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TOPIC: "PROTOCOL" - ON A VISIT OF A CHIEF Investigator: Willie D.

INTERVIEWED: Neori Saga.....73yrs. Naivilaca, Rewa.

SUBJECT: A VISIT OF A CHIEF

- When the chief arrives a KAMUNAGA(TABUA) is presented to him as a VAKASOBU(sobu-getting off a boat or car etc.). He will be escorted to the village hall where another KAMUNAGA is presented to him as a QALOQALLOVI (Welcome). After the QALOQALLOVI follows the SEVUSEVU and after that follows the YAQONA-VAKA-TURAGA. When the Yaqona-Vaka-Turaga is being drank by chiefs than the visiting chiefs and the other chiefs will be able to converse. When they have said what they've wanted, that is the visiting chief and the local ones, than another KAMUNAGA will be presented as a Tatau (Asking permission to leave the place and to go back to his home land).
- Who presents the Vakasobu?
Usually a man who is smart on this is asked to present the Vakasobu. The Qaloqalovi is presented in the house. Usually the visit chief presents first his SEVUSEVU to the village before a SEVUSEVU from the village to the visiting

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chief is a nuge yaqona plant. The Qaloqalovi is a Tabua. When the Yaqona-Vaka-Turaga is finished the visiting chief will say the reason of his visit and he will converse with the village chiefs. When this is set the visiting chief will present a KAMUNAGA(Tabua) to the village chiefs as his Tatau that he is going back. The village chiefs will in turn present another tabua to the visiting chief as a Vakatale (ex-change with the tabua presented for the Tatau).

When the SEVUSEVU is presented the Yaqona-Vaka-Turaga is mixed and the visiting chief drinks than Rabe(drinks after him) is his Matanivanua.

The traditional dance that is performed before the visiting chief drinks the Yaqona-Vaka-Turaga is usually performed by a man of the village. When the chief had drank his Yaqona and the Yaqona-Vaka-turaga is closed the villages will bring in a Magiti which is known as the Wase-Ni-Yaqona-Vakaturaga for the chief. This consists of baked pork and dalo and uvi. When this had been presented follows the VAKAMAMACA(change given to a person after crossing over by boat, horse etc.) Vakamamaca is fabrics, mats, masi etc.

If the VUNIVALU arrives here, just as he gets off from his transport a Vakasobu is presented to him and he is taken to the Vakatuniloa(hall) where the Qaloqalovi will take place. Everything that follows the Qaloqalovi will all take place in the Vakatuniloa from the Qaloqalovi to the Vakamamaca.

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If the visiting chief is asked to stay for the night he will spend the night at the house that belongs to the Veimataki. For an example when the Prime Ministers children were brought the Lau people were accommodated in our various homes in Noco. Everything concerning the looking after of the visitor will be in the hosts hands. When a visiting chief arrives in a village. Villagers are not allowed to make any noise. This is because a chief is in the village and when a typical of a Fijian function is held there are security to guard the village, the chief and everything that is taking place. In the Burebasaga when a ceremony or a function is held those from Vutia guards the village, the chief and the function. This security guards have the authority to punish people who go against they say. There is a kind of food that is tabu for us to eat in front of the Bati (the guards) or where the Bati is. Villagers are not allowed to eat fish in this big function if a Bati is present where he is eating. If a villager is seen by a Bati eating fish the villager will be ORE (punished) that is why villagers go in secluded area to eat fish, that is in a ceremony so that the Bati wouldn't be able to see them. When your punished you are to get what you are told to get and present it to the Bati.

- In the olden days when canoes are the only means of transportation, where is the vakasobu presented?

Vakasobu will be presented in the visiting chief's boat.

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The villagers who are responsible for the Vakasobu will go by a small canoe to the big boat where the Vakasobu is presented to the chief. (Vakasobu is like asking the visiting chief to get off his boat and come ashore).

- Could we talk more on the traditional dress worn by those who dance the Yaqona up to the chief?

The man who is responsible for this dancing up the Yaqona to chief will wear a leaves skirt, leaves hand band and ankle band. Then the man would dance the Yaqona up to the visiting chief who will drink the first cup and his Matanivanua the second cup. When the chief and his Matanivanua has drank the yaqona the Yaqona-Vaka-Turaga is closed even though there are still some left in the Tanoa (bowl).

Another Tanoa of Yaqona will then be mixed for the village chiefs. The Matanivanua will be giving the measurement of water that is mixed with the Yaqona.

The dance that is performed in the Yaqona ceremony goes with a special chant and song. It is very different. When the chant starts the man who is the Yaqona bearer starts too with the filling of the cup, going up slowly, spreading his hands forward, backwards and bearing it up slowly with the chant to the chief. In the olden days this particular play is very important and respected but now it is losing its real, true meaning slowly. When the visiting chief asked for permission to leave another KAMUNAGA (TABUA) will be presented to him again from the villagers.

- What is the Vakaisoso-Ni-Waga?

I don't know that particular part and I think that is all I know on this subject of a chiefs visit.