

IN THE MALAITA LOCAL COURT

LAND CASE NO: ...4/97.....

DATE:.....8th September 1997.....

Name of Land in Dispute:.....RATANI/FAUBAKO LAND.....

Name of Plaintiff:.....1) Leonard Nanaimae of Dala (N) village, West Kwara'ae.  
2) Joseph Kobusu of Dala (N) Village, Box 72. Auki.....

V.

Name of Defendant:.....1) Thomas Ngwasimaele of Dodola village, West Kwara'ae  
2) Okale Ramolelea of Fooau village, West Kwara'ae.....

DECREE

JUDGEMENT/COURT FINDING

Court finds that in chiefs settlement Thomas was the complainant and Joseph Kobusu and Bartholomew were defendants. That Mr. Leonard Nanaimae was the only witness to Defendants, complainant witnesses that time, Mr Okole Ramolelea witness or PW2 now sat as Second (2) defendants in Local Court and John Daley the 3rd witness to Thomas in chiefs panel now PW3 Daniel Buafafi his second names witnessing in this Local Court today.

That Francis Kwalagau the Chairman of the chiefs panel now because the 5th witness to Defendant Thomas in this Local Court. These are the minor changes have taken places in these two Court sessions.

This Court found that the two parties stem from two different genealogies and tribes. Leonard from Toabaita through Waneta who was bought by the devil of Joseph Kobusu and Bartholomew Melo to Faubako land. While Thomas Wasimaele descended of Maeau of Ufibu tribe (high land) of Kwara'ae bush.

Court found that the Plaintiff Leonard Nanaimae did not make clear in Court his stand whether he is a spokesman for Joseph Kobusu and Bartholomew Melo or he is a pure Plaintiff of this case in defending the Defendant Thomas claim. He did not want to give his genealogy and submit his map to the Court because they were not talking about the whole land Faubako but only a portion of land call Ratani.

Mr. Leonard failed to produced his map and presented his genealogy in Court

tribesmen gave away any portion of land to other tribes.

Court found that Plaintiff Leonard denied his devil Koula never gave away any part of his Faubako land to any tribe or for any reward (fooa) as defendant Thomas claimed. Leonard also claimed that his devil Koula never took part of any reward (fooa) with Thomas devil Maeau(m).

PW1 - Davidson Tua told Court that the fansom gift reward (fooa) had took place in Aebusu land between Niubo and defendant's devil Maeau(m) I did not hear any evidence of reward between Maeau and the devil Koula of Faubako land as Defendant claimed.

PW2 - J.D Daniel Buarafi stated that his devil Niubo of Aebusu gave reward to Maeau Thomas devil for the killing of the giants of Aebusu land.

DW1 - Leonard Nauanimae stated his devil Amauala maintained a join relationship tie with Guliniu of Faubako land to provide me sticks for sticking my yam garden. I invited the two tribesmen to cut me sticks put them in bundles carried them for me. They were Anotafa tribe and Tabakokoa tribe. Due to this reason Mr. Leonard agreed that the devil Guliniu was the genuine man of Faubako tribe. He denied Koula because he never made relationship tie with me or made response to this request.

DW4 - Leonard Kaliwane(m) stated Leonard Nanaimae the spokesman came up in Court and denied Guliniu the devil of Faubako which Joseph Kobusu born related to on female linealogy. Guliniu was the true devil of Faubako land who gave the portion of land Ratani to Thomas devil Maeau(m). The reward had taken place in Aebusu land.

DW5 - Francis Kwalagau mentioned that the three men came and arrived to his devil at Anotafa later they went up to Faubako then Niubo went to Oreore and put up the reward to kill the giant (Fafanga) of Oreoreiasi. Mr. Francis Kwalagau confirmed that the reward took place and taken by Maeau and his friend Guliniu.

The Court having considered Plaintiff's claim and his witnesses, found that his claim of denying Thomas right of ownership over Ratani land within Faubako land has no proper foundation. His witness fail to disprove that Ratani land was given to Maeau in exchange of reward been given to Guliniu (m). And having considered the defendant's counter claim and his witnesses, the Court is satisfied that the defendant Thomas in defending his right of ownership over Ratani land has established himself for such

IN THE MALAITA LOCAL COURT.

Held at MDA Auki on 8-9-97

Before:	J.S. Meke	VP
	S. Manuwao	CM
	P.T Aranga	CM
	Lucian Kebai	C/Clerk

Civil Land case no. 4/97 fee paid.

1. Leonard Nanaimae of Dala (N) Village, West Kwara'ae  
Plaintiff:2. Joseph Kobusu of Dala (N) village, West Kwara'ae.

1. Thomas Ngwasimaele of Dodola village, West Kwara'ae.  
Defendants2. Okale Ramolelea of Fooau village, West Kwara'ae.

Statement of Claim: RATANI/FAUBAKO LAND.

Court ask both parties for any objection against any members of this Court.  
Both parties have no objection against the Court members.

Plea - Not liable.

Court now open to the Plaintiff side d/ss.

Facts - I am from or originated from Toobaita where Joseph Kobusu bought me (ancestor) because this man Waneta knew how to climb ngali nut when season of ngali harvesting since that time until today Joseph bought women for me and others who live with his tribe and we live as part of their tribesmen. In April 1996 Thomas and fathers came down to Dala they wanted to make inquiry about the disputed portion of land Ratani/Faubako. Today I am not talking about the whole customary land Faubako but Ratani which they gave me.

When we went before the chiefs of the area to talk about the portion of land. They claimed the devil KOULA gave them the portion of land RATANI to them. I totally denied because our father and uncles did not ell us all about this portion of land had given away to them. I did not know what reason why give away our portion of land to them (Thomas & Tribe). Because land is one of the things in life a big thing. We must give for a big reason. Then they bought a new fee of \$150.00 to the chiefs panel then these chiefs look into the same case about the same portion of land. During chiefs panel I did not attend the hearing but chiefs who heard the case asked Joseph Kobusu and Batholomew Melo would represent Mr. Leonard while I was absent for West Kwaio on religious activities.

When I came back and talk to the chiefs that I would open a new Court case in Local Court against you the chiefs. The chief Francis Kwalogau and other chiefs that they can't change their decision or settlement.

Today I would like to talk against the settlement of the chiefs of the area concern who gave decision or settlement. The four chiefs who sat down to make settlement was not true but only two men chiefs Francis Kwalogau and Clerk Simon Maeafu made the settlement. In this regard these two men were wrong against the Amendment Act 1985 that the chiefs panel should consist of 10 - 12 members sit down together to discuss the findings or settlement. During the chiefs hearing too.

Now I would like to talk on the disputed Ratani land. As I mentioned earlier that we did not give this portion to Thomas and tribe we did not know what reason we gave this portion to Defendant side (Thomas) Ratani situated within other tribesmen land given for (Peter Kwaisulia). The site (area) which the Defendant went to make his boundary line is not a true boundary without our permission the genuine land owners of the disputed Ratani. The defendant Thomas claimed we gave them portion Ratani to them because their tribesmen came to kill the eight giants of Faubako customary land.

On Faubako tribal land did not give or put any reward (fooa) but Aebusu tribe put a reward (Foa) KOULA was the right of Faubako land if he has any reward (fooa) he then put for the Ratani people. The reward was put by different tribe not Faubako tribe. I did not believe Guliniu a landowner of Faubako. I did not believe the new generation present in chiefs settlement is here with me (Leonard present in Court Ex "1"). But KOULA was the true man those things happened during his time. I have my own generation with me here but I did not Court about the whole customary land so that I could give out my generation but we only talk about a portion of land Ratani that I have to bring up the points concerning the Ratani land.

According to our custom if I worship my devil then I go to kill some where like the reward Aebusu tribe made I must return with this reward (fooa) to show to the devil in which we offered the sacrifice.

The Defendant Thomas claimed that my tribe gave the reward (fooa) to them Ratani portion because they illed the eight giants but this reward (fooa) was put up by the Aebusu tribe and the different devils want to make killing then took the reard from Aebusu we did not know.

Leonard's signature.

Question by Defendant to Plaintiff

Q1: Are you a landowner or a spokesman?

A: I and Joseph are landowners.

Q2: Are you a true man of Ratani/Faubako land?

A: Yes I and Joseph are the true owners of Ratani portion which we gave away to other group.

Q3: You denied me from Ratani whom did you give Ratani portion of land to?

A: I denied you not own Ratani because my tribe or father did not tell me about you own the land.

Q4: Who was the first discoverer of Ratani land?

A: My devil Koula first settled on that land.

Q5: Faubako Aebusu and Ratani one land or different lands?

A: Aebusu is a different land Ratani situated within Faubako land.

Q6: Are you big over Joseph Kobusu and Bartholomew or they big over you?

A: Bartholomew borned blood related to us on female line to me and Joseph, but I and Joseph Kobusu are the genuine landowners they bought me to live in Fabako land Joseph is the first son of Philip Bofata'a that every thing on the land was handed to me to look after that I called us Joseph the landowners of the disputed land Ratani/Faubako.

Q7: Do you know Kwaonifelo and Kwaniau who killed them.

A: Out of statement (no answer).

Q8: You said you own Ratani land have you any tambu site or properties within that land?

A: We only have a one tambu site within this Ratani piece of land.

Q9: Can you show your tambu site to Court party when we survey the disputed area?

A: Yes I will show my tambu site during the land survey.

Q10: Is the late comer boss over a land or the true landowner should be the boss over any customary land?

A: In custom if anyone or in this case me they bought me to that Faubako land I must be the landowner with others I lived on the land for 5 gnerations.

A: Joseph's devil bought me to live on the land and harvesting those groups of ngali nut trees on the land.

Question by Court

Q12: Where did Peter Kwaisulia come from?

A: He came out of Boruu of Faubako land.

Q13: Who gave this portion to Peter Kwaisulia?

A: My devil Koula gave this portion to Peter.

Q14: Was Koula from Ratani?

A: Yes he gave portion of land in Faubako to Peter.

Q15: What reason Koula gave part of Faubako to Kwaisulia and tribe.

A: When Dii died Peter Kwaisulia's devil buried him that we gave him reward (Firuta) Kwaiara this portion.

Q16: Is Peter going to present in Court as a witness to you in Court?

A: No but if I talk about the whole land hw would present in Court to support me.

Q17: At what time you would present Koula generation in Court?

A: I would present Koula's genealogy in Court when we talk about the whole land of Faubako.

Q18: Was Joseph attend chiefs settlement too?

A: Yes both of us attending the chiefs settlement.

Q19: Why did you not trace your genealogy of how you should own Ratani portion of Faubako?

A: This Ratani is a small portion within Boruu customary land which own by my different tribe.

Q20: Is Ratani land belongs to different man not yours?

A: It is a portion of Faubako customary land.

Q21: What causes the disputed erupted between you and Thomas over the disputed land?

A: There was no land giving since my devil Koula gave them Ratani portion as a reward that they killed the eight giants.

PW1 - Davidson Tua of Dala (N) village, West Kwara'ae d/ss.

Facts - If we fall into the Amendment Act 1985 where the right fall for the chiefs have the right to give any settlement of any dispute in the area which they live I should be one of those chiefs involve to give settlement because I live on my customary land close to the disputed areas of land. That the land boundary lines we have one common boundary. Since this Court deals only with Ratani/Faubako cause, that I would like to talk about what causes

this case to happen that a devil Ramoinao I descended the two brothers that Niubo lived in Aebusu and Ramonao lived at Odu which they have one common boundary. During their time the devil Koula lived at Faubako land. Koula was the man who opened gate way for these two sea men. Through Koula those bush people came down to buy fish from these two brothers. That because these three men were good friends Koula gave me a group of ngali nut trees called Otee Ongi. And that through this friendship me Niubo invited Koula to call any warriors to come down and killed the eight giants from Aebusu land. This incident happen true that defendants warriors came down and killed these eight giants. I have to make it clear to the Court members that a different tribesmen invitint the warriors to kill the eight giants not from Faubako tribe. The story I understood and heard from grands and fathers that Aebusu tribesmen already gave reward (fooa) to defendants' tribe Maeau took the reward (fooa). Any exchange of land done between these two tribes I must honest that I did not hear it from grands and fathers. I Lenoard gave me a group of ngali nut tree and other 2 men but others I did not know and hear thats all I have to say in Court.

D. Tua's signature.

Question by Defendant to PW1.

Q1: Is that true Niuboo invited anyone to kill the eight giants?

A: Through Koula the devil of plaintiff invited bush warriors came to kill the eight giants.

Q2: Why my devil Maeau who went to kill the eight giants then they Aebusu tribe give me reard (fooa) land or red money?

A: If any land given should be given by Aebusu tribe not Faubako tribe my understanding the reward had been given to their grandfathers from Aebusu.

Question by Court

Q3: Was Niuboo of Faubako or Aebusu?

A: He was from Aebusu tribe.

Q4: Is Aebusu different from Ratani/Faubako?

A: Yes they are three (3) different lands.

Q5: Is Ratani portion only portion give as reward fooma for Thomas and tribe?

A: The reward was offered from Aebusu not from Faubako tribesmen.

Q6: What was the reward (fooa) given for defendant side since hi devil killed the eight giants?

A: The reward I said betwen Ramoinao and Niuboo is the exchange of food

hear from grands & father I must honest before this honourable Court.

PW2 - Selwyn Wadili of Dala(North) Village, West Kwara'ae, d/ss.

Facts - I am not going to tell any long story but a short story I believe that Leonard's devil was Koula (m) who came to live in Faubako land. But I am not going to talk about anything in Faubako land because I migrated from East Kwara'ae. I know Ratani/Faubako land but out side with Mana'ano land. Everything within Ratani/Faubako and Mana'ano lands I am not talk about.

Selwyn's thumb print.

Question by Court

Q1: Why did you come to help Leonard but you say you did not know any thing on the disputed land because you come from East Kwara'ae and Koio?

A: I only arrived in Dala area in 1962 and got married there.

Q2: Did you live with Leonard?

A: No I only heard story from Dad.

Q3: What do you mean Lelebeti (or little ) about Ratani/Faubako land?

A: I only gave a small story in Court I mean Ratani/Faubako land belongs to Leonard not Thomas. It is situated in Dala area not in inland bush areas.

Q4: Who owns the Ratani portion?

A: Leonard owns the disputed Ratani land.

Q5: What is the reward of killing of eight giants of Aebusu land?

A: Wasi knew about things between Aebusu men not Faubako men the reward must be given to Ngwasi's tribe not Leonard's tribe.

Court adjourned at 4 pm until 9 a.m. 9/9/97. Court resumed at 9 a.m. 10/9/97.

PW3 - John Dali of Kakakra village, West Kwara'ae d/ss.

Facts - Today I will not talk about land but the friendship our ancestors did between Faubako and Aebusu tribes. My devil Niubo and Koula of Faubako tribe there was incident happened with Niubo's son Mare that the giants (Fafanga) Oreore ate (killed) him. In custom that man couldn't kill his own blood but he must find a different man to take refence that Niubo called upon his brother Ramoinao of Odu'u tribe (land) to find anyone to kill the giants (Fafanga) that Ramoinao who knew Maeau, Thomas's (defendant) devil came and



killed the giants of Aebusu land my customary land.

Later after Maeau killed those giants a reward (fooa) finisi was offered to Maeau Thomas's devil. The reward offered to Maeau were pigs, beetle nuts, smell leaves, red monies and took them to his tribesmen. Friendship between Aebusu and Faubako with Niubo and Koula. My devil shold Leonard to Faubako devil Koula. That brother Thomas it is true in fact that his devil came to killed my giants (Fafanga) of Aebusu/Oreore land. Thats all I have to say in Court today.

Daniel Buanafi.

Question to PW3 by Defendant

Q1: In chiefs settlement in Dala village you were with me or witnessing me why you help Leonard in Local Court today?

A: During chiefs settlement I came in as indepent man I did not witness to Thomas and Leoard. That I did not deny your devil killed my giants (Fafanga) of Oreore tribe.

Q2: Is Niubo and Koula were brothers?

A: No they were two different men.

Q3: Only one man can he carry lots of food you offer for the reward to his home?

A: Signs of killing would show victory that preparation must be made for arrying the reward after the killing.

Q4: Was Niubo your devil related to Koula?

A: No, they were two different men of two different tribes but only friendship linked (tied) between them that bush people brought taros for exchange for fish with Niubo's people (saltwater people).

Question by Court

Q5: What tribe do you come from?

A: I descended of Niubo of Aebusu tribe.

Q6: A you give the reward to Thomas?

A: Yes.

Q7: Did Leonard's devil give reward (fooa) or your devil?

A: My devil gave the reward (fooa) to Thomas.

Q8: Did Ramoinao ask Koula to find anyone to come to tell Maeau to do the killing?

A: Ramoinao told Maeau to kill the giant (Fafanga).

Q9: Is Aebusu situated within Ratani?

A: I did not know their locations.

Q10: How many giants (fafanga) Thomas's devil Maeau killed?

A: He killed seven (7) giants (fafanga)

Q11: Is Aebusu land close to Ratani (disputed)?

The plaintiff Leonard wished to withdraw his other two witnesses Ramosalu of Kwaiabu village and Allen Aikafua of Tiuni village. Mr. Leonard sent news for these two witnesses to come to him but they never turned up. Mr. Leonard been discussed with them the week before that he would pick them but due to no transport he will not pick them to attend this Court today.

Leonard - signed.

Court now opened to Defendant.

Thomas of ~~De~~ Dola village, West Kwara'ae d/ss.

Facts - Now I would like to give my story how I killed the devil that my devil went to kill the giants of Aebusu tribe following the news sent to find any man to kill those giants (Fafanga). Mr. Niuboo of Aebusu that the giants ate his son then he put up a reward (fooa) for any man kill those giants they may take the reward, Mr. Niuboo was searching to find any man to come down to Oreore Aebusu to kill those giants. Later he found his relative Guluniu(m) of Faubako tribe and told him to find any man to come to kill those giants. He told Guluniu who knew my devil in the bush areas that Guluniu come up to me in the bush area in Ufibu land. Later my devil came down with him that just before my devil meant to come to kill those giants.

During that time a custom feast (maoma) happened in Aebusu land. That those giants were the first people to eat the custom feast (maoma). When I reached the land with what my devil had I did not kill them with any custom war clubs (Alafolo, Subi) but collected eight black stone (Fauboso) my devil arrived custom feast (maoma) oven cooked (dua) that eight greasy part, belly of the pigs that I heated those eight stones and parcel them with those greasy of pig. I forgot to mention the eight stones and eight bamboo my devil brought with him. This is how I killed those devils (giants).

The first giant (fafanga) came down and knell down opened his mouth I held the red stone with (Saki) put it with the pig and put to his mouth and swallowed them. The giant thought he would alive this was how my devil started to kill those giants at the same time each giant at the grease pig with a hot stone my devil gave water from those bamboos. This was how my devil killed those giants (fafanga).

From then we come back to Niuboo and Guluniu who put up the reward (fooa) later I my devil came down and slept with Guluniu. After the killing of the giants my devil came and slept with Guluniu (m) that Niuboo of Aebusu gave the reward (fooa) to Guluniu and my devil. We took the reward and came to Guluniu's land Faubako. Because my devil was only one man later that Guluniu and my devil talked together it was not fit for me one man to take such

things like fish, pigs, bananas, beetle mts, cocornut leaves and etc. That we made agreement that Guluniu may take the reward (fooa) he got the fooa then Guluniu gave him the Rata portion of Faubako land to my devil. Therefore, this is how my tribe owns the portion call Ratani Faubako land. These things happened before Koula's time. The devil Koula came down from a place called Feraolia. He came and settled at Mana'ano site he never lived at Faubako. But Guluniu was the geniune man of Faubako land. Because his worriors companied with my men who went down to kill the giants of Aebusu land, including Niuboo. Koula was not took part of the killing or arrangement of the killing of the eight giants. Koula's tribesmen were not level with my tribesmen who did the killing of the giants were of the first generations. Koula was of great grandfathers or a man of this day.

This is how Mr. Leonard did not know the reward which they gave to my devil (Maeau) I would close here but my witnesses will continue what I have left out concerning the reward (fooa) given for my devil.

My generation:- MAEAU begot WAKILI (m)  
" ODE (m)  
" LIULANA (m)  
" AIBALA (m)  
" KAULA (m)  
" GWALDAKO (m)  
" WAKILI (2) (m)  
" AIRARA (m)  
" AIDOE (m)  
" IDULI (m)  
" KO'OGA (m)  
" NIUAU (m)  
" ATA (m)  
" RESO (m)  
" MORRIS (m)  
" MOPEE (m) 17 generations.

This is my generation started from the man who killed the giants of Oreore/ Aebusu tribe until today. Thats all, I have to say in court today.

T. Wasi - signature.

Court adjourned at 12 noon and resumed at 1.30 pm in the afternoon.

Question by Plaintiff to Defendant

- Q1: Was Niua begot Ata then Ata begot who?  
A: Yes Niua begot Ata and then Ata begot Reso.
- Q2: Is that true you traced Morris begot Motee?  
A: Yes, Morris begot Motee.
- Q3: Is Motee your father?  
A: I did not know.
- Q4: Who gave Guliniu those things and who represent him at this present time?  
A: Non one representing in Faubako today.
- Q5: Why did you say Guliniu your generation are on the equal or level generation?  
A: This generation levels with my man Maeau who killed the giants in Aebusu land.
- Q6: How do you know the exact number equal with your generation of Maeau to Guliniu?  
A: Because Guliniu went to tell my devil to come. do the killing of the giants and took the rewards.
- Q7: Are you questioning or tell Court the truth?  
A: I am telling truth in Court.
- Q8: Did Maeau tell the story you give in Court or one of your witnesses told you the statement you give in Court today?  
A: It is my custom story handed down by my ancestors.
- Q9: What reason you slept with the reward (fooa) at Faubako land with Guliniu?  
A: He slept with my devil Maeau slept with Guliniu because he had friendship with and asked him to come and do the killing of the giants.
- Q10: Did you worship Guliniu before going to kill the giants or your own devils of Ulibu tribe?  
A: My devil worship his own devil before came down to do the killing of the eight giants in Aebusu land.
- Q11: Why didn't you take back the reward (fooa) to Maeau but gave to Guliniu?  
A: Guliniu and my devil made agreement that the reward (fooa) maybe used or taken by Guliniu (m).
- Q12: Why didn't you show my devil the modes of sacrifice, you bring with you to Faubako before go for the killing?  
A: The agreement was done between our two devils that my devil Maeau allowed the reward for Guliniu that he allowed my devil a portion of land called Rata portion.

Q13: Thats means after the killing you gave away your modes of sacrifice to any person you can find?

A: Not every food shown to the devils part of the reward but only Ainimani could be shown to the custom priest to tell his custom modes of sacrifice and devils.

Q14: You said your men killed eight giants can you tell Court the true facts?

A: Yes.

Q15: Is that true that Manaseh taught your the story you gave in Court today?

A: No this is not true but my own genealogy and story.

Q16: Who begot Wanekwao if you killed the whole eight giants of Aebusu Ore land?

A: Yes one giants survive the seven (7) my devil killed them.

Q17: Can you tell Court the truth?

A: I did not knew what said in Court not true.

Q18: Is that true you mentioned in Court eight giants your devil killed them now you agree only seven your devil killed which is true eight or seven?

A: Yes I killed the eight giants (fafanga) one survived escaped.

Q19: Can you tell Court ehat size stone you kille the giants with?

A: Small size (stone) not, large stones as you would think.

Q20: Can you show Court size of the stones used?

A: A small size shown by using two fingers but in circle.

Q21: It is possible for Maeau asked he eight giants to open their mouths that time?

A: Yes it was possible that time because my devil could use magic things to catch these giants and kill them.

Q22: What did your devil use to make the giants go mad?

A: I used custom modes of sacrifice before coming to kill them.

Court adjourned at 3.15 pm because of a contempt of Court made by an old man name Maeau mentioned in Court by the Plaintiff Leonard Nanaimae when questioning the Defendant Thomas Wasimaele. Court resumed at 9.30 a.m.

Q23: Can you put right your generation that Reso begot Ata which is his brother?

A: There were 2 Reso, Reso 1 and Reso 2 he is Reso 2.

Q24: Is that true Morris begot Motee in your generation list?

A: Yes, you have asked this question yesterday.

Q25: Aubotea begot Wasi and Crhis is that true, Motee begot you?

A: All these questions have been asked yesterday and answered.

- Q26: Can you tell me the names of the eight giants (Fafanga)?
- A: I did not know their names but went to do the killing which Niuboo requested.
- Q27: Is that true witnesses only advised you in this case?
- A: No I only tell Court about what I know and my witnesses will tell Court what they know about our case.
- Q28: You said Niuboo and Guluniu were brothers, what tribe did they come from?
- A: I am not sure but I only heard they were brothers but I do not know where they came from.
- Q29: Is that true you give story which Manaseh told you in this Court?
- A: No I produced my own story not from Manaseh.
- Q30: Who was your devil discovered Ufibu land?
- A: We did not dispute Ufibu but Rata land.
- Q31: Who gave you reward (fooa) Aebusu or Faubako?
- A: Aebusu tribe give me the reward then talked with Guluniu in Faubako land I gave him the reward and he gave me a portion of land (Rata).
- Q32: Are you sure only your devil (Maeau) went down to do the killing or some worriors accompanied him?
- A: Yes he himself came down not accompanied by any worriors.
- Q33: Ws Guliniu the right man of Faubako or Koula?
- A: Guliniu was the right man of Faubako not Koula.

Question by Court

- Q34: Can you trace first generation comes down and reached Koula?
- A: I do not know other man's generation but only my generation.
- Q35: Who was the genuine man of Faubako land Guliniu or Koula?
- A: Guliniu was the genuine man of Faubako land.
- Q36: Koula your man or Leonard?
- A: He was Leonard's man.
- Q37: The reward given by Aebusu tribe to you or Leonard?
- A: The reward was offered by Niuboo of Aebusu tribe.
- Q38: In our malaita custom it is right for only one man to go to take the reward (fooa) offered or other relatives must go with the leader to take the reward (fooa)?
- A: In this case only my devil came down did the killing then came with the reward to Guliniu and discussed about the reward (fooa).
- Q39: Is that right in custom to take such reward (fooa) and divide it on the road or in other land?
- A: My devil came down far away that they Guliniu made an argument.
- Q40: Did your devil stay in Faubako and go to take the reward in Aebusu land?

- A: Niubo requested anyone that Guliniu asked me to come to do the killing and take the reward (fooa).
- Q41: Where did Guliniu and Koula live and made sacrifice before they came to take the sacrifice?
- A: Niuboo of Aebusu, Guliniu of Faubako and Koula of Mana'ano tribe.
- Q42: Have you any sacrificial site in Faubako land?
- A: No but only the site where the reward (fooa) divided.
- Q43: Has Joseph and Leonard have any tambu site in Ratani?
- A: Yes I have a sacrificial site in Ratani. I did not know about the Plaintiff's because they never mentioned their properties in Faubako land and Ratani portion of land.
- Q44: Why did Maeau hear the reward but his brothers and worriors never came with him?
- A: Only Maeau my devil came down because he menat to finish the reward in Faubako land near Aebusu.
- Q45: Is Aebusu land close to Ratani the disputed area?
- A: Yes it is close to Ratani land.
- Q46: Did your ancestors settle on Ratani land after the exchange of the reward took place?
- A: Yes we lived there for 2 - 3 years.
- Q47: When Guliniu and Maeau discussed the reward (fooa) to be taken home or remained with Guliniu where were Leonard Nanaimae and tribesmen that time?
- A: I did not know where Leonard and tribesmen live that time.
- Q48: Who was the man lived on Rata portion after the reward exchanged?
- A: Maeau lived there with his tribesmen for a short time.
- Q49: How many generation of Maeau lived on Rata before going back to bush areas( high lands)?
- A: I did not know how many generation of my people live there at on Ratani/Faubako land.
- Q50: Can you show to Court any thing you own on Ratani land when we surveyed the area?
- A: Yes I will show you my signs of worshipping devils.
- Q51: How many tambu sites have in Ratani land?
- A: Only one sacrificial tambu site.
- Q52: Has Joseph Kobusu any tambu site in Ratani land?
- A: I did not know.
- Q53: Is Ratani discover or Rata?
- A: Ratani situated outside on different land but Rata is the portion we disputed about.

DW1 - Leonard Nanaimae of Bubuitolo village, West Kwara'ae d/ss.

Facts - I am originally landowner of Hala land. During the time of my ancestors live in Hala they maintained a join relationship with Guliniu a man of Faubako land. This relationship with Guliniu a man of Faubako land. This relationship forced during time my ancestor made a huge garden of yam mainly for custom feasting (maoma). Because of this garden my devil by the name AMAUALA contacted Guliniu(m) of Faubako tribe if he could providing me a type stick or tree name KWAHANEHANE this tree could be grown particularly in Faubako land. After Guliniu responded to any request that I invited two tribes to help cutting bounches of sticks and carrying them for me. These two tribes were:

1) Anotafa tribe 2) Tabakokoa tribe.

Due to this reason I am totally agreed that Guliniu was the genuine land owners of Faubako. I denied Koula dued that he never made relationship tie with me or made response to this request. During those days I also knew that Guliniu gave a portion of land name Rata to Maeau regard to the reward (fooa) which Niuboo and Guliniu prepared. In fact Guliniu, Niuboo and Basi-niu were originated from Gao. When they first arrive they settled at Anotafa with F. Gwalogau's tribe before Guliniu went to Faubako and Niuboo went to Aebusu. Actually when Niuboo settled in Aebusu and named that site as ORE ORE I ASI.

Later during those days the event reward (fooa) happened. Because Niuboo related to Guliniu that Niuboo contacted Guliniu to find any man to come to kill the giants of ORE ORE I ASI who killed Niuboo's tribesmen. However Guliniu contacted Maeau a man from Ufibu tribe to which he came down and killed the giant that Maeau took the Ransom gift reward (fooa) regarding the event. Maeau himself was not able to take this reward to his home that he made an agreement with Guliniu of Faubako that they made and exchange in order that Guliniu took the reward (fooa) and Maeau took Rata portion of land. I know that these things happened. That those tribesmen of Galona came and name again Aebusu today. Thats all I have to say in Court today.

Leonard Nanaimae's signature.

Question by Plaintiff to DW1

Q1: Who represent Guliniu of Faubako land today?

A: No one survive on the land.

Q2: Do you think possible for Maeau to give away the reward away without thanks giving to his devil?

A: The activity could be done when he returned home.

Q3: Are you quessing for telling such statement before the justices?



Q4: Are you talking on what witness Manaseh gave you advice?

A: Manaseh is not my father I have no concern about Manaseh has advice to others as you claimed.

Q5: You said Guliniu from Gao how did a man from Gao immediately made contact to a man from Malaita bush?

A: They came settled at Faubako before made contact to the bush people.

Q6: You said Guluniu, Basiniu and Niuboo where from GAO, who was their father?

A: Their father was Niubaru (m).

Q7: How do you prove to this Court that they were brothers?

A: They came from one family of Gao island (Isabel).

Q8: You said Niuboo, Guluniu and Basiniu settled at Anotafa. Is Anotafa situated on the coastal areas or in the bush areas?

A: Anotafa land starts at bush and ends down the sea.

Q9: Where they not afraid to settle in the bush of Malaita when the cannibalism was still practiced in those days?

A: Actually there were human beings and they have to take precaution of their safety.

Q10: How far from Hala to Faubako and Oreoreiasi?

A: They situated in line where those tribesmen have an easy access in contact each other.

Q11: When the reward was offered did your ancestor present that time?

A: I am not talking about the presence of my ancestors but the truth about the reward.

Q12: Are you telling false or truth in Court today?

A: I am telling truth in Court seeing that the incident had occurred and the fact is there.

Q13: Can you tell Court exactly the site the reward for, was offered in Ore oreiasi?

A: This event took place in Oreoreiasi now change to Aebusu land.

Q14: Can you differentiated what you saw and actually hear?

A: Hearsay evidence is related to what you saw and what you talking about you are talking about the truth.

Q15: Are you giving evidence as a primary owner of Hala or as a clerk to chiefs panel of ward 4?

A: I never involved in chiefs panel of ward 4 but came on behalf of my land Hala.

Q16: Where did the giants of Aebusu live Oreoreiasi?

A: I am not talking about the giants but the given portion.

Q17: In your statement stating those things like you saw them in the field of reality is that true?

Q18: Is it possible that Maeau carried the reward (fooa) to Guliniu of Faubako land?

A: I did not talk about carrying the reward but the agreement made to exchange the reward (fooa) with Ratani portion of land in Faubako.

Question by Court

Q19: What part of Hala land you made yam garden?

A: At Fulifooa area.

Q20: Is Fulifooa in Faubako or Ratani?

A: It is in Hala land.

Q21: Is Hala land a different land from Faubako land?

A: They are two different lands.

Q22: Guliniu and Niuboo and Basiniu were brothers?

A: Yes they were brothers their father was Gulubaru.

Q23: Those three men Guliniu, Basiniu and Niubo came to whom?

A: They came as sea going (travellers) and Guliniu came to settle at Faubako and Niuboo came to Aebusu land.

Q24: What connection of Hala devil to the devil of Faubako land?

A: They live closely to each other and have contacted and possibility of have access to contact each other.

Q25: Why didn't you attend to chiefs panel when hearing the land settlement of this case today?

A: This is the failure of my client that never contacting at the first place.

Q26: Have you heard of Leonard and Joseph in the area of Hala and Faubako lands?

A: Leonard the Aebusu tribe knew about him but Koula lived at Mana'ano land.

DW2 - Alfred Aruru of Liimadia village, West Kwara'ae d/ss.

Facts - I am going to talk about Amauala (m) told Guliniu to cut sticks Ala'ala for those garden yam at Fuligoa. That my devil of Takaboa land ordered my tribesmen to carry those sticks for yam garden and put them at Basakana on my land. Later my devil Abakukufia carry those sticks (sabani) and put them at Kumkoa area. Later Amauala my devil and his men carry those sticks to Fulifooa gardening site. During that time Guliniu and Maeau were there, that Guliniu gave Rata portion to Maeau (m). Guliniu was the true man of Faubako land not Koula as plaintiff stated in his statement. Therefore, I denied Koula was not from Faubako but Guliniu was the landowner of Faubako that he had given Rata portion of land to Maeau

Question by Plaintiff to DW2.

Q1: You are a paramount chief of ward 4 West Kwara'ae are you telling the true words in Court?

A: Yes I know Guliniu of Faubako land.

Q2: Is it right that Maeau give a portion of land to Guliniu?

A: No I said Guliniu gave Rata portion to Maeau.

Q3: Who was the father of Guliniu?

A: I did not know I am only witnessing Thomas Wasemae.

Q4: Why you mentioned the names of those devils but denied you did not know what is the real story you talk about in Court?

A: I only mentioned that Guliniu of Faubako land gave to Maeau a portion Rata in Faubako.

Q5: Why one of the witnesses mentioned cutting sticks his devil did and now also mentioned your devil also cut sticks for sticking of the yam garden?

A: I only state Guliniu's men cut sticks then my devil carry them from Basakana to Kurukwao areas.

Q6: Is Basakana close to Ratani areas?

A: Basakana land is divided by Dala river and Rata/Faubako on the other side.

Q7: Your statement is similar to the first DW1 are you make up stories or truly heard from ancestors?

A: First witness delivered his own story but me give my own story.

Q8: What area (site) Guliniu and Maeau lived?

A: Maeau live Guliniu in Faubako land that time.

Q9: Can you explain to Court your relationship tie to Guliniu and Maeau that your tribesmen cut sticks?

A: The agreement was made between my devil and Guliniu to cut sticks.

Q10: It is possible to tell a man who do not know you before to go to do a piece of job for you?

A: Yes he knew my devil that he told them to go to do the work.

Court adjourned at 4 pm. until 9 am 11/9/97. Court resumed at 10.15 am continuation of questioning to DW2 by the Plaintiff and Court party.

Question by Court

Q11: What reason Guliniu may take the sticks or (sabanis)?

A: Only Faubako land got the sticks for sticking or the yam garden.

Q12: Which land the plaintiff and defendant talked about Faubako or Aebusu?

Q13: Who gave the portion Rata to Maeau, Guliniu or Niuboo?

A: Guliniu gave Rata portion to Maeau(m).

Q14: What reason Guliniu gave Rata portion to Maeau?

A: I only knew Guliniu gave Rata for Maeau.

Q15: What relationship tie have you to Hala tribe?

A: I live between Faubako and Hala tribal lands that only type trees can be seen or found in Faubako land that this devil ordered the sticks for the garden.

Q16: What connection have you with Faubako tribe that they know well and ordered the sticks to be cut and carried to the yam garden in Fulifooa?

A: Guliniu knew well Abukufia.

DW3 - Manaseh Susungainia of Watekwanga village d/ss.

Facts - Koula once upon a time Joseph's devil lived at Gwairufa then he left for Feruria later a civil war broke out between Fulifaia and Gwairufa tribes that this devil name not know Koula run away and settle at Mana'ano and moved to another place I can't go any further. That's all I have to say in Court.

Manaseh's mark.

Question by Plaintiff to DW3

Q1: Is Watekwanga close to Faubako?

A: Above Faubako land.

Q2: How far is the distance?

A: From Auki town to Kilusakwalo.

Q3: Is Rata within Gwairufa land?

A: The disputed portion is not situated in Gwairufa but because their devil came down and passed me in Gwairufa land.

Q4: You one of the chiefs of ward 4 in West Kwara'ae are all the things you said in Court are from advice is it true or not?

A: I am not a chief of ward 4 but an ordinary man Leonad is telling liars.

Q5: You are one of the witnesses for Thomas do you know the event that you witness for Thomas?

A: Yes he talked about true thing.

Q6: Manaseh why did you know our tambu sites on top but not mention where about or exact site the event took place?

A: Gwairufa is their true principal tambu site where the enemies killed them and run away from.

Q7: Manaseh is that true the thing you mentioned in Court concerning events are not real true?

A: I can't tell liar in Court.

Q8: Koula lived at Mana'ano then came to Faubako has he any settlement

A: I did not know because I have mentioned statement from Koula came down to Mana'ano.

Question by Court

Q9: Are you come to Court to tell the true in Court or tell liars?

A: I came to tell the truth in Court and before granny.

Q10: During your stay in Mana'ano whom did you see come pass to Faubako land?

A: I saw Guliniu lived at Faubako land.

Q11: Why did you not mention the main thing which cause the dispute between the two tribes but talked about Koula Rata/Faubako land?

A: I can't go any further but I have to stop here.

DW4 - Leonard Kaliwane of Olia village, West Kwara'ae (Tiumi) d/ss.

Facts - I am here before this Honourable Court to talk on the boundary lines.

The boundary goes up the Mala river is the true boundary reaches Talaingaidenge (pool) Namo then another boundary between Faubako land and Ooro land comes up and reaches the same (pool) Talangaidenge. The top boundary belongs to Bartholomew starts at Talangaidenge goes up to a site call Buiano.

The boundary made in chiefs settlement I disagree but the boundary which Thomas claimed in Court which starts at Talaigaidenge I believe this is a true line. Leonard who sitting in Court was taken from Aebusu tribe Joseph who is sitting beside Leonard took him from Aebusu, land. Bartholomew Melo also from Subea tribe. That they took up the case belongs to Joseph Kobusu which is not right. Joseph Kobusu is born female line of Faubako tribe but when Leonard Nanaimae came up in Court denied Guliniu the devil which Joseph born blood related to Faubako land.

If Leonard denied Joseph in Court he also denied his devil Guliniu too. Therefore, the genuine man of Fabako land Guliniu(m) gave a portion Rata to Thomas tribe. Thats all I have to say in Court.

Leonard's thum print.

Question to DW4 by Plaintiff

Q1: How far from you of Bako to Faubako?

A: Bako is in east Fataleka but Faubako is in Dala areas.

Q2: Is it possible for you a man of different tribe of Bako to put our boundary line of Faubako?

A: Yes my brother land is far away but I born female of Ooro land and know this bounary put by ancestors.

Q3: Why did you disagree with the chiefs boundary line set up concerning

- Q4: Can you tell Court how many generation live on Ooro land until today?  
A: I lived there for fourteen generations.
- Q5: Are you telling the truth in Court since your arrived in area in 1961?  
A: I lived on the land long time ago but I got married in 1961.
- Q6: Do Kaliwane know the event happen in the disputed area Rata/Faubako?  
A: You have no right to ask me anything about Faubako because you know nothing of Faubako but I know things of Faubako land.
- Q7: Who was the father of Guliniu?  
A: Gulubaru was the father of Guliniu which you do not know that you ask me.
- Q8: Who descended of Guliniu today?  
A: No one live or descended of Guliniu (m).
- Q9: How do you know that I am not real man of Faubako?  
A: You are not true man of Faubako but Joseph Kobusu is the real man born female of Guliniu.

Court adjourned at 12.00 noon. Resumed at 1.30 pm. Continuation of questions.

Question by Court

- Q10: Is Talaingaidenge the true boundary line reaching Ooro land the true boundary of Faubako land?  
A: Yes, its boundary from Dala to Talangaidenge enclose by Dala river to Talaingaidenge (pool) is the boundary line enclosing the Faubako land.
- Q11: Who owns the Faubako land?  
A: Thomas Wasi owns Rata disputed portion of Faubako.
- Q12: Why did you said Leonard's cut boundary is not true?  
A: Because the extending boundary up the bush not of Faubako but on Ooro land.
- Q13: Is Ooro land situated Faubako land?  
A: They are two different customary lands.

DW5 - Francis Gwalagau of Fote village, west Kwara'ae d/ss.

Facts-I would like to talk on what had happened on the places called Faubako and Aebusu. The story is about the ththree men Niubo, Guliniu and Basiniu (m). They came from Gao they were Gao people then they settled with my devil or tribesmen of Anotafa land. During their stay there my devil sent these three brothers to settle at Faubako land. Then Niuboo went to live at Oreore land, which is now called Aebusu when they left Gao. They brought with them the eight (8) wild men giants their daily food was man at last they ate the only

Basiniu of Faubako land. Later they found a man of Ufibu tribe by the name Maeau. They talked together with Maeau he agreed that he knew how to kill such wild people like that. Then time of the custom feasting (maoma) of OREOREIASI that Maeau made a pudding and killed those eight giants. Later Maeau took the reward (fooa) with his brother Guliniu of Faubako tribe. Later Guliniu talked together his brother Maeau to decide about the reward whether he would take the reward or not that he allowed the reward (fooa) to Guliniu then he allowed a portion of land called Rata to Maeau (m). Koula was chased out from Ferauria during a civil war this war occurred between him and people of Fulifoia in the bush that himself run away and settled with his people in Mana'ano area. That he lived with the devil DUNAFEFELO (m) in Mana'ano. He lived there but the same people of the civil war still aftering him wanted to end his life. Later they took him to Morodo (near Taeloa) he lived for 10 generations there and died.

Then his devil Ringekona came to OREORE land and live at ULIFATA and made a male house called FERAGWARO ( a decorative male house). Later when the male house completed he found someone to climb ngali nut trees. Then he went to ask people of Aebusu tribe found someone to climb ngali nut trees for him. Later he found a man name Waneta and Waneta was given for Rinakona (m) Joseph's devil.

Koula now he blood related to Faubako Koula came down to Mana'ano because he blood related to Guliniu on female line of Faubako land. Therefore, Mr. Leonard knew nothing of this man. Joseph knows all about his relationship tie to Koula. This is the reason I know that Joseph's devil offered this portion of land Rata to Thomas's devil. Joseph's devil Guliniu made an agreement with Thomas's devil Maeau concerning the reward (fooa) exchanged with the portion of land disputed (RATA). The portion of land Rata within Faubako its boundary follows mala stream reaches (NAMO) Talangaidenge across slop Rara/Ngalitakaleo reaches Kono streams goes down into Dala river. This is how we know about boundaries of Rata disputed within Faubako land. Before Koula arrived in Mana'ano boundary lines already established of the disputed area.

When Koula arrived in Mana'ano the devil Guliniu already died he was killed of civil war and the reward was offered. When this dispute brought before chiefs of Dala they made settlement that Faubako is Joseph's customary land and Rata portion (disputed) belongs to Thomas Wasi. That all I have to say in Court.

Francis Gwalagau's signature.

Question by Plaintiff to DW5

- A: Only those 3 men arrived to my tribe I know them but their father I did not know.
- Q2: Who was your devil live at Anotafa Sioro or Basiniu?
- A: Aralalamoa then came down to Sioro.
- Q3: How do you prove to this court they were brothers?
- A: They came together from Gao land (Isabel).
- Q4: Were you there to prove that they were brothers?
- A: They arrived to me and knew them well they were brothers and told my devil.
- Q5: Is Anotafa land situated in the sea coast or in the bush?
- A: Anotafa is in land area (near Sufau).
- Q6: How far from Anotafa to Oreoreiasi land?
- A: I did not measure it but Oreoreiasi is within one area of Sufau land.
- Q7: Can you tell the distance between Oreoreiasi and Sufau?
- A: This side of Dala river or Oreoreiasi other side of Banio stream (kakara areas).
- Q8: Why did Maeau make the pudding?
- A: Maeau made pudding to put hot stones to kill the eight giants and poured water behind.
- Q9: Is that true Maeau killed the eight giants?
- A: Yes.
- Q10: Can you name the names of the eight giants (fafanga)?
- A: 1. Abulalamoa 2. Gwafeabu 3. Manuabu 4. Akwairodo 5. Leberii 6. Lofeabu 7. Akwai 8. Uluabu. These are the eight giants of Oreoreiasi tribe.
- Q11: Giant already killed who married the woman of Oloda tribe?
- A: Manifoa giant of Oreoreitolo married at Oloda not giant of Oreoreiasi.

Question by Court

- Q12: Where was Guliniu buried?
- A: He was buried in Faubako land.
- Q13: Where was Koula buried?
- A: Morodo land.
- Q14: Where was Maeau buried?
- A: He was taken back to his home at Ufibu land.
- Q15: Who gave land Faubako to Guliniu?
- A: Aralalamoa gave him land to settle in.
- Q16: Do you tell this Court the truth about the settlement you did about this case?
- A: Yes.
- Q17: Who owns Rata portions of Faubako land?
- A: Joseph owns Faubako and Rata to Maeau.



JUDGEMENT/COURT FINDING

Court finds that in chiefs settlement Thomas was the complainant and Joseph Kobusu and Bartholomew Melo were defendants. That Mr. Leonard Nanaimae was the only witness to Defendants. Complainant witnesses that time Mr. Okole Ramolelea witness or PW2 now sat as second (2) witness to Thomas in chiefs panel now PW3 Daniel Buarafi his second names witnessing in this Local Court today.

That Francis Kwalagau the Chairman of the chiefs panel now became the 5th witness to Defendant Thomas in this Local Court. These are the minor changes have taken places in these two Court sessions. This Court found that the two parties steam from two different genealogies and tribes. Leonard from Toabaita through Waneta who was bought by the devil of Joseph Kobusu and Bartholomew Melo to Faubako land. While Thomas Wasimaele descended of Maeau of Ufibu tribe (high land) of Kwara'ae bush.

Court found that the plaintiff Leonard Nanaimae did not make clear in Court his stand whether he is a spokesman for Joseph Kobusu and Bartholomew Melo or he is a pure plaintiff of this case in defending the defendant Thomas claim. He did not want to give his generalogy and submit his map to the Court because they were not talking about the whole land Faubako but only a portion of land call Ratani.

Mr. Leonard failed to produced his map and presented his genealogy in Court which is the principal part of land case to show how many many generation your tribesmen inhabited the land in dispute only then your tribesmen gave away any portion of land to other tribes.

Court found that Plaintiff Leonard denied his devil Koula never gave away any part of his Faubako land to any tribe or for any reward (fooa) as defendant Thomas claimed. Leonard also claimed that his devil Koula never took part of any reward (fooa) with Thomas devil Maeau (m).

PW1 - Davidson Tua told Court that the ransom gift reward (fooa) had took place in Aebusu land between Niubo and Defendant's devil Maeau (m) I did not hear any exchange of reward between Maeau and the devil Koula of Faubako land as Defendant claimed.

PW2 - J.D Daniel Buarafi stated that his devil Niubo of Aebusu gave reward to Maeau Thomas devil for the killing of the giants of Aebusu land.

DW1 - Leonard Nanaimae stated his devil Amauala maintained a join relationship

carried them for me. They were Anotafa tribe and Tabakokoa tribe. Due to this reason Mr. Leonard agreed that the devil Guliniu was the genuine man of Faubako tribe. He denied Koula because he never made relationship tie with me or made response to this request.

DW4 - Leonard Kaliwane(m) stated Leonard Nanaimae the spokesman came up in Court and denied Guliniu the devil of Faubako which Joseph Kobusu born related to on female linealogy. Guliniu was the true devil of Faubako land who gave the portion of land Ratani to Thomas devil Maeau (m). The reward had taken place in Aebusu land.

DW5 - Francis Kwalagau mentioned that the three men came and arrived to his devil at Anotafa later they went up to Faubako then Niuboo went to Oreore and put up the reard to kill the giants (fafanga) of Oreoreiasi. Mr. Francis Kwalagau confirmed that the reward took place and taken by Maeau and his friend Guliniu.

The Court having considered plaintiffs claim and his witnesses, found that his claim of denying Thomas right of ownership over Ratani land within Faubako land has no proper foundation. His witness fail to disprove that Ratani land was given to Maeau in exchange of reward been given to Guliniu(m). And having considered the defendant counter claim and his eitneses, the Court is satisfied that the defendant Thomas in defending his right of ownership over Ratani land has established himself for such right of ownership. His witnesses have proved that there was a reward given to Maeau and in exchange Guliniu took the reward and gave a portion of land to Maeau.

DECISION: Mr. Thomas has the right of ownership over the RATANI within Faubako and Court dismissed Plaintiff's claim of denying Thomas, right or ownership of RATANI being a reward given to MAEAU (m).

Right of Appeal Explained - expiring date 17/9/97 - 17/12/97 or 90 days.

Court officials:	J. S. Meke	VP
	S. Mamuwao	CM
	P. T Arange	CM
	L. Kebai	C/Clerk.

Dated 17/9/97.