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TOPIC: PSYCHOLOGY

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PSYCHOLOGY-RESPECT

When the Tui Namosi is drinking yaqona with the people of the village, or if he is there in his own home and the people visit him there, all the Namosi people should know how should they act in the presence of the chief and also they should know to respect the TuiNamosi since the chief of Namosi is the only chief who is respected and known when he is present among his people.

When people arrive there at thedoorstep, there are three different TAMAs(a shout of respect to a chief, or words of greetings), which the people perform when they arrive at a house or a place where the chief sits with the rest of the men. The first way in which the greeting is done, one is when the person arrives and is still stading outside, and also when he sits there on the doormat inside the house, they only do this when the person or the people inside the house are of chiefly standard and also belongs to the chiefly clan here in the village, the person greet them with DUA! and replied with O!

The second person who also does this greeting is the matanivanua(a herald, a chief's official herald). The herald arrives there at the house, with one hand leaning against the door and the other outside, he greets the chief and the rest of the people inside the house with DUA! O!

The third way in which the greeting is done, this is used by us, commoners or villagers, this is used by all the rest of the people

in the village. We stand there right at the end of the steps which leads into the house, then we greet the chief and the rest of the people with DUA! O! First clap your hands when you are still outside then enter into the house. This is one of our customs here in our land and among our people.

If the Tui Namosi is inside the house and all the people first greet him before they come into the house, also the villagers and the other people do not please themselves where they sit when then enter into the house. The villagers and other people know where they should be seated. We have people who sit facing the rest of the people, and also those who sit on the side and face the opposite direction and also those who sit sideways in the presence of the Tui Namosi, and also there are people who sit facing the chief directly.

In the presence of the Tui Namosi, also it does not mean that he decides for himself if he wish to drink yaqona or not, this is decided for him by the herald. If he wish to drink yaqona, then he tells the herald, "Seru, I want a cup of yaqona," then the herald inform those making the yaqona to serve the chief first.

Also during their meeting in there or their drinking yaqona party, there is no necessary talking inside the house, also the people cannot talk directly to the chief, unless they have been given the permission to do so and it is the duty of the herald to pass on anything to the chief that might be the wish of those people in the room, but they cannot address the chief directly and converse with him. This is another of our custom.

When the Tui Namosi walk around the village and then meet with anyone from the village, this person should sit down on the sidewalk and then greet the chief with DUA!, O! After he greets the chief, then he claps his hands.

When the Tui Namosi is sitting there inside the house and the

people keep on arriving there at the house, all these people who came should perform their greeting there at the door from outside before they come into the house. All of them should do this, it does not matter if they come in large groups but to show they do have respect for their chief, they should do this before entering into the room. So for the person who had just arrived, he greet the people from outside, and this means that he is greeting the Tui Namosi and also greeting the rest of the people who are already there inside the house. He comes in, sits there and then the chief takes his cup of yaqona and this is the first time for the chief to drink the yaqona in the presence of this person who had just arrived, and as soon as the chief raise the cup to his lips, the person who had just entered greet the chief again with DUO! O! and this time, the greeting is between the chief and this person only it is not directed to the rest of the people in the house. This is another custom that is to be observed when the Vunivalu the Tui Namosi joins the villagers for a yaqona drinking time.

Also if the people return from their plantation and they have a lot of food carried there on their shoulders, meeting the chief and also some other men sitting together and maybe they are drinking yaqona, this is also the time when I put all those things which I carry on the ground and then greet the chief again with DUO! O! As for all these which I have explained, it is only to show the respect which we have here in Namosi and also ways in which we show the other people that we do have respect, for our own chief and also for other people in our own village. Say if a man return from the plantation and he spot some women sitting there in front, maybe they are only enjoying a private time together, as for the man, he cannot walk right past them without saying a word. First he comes near them and then asks in a respective

tone, 'Please, can you let me pass,' and the women might reply 'Come because you have a lot of stuff to carry and also they are all heavy stuff, go right on, don't worry about us.' The men or anyone who comes that way and meet with these women, they have to ask the women first if they could pass, if not then it will show the women that this person does not have any respect for anybody. First you ask them, then if they say for you to walk right past, then you walk. Also, if I come back from the plantation and my house is on the other side of the village, I cannot carry my load over my shoulders from this part of the village, right across the village and to my home. I cannot do that when I come into the village, to walk across the village with all these things being carried there on my shoulders or with the aid of poles help hoisted up my load. When I arrive at this end of the village but I have to go to the other side because this is the place where my house is, when I arrive there at the edge of the village, then I put down all my load and then string them together before carrying them using my two hands, then I will cross the village carrying my load in this fashion. It is not allowed to carry anything on your back or over your shoulders and then cross the village. Also if you return from gathering firewood, you cannot carry your firewood over your back, when you arrive at the end of the village, you put down your bundle and then carry it across your hands before you walk across the village. There are times when the chief wish to make a visit in the village, so for the herald, it is his duty to inform the people, and he might say, 'I wish to inform you that the chief will make a visit into our village, so we do not want to see anyone walking around the village unnecessarily.' For two brothers, if they are together in the house and the youngest addresses the elder person, he does not talk normally like when you converse with a friend, but he use the respective

SAKA (a word of respect used in addressing a chiefs, like in Eng. Sir) while talking with the elder brother. And also if he comes along and he meet his younger brother there then he says to him, 'Hallow,' and for the younger brother, he replies with 'Yes, hallow sir,' or 'Yes, greetings and good day sir, '. We also use the words DOU BULA MAI and this is respective way in which we greet those who are older than us. We have greetings for people we know well and also when it comes to greeting the chief, there are those people who can say to the chief, 'Yes, DOU BULA NA VUNIVALU' just like that without saying anything else. No one can say this at any time they feel like it and also when they meet the chief. If they greet the chief, it is with SAKA NA BULA NA VUNIVALU, or 'Sir, good life to the Vunivalu.' As for the chief, when someone greets him in this way, he knows him and also understands why he address him in this fashion or in this manner.

Also where there are people, we have to be very careful with the way we behave inside the house, also there might be a time when someone in the room is asked to get something from the top shelf or something which is there on a raised place, as for this person he or she cannot stand up just like that and retrieve the object or material they have been asked to get. The person who has been asked to get the object first clap his hands with respect (cobo) and then stands up takes the object from the raised place, then return to his seat where he sits down and then clap his hands again or cobo. If the chief is there in the house, then not anyone is told to get this object from the raised shelf. First they ask the matanivanua and the herald asks the chief for his permission to allow him to take this object, then he claps his hands and then takes the object from the table or shelf, then lowers himself, clapping his hands, return to his seat, sits down again and clap his hands and then gives the object to those who wants

They do not allow just anyone to stand up to get this object which they want there on a high place above the chief and also the rest of the people in the room, only the matanivanua or the chief himself, please themselves to take anything from the shelf but not the rest of the people. Also there are people in the room who knows that he is someone who can stand up to reach out for something on a high place. Also when you sit in a house, you should not extend your hands to the back and lean back like you are relaxing, no one is allowed to ~~his~~ sit in this manner, all should sit cross legged and with their hands in front. Also when you walk across the village, no one is allowed to carry their child hoisted there above their shoulders, this is a taboo, or even carry the child around their neck, this is taboo, here in Nabukebuke, the people are not allowed to do this. If you walk in the village and wish to take your child with you, either you carry the child across your stomach or in your arms but not in any other place, around the neck or on your back, this is a rule here for our people.

- Can you tell me something about the front part of the door and also the respect you might have for the door and the front part of the house?

It is taboo to sit there on the threshold of a house.

- Does it mean you respect the house or the village?

It means you show respect for the village.

- To show respect among our people, can you tell me what do they do when they enter into a house, like you said first they have to greet the people like everyone else does and then he comes to the house.

When he enters does he sit there near to the doormat, or he walks right into the house and sit there closer to where the chief sits?

As for this person who enters into the room, he knows where he should sit when he first comes into the house, it can be he sits

there near to the door and then the rest of the people inside the house might ask him to move further into the room, so he might then crawl up further into the room where he sits at a place he thinks is the right place for him.

- I heard that the door is the most respected part of the house, can you tell me why people have to respect the door more than they respect the other parts of the house?

For the door, it is said that for a house, there are a couple of doors for the house and it does not mean that all these doors are used by anyone who wish to get into the house or come out.

Also there is one main door of the house which they call the

^aKA^aTUBA LEVU (great door). As for this great door, this is the door through which the people of the village and also the family use to come in and to go out. Then there's another door in the house, which can be on the side and this is only for the head of the house or the head of the family who is the father. He uses this door and no one else whether from the village or from somewhere else use this door except the head of the family or the most important and respected man in the family. You can use other doors but not this door used by the head of the family.

- Say there are people sitting there in the room drinking yaqona, and then someone pass there at the front part of the house, do they invite him to join ~~him~~ them and also how does the person react when he is being invited to drink yaqona with them? When the people sit there drinking yaqona, then someone pass there outside there are way in which they show respect when they are being called to join them. The people in the house might say, 'Come and have a cup of yaqona before moving on,' and he might decide to do that, so he followed the way in which he should greet them before entering the house, also for the greeting he used before he comes into the room. If he knows he is a hurry and should move

Then he thanked them, ''Thank you so much.''

- As for the people, if they are asked where they are going, do they have a special way in which they answer back to them without saying just plain yes.....

Yes, someone might ask, ''Where are you going, to the kitchen?'' then the other person will answer, ''IA'' and not ''Io'' which means yes, but both means the same thing, except for the former word it express respect. Also if the people are having a yaqona party in the house, there are people who knows that it is their duty to serve and prepare the yaqona in this house. For the person who knows that it is his duty to prepare the yaqona in the house, he will serve and prepare the yaqona to the rest of the people in the house, and no one tells him to do it but he knows it and he acts according to what he should do and prepare. If he sees that there is yaqona to be prepared, he does it but if there is no yaqona, then he just have to wait until they have some in the house, since it is his duty to mix the yaqona for the people of this house, but not for other people. If the person arrives there and no one is mixing the yaqona, he acts to do it for the other people. Also if he is mixing the yaqona and there seems to be not enough water, all he does is tap the side of the bucket lightly like we use buckets today and also he takes the bamboo since this is what they use in the olden times and tap it there on the ground, so for the other people, they know they have to fill up some water in the container bamboo or bucket or whatever they are using.

- What if there are other chiefs in the house and they are all drinking yaqona together, can you tell me of the things which they have to do during the time when they are giving out the yaqona to the other people.....

Yes, for the people you are allowed to drink yaqona with the chief and maybe in the presence of other small chiefs, but

during the time when they are drinking yaqona, no one is allowed to clap their hands, there is no clapping of the hands during the time they clap, or during the time they serve the yaqona. And also if they are drinking yaqona on this side and there are other people drinking yaqona in another house with the chief, there is no clapping of hands heard from this room, there is also no words being spoken during the time they are there on their own while the chief drinks yaqona with the other men. Also it does not matter whether the house is full, everyone will remain quiet unless they have something to say to the chief, then they pass this on to the chief via the herāāq. As for the people, also if they drink yaqona there in this house, there is nothing which they can do, and only to show they do have respect there is no clapping of the hands when they are there in the house. Also they know which house should they clap their hands during the time when they are drinking yaqona there inside the house.

- Talking of respect, I heard that there are respective gestures which exists between the people of a family and also when they are in the presence of others. If we are there in the room, can you tell me the sort of atmosphere which exists the people of this family?

Yes, say we have our brothers and sisters there in the house, and then the others left, then myself and one of my sisters is left there in the room, as for my sister, she will depart and goes out to a far place not near to me because we are there alone and we have this taboo between us, we cannot speak with one another and also we cannot be there alone unless there is another person to accompany us all. Also it is very difficult and does not happen for her to look at me straight in the eye, as for her, she can always turn her head sideways so that she avoids me looking at her and I also do the same thing too.

Also if we meet there in the house, she sits down on the floor and wait until I am gone before she stands up to go to the place where she wish to go, also she cannot walk past me if I sit there in the room. Also for myself, I live with my sister and none of us are married yet, she is not allowed to wear any of my clothes and I am not allowed to wear any of her clothes, she cannot handle my clothes also and I cannot touch her own things. Also it is a custom that she cannot call me using my name, she cannot call me by name. As for some people today when they address the other people they say, ''Soand so's wife,'' and ''so and so's husband,'' they cannot mention the person's name, and this shows how much they respect this other person. As for the Nabukebuke people, they say, ''O NAITIKIKUA'' which means 'the part of her', and it could refer to the wife or the husband. Let's take for an example of my wife and her name is Verekoto and then they will address me saying, ''O NA TIKI VERKOTO'' so they know that they are referring to me. This is the name on which they call the other people or use when they refer to them, they do not refer to them saying the real name but the words which I have already explained above.

- So if you marry and your eldest son is so, does it also mean that they can use your child's name in addressing you or this is not allowed?
- No, we cannot use my child's eldest in the family or use his name in addressing myself. It can be they address my grandfather saying, ''TUKAINAKUA'' and so the people knows that they are addressing my father or the grandfather of my eldest child, since they used the child's name when they addressed my grandfather. Also they have their own words which they use for the women, the women know their bit in this calling with names and also addressing other people.

As for the eldest brother or my elder brother in the family, I do not address him using his name but 'TUKAQU'. Also for those who are younger than men, they address me with TUKAQU like what I use for my elder brother. In Nabukebuke, we do not address the eldest in the family using their names, we address them with TUKAQU.

- Also can you tell me how do the villagers refer or address you if they meet up with you or when they wish to speak with you, can you tell me how do they address you when they do so?

They might call me using my child's name and it can be the use of my eldest sons' name. As for myself, I cannot call my elder brother using his child's name and addressing him also, this is taboo, I can only refer to him as TUKAQU. Also if the eldest child in my family is named after the eldest brother in my family, then I will address my son with the phrase TAMANALEVU so they know that I am calling my eldest son who is ~~am~~ named after the eldest son or child in my own family.

- Talking of respect which exists between and among people, I heard that one of the many respects which exists among people is their respect for their in-laws, and it can be between the father-in-law and the daughter-in-law and also it can be between the mother-in-law and the daughter-in-law, can you tell me this relationship with the in-laws when a person marries someone in another family and also how do they show their respect when the other person is there in the room?

If I am there and I am with my in-laws, it is for me to speak with respect saying Saka to them when I speak with them. It can also be the same from them, they won't talk too harshly with me but speak politely and with respect when we talk with one another. In their presence, also they do not address me using my name, they might refer to me as KOYA NA VASU. Not only that, such relationship

also exists between the child of one brother and the sister who can be his Anuty. When the nephew comes to the Aunty's house, the nephew will have to respect the Aunty and also for the Aunty she speaks with great respect to him, the same thing too applies for nieces, when they go to their Uncle or their Auntie's home and as for their Aunties and Uncles, they are the sisters and the brothers of their parents. It can be they are only out for a walk, but when they come to their uncle and aunties home, they are welcomed there and also it is said that they get everything they want from there. So for these people, they show their great respect through the things which they offer their nieces and their nephews. This is where respect also exists between family members.

In the village, you are not allowed to whistle when you walk there in the village, and also you are not allowed to yell from one side of the village to the other side, you have to walk calmly and also know what you are doing, not just loitering around there in the village. You are also not allowed to wear hats and caps when you walk into the village or when you go inside a house.

-- Can you tell me more about the clothes which they wear and also some taboos on clothes and people who wear them?

Yes, also clothes is very much part of the customs and tradition which exists in our people. You have to be careful with the way you are dressed in the presence of others, make sure that you are dressed up properly and all that, not more than enough that you have on.

-- I heard that one of the respective words which they use to show respect is the word TULOU. Can you tell me more about this

word and also why it is used as a respective word when you do some--

thing, and to show you have respecte you speak it, can you tell me more about the word TULOU.....

As for the use of the word TULOU, say if you come into the house and then you are asked to get something from the shelf, you crawl up to where the shelf is and then stand up straight to get the object from the shelf. ¹But before he takes it, he address the people in the house, ''Allow me to take this object from the shelf,'' then he claps his hands, reach out to take the object and at the same time he says, TULOU. He takes the object, comes down to sit, leaves the object there on the floor, clap his hands and then he gives the object to the person who asked him to take it from there on the shelf.

- Is there any other place or time when you use the word tulou while you are working or doing something?

Also we use the word tulou where there are people in the house and you are among one of these people, then you wish to go outside maybe to go to some place, you cannot just stand up straight and walk outside, first you stand up and then with a bend back you walk on the side towards the door at the same time muttering tulou all the way until you come out from the door. For all the people that you walk past, you have to say this word TULOU all the way, you do not walk past them without a word at all, that would be unrespectful. Also when you return into the house, you do the same thing, you speak tulou all the way until you reach your seat where you sit down and then clap your hands. This is another time when tulou is used by the people.

- When the chief is sitting there in the house, can you tell me how do they sit and arrange themselves there in the room, do they sit sideways and then half facing him or they all have to look up in front and look at the chief all the time?

When the chief is there in the house, for all the people who are

sitting there in the room, they should all face the chief so it means that they should sit in such a position so to face the chief, none of them should have their back turned to the chief, they should all face the chief from the moment they take up their seat and also after the chief have finally decided to leave and now they are left on their own. As for the chief, hemight be the only person who speaks a lot during this meeting or during this yaqona drinking party, and also a few words is ~~spoken~~ by the matanivanua and all the other small chiefs there in the room, but there is not a time when they all speak at one time in the presence of the chief.

Also for those people who might be sitting wrongly they might be told by the chief to sit up nicely and to face the chief nicely. So there are also people in the room who have the right to correct those who are wrong and might be doing the wrong things there in the house in the presence of some people especially their own chiefs.

Also for the people, they do not have the right to call from their house, across to the other person who might be there in their own house, if a person wish to ask something from someone, they have to leave their own house and walk across to the other house to see this person whom he wish to speak with, but he is not allowed to call out to the other person asking him something or telling him to get something from him. Also if he might call the other person, it is with the word of respect SAKA used also, it cannot be just plain asking with no word of SAKA blended in, they have to do all these words of ~~respepct~~ because this is something which their ancestors had been doing from a very very long time. It has lived with the people and the people of Namosi knows what they should do in this situation and how to behave when such things happen, whther in the presence of the chief or in the presence of

other people whom they should respect there in the village. It might be allowed to call out to someone and with the use of the word SAKA but this is something which the people look down on when someone in the village does it. As for the chief, he might tell the people, 'Call out to him, ' so for the person who does the calling, he should do it in such a way to soundrespective and also to show that he knows of his manners and customs. So he might standup to go outside and call this person to come in because the chief wish to see him or talk with him. This is one of our customs here to, but not for the people to please themselves and to call out at anytime they feel like it and they know it's their own decision.

And for the person who might be called to step into the house where the people have gathered for drinking yaqona, and you wish to go on and not to stop, then he says, 'SA VINAKAUA which means 'No thank you.' and so the person continues his own way and does not come into the house. It can be sit there outside and then says his words of thank and telling them that he is going to carry on to where he is heading to.

Also for me, I might be told to get something which is there further up into the room, so for myself, I will clap my hands and then move up to this place where the object lies, takes it from there, return to where I sat and then clap my hands before giving the things to the people who asked me to get it for them.

- I heard that also when the chief sits down to eat, after he ate, then all the people in the room will have to clap their hands or cobo to show their respect, can you tell me if this clapping of the hands is only done for the chief or if it is also done for the other people maybe the head of the family and others? The clapping of the handa after someone has eaten, is only performed and done for a chief, and no one else. During the time when the

chief is eating, there are people in the room who will take care of the food he eats, and also they will watch very closely for anything that the chief might need during the time when he is eating. So after he had eaten, these people who served him, those who prepared his food and also for the people who are there during the time he had his meal, will all clap their hands, and this is only to show they do have respect for him. Also for the people inside the house during the time the chief is eating, no one is allowed to drink yaqona, no one is allowed to talk, no one is allowed to smoke a cigarette and no one is allowed to come in and out of the room. No one is allowed to spit or do anything or fiddle around during the time when the chief is eating there in the house.

After the chief had eaten, the person serving him and taking care of all the foods placed there on the table check to see what else the chief needs and remove those things which he does not want, brings it outside, then he folds the tablecloth and place it behind him, then he turn around to face the people and then all of them clap their hands to show that the chief is now finished with the meal prepared for him. Then the person who collected all the things, also clapped his hands, stands up and then take those things which he collected from the table on which the chief sat down to eat.

There are two kinds of people who are known as TAKO and LAVO.

As for the chief who is here in the room, he is addressed as LAVO. After he had eaten, but if there is someone in the room and also they are addressed as LAVO, then it means that they are all brothers and sisters. Also if there is someone in the room who address me as TAKO and also I address him with TAKO, then it also means that we are brothers and sisters, but if there is someone in the room who is Tako and I am a Lavo, then it means that

we have father-son relationship(veitamani). As for these two words and their usage it is only to show that we do have respect for the other person so we do not address them using their names but either of these terms Tako and Lavo. So for the chief, say he is a Lavo, he does not finish all his food but he is full by then, so for the people inside the house, no one is allowed to eat the food which is left over from the table, if they have the relationship of Lavo with the chief, if he calls the chief Lavo, then he should not eat the left-over food of the chief. This is not allowed. One of the people who belong to Tako and called Tako to the chief will eat the left over food of the chief, but not the Lavo. After this Tako ate all the food which the chief did not eat, then he also clap his hands to show that he is finished or have made use of the chief's left-over. It does not mean that this is done after he had eaten all the food which the chief did not eat but had it there on the table. For one plate, after the Tako had eaten the food from this plate, then he clasp his hands and then begin on the second plate of food, after he had eaten, again he clap his hands and this is to show that he have respect for his Lavo who ate before him and on top of that he is his chief. It does not matter when they eat the food left-over from the table where the chief ate, if they leave it for dinner, then also they clap their hands after they have eaten food at dinner, it does not mean that this is no time for them to do anything. But it is the Tako people alone who eat the leftover food of the Lavo and in this case he is the chief himself or the Tui Namosi also.

Also for the chief, there are other foods which he might be allowed to eat and those foods which is not given to him during the time when they set the table and make it ready for him to sit down and to eat. As for the chief, there are parts of the fish that are

given to the chief alone and also the chickens and the part of the cookedchickne which they place on the chief's plate when he is ready to eat, there are people who will eat the left-over chickne and fish and also there are people who eat the left-over root crops or taro and yams. As for the chicken, the part of this food which they give for the Vunivalu is the chest of the chicken, after they have prepared the food, then they take it and leave it there on the chief's plate, this is the part of the chicken which is for the chief alone, and no one else eat this part of the chicken before the chief finish his own or taste some of it. They have the chest of the chicken there and the two limbs. But the other parts of the chicken is removed and this is for the other people, not for the chief. So for the other people, they know what part of the chicken is for them whether it is the two wings, or the other part of the bones, but the chest of the chicken in any food preparation is for the chief alone.

Also for the people, they know what they should do during the time when the chief is eating, there are people who should be present there in therokm during the time when the chief is eating and for these people, they are the ones who clap their hands too after he had eaten. As for the fish, also there are parts of the fish which they give especially for the chief, as for the middle part of the fish, this is what they give to the chief and also the head of the fish, for any meal, if it is fish, the head and the middle part of the fish are placed there on the table for the chief alone.

Also for the pork or cooked pig, when it is time for them to prepare some for the chief, they cut out the backbone and the flesh and all those things which they have there is left there on the table for the chief. As for the pig, they cannot share this out to anyone they feel like it, they have to be more careful

with the parts of the food they cook which they give or set there on the table for the chief.

As for the other foods which arrive lately, we can give anything for the chief, but for those foods, pork, fish and chicken we have to give what we know is only for the chief, no one else is allowed to eat this part before the chief eats anything else.

Also for the chief, if he is there in the house, he is very careful with the way in which he address the people in his own house, and the same too when he is in the presence of other important man in the village. As for the chief, if he wish to do or get something inside the house, he can send someone or ask someone else in the house to get it for him, but for others, if they wish to get something from there and the chief is there with them, then they need to clap their hands with respect, and then they ask the matanivanua or the herald if they could get this something for them, the herlad is the only person who works inside the house and do all the things for the rest of the people inside the house when they want something, it is through the herald that they are able to get what they wish for that is there inside the house but they cannot get it because their own chief is sitting there inside the house. You cannot talk straight to the chief or address him without speaking to the herald first, you have to go through the herald and if the herald think it important then he is going to tell the chief that there is someone here in the room whom wish to speak with him on something very important, and maybe he briefed the chief of what the other person wants and then the two people can then communicate without the herald. But if it is just for anything else, then they are not allowed to address their chief just like that.

- Say you are speaking with a friend, and the two of you are sitting outside, can you tell me the tone and the way in which you speak

with your friend is done the same way when the two of you are sitting there in the house, or you change completely in the manner of conversation when the two of you are inside a house?

As for me, if I sit there with someone older than me, I use the words Saka all the time I speak to him or when I address him too. Both of us sit there on the ground and then we talk about the things or anything that interest us then.

- As for your friend, say the two of you are talking there outside, do you speak in the same manner, tone and speaks the same words when you are there inside the house like you are still outside or it is different completely?

If he is my friend and we sit there outside, there is nothing much there, we sit and we talk like two friends do, while sitting there outside. And the same thing too is done when the two of us sit inside the house and talk, just like the way in which we speak with one another in the house, but maybe we speak in low tones now so that the two of us can hear it alone and not for another person who does not wish to hear anything being spoken between the two of us. If he is not a chief, and he is like one of us, there is no respect done there but a friendly atmosphere exists there between us and allow us to open up to the other person because I know that he is my friend, as for those who might be a stranger to me, I have to be careful with the way in which I address him and also of the way in which I talk with him because I do not know the person well, so he might not like what I tell him of.

- Say, if the chief enters into the room and sits there with you, are you going to change the way in which the two of you speak and talk with the other person?

For me, I am not going to speak using the word Saka and all that with him like what I do with the chief there in the room and I

speak with my friend the same way too, there is no saka used or any other words partf from the vocabs we have been using from the beginning, and also for the two of us, our voice is not heard to the next person sitting there near us, only the two of us knows what we are talking about since we talk so that the other person can hear but not the third person or to reach the chief's ears also. As for the only thing that I can say that no one can address the chief directly or to tell the chief anything without going through the herald first. It is a custom here and also it is very difficult to find people doing this to their chief. Also for the women, if they are there and the chief is there in the room, they do not say a word at all but remain very quiet and they only talk if they are addressed to. If not, they do not open their mouth at all. And also the same thing applies to the women, they cannot address the chief like that, they have to tell their husbands first or the other men sitting here next to them, and then the men will let the herald know, then the herald will inform the chief of anything a woman might wish to say in this meeting or the gathering in which they have to discuss about something, only if the herald think it important, then he pass it on to the chief, if not, then maybe he has a solution to it and then speaks to inform the rest of the people about it whether it should be agree upon or not. But for a women to address the chief face to face, this does not happen here in the village.

- Say inside this house sits the Vunivalu or the Tui Namosi and they are drinking yaqona. Can you tell me are the women allowed to drink yaqona with the chief and also if they are allowed to be in the room where the chief is drinking yaqona with other men? In relation to respect and customs, I believe in the olden times, women are not allowed to drink yaqona with the chief, the chief only drink yaqona in the presence of men and not with women.

Also women are not allowed to be present in this house where the chief spend his time drinking yaqona with the men. Today, we have seen that where there is a chief, also we can find a couple of women there but this is something which is forbidden by our ancestors women are not allowed to join the men in any drinking party, they might collect together and drink yaqona together with other women but not with men or with the chief. Also today women are allowed to drink yaqona in the prsence of the chief but when he comes into the house, the women reduced their talk and they do not say much while the chief is there in the room, there is no talking at all during the time when the chief is with them drinking yaqona, only the chief talks and tell them stories or things like that so that maybe they laugh at a few jokes he might make but that is all, no response from the people to answer back and no joking with the chief also.

- During the time when they have this yaqona ceremony, can you tell me are the people going to clap their hands during the time time when the chief drinks the yaqona or what does the people do when the chief had finished taking his cup of yaqona, and also if they do the same thing in the presence of another chief who is not the Vunivalu but chief of another village, maybe it is a village subjected to this village or chief of another village? During the time when the yaqona is served to the chief, then all the people inside the house clap their hands or COBO. But for the other chief, when they serve him, they do not clap their hands, but you only see them rubbing their hands together, and this is to show they have respect for the chief who now drinks, but this does not mean they put him down and also they do not clap their hands after he had drink his cup of yaqona. There is no clapping of the hands during the time they give the yaqona to this other chief. When the chief is there and he is given the

first cup of yaqona, then everyone in the room will have to clap their hands to show respect. And also if they are there and the chief's younger brother is with them, then they will have to make the rubbing sign on their hands to show they respect him for taking this cup of yaqona, they do not clap their hands like what they did for the Tui Namosi or for the elder brother, only the clapping of the hands is done when the chief drinks the yaqona, not to the younger brother or to anyone else of this village, only to the Vunivalu or the Tui Namosi.

- As for the respect which people have, I heard this also exists among two people who have the relationship of VEIDAKUNI. Of this two relationship, veidakuni and VEIVUGONI, can you tell me which of the two is more important to the Fijian people, is it the former or the latter that the people really make sure that they observe when they are in the presence of the other who have this relationship with them?

For me, the person who is my DAKU is more important to me and also I respect her more, as for the Daku or this person whom I called my Daku, it is the wife of the brother older than me in the family and it can also be the wife of the person younger than me. I regard this important and more serious than the relationship of veivugoni.

- So for the two people, it is very difficult for the two people to be found talking and with each other's company? Yes, for me, I will respect her like I respect my older brother. When my Daku dies and the body is there inside the house, I am not going to drink any yaqona that might be presented to me from here in the house, I will not drink ~~ay~~ yaqona at all when I am there in this house where the body was kept before the burial and also when it is there in the house, after they have done all the ceremonies related to this, then I will allow myself to drink the yaqona

made there then. Also, I will not smoke inside the house. I might come to stay there in the house with the rest of the people and when I feel I need to drink some yaqona, I step outside where someone had prepared the yaqona for me. After drinking yaqona, then I return again into the house, if I wish to smoke, I do the same thing and goes out to smoke there before I return again to the house to join the people in their mourning for herdeath. I keep up with this respect until the four nights are over after his burial then I allow myself again to drink, smoke and do other things which I did not do during the time when the body was there before burial right up to the fourth night. After the fourth night of the body being buried, then I allow myself to do these things which I said I will forbid myself from doing during the time of mourning there in the house. Also, I drink yaqona in another house, I take my meals in another house, and I smoke in another house, but not here in my own house or the house where the funeral gathering takes place. And when it comes to the fourth night, they bring these leaves or this something which our elders refer to as the 'DRAUNTI SILA' or the 'corn leaves'. I take these maize leaves and then tie it to the third and the fourth and then I throw it outside, then this is to show that now I allow myself to eat from here and do other things which I did not do for the other days. As for all these things, they do it when it reach their fourth night after the burial of their Daku or my Daku in this example.

- Whose duty is to perform this act or ceremony which is said to be the 'draunisila'?

This is done by the owners of the house, they are the ones who do it when the time comes for it to be done. Say the chief or the Vuñivalu might be there in the room and then they are told

to wait and then comes the elders who are going to perform this ceremony which they call 'draunisila'.

As for the people, there are times when they do come into the house but they are being told that they are to do something for the chief and for the people they are expected to do this something for their chief, all of them should, and this is an order that everyone should follow and obey when it is said that this is for the chief. Also for the people there might be a time when they are told that they would be going someplace soon and it means they have to bring a tray of food with them, so for the people, they ~~must~~ should make sure they do prepare themselves well and then they go out to see the chief or those whom they have been told to visit, it can be that they are having an important meeting there in the village, so the only thing which they do is that they are told to bring a tray of food each for these people under the orders of their chief and to show respect they prepare the food in the way they know it should be prepared and then it is taken up to the place where the others have prepared their own, for the chief and the rest of the people there in the meeting.

Also there is a time when the chief tells his herald that he wish to eat fish and so the herald goes down to the women and ask them to go out fishing, so the women go down to the water with their nets, and spend their time fishing since this is what their chief wants. During fishing, no one is allowed to take anything from their net and place it in their own basket saying that this is for someone in her own home, this is not allowed, it does not matter whether it is a very small prawn or anything like that, all the fish and other food they catch there in the net is taken up to the chief's house. Also when it is time for the people to take the food up to the chief's house, they do not place the food there on the plates, they carry the food on this baskets or food trays

which they call the NA I LALAKAI and this is made out of coconut leaves. For our women they are very good in making their own food trays on which any food taken up to the chief is carried on, they do not use these modern plates like what we have today. Also for all the women here in the village, all of them have a fishing net each and they use it when they are being asked to go out fishing for the chief. As for the Nabukebuke women, they know how to make their own fishing nets, they do not use this modern nets before because they did not know anything about modern nets, but they use local things from the forest and bush to make their own fishing nets which they used in fishing. Also for those who are good in fishing, they have their own things which they use in fishing and to show they have respect for what their chief asks them to do they go out fishing for the chief.

As for our women, when they come to the chief's house maybe they bring something for the chief, when they come to the house, they do not use the words or the greetings used by men and that is DUO! O!, they do not use this, they only say, 'KO' and then reply the people get from those inside the house is 'VINAKUA' but for the men when they greet the people inside the house, they say, DUO! O! and then those sitting inside the house are going to say OI DUA! And if it is night time and the women arrive there in the house, they are going to say, 'SA BOGI SAKA'. And the same words too is used by men before they enter into a house if they come there and it is nighttime.

- Thank you, if there is something else you would like to say in relation to respect for the people to their chief and the people who also are in the family, I invite you to share it with us now. Thank you, in the olden times, when a woman walks there in the village, she is not allowed to wear a mini skirt, but in those days they wear grass skirts, so they are not allowed to wear mini grass

skirts when they go into the village, there is a length which they should have for their skirts if they wish to walk right across the village to the other side. As for the women, they should wear something long so that it covers their legs and also of their thighs they are not allowed to show this to other people or to the villagers, to have respect and also to show respect they should wear these long skirts and all these other things. After they have checked up with their clothes and they like it, then this is the only time when they can go there in the village. If not, then they are not allowed to cross the village, this is only to show the respect which the people have for the village and also for their chief who lives with them in the village.

Also, if anyone walks there across the village or stand there in the middle of the village, you should not stand there with your hands folded across your chest or stomach, you should lower your hands and have them on your side, this is the way in which a person should stand if he is right there in the middle of the village or in the village and speaking with other people. Also you should not have any cloth hang around your neck or across your back and then walk like that right across the village. And for all these things, it is only to show how much they respect the village and also the people and their customs here in Namosi.

Also if you walk across the village, you hold a towel and then hang it around your neck, you should know now that this is not allowed in this village, you either hold it in your hands and then walk or leave it behind and not to take it with you when you walk across the village. As for all the dos and these don'ts this is only to show how much the people respect their own village and also of the things which they value here in the village which is their chief and their own homes. Here in Nabukebuke, the respect which people holds for other people, it is not only noticed when

the Tui Namosi is there and also in the presence of other chiefs, even for the people among their own people, they do show all these respects which I have discussed with you. For the Tui Namosi, he is also respected in his own home, for other people they also show their respect when they are there with their own people, it is not when they are there with people then they put up their show of respect, it is observed everyday among the people, they show their respect through the way they act and also of the things which they do. So for the respect which you have for the village, it should be there with you whether the Tui Namosi is in your presence or not, you should keep up with the respect, not only when the Tui Namosi is there then you begin to show respect and do it for him alone, no it is for the chief, the village and also for the rest of the people in the village, if not, then you do not have any respect at all it does not matter if you only observe this for the Tui Namosi alone.

Like for any yaqona ceremony, as you might have noticed now, all the time they have the yaqona there on the bowl, there is not a time when the yaqona bowl or the tanoa is left empty, always there has to be some people sitting around the tanoa to occupy the place, they cannot live it free like that, they should have some people to occupy these places, if there are not two people sitting there, then we have one person sitting there at the place where the serving is done. He is to look after the serving of the yaqona to the people inside the house, this is the custom of this place, the tanoa should not be left empty at any time at all. If he stands up to go outside, then someone move up to his position to occupy it and then moves back again when the person return from outside, there is not a time when the tanoa is left empty with no one looking after the serving of the yaqona, always they have someone sitting there.

Also for the serving and the looking after the yaqona, this is something which they give to the right people to do also there are people in the room or in the house who should be responsible for the serving and the looking after of the yaqonaceremony, it cannot be anyone who wish to sit there and serve the yaqona but the right person is the person who sits there to do his task of serving and looking after the serving of the yaqona. If he wish to rest, then he looks around first to see another person whom he knows should be helping him, he calls him over and then asks him to take his place while he goes outside, this is how they do it if not then he will just have to remain seated there behind the tanoa all the time. Also for him, there might be a time when he wish to smoke, and it does not mean that he is allowed to smoke there when sitting behind the tanoa, also this is forbidden in the village for anyone serving the yaqona to smoke while sitting there and serving the yaqona, they should be careful with the way in which they do it here in front of the chief maybe and the rest of the people in the house, they do not smoke or do things they are not suppose to do so for smoking, they have to wait until someone takes their place before they move outside to smoke and also to do other things which they might wish to do. If he cannot find the right person to sit there on his place, then he asks someone, 'Come and look after the tanoa, while I smoke,' and after that person takes up his seat, then he moves to the side where he smokes. After smoking, then he moves forward again to look after the serving of the tanoa or the yaqona bowl. This is how the serving of the yaqona is dealt with by the people in the olden times. Also for the person who is mixing the yaqona and he feels that he really wish to go to sleep, then he should first ask the permission of the people sitting there in the room and inform them too that he wish to go home to sleep because he is

very sleepy and when the other people agree, then someone moves up to take his place, he slips outside to go home and sleep.

This person might say, 'I would like to ask you if I could go and rest,' after he had said this to the people, then he clap his hands or cobo before he stands up to leave the house and to go home.

They cannot just stand up like that and leave first they have to ask for the people's permission who are there in the room, then they are allowed to leave if not then they would still remain there, they have to get the permission of the people whom he is serving there inside the house before he is allowed to leave.

This is a custom here in Nabukebuke and the people are often corrected if they do the opposite when it comes to such small behaviours and other things to show respect.

- Thank you, before we end this interview is there anything else you would like to say about our subject?

As we now we are undergoing a lot of changes, for me, I have discussed and said a lot of things in relation to our customs and tradition. The only thing which we should do is to try and grab our customs and keep them since a lot of these are missing today. Also for some of our own elders, they have ignored all those which they were told of when they were young and they have taken up those things which the foreigners brought into our homes and country. As for all the respect which I have said, it starts which the people think is the respect which we should have in our homes, then we move on until we come to the respect which we should show for the other people and then we come to the part of the respect in which the people show their respect for their own chiefs and also for their own selves and also for other people. This is all that I can share with you and also there are many other ways in which we can express the respect in our homes and for our other relatives.