusa of VANUAKULA. One of the people from this yavusa would have to be chosen to be our Tui Vitogo. As for the yavusa who is said to won this village, that is the yavusa of Tunuloa. I belong to this yavusa and there are many other yavusa in this village. There is the other one, yavusa of Nabakai, some of the people here in Vitogo are there in Naiviyago, and they make up this yavusa of Nabakai. They live in another village, not here in Vitogo.

- Does that mean that the people in the i tokatoka of Tunuloa decide who should be the new chief.....
Yes, the i tokatoka of Tunuloa decide who is to be the new chief and also we pick the person from the yavusa of Vanuakula. These are the people who belong to the chiefly clan here in this village. This has been given to these people so that they can be made or installed to be our chief, or Tui Vitogo.
- Does that mean that these people, who belong to the yavusa of Vanuakula comes from a totally different place from here or.....
These group of people are said to have come from the people living in Tavua. These people comes from Tavua and they stayed here, for so we decided to make them our chiefs. So now the line goes on, they are still the ones who are made Tui Vitogo.
- How do you go about in your deciding as to who should be made the chief?
When we decide as to who should be made the new chief or the Tui Vitogo we look into his ways, his character, his leadership. Also for those children born in this chiefly clan are brought up, they way they are brought up are shown by the way they behave or their behaviour. Also their manners, their sociability and their leadership in things held in the village. This is how they are judged, classed and then when we know we have found the right person, again we find other good things and bad things about him, compare it with the others. But always we come up with a good person. A lot of times, the choosing of the chief is decided upon by the person's good behaviour and also of the good manners this person has got, the hardship of work he gives for the village, and also if he spend a lot of times doing things for the village. They also see if this

person can lead the people in the village, take care of all things done in the village. All these are important so these people making the decision should be very careful with the choosing they make. Always they come up with the right person, but it can also happen, their choosing a wrong person to hold this position. But the people in the village suffer and they know the mistake they have done.

- After you have made the choosing then you call this chief-to-be to come to your meeting or.....

After these two i tokatoka have talked of this and they have come up with a name, these two groups are the main people who decide and pick the Tui Vitogo, no one else besides them. Here the Manuqila and Yavutu. Then the Manuqila decide of a name, then they call the i tokatoka of Yavutu. As for this i tokatoka Yavutu, they are our leader of the yavusa Tunuloa. This is just a ceremonial change over done by our chief during their time. As for this i tokatoka they own this village, that is the i tokatoka of Manuqila, they own this village here in Vitogo. Some of the villages subjected here to Vitogo are Naviyago, Vatubuli, Teidamu, Matawalu and Namoli.

After these two i tokatoka decide on someone, then they call in the yavusa of Nabakai. They are told that this is the name which they have chosen or we have chosen to be the new chief.

A lot of times, people argue over it, not any of this chief choosing would there be not an argument. But this is not something new, sometimes people have to argue and fight over a lot of things, this is one. This is one of the reasons which makes the choosing of a chief last to more than a year or it can take more than two years even. Just for the one which they held last year, the choosing of the chief was not done by us but by others who were not supposed to have

any say at all in the choosing of the chief. I am saying now, if they do not stick to the right people who always do these sort of things then they ~~also~~ also will mix up the ceremonies and other things which they hold when a new chief is installed. For some people who should not open their mouth, they do so. So the same thing goes for those who do not have any say in the installation of the chief, make up their own minds to do what they think is right. Here is where the whole thing corrupts and the innocent people are left not knowing what is going on. But majority of the people here knows that the people who belong to their tokatoka of Manuqila are the people who make the final decisions. Whatever they say goes. For their leader, all the people look forward to him and ready to serve him also. As for the chief has got the same idea on his head.

- The choosing of this new chief to be the Tui Vitog, you decide on this new person, when the former chief is still alive or.....
Very well. Here in this village and also in this land, they do not discuss who should become the next Tui Vitogo when the former chief is still alive. The power and the strength of the people of this particular place is all in the ~~hands~~ hands of this chief still alive. If something goes wrong, it is going to be wrong still while he is alive. As for the people in this mataqali or i tokatoka they have no right to think up of another new name when the former chief is still alive. It might take a long time. But the manners, the characters of this person who is to be made chief, this is watched and shown also. The people knows it when they see him come and go. As for this person, he might have another brother, sister, and his own family. What he does and how he behaves, this is **slowly** watched, for those people who choose the chief, they do not open

their mouths to reveal such secrets.

- The former Tui Vitogo pass away, as for the next Tui Vitogo, is likely the son of the Tui Vitogo chosen to be the next Tui Vitogo or..... This is only decided upon the type of leadership someone has got. We have never chosen or picked someone whose got degrees and have a good education background. Like for the present chief today, he's got a lot of brothers and those older than his father who holds good position in the government and they all have good education background. We did not pick any of them but the one who worked there at a mill factory. We do not show we are tracing this person's life and all that, this is something which is kept a secret and those involved in the choosing are the only ones who knows what is going on. Also if they know that this is the right person, they don't do the ceremony straightaway but they have to wait until the former chief pass away then they take care of the next ceremonies.
- When the former chief have passed away, can you tell me the period of time the villagers are left without a new chief before they do this ceremony or.....

For this, it took us three years before we came up with the right person and so we have another new chief. Three years after the death of the former chief, then we had another chief who is still with us today. Very long. This is a difference with some other places, but the only thing which took us for three years to do this, because we have a lot of difference. So just last year, after three years of not having a chief, we now have one.

As for the instalment of the present chief, we did not take part in it, but the yavusa who do not have any right whatsoever in this matter did it by themselves, without even waiting for us to hear what we think is the best thing to do. As for this mataqali who came to pick the chief, they should have worked for the ceremony, do the cooking and preparing the lovo and all that, but instead they wanted to jump right above us and make the decision themselves. This is the beginning of a new change.

- Then you have this person whom you want to be the new chief. Then the other yavusa is called and they are informed. Then comes the time when you have to get ready for the ceremony, I heard that the house where the ceremony is held is there at Sukanacagi.....

I wish to say something. We have one man who is known as the TURAGANI YAVUSA(head of the yavusa). In this same yavusa, they also make up a new committee. As for this house called Sukanacagi, this is the village house, where they hold meetings and other important events of the village of Vitogo. It is in this house where the instalment of the new chief is held.

- As for this house you are going over to decorate this and then.....
Yes, but for the ceremony which they had just recently they did nothing of the sort. In the olden times, this was a Fijian house build from Fijian materials but today this is made out of timber, build out of timber. When they are going to have a ceremony there, all they need to do is to clean the place up and that is all.
If you go out there in the village, you will be able to find this big house right there in the middle of the village.
But the house is never decorated when they are ready to make a ceremony in this house at Sukanacagi..

2 As for this chief who you are going to instal does he have any special clothes which he should wear when he attends this ceremony or.....
Yes. The Tui Vitogo gets dressed here at the i tokatoka of Manuqila then he is taken to the house of ceremony. He gets dressed with one of us, something which our ancestors have been doing. But today this is something which is also done by our elder brother, the one who is older than me. After they have got dressed, then they make their way into the village. This is the type of ceremony which they hold now, which calls for the church first before they go to Sukanacagi where the rest of the ceremonies are carried out there. They are taken to the church, we have some warriors or LIGA NI KAU clan standing there on their side, guarding the ceremony, also some to walk on their side. Also behind them we have all the turaga ni yavusa of all the yavusa in this village walk behind them. When they know that this ceremony will be held soon, all kinds of people get ready, those who belong to the warrior clan and those who guard, these people placed on guard, stand there to make sure that they don't have any shouting or noise which can disturb the silence the people want while the ceremony is underway. There should not be a voice heard or anyone trying to create fun someplace near here. If someone is found doing so, he is severely punished by these people on guard. Today, these things are not all that serious. Only for that so short a time should they remain very quiet and no noise of people or animals should be heard. It takes them two or more than two hours when the instalment of chief gets underway. All these things, guards and all that are done on this day. As for the chief and the person from our mataqali who is accompanying him are all dressed in kumi and they make their way to the church where the

church servise comes first before the traditional one.

As for the last instalment which they had in the church, they even had one priest who was inviged to come and place his hands and bless the new chief. They laid their hands on the head of this person made to be the new Tui Vitogo. As I've said, this is during this age when men wish to associate everything they are doing with christianity.

After all these, they all return again to this place where the traditional ceremony is to be held. This is where they present the tabua and also of the drinking of the yaqona for the instalemnt of this new chief.

- As for these people who are known to be the LIGA NIKAU, who are these people.....

These people who are called the LIGA NI KUA, they are the people who all belong to the same clan and they guard or protect the chief in times of trouble. As for anyone who might be creating fun and noise around the area where the ceremony is taking place, they deal with such. Also if something happens during the ceremony, all other people remain but they are the ones who act to do something. They have the power to do anything they want. They are the ones who hold their clubs and stand on guard.

- These people the liga nikua, when it is time for them to take up their position in this area, they also will have to wear traditional costumes or.....

They also wear their our traditional clothes which they have and know is theirs.

- What kind of clothes do they wear when they go out to do their part? They all wear traditional clothes, and also their faces on some

parts are painted black. They use their clubs, all others.

- Is there a meaning of their painting their face black on some spots only like you mentioned?

The only reason I can think of, is that they are showing themselves ready. They show the people they have accepted this role and they are giving themselves up now to do the work, all their hearts and mind is on this work which they are going to do and that is to act as guards during the ceremony. Also for those people who see them, they have the right idea that this people mean well and they are serious with what they are doing, so they feel frightened again and they do not try to do anything to upset these people. They hold their ~~clubs~~ clubs and they can make use of their clubs also.

- They use their clubs on.....

To club anyone who disobey what they have said. Anyone who spoils the ceremony, or create disturbance during the ceremony are treated or dealt with by these people.

- The two warriors or liga ni kau chosen to accompany the chief and the person from your i tokatoka accompany them to the church and back to the house where the last of all ceremonies is to be done.....
Yes, they all walk to the church and then back to Sukanacagi. And for these guards who went with them, they stand there outside to guard the main entrance into the house. They do not enter the house as well but remain outside. After the ceremonies, all the things related to the instalment of the new chief, then they have to present a gift or some things to the liga ni kau to thank them for what they did on that day. These things are presented to them like asking them to lower their clubs and not to use it now that everything is over.

- What is the name of this gifts and other things which they give to the liga ni kau.....

They have a name for it but I have forgotten.

- During the instalment ceremony, is it allowed to anyone to come and watch while the ceremony goes on.....

As for this instalment which we have just had, there were quite a gathering of people invited to come to Vitogo, and they were all welcomed here at Vitogo. We have a lot of important people from the city of Lautoka and some other people whom we felt should be invited. Also, chiefs from our nearby villages and those subjected to our own were invited to come. But we did not allow anyone who feels like watching to come and take part in this. Only those who were invited came and those who did not, remained. Also the people in this village were not allowed to watch the ceremony being done. This is a taboo. The reason why they are not allowed because only chiefs take part in this ceremony and also there are other chiefs there, so they need to stay away from this place to show they do respect these chiefs, and also the chiefs of our own village here. Also the ceremony of the yaqona ni veibuli is not something which should be exposed when done, also when the presentation of the tabua is done, no one should try to do something to attract the attention of the people, all eyes are on the person doing it and also on the eyes of the person to be installed chief. As for the people, they only stay there in the house and they listen and wait to carry out orders from those running the whole ceremonies.

- Are there any taboos which they tell the people they should not do on that day, they might be told not to do this and that.....

On the day when they hold all these ceremonies, this is going to

- Does that mean that this is good news when they are told he or she is to be the next Tui Vitogo.....

Yes, this is really great news, for some other places, people might give excuse saying they don't want to take it because there should be someone else for the position, they don't deserve it, but for these people they know themselves, they know they cannot do all these things expected of them. You cannot hate this, when they make the chose, you the person should accept, if not then this is like an offence, the people who chose you feel offended. But for some people when given this opportunity they fell great and they really want to hold on to it. Maybe it can happen here, as I've already said with this woman whom we wanted but she turned us down.

- Before we end this interview is there anything else you would like to say about the topic, instalment of a chief, I invite you now to share it with me.....

One of the things which I wish to tell you is the story of instalment of a chief and all that, this is something which is very important and should be known by all the people of this particular village or place, they should know how their chief is chosen and what are the ceremonies and other things held on that day, as for the way it is done here in Vitogo, I ~~am~~ ~~va~~ have already explained it to you. If it is right or wrong now, this is what the people are doing now, so the only thing which we should do is to try and save or preserve these ceremonies and all that left so that it does not go away or disappear. Another thing, there are too many people who want to change the pattern and the manner in which such things are dealt with, the pattern which our ancestors used during their time, but for many people today they want to have their own.

be a very busy day, because the people of Vitogo themselves will have to feed these people who our guests and visitors. Since all those people in the other side of the village comes here, so what we do is to feed them before they return to their own villages. We do not want them returning to their homes and saying that we did not feed them or receive them with anything when they came, this will agzin give a bad impression on us. But the only taboo which they should bear in mind, is for the people of the village not to walk around the village like they are taking a free stroll or walk. The people are not allowed to move around the village aimlessly. Only after the ceremony is done would they be allowed to do this. if not then they should remain very still at those places where they are when the ceremony is going on. No, no talking and yarning in a lou voice, all these things are not allowed, and also for those people in charge, they make the call and the announcement all the time. When they are ready to do this ceremony, they call it out or announce it that they are ready to begin with all these ceremonies.

- Whose duty is to make this call or announcement to the people?

We have this yavusa who are responsible for such things, they are the ones who take messages and also inform the people of what the chief wants. As for these people who are known as KACI NI VANUA (announcers) are the liga ni kau people. From the chief, to thematanivanua and then the matanivanua to the liga ni kau, who is the one who let known of what is going to happen or what is going to take place soon.

The liga ni kau people are the only people allowed to stand around the village and also they are allowed to walk around the village. Because they have a duty to do like making this announcement.

- As for this Bete or the priest you mentioned, are they the priest for a church or for our land.....

These are the priests who belong to the church. In this village we have two groups of religion, Wesley and Catholic. So we invited both ministers of both churches to take part in this ceremony.

This started from the time when they switch this on to first church service and then traditional service ceremony.

- What about our own priests who were there from a very long time before we have these which lead us in church service and all that..... In the olden days, in our village, they have their own priest whom they refer to as the BETE. But now, we have ministers of the church. As I've said, this is a change, from the traditional way to the use of ministers in the church to also install the new chief. First, the chief enters the church then goes later to the place where the rest of the ceremonies is to be held.

- You told me there is a tabua presented to this person who is to be the Tui Vitogo.....

Yes, we have this tabua which is known as the TABUA NI VEIBULI or the tabua which they use on this ceremony of chief installment.

This tabua said to be the biggest one in this village, it is something which has been used by our ancestors from a very long time and still can be used today and also in the future.

- I can see that there is also this masi hanging from his left shoulder to his right hip, can you tell me why this piece of masi is also

used as part of the chief's traditional reglās which he wore when he goes for the ceremony.

This is something which I don't know myself.

- Also they wear this necklace.....

Yes, the tabua is the necklase or the ornament for their necklase.

This is made from magimagi strings, and they weave it to make the string for the tabua, after they weave it, the tabua is affix to it and then used for the ceremony. The tabua is many years old, older than some of us~~x~~ here now.

- This tabua which you have, where did you get it from the first place This tabua when we were born and grew up, it had been here already, so we don't really know where the tabua comes from.

- Does that mean that for all the ceremonies which they hold for the future Tui Vitogo, this same tabua is going to be used or.....

Yes. The same tabua is going to be used. After this Tui Vitogo receives it then he is going to return it to those people ~~xx~~ who keeps it and those are the people who ~~xx~~ chose him to be the Tui Vitogo. Also they have this cup of yaqona for the ceremony.

As for this cup, there is only one cup which they use for all chief instalment ceremonies held here in this village. It should have been returned here to this village but there has been some changes in between so we were not able to trace it to those people who took it from us.

For the chiefly procession which goes to the chiefly house, the chief walks with the brother, two from our i tokatoka who chose him, and also two from the other yavusa and the rest are all the head of all yavusa here in the village. As for these importnat people in the village they are known as the MASI NI VANUA.

- Can that also mean that for these people who comes with the chief, they all be wearing the same outfit similar to the chief or.....
It is not the same but similar costumes are worn by these people. As for these clothes which they wear, all these are prepared, but for the chief, he wears something slightly different from what the others are wearing. Today, they are making a lot of changes, they want to decorate or over-dress this person who is to be chief, it is like they are dressing up a doll, this is not the idea behind the clothes worn by this chief, the main idea is only to see that he appears in something traditional since this is for our own village. But all these have been changed, they want to give all the best and make him wear all the best when the ceremony takes place. But for our ancestors, they don't have this at all, only those clothes which they know is a chief's traditional wear, this is what they give this person to wear and nothing else.
- When they arrive at this spot where the ceremony is to take place, a place is prepared for them or.....
They have this place where they sit down. As for the mats and all those other things used for the sitting, this is prepared by the people of the village. Also for those people who belong to the i tokatoka who choose the chief, they should contribute a lot of things for the running of this ceremony.
- When it is time to present this tabua for the chief, who presents it?
As for the ceremony which they have just done, they picked someone who belong to the Nabakai yavusa, and he was the head of the Nabakai yavusa. As to why he is doing it now, I am not sure of the reason.
- Who should rightly present the tabua.....

The tabua should rightly be presented by the people in our mataqali or i tokatoka because we are the ones who choose the chief and the decision making is ours also, not those in the yavusa of Nabakai. As I've said, we are the taukei ni vanua, we own this village, Vitogo. As for the yaqona ceremony, we also present it to them.

- Who are these people from your i tokatoka who present the tabua and the yaqona.....

It can be the head of our yavusa, or someone whom we have agreed on to do it on our behalf. This is not going to be given to someone outside to do it for us, we have to do it ourselves, since this is our duty.

- When this chief receives it, is he going to give it to someone else, or is he going to hold it until the whole ceremony is over..... After he received these two, he then gives it to the matanivanua who holds it for him. As I've said, the chief has a matanivanua who does all the things he wants.

- Does that mean that these people who chose the chief they also well become the chief's matanivanua here.....

Yes, the taukei ni vanua or the i tokatoka and the yavusa who choose the chief, later they pick a person who is to be the chief's matanivanua. The matanivanua comes from us. He is the one who protects the chief, we give the title to him and also we must protect this title we gave him.

- Is there any other name for the matanivanua.....

They are also known as the taukei ni vanua, and also they have their own descendants and i tokatoka names.

As for us, or the people in my yvusa, it is our duty to choose the chief for our village.

As for these people who are chosen to be our chief and they also belong to their own mataqali and yavusa, they listen to us and they also came here as visitors. As for us, we own this village and we are also known as taukei ni vanua. When the chief of Vitogo is installed also a matanivanua is there beside him to show the people that the Tui Vitogo has got his matanivanua. When the Tui Vitogo drinks the yaqona for the ceremony, the person who drinks second to him is the matanivanua and this is his matanivanua.

Also for this ceremony, only two cups are given and received, this is for the chiefly yaqona ceremony. One for the chief or the Tui Vitogo, the second one is for the matanivanua, that is all, the yaqona ceremony is completed.

- When it is time to make the yaqona ceremony, can you tell me the manner in which it is mixed.....

They use the vaustrings to squeeze the yaqona with, and this is not followed with the chant which many people of places do. It is slightly different from the yaqona ceremony done for those who are chief already. They don't chant or sing a traditional song when the mixing is underway. After it is mixed, then comes the ceremony of tabua presentation. When they present the tabua, the yaqona then follows. After all that, then we have this ceremony in which the chiefs or those other people invited deliver a chiefly advice through a speech. They have a number of people chosen to do this. They speak and then when it is all over, then this is it. As for these people who deliver a speech, they give advice on this new chief, because they know that he is very young dealing with

such things of village matters, it is the duty of these few speakers to say a few words as guidelines to this new chief. As I've said all these villages close to our forms a relationship which is really strong from the past, and we still check this up, we do not wish to break this link with them, they are invited to our ceremonies, and when they have their own, we in turn have respect for them by attending. There can be a message of ~~xxxxxxx~~ speech delivered from the Tui Ba, the Tui Nadi, the Tui Vuda. This is what happens after both ceremonies. They do not deliver this speech when they hold the service there inside the church, only when they come out from church and present there at the ceremonial house do they deliver their speech.

They know when they should stand up to take their turn of delivering their speech, as we know all these things should be in an order before it is done, if not, then it is not going to work.

In the olden days, they do not have such speeches delivered, as for the person doing the presentation either of the tabua or the yaqona, this is the only person who is doing all the advising and also telling the chief of what he is expected to do now that he is the Tui Vitogo. The person who presents the tabua does this speech and the person presenting the yaqona also is one of the two who advise the chief, they do not have such speeches. There is a change today, but this has to be expected. As for this person who is doing the presentation he might say, "This is a tabua, the tabua of the village of Vitogo, the tabua from the people of the village giving you the land, people, and animals and all other things which they know they own to your hands, now you are the owner of all these including it's people.

We promise you that all these things now belong to you, you have power over them and also you can make use of them. The life of the people is in your hands, if you do something to kill them, or you do something to save them, these is all your troubles now. Now, they rely on you as their source of life and also of good things.'

And he goes on to say many other things to make this person understand that this is a very important position he holds. 'We have given it to your hands to be the leader of all, and we beg you to lead it in the right manner expected.' They mention all and they don't leave anything out.

- After they have done all these ceremonies, then they return to their own homes or.....

As for all the chiefs on the western side of the island, they all turn up in full force to witness this ceremony. For each chief, they have their own houses here in this village they know they should go to when in Vitogo village. For our own i tokatoka, if they have any ceremony here in Vitogo, the people of Namoli village should turn up here. We are to look after them and they also will do the same thing when we go to their village. The house called Naiqoroqoro is for the people of Viseisei in Vuda. As for all the houses here in our village, we house a village when they turn up for any of our ceremonies.

So when these people arrive, they all head for their own homes, they know all these things.

- As for these people who comes to Vitogo village because they are holding this ceremony here, are they going to bring anything with them when they come or.....

When it is for the instalment of a chief, everything is done and prepared here, all we need to do is to bring our own things which

need during our stay in there. As for the people of Vitogo, they prepare all the things like food and all that for these people invited and those who came for the ceremony. As for them, they arrive at their own homes, and they present their yaqona for their i_sevusevu. This is what they need to do, they do not need to bring anything.

If it is about another village function or something like that, then they need to bring their own food. They bring these things to help the people in this house with the feeding and also with other things. But if this is a ceremony for an instalment of a chief, they don't have to bring anything at all. The food and everything is prepared here in the village of Vitogo.

Also during the ceremony of chief instalment, there is also a magiti especially for the ceremony and they call this the magiti ni veibuli (food for the chiefly ceremony). As for these foods which they present, this is all raw food.

As for the food which is all cooked, this is the food which they give to those people who came to eat during meal times. As for the raw food this is especially for the ceremony and they refer to this as the magiti ni veibuli. As for these foods which they collected for the magiti ni veibuli, these foods is dividied out to all the people who came, say for one village, they have a share of these foods, and also to the other village, another share. All those people who came and attended the ceremony share these foods, or the magiti ni veibuli,

Only the cooked food is prepared there in some place and then those who wish to eat make their way to this place to make use of the food prepared.

In some other times, the food is cooked, then shared out, the food is taken to the different houses where the people are accommodated.

- The magigi which they use for themagiti ni veibuli, what kind of food is this.....

Food like pork or live pigs man-sized pigs. Also cows, turtles, fish, and other meaty foods. Then we have yams, cassava, taro and those other foods. These are the foods shared out to those people who were invited to attend the ceremony.

As for the food which is cooked, the same thing too but they are all cooked, when they finished cooking it then it is taken to the homes where the visitors ~~stay~~ stays, if not then they are invited to come and eat at this place where the food is prepared. Food for lunch hour dinner and breakfast.

There is this yavusa who we can say is the one who checks on all these things which is going on for the ceremony. They are the people who belong to the yavusa called Nabairi, they have their own headman and also those other people under him who all manage these things. As for this yavusa, Nabakai, they should take care of the cooking, making the lovo, decorating the place where the meals are taken, and those other small things which deals with the care given to these people who comes to the ceremony, food and everything is their concern. It is their duty to deal with all these.

- The Tui Vitogo, after they do all these ceremonies for him, is there a thing left to be done now.....

I heard that in some places, the chief is then taken down to take a special bath at the pool or river.....

This is not done here in Vitogo. After the ceremony, they have all

these entertainment and all the fun. Then the chief comes to our home where we have spread out the mats and all those things which we give him as part of the ceremony. He is entitled to all these. This is the last of all ceremonies.

- Are there any taboos which the Tui Vitogo is imposed on during this time of ceremony.....

No, no taboo for the Tui Vitogo.

- After you spread the mats and all other things for the chief, this also mark the end of the ceremony orl.....

Yes. The ceremony of instalment finished right when the cup of yaqona is drunk and then they all come out from the house where the ceremony was held. This marks the end of the ceremony. But these other things which they hold after, all these marks the fun and happiness of the people knowing they now have anew chief. As soon as they finished with the ceremony, now they have all sorts of entertainment fo mark this occasion.

- Entertainment of what sort.....

They spend their time drinking yaqona and also some would be performing mekes and all that. People singing traditional songs and having a good time.

As for the people who chose the chief, as soon as the ceremony is over, they return home where they prepare these things for the chief, it is part of the ceremony to give something to the chief, like gifts, presents, mats, and other things for his new home and also now he holds a very important position. Also when the chief arrive at our house, he takes off these clothes which he wore during the ceremony.

- These clothes which he wore, then it is given to.....

As for all those clothes which they wore, this is often kept in a very safe place, but on this occasion, for Tui Nawaka, he stayed with us during the ceremony. So we gave these clothes which the Tui Vitogo wore to him. We decide what we wish to do with these clothes the Tui Vitogo wore, because we are the master of ceremony and we decide on all those things which we wish to do. For all the Tui Vitogo installed, they all have different outfits or ceremonial dress to wear.....

Yes, all different clothes, they do not wear the same outfit for this person and then the next Tui Vitogo. All are different, another thing it is not kept there in the house, or someplace, either is it given away or used in some other things, like another ceremony. For all the clothes which they use for the Tui Vitogo, I do not think they take it to some place else, they keep it here in the village, and when they know that it can be used for this matter, then it is taken out and used. Only for this ceremony which they have just held, it was because the Tui Nawaka was with us that we had to give it to him. He was the only one ~~xxx~~ who does not belong to our mataqali or i tokatoka when the chief of Vitogo came to remove his chiefly regalia. We dress him up and also we are the ones who remove it after the ceremony.

But the right thing which should happen, is for them to keep all these clothes which the Tui Vitogo wears when he attends a ceremony like this instalment of a chief, they do not give it away, this is something very sacred to the people.

And also for these clothes~~x~~ which we keep, we can make use of them when we have another ceremony of instalment of chief.

- What kind of preparation is the Tui Vitogo is going to do himself when he is getting ready for this ceremony?

During this time when they have this ceremony of instalment, he can have a hair cut to make himself look a bit neater and respectable because of this new position he is taking. As for our chief now, he was instaled at the age of 32, very young, and now, he8s got his hair big, when he was at that age, it was small and just the right size for him.

- There is this part of the yaqona bowl which they call the sau. Can you tell me what is the meaning of their having this sau here on the bowl of yaqona?

I dont really know about the parts of the yaqona. Maybe someone else can help you with that, for me, I don't know anything about the tanoa.

- How many days does it take for the people to be in the spirit of the ceremony and also at what time is everything over for the ceremony and also for the other things which they might need to do?

By this time, all the people go back to their own homes, this is very easy for them, as for those people who comes from the outer islands, they might spend a week or more before they make their departure. As for those people here on the mainland, this is not at all difficult. When they finish with the ceremony that afternoon the people who came starts returning to their own villages. This time they take with them all those things which is their share and also some of the things which might have been given to them by their relatives. If they did on an outer island, than travelling can be a problem, but here at the mainland everything is easy, they

either work, or catch the bus. As for those villages quite near to us, all they need to do is to walk a distance which is not really far, but worth their coming. As soon as they know that the ceremony is over, it can be right on the same day they leave, as for those people who wish to stay a bit, they can do so and then return to their village in the morning.

Now the chief begins with this new position given to him, he starts issuing out orders and helping people with all the things which they might wish to do. Also for those who need advice, now they can come to the chief who help them out.

- Is there a time when you bring the tabua for the ceremony asking him to be the next Tui Vitogo and then he refuse it saying he does not want the positions. Is there a time when you meet this kind of situation.....

It can happen, for one time, we wanted a lady to take this position but this rival came and they said the brother should take the place, so we did not know what to do while this rival side went ahead and did what they wanted without informing any of us, the real rightful group who should have done the choosing. We get a lot of opposition when dealing with such things. We did not know what to do, as for the lady herself she was the one who gave up the position but today she is regretting it all, she said, she should have accepted it when given to her. But it is bad when there is a competition between all the people those involve in the making of the ceremony and those choosing the chief. They should hold hands together and do all those things which they know is their rightful duty, it is difficult when everyone wants to choose the chief and forget about the preparation for the ceremony.

This is something which needs to be straightened out. If not, then in the future everyone would be fighting for what they think should be done, but this is something which the chiefs of today should be thinking off. If not then it is not going to work at all. As for the people of this village who goes out for work and other things, their coming back also bring these changes which is happening here in the village. So, I believe that the only thing which should be done is to let those whose been doing these work and role for a very long time keep up with what they should rightly do, as for the others, they should return to what they have been doing and what their ancestors have been doing as their part in this Fijian community.

THANK YOU VERY MUCH.

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FINISHED.