

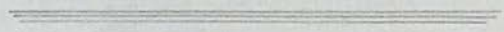
Types of Laze Te Eiga for catching Te Baka.

1. Te Kara ni Kae
2. Te Karanawa

For te Ika ni Baka.

3. Te Itarawaena

Two hooks are used for Te Baka, te Kuo a te Man.



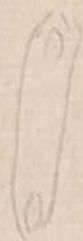
Hidung. Pita stung ✓  
alat utama used for stung ✓  
4 - fly chad. ✓  
netting needles. ✓

Kau  
Te Kaurai uwa - uwa.  
Te Bero la uwa - uwa.  
Te Kaurai uwa.

Kaha la uwa; used in the line  
lance of the m. stg. fuzio uwa, hite.

Types of Bakatara

1. Te Rewaga.
2. Te Kabunabangaki.
3. Te Kabunetei.
4. Te Kabunabangaki.
5. Sanoan.
6. Sanoan.



Te Kabunabangaki

Te Kabunetei



A - a as in Father.  $\bar{a}$  as in Grass.  $\bar{a}$  as 1 but long.

5 E - as in They.  $\bar{e}$  as in met.

Consonants I - as in machine.

O - O as in No.  $\bar{o}$  as in No, prolonged.

U - as in Tube, Tune

M - as English

3 Legends N - as English

$\bar{N}$  - as ng in English.

B - Between B & P but nearer B.

5 K - as English, often sounds like G Hard.

Notes R - Smooth & Soft, never Rolled. as in Rake, Road (rarely).  
When followed by I never D.

T - as in Tan, tar, toe when followed by a, e, or o.

- as in native, virtue, Christian Righteous when followed by I or U.

W - nearly as w in English.

Bovito Hooks

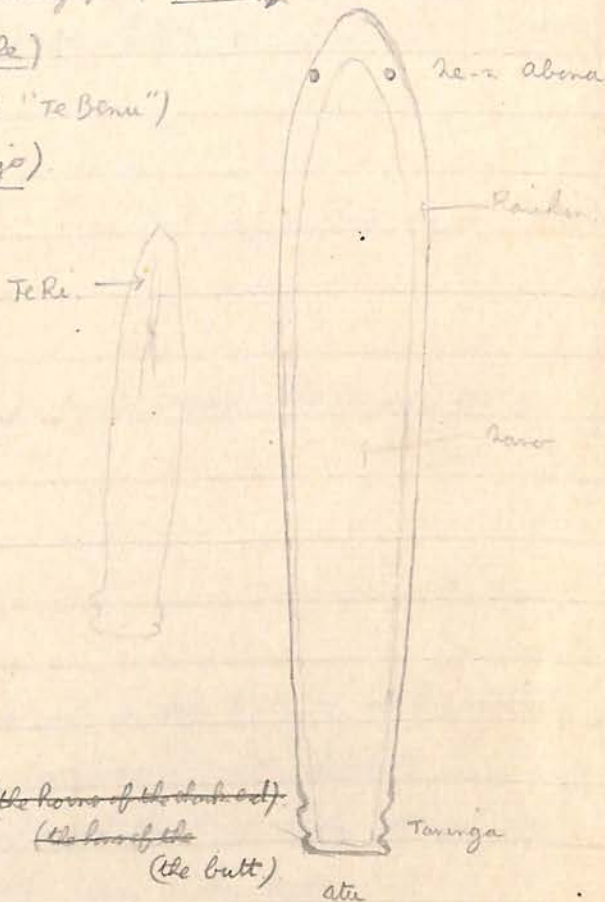
Bovito's terminology

- The Barb = Te Wi (The Barb)      The Bovito Hook = Te Kaveati
- Te Pearl Shell = Te Balao (The Shank)      "Arvicula cumingii." of Hedley
- The Line = Te Abo (Te Abo - te kavo moery whid is strong). (The Swoel)      Buke
- The Bead = Burebure (grey human hair). (The Hachle)
- The Looking = Te Kabal (piece of human hair saturated with "Te Benu")  
(The Barb Looking)

classified by shape - 3 classes  
and colour

a few have a "Re" but this according to individual  
preference or whim.

- 17 would not be used as it falls into no class and its look  
is not looking well.
- 18 is either te kavo or te kavo rai.



(the horns of the shark's tail)  
(the horn of the  
(the butt)

Te other side to kavo is called  
Tuariki.

When the shank is of 2 pieces it is called te Kawatao. It is used when the  
hook is a very effective as od it looks.

The inner side of web is called Te Kaka ni Ba.

1 Te Resha

The line is a Ban of go to the he-n abona & not to the Barb

with the boat,

each hook has its own line, attached to it which is attached to the "tikin man" of a reef boat. The line is tied to the tikin man so that the hook will be a Pokera above the butt of the rod.

The reason for this is that when the fish's weight is on the line the fish will be exactly a rod's length - this, with the assist of the wrist the fish can be brought in against the chest of the fisherman.

at the ~~rod~~ butt end a loop may be made for hooking spear hooks on, & these may be hooked on the tucker at the middle.

When not in use a rod is tied underneath the outrigger beams beside the canoe, when in use it is held in the hand.

View Beasley p. 28 for a description of a stake built up of 2 pieces of shell lashed together, showing how the two pieces are lashed.

The after end of has been dulled, and the back lashing secured by notches on either side keeps the line ends fast.

Beasley<sup>p. 29</sup> - "In Ellice hooks as a type, it will be noticed that in all cases the sword line is continued down the concave side of the shank and is attached directly to the bank, and such will be found with hooks of this description from nearly all the Polynesian Groups. It seems to me a curious survival among a race of culturally high culture, that this method should have remained in a partially developed state, derived from an adze hook with a beard shell line attached, and it must be noted that, excepting with the names of New Zealand, it would be peculiar for Melanesian peoples to arrive at the complete evolution?"  
(But he about the Gallathea)



Shell hooks.

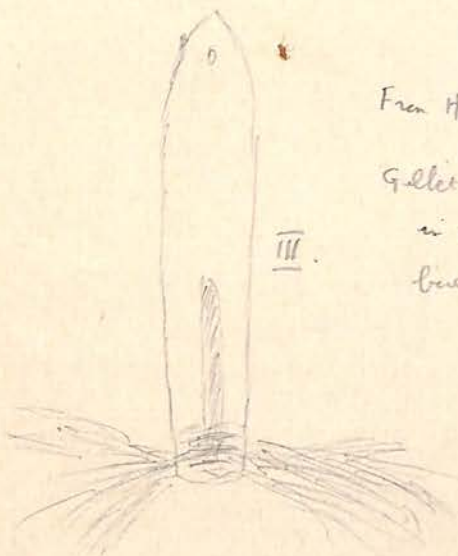
large coarse and rough but by the one large attached  
needs apparently not used as one as found and the  
line is attached direct to the shank.

The hooks are plainly butted on to the inner end of the  
shank (which is serrated) & neatly attached & looks of  
fine twisted sennit, the screw-like hook being of  
fused out cordage.

Beasley page 125

A modified form of ornament also appears to have occurred in the Gullat Group, at  
least the example in fig. 69 would seem to substantiate such a theory. It must,  
however, be remembered that the population is nowadays so mixed that the  
the acceptance of any unusual types from this locality should be reserved. This  
hook is cut from a solid piece of turtle shell of somewhat poor and  
irregular workmanship; the principal interest lies in the superior cord, which is  
ornamented with alternate discs of black and white native currency, and I  
think fixes the locality correctly. The shape of the hook, however, differs  
considerably from any known example, and so may represent a form purely  
ornamental. Finsch, (Footnote: - FINSCH, "Annalen Historischen Museum", Wien,  
1893) about the best write on the Group, also omits any reference to the use  
of hooks as ornaments, so it may be inferred that they were not of  
common occurrence."





From H. G. Beasley "Pacific Island Records - First Hooks"  
 Guller Islands, but ~~showing~~ "the hook is put on  
 in the Tahitian Fashion, although the spread hole is  
 bored from back to front"

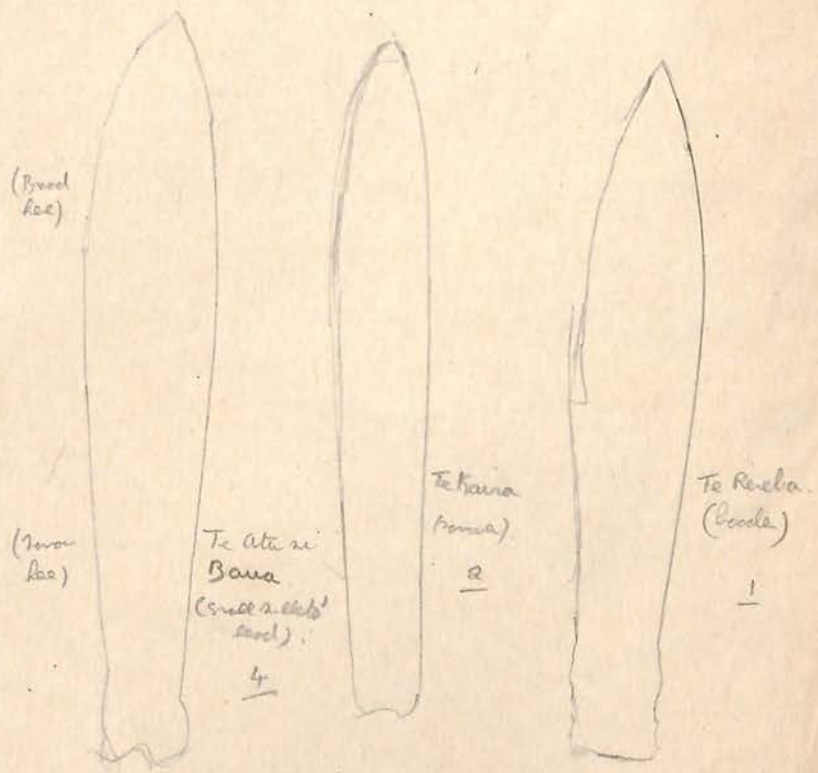
Plate CXLIII  
 British Museum



IV.  
 Guller's type hook?

Plate CXLIV

The 3 types of Bonito Lines.



H. C. Beasley, "Pacific Island Records - Fish Hooks" page 6 speaks of the close resemblance of the stone shanks figured in Pl. 12 and taken for Bulletin No. 2 of the Dominion Museum, Wellington, N.Z., when they are described as chert shanks, to the shanks in use on Bora-Bora.

There were, he suggests, the shanks of artificial hooks resembling the common Polynesian type, and represent the probable arrival of the hook which accompanied the early immigrants from the mythical Hawaiki.

He quotes their recollection to Bora-Bora hooks as another example of the widely distant wanderings of the early native voyagers.

† 22 he alludes to the absence of large wooden hooks in Samoa, although the shark at least among large fish is caught

### Composite Spinning Hooks      Good Attachment

9 Not carried down the wire side to the barb.

112 Not carried down but attached by a couple of notches direct to the tip of the shank.

Types carried to Barb. Ditto Samoa, Ellice, Union?, Pukapuka, Tahiti, Tongas, Hawaii, Loyalty,

Solomon. But Beasley p. 69. "Yet another point wherein the Solomon people have out-distanced the Polynesians is in the elimination of the line usually connecting the barb to the wood. This is still another instance of the conservative nature of the native mind, uninfluenced even today by European ideas, and it is remarkable how a naturally adaptive people should persist in retaining this useless detail, while another race possessing far lower mental qualities should have abandoned it."

Handell - No wood - line direct to shank & not down to barb. X

Andrie (best) down shank to barb.

Islands using lines for fishing karate

1. Baraba
2. Talitena have recently acquired the art.
3. Bessu
4. Nukunai
5. Gotta
6. Tanawa
7. Anrae

Nukunai, Anrae & Tanawa are the most skilful - in the order named (all reef)

Note Distance of fishing grounds in Erythraean islands prohibits it.

Tradition of origin of Benito Fishing.

Tei Nanga ni Baka brought the art from Te Bongi Bero. She used to come every year during the Benito fishing season with her brothers Kabaki, Te Anaba and Rubetatae. They sculled down the line of islands from Nakaie, Tanawa down to Nukunai. One year when off Nukunai her brothers, who were annoyed with her because she had been giving the knowledge of Benito fishing by her father (the brother being sea gill land, in accordance with custom), threw her into the sea. She held on to a branch of the Baka tree and swam ashore with it landing at Taloni Baka, the north tip of Nukunai (There are numbers of Baka trees here all descended from her branch which she planted).

She married Te Namike of Mumbena and had a child Teraka. When Teraka grew up his mother told him to fetch pearl shell from the reef and fish in Benito lines and go and compete with his uncles in their deep sea fishing grounds. Teraka did so and his uncles were astonished to see a coral coming - they knew that none but themselves & their sister had the necessary skill to fish for "te ate" in the deep sea. Teraka shouted: "Kabuta kai moa Te Nukunai, te 1-an te na" as he fished with his line. They thus knew the name of the place where he came from and the name of his "na".

Sometimes Teraka met his uncles on the grounds north of Tanawa & sometimes beside Abenana. The uncles finally got tired of watching Teraka's prowess and being beaten by him and they were most anxious to find out who he was. They said, "We know his island & the type of line he uses but not his name". When Teraka returned to his mother she asked him what his brothers had said & done and he told her all.

she said, "Good - they don't know you yet & don't let them but next time when you catch your fish just say, 'Doko nei nanga ni Buleu he after all?' and they will know that they sister, whom they believed drowned, did not die after all."

He did what his mother told him the next day & his uncle recognized him as being their sister's son. They wanted him to go with them but he returned first to his mother - later he made many journeys to and from Te Bongi River. His descendants live at Numbenua to this day & Numbenua is the most skilled island to this day.

### Types of Pearl shell used

1. Te I am te ra - live shells obtained from deep water beyond the edge of the reef.
2. Te I am te ra - shells obtained from the reef - these are always dead.
3. Te I raron nana - shells from inside the lagoon.

Entia could tell by looking at a shell where it had come from but he was unable to explain how he did this as he said it was merely long experience that had developed a sixth sense in him that enabled him to do so.

### The three parts of the the pearl shell (Bucaro)

- |                  |                           |                                    |  |
|------------------|---------------------------|------------------------------------|--|
| 1. O-ra          | The choicest part         | 48. 73. 11. 12.                    | Loochoa bit like an Onbanga but this the clue. |
| 2. Kai-ra        | The next best             | 82. 83. 80. 85. 66. 74.<br>75. 16. |  |
| 3. Tabo-ra Ba-ra | of little use, being flat | 58. 69. 88. 6.                     |  |

Lines are called Te O. for 1. 48 73 11 12.

Te Kai for 2 82 83 80 85 66 74 75 16.

Te Nani Bai for 3 58 69 88 6.

The best from 1 are called Boton te O. These are the finest Kanati they are thick & strong.

40. 86 & 90. The best way to cut it is parallel with the huij (Te Koru bangaki).

The other way is Te Kai rake. 61 62. 54 55 56 etc

except in an exceptionally large Bucaro (i.e. as for New Guinea) the O will also be cut Koro bangaki & the rest (if small use) cut Koro bangaki.

\* Kanati containing O-ra & Kai-ra are called Te O as the whitest they about the is that they contain this portion.

See to show dog's ear this plate when shown.

in cutting you first take off 0-20. The cut parallel section down Takani Bana until about  $\frac{2}{3}$  done unless shell is thick in which case you cut section right down. Otherwise 2 sections take off either way in middle. The two curves are used for small fishes such as Te Kani and Te Kani.

shape looking down

- |             |  |
|-------------|--|
| <u>eye</u>  | 1. Te Kaitewe (a fish) 31 & 40 & 11 & 4. a bigger fish than Te Kani. Big.              |
| <u>Head</u> | 2. Te Kani 36. 54. hanki atuna 78 the best example. Painted head.                      |
| <u>Base</u> | 3. Te Kani <sup>not</sup> 59. 63. hanki base sides are parallel all the way down.      |
|             | 4. Te Atani Bona 48 77 the best example. 13. 10 blunt head but otherwise like Te Kani. |
|             | 5. Te Tutarei 83. 74. 80. 75. 82 best. 87.   |
|             | 6. Te Awan 85. smaller than 5.   |

Te Kani not good as it is broad & light & jumps about two inches above the surface of the sea.

81. Te Kani me Kanihaka - not used for rod fishing but only for line to catch all kinds of fish.

Te Anbura.

Kouri of Tolovaki, Sam.  
Lately of Eto, Tulitaneu.

Types of  
Kanati

- all Lines are known as Kanati. -1
1. Made out of Pearl shell - Te Basaa or Te Man.
  2. Made out of stalagmite - Te Kaka ni Ba
  3. Made out of Clam shell - Te Anbura
  4. Made out of Kawarawanu shell - Te Kawarawanu. 154. 157. 145.  
149. 150. 151. 152. 153. 155. 113. 119.

Construction

The of place from which the line is cut from the clam shell is Te Ari, which corresponds to the 0 of a pearl shell - they could get about 2 off these.

The rough chunk of clam shell was chipped off the anbuza with a clam shell edge and was filed down by being rubbed on the two types of coral rasping stones called Te Atia and Te Em. <sup>1<sup>st</sup> - atia the rasping, wrong coral white.</sup> <sup>2<sup>nd</sup> - Em the another, green, sand-papery coral.</sup>

The chipped to tuck pieces into shape in the edges of the large clam shell itself. The hole for the wood was bored with a Bala or brace.

Types.

- (a) Te Kauri. 153. 154. Larger and thiner.
- (b) Te Tawane. 127. 150. Shale and better than (a) and with a thicker lead.

These are the two fishes which form the food of the Tawatawa.

The Anbura and the Kawarawanu are only used for fishing for the Tawatawa.

Few knew how to fish with these lines in former times and a new handfull nowadays as it is (a) hard to construct the lines.

(b) hard to learn the actual method of fishing.

(c) the fishing is full of tabu's and is considered to be of no avail unless the tabu's are known of the fishermen. Ritual and tabu's are most important in tawatawa fishing. One must not go into the sun or the day before the fishing but must stay in one's house. One must neither eat or drink and must sleep apart.

The Kawarawanu is made in the same way as the Anbura.

- Types of Colours
1. Te Kūm ni Karai. 121. 117.
  2. Te Kūm ni Heama. (striped) 112.
  3. Te Kūm Mā. 114. 141. 106.
  4. Te Kūm ni Bō. 124. No such a deep white as "te kum ni karai" or containing a mixture of colours "Ero riki raki te kum ni karai"
  5. Te Kūm Rō. 146. E tōkaikei te Rō. Darkish or with dark spots.

all lines made from Te Karawawara or Te Kūm Mā.

- Parts
1. The Bunbun should always be made from karaitu.
  2. The lashig should be made of:
    - (a) Hair - the strongest or the you hair every hair
    - (b) Te Heama (hair and hair) for a few times and then hair on top so that the heama is hidden by the hair.
    - (c) The binding should not be of Te Heama alone.
 Good bindings are 108. 113. 132. 117.  
 In 124 the method of binding is correct but there is too much of it.

Rod & line. The length of the tamatama rod should be <sup>about</sup> 3 fathoms and the line, which should be of the same length as the rod, should be made of braided human hair. The rod is made of Mā.

The Barb. The barb should be made of human leg or arm bone. 94. 95. 97. 99. occasionally Erua wood might be used but it is not recommended, being liable to break. Sometimes pieces of pigs and fish are used.

The barb is so lashed that it cuts out in the boat for the back with a Bō. No reason - just the custom.

Due to the difficulty of making a large line of fish shell or water ni ha lines are occasionally tried e.g. 159. They are the steepest to use.

Tawatawa fishing <sup>at the moon has set</sup> on a dark night when the moon is near  
 at time of new moon The difficult part of the fishing is the tabuena  
 on new moon evening we must do tabuena at night  
 During the day we cannot go about in the sun (Tāi nāi tāi)  
 we cannot drink any water but only "karewe"  
 and food is only the ripe red coconut (te takatuka me e tauaki)  
 we must sleep absolutely apart from anyone else.  
 when the new moon comes we sail's forth "to near tāiaki" and tries once  
 luck If one is unlucky we does again and tries next night.  
 after the first successful night's fishing we can break all the tabuena  
 and fish aki akaka without tabuena until the moon gets too full  
 The tabuena etc is only obligatory for the first fishing of each month.

The Tabuena is known to Tawa of Tauma. <sup>contained of both</sup> It consists of incantation,  
 Tawa's rod is called "Taberani Kai" <sup>For "Tāerani Kai"</sup> and "Tungarungaru" are the two  
 anti who are the fathers and originators of this type of fishing.

The place of fishing is the portion of the sea called "Te Kawai" i.e.  
 that portion of taurua between Te Aona and Karawa. The Kawai of  
 fishing.

The tawatawa is about 2 ft. long.

The fish is caught in a sailing canoe (3-4 people in each canoe) the fisher  
 sitting in front and another standing by the mast and holding the  
 "rin" a fishing torch. The third manages the canoe.

This is the only line fishing done by torch light.

The fish is attracted by the torch light and also enabled to see the  
 line clearly. The line is kept so that it bobs up and down  
 on the surface of the sea like ducks and drakes.

only the tea rourua has to do the necessary tabuena.  
 Tawatawa and flying fish are often caught from the same canoe the  
 man in front catching the tawatawa and the another being caught  
 behind in a net.



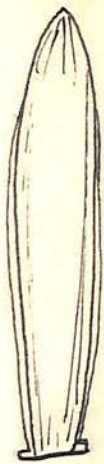
Wakari Bai may also be used for tauatoua fishing but in that case they must have black bumburu etc. 97.99. Except in full shell whiochakanga sub no 159.

Bases are not used. 42046 are of rods for sale.

No reason can be given for the black toppings except that it was found to be "karaki riki".

The tauatoua is kagbany & its flesh is not so manawan as to eat.

The various colours are tried on a night's fishing until one is found to be exceptionally successful when it is employed throughout the remainder of the night.



78



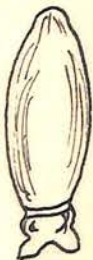
87



77



82



85



11.

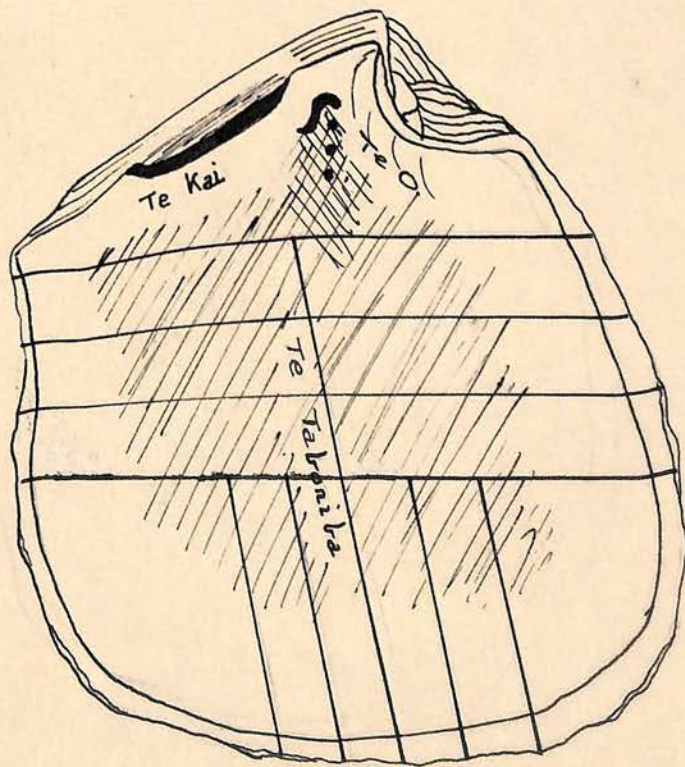
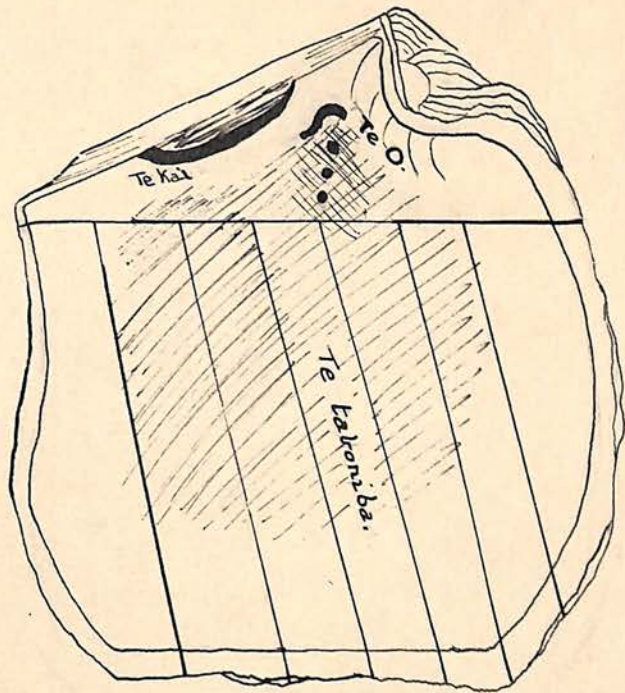


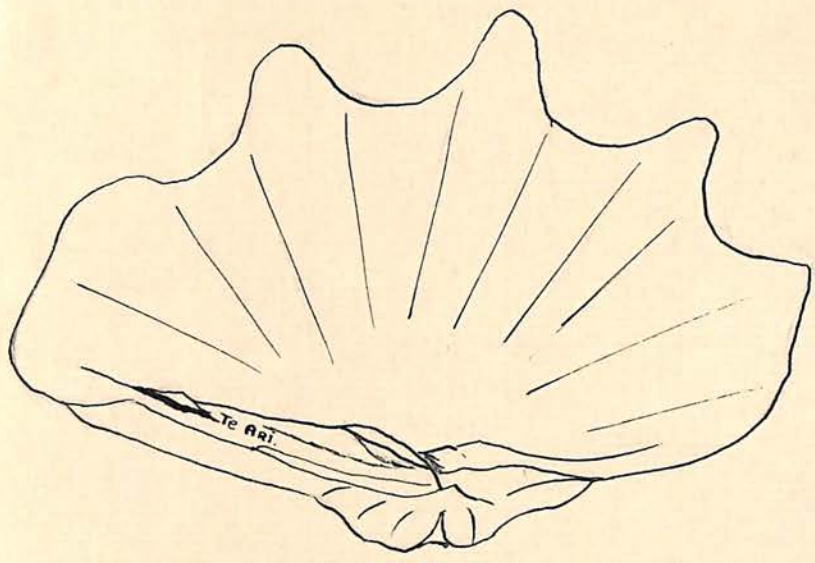
83



69







Te Ari.



