

NI sa kida na mataka, e mate vakadua e tini. E na walu na kaloko e
 na mataka lailai, e sa gai tarogi rawa na i valu. O ira na lako
 mai e na Tabana ni Matanitu. E Lima, e lai mate tale i nodratou,
 ia, o ratou na du! kailai e ratou vala e na bogi siga o ya, e kena
 mavoa tauvua, o Tomasi Kint. O Kint ogo, e se buia tikoga. Na
 gase ogo, o koya e a gai talamataka vei au, baleta ni keitou caka-
 caka vata mai Colo i Suva. A luvata na nona sote, au gai raica e
 tolu na mavoa, e va, e taga e na dela ni dakuna ogo, na mata i va.
 E dua talega vei ira, e a cokal koya. O koya e raica ga va ogo ni
 sa coka, na i sulu vulavula ogo. O koya e gai kilia, e gai cuva, na
 nona cuva ga va ogo, gai kabi i dakuna ogo na mata i va. O koya
 duadua e mavoa, baleta o koya e a lako vata kei na yalewa ni Idia,
 me rau lai vakacuru tevoro. Ia, o koya e gai vuni nona tarogi, ei
 e dua talega na mavoa levu e tiko vei lko, na kena maca buia e va.
 E davo vakababa i dakuna. O koya gona o ya, gai vuni nona talanosa

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INVESTIGATOR: ^{nr}

WILLIE DARI.

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NAILAGA BA

INFORMANT:

SAISSI NABUFA.

TOPIC:

SUPERNATURAL HAPPENINGS.

LE CENO.

Tevoni ni Vosa ka na i Tovo Vakavin
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taka vei au o koya na i tala~~noaka~~ ogo. E tini ka lima, vakadua na
Turaga ni Namosi e ra mate kina, E tini e ra mate ga e na bogi ni
siga o ya, e lima e ra gai lai mate i modra koro. E na levu ni
vaja e ra kitaka tiko. O ira ogo, na ka kece ga e sa tukuni ogo,
ni mataqali ka kecega o ya, e tiko vei ira.

-- E vakacava na ka ni draki?

E sega.

66 E so, e dau tau na uca vaka ogo?

Oi, ogori e sega ni tukuni na draki vaka ogo. E sega, e dua walega
ko na gase ko a vakaluvuci i Waloku, o koya o ya, kevaka e sa tau
bi tiko na uca vakaogo, e so vei kedatou e via lako. O keitou via
lako, dou lako i vei? Keitou via gade i Lagere, se i Caubati, se
i vei. Ra sa lako sara me ra lai vaka i sulu. O kemudrau drau
kasivi ga. Kasivi ga vaka ogo, e sa na siga na vanua. Na yagona
va ogo, ni sa yaco e dua na veisollevuti, e dua e kauta mai na cava
deka, na drau ni kau, se na yagona ga, ko e vatonaka ofi ga, lako
mai, mai biuta toka e na rukuni ni tanos va ogo. Ni ni~~manimai~~ mai na
tanos o ya e na yagona, e na sega ni rawa ni maca. Io, e vaka ga
e vure tiko mai, e levu na mataqali ka kaukauwa e tiko vei ira.

-- Me vaka na nomuni dau kitaka na ka kaukauwa vaka ogo, e ra dau vaka
tatabu taka e so na ka. Me vaka me nodra vakatatabu tu ga, me rawa
ni mana tu ga na nodra cakacaka, se na nodra kaukauwa vaka o ya. E
tu nanodra vakatatabu, e rawa ni o vakaraitaka e so na nodra tabu?
E so e tabu na duna. E lailai ga e tabu e na duna, na tabu levu
duadua ga vei ira, ko e vakatokai na Marata raraba, na vale lailai.
Mo kua ni ko cavuta vas e dua, ogo e vosa bibi duadua vei ira, e

tabu. E levu sara vei ira e mate, ni sa rula ki koya tiko o watina, nei kanakana da. Ia, ka walega e gal ca kina, na tevoro o ya, e

sega ni mokuta na yalewa, e mokuta tale na tagane. E dua na gase ogori mai kadavu, e vale sime de na vale vo ni yalewa, e tiko e na bilii ni yasa ni koro ka dua mai kadavu, gal lai kelia e dua na gara vou e na yasana ka dua. O koya, e a gal vakagidiga mai e loma ni koro, lai yaco e na yasana ka dua. Lesu tale o koya i vale me lai davo, mani mate. E sega ni tauvimate tale, e sa mate saraga vakadua. Na gausa e se kaukauwa kina na ka e tiko vei ira, na waya ni vaka lili i sulu, e sega ni rawa ni ra curu i rukuna. Baleta, ni lili

kina na nodra i sulu na yalewa. E rawa ni ra lako vakatikitiki, ra sivisa na duru, ra gal lako. Na loma ni vale vaka ogo, ni ra sa kanakana tiko i ke e so na cauravou, e na yaco ga i ke, na i sulu ni yalewa e na lili ga yani e na kubu ni vale. E na sega ni rawa ni lili tale mai vakaogo i lili. E ka tabu, ka ka bibi duadua sara ga vei ira. Ia, na ka e baleta na vosa ca. E tabu duadua ga vei ira na vosa ca. E rawa ni tini ga e na mate. E na mate ga o tagane.

E so na kens i lakolako, o bese ni raica na tamata ogo, yalo vinaka mokuta. Ia, e dua ga na ka, ni sa soli kuita e dua, e sega tale ni dua na vuniwai e na rawata. E sa na mate dina ga, e kena vai ni mate duadua ga, kevaka me soli e dua na nona cala me tauvimate, ke na vai ni mate duadua ga mai Solomoni, ya me mana e dua na tamata. Gal ko na rawa ni bula.

-- Ya, me cava?

Me kemu i sosomi. Kevaka e sega, sega, o liko o mate ga.

-- O ira ogo, e tu na nodra kaukauwa vaka ogo, e vaka ni ra dau cakava

tu na nodra, me vaka e so na kai Vitii, e ra dau kaya tu na nodra i

madraili. Se sega, e ra sega ni dau vakabauta na ka vaka o ya?

Na i madraili, e so ga e taura na i cakacaka vaka Vitii. O koya e ra

na cakava na i madraili. Ia, na nodra cakacaka vakakoro, o ya, e ra

na kila ga o ira. Ia, na buwa walega e tiko vei ira, na nodra

yagona ga na buwa.

Mama ga?

Oti ga ka lose. Dua tani me tiko na yagona mai nakoro, me ra kila

na ka ogo. Na yagona ga, e ra gal mai kitaka i Vitii. E ra kila

na luvetu gone yalewa, e sa tubu me sa gone yalewa, e na tukuna sara

e dua vei iratou. Ogo, e na caka vei ka, baleta o au, au sa raica

oti. E ra na mai tukuna vua e dua, e mai kila na cakacaka ogori,

da lai gunu yagona i vale vaka ogo. Ni tou sa na gunu yagona tiko,

e sa na moce tiko na luvetu yalewa. Gunu ga mai o ka ogo, taura na

vasili, biuta e na dela ni tamamu. Gal talanoa tiko mai na yalewa

ogo. Lako ga mai, tou mai gunu yagona. O yalewa e na gal talanoa,

o ka e vosaki au, o ka e vosaki au.

Oti, o via kila na ka e baleta na nomu gone yalewa?

Io. O koya e sa na moce tiko o ya, e na gal talanoataka tiko mai.

E tiko sara na nodra tamata dau kana. O au sa raica oti e dua. E

yacana o Samu Yaroro, e a gal lai mate mai lakeba. O koya e mataqali

vata ogo keti iratou i Mamara. O tinaqu e garava tiko e lewe tolu

sagavulu na cauravou, au a sa talanoataka oti, tevu ga na ibe ni kana,

tevu na pepa ogori, selesele na madraili. E sega ni vakarau ko e sa

caka tu e na gunu ni kua. Baleta na gunu o ya, e sau vinaka tu

na kakana, e rawarawa tu na veika kece. Selesele na madraili, diu i

Loma ni ibe ni kana, tale na ti, na suka, ra gai kitaka ga o ira.

Kevaka e sa curumi koya mai na tevoro, e na tekivu ga mai i kea,

e sa kasivita kece mai na madrai ogo. O ratou na vo ni cauravou

e ratou na tiko e na loma ni vanua ogori, e na oti ga ra lai sili

ra lako. O koya, me na gunuti taudua ga. Ia, na madrai e na loma

ni ibe ni kana o ya, e na otiva. Au gai kadacala ga ni sa curu

yani o tinaqu. Lai volia mai e dua na kedaton madrai, e sa baci

kana tiko na tevoro, e na loma ni vale kava levu. Na vale ni kana

i suva, e a vakasavi kina. Kana oti e na dua na veleti, vata kei

na madrai kei na ti, dua tale na veleti, dua tale na veleti. Na

kana i katolu ni veleti, e tu ga na kat dina, ka vakasavi koya i

tuba. Lako, sa sega ni via solia, ko lko sa tautauvata kei na

vuaka. E ya gai lai mate i lau. Au kilia kece na yacadra, e so ga

au sa via guli-cava, ia au kilia tiko. Na kana e tu vua.

--

Kovate o ya?

Io, e sega ni dau manati koya vakawasoma, na gauna ga e sa yaco mai

kina vua na kena manumamu, ya, e sa cakava sara ga na i vakarau o

ya. E kana madrai, se kana kakana dina. Na ka ga e sa sota vata

kei na ka e curuma mai na nona tevoro, na kakana kece ogori e na ka

kasivita. O keda e da vakasivia taka, ia o koya e gai kana. E

hana me bau vo tale e dua, e sega e otiva kece na ka o ya. O tinaqu

e dau bece na raica, e dau dro. Gai dau lai tukuna ga mai, me lai

voli tale ga mai e dua na ketou madrai. Ia, na gauna me sa lako

kina, me lako mai o koya, e sa tiko ga na bilo ga na ka kece. Me

dua na i bilu, se rua na i buli, e sega. Tolu, va, lima na i buli

madrai, se mani lai ono sara beka yani. E rawa ni lai tolu sagavulu

vakadua na tamata, e rawa ni ra carata kece ga vakadua. Ya, na ka au talanoataka, au raica, kau kila. Au kila na yacadra na tamata, O sa bau tu o iko, mo bau raica na nodra kaukauwa, me lako mai vaka tamata?

E dua walega na ka, au talanoataka vei iko, keitou a lako na veisolevuti o Dactua, vata kei Tamava i wai. Keitou a mani sega ni

vakararaitaka na gase ko e se gai mate walega ogo, ko e se gai bulu tiko i cake ogo. E dau tikitiko kina, e dua na gase yava riba,

ka lekaleka. O koya, ni keitou sa lai ia na veisolevuti i kea, na

veisolevuti ni marau ni siga ni bucu, sa gai tukuna mai o koya, daru

lako mada i bure. Na gase ogo, e gase mai Kanavure. Au muri koya,

ka keitau lako sara i bure. Gai tukuna o koya, solia mada vua na

gone ogo na ka vaka ogo. Oti o ya, au sa gai kaya, ia sa vinaka.

E sa gai taura mai e dua na lase, sa gai mai masumasulaka oti gone

o koya, sa gai, e sinai e dua walega na pepa lailai ga. Gai tara

va ogo, gai boroya kina na mataqu vaka ogo. Boroya oti ga, sa gai

tukuna o koya, sa oti walega ogori. Lako sara. Keimani gai lai

veimeketi e na vale nei Peni. Meke, meke, meke tiko, sa gai lutu

vaka e lai lutu mai na karobo e na yakavi. Ko me sa karobo mai na

vanua, dua na gauna o ya, e ra sa lako mai kina na ka ogo. Na

tevoro. Ogo, au tukuna sara tiko ga na ka dina. Ia, au sega ni

rewevaka na tamata, na ka ogo, e vaka ga na kubou. Ia na gele ogo,

na yavadra ogo. Na yalewa, na gone, na gase, au raica ga, au kila

ogogo na yalo. E da raica, e sega ni vaka me lako tu na tamata bulu.

E vaka tu ga na kubou, e ra lako tu, e ra lako tu vaka lailai.

Au sega ni raica ni ra kalawa, au raica na yavadra, ia ni ra toso ga,

e ra toso, me vaka na kubou. Na noqu raica na ka ogo ni sa velitosa
yaki, na tamata ogo, na gele, e ra sa velalakoyaki. Au sa gai tukuma
tale vua, yalo vinaka, me daru lesu tale yani, me lai suka tale na
ka ogo. E taroga mai o koya, e vakacava, au kaya yani vua, au sega
ni via raica na ka ogo. Keirau sa mani lesu tale, lai kau mai e dua,
na yagona, ka keirau lesu tale. Na gauna keirau curu kina i tuba,
e sa mataqau sara e i na gele, qo na i tukutuku dina. Au sega ni
vaga rai i ke, se meu rai tale i ke. Na noqu butuka na katuba ni
vale, au gai curu i loma ni vale. Ya, na levu ni noqu rerevaka na
ka ogo. Ni da raica yani, e sa sikavula, baleta na ka ogo, e sa
vaka tu ga, na loma ni koro ogo, na ka vakaitamera, au kaya mada,
na ka ogo, e lako vakaveitaila tu ga. E vaka ga na kubou, o raica
na kena i bulibuli, iko raica ga na tamata o na kila. Na yalewa ogo,
na tagane ogo. E sega ni kala na i sulu, au sega ni lasutaki iko.
E sega ni kala na nodra i sulu, me vaka na gauna ogo, dau dua e kaya
mai, e dua na tamata e lako vaka ogo, e yalewa se tagane, e diana
e sa lai yali tu, e vakaisulu va ka, e vakaisulu ka. Au tukuma na
ka dina, au tukuma madaga na ka au raica o au. Na kubou sara, e
sega tale ni dua na ka. Ia, ogo me sa oti ga na i talanoa ogo, daru
sa gai curu i vale. O Frank e se gai mate walega ogo ni sa oti e
va na yabaki. Gai lai siwa tiko o koya, o iko sa bau lesu mai i
Wilokun? E dua na tobu levu e lai tiko mai cake, e yacana tiko o
Vatusasua. Keimami dau lai veisilimi kina. Na veivatuvalu lelevu,
e vaka tu na vale ogo, na vatu e tu i kea. Keimami dau kaba kina,
gai keimami doka ulu i wai. Ia, na gase ogo, a lai siwa tiko kina.
O ya e se gai tauyavu o Vataleka. Lai tikotiko kina, musu na nona

wa ni siwa, musu, e gase dau siwa. Lai kauta mai o na luvana, o Demesi, e dua na wa ni siwa levu. Butakoca mai waga, e wa ni vaka savu ba e na waga levu. Lako i kea, e musu. Dua na siga, e gai lako mai vei tamai Luke ga ogo, o ya me tukai Luke. O Qereniu, na yacana o ya. Lako mai i Qe, yalo vinaka sara, o iko mo solia mada vei au na drau ni kau gona, meu kaciva mada na ika, ko e musumusuksa tiko na noqu wa ni siwa e na veisiga. Sa mani tukuna sara o Qe, raiqa, au sa lako mai Viti ogo, meu bau Lotu. Au sa Lotu, kau se sega ni bau cakava vakadua mada na ka ogo, na ka ogo, au se cakava sara ga mai nakoro. Tovoles mada, de se rawa. Sagasaga, sa gai tukuna na gase ogo, lai kauta mada mai e dua na luvu ni toa. E na mataka lailai ni mataka. Iko mokuta ni kua, bita e na dela ni vale ni kuro, e na mataka ni mataka, gai kauta mai vei au. Darnu na vakatovoles ya, ia au sega ni kila, se na mana se sega. Totolo na gase ogo, butakoca e dua na luvu ni toa, mani lai vakasigana tu. E na mataka lailai, e sa cicivaka yani e na nona bure na gase ogo. Lai solia vua na luvu ni toa ogo. Gai vatonaka na gase ogo, vatovato naka oti na luvu ni toa, sa gai tukuna vua. Raiqa, o iko faele taka na nonu i sele, me gata vakavinaka, me lai tiko volekati iko. Taura na luvu ni toa ogo, o iko gai vosataka ga. Vulica vua e dua na vosa lekaleka. Iko lai vosa tiko ga vakalekaleka vaka ogo, vulica toka na kena i tautau. Biu ga vaka ogo, toni cabu bitu. Na ka ogo, e na gai lai lako mai. E gai mani lai cakava o koya. Kauta mai o koya na i sele, kei na luvu ni toa ogo, ka lako. O ya e na mataka lailai. Lako lai dabe i kea, na vana o ya, e matia yani, gai lai lakolako, gai lai titobu sara. O koya e tiko yani e na musu ni tobu

Yant i ra. Sa gal vatonaaka tiko na ka ogo, sa gal vosososa vaka
vica o koya, sa vakuru mai na vatu levu o ya. E vaka e dua na ka
levu e kacabote e loma, na kena vadugu. E sa sega ni yavala na
ligana, e sa rai vakadua. Me dagava cake tu na veivatuvalu o ya.
Na nona rai vaka ogo, e gal raica e dua na ka vuduvula, e sa lako
cake e na veimaliwa ni vatu. Gole e na dua na vatu, lai curu tale
e na dua tale na maliwa ni vatu, na vanua mamaca ogo. E sega ni
tiko e loma ni wal, na vatu ogo, e vanua mamaca tu. O koya e sa
wanonova vaka dua. Sa lai basika ni sa lai sivla na vatu, sa gal
basika cake yant na uluna, sa gal lai va sobu mai ogo. Gal raica
na ka ogo, ni sa lai trovli koya mai. Gal viritaka laivi na nona
wa ni siwa ogo, na toa, ket na nona i sele, ra bin laivi tu mai,
gal gutuwa mai. Ya, na tevoro, ko e davo tiko i kea. Na kena i
bulubulu au sa raica. Na tevoro o ya, e cudruvaka, o koya e vel
bogi ga, lai siwa kena duma tiko i kea. Gal mant musuka tiko na
nona wa. E sega ni koya na duma, o koya saraga na tevoro.

--- Oti ga o ya, e sa dro mai?

Gal dro mai. Taso ga mai vel ge, sa tukuna sara o koya. Ge, yalo
vinaaka, vakasuka na ka lialia ogo. Kaya sara mai o ge, na cava.
Kua ni vosa, na ka ogo i daligagu e tautau vata ket na resi. Kua
ni vosa balavu ge, yalo vinaaka mo vakasuka. E tekiyu mai na gama
o ya, e sega ni takosova vakadua o koya na vanua o ya. Keiran a
lai ta bitu, me lai caka na vale nei Tamana, o au na murti i cake
o ya, o koya e na murti na sala ni drekan. Au kaya vua, ge, daru
murti i ke, takoso i ke, e voloka. O ya, e dua na ka lasa, a
cakava na gase ogo. Keiran lako vakavica i kea, tukuni me keiran

murti i batti ni wai, o koya e na sega, e na via murti ga i vanua.

O koya, oti vakadua, sega tale ni via lai siwa.

--- Ia, na i tauket ga ni wai o ya?

O koya ga na gase e davo tiko i cake o ya, e curuma, e vukicci ko

ya ga me duna vakaitamera, me gai trovu koya. Ni sa oti e vica na

gauna, au sa gai tarogi koya, Na cava na kena i balebale, daru

lako i kea, iko sega ni via murti. Na gaunisala i drekan e sa rui

yawa. Sa gai tukuma o koya, na ka wu siwava i keru, na ka au raica

i keru, ni ko raica o na rere. E vakacava, e siviva na veivatu, gai

lai trovu au mai vaka ogo. Au rai vakaogo, na i selet e sa lutu,

na baba i yasana ka dua, o k iko sega ni kila, na vanua me baba

cake i na koro i Vacaleka. Na sala e lako vakaogo, ia na gase go,

e gase levulevu. Na nona cicu mai e na loma ni bua o ya, me

yaco i na baba o ya, e dua toka ga na nona speed me yaco i cake.

E voleka ni oti na nona i cegu, ka sega vakadua ni bau rai wuki.

Tukuma o koya, na noqu sa cicu mai, au sega vakadua ni bau rai tale

i murti. Au nanuma ga me totolon mai.

SA OTI.

INFORMANT: NABUTA of BA.

Part CONTINUATION OF SUPERNATURAL POWER AND LEGEND

Early in the morning they woke up to find ten dead
 bodies. The war was also controlled on the arrival of the
 police officers. Five men later died after returning to their own
 village. As for the other men who took part in the fight, the
 only one who received the worse injuries was Isikell's father.
 This man Isikell, his descendants are here on this very day
 and the name has also been passed down from generation to
 generation. I once worked with him and he showed me the
 marks of the injuries on his back and there were four
 marks on his back which confirmed his story. When they
 were fighting, someone stabbed him with a digging fork. Some
 one from his own side stabbed him. He told me that during
 the fight everyone seem to be gone all crazy and when
 he looked up he saw this thing flying towards him. He bent
 down to cover his face and the digging fork and it's mark
 on his back, that is what caused the marks. They said that
 he was the only one who got hurt because he accompanied
 the Indian woman who practices witchcraft. When I saw it,
 I was shocked of the long marks I saw and I told
 him so. Fifteen men from NAWESI village died during that
 night. Ten of the fifteen men died on that night and
 five died after they have returned to NAWESI village. These
 five practice witchcraft, they've got everything and they know
 many things too.

No Do they know anything about the weather?

But, this is not connected with the weather. There is a
 story about a man who flooded Watariku. Well, if the rain
 is falling very heavily and if some of us wants to go out.
 They decide to go out and visit some friends or just
 going out for the day, they'll tell this man or Tuma
 draw they called. O.K. go and get dressed he told them.
 so they went and get dressed. When they were all ready,
 Tuma just spat out and the rain stopped. It was a
 fine day from then on so these people who wanted to go
 out for the day enjoyed themselves.
 This YASONA which we have, if there is a village gathering
 - feast, you will have to bring your own YASONA. You bring it
 to him and place it underneath the TAMA bari. Never mind
 how many people there are inside the house drinking YASONA.
 That TAMA of YASONA won't run dry. It is like there is a
 source underneath it that fills the TAMA up all the time.
 He's got supernatural power in him.
 - Since they've got this supernatural power in them, maybe
 they've got some TAMA that they have to follow or observe
 at all times so that the power they have is not
 lessened but strengthened. Could you tell me about some of
 their TAMA.
 - Only some of them are not allowed to eat eel and ~~be~~
 things to do with it, not all of them. The most important
 and the greatest of all TAMA known to them as MATAMA
 is ~~the~~ ^{the} ~~is~~ ^{is} ~~not~~ ^{not} allowed to say it
 or anyone of that nature. This ~~is~~ ^{are} words that
 are considered sacred to them. It's a TAMA and many
 people died when their ~~wives~~ ^{wives} swear at them like "He
 kamakura da" and the terrible thing that happens is that
 the wife is not given the punishment she deserves but
 the husband gets it. There is a man from Kadava, he
 sent across a village and he was just passing the

adresses public convenient and someone called him from inside
the lady asked him to roll that drum next to the lo
and after that, he returned to his house to go and rest.
When he rested, he never woke up again. The next day found
him dead. He wasn't sick or anything, he just died. When
their power is really great they can do many things. If you
have your clothes hanging outside on your clothes-line, they
can't go past these clothes, maybe, some woman's clothes
are hanging out there, they will have to walk right
around and then go. They can't go under it. If you go
to a house and some men are eating in that house,
you will find the woman's clothes hanging on the side
of the room or somewhere where it is not greatly
exposed. The woman and their belonging is something that the
greatly respect and took great care in that they don't
lose it or treat it with carelessness. And this thing
about swearing, you won't be able to hear one come out
of their mouth or by a slip of the tongue, no. That is
the greatest of all taboos they have and observe every
day of their life. If they do this, or someone swear at
them, death is the end for that. This punishment is inflicted
in the husband although the wife swore at him or
says ^{nothing} nasty things to him. There is one thing besides,
someone is punished for breaking a taboo, nothing else
can be done to save his life, he has just signed
his death-warrant. The only remedy for this if one of
them is sick or he knows that he had done a
wrong, the only thing to do is to have someone else
take your place. Kill that person and then you can be
saved. If not, then surely you are going to die if you
only do that.

There are things which I heard they believe in and
think it is some things to do with the NADRAU. Could

you say more about the MADRAL. What is it and the thing involved?

- This thing referred to as A I MADRAL, since not all of them are using the native methods for workcraft, it differs on how they do it. Some of them they practise this but they also help in any village function or church function. Most of them find their power in the YAGONA they drink, and they do whatever they want to do with it. They know it well especially women in the village who's got daughters in their house when they are growing up, these people can do something to them. They often get a girl's clothes, place it on her mosquito net and then they mix the YAGONA and wait. Not long, the girl whose clothes is there will appear and then she will start talking about the number of boys who had proposed to her. That way, it helps the girl's mother know what she is supposed to do about her daughter's marriage.

his is about a person who is fond of eating and I've been one with my own two eyes and his name is MURTA PAHA and also known as SHAU VAKALELO and he is dead. He died when he was at LAKEBA. My mother was nursing thirty young men when I've already told you. This what she do everyday, she gets the table, got some papers, place it over the cloth and start cutting the bread and it is not the same today because we have abundance of food today. After she had cut them up, she place it in the middle of the eating table and she pour them their tea and they just come and sit down and help themselves to their breakfast. If SHAMU'S ^{him} ^{he} ^{she} will come from the house, starting from the end nearest to the side the splits on all the bread on the table until the pieces the other end. The boys, they just set up and

...the room, they never say anything. She will only sit
down to eat and the bread on that table, she finishes
it. My mother never say a word too, she just approach
me asking me to go to the shop and buy some
more bread. She always refer to that big eater as the
ANAKU. Many times, this man has been chased out of the
house because of his no consideration for others about the
bread he eats. He just eats and eats and he doesn't ^{think}
about the others. He can finish his food, and the next
person's and the next until none's have left, then he'll
leave the table. So many times my mother has to get no
of him outside, calling him names, before the rest of the
group sits down to enjoy their meal. He died in LAKEBA
and that fellow can eat when it comes to food. It doesn't
appear all the time, only when this kind of supernatural
power overtake him, only then would he start to display
his skill of eating as much. Never mind what kind of
food is on the table, when his devil's is in him, he'll eat
it all up. First, he'll spit at the food before he eat. Some
of the boys when they see that it is going to happen
they run away. They do not want to stay there and watch
him eat because of his greediness. Many times we have to
go without breakfast because he has eaten all the bread
and there's no more at the shop. Usually they have six
to eight loaves of bread for breakfast because there are about
forty people in our home. And there is always one three
when everyone sits down to eat not before or after
that. Well, that's what I've seen, and I know it's true
- Have you at one time to see this supernatural power
work on it's just like another person?
- I've seen something like that somewhere but I can't
remember where. We went to a SOLEVA or gathering and
it was between TRAKUA and TAMANA-1-1041. We went the

and accompanying us was this man, he is no longer alive. When we reached the place where they were having this gathering, he told me to accompany ^{him} to the rest-house. This man is from THARUWA-1-WAI so I followed him and we went to our rest-house. When we went in, he told the people inside to give me some YAONA to have so I accepted. He brought out this thing called the LATE, he cut it into small pieces and with the aid of a piece of paper, he placed it there. Then he took it up and squeeze it on my eyes. After that, he said everything is over so again we left. We had this kind of entertainment at Pevi's house where everyone took part in the dance. We dance till nightfall in the late afternoon. When it was completely dark then we felt this strange thing coming and feelings that house up. These were the evil spirits or devils and it really happened. I didn't see anyone or anything but we all felt it. It is something in the form of smoke and this is the ground, their feet is an inch above the ground. We can tell which feet belongs to small children, women or men, you can't see them taking a step or moving forward. As I've already said it was in the form of smoke, it moves to and fro and fast. I spotted their legs but I didn't detect and kind of movement, they just move as if controlled. I went out and straight to this man who said that it could happen. I begged him to remove them from the house because it is very scary. And then he asked me what happened and I told him that I don't want to see it again so we went out and we made a YAONA. As soon as we stopped out of the door, my eyes were fixed on the ground and nowhere else. I didn't want to look this side or that I just walked with my head bent. When we reached the door then I looked up because I

really scared of that thing. How big the thing was, it

was as big as this village and that is just the

size of it. They say that they move along on their own

tree will and it in the form of smoke and the

shape the smoke forms reveals to you whether it is a

man or woman just by looking at it. You can't see

what they are wearing but the body form reveals their

sex. I am not telling you lies like today if someone talk

to you can say that someone walked past, maybe it's

a boy maybe it's a girl, that person disappeared over

there wearing his and that. You can easily detect when

down but in this case, nothing to say about their

clothes only smoke. That just goes to show how powerful

these supernatural powers are that some people possess.

Well, I am going to tell you a story, after that, we

can rest for a while.

- Yes.

- There's a man called FOREE who passed away two

years ago. One day he went fishing. Have you ever

been to WATLEKA?

- Yes.

- There is a large pool there and it is called WATLEKA

pool. We always go there to swim and have a picnic.

If you go there, you'll see that the place is filled up

with large rocks as big as this house. We climb on this

large rocks and we dived into the pool. Well, this man

went there to catch fish, that is when they have

just started to have that place WATLEKA. Many times,

his fishing line either got tangled or it breaks. So

he sent his son to the shop to go and buy some

were fishing line, so he went. Again, he's fishing

line was faced with the same problems. One day he

decided to visit Luke's father, and that was his grand-

the early morning. So, he went and he sat beside the pool, at that place it is shallow when you first go into the water from dry land, but it slopes down to the deep water. He was at the far end of the pool. So, he did as he was told. He said the words, dip the chicken into the water, took it up again and then repeated it not long, he could hear a noise coming out of the pool it sounded like something exploded ~~in~~ under the water because of the noise he heard. His hand refused to move and he remained very still and he just looked up at the big rocks surrounding him. All around the place, was the big rocks. He saw spotted something among the rocks and it went all the place. He was so frightened when he saw this thing staring down at him. He forgot his knife, as fishing line and the chicken, he left it all behind and he ran for his life. That was the devil or evil spirit they said to be haunting that place. Well I am one of the few people who have seen. This evil spirit, they say that every night this man nearly every night he's out there fishing for eel, and the spirit did not like it. That is the reason his line got snapped all the time or got tangled up and it is not the eel doing it but this devil haunting the place. When he saw this thing, he left everything behind and ran away from there as if he saw many devils were after him. He went straight to his man whom he went to ask help from and he begged him to return that devil to where it came from. Then the other man, surprised, asked him what happened. And he told him about the devil who is at the pool. He begged him, see, I don't want to talk much because there is not much there to lose, just try and get rid of the devil. From that very day the man never crossed that place again or went again.

over there to try and catch eel.
 One day I went up there to cut some bamboo and
 made a house for a house we were building just near
 here. We followed the trail but the trail led us to this
 pool and thus man was among us. When we came up
 this bush, he said he was going to come here
 but I called out to him, hey, come here let's
 go this way. It's much nearer. But he wouldn't hear
 if he continued on the old trail which is very
 far and not used much during that time. Many times
 we always go here and when I suggest to him
 we could take the new trail, he would turn a
 deaf ear and say, hey, you know that things happen that
 place. He got ears as big as a house. That's something
 that really happened. They say that an old man used
 to stay there and since now that he's dead, he's
 counting that place. He must have changed himself into
 an eel and snapped the fisherman's line all the time
 he was telling me about the things that happened and
 I had to hold the side of my stomach because it was
 really funny. He said that he left everything he brought
 with him and ran with all his might up the hill and
 down. He was a fat guy and it is really a funny sight
 to see a fat man running. He said that in one rate
 he covered that distance until he reached the top
 of the next hill, not very large hills. He nearly collapsed
 but he still remembered what he saw and that kept him
 on all the time. He didn't want to stop or look back
 to check if it is following him. He was scared that it
 might overtake him and do something to him.
 - Thank you.