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FISHING

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TOPIC: THE TYPE OF FISHING THEY ALWAYS DO IN THE OLDEN DAYS.

- Thank you very much, as I have reached my seventy years of age, and I always listen to what has been said about our village. During the time when I was a very small boy, I heard that Serua was owned by the people of Vunimoli and the people of Nanukusara, and ther lived also the Gone Dau. As in the olden days these people the Gone Dau they know pretty well the pkace for them to go fishing. So from then on I learnt so many times when they always to go fishing. All the man of Serua who are living in this island they always bring one bundle Doko which it means that the it is the taro. So this bundle of Doko will have to be taken to the Gone Dau's place, withoutthem knowing the person who brought the taro. Everytime they go to the plantation they should remember that they have to bring one bundle taro each and they have to leave it at the Gone Dau's place. As in here these people the Gone Dau they are not allowed to plant any crop. These people the Gone Dau or the fisherman their work everyday is that they have to make the net.

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- This net is for the turtle, and it is meant for only the message from the chief's house. But sometimes there will be an village occassion or the chief wants to do something then the Gone Dau have to prepare their net for the turtle.

The chief will have to send his Mata ni vanua, for him to come and see the leader of the fisherman which they are called in Serua Island the Dau Levu. The time the Mata ni vanua comes to deliver the chief's message he have to bring the yaqona with him. This Dau Levu will have to go and see if all the things have been prepared. When the Mata ni vanua have brought the yaqona and he have presented to the Dau Levu from then on he have say Vakavuravura. After he have said that then he receive the yaqona and he clap his hands three times. Then the yaqona is prepared the the first cup is given to the Dau Levu or to the leader of the fisherman. Only for the first mixture of yaqona is for the Dau Levu then it is being Rabeti. Then the second mixture is being prepared again then it is given to the rest of the fisherman and also to the Mata ni vanua.

So when that is done the the leader have told them to go to Cakau Levu for them to go there to do their fishing then they will have to go there, if he says any other place then they have to follow his instructions. Or to Dadogo then they will have to go there or Cakau Lase then they still have to go. When they have return then they brought some turtle with

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- them then they have to show it to the Dau Levu. So when the turtle have presented to the chief then they will give a whale's tooth and also they should prepared the Yaqona for that, after that then they can go to their places. Well as for their food it is always given by the people of the village every morning, lunch time and in the afternoon. These things was done by our forefathers until today. As in here in old times they never eat cassava, they always have yams and taro. The kinds of yams in here is called the Vetua, but they never eat cassava as they are doing today. On the next day then they have to go again for fishing, so they have to prepare the net again and also they have to drink yaqona before they have to leave. During the time I was a small child until today I learnt that it never happen if the fisherman went when they return they must bring any amount of turtles. They can catch five or six turtle when they have return from fishing.

So when they return then they have to present the turtle to the chief, then the chief will have to prepare the Cula Mata, and one bowl of yaqona then after that then can go back to their places. But they will keep on going until the time they are told that is enough. When they had stopped this time there will be another bowl of yaqona and another whale's tooth to be presented to them. For turtle fishing they always use the Kubu and it is specially made from Vau skin. When they have to make Kuba they have to weave like mats and the length and the width

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- should be the same that they should one 'chain' for both.

As you can see today they are using the coconut leaves.

But in the olden days they always use the Vau and the Magimagi, in which the Vau is being weaved by the Magimagi. So instead of this two the people are using the coconut leaves and the walai. For this kind of fishing they can get so many fish in which it can filled three canoes. When these fish is being presented then the people have to prepare the Matakarawa, which it meant they have to prepare the yaqona for that.

As in the olden days the fisherman their work everyday is preparing the net and it counts to their children as well.

These are some of the things which I learnt about the fishing in the oldens days, in Serua. Also when they have to go down to the sea then the old man have to drink yaqona until the time they have to return. For the tribe of Vunimoli and the Nanukusara there lived the fisherman for Serua .

- Thank you, if you could forgive me I request if you could tell me by the time when the fisherman have to go down to the sea, when they have drink their yaqona can you tell me what type of material they wear and what kind of tools they use for fishing, and also if you could tell me if they always go together with the Dau Levu ?

- Thank you, from the time I know when this people go down to the sea I do not see any traditional kind of clothes they have to wear. And also for their tools or for the fishing gear I can tell you that they only use the spear. Also

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- many times all the people in the village have to go and we do one type of fishing, in which we always catch so many fish. For these fisherman will stay and guard if there is anyone does not want to go down to the sea. If they find someone still on the canoe then it is their job for them to tell this person for him to go down to the sea if he does not do so then the tribe who is in charge will have to hit him with his long stick so that this person can jump to the sea. So these are some of the things which we always do in the olden days and I learned very much from it, because it is meant for us to know what they always do in the olden days.
- As you have mentioned the leaves of the Vau and the Magimagi can you tell me about it ?
- Well thank you for the Magimagi it is made from coconut husk, and so the Vau leaves is tied to it. So this what they usually made for their net in the olden days. But as you can see today they are using the coconut leaves and the string of the walai.
- Could you please talk to me about the Kubu, as you have mentioned before ?
- The usage of Kubu by the time we have to go the leader of the tribe the fisherman will be leading us. On the good place then they will have to place the Vau that is on the right hand side. The same applies on the left hand side when they found a good place for fishing. So when they reach the reef then the both

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- ends have to be tied to the parts of the reef. Then after that the people have to jump to the sea and they should stand far away from each other say about five feet away. At this time they should have got with them their stick called the Uso.

From this stick then they have to use it for the fish inside the reef. Also they can know what kind of fish is in the hole.

If if a big fish also and they can reach it inside the hole.

From then one of the leader will be giving orders to the people what they have to do. For this kind of fishing they have to put there net when it is high tide. So when it is going to be low tide then the people have to come to the place for fishing.

If many people go to this kind of fishing then it means its going to be a big day for them because they have catch so many fish. It applies to any kind of fish and at any amount for them to catch. But if there are not so much people then they won't

have plenty fish. These are the things which the old people always do at old times. In here they always go with the old ladies but not the young ones, because they are forbidden to go fishing because of their belief. They belief that if the young woman go fishing then they won't catch so many fish.

So that is why only the old ladies and the married ones have to go in this kind of fishing. For the people who always go which should be plenty of them, which the fish when they see plenty people standing both sides then will have to follow the lines of the net in which they will end up in the big net.

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- So when one of the big fish take the lead to the net then the small fish will follow him into the net.
- Can we talk about these fish where it will be taken ?
- After the fishing then the oldman of the village always drink yaqona until the people have return from fishing. So these people when they have heard that they are coming then they have to prepare one bowl of yaqona without anybody have to drink before these people arrive. So when the fish have been presented then every people have to drink the grog which have been prepared already . When that grog is finished then they can go and change there clothes and go to their place also.
- Thank you before you end your story as you have mention about the grog which the old man prepared again because of the fish which they have brought can you tell me is there something about this special grog. May be it is like thanking those people who are giving the fish or it is there way of thanking the Dau ?
- Thank you very much for this habit it is usually done in the oldens days until today. It is their ways of thanking the Dau of his good leadership in doing the fishing.
- Is there anything else you want to say, well I heard that you mention the Vetua can you tell me what kind of yams is this one ?
- As for the taro its Serua name is Doko and for the yams it is called the Vetua. For all the people of Serua when they

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- always go to their plantation they have to bring one bundle taro then they have to put in the house of the fisherman. This can be done everyday and it is what they always do in the olden days.
- Does that mean they do not have to do any planting, so they will just have to prepare their fishing gear at all times. They will have to prepare their net and they always do the fishing. So when you come across their house you can only see the fishing gear which they have prepared. But that was in the olden days but it is hardly for you to see it again happening today.
- As you have mentioned the people of Vunimoli and the people of Nanukusara, does these two words mean anything or ?
- Well I can only tell that I have not heard anything about the meaning of the two words.
- Can you tell me about the Matakarawa, as you have mentioned it when the fisherman return then they have to do the Matakarawa, so can you tell me what do the chief always do to them ?
- By the time they have returned the chief will have to prepare the bowl of yaqona for them to drink as soon as they arrive.
- Is there something else you want to say before you end your story ?
- I think that is all I have to say, the only thing I have say since times have changed then most of us living today have not so much learnt about what they always do in the olden days. As you can see today that these people the Dau they can have

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- more plantation again then from those people who just stay at the village. So I think that is all I have to say.
 - Thank you very much Ratu Samuela Waqanaceva in which you give you time to me so that I can do my work with you.
- Once again thank you very much.

T H E E N D