

TOPIC: PROTOCOL (VISIT OF A CHIEF)

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VISIT OF A CHIEF

Here in this land or this chiefly land in Vuda, they have their own one way of doing and performing these things, and I believe it is not done the same way in which other people in other places do theirs. Here in Vuda, they have their own customs and traditons different from other areas. This topic of a chief visiting a place or a village or for ous chiefs making a visit to some places, here in Vuda we have a chief who is addressed as TUI VUDA, and there are a number of YAVUSA who are under him. And we could say they are subjected(QALI) to the Tui Vuda, as for me, I am telling you something which involves only our chiefly clan here and it's people.

Say the Tui Vuda decides to make a visit to any of his yavusa or one of these many yavusa subjected to him, in this district of Vuda, he sends his hearald or spokesman(MATANIVANUA). He sends his matanivanua saying, "Matanivanua go down and see these people in this village (name of village he wish to make the visit), inform them that I am coming down tomorrow because I heard they have this slight difference between them which I wish to settle for them." This is the Tui Vuda who wish to go down and visit one of the many yavusas subjected to him.

When the Tui Vuda arrives in this village where it holds this yavusa

and they perform all those chiefly ceremonies specially done and performed for a chief(VAKARAU VAKATURAGA).

The ceremony of I SEVUSEVU, in the Bauan dialect this is called the I SEVUSEVU, but here in Vuda, this is called MATAKARAWA. They have this ceremony of matakarawa ready for the coming of the chief the Tui Vuda. After, then comes the preparing and the mixing of the yaqona, served and the chiefly yaqona is received by the Tui Vuda. After then the discussion is opened, and the only thing which happens now is that the Tui Vuda opens the discussion which they plan to hold on that day, he might say, "I am here today in front of all of you, because of this difference I heard existing between some of you. There is these mataqali involved who belongs to this yavusa. I wanted to come so we can talk over it and find out the root of the problem also if someone can tell me why you should feel this hatred towards one another, we should discuss all these, bring it out to the open so that is it all clean with the other people. I wish to clear all this up today, and it is good if we come up with a solution of this problem because I do not like to have one of my yavusa not living in harmony together, there should not be any fighting among you, I don't want anyone staying under my command and being one of my yavusa to be fighting and having this hatred for the other person, I want all the people in this village to live in peace with the others."

This is something which they have connecting to this topic of a chief visiting someplace. Here in Vuda, if the Tui Vuda wish to visit one of his yavusa, this is how it is done. And I believe that this is something which is also similar to other places all over this area. It is often referred to as the VER VAKARA(done in the Ra way)

The reason is we are all related, we have children and we have this relationship pf VEITAVALENI with those other people in the other village, and also we have our own grandchildren and this goes on to other relationships which link us together. It means that for our behaviour and our customs and traditions is something very unique and very dear to it's people. I don't know about other chiefly places like BUREBASAGA, and the chiefly district of KUBUNA, and also in Lau, they might have their own ways of dealing with such ceremonies and anything linking with our culture. Here in the Ra or western side, I do not doubt this at all, they still have one way of dealing and taking care of such matters when it arises. This is how they welcome the chief and also one the reasons why chiefs make a visit to their yavusa or to their villages, or to some villages where they are invited to come to.

- Thank you very much. You told me that for the Tui Vuda he's got a number of yavusa under his leadership. So he wish to make a visit to one of them because these yavusa live in their own village. So he sends his matanivanua to inform the people in this yavusa of what the chief intend to do. When the matanivanua comes to this village, who in this other village is he going to see to tell him of what the chief sends him for?

When the matanivanua comes down to this village or to this yavusa, he goes to see the headman of this yavusa (TURAGA NI YAVUSA). He goes to see the turaga ni yavusa and informs him of this visit. He says, "I have been send from the chiefly house to inform you that the Tui Vuda is making a visit tomorrow, and for you to prepare what you should do to receive him." As for the turagani yavusa in this mataqali and in this village, he calls a meeting for his

own people, maybe on the same afternoon, and he calls out or reads out the message send by the Tui Vuda's matanivanua. He says, "The Tui Vuda will be with us tomorrow and everyone is expected to turn up at(maybe it is at the meeting house or out there at the village green)" Now the relaying of the message and the repeating of the words of the matanivanua send by the Tui Vuda is done by the turaga ni yavusa or the headman of the yavusa.

- When the matanivanua repeat what the chief told him, then the turaga ni yavusa stands up to do his part and I heard for some places all the turaga ni yavusa need to do is to send someone out or he goes himself and he calls out with a loud voice so that everyone in the village can hear the message from the Tui Vuda send by his matanivanua.....

Yes, this is something which is true. For the turaga ni yavusa, he is not going to inform the village head(TURAGA NI KORO) or listen to anything he might suggest they do. As for this coming, this is the coming of a chief and it involves all customs and tradition to be performed to him, all these are chiefly. The only decision and the only voice heard is the words of the turaga ni yavusa, not the turaga ni koro. The turaga ni yavusa might call one of those people in his yavusa, and there are two things which can be done for this. He might say, "Go to all the houses in the village and tell all the people in there the Tui Vuda is making a visit tomorrow." And the second way in which the message is received by the people is that it is announced in the village, verbal announcement. This is something which links to our land and village itself. If it is something to do with the law and our government, then the turaga ni koro would have to take care of that.

But both ways are going to work. Both are respected by the people.

- Then the matanivanua return to Vuda again to report to the Tui Vuda of what he had done. And when this matanivanua first came to this village where he is taking the message from the Tui Vuda, is he going to present anything to the turaga ni yavusa before he informs him of the message from the Tui Vuda, or he arrives at the door, inform the turaga ni yavusa and then leave again. Do they have to take a yaqona for their ceremony of i sevusevu or how do they present the message to the turaga ni yavusa.....

As for the matanivanua, he informs the turaga ni yavusa of what the Tui Vuda said, then the turaga ni yavusa says, "Very well, thank you very much, we have received the chiefly message." So now, the turaga ni yavusa does his duty, he calls the people of this yavusa and let them know also of what the Tui Vuda wants. Or when the matanivanua of the Tui Vuda makes his announcement from the Tui Vuda, then the turaga ni vanua says, "Very well, I thank the Tui Vuda for the concern. When you leave now to take my acceptance back to the Tui Vuda, I am going to let my people know of what the Tui Vuda wants." The returning of the matanivanua also is in line with the moving of this chief of the yavusa, he goes out to inform his people, he send out his own heralds and they are the ones who let the whole yavusa know that the Tui Vuda is making a visit tomorrow. They know now that the Tui Vuda is making a visit at six o'clock in the afternoon on the next day.

- Say when the Tui Vuda wish to go out to see these people who belong to his yavusa, for how long does it take for the message to be taken to this yavusa say is it about one week long before the chief makes the visit, or they send it today and tomorrow they make the visit,....

Yes, it can also be done that way. But the one which I am telling you now, this is just something which is to show you how things goes when a chief wish to do something. Like making this visit. He can also send the message in front before the time comes, it can be one week away before he makes the visit, he says, 'Mtaniavanua, go down and tell them on this date, the week before this week, I am coming over to their village.' This is something which they know is part of their custom and also I am just trying to straighten some things out about the visit of a chief to another place in this case he is visiting his mataqali or yavusa, one of those.

It is the custom, or the right way of doing this thing, before they come to the actual week when this takes place, say they have a good time before them to prepare for the chief's visit, say it can be one whole week before the visit, the matanivanua of the Tui Vuda is sent to the village who goes to see the turaga ni yavusa with the message, 'I will be there next week on this day at this time with this person. I don't want any yavusa to be absent on the day I arrive, all must be present.'

- As for this matanivanua who is sent by the Tui Vuda, is he the matanivanua who got instaled with the chief when they have the instalment of the Tui Vuda or it is just one of the people who belong to the matanivanua clan?

Here in this chiefly village and district of Vuda, we have a clan (MATAQALI) who are called the matanivanua people or matanivanua clan. They all know their duties and responsibilities. They know themselves well as to who is the matanivanua, the person who should be send taking any chief's message, and those who does this other work for the chief.

We have some who stays there with the chief all the time. The reason is that, in this village for an example, for any Fijian society, the people living in that community they have their duties and responsibilities which they play as part of someone living in this Fijian community, whether you are someone new to this village, or you are someone living in this village for a very long time, or whether you belong to this village, or yavusa, for all these different kinds of people, they all know the part they play in this community of people. We have the heralds or messengers (MATANIVANUA) and carpenter clan (LIGA NI ~~KNI~~) those people who are smart to make VAKALOLO (LIGA NI VAKALOLO), and many other skills which identify this group of people.

- Then comes the day when the Tui Vuda is going to make his visit, can you tell me what sort of preparation are the people in this yavusa living in a separate village have ready to receive the chief or the Tui Vuda.....

All chiefly customs and traditions including all ceremonies which is only done for chiefs.

- Can you elaborate on them.....

Yes. The way in which the people who are receiving the Tui Vuda prepare themselves for it, let's take this for an example. Say the Tui Vuda who lives here in Vuda or Viseisei village then decides to send (VAKATADUMATA) his matanivanua to LAUWAKI village because he heard that these people are not in good terms with some other people who also belong to their yavusa. The people of Lauwaki knows that the Tui Vuda is coming on Monday at 6 o'clock, let's take this for an example of this visit made by the chief. Very well for the people at Lauwaki, they are all prepared for this visit, but say

someone forgot this date, anyone in the village at Lauwaki forgot that the Tui Vuda is making a visit on the morrow or the next day, but another thing too, when the Tui Vuda arrives, the LALI is heard being beaten. Here in the village of Lauwaki, the lali is beaten and when the lali is heard, for those people who have heard the message of the Tui Vuda's visit but forgot it, whether he is planting a patch of cassava or ready to burn a forest, or ready to milk a cow, when he hears the lali being beaten, automatically it comes back to his mind, the Tui Vuda is arriving now. He goes straight to this place where they have been told to meet.

- Then the Tui Vuda arrives and.....

He arrives at Lauwaki village, goes into the village and for the Tui Vuda he knows where ~~she~~ he should go to when he comes to this village. As for the people, they are all there waiting for him to arrive. After he sits down then comes all those chiefly ceremony awarded only to chiefs. After they have done all these chiefly ceremonies to receive the Tui Vuda with, the yaqona is presented, accepted and being clapped for (COBOTI NA YAQONA), and if there is a minister for the church in this gathering, or the TUIRARA (responsible for all church matters) even if there is a pastor there he is addressed, "Pastor, please pray for us before we begin with this meeting." After they have these few minutes of prayers, then they touch into the main reason for the Tui Vuda's visit to Lauwaki village.

- When a Tui Vuda is going to make a visit, in the olden days, we do not have these buses and traffic which can take us anywhere today, can you describe how the chief or the Tui Vuda makes the trip to this village he is visiting.....

This is all true. Here in Vuda, I am telling you something which

happens here in Vuda. They have their own ways and means of transportation for the chiefs when they wish to make a visit. During those days, the chiefs walk to the village where they wish to visit, they walk on their two feet. If he wish to make a visit to Lomaloma, he walks to Lomaloma, and this is during those times when they did not have this means of trasport which we have today, like buses and cars. There is another village in this island and this village also is subjected to the Tui Vuda, we have our canoes, or they have their canoes at the time which takes the Tui Vuda to this village on the island. Like today, we have modern boats and it makes travelling very fast. This is how the chief gets to the other place in relation to chief's visit which we are discussing now. Visits made by our chiefs to other places and villages.

- The Tui Vuda arrives at Lauwaki village since this is our example, they have the lali beaten to show that the Tui Vuda is arriving..... The lali is not beaten for a very long time. If it takes them a long time to beat the lali then it can be three hours long, this is when they want it to be long, and the beating of the lali shows that the Tui Vuda is about to arrive at any minute. The people in Lauwaki village say to themselves, "'O now they have beten the lali, I must hurry the Tui Vuda is due any minute.'" They all know the Tui Vuda is arriving on that day, that is after the message was brought to the turaga ni yavusa one week before the chief makes his visit. And during this long week of waiting some people might ~~forget~~ forget that the chief is coming soon, but when the lali is beaten, they know straight away, "'O the Tui Vuda is coming today and is arriving soon.'" So all these people who forgot it turn up at the place where they have been told to meet.

- When they come to greet the chief or the Tui Vuda, and also for these people who turns up for the meeting which the Tui Vuda wish to have with them, can you describe the kind of clothings they put on when they go for the meeting?

Can you describe what kind of clothes the women wear if they go to the meeting and also for the men if they are the only people attending this meeting with the Tui Vuda. Are the men the only people who takes part in the receiving and the welcoming of the Tui Vuda to Lauwaki village?

Yes. Here in Vuda, for me, you know that I am in the mid-seventies. As for me, I know of all the customs and traditions which is part of our culture, and also of all these customary ceremonies held for the chief of Vuda or Tui Vuda. The clothes or the costume they wear is something which is taken as some sort of a joke, this is all very dear and sacred to the people. As for me, I have to prepare myself, a great deal of time is spend on my preparing myself in going out to welcome and receive the Tui Vuda when he arrives. This is something which I won't give a don't-care attitude concerning the clothes which I wear. But the only exception, if they are going to hold something very very important in this village, say they might wish to hold a village meeting, or the meeting of all the chiefs of the district, here it also calls for all the chiefly ceremonies and customary ceremonies which we are so familiar with, we have to pick these people who are the performers. We pick someone to take care of the mixing and the preparation of the chiefly yaqna ceremony and all those other ceremonies, they have this group of people who are the performers. This is not something which is regarded lightly, they are really

serious about it. All these things are done here in Vuda district. But at the beginning, I was only telling you something about the VAKATADUMATA (the chief sending his messenger or matanivanua to take a message to the next yavusa or village), and the reason for the chief's visit is to try and solve this difference which the people of this yavusa have in between them. When he comes he sees all his people well dressed with a ~~paixxafx~~ shirt and a sulu to go with. They have to look presentable also, they do not wear those clothes which they wear when they go to their farm, they also have to be careful of how they dress up in the presence of their chief who wish to hold a meeting with them. So, when they arrive there, they have to tell themselves they look alright and the chief would be really pleased with them and their response.

- All the men and women are there waiting for the Tui Vuda to arrive, I heard there is a way in which they welcome the Tui Vuda or any chief when they come to this village. There is this word of welcome (TAMA) which they use to welcome the chief, can you tell me if you also have the same thing here in this village or Vuda district to welcome the Tui Vuda with when he arrives at the meeting house or the place of the ceremony and the meeting?

All you said is true, but since I already told you that we differ slightly in the way we do our chiefly ceremonies for our own chiefs because of different places and villages here in Vuda they have their own it is not the same as that in Kubuna and some other district, or in Burebasaga, they use DUO! Oo! Here in Vuda, they repeat the word DUO! three times saying, DUO! DUO! DUO! This is their word of tama and the one which should be used only by the people in this district.

They use this tama to receive the chief when he comes into this place or meeting house. And also it is the custom here, before they make any presentation and they say they are presenting this to a chief, before the actual words of the presentation of this item is done first the person who is ready to speak should say his word of tama which is DUO! repeated three times respectively. This is DUO! DUO!.DUO! And the answer to this call or this tama is Oooo VAKAIDUA! A drawl in the Ooo and then the last part comes up. It does not mean to belong. Then they speak to say what they wish to say or present to the chief. As I've already told you, our customs differ from other people, like ours is different from the way it is done in Burebasaga or in Kubuna. Here in Fiji, although we are all called Fijians, but still in Burebasaga, Kubuna and other areas, their customs and traditions is not the same as ours also the way we do our ceremonies is not the same with theirs. Even there in Lau, Cakaudrove, and other places, they have their own. But for Vuda, it is what I am telling you now, and I do not doubt a little that it is also similar to the way the Ra or western side perform theirs.

- Can you tell me of the type of ceremonies which you hold for a chief who is going to say to a Great council of chiefs, since you told me that the type of ceremonies which they hold when there is something important being held in the village is different from the one which we talked about giving Lauwaki as an example.....

Yes, I know, as for these they have their difference, they are not the same. As I've said, the Tui Vuda can make a visit to this village or yavusa which belongs to him because he heard that the people do not live in harmony with the others.

Maybe the people have some sort of disagreement with the others but the Tui Vuda came to know about it so he decided to end this in a good way by calling a meeting for all those people in this yavusa. The Tui Vuda sends his people or his matanivanua saying, "Tell those people, I am arriving on this day at this time." And the main purpose of this visit is to try and settle this differences which exists among the people.

Also there are a lot of other reason which might call for this chief to visit this place, say they might have this meeting for all chiefs in the district of land, like the ones which they have today, which they held recently in Bay Island, and that is the Great Council of Chiefs. These calls for the chiefs to leave their chiefly village and home and to go to another village which is also included to their side. As for these meetings, they have this separate kind of ceremony and things which I told you about.

They might let the people know, "The Tui Vuda is coming on this day." And they say, "Very well." So the people prepare themselves for the Tui Vuda's coming. In this ceremonies or line of ceremonies which they hold, they have the ceremony in which the people in this village which the chief is visiting presents a tabua asking the Tui Vuda to come ashore (I VAKASOBU). After they have done the i vakasobu then they have the ceremony in which another tabua is presented to them asking them if they could come closer to the shores or to the beach and then on to dry land(I QALOQALLOVI). Then they have this ceremony in which they welcome the chief to this place (MATAKARAWA) or this is also known as the ceremony of I SEVUSEVU as so commonly known. Then comes the chiefly yaqona ceremony (YAQONA VAKATURAGA).

Then it is followed with the presentation of a magiti (food) for the chiefly yaqona ceremony (I WASE NI YAQONA VAKATURAGA). As for the ceremony of presenting things to compensate of the likely things the chief might have lost at sea during the journey or got them wet when they came to this place (I VAKAMAMACA), they do not hold it here, or when they have a group of chiefs there in the place, they don't have any ceremony of vakamamca done. All these ceremonies in their order, i vakasobu, na i qaloqalovi, matakawawa, yaqona vakaturaga and then the wase ni yaqona. As I've said, they might have their own reasons for visiting villages and seeing their people, for one reason he might wish to settle this difference between the people in the yavusa as we give as one example of the chief's visit. The other kind of ~~ix~~ visit which is very different from this one is that when they go out for a village meeting including other chiefs from the surrounding district. It can also be an invitation from another village asking him to come over to do something there in this village which is also under his command. As for the people doing the invitation they are the ones who perform all these ceremonies and see that nothing goes wrong.

- As for this visit which might be done by a chief who wish to do it or made up his mind to do it, this is termed as VAKATADUMATA (to send a messenger to tell the people in this village the chief wish to visit that he is coming over)?

Yes, this is known as VAKATADUMATA. As for this chief, or the Tui Vuda he wish to settle this difference among the people of his yavusa who lives in another village. These people who belong to this yavusa are all subjects of his, to the chiefly place for the Tui Vuda. When he heard that they have this differences, he send his matanivanua

saying "Tell those people, I would be coming over to see them on this day and I expect to find all the people there." He wish to bring everything out, he does not want any fighting among his own people. As for those people ho are doing wrong, they are exposed and the chief might warn them not to do it again. And then they all know that this is final they have to obey what the Tui Vuda says because he is their chief.

But say if they are going to hold something which involves a number of villages and a number of chiefs at that, or they might have this charity or competition or festival, but for all these, they are another reasons for the chief's village, and they also have their own ways of taking care of such things.

- The Tui Vuda sent his messenger with the message, which is accepted by the turaga ni vanua and then the chief arrives on the day he said he would arrive. They all have this ceremonies for the chief, then comes the time when he talks to the people. Can you tell me when is the chief deliver his speech, is it after they have done the ceremony of matakaraawa or.....

They perform the ceremony of matakaraawa, and if there is a church representative present among the people, he makes a short prayer for the meeting, and then stragith after that, the chief stands up to address the people, he might say, "I am here today because I heard that this yavusa does not live together fine like in the past, there is a new relation ship of hate found among your yavusa, and I don't want this. This is between this mataqali and that mataqali (he names both mataqali). So I am here and wish to discuss this with all of you, if anything or ir anyone wish to make an explanation feel free to do so. We have to try and clear this difference be-

cause I am not happy at all when I heard of the story. I don't want any of my people to live in hatred with the next person, I want peace in my people.' The chief is the person who declare the discussion opened and also is the first person to speak.

- When they are there at the meeting, can you describe of the places in this room where the people sit. Where do the women sit and where to themen sit, do they sit all together, like I heard for anything held in the village, the men always sit up front near to the chief and behind them we have the women.....

That is what happens. Like we know, for Fijian people, when it comes to their customs, it is something which shows they classify some of the things which they do and also their behaviour shows this. They not mix all these up, they make sure they act the way they are expected to act when they are in this situation, they do not do it here and in thenext ceremony, the same thing is done to, it can be different. When we stay there with all the family or when we sit together with the other village mats, we have this way of talking with them and behaving as well. But when our chief is present, now, we do not show this behaviour which we show to our family members to to the villagers we take up all our respective behaviour andother things which we know should be done, and also for the people in this village, they know they have to be more presentable in looks, behave properly and have nice manners in the presence of their chief~~ffx~~ in this case it is the Tui Vuda. When we are there in the meeting house or a gathering with the chief, we should know what place to pick where we sit. And also if someone wish to say something about this meeting, they have their own ways or this respective way to go about it. As for thepeople, they all know this.

As for thematanivanua, he is the one who accompanies the chief when he comes to meet with the people of Lauwaki maybe. As for the ladies of the village, they know where ladies should sit when they have such meetings.

- The Tui Vuda address the people first and what happens if one of the men or women gathering wish to show something or wish to raise a motion about this discussion which they held, who is going to be responsible or act as middle-man, he is the one who speaks or address the Tui Vuda to inform him of some of the things which the people in the village might have discussed and wish the Tui Vuda to know about it?

The main entrance into this is being opened by the Tui Vuda. After that prayer, they had those ceremonies to receive him when he arrived they had this short prayer or church service, after that short prayer then the Tui Vuda declare the discussion opened as I've said, "I am here because of this difference which exists between two mataqali. I am here to try and sort out your problem and also to discuss it with all of you, what is your ideas as to the best thing to solve this problem. We should try to solve, and bury all these before we move on to another new day." After the chief makes this speech, it means he has opened the door to suggestions which the people might wish to make and those involve, is they wish to make some sort of explanation, they do all these. For any person in this assembly wish to make an announcement or wish to make an explanation concerning this dispute between the two mataqali, he is free to make it. Let's take these things which is happening today because it is not the same as in the olden days, as for those people who are born to be advisors and speakers, they are the people who speak on such occasions.

It does not matter whether you are innocent or not, but you remain shut during all that time they put the blame on you. You cannot do anything because these people are the only people who talk and speak during such meetings. As for this person who knows did not commit anything bad, if he is spoken to and accused of doing such things, he won't say a word, he remains shut. As for this visit made by this chief it is because they have this difference among the people and they wish to settle this dispute among the people.

This is different when the chief is invited from another village then for this chief to send the message and make his mind to make this visit. They are different.

- In their discussions, then they come up with a solution to solve this dispute then.....

They bring out everything and try to find out what is the main cause of this dispute, and also they know now that is it this mataqali who started all this troubles. As for them, they might be told to do something, they might be told to bring something asking for pardoning and seeking atonement (I SORO). They might be given a certain time to prepare their own things for the i soro ceremony before presenting it. As for this pardoning and atonement, this is done to the Tui Vuda, they might take some time in preparing themselves, getting ready, then they go up to the Tui Vuda's house with their offerings or sacrifice where they present it and then seeks pardonment from the Tui Vuda.

Three weeks have just passed when the people in this village went to this village which we set as an example, the Tui Vuda and myself went to this village in our trying to settle this dispute among the

people there. We went, and everything was brought out to the open and right at the same time, the people blamed for causing the dispute did not wait anymore but straight away presented their things for the ceremony of i soro. This is the only thing left ~~for~~ for the people to do they have to solve the problem first then those involved in the bad side must make their i soro. This visit which we made is the same as this topic which we are discussing, and this is when they send a VAKATADUMATA to the other village to inform them the chief is coming to see them and the ~~xxxxxxx~~ time and date. This is when the chief goes over to the other village to try and settle this dispute these two mataqali have since it is his duty to look into the affairs of his own people. As I've already said, if it is the yavusa having the dispute is the subjects of the Tui Vuda. If not, then the Tui Vuda have not right over them, he should not make this visit at all because the people do not know him, he is not their chief.

- After they have solved this ~~dispute~~ dispute between the two mataqali then the Tui Vuda might then asks or tells the people that he is leaving again to return to Viseisei, what are some of the things which they are going to do to show that the Tui Vuda is leaving again for Viseisei village.....

Yes, after they have solved this dispute, and also right on the same day these people who got the blame wish to make their presentation of gifts and food for the ceremony asking for pardoning from the chief and also atonement from the other mataqali which is referred to as the I SOROVI. These people wish to settle everything on the same day. So after they have solved the dispute, the i soro ceremony comes after then the matanivanua of the Tui Vuda speaks saying,

'We have done everything for one day and the Tui Vuda is ready to return home.'

The people in this village are going to present another tabua or yaqona to farewell the chief with (I VAKATALE). But here in Vuda this is known as NA I LOA NI MUA. But in the Bauan dialect this is known as the I BULI NI MUA. This is the ceremony in which they farewell the chief with. This is where the whole ceremonies end and the chief or the Tui Vuda return to Viseisei again. The vakatale or this ceremony calls for the use of yaqona, they mix this yaqona and when the bowl is dry, the chief then leaves with those people who went with him.

- Then they all return to their own village, in this case, back here in Viseisei.....

Yes. During our discussion, we were trying to separate the two different kinds of visit which can be made by a chief. One is this chiefly meeting, in which they call for all those people who belongs to this one chief or to the Tui Vuda as an example. This visit made by the chief is ~~diff~~ different from the ceremony of vakatadumata where the chief sends the message to the people he is visiting to settle disputes or for some other reasons. These are some of the ceremonies and things which is what our ancestors have been doing from their time.

- You told me that there are two ways or two reasons for a chief making a visit to this place or village, can you tell me the other one as you already told me the first one which is vakatadumata. This second reason for a chief visiting a place, it calls for all the chiefly ceremonies to be done and also they have a lot of preparation to do before he arrives.....

Yes, there are two reasons we can say motivates the chief to make this visit to other places rather than remaining there in his own village. Let's take this for an example for the second reason for a chief's visit. Say they are havin something like a festival or charity somewhere. They have this charity here in Viseisei and this is for the school. This charity is for the school here in Viseisei and they invite the Mayor of Lautoka to be their guest of honour of the day. The Mayor is coming to declare open this festival for the school held here in Viseisei. Very well, it does not mean that they went to invite the chief or the Mayor of Lautoka because of the high position he holds in that city, being a Mayor does not mean that this is the reason our invitation goes out to him, I am just setting an example to make things clear for you. We could also say the reason why we invite him because he is the Mayor of Lautoka, and he agrees to come. As for this man he is an Indian or some other part-people. The Mayor arrives here at Viseisei.

But for us, since we respect the school and the name of the school, all the people in this village and the chiefs get together where they all agree to invite the Mayor of Lautoka to open their two day or three day festival for the school here at Viseisei. This festival is known as Adi Vuda. As for this man who comes to open this festival, he is an Indian. But for the people in the village, we are all going to award him all these chiefly ceremonies which we do for a chief. We perform the ceremony of i vakasobu for him, the ceremony of qaloqalovi, then comes the yaqona vakaturaga, and the i wase ni yaqona vakaturaga, all these other ceremonies which we know is held for such occasions, but for one thing, this man who is our guest of honour is an Indian.

But, since we respect the school and the name of the school, we all want to bring our school up, this is the main reason for our performing all these traditional ceremonies and customary ceremonies which I have already mentioned.

But say we wish to hold another festival in another year, and we invite the chief of Vitogo, the Tui Vitogo to open this festival for us. If someone tries to observe the kind of ceremonies which they held for this Indian man who is the Mayor of Lautoka, and the chief of Vitogo, both are invited in different years to open this ~~xx xx~~ same festivals held annually, I am very sure and I believe that they are the same. As for this ceremony which we hold for the Tui Vitogo, it is different from all those things performed from the Indian. When they are doing all these ceremonies, not only are they respecting the name of the school, also they are respecting someone who is a chief from another village. This is one ~~reason~~ reason why I say that for these two ceremonies, they are not the same at all, although all the things done for the former is also done for the latter. , one is done for the Mayor of Lautoka and the one or the other one is done for the Tui Vitogo.

- Can you tell me of all these ceremonies which they hold for the Tui Vitogo.....

Very well. Why I say that this is going to be slightly different for the same occasions, as for this ceremony which we do for the Tui Vitogo, we know we have this close relationship with the Tui Vitogo and his people. The second reason why these ceremonies are more meaningful when performed because he is the Tui Vitogo. He is the Tui Vitogo, and he comes from a group of villages in which he is the chief.

Also we know that a few yavusa are included under him and he is their chief. When the Tui Vitogo arrives, there are two things which we should consider during all this time of festivity, we have the school and it's name to respect and also the most important is the Tui Vitogo who opens the festival. If we really look into the reasons why such things are done, I am sure it is going to be more clear to you why such visits are important. This is one reason for the chief's visit to another place.

And another one, take for example we still are doing the same festivity here in Vuda for the school, and now they also invite the Tui Vuda to open the festival. now I am asking you again, what do you think of this idea, say we have this festival here in Vuda and also we invited the Tui Vuda to ~~be~~ our guest to open this festival?

- For me, I think this is the most important and the most outstanding one out of both ceremonies held for the other two people which you have already explained as examples, the Tui Vitogo and the Mayor of Lautoka.

Now, you have a festival here in your own village for the school and then the invitation is issued to the Tui Vuda to declare the **opening** ceremony because the Tui Vuda is the most important man in the village and then comes your doing for your own school, the respect and the honour for both is total and very tremendous. So for all the ceremonies which you hold during the day, it is felt among the people that this is really serious and the total dedication is there among the performers all through the ceremony.

Now the people of the Tui Vuda themselves are taking care of all the things going on now. His real people, those who are in his committee,

are the people who are serving him and performing all these ceremonies for him. This man is their real chief and someone whom they respect and honour ~~out~~ out of all those other chiefs they invited to attend their function. This is the only reason why such things are held, but for most villages, when they know that their own chief is making the visit, or their own chief has been invited to do this thing, they make sure that they do all these ceremonies for him and they make sure it is performed to the most perfectness of all performance. Since it is their chief whom they are welcoming or inviting to take part in their community work.

We can also say when it comes to the performing of all these ceremonies, for them, these are all classed, for their own chiefs, they have the best performance done. Like now we are talking about those chiefly ceremonies which they hold for a chief, and a lot of times we have seen this happen. Say someone from the chiefly family or someone from the Royal Family in Great Britain pays a visit to Fiji, and they have this ceremony of welcome done for her or him there in Suva, we can say here that this is yet another different ceremony held. We can say that this is another different style of performing such ceremonies.

- Does that mean that for places, they only wish to bring their village out to be the top one all the time and they say that their chief is always the best by the ways they do such things like ceremonies held for him and the ceremonies ~~for~~ for others held by his own people.....

Yes, for us, anything to do for our chief, we wish to do all these things as first class and the best, we do not want to do something for him while our minds are in doubt. All should be clear when our

chief is our guest of honour. If we go out to invite someone who is a stranger in our village, this is a total stranger to most of the people in the village, the kind of ceremonies of welcome which they hold for this person is not total like the kind of dedication given by those people for their own chiefs. As for me, I am someone who involve myself in this kind of things, if you take a look at that photograph, that is I presenting the ceremony of i vakasobu to Princess Anne when she came to Fiji, that is different. And then there is another one in which I did the i sevusevu for the great Governor General, Ratu Sir George Cakobau last year. As for me in relation to any chief's visit, I am not really boasting to tell you that I am someone who often involve myself in the performing of such ceremonies. And I know the feeling of being there in front of everyone and also in front of the guest of the day. This is one area where I am really an old hand in, like those occasions when one of the Royal Family arrived here in Viseisei and also for the people coming in as Government representatives, I am someone who is chosen to perform all the important ceremonies. As for me in that photo, I am performing the ceremony of i sevusevu for the Governor General and that is when he came to Naomli making a visit.

- Did he also come to visit Viseisei village or.....

No, this is on his way to Namoli village, in Lautoka, and he said that he wished to make a stopover here in Viseisei before going on to Namoli. In 1978, the Duke of Edinburgh made a visit here and I am also one of those chosen to perform one of the ceremonies like the vakasobu.

- Do you mean to say that for the Tui Vuda and also those other chiefs and Royalties who have these ceremonies performed for their coming,

they are all treated differently or.....

It does not mean that you do not have any respect for this one and have it for the other. This is not what I am trying to tell you and show you. But the only spirit of trying to show our respect for one person or for a group of people inherited by the Fijian people, we can say that this is our customs. I am sharing with you some of the things which I myself does during my time when I was strong. A lot of times I perform in these or such ceremonies, not only have I done it, but it is also done for me, when I am invited out to take part in Women's Committee functions and also for the Co-operatives department in our district. These are some of the things which we have going here in our village, but we should be very careful when it comes to doing all these ceremonies we know what we are doing, it is not good to do something without realising the importance of it. And I would say that for us, there is some source which supplies us with information on how things should be done, they might be told not do so these things, but it can be felt if the ceremonies performed have any meaning to the people, the performers and also to the person getting the ceremonies performed for. Or is it something which is felt only by those people who belong to this mataqali and they do all these things since it is their duty. As for the performers also, they are told of what people they would be performing these ceremonies for, say it could be a District Commissioner, or someone else, for them, the reaction could then be identified, they might not care very much and this can be shown by the type of clothes they wear. It does not mean too that I want to put that person down and lift the other person up, not this is not the idea of my saying all these things.

The only thing I wish to say is that this is very true, and this is shown by the kind of performance done by those performing. But it does not mean that we hate this person and we respect this person, no this is not the real meaning of it, the only meaning of why they have this kind of difference although not felt by the people, is that it is relying on the person invited, whether he be an Indian or a chief, the feeling to do these ceremonies is not all there.

- Can we now go on to all those ceremonies which they hold when they invite a chief to come to the other village, you mentioned that you have such ceremonies performed like the ceremony of i vakasobu and the tama which goes like DUA! DUA! DUA!.....

Let's take for an example my going to the Yasawas to open their festival, and these included all the islands in the Yasawa Group. I was invited to open their festival. As for them, this is a charity festival to raise money for their Junior Secondary School. I am the one who declared open their festival and that is in the 2nd of December 1982.

These are the ceremonies which they held for me, the ceremony of i vakasobu. They performed the ceremony of i vakasobu to me, and these ceremonies performed was done by the committee members of the school. As for me, I was accompanied by the chief of the islands, the Tui Naviti. We went together to the erected temporary shelter (VAWUNILOA) and as soon as I sat down, the people said their TAMA. DUA! DUA! DUA! and those people who went with me answered with OoIDUA! I had three companions with me, the turaga ni koro of Viseisei Village and two others. Then someone came in front holding the tabua for their qaloqalovi. After the ceremony of i qaloqalovi, then comes

the ceremony of matakarawa. ~~As~~ for the ceremony of matakarawa, they had a pile of yams, and to tell you this is a very large pile of yams for the ceremony of matakarawa, then they did all the things chiefly for it's presentation.

Then comes the part when they had the yaqona ceremony and in this ceremony they chant (MEKETAKI YAQONA) and sing the chant for the chiefly yaqona ceremony.

After that, then comes the ceremony of i wase ni yaqona vakaturaga, after they have ~~xx~~ performed this ceremony, then comes the ceremony of i vakamamaca. After, I addressed the people with a short speech and after I have addressed the people, then from one side of the ground where we were holding all these ceremonies, we saw a line of men with their clubs ready to perform a traditional dance, they move to the center of the ground and they perform for us. One of the things which bothere me is this chiefly ceremonies which they are doing for me. I do not hold any high~~xx~~ position from the Education Department. As for me, here in Vuda, I am just a villager, but all these ceremonies which they are performing for me, these are all ceremonies which they perform ~~xx~~ only for high chiefs, and those known to hold status. All those kinds of ceremonies which they hold when receiving a chief, it started off with the ceremony of i vakasobu, then it went on to the i qaloqalovi, then the matakarawa even their ways of saying or greeting a chief, also the wase ni yaqona vakaturaga, the ceremony of vakamamca, and now they have a dance, traditional dance performed by the men and it is a war-club dance. As for us we are very close with the people of Yasawa, the relationship between the people of the Yasawas and our Vuda, it is really very strong.

We are very close with these people. And I believe that they are doing all these things for me, all these chiefly ceremonies performed for a chief just because of this relationship which exists between the people of Vuda and the people of the Yasawa Group. And then to add to this closeness which is already there, both people from the two sides, hold hands together in tackling all these troubles which deals with ~~the~~ education for our children. As for me, I collected all these things from this ceremony which they did for me when I was invited to declare the opening of their festival there in Yasawa. As for me, a very small amount of money I donate to them, it was only \$1,800. And if I also counted as money all those ceremonies which they held for me and those other things which they did for me, I believe it can cover up all those money which I donate to them. But the only thing which we saw here, is the true respect and honour two places have for one another. All because of their close relationship, and it really makes us know that this is where we should stand, we help one another in the work which we aim to do for our places. I could say that this add up to all these things which we have discussed and talked of from the beginning.

Also at one time I was invited to declare open this thing which they had there in Nuku in Tailevu. I am someone who came right from Lautoka to do these things, and I went to open this occasion there in Nuku, a school to be opened. As for me, I am sure that for these ceremonies is not the real thing but say, if they invite someone who is the chief of this place and he knows his people well, being the guest for this festival or occasion, I am sure that the performance done by the people is total and dedicated also. As for me, I am also a villager but I have felt this importance when people wish to show

they do have respect for other people. As for me, I do not want to tell you they are ~~performing~~ performing such ceremonies just for the sake of performing them. This is the main area where I wish to show since I am just a villager, but still they can also perform such ceremonies for you but to show they do know their link with your own village. I do not hold any position there in the Education Department, but still I am invited to do all these things for my village and for the others as well. I am representing this village when I go out to open festivals or fund raisings. A lot of things really hurt me when I realised that actually they are doing it for me but this is something which we can learn from. Being a Fijian you should not try to ignore these things, since you are one of the people belonging to this community of people, it is best that you obey and do all those things which the other people are doing. If not, you are the one who suffers. Since we are talking a lot about these things or these ceremonies held when a chief is there, we can tell that in some other places, this is classed. This is the only thing which I wish to tell you and share with you about the ceremonies which they hold for a chief or for anyone coming into this village. What I wish to emphasise is the type of ceremonies which they hold in these occasions, they sort of give all their best when they are doing it for this person and forget about the other because they just do it the way they wish to. But this is wrong, all these ceremonies which the people do they should make sure that it is all the same, they should not try to say that since he is an Indian they should do it this way. This can lead to your not knowing all the things about your own ceremonies.

- And I wish if you could tell me something about the type of costumes

which the people who perform in the ceremonies wear.....

These costumes and other traditional wear which they have could be termed as the I UKUKU (decorations). For some people, they might think that I am making a joke for the type of costumes they wear when it comes to performing a ceremony. For some people, they might think this is not so important, but let's take, the type of costumes they wear or what they wear when they go out to perform in any ceremony. As for me, I am someone who makes use of this word most of the time, and also for all those costumes which I use, they have their own class should I say.

Maybe there is this message brought to the village and it says "The doctor is taking a visit here in Viseisei." The chief says we must have a ceremony done for him and also a ceremony of welcome. As for me, I wear a skirt, it does not mean that I do not respect the doctor, no, it is only due to this occasion. As for me, I have my own costumes which I wear when I go out to these ceremonies, and when I return, all these native or traditional costumes I wore, it is safely kept by my wife. First, the masi kuvui is sun out in the sun, and the same thing too is done for thekumi, all these mats and traditional costumes I wore are sun out in the sun. If not, the flowers which I wore during the ceremony is also sun out to dry really good before they bring it inside. So, for me, I bring this skirt and also this salusalu which I wear for the ceremony done for the doctor. As for the costume which I wear on this occasion is different from the others. As for this doctor, it does not mean that I also use the same costumes which I wear when I go out to perform this ceremony for this great chief from some villages whom we know.

The kind of costumes which we wear when we are taking care of a chief we wear something which we know is presentable and will be accepted by him. When someone wears the right costume which belongs to us and I have seen that for a lot of times when I am sent to perform in this ceremony and also to perform in this other ceremony, the costumes which I wear is different, they are not the same. It does not mean that I do not have any respect for these people, as for me it does not matter what costume I wear for this and for the other, but I respect both ceremonies. I believe one reason why I am so used to these costumes because it is a part of my life and I have worn it many times, it is another part of myself which I am used to. When they have something going and it ~~is from~~ from the government the Tui Vuda says people of Vuda take care of that. For any business engagement and also for any other functions which calls for the performing of ceremonies, the people of Vuda are the ones who participate in it. Also for all these people who perform or take part in this ceremonies, they also class their costumes according to the kind of ceremony they are playing. We do not mix them all up, if we wear them to this, we do not wear them to the others. We all know what we are going to do when it is time to wear our costumes, go out there and perform. It does not mean, for this person we consider his status and race, then we decide on what clothes should we put on when we go out to perform in this ceremony. This does not mean what I said. As for the costumes and clothes we wear, they are different, as for the wearer of this costume he is only showing how much he respect the presence of this chief of this person who is the chief guest. There is no difference in the respect which the people show for this doctor visiting the village

and the Duke of Edinburgh. The only thing which is different is the costumes which the performers wear. As for the costumes which the performers wear it is also important, it can show of someone's position in the village.

If we make a study of those land which do not grow these leaves and other plants for the costume alone, plants like the VAU (mulberry plants), masi, uci and others. If we see a person dressed up in all these, one thing it shows, that he is respecting this part he is playing and also for this person who is the guest of the village, it can be the village doctor of the Duke of Edinburgh. Like what I have already told you, for the costume, this does not matter at all. The only thing which the people want is that all those chiefly and customary customs should be performed and those performing it, should do them with all their dedication and mind on it. If they are able to do all these things well then to add more of the people's happiness is when they see them in their costume, which really suit this occasion. The only thing which the people want is to see that all the right things and the right act are ~~performed~~ performed, all those chiefly customs and traditions which we know very well. For the guest, he might not know what is going on but looking at the costumes the people are wearing, he feels that this is the real thing.

- For all these things which you use like you mentioned the masi and the kumi and all that.....

Say, if I am informed that they are holding a chiefly ceremony soon, they hold a meeting for this, and this person who is the master of ceremony, he says, "Filipe, you are responsible for the ceremony of i vakasobu." I accept saying yes and I have to make sure that I prepare the costumes which I wear for the ceremony of i vakasobu.

These are some of the things which I prepare, Kumi, and Vesa for my arms and ankles, a cowry shell(BULLI), and if I have a necklace made from pig's tasks, then I also use that, and I am not going to use any~~xxx~~ other thing like banana leaves maybe or those other leaves. They have these other leaves which they call the vasili leaves, I am not going to use these if I have prepared well all those things I need for this ceremony.

When they hold any of these ceremonies here in the village of Viseisei, the master of ceremony tells each people, you do the vakasoba and you others take care of this other ceremonies. One person is picked to be responsible for the i sevusevu. All these people picked to ~~perform~~ these series of ceremonies, they should prepare their own clothes which they wear on the occasion. They do not take this order very ~~light~~, when they are told to ~~perform~~ perform this ceremony, they are going to do it. As for all these people, from then they respect all ceremonies held for the chiefly ceremony. Also for these people who are performing not only are they doing it to show themselves, they also are showing what kind of people live in this village. We could say that there are a lot of ways to show or to identify how much the people respect this particular ceremony, and one of the ~~many~~ is the type of costumes the performers wear. But if we take this part on the type of ceremonies they hold for chief and for other people, costumes is right there on top, for a chief, they need to be really careful with what they wear because this is a chief not just someone whom they know just recently. So we can also see that costumes plays an important role when it comes to the ceremony done for a chief.

- You told me that you can also wear a necklace of pig's tasks if

you have or own one. Can you tell me why you have to wear the pig's tusks made into a necklace. Is there any meaning of this part of the costumes which you wear, does it show a sign to the people so they know what is going on.....

As for these teeth of pigs, this is something being used by our ancestors from a very long time. They use this for their ornaments to decorate themselves with, teeth of pigs. When they have any of these ceremonies, also they wear these pig's tusks which they get after killing their wild pigs.

For some people, they bring up these pigs, feed these pigs, so that when they are large enough, they use the tusks for their necklace.

For some people, they might say, "There is a pig belonging to the Tui Vuda and they are feeding it there at the pen." They keep feeding this pig, and then comes the time when the teeth of the pig show, and when they kill the pig, the teeth are all brought out these are the teeth which they use for making a necklace.

As for these teeth of the pig, it is used for the necklace worn by those people who perform in any chiefly ceremony. As for the pig's teeth used for the necklace, it is known as the VATU NI VUAKA.

And during this time when they were feeding the pig, all the people in the village make sure bring something to feed this pig with.

This pig belongs to the Tui Vuda. As for this necklace which I am telling you, this is the same as this necklace which I keep in my drawer

- As for this necklace made out from pig's tusks, did you also do the same thing which they did for the Tui Vuda's pig, or.....

No, the pig does not belong to me. Only the pig which is brought

by the Tui Vuda, this is the pig which the people are told to feed. When the pig was killed, they kept the teeth of the pigs, my grandfather was the person who took some and he made this necklase for himself.

- And for this necklase it is only used when they have this ceremonies which you mentioned earlier.....

Yes, for these teeth, they were threaded into a necklase and this necklase is used for all those ceremonies which they hold here in this village. The only thing it is showing that for all chiefly ceremonies which they know is very important, and very traditional too, this is shown by the person wearing a tabua or this necklase which I am telling you about. As for these tabua, they are very small this is another different kindof tabua which looks like the fruits growingon the fruit bunch of a banana tree. When you notice someone wearing any of these things, it is showing the people that this is a very important ceremony and also someone really great and chiefly has been welcomed in this ceremony. They also know that this is how the people in this village shows their respect for their ceremonies and for their own land also.

As for this chief from some plae sitting there looking at all the things which these people are doing, looking at the kind of costume worn by these people, they know or feel straight away that he is respected here and also the people do not leave anything unattended to, even the costumes they wear, it shows him he is welcomed here. And now he knows that he is a very important man because of all these ceremonies which they hold for him. One of the things which shows the people's respect is the things which they wear for any ceremony.

As for these people, the meaning of the words they use for each ceremony, all those words which they say are meaningful to the person invited, and to conclude everything, is when the chief takes a look at the costume which the people are wearing.

- For some people who perform in some ceremonies, I often see that their faces are painted black with charcoal or something like that. Their face, some areas on their face are painted black.....
Yes, this is referred to as the IQUMU. but they call this thing here as the MATAKAYA. The colour of this black stuff they use is like the colour of panted masi(MASI KUVUI). This is something done by our chiefs in the past. This paint which they use is like the colour of brown masi. Now they don't have it today, they are making use of other things which is black in colour like smoke collected on a lamp shade or charcola punded very finely. As for the things which our ancestors used from their time, this is called the MATAKAYA. The colour of this stuff is like brown masi.

- How do they prepare this stuff which they call the matakaya, is it pounded or.....

No, you know there is this kind of plant which grows long branches, and it belongs to the VAIVAI family, this is the plant which we use for the preparation of the matakaya. When they have done the cooking of this plant, this is where they get this stuff which they use for painting their faces and all that. No, for this plant there is the fruits of this plant which is right there on top of the plant. Also for this plant, when it dies, the root of the tree is used for making this stuff. Also when they have it, then they wrap it up in this brown masi or masi kuvui. They do not cover this root with anything else.

When they make use of this thing, it is done the same way when we strain this local medicine we know, well you do the same thing to when you are preparing thematakaya, the same time you wrap them up and strain it, then you dry it and then use this for marking the spot on your forehead and other parts of your face that needs to be painted.

- When we paint our face black, is there any meaning of this gesture.. I did not get a clear idea on why they do paint their faces, but I am sure this is all part of decoration and things done when they prepare themselves to go out and perform in a ceremony. But to give a brief explanation of this, the meaning of their painting their faces black, it is all to show they respect this part given to them for the whole ceremony they are performing. They take this as an example of how they respect the part they are performing, but they might have a deeper meaning to their doing these things. I do not place this aside as something to deal with what the people believe, but this is something which is part of the costume the performances wear and also it can show they do have respect for the things they are doing for this ceremony. It might have other meanings why they paint it on their cheeks and on their face, but this is something which I don't know, maybe some other people knows of these and they can give a better explanation than me. In this area around the face being painted black, I did not get a clear explanation and meaning of it. If you ask me why, the only thing I can say that this is all part of the costumes which they wear to perform in this ceremony they have been picked to do. Not only that, also to show they respect this chief who is doing all the things for them.

- You mentioned something which is tied around the arms and also around the ankles.

you called these the VESA. Like today a lot of people are using the leaves for their ~~k~~ vesa. ~~Whata~~ can you say about yourself and your being told to perform in this ceremonies for the ~~village~~ and for the people. What do you use to tie around your legs or ankles and also around your arms.....

This is something which I have already ~~ask~~ told you about. Like today they are using the masi and those other things. For all those chiefly ceremonies which they hold here in this village, what I know, they do not use the masi when they have the vesa. Some of the costumes which they used to have here before, like the vasili leaves which we have today. We bring these leaves and then also they often go down to the sea shore where they get these creepers which grows wild there. They also use vau for this vesa. And these other things like the voivoi or leaves of the pnadanus ~~leaf~~ plant which they have dried already. They use these pnadanus dried leaves for their skirt, they also they use this to be tied around their ankles and also around their arms. As for these masi which they are using today this is something which the people did for themselves now, it is not something done by our ancestors from their days. I am talking about the kind of costumes used by the people of Vuda. If we try to touch into all other parts of Fiji, then this is going to be really difficult for both of us to understand, as for me, I only know these things about ourselves, or the people here in Vuda, their customs and traditions and the one which we talk of just now, that is the kind of costumes they wear when they perform in ceremonies. Also for a costume worn by someone it can show from which part of Fiji this person comes from. There in Burebasaga and Kubuna, they have their own.

Today a lot of people are using masi and kumi and some other things but I am sure this is not same to the ones which they have been using 100 years ago, as for me, I am 73, and these changes I started to find them when I reached the age of fifty. All the people are using these new things which people are using today.

One of the most used thing they had during their time is this thing which they call the KEKE, which is the pnadanus leaves already dried, they pleat this up to make skirts and then used for all those ceremonies they take part in. It is tied up very firmly and when it is time for them to go out and perform in this ceremony, then they untie this string which holds the pieces together, and we can see it spread out nicely. For any chiefly ceremony they might have, this is what they do, and this is what they use also. These are the type of things done by our ancestors during their time. This is also something used very often by the people here in Vuda.

- They use these pnadanus leaves for making skirts or.....
Yes, they use these things for making skirts which they used when it is time to go out and perform a ceremony like any chiefly ceremony they might hold in the village.

As for these vasili leaves, tarutaru leaves which grows wild there at the beach. Also they make use of things from the sea, like the BAKA NI VITI, corals, these are wrapped up to bring the beautiness of the coral. We are now discussing something about the costumes the people wear when they go out to perform in a ceremony.

We do not know whether they are going to make any other changes for the things used for the costumes, whether there is going to be another change in how many years time, this is something which we yet to see.

Maybe there would be a time when there would be a change. This is one change from vasili leaves, corals, and other leaves which they know can be used to such things like kumi, masi, and other things which we are using today. In Vanua Levu, the **chiefs** of Vanua Levu use KIE KIE. And another thing which they call the TABURUVA. This is something which has two bundle of wool or hairs, this is what they call the taburuva. All these are part of the chiefs traditional regalia. If we talk of all different kinds of costumes and try to touch on only a few, what I think is that this is only to show the importance of our customs and traditions. It does not mean they use these costumes so they look handsome and beautiful in it, like these vasili leaves and all that, it has got a meaning also, and that is the main one, to show they respect this ceremony and the person they are receiving or dealing with on that day. We are all talking about it, seeing it being used but we do not know the importance of each. This is what I know and think should help you with the idea of costumes used in ceremonies and other things. As for the people who takes part in some of these ceremonies, it does not matter as to how much costumes they wear on their body, it only shows how much this person or these people respect these ceremonies they are ready to perform.

This is what I think, and I am not going to change my mind until I die, since the meaning of costumes to me is something to show they respect all these customary ceremonies, done here in our villages, when we are ready to perform all these for a chief or someone very important in our village. When we see all these costumes and all these, one thing shows, the respect all these people have to

the performing time. This is what I think, and I don't know about other places as to how they deal with the costumes they used and what they wear, but for Vuda, this is what they use and how they take these costumes as something very important. Places and people have different ideas on costumes and things which they can use for their ceremonies. As for these things which I am telling you about, this is not something which I made up myself, this is something which our ancestors also believed in during their time. I am also someone who gives up his time to take part in such ceremonies. I use these outfits or these costumes and I also know the meaning of why I have to wear this costume at this time and this costume at another time.

- For people who take part in ceremonies, they should not wear anything they like, they make sure they put on something which suits the occasion, there should be a link between the costumes they wear and the ceremony they are taking part in. You mentioned that people now wear masi and other things, it shows they respect the ceremony they are taking part in. Can you tell me whether these masi and kumi which you put on for the ceremonies are prepared by yourselves, or these are prepared from some other places and then given to you to be used.....

This masi which I have in my house, I have quite a few which I change into when time comes for performing. I can wear this for this occasion and wear this for this occasion. Also I have some kumi which I also wear but not very often. The masi kuvui, is the brown masi which I use like the belt (I ORO) and also for the WABALE, a long sash falling from the right shoulder to the left hip. This brown masi is a piece of clothing used by my ancestors, and also by my

grandparents. I still have it with me today. This brown masi which my grandparents used it during his time I am still using it today. This is ~~saxd~~ used for the WABALE or used for a belt to tie something around my waist. As for the people who are dressing me up, they are the ones who decide where I have my brown masi, this is an important piece of clothing which I wear when I go out to perform in ceremonies. As for me, it also shows me that I am fully respecting this new role or duty given to me. When I take part in any chiefly ceremony I make sure that I show the people, I do respect this part I am playing. When it is all over, I keep them nicely in a safe place knowing that some other time in the future, this is also going to be used. So for future dealings and ceremonies, I again take them out, prepare them ready and then worn them again. It only shows how much I respect everything I do, it does not mean I am making these all up, this is just to show that it is done and can also be done by other people. If there are some things which I do not mention now, it is only because I am doing not those things. I do my own things and this is it, no more. Only these things which I do I am sharing it with you.

- This piece of clothing which you use for the I ORO, it is the magimagi or what is this piece of clothing which you call the I ORO?

Yes, it can be sinnet thread woven into ropes. When they weave these things, it is like they are making a salusalu, it is nicely done and very neat also. There are people who are really good in making all these. As for the making of sinnet thread woven into these things, this is done in the Lau group, the people of Lau are good in making these. When my grandparents went to Lau, they got this for themselves, when they died, I inherit those so I am using them now.

They say the people of Totoya are good in making these. All those old things which my grandfather used during his time, I inherit them all. It is with me, and he used to tell me that this is something very precious to him, so I should make it my business to do the same thing he did to keep them in good condition and not to damage any. As for now, all these things are still in good hands and also in good conditions, only I use them when there is an important ceremony coming up. As for my grandfather he died in the year 1956, on 28th of February. But for those things which he left to me from that year, all are in good condition and you cannot see anything spiled or torn if you check them up now. When it comes to any chiefly ceremony, I bring them~~xx~~ out knowing I will use them soon. I am only telling you all these because I respect these costume and these clothings which I wear when I take part in any ceremony, whether it is for a chief or just anyone being invited to be our guest of honour here in Viseisei Village. Since these ceremonies are sacred, then they should be treated as such.

As for me, I became head of an organisation involving youths and we deal with performing such things, like traditional dances and all that. One of the things which I forbid them to do is to wear these modern clothes which we are wearing today. As for the girls, they should wear long sulu and a chaba. As for the boys, they should should wear a sulu also and a clean shirt. The sulu is held to their waist with a piece of magimagi. If no magimagi any string which they know canhold the magimagi or their clothigs. I did not want any of them to wear trousers and for the girls to wear skirts or short dresses. I amonly trying to tell you of how important costumes are whenit comes to dealing with ceremonies.

Why I made them avoid wearing these other clothes, because I love my culture so much that these people should try to wear these things which our people and those before us have been using during their time. This is just an example and one area that I really got down to it to show the people of the importance of clothings.

- When it is time for you to deal with these ceremonies told to you to perform in, are you also going to cut your hair for any ceremony you take part in or you let your hair grow without any hair cut at all before these ceremonies-?

This is something which I have seen, even for our grandparents and those older than us, even it reached our bigger brothers, I often see when they are told to prepare themselves for this chiefly ceremony or any traditional ceremony, then all our grandmothers and some other older ladies in the village, our mothers also, they say, "Give your hair a trim because you would be performing in this ceremony." They ask if they could trim our hair so they are all of the same length and usually when the work is done, we look very neat and very respectable. Our hair is combed nicely on the day we take part in these ceremonies making us more beautiful and completing the traditional lok which we inherit from our ancestors and our parents. It is true if people say that time bring changes. We can also say wrong to this idea so that we can protect our own things, see that it is not changed at all. It is always good to try and stick on to our own ways and customs. Time brings something which are good and also some things which are bad. As for us, we are using them, we should think first before making use of them, but if we try to stick to all these things which our ancestors have been using during their time, then I believe that it is no problem to try and keep all these costumes

too which they use in any ceremony. We should not forget our own things, because this has been part of our life, as for those people who leave all these behind them and switch on to all the new things then they are making a very big mistake.

- Is there anything else you would like to say about our topic of a chief's visit to a village or place and costumes.....

I believe I have shared with you all those things which I know and I hope that you have managed to get some of the things which you want.

THANK YOU VERY MUCH.

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FINISHED.