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BIRTH

Investigator: Laisiana. V

Interviewed: Sovaia Waka.....Yasawa-i-rara

TOPIC: THE BIRTH OF THE CHILD.

- For the pregnant woman she have to move herslef around. Shedoes not have to lie down in bed all the time. Sometimes she have to go and get firewoods and soemtimes she have to go fishing. Is she stay inside all the time she wont feel well because she does not move her body around. So that the functioning of the baby inside her stomach can move around also. When the pregnant woman had seen that she does not feel wel she have to tell to her mother. Also she can tell the husband if is pregnant. Then the husband will go to his mother and tell her the good message. It is a good message because everybody in the family wants to hear about it. Andfrom there The husbands relatives will have to take a tabua and go to the wifes relatives and told them the good message. From there after one monthx the parents of thegirl will come andthey will bring one tabua to ask the husband to give his wive to go with them andstay with them for awhile. If the husband agrees then the girl will have to go with the parents.

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- So the girl went with the parents she will have to stay with them for about seven months. Then she will come back to her husband's place. By the time she reaches her ninth month and when she started feeling the pain in her stomach she will have to tell her mother in law that she is receiving the pain. So her aunt will have to ask the lady who always looks after the pregnant lady. So that time she will have to prepare herself, that she will have to bring all she needs. For example she will have to bring the sciccors and the cotton, and also she will have to tell the other lady to boil the water. When this lady arrives she will have to give some medicine to the pregnant lady so that it can help her in giving birth to the child. So when the child is born then the lady in charge will tell the lady what to do. The lady in charge will take the baby in her hand and clean the face and the mouth if there is any dirt. So from there the lady in charge will leave the baby in a proper place just beside the womb of the mother. So when the Tokatoka for the baby have fallen out then the lady in charge will tell that the mother is giving the air to the baby. When she saw that the umbilical cord is turning to be pale white then that time the lady will have to cut the umbilical cord ~~xx~~ of the baby. Before cutting the umbilical cord the lady will have to tie ~~like~~ the

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- umbilical cord of the baby for about three inches. You can just measured it according to the length of your first finger. When that is done then you can cut away the umbilical cord of the child away from the mother. After that then the lady in charge will have clean the mothers womb with hot water so that it is no more dirt in it except for the blood only. After that then the mother will be shifted in the place which is prepared for her and the child to lie down. Then the woman will be there with her if it is a first child then these woman will have to carry the babies in their arms until the tenth night. During this time the mother are not allowed to eat any salty food. The only food will be given to her is the branch of the taro and taro itself. She does not have to eat anything else apart from that. If there is uvi then she have to drink the juice of the uvi and eat the uvi also. For any kind of other food like fish she is not allowed to eat it. So in here the mother have to follow what the old woman have give her to eat. Also she will have lie in bed all the time and stay inside the house all the time. If she want to get her bath the woman will have to bring a basin of warm water and the mother will have her bath inside. Her food will be give to her in her bed.

- After tenth night then the relatives of the man will have to do another magiti and on the same day the woman will have to prepared the food. In here the the woman will have to dressed the lady in Fijian costumes like masi andgatu. Then she will have to put on salusalu when the food is ready and also when the new mother had dressed then one of the lady in the house will have to pull out the curtain which was hiding the face of the new mother. From here then the people can see the face of the new mother after ten days. After that then the people can go back to their own home. Before they go the relatives of the mother will have to give some gift like clothes and magiti to those woman who was staying with the mother and the child. After that then the ladies can go back to their own place. Then the relatives of the lady will have to look after the mother and the child also stay from there then the mother is allowed to eat salty food like fish. But for the first ten nights she was not allowed. And so it is like that when the mother is with the family. Also at that time there will be one lady who have to cooked the food for the mother of the child. For some family they always looked after the mother very well but in here they have to do everything for the mother. So the mother will be told not to do anything heavy like washing or cleaning.

- Then is bieng fed by the parents same time the child is growing bigger. When he come to his first birthday the parents will have to prepare everything for him. For example they have to prepare dalo, pork, fish and also they will have to dress the child in Fijian costumes like masi and put on a salusalu around the child's neck. Everybody will be very happy about it. After that the child is growing bigger and bigger. When he comes to his sixteen birthday again the parents will have to prepare his food and his clothes. After that then they will have to wait until hereaches his twenty-first birthday. On his twenty-first birthday his parents will have to layed down mats for him to sit there. And also the parents will dress him with masi and a salusalu. Before the food is being served the father of the child will give a short of advice speech to his son who have reach a new standard of life. After that then the boy will have to give a short speech like he have to thank the parents for being looking after them very well. After that when it is time for him to get married then the parents will have to do everything towards the child. After that and it is time for them to relax because their duty to their child is finish. They can go to the child if they need something. That is all about the birth of the child in one family until he gets married.

BIRTH

Investigator Iaisiana.V

Interviewed: Misi Sovaia Waka .....Yasawa-i-rara.

ULUTAGA: NA NONA SUCU EDUA NA GONE VOU ENA GAUNA MAKAWA.

- Na kena kunekune tiko edua na marama e dodonu mo dau yavalata na yagomu. Kua ni dau moce ia enaqai tiko ga na gauna mo qai cegu kina. Ia ni ko sa yacova yani na vula ciwa sa dodonu mo vakarautaka sara ga yani na nomu yaya ni gone kei na veika kona gadreva ena gauna ni nomu vakasucu. Oti sa na taratara sara na marama koya sa na mai qaravi koya edua na marama vuku ka dau qarava na cakacaka ni vakasucu. Koya gona ni qai dau lako yani na talatala vua sa vakarautaka sara toka mai na nona i yaya ni vakasucu. Sa na gole mai me mai qarava na marama ka via vakasucu. Eke talega ena qai mai tukuna toka vua na tinani gone vou na cava me cakava, me rawa ni vukei koya toka ena nona vakasucu. Ni vakalailai ga sa na sucu sara mai na gone. Ia na gone ni qai dau sucu sa tu okoya meday keveti tiko na gone koya. Oti sa na taura sara na gone koya na marama vuku ka vakasavasavataka yani na gone koya. Oti sa na qai roqoti tiko na gone ena nona tupelu lalai. Oti sa na qarava yani na marama vuku koya na cava me caka vua na tinani gone. Sa na

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- vakasavasavataka sara yani na yagona na tinani gone. Ni se bera mada koya ena saga koya na marama vuku me lutu mai nai Tokatoka ni gone. Baleta ni tokatoka ni gone kevaka e sega ni lutu mai ena rawa ni vakaleqai tinani gone. Ni sa lutu mai nai tokatoka me tau ki ra merau sa veisoli cegu kina ko gone kei tina gauna oqori me sa qai taura mai nai koti koya na marama vuku ka kotiva yani na vicovico ni gone. Na kena balavu ena vakarautaka ga mai me vakarautaka ga na nona i dovidovi ni kakana oti qai kotiva na vicovico ni gone. Ni sa koti ga koya sa vesu sara yani. Oti era sa qai mai davo yani vakavinaka koi rau na veitinani. Ia ena vale karau davo koto kina ena rawa ni vakayacori kina na laga sere ni sa marautaki tiko na nona sa qai sucu edua na gone. Ia kevaka me matai ni gone edau sega ni tau era na gone, ena keveti tiko ga ena veigauna taucoko. Veitalia sara ni sa via kana se via moce na gone ena keveti tiko ga, baleta ni oqori sa kena i vakarau tiko ga mai na gauna e liu sara ka yacova tiko mai ni kua. Ena qai tiko talega koya na marama vuku me dau solia yani na wai vaka viti vua na tinani gone me kakua ni dua na mate metauvi rau vakaveitinani. Era sa na qai tiko na mai Bikabika veirau na veitinani. Ko ira oqo era na mai qaravi tiko veira na gone yalewa kei na cauravou. Ko ira na gone yalewa enarauta beka meratou lewe ono meratou cakava tiko mai

- na kena Ba na tinani gone. Ni tinani gone edau kania ga na Ba kevaka mesaqa na uvi, mena gunuva nawai ni uvi ia ena sega ni vakamasima na kena kakana na tinani gone. Ena vaka tiko oqori ni sa yacova sara na bogi tini. Ni sa yacova yani na bogi tini sa naqai caka tale edua na kena magiti. Eratou na vakarautaka na tamani gone ni ko tamani gone ena gauna koya sa dodonu me tu sara vakatagane. Na veika kece e dodonu me vakarautaka ni se bera ni sucu na luvena. Baleta me kua tale ni rogoca edua na vosa mai tautuba. Ena bogi tini talega edau vakarautaki na kedrau kakana na tinani ni gone. Eke era narawa ni lako taucoko mai na tinani gone vou mera mai kana vata. Ia ko tinani gone ka caka na kena kakana ena qai vakasiulu masi mai kei na gatu ka vakasalusalu mai sa qai mai kana. Ena siga tale ga koya sa qai vakatarai vua me kania na masima, e rawa ni kania na ika. Na ika oqo ena kau mai ka saqa taucoko sara ga qai kau mai me kena na tinani gone vou. Ena siga taleg oqo sa qai vakatarai kina vua na tinani gone me curu ki tuba. Mevaka ni nona vakasucu oti e sega ni vakatarai vua me curu ki tautuba. Koya gona ena kau tiko ga yani ki vale na kena kakana vakakina na wai ni nona sisili. Ena takivi ga yani edua na beseni wai levu ka lai toka ga ena dua na loqi. Ena vaka tiko oqori me yacova sara na bogi tini. Ni sa oti ga na bogi tini

- sa naqai caka tale edua na magiti oti era sa qai dui veisukayaki na tiko ena vale ni vakasucu.

Otierau sa qai mai tiko yani naveiwekani vaka kina veirau naveitinani vou. Enarawa ni tiko ga edua me qarava tiko na kena na tinani gone vou. Ni sa tubu cake tiko na gaunaoqo ka sa yacova sara me sa yabaki dua. Enaqai caka tale edua na kena magiti kara gole mai ko ira na wekana mera mai vakayagataka vata na magiti ka vakarautaki tu oqo. Ena sulu yani vaka viti na gone oqo sa qai lai vakayacori na kana se na nona siga. Edua nai wase ni magiti levu edau vakarautaki ena siga ni gone. Ia koi rau nai tubutubu ni gone sa nodrau tavi ga na qarava vakavinaka na luvedrau. Sa toso tiko na yabaki ka sa tubu sara tiko na gone oqo me sa yacova yani na yabaki tinikaono, erau dau vakarautaka tale ga ekea edua na magiti levu.

Na gone ena vakarorogo tiko ga veirau na nona i tubutubu. Oti koya erau sa qai tiko na i tubutubu ni gone merau vosa tiko beka vei koya na luvedrau. Erau na tukuna na cava e dodonu me cakava ko gone. Na veika kece e dodonu me vakaitavitaki koya kina erau na tukuna vua na nona i tubutubu. Na veika kece e vinakata na gone ena tukunaveirau na nona i tubutubu. Kevaka sa tukuna mai na nona i tubutubu me kakua ni lako ia sa na tiko sara ga vale. Mevaka ena gauna e liu ko ira na gone era dau dokai ira na nodra i tubutubu.

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- Oti kevaka me mani yalewa tiko na gone koi rau na nona tubutubu vakalevu mai na marama na tinana erau na solia na nodrau dui gu me kakua ni dua na leqa me yacova na luvedrau. Sa tubu tiko na gone oqo sa yacova sara yani na yabaki ruasagavulukadua. Oti sa na qai vaka yacori tale ekea edua na magiti levu. Sa na qai sulu mai na gone koya ena sulu vakaviti. Oti koya sa tukuni yani me sa mai vakayacori na kana magiti. Era na tiko ko ira na turagaveiwekani kei ira na sureti yani kima siga koya. Oti sa mani vosa sara yani ko tamani ni gone ka tukuna vua na gone ena nona sa mai yacova edua na i vakatagedegede ni bula ka sa dodonu me kila kina na cava e dodonu me cakava kei na gaunisala cava me muria. Ni na vosa oti na tamani gone sa na qai vosa na gone ena nona vakacaucautaki rau na nona i tubutubu ena nodrau veiqaravi vinaka ka rau vakayacora tiko mai vua na ka yacova mai na siga koya. Oti sa qai caka na masu ni kana mai vua na turaga nai talatala ka sa vakayacori sara yani na kana. Ni sa oti koya era sa dui suka sara yani na gole mai. Eratou sa qai mai tiko yani na veitamani oti ka sa yacova sara yani na gauma me sa lai vakamau kina gone koya. Ena vakayacori taucoko vua na kenaveiqaravi mevaka ga na kena i lakolako ni vakamau. Oti koya sa naqai oti e kea na nodrau veiqaravi ko tama kei tina me baleta na luvedrau. Era sa qau dau tu ga me rau raica tu na luvedrau. Oqori edua na kena qaravi tiko mai edua na gone ni dua na mata vuvale.

S A O T I