

Basket Fishing.

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On other days were the days to ascend for the Ie (vine), and when obtained, go to the house of the ancestral fishing god where the foundation for basket weaving is, large baskets of course.

Weaving is very restricted (kapu). In the case of a dead body, the weavers of baskets cannot join in the wailing, the dead body is defiled, until three weeks has passed, when it will end. In the twisting of the cord for the basket, that is kapu, no one can step over the cord else the god cause disaster. When the basket is finished, then the Api (open basket) is taken to the sea. It resembles the basket except that its opening is on top. It is then filled with sea-moss (limukala) which is the first feeding of the fish. When the fish are at ease by eating the sea-moss, then take the basket to the place setting up the Api, when the basket is placed return the Api ashore. The basket has been filled with sea-moss and set in place with a bouy floating on the water, a sign lest it be lost. At noon go and lift it, if it contains many fish, haul it to the surface of the sea, when they will make a noise in the basket like that of goats in a pen. Thus the fish struggle; gather them all, heap them on the front part of the canoe and return ashore. Seize perhaps four or five kala, steam them well done, then go for the ancestral fisherman to come, and when he is through eat all the fish, if any remain give it to the dogs and the pigs.