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IN THE AOLA LOCAL COURT

Civil Case No. 33/81

Held at Luluqa on 15th, 16th and 17th September 1981

Before:	G. Qeseni	-	Court President
	L. Maneka	-	Court Member
	R. Kiko	-	"
	J. Peqoa	-	"
	D. Thgole	-	Court Clerk

Plaintiff: S. Deona of Luluqa

Defendant: Michael Leua of Tenapari

Statement of Claim: Samson Somitideona of Luluqa against Mikaele Leua of Tenapati Village Paripao Ward. The claim about Kokosa Land. Land dispute Kokosa 1 and Kokosa 3. G.T.R. No. 75099 Court fee

Plea: Not Liable

Plaintiff Side: Samson Sonitideona Sworn State.

I am come to the Court about the complaining the Kokosa Land with Michael Leua. I am witness with my sacred place, that my sacred place say to me these is your land it say to me. That Taboo place you the first along these land it say to me too. The sacred place tells me when I am small and till now. My sacred place tell me I am from bush, and they put two children there along bush. Their names Korogoba and Tonoduku. They cut the spearline at the bush name Vatuvalithi came up the hill and down to the small water name Betiabolea and up there and come down at Betimiura come out at Lathi River and go down reach the place were they feeding the snake the name of the place Kudiaqilu, they across at Tuasoe and going down at Su'u and Tupathuguruni and going down Tupathuguruni and going down Gaimane going down into one deep water at Tada: tanbu place Mika Leua he says belong hin, the names of the tanbu places

Kenimavuti = Sipolo
 Tenasapa = Sipolo
 Luluqa = Sipolo

I am at the Gaobata line. I am stand beside Sipolo. I am stand my self I have my sacred place, Sasamoa the name of the snake. The name of the Tabu place Saqina. Uru the name of the pig for worship Santhivo. Then Sasamoa born two children one boy and one girl. The name of boy Konoko, the name of the girl Kerepirona. When she born then she put the girl along Kidiaqilu and take the boy and sent hin with Sipolo at Tenasapa. Then she take the girl and put with Sipolo at Tabaruru, and three place for Offering there. One for Sasamoa, one for Tebaruru and one for Thinane. Gunimate the old woman feeding pigs for three snakes for worship them. That old woman she is my grandmother. Thinane who offering for three snakes. Thinane is Thoqo line Thinane Tala's husband. Tala's sister Nokoni, Leki and Tairodo they stand for that snake too.

I am going to the east side. This people who first cut the bush on that land at Keninavuti their names Galaga, Ukuko, Nilan & Tataligu. One (VIGONA) or Tambu place stay down of the hill, and have some thing there as a Stone Drum (Tavuli) (Rebi). He have a house for female for any one and also he have a house good men, he have one stone if they across that stone their body were swelling and the snake were very happy also he have a shade trees there too. So Michael Zena not stand with Bongidira because Bongidira like me, that is way Mika Leua he not own Vatunivarava. Mika Leua do not follow Sipolo himself, but I am too follow Sipolo. Mika Leua cannot follow Sipolo, but he must follow one small devil too. Bongidira, Mika Leua we are all Gaobata line.

I am not asked any tambu place from Mika Leua and also to Boi, Tuavua ana Thovua. Tala was ending for worship the old man of my line. Thinane worship the snake and Sonia worship Sipolo stay with Tala. Sipolo and Sautuivo is mine.

On the sixteen September 1981 at Luluqa Kudiaqitu a small water call Betinura. What are Ruruqu and Bongidira. I am followed. This is Luluqa old Village, this is the stone the old women feeding the snake the name of the women Thungi, Thuguruni and Veuru, and also two old men name Leki and Tairodo, the big nut tree and the coconut tree Leki planted it. The Sipolo at Luluqa have a snake name Sasamoa. The old men who worship or offering Leki, Perodo, Gu'u Galaga they offering at Keninavuti Lanako the Thogo Line.

XXD. Court

Q. They ending here for worship Sipolo?

A. No, Leki and Tabaruru take the charcoal for they can worship, Leki and Tairodo they make offering. They feeding the pigs for offering Veuru, Mokonikana, Thungi, Thuguruni, Veuru married Lanako at Tenavinalu, they not ending for offering there they take to Segege, Bobotu and Vulae put it Sipolo at Babaua for they can worship him there. Before I am not face Mika Leua, but now I am face Mika Leua. I am S. Deona, Tonoduku and Korogoba they cut the spearline for me, not cut by knife but by custom by stone and snake, Sipolo and Sasamoa we call (VIGONA).

I am do not know Qarinane and Manetha and Kukutu. That land tell me and I know and I find out from Sasamoa the snake and Sipolo the devil that is the way I face Mika Leua.

Vulae puring the wooden ball of yams and that yams grows and come up the hill where Sipolo's tambu place at Tenasapa. Sipolo at Keninavuti, Soniaburu the offering that tambu place. There are the old men Boboni, Leki, Gaurodo, Gu'u, Galaga, Ukuko, Kalakua and Tutu, they give help for Thovua Tuavua and Boi. The old women who own Sipolo, Tala, Mega, Thungi, Veuru and Thuguruni. These are the old women my line with Bongidira too.

Some more women of Tideotabu side they give help to Sipolo their names Gaua, Tiba, Qito, Para and Sikua. The old village at Kenimavuti also the grave there too, at Vatinarau the old village belong Leki (m) Kalakua (m) Tutu (m) the old women Tala (f) Ponasa (f) Kubolu (f) Thungi (f) Meqa (f) Tairodo (m) Bokoni (m) Gu'u (m) Galaga (m) they feeding pigs for Sipolo and Sasamo. Start at the Barade river and down to the road at Sauloqu . I am not Court about it, but start Kokosa and up to Vatuvalithi that I am court for it. If we come for hunting she kill our dogs. We can see the snake there. E. Peqoa sayed it is true. This is Sipolo that is tambu place they can take out the food there for children decent side for eat, down there big Sipolo and the grave belong one woman name Maqu I do not know her mother and father she brother Tala(f) Qaro (m) his father Meqa brother Qarikutia (f) they take her to Tabaruku the stay with Tabaruru. Vatuvalithi down to the small water down to Betiabolea that land velong to Sipolo and Sasamo. Talas (f) Village at Komuboko, when she died they bury her in her house and they pull it down that house charcoal and they put it Tavugi, but she have no land there.

Sasamo (f) born two small snake Kerepinona (n) Konoko (f) This is a tambu place for burn offering name Saqinaura. Only Sipolo the devil stay on the hill, If I am angry the nen can bent there body and selling, my power they will be blind. My grand mother Boboli her legs bent my frand father Sikea also his legs bent too. The bend going back and hit Tala along to Paparo too. Thimane buru the offering here Ginimate is siting down they first burn for Sasamo. They put it at down before for Kerepirona the snake daughter and up that in for Konoko the son of snake. They burn pigs up for women and down for men, if Bokoni tell them for cuts the pigs Leki tell them too same at Tenathabaga too. If the fire light we eat they say Tairodo say for eat too. Let us go if Thimane say every one take the food for snake. Three hole belong snake Sasamo the nother on top the place Konok at Tenasapa. Thimane his sit place. The burn offering here. And they broke nuts them too.

The Plaintiff end here.

Defendant's Side: Michael Leua sworn state: -

I am very started of these Court with S. Deona. I am hear these land before, who own this land Boi stand at this land. Then Thovua, Tuavua and Marisei, they own of the tambu place at Kenimavuti. The tambu place down at Luluqa. Only three tambu place I know. Beginning at the West side at Balanga and reach at Vatuvalithi. I am know there is devil, there are money custon thing there as I Karao in Thaboa, Gogoli, Tabili, Ravo) all these thing stay in my land. The three tambu place I know Luluqa, Kenimavuti and Tenasapa. That is way I know that land is my land. All this thing stay in my land and going down and reach at Luluqa village and only reach at small stream at Tenaqao, and not reach at Lathi River. I am just stand on have power by Sipolo.

DW. (1) Nele sworn state:-

Sipolo are not deference then Sauthivo. That land they been Court about before with Kukutu and Mika Leua, and Mika take that land of Kenimavuti. Deona say, because he is justice before when Kukutu and Mika Court about that land and they take power to Vatunivarava, because Vatunivarava belong Mika. He say he stand Voda how he tabepoaa to Vatunivarava.

DW. (2) Butoa sworn state:-

Sauthivo there are two part. Sipolo at the down part and not on the top of the hill.

XXQ. by Witness What devil belong M. Leua Sipolo on waht devil?

A. Sipolo Devil belong M. Leua, and also I am too and I have (Vigonatoo) at Kenimavuti.

2. XXQ by Witness M. Leua always following Sipolo?

Plaintiff Yes, but not himself followed Sipolo. I am too
Ans. followed Sipolo.

2. XXQ. by Witness Butoa. Sipolo died at Tabaruru or where he died?

Ans Plaintiff: Mr. Deona. M. Leua must have one small devil.

1. Witness: Nele sworn state

Paradown along bush and Saqenaura the snake he put it at Vatinarau, and they not take any charcoal from Sipolo, because Sipolo is bigger, he must take the charcoal from Sipolo and put it with Sauthivo at Vatinarau. That is why, I know Deona is nothing with Sipolo. They stay up there at Vatinarau, but they not take any thing with them for worship Sipolo at Vatunarau.

XXQ. by Witness E. Peqoa. Us a House, where the post and a ridge pole?

Ans. Butoa. The post of the house was Sipolo.

XXQ. by Defendant. M. Leua. Do Sipolo mixed the line?

Ans. E. Peqoa. Sipolo mixed the line but Sipolo put the old men separately.

3. Witness Tolia sworn state:

I am know M. Leua the right own land because Marisei we go with him at Kenimavuti for take coconuts there, but no any one talk about it that is way that land belong to Mika Leua. We stay at Belaga that time.

Defendant: Mika Leua. sworn states:

Sipolo have snake and the snake for some way for make the garden have good fruits. I am know. Tinoca came from Keninavuti for Belaga Village. Tinoga was Marisei and Tapalia's mother, and Tapalia was my own mother. Boi my old man. He going down at Komukana. We stay at Velaga before. I am think about the all old men that way I am crying because I am know my brother Deona is liar to me. But myself I know I am true own this land Kokosa. I am know who is ending of worship for Sipolo is Boi.

XXQ. by
Plain.
Court Ans:

Deona. Can the Ghogo line give the land of Gaobata line to another line?
No. The Thogo line cannot give the Gaobata land to any line, but the Gaobata line can give land to any line.

XXQ. by
Plain:

Deona. A small water at Vatuvalithi and small water at Betiaboeka the snake with Sipolo at Luluqa which cut spearline do the court believe on the new cut spearline with knife?

Ans by
Court.

The cuting spearline with old mark with trees or water any mark like this.

Defendant Side: Mika Leua. Sworn State:

I am know my land following the side of hill on top of small water Betiniura, the old men tell me Mr Bongidira and Mr Rurugu. Thungi is my grand mother tell me at Luluqa is not old village, she say the old garden. This tambu place here at Luluqa they take charcoal at Keninavuti and they come and put it at Luluqa tambu place. Some my grandfather, not S. Deona's grand father, the old man Bongidira is grand and the stone drum (Koko) and Tavini) down this hill is mine is not belong S. Deona. The name of who cuting spearline Sevoa and Veke. Ginimate worship Sipolo hire. He know that place before he cuting the spearline. Ginimate Sevoa's grand. They cut spearline but they not finish the spearline of the Gaobata, spearline rich the place tambu where they burn pigs tambu. Bongidira say to me these old women is your line. The spearline at Paralova and Vatuvalithi and Betiaboeka, these old men sayed to me this land is my land. The name of the old men Marisei, Bongi, Varia and Tavonga M. Leua say I am do not know Buru and I am do not know rich there too. That land belong Thogo line I am give the Thogo line.

XXQ. by
Wit.

John Poru. Who is Tangina?

Ans Plain:

Deona. I an do not know. These old men are old men there names Sonia (n) Thilivia (n) and Dokole they stay here at Reninavuti and they worship Sipolo Tenasapa. That Deona he do not know Sonia is Gaobata line, but Bongi tell me he a Gaobata line he not a Thoqo line.

XXQ by
Wit
Ans by the
Court.

John. Poru. Can the deferent man for come and help me at the in the Court as a witness? No. the only man or woman you put it on your list of the witness he can help you in the Court. The names of the pigs they can take it when they going for worship Sipolo. Tuhuvilua, Tuanipopoi. These are the names of the old men they can take part of worship Sipolo. Kioa, Thilivia and Sonia all of these old men are my line. The snake stay under the ground not on top of the ground. I am own these Kokosa land I an court with Kukutu the Court say to me I am own that land at Kokosa.

The end of Defendant.

JUDGEMENT

The Court hear the story of the Plaintiff and Defendant they all Gaobata line. The Court hear that S. Deona have one piece land near Luluqa and his tambu place there too. The Court believe he have some place tambu there and old village and same place for worship his devil too, and some place for his snake the feeding there too. The Court hear the story of Defendant place where he not own there he say no I am not there and the Court believe him too because he cut many years at Kokosa but no any one complain to him, and him and Kukutu about that Kokosa land dispute but M. Leua take that land. That time Deona one of the Justice that time they held the Court Case.

DECISION

The Court find all of them have land there. The court make Decision in language Decision I Tui Kokosa ne longa i Tenapopo me vul iti i Vuvulu ne poqa sapai Lathi ne tave i Luluqa ia S. Deona tie.

Me tui Kokosa ne longa i tenapopo ne vula iti vuvulu me thageva thivo galaga i vatuvalithi me tave i Balanga igoe tia M. Leua. The Court make this Decision, but the Plaintiff cut of the Court house he not agree with that Decision. The Court President tell hem if you not agree with the Decision you can Appeal.

The Court make one more Decision second. This is the Decision in laguage.

S. Sonitideona te ngidavia na Pari i Kokosa I mi Kokosa III Me teiga tiqa Mika Leua.

In the English:

S. Sonitideona is the leader of Kokosa I and Kokosa III and Mika Leua have no right for leader at Kokosa I and III.

D. Thogole
Court Clerk

President