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CONTINUED FROM TAPE NO. 851

TOPIC: PROTOCOL (VISIT OF A CHIEF)

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NAMOSI. M 55yrs.

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VISIT OF A CHIEF

- You told me only one from your sub-clan Sauturaga is responsible for the calls made during the chiefly yaqona ceremony. Can you tell me or describe the manner in which he makes this calls when the right time comes?

Very well. After the cup bearer performs the way in which he turns to face the chief, then he stops, right on this moment, the 'commentator' says, 'E DINA' and the response from the people is a long, 'E'. And then the 'commentator' again says, 'TU YANI KI CAKE, which means 'go forward now' When the cup bearer approaches the chief, the matani-vanua knows when to come in, he claps his hands, then the chief takes up his own cup and then the cup bearer pours the yaqona into the chief's cup. After he pours the cup into the chief's cup, and the chief begins to raise the cup to his mouth and before he drinks, again the 'commentator' calls out, 'SE SA' and again the response of 'IE DOSA'. After that, this is also the time when the person chosen or the 'commentator' himself begins to clap in respect during the time when the chief is drinking the yaqona, and the clapping replaces the sound of the beaten wooden gong. He keeps clapping and all throughout this clapping, the chief is still drinking and only ends when the chief has finished the cup of yaqona. The commentator again calls out BIU then this person clapping ends the clapping or 'cobo'. And then again the response of a long 'e' and then all the people in the

room or the house clap their hands in respect or *cobo*.

- Can the calling of the yaqona and the serving of the yaqona which is done for the first cup also done when the second cup is served to the person who drinks.....

No, this is only done to the chief or the Vunivalu. As for all the others who drink later, or after the Vunivalu, they receive their own cup of yaqona but there is no such thing done for them when the cup is served up for them.

- Also there is no 'cobo' done after they have drank their yaqona?

No, unless there is someone in the room whom they know should have the clapping response done for him after he received his cup of yaqona, these are the only people whom they can clap their hands to after they have served him with the yaqona. If they know that he is only someone like them, then there is no 'cobo' done after the yaqona has been served to him. There are people among the group who understands all these things, and they let the others know whether they should clap after this person drinks, or they should not. As for those who knows that this is their chief, they might clap their hands silently but this is not hear to the others.

- Does it mean anything, when they choose to clap for this person and not for the other person?

It only means that they respect only one chief, one man in the room and that is the great ~~king~~ chief who is the Vunivalu and also Tui Namosi. He is the only person they should respect and no one else besides him. For all the clans here in this district, they all know that there one chief is there in Nabukebuke, and so they clap only when the Tui Namosi drinks among them, no one else receives this compliment only the chief.

- Can you tell me how many people can drink from this chiefly yaqona which they prepared for the Tui Namosi?

If four chiefs are drinking, then four people will drink second to all these four cups of yaqona, the first presented to the chief, and the matanivanua is the person who drinks second to the chief's cup of yaqona. Then the second person drink, again someone drinks second to this person's cup of yaqona, and so on, so there is a total of eight cups prepared in the tanoa for the people who drink the chiefly yaqona after it has been prepared. If three people drink, another three people drink second to each cup presented.

-- During the time when the chanting goes for the mixing and the preparing of the yaqona, do they beat a wooden gong, or they ('cobo' to accompany the words of the chant they use for the preparation of the chiefly yaqona ceremony?

During the time when the preparation of the yaqona gets underway, this is the time when you hear the wooden gong beaten, all that time when the person mixing the yaqona is busy squeezing and rubbing the yaqona under water. The people chant accompanied with the beating of the wooden gong. The only time they stop is when the cup bearer stands up straight to take the cup of yaqona up to the chief, but the sound of the wooden gong is still heard, and when the cup bearer receives the order 'move forward from the commentator, the wooden gong which they beat stops and the only sound heard now is the sound of the person 'cobo', this is to replace the sound of the wooden gong during the time when the chief is drinking the cup of yaqona served to him.

-- In some parts of Fiji, the cup bearer shakes a little or sways a little during the time when they get up or moves down slowly when the cup is held there in their hands before taken ~~ix~~ it up to the chief. How it is done here in Nabukebuke, is it also done in the same way, for the cup bearer to sway a little when he goes up and comes down slowly? We do not include that in our gestures, the cup bearer does not sway

or do anything like that, only the cup bearer goes down and then comes up again before he takes the cup of yaqona to the person being served or the chief. The cup bearer stands still with respect, and then goes up slowly with respect also, and this has moved down to this new generation. Also for some of our customs which we observe during the time when the yaqona is served, they have new customs from some other parts of Fiji being introduced into our system. Like the song used for the chanting and all that.

- In Naitasiri, I heard that the people perform some kind of actions during the time when they are singing or chanting the traditional song for the mixing of the yaqona, and can we say that the same thing happen here to?

No, in the olden times, this is something which has never happened before and we are trying with all our best not to introduce this into our old system of yaqona ceremonies. It is better to stick to the real system produced and followed by our ancestors here in Nabukebuke.

- As for the cup bearer, can you describe in detail the kind of costumes he wear. It is different from the other costumes worn by the other people who look after the serving of the yaqona?

It is true to have his clothes different from the rest of the people looking after the serving of the yaqona. He wears a ~~MABI~~ skirt and this Masi is tied around the waist, and can reach up to his chest. And then ~~ix~~ sits there on this place where they serve and look after the serving of the chiefly yaqona ceremony.

- In Cakaudrove, I heard that if the mixing of the yaqona is not finished yet, then these people chanting will go over the same verses again until the mixing and the preparation of the yaqona is over, do you also go the same here, or when the verses have been completed, this is the end of it and the person mixing can go in mixing without the people chanting?

No, here in Nabukebuke, if they sing all the verses but still the mixing of the yaqona still goes on, then the people repeat the same verses again until the mixing of the chiefly yaqona ceremony is over. As for our elders in the village, they are the people who start the singing and also teach the verses to the other people in the village who join them during the time for the chanting.

-- Can you tell me what they have next after the traditional ceremony of yaqona presentation, how do they bring in the food for the presentation of WASE NI MAGITI VAKATURAGA as it is called in some other parts of Fiji?

As soon as the chiefly yaqona ceremony is over, then comes the baskets of magiti(food) which they call the I WARAKI VAKATURAGA or 'awaiting the chief's arrival'.

-- In some other parts of Fiji, they call this 'na i wase ni yaqona vakaturaga' but here in Nabukebuke you call it the 'i waraki ni turaga,' can you tell me why you call it the 'i waraki ni turaga'? The reason why the magiti is called the 'i waraki ni turaga' because this is the magiti which they present for the chief's meal if he stays for lunch, or dinner here in the village. The magiti for the 'i waraki ni turaga' is the food which the chief will eat when it is time for lunch or for dinner here in the village. Maybe they invited him and they also planned to hold a lunch feast for him, the 'i waraki ni turaga' is the food they prepare for him after they have presented it to him.

-- So we might say here, that this magiti is not for the 'i wase ni yaqona vakaturaga'?

No, this is not for the i wase ni yaqona vakaturaga. As for the magiti which they present for the 'i wase ni yaqona vakaturaga' we have another magiti which we call the I VAKADAUCINA. If the chief spends a long time in the village drinking yaqona with the men, the women knows very well what they are expected to do. Only the women know

to prepare this food which is called the 'i wase ni yaqona' for the chief. As for this magiti it is called 'vakadiucina.' As for other parts of Fiji, they call this 'i wase ni yaqona' as for us this is called 'i waraki ni turaga.

- As for this magiti which you call 'i waraki ni turaga' is this used during the time when they hold the lucn for the chief, or they keep it for the chief to take it with him when he return to his own home?

After they have presented the 'i waraki' to the chief and also after the ceremonies, then the matanivanua says, 'no serve the magiti' and this is the time when they begin the feast or this food which they prepare for the 'i waraki' is used.

- As for this magiti which is for the i wase ni yaqona, can we say that this is the magiti prepared and the chief takes this with him when he returns to his home, or this is also eaten here in the village where he spent his time drinking yaqona with the villagers? After they have all the ceremonies, then the matanivanua calls out for the people to cut up and magiti and prepare it for the lunch or dinner or whatever they are to have at that time. After they have cut up the baskets and look at the food there, then the matanivanua will ask those who are responsible for keep aside or take out first the Vunivalu's share, and this is the magiti which the Vunivalu takes with him when he return to his village on the same day.

Here in Nabukebuke, when it comes to sharing a pig, there is a way in which the pig is shared out to all the people, especially if it is for the chief also, if the chief gets a share from this pig they have this part of the pig which is only given to the chief, no one else will receive this part of the pig, only the chief or someone who belongs to his chiefly clan. The pig's limb is one of the parts given to the chief, he does not receive the head or any other

part of the pig, only the limb, the forelimb or the back limb, it does not matter as long as it is a limb.

As for the head of the pig, this is given to the BATI people or the warriors and also for other people in the village, they can share the rest of the pig.

- As for all these ceremonies which you plan for any official reception done for a chief, I noticed there is one ceremony missing but this is a ceremony performed by other people of other places, and this is the ceremony of VAKAMAMACA. For this visit done by the Tui Namosi, can you tell me if you also perform the ceremony of 'vakamamaca' or this is not part of the traditional ceremonies which they perform for the arrival of a chief making a visit, in this case for the Tui Namosi? Here in Nabukebuke, for the ceremony of 'i vakamamaca,' say when the Vunivalu attends any chiefly meeting like the one held in Somosomo, and the latest meeting held in Bau or in some other parts of Fiji. When the Vunivalu returns from the meeting, this is the ceremony performed for the Vunivalu, but it is not called 'i vakamamaca' here; it is called I VAKASENUQUANUQA. The 'vakasenuquanuqa' replace the 'vakamamaca' held in some other parts of Fiji. We call it the 'i vakasenuquanuqa' for the Vunivalu when he returns from an important meeting, or from some place and it means leaving our village for a while. After the chief makes this trip to some other place, our people perform the ceremony of 'vakasenuquanuqa' to him.

- After the ceremony of 'vakasenuquanuqa' is there any other ceremony they perform to the chief?

No, there is no other ceremony, this is all the ceremonies which they do for the chief if it is the 'vakasenuquanuqa.'

- In some parts of Fiji, there is an allocated time given to the chief to address the people, is there such time allowed for the Tui Namosi to speak or say a few words?

Yes, there is time given for the chief to address the people, and in his speech, he greet the people for the very first time, also he thank the people for all the ceremonies which they have performed for him. After the chief present his speech, then comes the time when again someone stands up to comment on the chief's speech, this is known as 'ulivi ni vosa vakaturaga' or 'to comment on the chief's ~~chief~~ speech'. Like in the chiefly meeting in Bau, after the Vunivalu of Bau presented his speech, there was someone who stood up to 'comment on the chief's speech'. For all chiefly speeches presented by any chief, it is right to have someone to comment on the chief's speech.

- You told me then comes the time when the chief's speech is commented on and this is referred to as Ulivi ni vosa vakaturaga. As for our coming generation, none of them might fully know the meaning of 'ulivi ni vosa vakaturaga', can you tell me why they have to comment on the chief's speech, and also what it means on it's own to have such speech commented on?

The only great meaning why the chief's speeches are commented on is to show their respect and honour for the chief's words. And also to show they do not heed anyone else's words but his own. Also they show their appreciation and to say thank you to the chief for speaking to them, since it is hardly the case for the chief to speak to his people, there are people who carry out everything he wishes. This is the great meaning why all the chief's speech are commented on after he address the villagers or a large group of people.

- I have been to some other parts of Fiji and I found out a lot of these places use the two figures, 'VAKAVITU, VAKAWALU' before the commenting on of the chief's speech. But here in Nabukebuke, I found out from some people that you do not use these two numbers 'vakavitu and vakawalu' before any speech is commented on. Can

you tell me the reason why you do not use these two figures which

is important to other people?

Yes, that is right, here in Nabukebuke, we do not use these two numbers mentioned before anyone comment on any chief's speech. And also there might be some reasons why we do not use these two numbers when it comes to commenting on a chief's speech. Also, I have been to a lot of places, I often hear the phrase, 'E VITU' and the reply from the people, 'E WALU'. But here in Nabukebuke, we do not use these two numbers. From what I heard that this numbers which they used, they started it during the time when the people were there in Nakauvadra. The people fought over the number of brothers who form the chiefly clan there in Nakauvadra, they said there were seven, but the others said there are eight brothers altogether who holds the chiefly position here in Nakauvadra. When the other group say E VITU then the others said, 'E WALU' and the argument went on and on as to whose got the right number for the number of people who have the chiefly place there in Nakauvadra, but here in Nabukebuke, we do not use these two numbers to begin with when someone is ready to comment on the chief's speech.

- If you are chosen to comment on the chief's speech, can you tell me how you are going to begin and also what are all the things which you will do before you begin with your speech to 'comment on the chief's speech'?

After the chief has spoken, then I will clap my hands as a sign to the rest of the people, that I am going to comment on the chief's speech, so there is no one else who clap their hands to do the same thing.

- How will you comment on the chief's speech and what are all the words you speak to do this ceremony?

I begin with, 'Chiefly presented to the chief of Nabukebuke, to Vate Levu to the Vunivalu.' And during this time when I speak these words and addressing the chief, at the same time, I clap my hands in respect.

'I respectively comment on the chief's speech and the chiefly message which he expose to us today, message of life, of peace and cooperation for the people. May everything go right for our future and may the chiefly family progress and grow.'

Then comes the response from the people, 'WANA, EI DINA.' and then all the people clap their hands or VAKAOBOBOBO.

- And after that then the people spend their time drinking yaqona?

Yes, the chief then spends some of his time drinking yaqona with the people.

- I heard that for the coming of the chief to the village and also when he enters the door to the room, there is a different way in which the TAMA or words of greeting is done for the chief. Can you explain more about the way in which the greetings performed for a chief is done?

As for the greetings done for a chief, this is divided into small groups. There is a special way in which it is done when they are outside and also when the people are inside the house. As for the matanivua sub-clan, when they are ready to go into a house where there is a chief sitting or where there are some people gathered together, there is a special way in which the matanivua people carry out their own, and this is for the matanivua to stand there with their hands resting on the door of the house or the ~~door~~ threshold, then they say their greetings before they come into the house.

As for the warriors and also known as the BATI people here in Nabukebuke, all people who belong to the sub-clan of the Bati people stands outside, but they do not rest their palm on the door or anything, then they say their tama directing it into the house. With the words of greeting, 'DUA'' 'O'', and then they clap their hands in respect then they come into the room or house where there is a chief there or some men have gathered there for an important meeting or something

which they need to discuss about the village and village matters. After they have done all these, then they can come into the house. If there are chiefs in the house, or people in the room and someone wish to come into the room, first they have to make their greetings and then come into the room, they have to say their greetings and direct it to the people who are inside the room, or inside the house.

If there is someone in the room who wish to shake hands with the Vunivalu, then this is up to the Vunivalu whether he wish to shake hands with this person or refuse to. Also for this person who wish to shake hands with the Vunivalu, before he shakes hands with the Vunivalu, he should once again greet the chief, although he had done this already when he first came into the room. He should greet the chief again using the same words for the Tama, then he moves forward to shake hands with the Vunivalu. If it daytime, and he wish to shake hands with the Vunivalu, he speaks out, 'DUA 000', and if it is night time, they say, 'SA BOGI SAKA' or 'it is night sir.'

- Thank you, before we end this interview, then the time comes when the chief decides that he has had enough yaqona and this is the best time for him to return to the village or to his own home. Can you tell me when does he inform the people that he wish to return to his own village, and to who does he let this know first before the other people knows that he wish to go, and also what is he expected to do to the people to show that he wish to return to his own home? Very well, in this case, if the chief is to leave the village and return to his own home, this is the matanivanua's decision, he decides when the chief should stop and return home. If he knows the chief have had enough drink, then he will let the chief knows that it is time for him to return home.

It can also happen because this has already been discussed between the chief and the matanivanua. The chief might have told the matani-

vanua that this is the time he would like to return to his own home. This is exactly the time when the matanivanua will show the people of this village that the chief is leaving soon.

The matanivanua is the person who shows the people in the house that the chief is ready to leave and return to his chiefly home. After the matanivanua had done his part, then comes another clapping of the hands from one of the people in the room, and they also comment on the chiefly message which informs them that the chief is ready to leave their village and return home. It can be done by another matanivanua of this village. As for the information given about the chief leaving this is done by the matanivanua who is here in the village as for all the chiefs, they have their own matanivanua who act on their behalf when they go to a village or somewhere. The commenting on of this speech shows the people that they have agreed to this request which asked for the people's permission if they could return to their own village now. After the chief has announced that they are leaving, then comes the ceremony which they call NA I BILLI NI MUA

VAKATURAGA.

Z- As for the i bili ni mua vakaturaga, can you tell me what they present for the ceremony, it is the yaqona, or magiti or whale's tooth? The 'i bili ni mua vakaturaga' calls for the presentation of a whale's tooth.

- Can you explain or demonstrate the manner in which the 'i bili ni mua' is presented to the people and also what it means to have the ceremony of 'i bili ni mua' part of all the ceremonies performed in an official reception?

As for the ceremony of 'i bili ni mua' in the olden times, the chiefs and the people travel in canoes when they wish to go to other parts of the island and also to other places. So for the i bili ni mua it means, when these people who are making this visit are ready to

leave, there is a whale's tooth presented to the people so that these people of this village can have the permission to push off the rear end of the boat or canoe, so that these people can start sailing to return to their own home. As for this gesture, they call it the i bili ni mua, also it is to thank these people for coming all the way from their own land and being with them on that day, this is all about the i bili ni mua.

When it comes to presenting the speech for the I BILI NI MUA, these are the words spoken by the matanivanua, 'Chiefly presented to the chief of Nabukebuke, to Vale Levu to the Tui Namosi. Here we hold a small whale's tooth for your journey back to your home. Also we thank you for the time and the dedication coming from you that made it possible for you to be with us today.'

These are some of the words spoken by the person who performs the ceremony of 'i bili ni mua.'

Before the chief arrived with his matanivanua, he might have told the matanivanua that he would like to return home on this time. So it is the matanivanua who let the people in the house know when the chief wish to return home when the time comes. He speaks on behalf of the chief and let the people know that the chief is ready to leave them, maybe in twenty to thirty minutes time, and after they have let them know of these, it is the people who act now and they perform the ceremony of i bili ni mua, for the chief.

If the matanivanua's got a whale's tooth prepared, then the matanivanua presents the tabua and also makes his speech to let the people know that they are ready to leave. As for the Vunivalu, anywhere he goes, there is no need for him to make the presentation of the tabua or anything like that, he only let them know he is ready to leave, and that is all, only the people's got their own duty to carry out before the chief depart for his own home. But it is the matanivanua who does

everything on behalf of his own chief.

After they have performed the ceremony of i bili ni mua, then comes the next ceremony, which is called NA I VAKASOSO NI WAQA, these is the presentation of magiti, mats and some other things which the villagers might have prepared for the chief on his return, this are the things to be 'filled on to the canoe' if the chief came on a ship, but today, they place it inside the car or the vehicle that brought the chief to the village. As for the 'i vakasoso ni waqa' these are foods, and some other things which the people prepared to place in the canoe, bus, car and the chief takes all these things for him, and also for those who came with him on this visit, but this is something that the matanivanua or the chief himself decided upon when they arrive in their own village. But for the phrase which they call NA I BILLI NI MUA, it goes back to the means of travelling done by our ancestors, when their canoe is ready to leave, the people present this tabua to them and wish them luck on their journey and also to show how much they appreciate their visit.

- Can you tell me of all those things which they use for the ceremony of I VAKASOSO NI WAQA?

As for the i vakasoso ni waqa, we might present some yams, taro, and all those other raw foods for the i vakasoso ni waqa.

- Do they present any magiti or anything like that when it is time for them to present the things for the i vakasoso ni mua.

Yes, it depends on what the people might wish to do for the Vunivalu, if they wish to cook a pig so that the Vunivalu takes it back with him as the i 'vakasoso ni waqa' then they do it for the chief, but it does not mean they really have to be committed in preparing something great, just something to show the chief that they really care about his coming on this particular day.

- Talking about all those ceremonies which they perform when the Vunivalu makes this visit to any village here. Can you tell me the sort of

ceremonies which they hold when the PM or the Tui Nayau makes a visit to your village, are the ceremonies performed to the PM same as the ceremonies performed for the Tui Namosi, or they are different from one another?

As for the ceremonies which they perform for the Tui Namosi, and then a time comes when the Tui Lau makes a visit to our village, or the Vunivalu of Bau makes a visit, or a chief from Rewa comes to our village, the chiefly ceremonies which they hold for these chiefs are similar to the one which they hold for the Tui Namosi or the Vunivalu of Nabukebuke. All those ceremonies which they held for the Tui Namosi this is also performed when these other chiefs makes similar visits. If the GG himself comes to Namosi, this is also the ceremony which is performed to him, there is no difference in the ceremonies which they perform for the Tui Namosi and all the other chiefs. Also for anyone who belongs to the Royal Family, any chiefly family throughout Fiji, these are the ceremonies which they perform for these people making the visit.

-- Say if the Tui Namosi is here, the chief from Rewa is here, and the other great chiefs from other places, can you tell me who will be the person to receive the first cup of yaqona which they serve after they have prepared the chiefly yaqona ceremony?  
Take for an example, this chief from Bau, who is the Vunivalu of Bau informed the Vunivalu of Namosi that he is coming to visit our place, then it is the Vunivalu of Bau who is served and taken care of with all these ceremonies when the time comes for the presentation of the yaqona and all those other things. Also, it is the Vunivalu of Bau who drinks the first cup of yaqona when it is served there for the people.

The first cup of yaqona is served to the Vunivalu of Bau and not to the Vunivalu of Namosi. This is how the matter is dealt with when there is more than three chiefs meeting together.

Also, they perform all those ceremonies which they usually do when greeting and serving the Tui Namosi. The calls are made, and also the 'cobo' is carried out during the time when they see that the Vunivalu of Bau has finished drinking the yaqona.

- But when it is time for the Vunivalu of Namosi to drink his cup of yaqona, do they also carry out the same thing like what they did to the Vunivalu of Bau and also for the first cup of yaqona presented? No, when the Tui Namosi receives his first cup of yaqona, it is like other people. There is no call made by the Sauturaga people, also there is no clapping done after he had finished his cup of yaqona.

- If there are three chiefs there altogether and they are so well known and respected by all people. Can you tell me when does the Tui Namosi come in and also receives the cup of yaqona for him, is he the last person to drink or the second one or the third last, can you tell me when does he receive his cup of yaqona?

This is depended upon by the decision made by the Tui Namosi, he might let the other chiefs drink before him and also he might point out that this cup of yaqona should be presented to this person. He might say the first cup of yaqona to be given to the Vunivalu of Bau, and the second cup to be given to the Tui Nayau and the third cup to be given to him, this is what is going to be done. But for all these three chiefs, after they have received their cups of yaqona and drunk it, the people and those who serve the yaqona clapped their hands in respect or 'cobo'.

- But for the call which happens during the time when the yaqona is served, this is only done to the first person who receives the first cup of yaqona?

Yes, the calls and the other things which the cup bearer performs when he takes up the cup of yaqona for the first time, this is only done to the person whose been welcomed and received here in the village, this can be the chief invited to the village and also it can be the chief who issue the invitation to the chief of this particular village.

- When the chief is welcomes say it it the Vunivalu of Mamosi, can you tell me how the person sits and also where does the chief during the time when the ceremony are performed for this particular chief? As for the seat which they prepare for the Vunivalu they have this arranged and also for the people who comes to sit there in the house or this place where the chief is expected, all those people sitting in the house, they all know where they should take their seat, they do not please themselves where they sit, there is their own special place where they sit as being recognised as villagers, small chiefs, or those other positions held by the people in the village. As for the Vunivalu, he sits facing the crowd of people in the house. Sitting beside him is the matanivanua and he does not sit up straight looking at the direction of the people sitting in front, but he sits slightly turned to the side facing the chief. All the people sitting in the house, sits with their face turned towards the front from where the chief sits from. The people know whether they should look facing the chief or sit from the front and then face towards the people. They all know where they will seat, they are not told or have their seat pointed out to them, when they come into the room, they occupy this place which is theirs. Here, all the people know where they should sit and also if he is rightly in the right place when he takes this seat. They take up this seat in the presence of the Vunivalu and also in the presence of other people, they cannot come from behind and occupy a seat in front of them, this is the time when they can

be told by someone in the room they are occupying the wrong place.

- How far can the matanivanua sit as to the distance from where the chief sits?

It can be a yard from where the chief sits, under him sits the chief's matanivanua,

- During the time when they serve the yaqona to the chief or to the Vunivalu, can you tell me how many cups do they use when the cups of yaqona is taken up to the chief or when it is taken across to other people in the room to drink? Do they use the same cup for the Vunivalu and also for the rest of the people who drink from this chiefly yaqona ceremony which they perform for the chief?

No, the Vunivalu has got his own cup and he uses this cup when the cup of yaqona is brought up to him by the cup bearer, the cup bearer spills the yaqona on to the chief's cup which he's got ready for the cup bearer, they do not use the same cup for the chief and also for the other people in the room who are going to drink. As for the matanivanua, also he does not drink in the same cup as the Vunivalu. When the Vunivalu is ready to drink the yaqona, he hands over the cup of yaqona to the Vunivalu, and then the matanivanua clap or 'cobo' his hands to show that the Vunivalu is ready to drink.

- Can we go back to the time when they make the yaqona ceremony. As for tanoa, we have six or four people sitting there and they are the ones who are said to 'look after the serving of the yaqona'. Can you tell me for these four to six people, what is their task and their role in this ceremony. Is there any meaning of their sitting there during the time of the yaqona preparation and all that?

Yes, there is a meaning of this task which these four to six people perform when they sit there looking after the serving of the yaqona.

One of these people who sit with these other five is the cup bearer and he is the one who serves the Vunivalu first before he serves anyone

else.

After the Vunivalu takes his cup, then all the people 'cobo' to show that the Vunivalu has completed his drink. The second cup is given to matanivanua and this is termed as RABE or to 'drinks second to'. After this cup bearer had done this, then he takes his seat and then someone else from this five people left stands up to be the cup bearer, the first cup bearer is only for the chief and the matanivanua. He is replaced by another person after that, and then the finishing of the yaqona is done with another replacement for the first cup bearer. This is the task and the real meaning of having more than three people sitting there to take care of the serving and the preparing of the yaqona.

- So it means that for the Vunivalu, he's got this cup bearer to serve him and his matanivanua, but for the other chiefs, small chiefs, another cup bearer stands up to take his place and also to serve the rest of the people who will drink this yaqona prepared in this special ceremony?

Yes, it is true, there is one cup bearer for the Vunivalu and it means that he is not going to serve anyone else but the Vunivalu alone. Another person from these people looking after the serving of the yaqona stands up to finish the serving of the yaqona to the other small chiefs. After the first cup bearer serve the chief and also the matanivanua, he takes his seat and then another person from those looking after the serving of the yaqona stands up to serve the rest of the people left. That is why they have these people sitting there beside the tanoa they are to help the others in the serving of the yaqona to all the chiefs in the room and also to all the people who should receive a cup of yaqona after the serving and the preparation of the chiefly yaqona ceremony.

As for all these people who sit there, also it is to show how much they respect this material tied to the front part of the tanoa which they call the Sau for the yaqona. Also for the Sau ni yaqona, no one is allowed to go past this line which is directed to the place where the Sau for the yaqona is prepared.

Also for the Sauturaga or the Matasau they are the people who sit there and show the mark or the boundary line where the people can move further to and not beyond this mark because of the chief or the Vunivalu who sits there in the room. This is only to show how much they respect the chief's presence by not walking around in the room or do anything that will make noise in the house and disturb the ceremony held there in the house. For anyone who go past through the line formed and also to show no one is allowed to go through this point, they have the right to club these people down, this is what our ancestors did during their time, but today, the person can only be corrected and growled at by the small chiefs or the matanivanua of the village.

The Sauturaga are the only people who sit there to protect and also to show how much respective this ceremony is and all the other people should treat it as such.

From the time when I grew up to know about things, I always notice that there are two shells tied there at the end of a magimagi which is tied to the front part of the tanoa. Also there are a lot of tanoa or yaqona bowls which I have seen with these ehsls tied to the magimagi which is tied to the edge of the tanoa. As for some people, they have white ropes used for holding the shells and this white rope is tied to the front part of the tanoa. But at the end of the rope or this magimagi, they have these shells which they call the BULI shells tied to it.

- Is there any meaning why the people tie this shells or Buli shells on

the magimagi, rather than they get some other shells to tie to this rope?

The only thing I can say, if you see a chief take part in any traditional dance, the Buli shells are the only shells which they wear around their neck on their body, and not any other kind of shells, so these smae shells appear at the end of the rope tied to the tanoa. For any chief who performs in a meke, they always wear these shells but always it is only one shell around their neck. Only for our chiefs in the olden times, but today you can hardly see any chief wearing it when they perform in a meke, they have others, like that made out of whale's tasks or teeth and also the tusks of the pig.

- Before we end this interview, is there anything else you would like to say before the interview is over.....

The only thing which I wish to say is that these are all the things which I know. As for all these, these are all the ceremonies which they perform in any chiefly ceremony, as for our people, we have our own traditions and customs for our place. As for our ancestors, this is something which is very precious to them but for our young people today, they have changed their ways of life, they have changed those beliefs and those ceremonies which used to be so precious to our own people, but it would be a good idea if young people of today, try to recuperate and go back to your own homes, ask your people if they can help you remeber some of those traditional ceremonies that are so dear to our own people.

That is all.

THANK YOU ~~XXXXX~~ VERY MUCH.

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FINISHED