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PROTOCOL.

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Interview is done by Litiana.

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Ro Salascini Meru 77yrs. Nacokoni (Burebasaga)

Topic: ~~THE XXXXXX XXXXXX~~. Visit of a chief.

MATA/V

- The chief of the village always have a Mata ni vanua or he is the person who always take the message of the chief to the people of the village. In Rewa there is the Roko Tui Dreketi and she got her own mata ni vanua then to the people of the village. If the chiefs wants something from the village, he will have to send his mata ni vanua to tell the people of the village that he wants this to be done. In here there are two groups of people one is the Navuleka and the other is the Nakoro. The Navuleka people can tell the Nakoro people to come and built his house. This is done only to the chief no village people. The Mata ni vanua is the on who always give order to the people of the village. When the mata ni vanua tell the people of the village about the chief's message and he can go back to the chief and tell him what he told the people of the village.

- In what way do the people use the tabua (whales tooth)?

- When the chief comes to a village the people of the village presented the tabua as a Qaloyalovi to him. This is done only when he comes by boat and it will done in the boat before he comes to the village. People of the village will prepare everything for him and they will be waiting at the place which he will have to come. The people will lay down big mats for his place to sit down. And also they will prepare the mats for his Vakamaca, it means he come by boat on the sea and because he might get wet these things as the Vakamaca shows that he can use that to make him dry.

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- So when the chief go back he will have take the things which was layed down for him. And people will do the Sevusevu and the rest of the ceremony. If there is a lady like the Roko Tui Dreketi comes then they will to do the same thing. When The Roko Tui Dreketi Adi Lady Lala Mara goes to Bau then her mata ni vanua to Kubuna will have to take the lead or will have to lead them on their way. Then after the mata ni burebasaga then the lady will have to come in between. After that then they will have present their Sevusevu. After that is done then will have to go on to the place where the people of the village are waiting for him. In here also the people will lay down big mats at ~~an~~ the place which she is going to sit. When she sit down the people of the village will have to provide their Sevusevu and the rest of the ceremony to them. Also to those who were coming they will have to bring their Boka, which means that they will have to bring tabua to give it to the people of the village and show them that the reason they did not come when their chief died. In here it is called the Boka. Also the village got his Matavule meaning the eprson who always carved things ar like his carpenters. In Rewa a group of carepenters was given by the chief of Bau. These ~~XXXX~~ group does not have to come back to Bau they have to stay in Rewa and nobody can chase them out from there. These people are the ones who have to built the chief's house. The two groups are named as Navuleka and Nakoro. The Navuleka people are asked by the Nakoro to built the house of the chief. But if the Nakoro people are doing an occassion in the village the Navuleka people will have to come and cut the firewoods to be used in the cooking.

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- In here the Navuleka people know straight away what to do if the Nakoro people do some kind of occassion. These people does not have to do anything else apart from that. From Rokotuni to the Roko Matai and from the Roko Mata to Rokotuni.
- Can you explain the meaning of the Gonedau?
- In here the gonedau are people who always do things for the chief. In Rewa his Gonedau are those from Nukui that is only for the Roko Tui Dreketi. And from Noco is only for the Tui Noco.
- Is there any other groups which you like to talk about?
- The Vunisau of the village, in here these are the people who always buried the dead body of the chief. In Rewa it is done by people of Nadoi and Narocivo. These are the ones who ownes a big piece of ~~xxx~~ land. The Vunisau are the ones who always choose the place where the chief should be buried. Also they are the ones who has to give orders to what should be done during the funeral. They are the leader of the funeral. Everybody in the funeral will have to listen and follow what they said. They also have to guard the chief compound during the funeral. nad also they have to bit the lali. They have to do this until the funeral is finished.
- Who is the person bit the lali and what does it means?
- In here the Vunisau are ones who is resposible for bitting the lali, and meaning of it is that it shows the sympathy of the village.
- What has to be done next?
- After that or during the funeral everybody have to listen to the Vunisau. If the body is to be buried tommorrow, then the Vunisau will have to go with someother people who wants to dig the hole for the dead body. And the Vunisau will showthem the place where

- to dig the hole for chief's dead body. The Vunisau just have to show them the particular place for it. So if there is a problem of bringing the dead body say for one night then the Vunisau will have to stay there until the dead body is being brought. When the dead body arrives then the Vunisau will have to go down and place the coffin in its proper position. After that when they have come back to the village the Vunisau does not have to touch any food or to smoke cigarette. In here food will be prepared like cassava or dalo then they will have to wash their hands and they will have to go down to the sea and bathe themselves. In here before the ~~xxx~~ place where the Vunisau have to bathe themselves will have to be fenced and not to be touch by anybody. But nowadays people are not doing the right thing.

- Why do the Vunisau have to wash their hands and bathe themselves?

- It is because they were touching the place and area which the chief has to be buried. When that is ~~xxxx~~ done then the chief's relatives will have to prepare the magiti and the yau to be given to them. The first lot of yau will for the dead body and the second lot will be for the chief's relatives and third lot will be for the Vunisau.

- What is the difference between the chief's death and the man's death?

- If a man died the relatives will have to come and stay with them they will have to prepare the magiti. When body is being buried they will come back then the relatives of the man will have to prepare the Burua. It means that the magiti to be given to those who come, this will includes pigs, cows and many others.

But if the chief died the will be a certain person who will a certain job.

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- Also when a chief died there will plenty people coming for the Bokaboka bringing the tabua, yau and the magiti with them. In here also there is a certain person will have to write down the name of the person who come and bring their things for the funeral. So after the funeral the relatives of the man will prepare the Burua, and they will have to share to each one who came to the funeral together with their yau. So after that they will have to wait for the hundredths night. In here the relatives of the man will have to hchange their black clothes to the ordinary ones. They will bring tabua, mats drums of kerosene and many others. They will give to the mans relatives on the mother side. In some place it is different like Kadavu, the lady will have to lay down mats on top of it they put the masi and clothes and these clothes will be cut only to show the people that the hundred nights of the dead body is finished. From here the people will do the magiti and the yau. After that then the people will go back to their place. That is all. Thank you.

T H E E N D