"

Vai e fakapuna ke mafia o puipui ei ta-tou mai masaki. Kae pela mo meakai e masani o tauaki ite laa kae tausi i taimi leva pena foki mo ka tao kae taunaki fakapakupaku mo niu e tausi ke fakaliu takataka pena foki mo felo e taunaki o fakaoga fakamuli. Mea fou nei ko falai fuamei kae tausi i fakalei ke mafai o tuku kise taimi leva.

Drinks we boil water for safe drink-ing water to avoid diseases. Whereas food we preserve by dry and store in containers. Pulaka via is a root crop is cooked and sliced thinly and dry in the sun and store for later. the same thing applies to fish to be slated and dry in the sun. Even coconut we can preserve the coconut by keeping them in our lo-cal kitchen until they ripe and turn into takataka. Another way of preserving breadfruit they fry and pack them in plastic to make it stay fresh for a long time.

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Peta Tailoa, 65 - Lofeagai, Tuvalu.

> " Ian obwon bwioma tsimine wama farm ngago dagit imin gokoro ngea amin bwio bwain ngago onoweiy ia ngage kewen ngaga egadayan ama dae dagin an kinijo eb me eko ebok.
>
> *In front of our house used to be an animal farm that has been passed down from generation to generation but due to prolong drought we were unable to maintain it.* "
>
> Lorri Olsson, 35 - Anetan District, Nauru

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Nai tovo ga, sa vasagai sara tiko ga vakau-kauwa me dei baleta ni qo na koro tur-aga. E ra dau sagai jiko ga, dau vosa tiko na kena turaga me ra vavulici nai tubu-tubu, me ra vavulici tiko na gone e nai tovo me ra vakaitovotaki kina. Me ra kila tiko o cei o ira, a cava o au ena koro qo, na cava na noqui tavi ena koro qo. Na kaya keimami sa tekivu me vasagai tiko vei ira na gone na gauna qo me ra kila tiko. Me maroroi kina na vanua baleta na vanua qo keimami dau raica na tukai ira, keimami dau raica cake tu mai na koro. Me vaka lesui tiko i kea me ra kilai ira na gone, na nodrai tovo vakavanua. Kila na sau tabu e maroroi yawa.

Mostly the behaviour in maintaining our teachings is the target since this is a chiefly village. The elders have been continuously teaching the younger generation on proper behaviour, tradi-tional role and their traditional identity in the village. We do this to protect our land where our ancestors came from and it is the duty of the elders and par-ents to teach the youths and children on the importance of preserving the traditions and respecting the taboo areas.

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Amelia Qali, 67 - Sawaieke Village, Gau Island, Fiji