

Final Report

November 1999

Object of this project was “to facilitate the establishment of a controlling body for the islands of Ranongga and Simbo”.

This has been done.

Constitution of the new body named **Ranogga Simbo Custom Council** is contained in Attachment 1 Resolutions passed by the Council establish itself as a body, and the Customary Law of the two islands to commence from 31st January 2000: see Attachment 2

What’s left to do:

To supervise and help the new body through its early life till it is self supporting.

Two **phases** are likely in this respect; **first** – to complete the commencement process and **second** - to maintain administrative support for at least the first two years

These matters are discussed later in this report under the heading **Future Support**

Uniqueness? Without making any unjustified claims I suggest the question should be asked whether this project may have produced a significant first; perhaps in the Solomons, and maybe in the wider Pacific. , ---- this may be the first adoption of a documented Customary Law

The rest of this report is broken into the following headings.

(I cover the material of the two preceding interim reports, the detail of the 2 meetings so far and I spell out specifics on actions needed to consolidate the achievements so far. In doing this I cover all the reporting criteria set out in the above Contract)

Background.

- Refining the Material
- Population
- Preparation
- Location
- Transport

Planning

The first Meeting :

- Customary Law
- Custom Council
- Follow up to the first meeting

Second Meeting

- Advancing the commencement process

Future Support.

- Project Status after Meeting 2
 - Immediate planning
- Kinds of support needed.
- Administrative
- Guidance at meetings
- Funding
- Teaching the Chiefly Role.

Background.

Out of work in 1991/2 the Buka Vavanau was produced and distributed to some 14 Chiefs in Kubokota and Lunga wards alone. This work was authorised by the then Area Council for Ranongga Simbo, and was specifically limited to the Kubokota area of Ranongga. ANU funded the project which included production of the book, though the prime object was to produce a **method of recording** Customary Law in the Solomon Islands. A report detailing such a method was submitted to ANU, and I have shown Simon Foale a copy of this.

My contact with and standing among the people of Ranongga is based on visits starting 1983. Over the period since then I facilitated a Ranongga/English Dictionary, and a Grammar. I published a series of Custom Stories which are in use in all the schools of the island. Out of this work I was asked to write up the Customary Law mentioned in the previous para..

A number of influential people expressed to me a wish to see their Customary Law re-instated as the means by which their lives on the island could be guided. This happened on a private visit to Ranongga in '98

Discussing this wish with Kath Means, and Seri Hite I suggested that a project to re-establish Customary Law might be within the guidelines of WWF. At the same time, I understood a project was running to allow the Kubokota people to take control of their own natural resources under SI. National legislation. Some problems had come up about exactly who in this matter was entitled to speak for whom. The thought that a 'peak body' might be useful seemed to get enough support. so that a project might be considered.

A meeting of Chiefs fo Ranongga and Simbo in 1997 prompted by Reuben Lilo of Simbo had attempted to set up a Council of Chiefs. Some 100 people attended. There was no outcome. I was told there was no focus for the meeting and that it had failed to find any common ground to start from. Given this fact, the first step became clear. Perhaps the key quality making it possible for me to work freely on the island is my **proven non-alignment** with any of the Island's power groups.

The first step was clearly to discuss the prospect of a peak body with key and influential people. If support seemed to be real, then more action could be taken.

In due course the Project was agreed and commissioned

My first Interim Report set out the details of who I contacted in this first step, and what was discussed.

I am unable to repeat this information here in the detail given in that report because my computer died, as did the machine on which this is written. The only floppy disk copy was re-used. On top of that my original notes were accidentally destroyed. Hence the hard copy submitted to G Rankine, wherever it is, is the only accurate record. What follows is taken from memory.

I contacted some 11 people reckoned as opinion leaders in matters affecting Ranongga and Simbo. With each one I discussed the potential for a Peak Body, its set up, its functions, and how to establish it. A clear consensus emerged: a Peak Body was wanted, had a real and valuable role in the internal life of the islands, and in relations with both Province and the National Parliament, and with others. **The route to setting up such a body was clearly through the re-establishment of the islands Customary Law. The meetings necessary to deal with Customary Law would at the same time give a base for the set up of a Peak Body.**

Customary Law was in fact the key to the whole situation. The document setting this out, the Buka Vavanau was exactly the lever all the Chiefs wanted.

Refining the Material

The Buka Vavanau, however, was not sufficiently clearly set out to meet this need. Accordingly a separate listing of the Vavanau, or Rules was set up on WWF computers. The new listing facilitated cleaning out much of the material related to activities which have totally ceased, such as War Canoes, Burial Ritual, and the like. At the same time the sequence of the rules was changed to set out related

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matters together. In its new form the retained material was then vetted for application to village life today. **Two listings were produced, the first of some 230 items, which seemed likely to be accepted without change, and a second list of 40 items which clearly needed change.** A further approx 200 items were classified as relating to times past and of no significance today.

This was then the base for the review of the Vavanau, which the Chiefs began in their first meeting on the 27/28th September this year.

Population

5000 people live on the two islands. Those Chiefs invited to the Peak Body meeting represent over 90% of the total population. I selected the biggest villages and set about meeting and talking with the Chiefs of these. Attachment 3 gives details of the villages and their populations. Based on the 1995/6 Census figures, individual hamlets figures have been aggregated around the big villages where their Chief resides. A clearer picture is thus gained

Preparation

With each contact I advocated thinking about the potential for a Peak Body to represent the islands peoples in the respects set out in the Constitution (Attachment 1). Pre-meeting, it was clear that any term such as Council of Chiefs or Area Council could have brought old animosities into play. One man in particular has designs on the title of Paramount Chief. If the meeting was used by any member to promote such personal motives the result would have been failure of the meeting. In hind sight it would have been better to have selected name such as "Custom Council", because understanding of the term Peak Body was poor. And in any case this preferred, and clearly neutral, title of Custom Council did not emerge till after the first meeting.

22 villages/Chiefs were personally invited to attend. I discussed the substance of the meeting, gave each Chief a Ranongga language listing of the Customary Law, and a letter spelling out the detail of that discussion, and the "Peak Body" proposal which would be discussed at the meeting. I asked each one to read and think through the letter and listing, marking any matters for discussion. Of this the most important act was clearly that I had bothered to visit and make a personal invitation. It seemed, at the meeting, little pre-thought or reading had been done.

Location

Ena Training Centre was selected because it has dormitory and classroom accomodation and because it is central to the island group. In the event it was an excellent choice approved by all attending.

Transport

Transport was provided to bring all but two of the Chiefs to Ena. Exceptions were the Chiefs of Kongu, and Suava, both of which are within walking distance. Provision of transport is critical. A fuel cost in the order of \$SI 400 is involved, plus costs of driver and canoes which in this case were provided by WWF. Though the figures are not large they are beyond the individual resources of the Chiefs as matters stand. I will return to this matter under the heading of **Funding** later in this report.

Planning of Meetings

The need for meetings seemed obvious, and the first agenda was set to allow for the following actions :-

Accept the Customary Law "Acceptable" list
And review the "Need Change" List.

Doing this would cross a threshold of working together.

Agree a set of "reasons for existence" of a "peak body"
Follow through with each of these items to set up the "peak Body"

The first Meeting : Of the 22 invitees, 21 attended. A list of those attending is given in Attachment 3
The sole non-attender sent an apology telling of a dying brother.

Customary Law. Initial discussion about the Vavanau, or Custom Rules showed the Chiefs had reservations about the Customary Law listings. Some of the wordings were not sufficiently clear. These come directly from what was said by particular Elders, reflect a story telling style, rather than a "statement" of the Rule. Changes were made to wordings of a number of Rules. The consensus was that the Rule didn't change, but the revised wordings made the Rule much more easily understood.. Since the group was "hung up" on this point, it seemed unlikely any resolution accepting the Vavanau would be passed. So more than planned time was spent on this. Another point which "hung up" the group was Penalties. Decisions were made about Customary money; and its relationship to \$ SI. A mixture of custom money and \$ SI is being used in custom matters. The meeting decided on a basic series of \$ SI penalties, **indexed** to the year 1999, as the ongoing base for the future. While penalties can be met with custom money, for the future it is clear the change to \$ SI is essential to make sure Compensation (the title of the mechanism for both penalty and adjustment between people) has a continuing base.

The resolution adopting Customary Law, with a future date for application was passed with all members agreeing .See Attachment 2.

Custom Council Discussion of the Constitution was used as a base for exploring the functions of a Peak Body. Since the Constitution is necessarily in English, this brought problems. Ranongga speakers explained these and other terms, but it was plain there was unease in the group.

One speaker commented: "You say this is necessary , but it is white-mans talk and we don't fully understand it. If you say we should agree we will because we trust you".

I replied that though it was hard, they should **not** take my word for it. They must, I suggested, make their own decision: to take the constitution on trust would commit them without understanding. They should, I suggested, take time and clear their minds.

When the resolution was put it was unanimously agreed.

Election of Office Bearers, and decisions about the all the detail of the Constitution brought the meeting to a halt. Clearly the men were able to sort out one matter, but not when it seemed to turn into several more of the same kind. Jabeth of Pienuna made the suggestion to defer all those items to another meeting.

By this time I was convinced there was live and not merely reactive support for both the Customary Law and for a Peak Body. We had gone far enough in the first attempt, and it was sense to let it rest there, so that --- "the Chiefs could clear their minds". A date was set for a further meeting on the 25th October.

Follow up to the first meeting.

To provide a discussion opportunity for those that might want it, I went to each Chief, -- to sit in the village with him and talk about the Council and the Customary Law. I started the circuit a week later. The outcomes of these discussions were useful as a guide to further action.

- Several had already begun **talks with the village people**. Response to this early warning was reported as positive.

-Most had elected **not to start spreading the story**, preferring to wait till the fully revised listings are available. However many of these had discussed the outcomes of the meeting with "big men" in their villages. Again, response was reported as positive.

-The Pienuna group (Samata, Jabeth, Pavukera,) had continued to **revise the wordings of the Vavanau** This removed some obscure constructions, about 8 in all out of some 230.so far approved by the Council. An extra 9 "rules" were generated by the group and were to be put to the 25th Oct meeting for approval.

-Several of the mature and "old style" Chiefs said they were worried that the "**Chiefs in name only**" **did not know how to do the work of a Chief**. When talking with, for example Bebi Sassapitu, Isaac Pojakera, and Kolo,---some of those referred to by the mature Chiefs, --- it was clear such people would need additional support, and specific teaching about the what and how and who etc of the Chiefs role. I will return to this subject in **Future Support**

-**Funding** was an issue for a number of Chiefs. Continuing support from WWF eased most fears. This was an opportunity , and I grabbed it, to make clear that such support must end sometime and that the Council must become self funding This too will come up again in **Future Support** below.

Planning of 2nd Meeting.

Revising needs (identified in **Planning of Meetings** above) in the light of progress yielded an agenda for the following actions :-

Complete and confirm the changes to Customary Law "Acceptable" list
And **act on** the "Need Change" List., not handled in 1st meeting
Complete and confirm item by item acceptance of the "peak body" Constitution
Follow through was now called for on

Teaching the work of a Chief.
Making common standards of offences and penalties
Reviewing the income potential of offences and penalties.
Publicising the revised Customary Law
Making clear the need for self-support and funding.

The Second Meeting

Attendance at 24 was bigger than the first meeting. However there were two apologies due to illness, and two people clearly failed to get the pick up arrangements right. Details of attendance are contained in Attachment 3.

Customary Law. Revision of the "Acceptable" list was completed. Again the attention was item by item. Though it took time it was clear the Chiefs were owning the material as they went. The "Need Change" list was also dealt with item by item, as far as was possible. This list contains much that affects women specifically, and most of it is way out of date. Discussion concluded that the Council must take advice of its women before any decisions are made on these matters.

Action was agreed:- each Chief is to hand the two lists to a womens group in his village. The choice of UCWF, Dorcas, or other, was to be made by each Chief. Deadline for re-submission of these lists, appropriately noted was set for 15th December. While the whole review of the Customary Law is not yet complete, there is little left to do. Without forecasting the women's advice it is likely that the majority of the 30 items affecting them will be simply removed from the listing.

However the decision to seek the women's advice is of great significance and signals the beginning of a more democratic mode in the ways of the Chiefs. A listing of the Vavanau, --Rules-- as it stands at this point is contained in Attachment 4

The reprinted **Buka Vavanau** was handed to every Chief only, so that one copy is available in all the villages represented at the meeting. The gift seemed to be highly valued. However its practical value is the fact that today's individuals can at their leisure review the written statements of the Rules, and most importantly see the origins of the rules in the stories told by old people, many of whom are now dead (and Father Time is on the track of those remaining!)

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I believe this practical value is of immense importance to the Ranongga Simbo Custom Council, making a link to past culture which is critical to the islands people's perception of who they are.

Teaching the work of a Chief, Making common standards of offences and penalties, Reviewing the income potential of offences and penalties. ---were all discussed at length and in animated terms. Each item will need continuing attention in future meetings. **It is clear that a continuing function of the Council will be to watch over these matters.** Attachment 5 sets out the substance of the rationalised offences and penalties.

Custom Council The second draft of the Constitution presented at this meeting had been fully translated into Ranongga Language. Discussion went ahead fruitfully and understanding seemed excellent. Implications of the document were closely examined and examples of situations explored. At the end of this I was more than satisfied with the level of understanding.

Election of Office Bearers was completed.
The Executive of four is:

Peter Minu	Keara	Lunga Ward	Chairman
Newton	Buri	Ranongga Ward	
Samata	Pienuna	Kubokota Ward	
Kaboti	Tapurai	Simbo Ward	

Project Status after Meeting 2

In terms of the heading above (**Planning of Meetings**) the tasks now remaining are

- Finalise the Listing with the womens input.
- Continue the processes of *Teaching the work of a Chief, Making common standards of offences and penalties, Reviewing the income potential of offences and penalties.*
- Complete the publicising of actions to 31 Jan 00
- Maintain the Administrative support.

Follow up to the second meeting.

It will be useful to again provide a discussion opportunity about the substance of matters covered so far., I return to this under the next heading

Future Support

As noted on page 1

“Two **phases** are likely in this respect; **first** – to complete the commencement process and **second** - to maintain administrative support for at least the first two years”

Who will take these actions. is the first matter. I am grateful for the interest and support of both Lorima Tuke, and Cherry Tanito. Lorima facilitated parts of the first and second meetings and did it well. His visible deliberateness and clear mindedness obviously impressed the Chiefs. Lorima has been made aware of all the factors involved, and shows capacity to handle the future tasks in this project. Cherry took a less prominent role in meetings, but was an important strength in talking with the Chiefs on a one to one base. His role is clearly to follow up in the field on the outcomes of the second meeting, and to maintain contact with every Chief so that the January 2000 meeting has a full complement of Chiefs.

I recommend Lorima be given the tasks of completing the Commencement process and of maintaining the administrative support, and that Cherry be given the task of continuing contact with the Chiefs in their villages.

Dealing with the first phase of action,:- Completion of the commencement process.

The tasks here are :-

A run around the Chiefs in the next week or so will provide the opportunity for the Chiefs to pass on any insights, or problems. Cherry will be able to do much of this without problem, except in the case of those villages in Simbo, and, on the north western side of Ranongga. It is likely he will need to make a special trip to handle this. Feed back should come to Lorima and will aid him in control of the next matter.

Obtain and rationalise the womens advices to each individual Chief.

Although The Chiefs have undertaken to return their lists to Lorima Tuke, the reality is someone will have to chase round each chief ahead of the deadline and get the material.. Cherry again is the obvious choice. for Ranongga and Lorima may be able to handle Simbo.

Rationalise and prepare the material for consideration by the Executive. Lorima is aware of the kinds of options available in the task, and I am sure will present an acceptable listing.

Print a full listing of the revised Vavanau , and have 5 copies available for each Chief at the meeting.

This is the cornerstone of the publication effort. (See **Project Status after Meeting 2.**) The intention is for each Chief to hand one copy of the revised Vavanau to the Church in his village, two copies to selected big men with a request they collect their families and discuss the Vavanau, and then pass the copies on to another pair of big men, and so on through the village. Two copies will be retained by the Chief. One is his working copy and the second is a spare. While 5 copies may be a bit generous for some of the smaller villages, the larger ones may need more.

Arrange the meeting, time place etc. Full attendance is critical this final meeting on 31 Jan. 2000. It clear this again will mean a run around the Chiefs and secure their agreement to be on hand, ---- *or to send a delegate.*

Run the meeting. One day should be more than sufficient with any spare time allotted to the processes of *Teaching the work of a Chief, Making common standards of offences and penalties, Reviewing the income potential of offences and penalties*

Register the Ranongga Simbo Custom Council with the Provincial Government, and the national Government of the Custom Council. Letters commencing this action have been drafted and signed and are included as Attachment 6

In the second phase it will be useful to consider the Kinds of support needed. Rather than a series of specific tasks the support will be of general description. Application to specifics must wait on how matters develop.

Administrative:-With the appointment of an Executive Secretary as planned by 31 Jan 2000, WWF's Admin. load should reduce to providing the facilities for this person to use in carrying out the role. It is likely in the early stages, such a person may need training in computer and similar skills. How long this will take is unclear till a specific person is appointed.

Guidance at meetings so as to stick to Objects, and so as to use agreed procedures and process. The Constitution spells out that "normal meeting procedures apply". It will be necessary to train the Chairman and the Executive Secretary in this knowledge, and to ensure they are familiar with a simple reference work on the subject. Any one of a number of small works "Procedure at Meetings" should do the job.. I understand that WWF is planning a course in just this subject in the next year. In any case I propose to find such a booklet and mail it to Lorima Tuke as soon as I am back in Australia.

Funding:- In the next year the costs of full Council, and Executive meetings will probably need to be met. by WWF. It seems likely there will be two full meetings of Council in the first twelve months, the one in January 2000 and another around October. Probably there will be two meetings of the Executive. There may be some costs accruing to the work of the Executive Secretary, sending notices of meetings, setting up agendas, other materials and the like

If this choice is accepted it must be made crystal clear to the Council that the Chiefs must be in a position to cover their own costs by the end of 2000. In other words they must create the income, set up the mechanism to determine contributions, and have the other mechanics (bank accounts, etc etc) in place by then. Background here is that there have been trenchant statements that support will cease ---- sometime: and that the Council must be in a position to carry its own costs as soon as possible.

Self funding is entirely possible out of the Chiefs own sources. The mechanism is that some penalties set under traditional "Compensation" go to the Chief's own "basket of money" (mane poata). The Chief also has power to call for the "straightening" (tuvisia) of anything he sees as "wrong" around his village. Any failures by villagers to carry out such actions can lead to the Chief calling for a penalty. Again this goes to the Chief's "Chiefly basket of money". In this way a Chief has a degree of control of income. Discussions in the two meetings so far have pinpointed this and have set out to make sure the Chiefs have enough "balls" to extract the cash. In the past, chiefly income came in part from prostitution. They must now rely on different bases.

All the "basket of money" is traditionally used for the benefit of the tribe or village. . Some Chiefs have a "Chief's Committee" which advises him, some don't. This is a decision for the Chief himself. Clearly the Ranongga Simbo Custom Council is a body directly serving the people and therefore a legitimate use of money accumulated from penalties

Operation of the Council is basically inexpensive. One Council/Executive meeting, and one extra Executive meeting is a minimal cost load. The meeting schedule also limits the potential costs to be met by the Executive Secretary. When this level of cost, say \$3000 p.a. is spread over the more than 30 chiefs, the incidence is bearable I believe.

The older Chiefs have said that a Chief must set about making his presence felt in his village. Such actions by the Chief, when responsibly done lead directly to increased respect for the Chief. **At the same time he can gain income, and respect.** The mature Chiefs insist that a Chief must oblige the villagers to learn to do what he asks. Their term for this is that the Chief "tames" his people

Council funds would therefore come from a levy on each Chief, probably based on the population of the villages/hamlets he represents

Teaching the Chiefly role. It will be necessary to have the "strong" teach the weak. This a role for Cherry Tanito. For example because the two are in adjacent villages, Gouza is an obvious choice to liaise with Kolo so that Kolo gets the knowhow to do what Gouza has already done with Koriovuku. It may well be that Gouza is the best performer in the island group. His skills should be carefully spread across those of the younger Chiefs who display the most readiness to learn. There are similarly strong Chiefs in other areas and these also should be used as advisors.

Setting up such an interchange will be a matter of trial and error, and of continuing interest, and monitoring. The pay off's however will be a much quicker upgrading of the Chiefly abilities in general, and in particular the level of financial support available to the Council.

Another method here is to select from within the village a Chief's support person. Such a person, younger, for preference, lifts some of the load from the Chief, and at the same time, brings more capacity to the tasks. This has already been done at Obobolu, and at Niami, under Cherry's ministrations

Future Support is most likely to be limited to the points made above. As the facts emerge however there may arise matters not forecast here.

Future Contact

If you wish to contact me in the future, my address is

Laurie Stubbs

C/o Raine and Horne,
Burringbar St
Mullumbimby
Australia 2482

My mobile phone is 0408 118 272

However if this does not answer, try the Raine and Horne number
02 6684 2007 They will have details of where I can be found.

**Constitution:
Ranongga Simbo Custom Council**

Objects

- To oversee the application of Customary Law by the Chiefs
- To review Customary laws as and when needed.
- To hear and decide action in appeals by people against the decisions of their Chiefs
- To settle disputes between Chiefs and/or groups of Chiefs
- To represent all the peoples of both islands
- To negotiate as needed with any bodies or interests where such negotiations are important to the peoples of the island
- To carry out any other function or undertaking which is consistent with the traditional role of the Chiefs.

Structure

- “Chiefs” are holders for the time being of the title Bangara, and of the “Chieftainship” – Binangara, whether of a village or a tribe.
 - All chiefs of the right hand, -- kalamatua, and the left hand, -- kalemeri, are members and have the power to vote. If unable to attend any chief may appoint a delegate to use his powers
 - An Executive of four is elected from the members, one from each Provincial Ward: - Ranongga, Lunga, Kubokota, and Simbo, and will represent that area
- A chairman is elected by the members of the Executive from their own number
- All office bearers are elected by a majority of 75%.and hold office for one year, offering themselves for re-election at the yearly full meeting of Council
 - An executive secretary who is not a Chief is appointed by the executive

Processes

- Normal meeting and discussion rules apply except in respect of
- Revisions of Customary Law; Maka rongurongu, or unanimous decision is required
 - Economic activities affecting traditional living. In this case 75% majority is required.
 - Appeals from the decisions of individual Chiefs are first to the Executive, and only then to the Council as a whole. In appeals, 75% majority decision is required.

Meeting Pattern

- Meetings of the Council are held once each year
Meetings of the Executive are held as necessary, but in any case, every six months; and one is held immediately before a general meeting.
Any 5 members may call at any time for a meeting of the Executive.

Resolutions

WE THE ASSEMBLED CHIEFS OF THE ISLANDS OF

RANONGGA AND SIMBO --- AFTER DUE DISCUSSION AND

ANALYSIS ---

UNANIMOUSLY AGREE:

That: our traditional Customary Law will apply from 31st January 2000 throughout our two islands and peoples as provided in the Solomon Islands National Constitution (Sections 75, 76, and Schedule 3 to the latter)

That: we establish a Ranongga Simbo Custom Council from 25/6th October.1999. The Objects for which the Custom Council is formed are primarily to oversee the operation of our Customary Law and are shown in the Council's Constitution.

Duly elected this day in accordance with that Constitution are Chairman Peter Minu of Keara, Executive members are:- Newton from Buri, Samata from Pienuna and John Kaboti from Simbo.

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ATTENDANCE AT MEETINGS, and Population

Attachment 3

Chief	Village	Population	Present 27/8 Sep	Present 25/6 Oct
RANONGGA				
Newton	Buri	430	Yes	Yes
In lieu of Brus Rangoso				
Ipakolo	Kolomali	175	Yes	Yes
Gouza	Koriovuku	355	Yes	-
Matiu Hooka`	Koriovuku		-	Yes
in lieu of Gouza				
Gago Rove	Patu	251	Yes	-
John Wesley	Rava	78	Yes	Yes
in lieu of Nathan Mamupitu				
Danmark Simi	Varovo	39	Yes	-
David Langono	Babaghia	88	Yes	Yes
in lieu of Tikera				
Jabeth	Pienuna	262	Yes	Yes
in lieu of Jon Pavukera				
Samata	Pienuna		Yes	Yes
Babi Sassapitu	Niami	69	Yes	Yes
Isaac Pojakera	Obobolu	181	Yes	Yes
Robert Ken	Obobolu			
support for Pojakera				
Neri	Suava	271	Yes	Yes
James Vania	Pange	106	Yes	Yes
Dick	Pange		-	Yes
support for Vania				
Eddie Alageto	Kongu	131	Yes	Yes
Moses	Lalae	322	Yes	Yes
William Taylor	Naidavala	106	-	Yes
Govene	Keara	287	Yes	Yes
Peta Minu				
Chief of Left Hand at				
Gango Ghorekera	Keara		-	Yes
	Mondo	264	Yes	-
SIMBO				
Samson Eles	Lengana	337	Yes	-
Peter Ghele	Masuru	170	Yes	-
Russell	Masuru		-	Yes
in lieu of Ghele				
Livingston	Nusa Simbo	350	Yes	Yes
in lieu of Timoti				
John Kaboti	Tapurai	242	Yes	Yes
David Jiru	Riguru	162	-	Yes
<u>POPULATION REPRESENTED</u>		4676 = 95% of a total	4903 (Census 95/6)	

Two others were present as observers and advisors

W Apusae Bei	Baraghozo of Buri, and Vella	Yes	-
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Kenneth Roga	Cultural Affairs Office Gizo.	Yes	-
Total Attendance		21	21

Attachment 4

Code used in the listing of the Vavanau Rules is as follows.

Boys
Girls
meN
Women
Mothers
Everybodu

This listing is separately filed under Rules Nov 99 in xls file , also on this floppy

Rationalised Offences and Penalties

Attachment 5

<u>Offence</u>	<u>Penalty \$</u>
Causing death	1000
Swearing against the Chief	800
Swearing against the Tribe	800
Adultery (same amount paid by both sides)	200
Incest “ “	200
Damage to property damage	200 plus value of
Verbal (Adulterous) disrespect	50
Stealing	50 “ “ theft
Trespass	50
Fighting	50
Drunk	50
Transexual clothing	30
Public Exposure (indecenty)	10
Shouting	10
Loud hailing without purpose	10
Swearing in public	10
Defecating in public place	10
Disrespect for the Chief	5

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Ministry of Home Affairs
PO. Box G 11
Honiara

Attachment 6

Attention Permanent Secretary

29th October 1999

Dear Sir,

Ranongga Simbo Custom Council

This letter advises that the above body was formed at meetings of the Chiefs of Ranongga and Simbo on the 27/28th September and the 25/26th of October this year.

Objects of the Council are set out in the attached copy of its Constitution. Copies of Resolutions setting up the Council and re-establishing the Custom Law of the two islands are also attached.

Chiefs who attended the meetings represent approx 90% of the two islands populations. A listing of those attending is also attached for reference.

Temporary address is:-
Ranongga Simbo Custom Council,
C/o Chairman, Peter Minu
PO. Box 21
Gizo

I would appreciate you forwarding to me any forms or details of procedural requirements so that I may complete the formal registration of this body.

Yours faithfully

Peter Minu
Chairman,
Ranongga Simbo Custom Council

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Western Province Government

Attachment 6

Gizo
Solomon Islands

Attention Provincial Secretary

29th October 1999

Dear Sir,

Ranongga Simbo Custom Council

This letter advises that the above body was formed at meetings of the Chiefs of Ranongga and Simbo on the 27/28th September and the 25/26th of October this year.

Objects of the Council are set out in the attached copy of its Constitution. Copies of Resolutions setting up the Council and re-establishing the Custom Law of the two islands are also attached.

Chiefs who attended the meetings represent approx 90% of the two islands populations. A listing of those attending is also attached for reference.

Temporary address is:-
Ranongga Simbo Custom Council,
C/o Chairman, Peter Minu
PO. Box 21
Gizo

I will keep you advised of developments

Yours faithfully

Peter Minu
Chairman,
Ranongga Simbo Custom Council