



4. Kite Fishing by the Salt-Water Natives of Mala or Malaita Island, British Solomon Islands

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it. This usually took the form of pieces of cloth, the currency of those early times. The absurdity of offering clothes for the actual use of the Sun, Wind, or other nature-powers must have been palpable even to those prehistoric Japanese who created Shinto. What attests very clearly the symbolical character of such gifts is the circumstance that leaves of hemp were frequently substituted for hempen garments, and scollops of paper (*gohei*) for the fabrics manufactured from the same material, namely, the inner bark of the paper mulberry tree. It was, of course, the priests who benefited by these offerings, except perhaps in the case of purification offerings, which were thrown into a river to be carried down into the sea, where they were received and destroyed by certain deities whose sole function it was to do so.

Other offerings were mirrors, weapons, slaves, and utensils of various kinds. The same objects were offered again and again—another proof, if any were needed, of their symbolical character.

Most of our information relating to sacrifice in ancient Japan deals with the official form of Shinto. The following incident, which is related in the *Tosa Nikki*, a diary of travel written A.D. 935, gives a glimpse of a more popular form of sacrifice. The author, a government official and a famous poet, essayist, and editor, writes in the assumed character of a woman, and was not so superstitious as he pretends to be.

“Meanwhile a sudden gale sprung up, and in spite of all our efforts we fell gradually to leeward and were in great danger of being sent to the bottom. By the advice of the captain *nusa* were offered, but us the danger only increased the captain again said, ‘Because the heart of the god (a Sea-god) is not moved for *nusa*, neither does the august ship move, offer to him something in which he will take ‘greater pleasure.’ In compliance of this advice I bethought me what it would be best to offer. ‘Of eyes I have a pair, then let me give the god my mirror of which ‘I have only one.’ The mirror was accordingly flung into the sea, to my very great regret, but no sooner had I done so than the sea itself became smooth as a mirror.”

The *nusa* mentioned here were no doubt a mixture of paper, leaves of the sacred sakaki tree, and rice, which was carried in a bag by travellers and offered to the gods along their road.

Shinto offerings are mainly gifts, but the commensal, bargain, and scape-goat principles are also recognised, although exceptionally. W. G. ASTON.

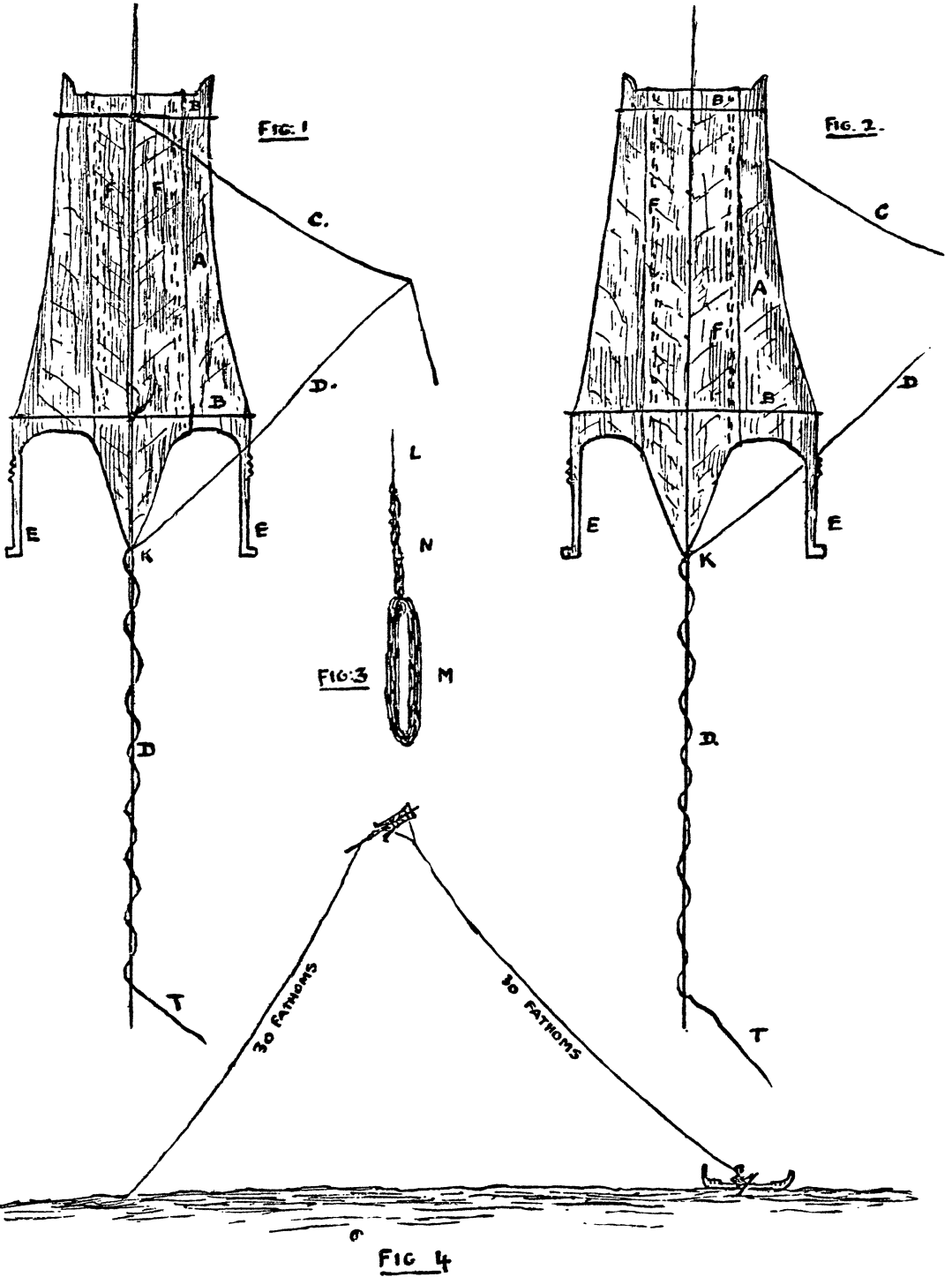
British Solomon Islands.

Edge-Partington.

Kite Fishing by the Salt-water Natives of Mala or Malaita 4 Island, British Solomon Islands. By T. W. Edge-Partington.

On windy days the salt-water natives go out fishing for the “gar-fish” (*walelo*) with a kite (*rau*). There is no hook on the line, but a loop made of spider’s web (*laqua*), which trails along the top of the water. The fish bites it, and its teeth get caught in the web.

The Kite.—In the drawings, Fig. 1 and Fig. 2, a picture of the kite is shown. This is made from the leaf of the sago palm, or ivory nut tree. The centre stick of the kite is part of the stalk, and there is a certain amount of leaf on each side of it. To this, on each side, is attached another piece of leaf, which is pegged on with small bits of stick. The leaf is then trimmed to represent as much as possible the under part and hindquarters of a bird. Across the top and bottom of the kite, as in Fig. 1 and Fig. 2, are attached pieces of small stick (B) to strengthen it. Fig. 1 is the front of the kite, and to the upper cross stick (B) is attached a small piece of rope about two feet long (C), called *fā-lo*, which is tied on to the fishing line leading down to the man, so as to form a triangle, and by this means the kite



catches the wind. The fishing line is from 60 to 100 fathoms long, more commonly the lesser length. The man secures the fishing line to the perpendicular stalk, or stick, at the point marked (K) in Figs. 1 and 2, at the 30-fathom mark, or in other words, at the centre of the fishing line. Then one end of the line is wound round the stick, and secured again at (T), and then leads down to the salt water. This end has the web loop attached to it. The other half of the line is attached to the rope (C), and then leads down to the man in the canoe. The fishing line is called *laquavi*, the fish bait of web *laqua*, the kite *rau*, and the leaf it is made of *sau*; and the two small cross pieces (B) are called *au*.

The Fish Bait.—This is made of a spider's-web woven round the fingers until a loop is formed. The method of making it is as follows:—When the man wants a bait of this kind he first gets a long thin leaf about two feet long, and very stiff, called *kikerendi*, and, armed with this, he goes into the bush to look for spiders'-webs. When he finds one he pushes this leaf into the middle of the web and winds all the web on to it by turning it round and round in the centre of the web. When the web is all on the leaf he goes and looks for another, and repeats the process until the leaf is quite full from the top to his hand at the other end. Then he takes hold of the web near his hand and pushes the whole up to the top of the leaf until it comes off. Then he stretches it out by working it gradually until he has a long thin rope of it; then he winds it round and round his first two fingers until he has made a loop. Then to one end of the loop is attached the small rope (*fā-lo*), about three inches long, and marked as (N) in my sketch (Fig. 3). The loop marked (M) is about two inches long, and is called *laqua*. To the end of (N) (*fā-lo*) is attached the fishing line (L) (*laquavi*). The loop (*laqua*) looks very small when it is dry, but coming in contact with the water it spreads out. The fish that they catch with it is a long, thin, gar-fish, called by the natives *walelo*. When the fish takes the bait its mouth and teeth get entangled in the web, and it is impossible for it to get away. The difficulty is to disentangle the web from the fish's mouth after it is caught. If a man is very careful he can catch about ten fish with the same piece of web, but if not, about four or five fish is the limit, and then he has to make a new loop by the process just named.

Method of Fishing.—Fig. 4 gives a rough sketch of the man fishing with the kite. After he has secured his fishing line as I have already stated he flies his kite, and, when sufficiently high in the air to allow the web to trail along the top of the water, he puts the line in his mouth and holds it with his teeth and then paddles as fast as he can over the reefs and the likely haunts of the gar-fish. If a fish bites he can feel the tug in his teeth and turns the canoe round and hauls in the line. Sometimes a man is out the whole afternoon and only catches one fish. It is not a rapid method of securing fish. T. W. EDGE-PARTINGTON.

REVIEWS.

Religion.

The Magic Art and the Evolution of Kings. By J. G. Frazer, D.C.L., LL.D., Litt.D. 2 vols. London: Macmillan & Co., Ltd., 1911. Price 20s. net. **5**

The grass is not to be allowed to grow under Professor Frazer's feet. Hardly has he got fairly off his hands the big book on *Totemism and Exogamy*, reviewed in these pages in January last, than he presents us with the first part of the new edition of *The Golden Bough*, consisting of these two fine volumes; and already the second part is announced. I am not quite sure whether he is more to be congratulated than his readers, or they than he, on *The Magic Art*. At all events it is a book brimful of vivid interest to all anthropologists. As an instalment of the new edition