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TOPIC: PUBERTY. (GIRL).

INFORMANT: UNAISI TELEI. (F. 64YRS.)

ORIGIN: NAMOLI. LAUTOKA. BA.

PLACE OF INTERVIEW: NAMOLI. LAUTOKA.

INVESTIGATOR: LEATA. SAUA.

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Vinaka keirau na veitalanoa tiko kei Unaisi Telei ka marama ni Namoli Lautoka ka neirau ulutaga tiko na vakataletubu ni dua na goneyalewa. E yacana tiko vaka Namoli na Requsesekuwa.

Vinaka, na Requsesekuwa ena gauna eliu e dau yacana tu vei ira na qase ni ra dau talanoa tu vei keimami na gone. Na requsesekuwa me baleta e dua na gone yalewa dramidrami se qai tubu mai ka lakovi koya vakadua na mate vakayalewa. Ni sa lakovi koya mai na kena mate eratou sana rogoca mai na ganei tamana se ko ratou na vugona mai na mataqali nei tinana ka ratou sana lako mai ki tevuka na na nona ibe.

Na ibe ya e caka mai na drauni vasili se jaina ka yacana ya veikeimami na seseva. Me seuseuma vaka lalai na drauni jaina se vudi dau taubena mai na ^{gane} tamadra na gone mai na yasana vei tinana ka vesu mai tolodra na draunikau ya. Ni ra sa lako mai ki vale me tevu na ibe, era kauti gone yalewa mai mera mai davo vata ka mai vesu toka e domona kei na tolona mera qai mai bikabika toka e vale ko ira na ^{gane} tamana. Ko ratou nai taukei ni vale eratou na vakasaqa karatou na vei qaravi tiko ena vakasigalevu, mataka kei na yakavi.

Dua talega ni dau dua e lili toka e matani katuba, ni dau lako yani ki lomani ^o kro, era sana kila sana sa requsesekuwa ka ena bogi ni sa lili tiko na draunikau e katuba. Edau caka tiko mai na vei qaravi me yacova

sara mai na bogi va. Na goneyalewa era qai dau kauti koya ga na ganei ta mana mera laki vakasilimi koya ka vakaisulu taki koya mai. Sana qai lai luva kina na sesekuwa koya. Nisa kau mai na kena yakavi sa qai dau kau mai me mai caka na kena kakana se vei solevuti beka. Sa qai dau mai oti yani na vei qaravi vei koya na gone yalewa koya.

_: Rogo vinaka saraga na nomuni tukuna toka ya na caka ni drauni jaina kei na vudi e ka vou ya, e levu tu na drauni kau e da rawa ni digidigi mai kina, cava na naomuni nanuma ni ra digitala ga kina na na drauni kau koni sa tukuna toka ya?

Baleta beka ni drauni jaina kei na vudi e kakana talei vei keda nai taukei ni so na noda oga vakaitaukei edau kau mai na vudi me mai matakawawa vei keda nai taukei. Na vasili e dau vakayagataki vakalevu vei ira na qase me kani liliu vei ira na qase. Ni ra dau lako yani ki teitei na qase era dau vakayagataka ga na drauni kau qo me vesu ki uludra me kani teitei. Na drauni jaina era dau vakagayataka ko ira na buinigone nira teitei sewerewere ka dau vakayagatala vakalevu.

_: N a kena taramaki tiko ya e dua tiko na kenai balebale, mena vakasava beka na ca se me kua ni dua na leqa me yacovi ira se cava ?

Sega mada niu kila. Au dau rogoca ga vei ira na buqu me caka ga me kani siga me ra vakabulabula tuga kina nira lako ki teitei me baleta na kani bunu ni domodra, ta mada mai na drauni jaina qori me kani sesekuwa. Dau caka ga me kai sesekuwa.

_: Nisa tubu tiko na gone yalewa ya ena kila vakacava kina ko koya ni sa vakarau tauvikoya na kena mate, ni sana laki raica vakaqo esana raica ko koya ni sa lako mai, ocei beka e sana tukutuku toka vua ni na dua na siga e sana lako mai vua na dra koya?

Au sega ni kila, ka ga au kila ni sa dau lako mai na kena gauna sana tukuna vua na tinana me kakua ni lako ki tuba ka me tiko ga e lomani vale

_: Vakacava na marama na tinana ena bau tukuna toka vua e dua na ka me baleta tiko ni na dua na gauna sana tauvi iko kina na mate qo.

Sega esana tauvi koya ga esana tukuna sara vei tinana, nisa tukuni ga ya sana tukuni vua me toka vakadua, kasana laki tukuni sara vei

ratou na ganei tamana me mai lili na sesekuwa e katuba, Eratou sana qai l
-o mai na tabanai tagane me ratou mai taubena na sesekuwa. Na vuaka kei na ka v
-ya e sana qai wawa beka ga ena bogiva.

_: Ni sa tiko voli qo na gone e vale , ena dodonu me dua na nona veiqaravi vei
koya na luvena, ena vakaisulu beka vakaviti, se keimai nikua sa rawarawa, sana
tukuni vua mena veisau, sana veisau sara, era dau vakaisulu vakaviti sera dau
vakai sulu vakacava ni ra dau tauvimate kina?

Au sega mada ni kila, era dau vakaisulu beka vakaviti, e tu beka ga na nodrai
sulu ni veisau. Au kilaga nina vakaisulu vakaviti.

_: Kila na cava era dau vakayaga taka e liu na marama, nikua sa tu na modess
kei na so tale, cava era dau vakayaga taka e liu na marama?

Eliu era dau vaka liku tuga, e sega ni caka tale e dua na ka, baleta kevaka
era na vakayagataka na ka me vaka nai sulu, ena rawa ni mosi kina na kete kei
na ulu se dakudra, vinaka me biu tuga me lako tuga na dra. Era na vakaliku tuga
me lako tuga na dra.

_: Gauna cava ga eratou na qai gole mai kina na ganei tamana, ?
Matai saraga ni siga niratou sa kauta saraga mai na ibe me davu kina ka
na ratou na kauta talega mai na drauni kau me mai sulu kina. Nisa bogiva
kina esana qai luva taucoko na drauni kautaucoko.

_: Nadrauni kau edara tiko qo e caka vaka cava, e mai tale me qai dara?
Sega, kau ga mai qai mai seisei yaru ga ka mai vakabalavu toka na kena
wa ka mai sei ya rua ka mai dara yani.

_: Ena dara ga e domo kei na tolo, vakacava e uludra?

E dau kavakavanua ga me dara vaya, edau kani ka vakamenemenei ga.
Eratou na kauta ga mai na ganei tamana me mai davoca.

Esana lewa taucoko saraga ko Nona nei levu, kenaka madaga e tiko na
ganei tamana ka qase vua na turaga na tamana na gone ya, ena lewa taucoko tiko
mai na nona nei qo na ka me caka me baleti koya na gone qo. Ni sa
tauvimate na gone qo, e sana kauta saraga ko tamana vei iratou na ganena
mai tukutuku me baleta na luvena, sa qai lewa mai na nona nei na ka me mai
caka.

_: Sana qai cava mai na nodratou i kaukau mai ko ratou na tinana ya?
Eratou na kau ibe mai, nasi me mai nona davodavo.

Ni sana yakani ga esana lako mai ko ratou mera mai davo toka mera veitalanoa. Era na rawa ni laga sere toka.

_: Na cava na levu ni ibe kei na masi eratou kauta mai?

Au kilaga ni levu na eratou na kauta mai au sega ni kila se cava na yacana se ibe vakacava. Ekau gamai nai davodavo, talia ke mai dabeca. Nisa tu nai davodavo e na toka e cake na masi. E na kau ga mai na ka kece qo ena matai ni siga.

_: Edua beka na kakana eratou na vakarautaka ko iratou na tiko mai ena vale nei koya na gone me baleti iratou na lako mai?

Sana vakarautaki mai na Uvi, kawai, na jaina na kavaya me ratou na mai kania, eratou na vakarautaka sara tiko ga ko iratou na wekana na gone ko tama kei tinani gone saraga.

: Na vanua cava e tevu kina na ibe, eda curu ga yani sa tevu tu se?

Sega ena tevu tu ena dua na vanua vinaka na vanua ena davo kina me ratou na qaravi koya kina na marama. Ko iratou na lako mai qo, eratou sa -na mai tiko, era na moce, mera mai tiko qo, mena yacova sara na bogi va sa qai coki na ine sana qai kau na gone melai sili e wai me vakasavasava na yagona , lako mai sa qai mai wali na yagona.

_: Ena lomani bogiva koya e na sega tiko ni sili na gone koya?

Au kila na sega ni sili, ena veisau toka beka ga na nonai sulu.

_: Ko iratou talega na sesekuwa, eratou na veisau se na dua tiko ga na ho dratou i sulu?

Ena dua tiko ga kana veisau tiko ga nai sulu ia, era sana qai veisau saraga ni sana laki sili na gone.

_: Ena dua beka na tabu e tiko me kua beka ni kua seru na goneyalewa se?

Au kila na vakakina.

_: Vakacava ^{lomani} na bogiva ya, era na lako beka ki veikau, sera na lako

ki waitui na marama se cava?

Sega era sana tiko saraga ena vanua ko ya, sega tale ni ra lako ki tuba era sana bikabika sara tuga.

_: e dua na ka vou vei au na vakayagataki ni drauni jaina kei na drauni vudi, sa sega ni cakatu na gauna qo?

Na jaina qori e sa tei tuga sega ni tei ga me baleti na gone, ni sa yaco ga na ka qo, esana qai kau mai me mai vakayagataki.

_: E dua tale beka na soqo se ka vakavanua e dau vakayagataki kina na drauni jaina kei na vudi, me vaka e caka toka na sesekuwa?

Io, au kila ni caka ena vavai, se gauna ni ivi, e dau solo me matalalai sa qai dau olo ena drauni jaina keina vudi. Sona vonu e dau kovu, dau rawa ni caka ena vavai.

_: Na drauni jaina e a tu mai liu kei ira na noda qase se sa qai tubu walega mai qo?

Esa tu mai liu vei ira na qase. E liu e dau tei na jaina kei na vudi, nikua sa sega na teitei, e sa tuga na ka mai na makete me laki voli mai meda kania.

_: Vakacava ko iratou na weaki tamana eratou na qaravi tiko se ra tou na cakacaka tiko e na gauna na bogiva?

Eratou na qaravi tiko, saqa tiko na kedratou ni ratou na mai tiko vata kei na gone. Eratou na vasesekuwa tiko ka vaka talega kina ko koya na gone yal-ewa.

_: Ni rawa ni talanoa taka na caka ni sesekuwa, ena caka beka e dua na kena yaqona sesana kau ga yani ya sana laki dara sara ko koya?

Ena caka e dua na yaqona sana qai caka mai nai taube, sana qai caka yani na nonai davodavo ya.

_: Vakacava ni sa bogiva?

Ni sa bogiva ga mai, sana coki sara na nona ibe, sana kau sara ya ni me laki sili sara.

Ena yakavi sana caka na kena kana se na solevu. Sa mai solevu taki kina na gone kei ratou na qaravi koya tiko qo.

_: Ni ratou sa lako yani ki sili e wai, ena caka tale e dua na ka vakavava -ua se ratou sana lako ga yani se na tukuni tale vei iratou na tinana?

Eratou sana gole ga yani laki tukuni e na mataka, keitou sa kauti lewa mada me laki sili, kau sara ka laki sili e waitui se wai lailai ka tu ena vanua ga ratou lako yani kina.

_: Na ka e lili tiko e katuba e biu toka vakacava ya?

Esana kila ga, ni sa lili tok_a e katuba da curu mai kina ka dua e na katubaleka beka, mera na lako tiko na tamata enakoro, era sana kila o, sa lili tiko na sesekuwa nei koya na gone ya. Oi, sa goneyalewa ko ka. era sana veitalanoa taka na goneyalewa,

_: Elili tiko qo me baleta na cava?

Mera kila kina ko ira na lako vei yaki tu e lomani koro ni sa goneyal -ewa ko ka. sana caka ga na kakana sa na tiko na vudi, jaina, uvi, kawai na veimataqali kana vakayacora tiko na kana q_o ko iratou na vuvale kei iratou na wekai yalewa. Eratou sana kila ga na ka meratou na kauta mai me mai kani vakabogiva.

_: Na cava naka e dau caka tiko ga kina na bogiva, sega ni bogi lima se bogi tolu, e dua beka nai balebale ni bogiva?

Au kilaga ni dau caka tuga na ka me bogiva mai vei ira na qase mai liu, sega ni macala baleta na cava e vakina qo.

_: Ni sa caka na kakana e na caka ena lomani vale ga ya se caka tale ena dua tale na lomani vale?

Ena vakataua ga, kena caka e tuba se via caka e lomani vale, ena caka ga ena vanua e rawa ni caka kina.

_: Eliu e sega tu na teveli ni kana, cava era dau vakayagataka na q_a se eliu?

Edau vakayagataki ga na drauni jaina se vudi qai ca_{ka} e cake na kana.

Ni da kana oti ga sa biu laivi sara, sega tale ni sava tiko.

: Nacava soti nai coi ni kakana era dau cakava na wekai tinana?

Nai coi ga na gauna ya na vuaka, toa kei na ika kei na drauni kau. Qo ena vavi na vuaka ka saqa ga na wai na toa kei na ika. Eliu e dai levu ga na kakana e riri ga.

_: Na tiko beka ga na kakana me kania ga na gone ya se ?

Au sega mada ga ni kila, au kila ga ni caka ga na kana sana kana na gone ya -lewa ya.

_: Nona lai sisili ya na gone yalewa, ena vakaisulu ga mai wai se qai mai vakai sulu ga e vale ?

Sili oti ga ya sana tu qori ko ratou na ganei tamana meratou na vakai sulu taki koya mai. Ko ratou na wekai tinana e sana tiko talega na ka meratou na cakava mai, sega ni da kila ni da se gone ena tu e so na cakacaka vako ya,

_: Vakavava, ena gauna e liu ena so na vanua era dau vakayagataka tu na masi me tatarovi ni dra e lako mai, e ra dau vakayaga taka talega na masi eke?

Sega , sega ni dau caka e ke.

_: Ko ratou na wekai tamana eratou na sega ni cakava edua na ka niratou bikabika tiko?

Eratou na kauti koya ga ki nodratou me ratou na laki vakai sulu taki koya mai karatou sana qai lako mai.

_: Ko cei na veivakasulumi mai, ko ratou na tabana vei tamana se tinana?

Ko ratou na tabana vei tamana, vakaisulu taki mai sa qai kau mai kana. ratou na weakani yalewa mai na tabani tinnana sa na qai vakasaqa ga.

_: Rawa beka ni yabaki vica me qai reqasesekuwa kina edua na goneyalewa?

So e yabaki tinikava kina yakabi lako cake.

_: Sona tabu e dau tu me muria na goneyalewa?

Sega au sega ni kila. sana oti ga ya sana mai oti yani na veika taucoko
Edau caka ga na ka qo vei ira na ulumatua ena dua na mata vuvale.

_: Na drauni jaina ya, ena vacava, ena laki bulu sena laki caka tale kina
e dua na kame bulu se?

Ena lai bulu beka, se vakamai

_: ena so na gauna e dau tu eso na wai mera dau gunuva na yalewa me dau
lako kina vakavinaka na nodra mate ni vula, so na wai koni kila tu
era dau vakayagataka ko ira na yalewa me kua kina na mosi ni ulu?

Au sega ni kila, sega ga ni ra dau vakayagataka e dua na ka me tarovi
ni dra baleta ena vakavuna na mosi ni ketemu, mosi ni ulunu kei na daku-
mu.

_: Ko iratou na bikabika tiko ya e ratou va cava eratou sa kena marama
se ratou gone yalewa se?

Eratou sa kena marama saraga. Erasa buin gone toka, se uabula.

Era na vei siko tiko yani e so na nonai caba ena vei siga ka ra na
laki raici koya tiko.

_: vakacava ko ira na vei siko tiko yani, ena laki cakava na meke se
na laga sere?

Io, era na meke tiko, ka laga sege me vakamarau taki tiko kina na marama
qo.

Na reusesekuwa e sega ni ka wale, e dau caka kina na ka vaqo, ia, ena s
-iga nikua sa sega ni vaka e liu, esa yali toka mai. Ke dua na tinani
gone e vakamareqeta na luvena ena caka tiko vua na veika vakavanua vaqo.

Ena gauna mai qo, au sega mada ga ni bau rogoca ni caka e dua na vaka
resesekuwa vei dua tale na gone. Au rogoca ga ni caka tumai colo ni sa
veisau na gauna.

Ni sa oti ga na soqo, qo, era sana vei suka yaki tale, qo sana goneyalew
-a mai. E liu era dau tuga e vale na yalewa, sega kina na lako vaka
veitalia ni dredre ni bula ni yalewa.

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Bera ga no oti na nodaru talanoa edua beka na ka koni via tukuna?

Sa sega ni rawa, keu na qai vosa tale yani au sana lasu.

Vinaka vakalevu sara, Unaisi Telei , ni rogoca toka ya na nona a talanoa tala tiko yani na vakayagataki **hi** drauni jaina kei na vudi. vinaka vakalevu

TOPIC: PUBERTY GIRLInvestigator: Leata.

Taunani ni Vosa ke na i tovo vakaviti
 Institute of Fijian language and Culture
 41 Lotus Street, Suva, Fiji

Informant: Unisi Telei.....from Namoli, Lautoka.

VUDA. F 64yrs

Namoli, VUDA. 30th January, 1984

PUBERTY GIRL

Intro: I am interviewing Unisi Telei, here at Namoli, Lautoka and she is 64yrs old. Our topic is on puberty girl and they call it in Namoli as rebussekwa, and I would like Unisi Telei to start now on this topic; puberty girl.

Thank you. Rebussekwa, in the olden times, this is the time when a girl reaches puberty age. This is something which the parents should know when it happens to them. As for our ancestors, they often talk of these to our parents and grandparents, and this is the only way they learn and know of puberty age. When a girl reaches puberty age, she should inform the parents. She informs the parents and it could be the mother ~~x~~ is the first person who is told.

When a small child or a small girl grows up, there is a age when she comes to puberty, this could be at teen age or more. This is the time when she discharge blood and it is call menstruation. The first time when her ~~menstruation cycle~~ menstruation cycle starts, those of her relatives who heard ~~it~~, comes and bring some gifts and presents which they give her. They are her father's sisters, and also those from her mother's mataqali. Also the mother's brothers can also bring something for her. It is like she receive gifts on the day she gets ~~px~~ her period. They might be told to ~~xx~~ come and spread out some mats for her beddings. These mats which they bring are

also brought with VASILI leaves. And also they bring banana leaves and we call banana leaves here as SESEKWA. The vasili leaves are finely stripped, the banana leaves or even vudi leaves, and the uncles of this girl reaching puberty wears these around their neck like flowers, also the sisters of the mother. They wear it around their neck, and also some are tied around their waist. They come over to the girl's house and when they reach the girl's house, they spread out the mats which they brought for her bed, and the girl is brought in front of them. She stays with them, sleep with them during all these time she menstruate. She also wears some of these leaves around her neck and also some around her waist. Around her neck and waist, she wears banana leaves, vasili leaves and even vudi leaves which her relatives brought with them when they came. Majority of these people are the girl's relative from her father's side. They are her father's sisters and also some other who are married to the father's brothers. These people stay there with the girl and this ceremony is known as BIKABIKA (to stay together as a large group in a house where there is something going on, in this case a girl reaching puberty age, and they have this celebration). As for those people in the family, this includes the parents, and some other relatives, they cook food and prepare all the things which these people might need while they are staying there in this house with the new girl or the one undergoing puberty stage now for the very first time. The people in her family prepare her food, not only for her, but for those people also inside the house. They prepare them lunch, dinner and breakfast. All those care given for these people is made by the family, but for those people inside the house with the girl they spend their time making new leaves and wea-

ring ~~like~~ them. These are the vasili leaves and the banana leaves or vudi. They change them daily for themselves and also for the girl. Also they have one string hang there at the door, right at the door, they hang one string of these leaves which they joined up. When people from the other homes come to the girl's house, seeing these leaves at the doorway, they say, 'She (name of the girl) has reached puberty.' Maybe it started last night, and the next day these leaves appear on the doorway, hang there for as long as the people in the house remain. They wear these leaves, until the time comes when everything is over. They keep wearing it, and the people caring for them carry on with their own duty, until it comes to the fourth night of their being busy this way.

On the night when she reaches the fourth night of her puberty, then the father's sisters takes her down to the ~~wa~~ water or river where they usually bath, today we have taps it is easy. She is taken down to the place where they normally bath, bath her nicely, dress her up again, and it is right on this time when they remove this leaves which they have been wearing for a very ~~xxx~~ long time, a total of four nights. Then she is returned to the house, at the afternoon, they have this feast or food especially prepared for her, and they invite all the relatives to attend the feasting. After they have set the table, then they do all other things which they know they should do, and when it is over, this is the end of the care and the respect shown this way which they do for this girl reaching puberty. This is also the end of the care which they do for her. But later on, another months when she gets her period, they don't do anymore thing like this, it is only done once, the very first time when she reaches puberty age. This is the only thing which I heard or told

to me by my grandparents and also someother ladies in this village.

- You told me that one of the things which they should are the leaves of the vasili plant, banana leaves, and also vudi leaves. Can you tell me one of the reasons why they wish to use these leaves of these plants when there are better plants they could pick to use the leaves for this occasion. What is their belief of this leaves which makes them use it.....

The only thing which I can tell you could be the reason for suing these leaves is that the vudi plant is one of the best plants to eat and that is the fruits of the vudi. Also for the bananas, all these foods are some fruits which the people in this village love very much, they love to eat them and we could say they also consider it a chiefly food. When they have any village gathering and any other ceremonies there in the village, they bring vudi or bananas as a dessert for the meals.

As for the vasili leaves, these leaves is used commonly and often for skirts which our old people wore when they ~~xxxxxxx~~ perform in a traditional dance, and the same thing too is done by the old men and women who goes out to the plantation, and even some of our old people here in this village now still does these things. They use banana leaves, vudi leaves, and other leaves like vasili, which they break from the plant and they tie it around their head like a headband, also around their waist, this is when they go out to farm in their plantation, everyday. As for our women, those bananas and vudi leaves are tied around their waist, and also around their neck, and then they start to do their work there at the farm. They cut grass or those small planting which they are also useful at when they go over to the farm. These leaves are used very often and I have

seen it being used commonly, when I grew up into a person who knows things, I saw my grandmothers doing this, when they go to the plantation, they stripped the leaves or the banana leaves very small then they tie it around their waist. If not, they tie it around their neck ~~at~~ to wear it like a salusalu. This could be the reason why they also do the same thing when a girl reaches puberty age, because they think that these plants are important to them, since they use it everyday and also it gives them nice good food.

- They wear these leaves on their body. Does it also mean that they use these to prevent any evil to befall on them, or what can you say is the sole reason for their wearing these leaves in this manner, tying it around their necks, around their waists and even on the doorway. There could be a real meaning of their tying these things to their body, can you tell me about it.....

I don't even know it myself, the only thing which I heard from my grandmother, when they go off to the plantation, they wear these leaves, like to protect their skin and their face from the sun. Maybe it is just for fun or for something else, only they know. This can also be something to do with the sweat they get while working or the sweat around their neck, and around their waist, it can be some sort of joke they know. I don't really know of why they wear such things in this manner. I only heard them say, "Just cut me some of those banana leaves, cut them for me." And when I ask them "What are they for?" They answer, "Just to strip them and wear them around our waists." As for these leaves, they are known as SESEKWA in our village, but I don't really know why they use these leaves. And when a girl reaches puberty age, they say that she is REBUSESEKWA. This word sesekwa comes from that long word which means

puberty. When she reaches puberty, these leaves are brought and given to them to wear it around their neck and waist during this time when her period still goes on.

- As for this young girl who is growing, how can she tell that she will reach puberty soon. She does not know anything about menstruation at all because she is still growing. Who is going to tell her that she would get her menstruation cycle at this age and it comes in this way, whose duty is to tell her and advise on her when it happens?

Many young girls do not know about menstruation or when they reach puberty. The only thing I feel happens, when she gets this blood discharge, she tells her mother straight-away. Then the mother tells her not to go outside and to stay there inside the house. Then the mother informs the family and also the father.

- As for the mother, before she reaches puberty, is the mother going to let her know before it happens that she will, one day reach puberty or there is no such talk between mother and daughter of this topic? She might be telling her daughter, look at this age, you can get this blood discharge and this is nothing to be scared of, or is the mother going to hide all these things from her daughter until it happens to her, then she let her know the truth?

I believe they don't talk of such things. The mother do not tell the daughter of such things. It might frighten her and she won't be feeling better after hearing it from her mother. The only time when mother and daughter talk about it is when it happens to the daughter, at her puberty age. As soon as she sees the sign of puberty, she tells her mother, and the mother explains to her what it is and the best thing to do about it. She is told to wash herself and remain at home.

- After the girl tells her mother she has reach puberty age, what is the next thing her mother is going to do, run to the farm and killed a pig or what is the next step which the mother takes after attending to her daughter?

I heard from my grandmother, as soon as the daughter tells her mother she has reached puberty age, she tells her daughter to remain very quiet in the house. Then she inform the rest of the family, maybe those on her side of the family, and also those on the husband's side, the sisters-in-law. She tells them so they come over to the house to hang those leaves which I told you about, or the banana and vasili leaves. As for these leaves, it is hang there on the doorway. Also the husband's sisters are told to come and wear these leaves on their body like this girl has reached puberty.

As for pigs and other things, these all wait until she reaches her fourth night of menstruation. Then they light a lovo, or cook some food the way they want it.

- The mother comes and tells her to stay in the house. Also for the mother, she might have done something for her daughter, because this is the first time in her life to experience such things. Can you tell me the care and all those things which the mother held for her daughter on the first night of her period. Is she going to wear some special clothes because she has reached this age?

Today this is very easy, for people they are told to change and remain there quietly inside the house, but for those in the past this can be a problem because they wonder what is happening to their body. I don't really know what they wear there inside the house, but I believe, they wear some traditional clothes which shows that some thing important has happened to this girl's life.

They might wear traditional clothes which our ancestors wear during their time, to wear there inside the house. And then later on the other days, they might have these clothes she changed into daily. This is the only thing I think of because they did not tell me exactly what clothes they wear during their menstruation days. If they have told us something about the clothes they wear, I could have been more helpful than this, but if I try to talk more on the clothes they wear, I might lie which is again wrong. It is all because that I did not hear anything from my grandmother concerning the clothes they wear, I'd rather say little about it. But today we have western clothes which is making everything easy, people dress in anything when they have their menstruation cycle. But for them during their days, they have their own clothes which they might wear when girls reach puberty. And then she also has her own clothes she changes into daily.

- Do you know what they use in the olden times, like today we have moddeess and other ~~tampin~~ modern things which we wear for absorbing the blood. We have a lot of new products in the shop which we use today. Can you tell me what they use in the past to do this work? From what I saw from our old women, they use old clothes, pieces of clothes which they have cleanly prepared, these are the things they use. And then they have their skirt outside, and there is nothing else. One of the main things which they say is their reason for not wearing any sanitary like we have today they say if you wear these things, it will block the path which the discharge blood is taking and this blood goes back into her womb and it can cause her discomfort and also sickness is what she suffers from most of the time. It is better not to wear these, because the only thing it brings to

you is stomach pains and most of the time you might not like food. These are some of the things which my grandmother told me, for me not to ~~try~~ try and put something there to block the path of the blood, let it flow freely, but this ~~piece~~ piece of cloth which you have, you wipe it away with when you know that you have a lot of discharged blood there. And for our women during the olden times, they have skirts which they commonly wear, and no dresses, not many like we have today. These are the things they use. If you block this, (they often tell us), if you block that, then you will get stomach pains, and also some other parts of your body. It is because the blood which is suppose to come out goes back into your bloodstream. This is what they say is the main thing for this, so they are told not to use anything at all. Just their plain skirt and that is all they need to wear.

- Does that mean wearing their skirts, they can have only one skirt or more than one, like three skirts maybe.....

No, only they can change their skirts daily. Like for that one day they have their skirts and when it is badly stained with blood then they change again after taking a bath.

- It means that she change very often.....

Yes, she needs to ~~change~~ change often because she will be discharging a lot of blood. This is something which I saw with my own eyes, and that is why I said, if this happens today, it is done there for me to see.

- Then she is given a skirt which ~~she~~ she wears everyday.....

Yes.

- This is right on the fourth night or.....

Yes, right on the first night.

When do the parents tell those people to come over and stay with **their** daughter, or when do they come to stay there at the girl's house, is it on the second night, or right at the last night they show up? They come right on the first day or the first night. The mother informs them, and they prepare themselves soon after the mother left to come over to the girl's place. They move around fast to get all the mats and beddings on which the girl lies on. They also bring these leaves, stripped it up nicely, they wear some and there's is brought with them. The girl is made to wear some of these, tied around her waist, and all her aunties from her father's side also have the same outfit. Right on the night when they come to the fourth night of the whole thing, this is the end of it. They all remove these leaves and that is the end of it.

- These vudi leaves, banana leaves, and vasili leaves, when they bring ~~these~~ leaves, how do they make it, do they plat it up first or how does the leaves look like beofre it is worn?

They don't plat it or anything like that. They just pull some of these leaves, bring them home, strip them up nicely, first the hard vein is removed, then they wear it after stripping it up.

As for this hard vein they moved, they keep this so that it is tied at the end of the leaves and then tied to the other end, this gives a firm knot preventing it from getting undone. This is all they need to do, there is no need for them to tie or plat it as you said. This is all they need to do and they also have one string which they tie at the doorway.

- We only wear these leaves around our neck and around the waist, can you tell me why at these two places only, and not on our head, or some other parts of the body.....

We can only say that this is their only way of showing that they respect her and also they consider her as someone important there in the family. It is like to 'pet' her not in the sense of spoiling her but to show that she is loved by these people especially by her own parents. That is why they make her wear these leaves. And during their days there with her, they spend some time talking with her, telling her stories and legends. They play some sort of indoor games with her to make her happy, and also to keep her occupied so that she does not get bored.

- As for these people who are her father's sisters are her Aunties.....
Yes, her Aunties (Nei).

- The Nei bring the beddings and those other mats which she lies on during those four nights.....
Yes.

- When the girl's mother inform the husband's relatives, the husband's sisters, is he going to tell those who are older than the husband or those younger, or to both of the sides, all the sisters?

The message is taken up to them, and then these sisters comes over to the house bringing whatever they know should be brought to the house of the girl. Say if the girl's father is the eldest in the family then all those sisters of his comes along with whatever they know should be taken to their brother's house. As for this man, he won't tell them what to do, they will do what they think is right, but if the man who is the girl's father is younger to someone in the family, then those people won't do anything about it, but listen to what the eldest person says. The eldest in the family is the one who gives all the instruction and the orders there in the house. As for the girl's father, she listen to what the eldest in the family says, and if he

says this, it's carried out immediately. Then those younger than him are also going to decide on what to bring to their brother's house. As for the father, he is cleared of all these things.

- Then they get dressed to come, what are all the things they bring when they go to the girl's house, these could be the mats and other things for the girl's beddings, what do they bring?

I know they bring mats, and also masi, which they spread on top of ~~xx~~ all the mats in which the girl lies on. After they have presented these things, arranged it, they might wish to return to their own homes ~~xx~~ but one or two might keep or stay back. In the evening, they come to the girl's house where they spend half of the night talking and yarning. Or even sing songs and all that. They might have their own games and jokes which they play in the olden times.

- When it is time for them to spread out the mats for her bed. Can you tell me as to how many mats do they bring and also some other things which they bring with them for the girl. What kind of mats they also bring which is given to the girl, or spread out for her to lie on for four whole days and nights?

As for our ancestors, they have this special names for their own special mats they weave. Some they call it the VAKABATI (a large kind of mat without decoration). But if I am going to tell you how many I would be lying, because this is something which is not clear to me. Only thing I know is that they bring mats and masi and these are spread out for the girl to lie on when resting. This is the only thing which I know. As for these beddings we call it the I DABEDABE (her seat).

- You call it the I DABEDABE.....

Yes, we call it the i dabedabe, and also it can be her I DAVODAVO

or the beds which she lies on. These mats which they spread out, she sits on them, then she lies down to sleep. But all these mats which they bring is for her I DABEDABE or I DAVODAVO. It is also the mats which she lies on like a bed.

- When they spread all these mats for her bed, what is there right on top of all the mats.....

Right on top can be a masi. If they can produce a masi or give a masi, then this is placed right on top.

- Bringing all these things, they bring it on the first day or,..... They bring all these mats and other things on the very first day after the girl's mother inform them that her daughter has reached puberty. As soon as the mother left, they circulate the message to their other sisters whom they know should attend and on the same day, arrive again at their brother's house, who is the father of this girl.

- Is there any food prepared by the girl's family for the people who brought these mats for the I DABEDABE?

I believe they have some food cooked and prepared for them.

- Food like.....

During those days, they did not plant a lot of food like we have today. So it must be vudi and bananas, yams, kawai and other wild root crops found in the forest. I am sure these kinds of food is cooked for them, but I do not really know because I have not seen it being done. But these are all the things I heard like a story told.

- Whos prepares these foods which is for the girl's father's relatives?

The food is prepared by the father and the mother, and also the mother's relatives might help or contribute something to help her with the

feeding of these people.

- When the father's sisters arrive, they bring all these mats which they spread there on the floor for the girl to lie on. I am sure they don't have rooms for the homes in the past. Can you tell me where about or what part of this open house are they going to place the girl's bed, is it right in the ~~middle~~ middle of the room or at the side or.....

Yes, they spread these mats where the family usually slept this is up further into the house. This is not in the middle of the room, it can be on the side but further up into the room far from the main door used by the people.

- Then the girl lies there on this bed prepared by her Aunty, these people who came to spread the mats and the bed, do they spread the mats and then leave after that.....

No, they come over to the house, spread the mats there and also they stay there inside the house with the girl. They stay with her, eat with her, sleep with her, talk with her, and this goes on until the four nights are over. When it comes to the fourth night, the mats are rolled up and on the afternoon, they have this feasting and celebration.

- The girl goes down to take a bath.....

Yes, these people who stayed with her takes her down to the water for her bath. In those days, they don't have these modern water system or taps so they go down to the river or pool. The people bath in the pools, river, streams or down at the sea. She returns to the house, changed into something clean and wait for the time when they eat and dance and sing to mark that she has reached the fourth night of her menstruation.

- Does that mean that during all those days when she is there inside the house, she is not going to take a bath until the fourth night, does she take a bath or.....

She might be given some water to clean herself inside the house and then she change into some clean clothings. But she does not take a soaked bath, she only bath after four nights of being in this state.

- Then she takes this bath on the fourth night.....

Yes, she baths there on the fourth night of her menstruation.

- As for these people who came to the girl's house to stay with her for a total of four nights, are they going to need some change of clothings also or they wear the same clothes all that time, and those days.....

Yes, they wear just one pair of clothings all those four days. They have their small change they change to like our undergarments but for their big clothings, they don't change at all. Only when it comes to the fourth day then they change because this is the time when they all meet with the other girl's relatives, eat and feel happy.

- Are there any taboos which they observe when they are doing all these things, maybe the girl having her period is told not to ~~comb~~ comb her hair, or somethinglike that, something to do with her body is she told not ~~do~~ to do on herself and also not to go here.....

I am sure they also have some of these taboos which they tell the girl to stick on during all those days. But I don't really know as to what things they don't allow the girl to do.

- These people stay with the girl starting from the first night, to the second, third, and then to the fourth night, during all those ~~nights~~ nights, what are they going to do remain like that all the time or at one time they leave the house to collect coonuts, or at one time

on these days, they pain to go to the farm, do they have any of these things going like this when staying with the girl
They remain inside the house and they don't do such things like going out to the plantation and also to go outside to spend the day there when it is not coming to the fourth night yet. If they want to go out to the sunlight, they don't move further away from the house where they stay, they stay close by. After sometime, return to the house again where they remain.

- So they wear these clothes they have on when they first came, so it means no washing and all that.....

No washing. They only think of themselves and those small clothings which they change into daily as for the rest of the work at home to be done, they don't worry about them, those who stays behind worry about it.

- It is a very new thing to hear they use banana leaves and vudi leaves also. This is the first time I heard they use such leaves on a girl reaching puberty, and can you tell me if they still do these things today or they don't at all. For some of your own people they might not know of this custom, can you tell me for these banana leaves and vudi leaves they use, they bring it from any tree growing around the place or they planted a special banana or vudi plant saying that these would be used when their daughter reaches puberty?

As for these plants, they grow on our plantation, they don't plant these especially for these occasions. As I've said this is something which they rely on for food. All these plants like vudi, bananas and all that, and also those leaves like the vasili which they know is going to be useful when the time comes. As soon as

they know that this girl has reached puberty, they tell the other people to go out and cut some banana leaves and some vudi leaves.

- Are there any other important events in which they use these leaves, since in puberty the use of banana leaves is important, are there any other events or occasions in which the use of these leaves come in use?

I am sure it is used in other things like cooking in the ground oven, these leaves are used to cover the food cooked in the lovo. Also these food eaten the IVI, we grate these ivi fruits and wrapped in these leaves before it is cooked. This food is called KOKO to us. And when you taste this food, it is really nice to eat. This also calls for the use of banana leaves and vudi leaves. Turtle food is also cooked wrapped in these leaves, both banana and vudi leaves and outside we have the ~~coconut~~ coconut leaves to hold the food together.

- How come they are using these leaves, does that mean that these leaves have been here from a very long time?

I believe these leaves have been here too, but I don't really know.

- I heard that there is a story of Lutunasobasoba coming out from a banana plant and that is the fruit ~~xxxx~~ bunch of the banana tree, do you think there is any connection with this story of puberty girl? Well, it might have something to do with it if some people think so but here in this village, it is the custom to be dressed up with these leaves also when a girl reaches puberty. As we know today we have a lot of new thing which can be used but for our ancestors they had their own thing to use.

- When the girl's aunty and some of her other relatives turn up to stay with her, are they going to be looked after when there in the house?

They arrive at the girl's house and they all help her in the things which she wants, they talk with her, see that she is cleaned and also make her wear these leaves which they brought to this place. The girl remains in the house, also for these people they stay there also. They bring her water inside which she cleans herself in, and also for them, they might need to do some cleaning themselves.

- Does that mean that during this time they stay in the house, it is like they also are going through puberty?

Yes, that can be the main idea, to do what they think is best. But all should remain with the girl until the four nights are over.

- When they bring the leaves for the girl to wear, are they going to make a yaqona and then gives it to her to wear these leaves, or they do not need to do any of this sort of thing?

It might be done that way, I am not sure what they but I am sure that when they arrive they bring these leaves, and then make them wear these leaves. This is a very big ceremony and people do bring things which they know should be given to the girl, some bring these things as a gift and some bring these because they are related to the girl. The leaves are made like a garland of flowers and also some are tied around her waist. I think that might have the same thing to try and make a ceremony before they go up to dress the girl in this outfit. Whether they make a yaqona ceremony or present a tabua to her before that, this is what we don't have today.

- Also one of the parts of the banana plant is the fruit bunch of the banana tree, do they also use this thing or.....

No, they don't use these fruit bunch of the banana tree.

- These people arrive at the girl's house and they stay there for a

total of four nights, and after that.....

They stay there for four nights, and they fold the mats, and then they come down to make use of the food which the girl's relatives have prepared, then they return to their own homes. The girl is taken down to have this special bath down at the river, and at the afternoon they have the feast with the girl traditionally dressed up in Fijian wear. This is the feast for their daughter and also for these people who came to stay with them. As we know this is the very first time for the girl to get her period. This is all the things which I think I can share with you.

- When they go down to the river or to the water, are they going to make a ceremony asking the girl's mother and the parents that they are taking the girl down to the river for her to have her bath, or they just come, take her and return her again.....

First in the morning when they wake up on the fourth day, they inform the girl's parents and the relatives then they all go out. They tell the parents that they are taking the girl down to bath, then they'll return her again. They take her down to the river, or to this place where they bath most of the time. It can also be down at the sea side. In the olden days, they spend their time walking to and from the place where they wish to go to.

- You told me that some leaves would be hang there in the house, can you tell me what part of the house are all decorated.....

They bring these leaves and they hung it there right on the doorway from this part of the door to the other end. And for people who are going there outside, they can call from there, she is staying inside the house, she ~~is~~ has just reached puberty. They can easily tell this by these leaves or banana leaves hung on the doorway. All the

things which they do are known by the ~~sign~~ ~~they~~ sign they have on their homes and also of the type of food which they prepare. They often talk of it saying that this girl has reached puberty so they decidex fo do something about it, they bring some food rawx and present it to the parents. As for the parents, they are preparing all the food for these people duringthose four and the last night or the last feast.

- As for these leaves they hung on the doorway, is it on only one door or all around these doors which they have in their home?

Only on one door.

- Is it this door which they use commonly or some other door which people seldom use.....

They hang it there on this door which the people commonly use.

- The only reason why they hung these leaves is to show they or this girl ~~is~~ has now reached puberty age.....

Yes, it is like to tell the people or to let the other people know that this girl has reached puberty.

- Does it also mean when they make her food, they have these foods which is the vudi andthe banans includid on the table.

Yes, they have bananas and also they have vudi and some other root crops which we know is what our ancestors have during their days, they don't have a lot of varieties of food like we have today.

In the olden days, they have this food like yams, wild yams growing wild there in their forestsx but today we have cassava and many other new foods brought in by those who comes to our island.

In theolden times, they did not have any cassava here on the island.

- Can you name some of these fods which they rely on for the feast on the girl's big day?

Food like bananas, vudi, yams, and other wild yams. They have their own varieties of root crops which they choose from for their feast.

- These foods are prepared ~~xxxx~~ by

These foods which they have on the big feast, it is prepared by the girl's family and very close relatives. All on the girl's mataqali might also contribute something to help them with this food for the feast. But this food which they prepare, they might say is for the girl's father's sisters, the ones staying with the girl during those four days and four nights.

- As for these people in the mataqali, do they have this leader who tells them to bring this kind of food, or they know what they should bring to this thing?

As for these people, they know what to bring, and when they bring the food they say that this is for the girl who is going down to bath.

- They do these things because they are going to take the girl down and bath her down at the river.....

Yes. Since this is also the fourth night, the night they have been waiting for, they have the feast in the afternoon and many other things which they might have.

- Can you tell me one reason why they only choose four nights and it does not go for five or more nights, she might have her period for more than a week. Why do they cut it short to four nights?

From the first night to the fourth night, they feel that they must do something about it, so they know that a feast should be held for the girl, it has been long enough keeping her inside the house without her doing anything with her friends. They pick four nights only but I don't know why.

- I heard, that they don't only have four nights occasion but also they

have this when there is a funeral. Does that mean that for four nights this is one important part of the nights from an event that happened? I don't know this. There might be other people who know, for me, I don't know. This is something which our ancestors have been doing from their time, they had this four night celebration and they still doing it today, not anyone has changed it to three days or more, only four nights, then they have the feast or whatever they wish to hold for a special occasion.

- When it is time to set the table for the feast, is it prepared right there inside the house where the girl and her aunties stayed or it is prepared there inside another house.....

If they cooked a lot of food and they know a lot of people are coming or there in the house, they built a temporary shelter outside near their house. This house is known as the VATUNILOA.

- In the olden times, they don't have these table cloths, can you tell me what our ancestors used during their time?

They use banana leaves, which they spread out on the ground or on the mats, leaves like bananas, vudi and also VIA leaves.

- They spread out all these leaves, and then they set the food on this table which they made, then.....

They set the table, and also the food, then they call all these people to come and eat. After they have eaten then they return to their own homes.

- And for the girl.....

She remain at her own home and she does not do anything else, but listen to her mother until the whole period or her menstruation finished.

- As we know we have a lot of different food which we eat today, can

you name ~~some~~ of those foods which they prepare during those days? I heard from our ancestors during those days, is that they eat pork. They kill their pigs and they use this to be the food eaten when they have a feast. Not only do they have pork, also they have fish and vegetables.

- As for these foods like chicken and fish and other foods, how are they prepared?

They can cook chickens just like that, and also they have other means of cooking food in the olden days. As for the pig, they cook this in the lomo which they prepare with other foods like yams and bananas, vudi and other root crops which they got from their plantation. As for the fish, also it can be boiled and as I've said, they have their own ways ~~for~~ of cooking these foods. Also for the chicken they can cook it in the hot oven. Today, we have a lot of ways in which we can cook the pork, we do not let it be cooked in the fire with nothing in it, we have our own ways of getting food cooked.

- Could we say they have a lot of food cooked in plain water or.....
Yes. If not cooked with water, then it is there under the hot oven.

- As for the girl, is she allowed to eat any particular kind of food or she might be told to eat this food and not this?

She is allowed to eat any kind of food, she is not given any taboo on food. She feels free to eat any food she likes to pick.

- When they go down to bath there in the water, is the girl going to dress there when she is down at the beach or ~~is~~ is she going to get dressed there at home when she finish ~~getting~~ having her bath?
She is taken down to the pool where she takes her bath, then she

get dressed there down at the beach or down at the pool. As I've said those people who stayed with her during those four nights and days takes her down. And also they dress her up in those clothes which they have prepared for her.

- Does that mean that her relatives from her father's side are going to do all these things for the girl. Can you tell me if the girl's relatives from her mother's side are also going to do the same thing or.....do they present any gifts or mats like the ones which the relatives from the man's side are doing?

I believe they also would be doing some of these things which they do, for them they might give it for those who comes to the girl's house. And during all these time when they stay in the house, these are the girl's relatives from the ~~by~~ father's side and the girl, they talk of legends and other stories to keep her mind occupied during those four days and nights.

- I heard that for young girls, when they get their period, they use these soft cloths which they call masi, can you tell me of some of the things which they used in the olden days to absorb the blood which comes out?

I don't know, for they have their own things which they use, like today we have these modern things from the shop which makes everything easy and clean.

- Does that mean that we use different things from other people?

Yes, as I've said, they have their own things.

- What about these people who come to stay with them, do they get anything from the girl's parents because of their stay there in the house or.....

As I've said, they have their own things to do and also they have to

help one another in the things they take to this girl.

- As for these people who dress the girl up, are they from the girl's father's side ~~af~~ from the mother's side?

The people who came to stay with the girl dress her up when she finish her bath. We do not know what kind of clothes they wear but I am sure it is those native clothings which they wear during the olden days.

- As for the girl 's relatives from her mtoher's side, they do not do ~~any~~ anything, all they do is to cook and prepare the food to feed these people?

Yes. They ~~help~~ ~~the~~ help the parents in all these things which they do, they cook and also they bring food for those who are staying with the girl.

- After they have eaten and make use of this food cooked by the girl's relatives from her mother's side then they all return again to their own homes?

After the feast, they all return, and this is the end of the ceremony and also the feast for the puberty girl.

- For a girl she reaches the age of to be said that she has reached puberty, at what age does she reach puberty.....

I don't really know, for some people they can reach the age of eighteen or more , as for some people they get it early. As for others they get their period at the age of twelve and thirteen or less. It depends on what kind of healthy person are you.

It can be more than ten years for people or for girls to reach puberty.

- Is there any taboos which they tell the girl to observe during this time she stays in the house.....

I don't even know whether there are any taboo or not.

- Is she allowed to go down to the sea side or is she allowed to do other things which might prevent the outflowing of the blood she gets rid of?

No, I don't really know if they have this kind of taboo which the girls observe when they reach puberty.

- After they have done all these things, this is the end of the ceremony which they have been doing.....

Yes, this is the end of all the things and ceremonies held for a girl who reaches puberty.

- Is it only done to the girl who is the eldest in the family or it is also done to the other children who are girls but born after the eldest girl?

This is only done to the eldest daughter, or the only girl in the family. It is done to all eldest girl's in a family. When they know that she has reached her puberty age, they make sure that they do something for her, just showing her that they really respect her coming of age and also she is the eldest in the family she needs to deserve some special attention shown this way.

- So, this is only done to girls who are eldest in the family but what about the young ones.....

They don't have anything, but for some parents if they also wish to have it for their other daughters, it is just a matter of being able to get the things for the feast and also for those people who spend their time with their little girls.

- So this is the custom of this place and also the way in which you show respect for those girls reaching puberty age.....

Yes. This is the way, and the only thing which is different from

other places is the use of banana leaves.

- As for these banana leaves which they use, what comes of it after the four nights, is it ~~not~~ stored in a secret place, burnt, or what do they do to these leaves which the people used during those four days and four nights?

I don't know where they take it, whether they bury it or burn it this is something which the people themselves know. And if they keep it also this is what I don't know. Or another thing too, it can be kept by these people who are related to her and stayed with her all that time, since they were the people ~~who~~ who brought it to ~~her~~ her. And if they do anything else like that when it is all over or not, these things are only known by our ancestors who have been doing it all their time.

- I heard that for some people they are given Fijian medicine to take when they get their menstruation. Do you know of any medicine which these young people can take when they reach puberty.....
I don't know of any medicine.

- The only thing is that you should not wear anything to stop the flow of blood.....

Yes, she must let the blood come out, do not wear anything like these pads we have in shops, this prevents the flow of the blood and these bad blood can get caught there in the womb creating unpleasantness for you, you get stomach pains and all that. You might have these pains, at your lower abdomen, your back, and also your stomach if it is worse.

- As for these people who stays with the girl in the house, are they all of the same age, or they are mature ladies.....

And when it is time to stay in the house, all these women who

comes to stay with her are all matured ladies. Some are in their middle ages, and some very old. And they might have some young girls too like this girl reaching puberty with them, girls from their own mataqali who can talk with her and share their own jokes since all are of the same age group. They do not allow anyone who is different from them to stay there with the girl, they pick these people who belongs in her mataqali and for them they also know that it is their duty to do all these things for her. Since when their girls also comes of the same thing, the family of this girl also comes over to them to do the same thing. But majority of these people staying with her are matured women and middle ages.

- During their stay together are they going to spend their time talking and telling stories, also for these people who comes over to see them, do they have any fun like traditional dances and singing, are they going to do any of these sorts of things for entertainment? Or are they left alone to be quiet and no one is allowed to come and create fun there in their house?

I am sure they do have traditional dances going on at night, and also drinking of yaqona to pass time. They have their own native songs which they sing when doing something, so they must have some ~~sixi~~ song singing. They do these things to keep them happy and most important to keep the girl happy and make her forget about this new stage she has crossed.

- These people who would be doing all these fun are the people from the father's side.....

Anyone is allowed to take part in this traditional dances which they have, they might have one group of performances from the father's side and one from the mother's side. I am sure they do have this

sort of thing done, as we know when we go to a gathering sure they do have all these entertainment going on. As we know for Fijians they have their own ways of showing they are happy.

- So we could say that for a girl to reach puberty this is a very great thing we should bear in mind not just a small and not worthy thing to do or.....

Yes. We should try to do all these things. But this can also depend on the girl's family, if they know that they can do and cater for some people a total of four days and nights, then it won't be a problem at all. We can still do the same today, but for us, we choose to do it the ~~foreign~~ foreign way. It is not the same like we have in the past. All these are gone. If two parents, mother and father, take good care of their children, then they will do all these things for them, they make sure that they are well prepared before the right time comes for them to do it. As for us on this side, we do not see this often it is something which is said to be done only by those people in the chiefly family, but this can also be done by those people in the village who are said to be commoners. As for me, I have been staying here for a very long time, and for the past ten and seven years, I have never heard these people say that they hang leaves from the doorway to show that this girl has reached puberty. I don't know whether these people living in the interior also keep up with their tradition or they also have chosen the easy way and forget about it all together.

- We have a lot of changes today.....

Yes, these things are brought in by our visitors and also by other people from other islands.

- So, all the things which they do is gather all these people and the

feast is on.....

~~Yes, all ~~XXXXXXXXXXXXXXXXXXXX~~ stayed~~

Yes, all these people who stayed with them make use of this large feast prepared by the girl's family and then they are going to collect all those things they brought with them when they first came, their own belongings, then they return to their own homes. As for the girl ~~she~~ she remains there inside the house, she does not go around until she have finished her period.

- As for this girl since she has reached this new age, she is going to be told by her parents, maybe, to forget about doing this and that, what are some of the things which the parents are going to tell her now.....

Yes, now she is said to be a woman, she is no longer treated like a small child. As for her parents, they are very careful now, she might not be allowed to go out alone at nights, she is not allowed to attend some gatherings for they know it might cause unpleasantness for their daughter. They always take their daughter with them when they go out to some place, she is not left unguarded. If she's got some brothers, she is well protected by the parents and brothers. She remains very quiet in the house, she does not go out too much.

- Before we end this interview is there anything else you might wish to add to our talk?

I believe this is all I can share with you, and if I try to continue then I would be lying.

THANK YOU VERY MUCH.

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FINISHED.