

Tetepare Visitor Guidebook



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About Tetepare (pronounced te-te-paree)

Tetepare Island, the largest uninhabited island in the South Pacific, is home to many of the Solomon Islands' endemic marine and terrestrial animals. This long, rugged island, cloaked in rainforest and fringed with diverse reefs.

Home to the one of the Solomon Islands' leading conservation projects and a unique, locally-owned and managed ecolodge, Tetepare's natural abundance attracts visitors from around the world. What makes this island truly extraordinary is that, in a country which has lost almost all of its forests to commercial logging, Tetepare remains unlogged.

Marine turtles, such as the critically endangered leatherback, nest on its volcanic black sand beaches. Green and hawksbill turtles feed in its sheltered lagoons, while dugongs are often seen grazing in its sea grass beds. Sharks, crocodiles and myriad fish species make the island's reefs their home, while several rare and endemic bird and bat species are found in its forests. Tetepare retains almost all of its primary tropical lowland rainforest, some of the last of its kind in the country.

Tetepare is protected and managed by the TDA (Tetepare Descendants' Association). The entire island has been set aside for conservation; in addition, the TDA has also established a 13 km-long Marine Protected Area (MPA) which is a no-take zone. This permanently closed area runs from the western tip of the island on Mbo Point to the eastern edge of Soe Island along the southern weather coast of Tetepare. This permanent closure also includes the land area from the low water mark to 500 m inland. The MPA protects Tetepare's reefs, lagoons and coastal waters to all harvesting, forming the largest Marine Protected Area (MPA) in the Solomon Islands.

TDA employs rangers to patrol the island and the MPA.. TDA rangers have enforced this closed area since 2003, although enforcement waned during the Covid19 years when a lack of tourism and funding restricted their enforcement. The aim of this MPA is to provide a nursery ground for marine species, ensuring the sustainability of local fisheries and preserving a portion of Tetepare's pristine ecosystem in its natural state.

The TDA runs numerous monitoring programs to support the conservation work including:

- Marine and Resource Harvesting Monitoring (trochus, green snail, beche de mer, clams),
- Seagrass surveys,
- Forest surveys,
- Turtle tagging and nest monitoring.



About the Tetepare Descendants' Association (TDA)

The Tetepare Descendants' Association (TDA) is a registered Solomon Islands charitable organization and is one of the largest landowners associations in Solomon Islands, with over 2000 members throughout Western Province. TDA aims to conserve the natural and cultural resources of Tetepare, while providing training and support for sustainable livelihood activities within member communities. Your visit to Tetepare will raise monies that go directly to supporting local communities in conserving their natural heritage, by providing employment and training opportunities in sustainable resource use. All staff are customary landowners, and have knowledge of its traditions, history and customs.

But the benefits of the conservation program for local communities go beyond direct monetary rewards. TDA members benefit by having access to a healthy marine ecosystem on Tetepare – this is particularly important for local communities who depend on artisanal fishing resources. Descendants come to the island regularly to harvest resources including fish, trochus, crayfish and pigs. The island, with its abundant resources, is seen as a larder for feasts, where people can access good stocks of resources, thanks to the sustainable management practices of TDA.

TDA has blended an eco-lodge retreat with its conservation and resource management project for Tetepare Island. Set in the revegetated century-old coconut plantation at the western tip of the island, the Tetepare Field Station and lodge provides guests with as much adventure or rest and relaxation as they desire in a tropical island environment. The eco-lodge offers traditional Melanesian-style leaf house accommodation and a blend of western and customary meals prepared with fresh local ingredients.



The TDA Seal symbolises the partnership amongst Tetepare landowners

The history of Tetepare

According to oral tradition passed on to descendants, the original tribes of Tetepare were unique and not related to neighbouring islands. They were fierce warriors who spoke a distinct language, had different customs and were hostile to outsiders. Around 1860, the people of Tetepare abandoned their island home in a mass exodus. There are three potential causes of this; disease, headhunting pressure and/or sea-devil magic that possibly lead to a great famine.

Disease

Disease commonly referred to as the “big sick” may have struck Tetepare as a contagious epidemic of chronic dysentery. Healing by herbal medicine could not keep up with the death rate and visiting warriors reported unburied bodies littering villages. This disease could have been introduced by contact with whalers. Survivors would have fled to neighbouring villages that had before only been battlegrounds.

Headhunting

During the 1800s there was a constant state of warfare in the Solomon Islands. Great headhunting missions were undertaken by men from villages all over the Western province that engaged many Tetepare warriors. Whole villages were slaughtered and sometimes captives were taken as slaves. Any women captives would automatically lose their land ownership rights to Tetepare, which may have assisted in the demise of the Tetepare language and customs.

Devil's Curse

Beach or sea devil magic may have contributed to the exodus of Tetepare. Originally, the spirits protected the people and were hostile only to their foes. Due to disrespect or casting of a curse by another tribe, their favors were turned and an ill will curse was cast on the inhabitants of the island. The coming of the headhunters was not forewarned and protection from disease was not granted. It is said that entry to the island is still greatly restricted not by human imposition but by supernatural works.

Migration and Captivity – Tetepare Descendants

Several accounts of genealogical ties to Tetepare have been collected. Some people left of their own accord while others were taken by force. The descendants of these survivors form the 3,500 members of the Tetepare Descendants' Association.

These TDA members are spread throughout the Western Province, locally on Rendova Island and from as far away as Marovo Lagoon and Ranongga Island. Some survivors paddled to safety in different communities and availed upon local chiefs to take them in. Some women were taken as brides by chief's sons. There are other stories of children who were captured on Tetepare and taken away to be offered as sacrifices to the ancestors. Some were taken pity upon and allowed to live. The last known surviving original inhabitants to leave the island were two ladies, Sifu and her daughter, Nidu. They were rescued by a man called Bina from Tirokofi and taken to Baniata. Most of the descendants of Sifu are found in Baniata while Nidu's are found in Lokuru. As land tenure on Tetepare is matrilineal, eight or nine generations of the surviving women's genealogy is documented.

Twentieth Century

In the early 1900s coconut plantations were springing up all over the Pacific Islands. Burns Philips Co. negotiated a coconut plantation lease with the Rendova people on the western tip of Tetepare, where the field station is today. Workers were brought in from Guadalcanal and Malaita and pigs and cattle were raised on the island for food. By 1940 the copra yield was up to 250 – 330 tons per year, the highest in the Western Province.

Soon after, World War II started and the plantation was abandoned. Many older people on Rendova Island still tell stories of working for Japanese and Allied forces during their teenage years. Warplanes were wrecked on Tetepare, boats were sunk nearby. Twenty years later, the coconut plantation started up again but closed four years later due to labour unrest.

International recognition of Tetepare as a potential conservation area started with well known ornithologist Jared Diamond in 1976. Since then, both the island's biological and cultural values have been recognized by 8 national and international authorities, including SPREP, IUCN, New Zealand's Maruia Society and the Tourism Council of the South Pacific.

By the late 1990s, two groups of Tetepare land holders had formed, TOLOA and Friends of Tetepare. One wanted to log the island and then resettle it, the other was against logging. With the assistance of WWF and two Australian volunteers, John Read and Katherine Moseby, the two groups were united. In 2002, the Tetepare Descendants' Association was formed to represent all the descendants of the island. TDA aims to unite Tetepare landowners, promote cooperation and to manage the resources of Tetepare in a sustainable manner for present and future generations.

The history of TDA and the struggle to conserve the island is outlined in the book "The Last Wild Island-saving Tetepare". The book documents the formation of TDA through the eyes of author John Read and his partner Katherine Moseby, two ecologists who have worked with Tetepare descendants since 1999 and are now TDA patrons. The Last Wild Island can be purchased from the TDA office in Munda or from online bookstores with profits going to support the Tetepare educational scholarship program.

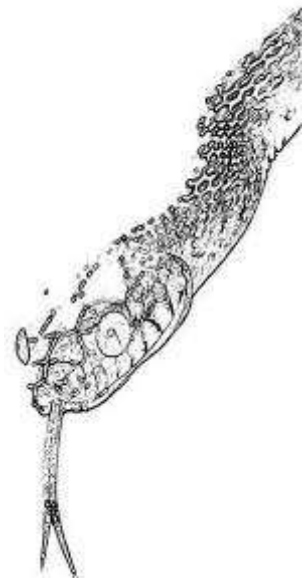


Visiting Tetepare

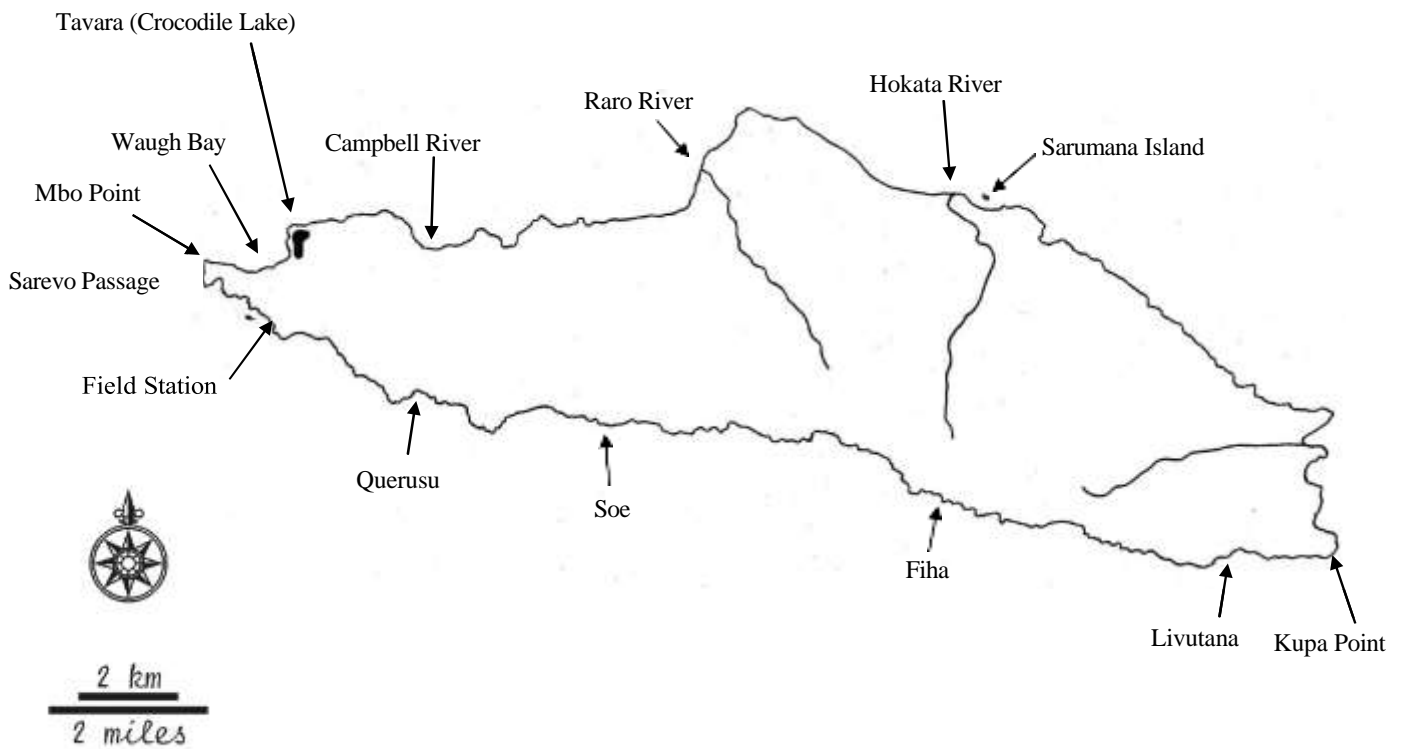
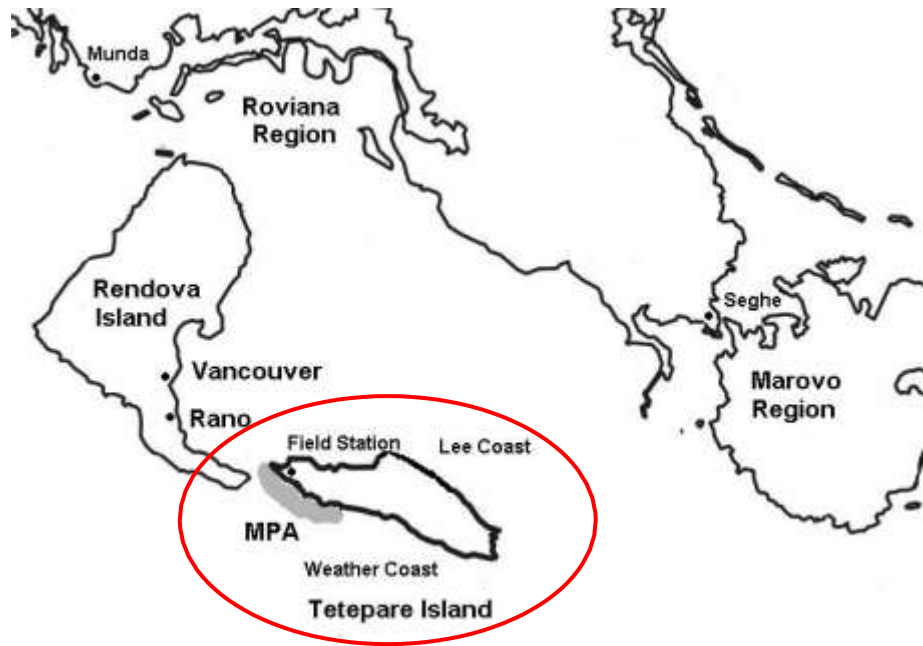
- Shower (cold water) and toilet facilities are basic and clean; these are fed by rainwater tanks. We ask guests to be mindful of water supply as we sometimes experience extended periods without rain.
- All water is rainwater collected on the island and is safe for drinking.
- Meals are prepared by our specially trained local cooks, using fresh ingredients. Fruit and vegetables are grown in village gardens on nearby Rendova Island or sourced from local markets. Seafood is caught fresh from the waters around Tetepare (outside the protected area!).
- Please advise us of any dietary requirement. We will happily cater for vegetarians and children.
- Meals are served in the Eatery, please ask about meal times.
- Please do not leave food out as this will attract ants.
- Alcohol is not available on Tetepare Island. We discourage alcohol consumption on the island as it is responsible for significant social issues. If guests choose to bring their own, we ask that these are consumed discretely in your room rather than in public places.
- Use your mosquito net and apply repellent mostly at dawn and dusk.
- Sunburn occurs quickly in the tropics, use plenty of sunscreen.
- Take care of any cuts or bites promptly as they may get infected quickly.
- TDA trained rangers and/or tour guides should accompany visitors at all times on Tetepare Island, especially if you are swimming in areas where crocodiles may be present.
- Rubbish disposal in our sensitive ecosystem is a constant problem. Please assist by taking batteries, plastics and glass with you when you leave.
- Visitors are not allowed to harvest or take away any resources from Tetepare Island without permission from TDA.
- We want our guests to enjoy their stay on Tetepare and to leave enriched by their experience. In return we ask you to be mindful of our ways. In particular we ask that you dress comfortably, but modestly.

Visitors are requested to respect the rules and traditions of the island, which will be explained by your tour guides upon arrival at the Tetepare Research Field Station.

Enjoy your stay at Tetepare - from all the staff and descendants!



Map of Tetepare and places to visit



Activities

A stay at Tetepare can be as adventurous or relaxed as you like. You can unwind on the beach with a book, hike across the island through the pristine rainforest, snorkel among the rich coral reefs of the warm turquoise lagoon, visit old village sites from head hunting days, go bird watching, see endangered sea turtles, or take part in countless other activities. Please be aware that activities – including all that involve the turtles and the dugongs – are subject to regulation by the conservation team on the island.

Activities involving boats have a fuel charge associated with them, please enquire about current prices.

Rainforest walks

Walk through Tetepare's primary lowland rainforest - some of the last of its kind in Melanesia. Walks on Tetepare range from 10 minute strolls to strenuous full-day hikes. Going with a guide is recommended so you don't get lost. The guide will also teach you about the plants and animals encountered along the trail. Keep an eye out for the azure kingfishers, magnificent hornbills, flocks of cardinal lorys, coucals, megapodes in the undergrowth, and beautiful orchids.

Short walks

Beach Walk – 10 minute walk right below the guesthouse, next to the Marine Protected Area. Look for washed up shells, look out for surfacing turtles or dugongs in the lagoon or just sit on the beach and relax.

Bango Muma Walk - 0.5 km walk to a huge strangler fig tree, home of cuscus.

Crocodile Lake Walk – easy, flat, 2 km walk to the Crocodile Lake. The walk is mainly along the coast and passes large fig trees, coconut harvesting areas and through a short section of secondary rainforest. Walk back or get a boat back.

Vasara Peak Walk – An easy 1.5-2 hour walk through the beautiful primary (unlogged) rainforest. Glimpse hornbills and pigeons in the tree canopies, see huge banyan trees and an amazing variety of plant-life.

Custom Plant Walk- Learn about the traditional uses of many native plants on this short stroll through the rainforest. Your guide will show you which plants are used to treat illness, drinking water and building materials.

Longer walks

Campbell River – a 2-3 hour walk up to Vasara Peak and over to the north side of the mountain with a boat trip back. The final section down to the coastline is steep and slippery.

Qeuru Beach Walk – 8 km walk, for experienced hikers only, to leather back turtle nesting beach. A boat trip one way is required, but the beach can only be accessed in calm weather.



Snorkelling

The coral reefs around Tetepare support an amazing variety of fish and coral. Bring your mask and snorkel and take a dip in the lagoon among the schools of colourful fish, massive bumphead parrotfish, silver jacks, snapper, clownfish, green turtles and the myriad of colourful coral. You can snorkel from the beach in the lagoon, or take a boat trip to some unique snorkelling spots.

Inside Marine Protected Area – leave from the beach or jetty. There are a number of passages that have drop offs, walls or bommies. Ask your guide for advice.

Waugh Bay – calm water for beginners, walk there on Crocodile Lake trail or take the boat

Kaife Point – take boat to eastern tip of the island to snorkel, for experts, 4 hours by boat.

Sarevo Passage – take the boat to a shelf and snorkel in big water, for experts.

A twilight snorkel in the lagoon brings the chance of a very special encounter with one of our resident dugongs as they head into the seagrass meadows to feed.



Wildlife watching

Wildlife watching opportunities are one of the key ecotourism attractions on Tetepare. A dazzling variety of animals make their home in Tetepare's 120 square kilometres of primary lowland rainforest – some of the last of its kind in the Melanesia. A total of 80 bird species, 24 reptile, 6 frog and 16 mammal species have been recorded on Tetepare including several rare and endemic bird and bat species.

From October to January, critically endangered leatherback turtles nest on three of Tetepare's volcanic black sand beaches. You can camp out on the beach in the hope of watching one of these rare and magnificent creatures lay eggs. From January to March, the leatherback hatchlings emerge from their nests in the purpose built hatcheries and make their way down to the sea - a sight that will delight wildlife- lovers.

Year-round, green turtles can be seen swimming in the lagoon. They nest on Tetepare beaches from September to December. Afternoon snorkels in the lagoon bring the chance of encountering one of our resident dugongs.

A walk through the rainforest with one of our guides will reveal an impressive variety of bird life. Over 80 bird species have been recorded on the island, including the endemic Tetepare White- eye and the endemic Solomons Nightjar.

Night-time brings opportunities to see the native possum called the cuscus, coconut crabs and a huge variety of bats for which the Solomon Islands is famous.

Turtle tagging with Tetepare's rangers

As part of the ongoing monitoring of green and hawksbill turtles within the protected area, rangers conduct a “Turtle Rodeo” tagging session every fortnight. A count of turtles within the MPA is also conducted on the alternate weeks. If your visit corresponds with either of these monitoring activities you may accompany the rangers and watch as our rangers count or dive from the front of a moving boat to catch a fast-swimming turtle. The turtles are measured, tagged and then released as part of our ongoing turtle conservation program.

By taking part in this activity you are supporting our turtle conservation work, but please do not put pressure on rangers to conduct these activities outside of normal monitoring times. Local custom makes it hard for Solomon Islanders to refuse western visitors but conducting turtle rodeo too often can disturb turtle populations.



The “Turtle Rodeo” – spotting turtles in the lagoon, catching and measuring them.

Night-time coconut crab walks

Take a moonlight walk with your guide to see the world's largest land-based arthropod. Tetepare is home to healthy populations of large coconut crabs - a species which has died out in many parts of the Pacific. This is an experience not to be missed by wildlife-lovers. We will tempt these enormous but shy creatures out of their hiding spots using their favourite food - coconuts. Bring a torch and your camera.



Monitoring coconut crabs.

Night forest walk

Take a night-time walk through the rainforest with your guide to hear the forest's rich night chorus of humming insects and calling frogs. Be on the lookout for some of Tetepare's unique amphibians, including the horned frog and the giant frog (the fourth biggest amphibian in the world), as well as coconut crabs and other nocturnal animals. Bring a torch, walking shoes and your camera.

Megapode meanders

An easy stroll around the Tetepare eco-lodge and Field Station is likely to reward the visitor with sightings of our charismatic megapode birds - famous for their large feet and their unusual habit of laying eggs in warm beach sand or mounds of rotting leaf-litter.

Canoeing

Explore the lagoon in a dugout canoe, paddling across the tranquil waters, watching fish and turtles glide beneath you. Watch the sunset over neighbouring Rendova Island as you paddle across the palm-fringed lagoon in the golden late-afternoon light.

Picnics

Enjoy a picnic lunch on one of the many beaches around Tetepare Island. Tiny Sarumana Island on Tetepare's north-east coast is one of our most popular picnic spots, and is also a great place for a swim or a snorkel.

Swimming

The turquoise lagoon of Tetepare Island is a superb place for a refreshing swim. The lagoon is sheltered, and ideal for swimming or snorkelling. Take a dip off the jetty and you will find yourself surrounded by an extraordinary number and variety of reef fish.

Bush medicine walk

Take a stroll through the rainforest with a guide and learn about traditional medicinal plants encountered along the trail.

Boat trips

A boat trip around Tetepare is a great way to appreciate the sheer size of this lush, rugged island. Circumnavigate the island, stopping for a picnic lunch and a swim, visiting one of the many abandoned village sites on the island, keeping an eye out for one of the big pod of dolphins who live in Vasara Bay and off Kaife Beach. This is just one of the many boat trips available on Tetepare Island.

Other trips include:

Sarumana Island – beautiful island for picnics, 3 hour return trip by boat, full day activity, combines well with a visit to a tambu site.

Raro River – large fresh water river, 3 hour return trip by boat.

Barora River – walk up the clear water river and bath in rockholes between fern-covered cliffs

Round Tetepare trip – full day of boat travel around the whole island.

Fishing Trip – fish for reef fish or bonito tuna outside the protected area.



Sarumana island

Kastom site visits

Hike through the jungle to find the remnants of abandoned village sites from head hunting days. Learn about Tetepare's mysterious past as you explore these sites which archaeologists are still visiting to piece together the unique history of Tetepare's lost civilisation.

Village visits

Visit one of the local villages on neighbouring Rendova Island to gain an insight into Solomon Islands village life. The talented carvers and artisans of these villages will be happy to show you their skills during your visit. Many of the people in these communities are Tetepare descendants and long-time supporters of the Tetepare conservation project. We can arrange day trips or longer stays to villages on Rendova Island.

During leatherback nesting and hatching season from October to March, a village stay in Baniata village on Rendova's weathercoast brings with it a chance of seeing a critically endangered leatherback turtle nest on the village's long black sand beach, or tiny hatchlings making their way to the sea. A visit to Baniata village during leatherback nesting and hatching season helps to support our leatherback conservation program in the village, where local people are working to help conserve leatherbacks by protecting nests, hatchlings and nesting mother turtles. Even if you visit outside the main season, there is a chance that Leatherbacks may nest on Baniata, ask your guides to check if any are expected.

Basket weaving

Try your hand at weaving traditional baskets out of local bush materials. A great rainy day activity. All women and girls know how to weave, so feel free to ask them to give you a demonstration.



Traditional Solomon Islands cooking classes

Learn how to prepare traditional Solomon Islands cuisine with our local cooks. Prepare a Melanesian feast on the motu and then enjoy the fruits of your labour.

Below are some recipes for dishes you may enjoy whilst staying at Tetepare, feel free to copy them out to try at home!

Banana Cassava Pudding

Ingredients (the quantities will depend on the size of dish you have)

Peeled and grated cassava

Mashed banana

Coconut milk

Method

- Warm the coconut milk.
- Place ginger or banana leaves (or foil) at the bottom of a reasonably deep tray. Allow for plenty of overlap as you will fold the edges over to cover at the end.
- Brush with coconut milk.
- Spread out a layer of $\frac{1}{2}$ the grated cassava.
- Spoon over a thick layer of coconut milk.
- Add a layer of banana.
- Cover with the rest of the cassava.
- Fold over leaves/foil to cover and place in a 180C oven to bake for 20 minutes. Cooked traditionally, the dish is placed in hot coals, plenty of ginger leaves are placed on top. Hot rocks are placed over this, followed by more leaves and the whole lot is covered with a hessian sack and left to bake for 20 minutes.



Layering cassava for the pudding (left) and covering the dish in a traditional oven (right).

Potato Patties

Ingredients (amount will depend on how many patties you wish to make)

White sweet potatoes or plain potatoes, peeled

Chopped spring onion

1 small tin of chilli-flavoured tuna (or plain tuna and chopped chilli)

1 egg

Method

- Boil potatoes and mash.
- Add spring onion, the tuna and the egg.
- Mix well.
- Form oval, slightly flattened patties and roll them in flour to coat.
- Shallow fry patties in vegetable oil.



Locally grown eggplant and green peppers.

Potential dangers on Tetepare

On land

Stinging plants (Hinabara, Zilatogo, Jilatogo) can cause a severe burning sensation if you brush against a leaf. Traditional remedy is to rub with the vine leaf (Herofo, Igisi, Hirata) or the stem of the stinging plant with the bark removed. Scrubbing with seawater and sand can also help.

The mango-like tree (Hoi, Sakita, Chakita), **wild taro** (Ozo, Voruku, Hambichi biru) and the **sap from the vine** (Buno, Bobopa, Kepu) can cause allergic reactions in some people. Traditional remedy is to rub with coconut oil.

Yellow snakes (Vasirai, Noki varipiqei, Noki picha) are venomous and bites can cause local pain and swelling. Traditional remedy is the chewing the shoots of lawyer cane and inducing vomiting.

Centipede bites can be very painful. Wash hands after eating so the centipedes will not be attracted to the smell of food. Traditional remedy is to cut open bite and mix in broken chilli or the juice of the Yirha, Daodao, Pogala tree.

Wasp stings cause intense pain for a brief period or swelling if allergic. Traditional remedy is the breaking a small stick over the bite.

Wild pigs can be dangerous. Always walk in groups with guides.

In the sea

Fire coral (Nonguna, Roviana name?, Ngejala) can burn.

Stonefish (Hifu, Novu, Nou) are extremely painful if trodden on. Avoid walking in sandy patches.

Crocodiles are found around Tetepare. Don't swim in lakes and river mouths. Ask your guide before swimming in the sea as crocodiles are occasionally sighted close to the field station. Rangers patrol regularly to check for any sign of crocodiles in the protected area.

Sharks generally avoid contact with people but become aggressive if they are speared or hooked. Leave sharks and crocodiles alone.

Stingrays are dangerous if trodden upon.

Coneshells and some other shells can give a dangerous sting. Do not pick up live shells.



Coneshell (left) and Stonefish (right).

Kastom of Tetepare

Severe belly-run was the main sickness of Tetepare and visitors to the island must remember that all **food scraps should be deposited in the sea** to keep the blue flies away.

If you visit Tetepare **you must not waste any food you catch, pick or harvest**, otherwise the island spirits will send storms to stop you getting back home.

Wild Taro (Ozo, Voruku, Hambichi biru) represents the ear of Tetepare's devil woman. It is tambu to cut this leaf or use it as an umbrella. Breach of this rule can lead to sore belly or even death.

Seaside trees, particularly the four corner nut (Yirha, Daodao, Pogala), should not be cut unless absolutely necessary. Damage to these trees will lead to very rough and dangerous seas.

Other trees such as (Yiroi, Lelei) and (Sifori, Zipolo, Jiporo) signify kustom or tambu sites and should not be cut.

Monitor lizards (Sosi, Regu, Erabachi) are kustom animals of Tetepare. Harming them or allowing your dogs to kill them could lead to sickness or death of your dogs.

The **Tetepare White-eye** (Siokoli, Pika, Chikubusa) is the devil bird of Tetepare and its song represents the Tetepare language.

It is tambu to take any **artefacts** from Tetepare

It is tambu to be **naked alone in the bush** on Tetepare.

The little beach devil, Kavori, is well recognised throughout Western Province in different guises – some call it Olisungu – and it can cause illnesses and fever to anyone not related to the island or to people who lack respect for the island.



Tambu sites

Hokata East

This village site near Hokata river and Sarumana Island is still well defined despite the intrusion of trees and wild pigs. There is a meeting place, sacrificial shrine, burial mounds, nut husking areas and other unidentified mounds. In 1994, archaeologists, lead by Tetepare rangers, found kastom money, stone boxes, stone weapons, an axe head and washing stones at this site.

There is a walled shrine or meeting place made of coral and basalt boulders that is still visibly outlined in an irregular square. This place was of central importance to the Tetepare people and men would congregate behind the walls to discuss matters with the Gods. Trials were also held here and mystics held private conferences with the Gods.

It was kastom for a young man to meet with his chief behind these walls to request a bride. If the girl was willing, the marriage ensued. If not, the aspiring husband was obliged to undergo a test of courage and therefore eligibility. The young woman was canoed to tiny Sarumana Island and left on the beach. Mystics would summon sharks and the whole village would come and watch. If worthy, the man would successfully reach his new bride after a harrowing swim across the shark infested channel. If unworthy, he either turned back, a coward, or ended his days in a shark's mouth, just short of a relieved and single woman.

Burial Tradition

Coral burial mounds in Tetepare villages contained only the bones, not the skulls of deceased villagers. When a person died, their body would be placed in a sitting position against a tree, and left to decompose. During the period of decomposition, the head would be supported by sticks so that the mandible would not be dislodged. The head would then be separated from the body, cleaned in a stream and placed in the rumoured *thousand skull cave*. The bones were buried later in the coral mounds. The thousand skull cave has yet to be located. It is claimed however that because all of Tetepare's people were one, their skulls were all placed together.

Large burial mounds are likely to have been for a chief or a member of his family. The daughter of a chief would have been highly respected and buried in a similar place as her father. In this matrilineal society, women were highly valued as land was passed on to daughters, rather than sons.

Siokodi Wall

Siokodi village wall ran from one side of Tetepare to the other. The wall is made of coral and basalt and is not very high, only 60 cm at the lookout points. The wall acted more as a village boundary marker than a fortress defence. It was usually the first thing built and all rock was moved by hand with the help of all villagers. Much of the wall is composed of large boulders that could not have easily been moved. When the villagers wanted large boulders to be brought up from the river to the wall, a sacrificial ceremony would be held. Pigs and possums would be sacrificed to the devils in return for their strength. If all went well, the boulders would all be in place by the next morning.



Artefacts around Tetepare

Lookouts and Conch Shells

Lookouts made of tight fitting coral slabs were placed prominently on spurs and high points across the island. These lookouts were used to relay conch shell messages and affected the placement of villages throughout the island. This system implies that a code of conch shell blasts was created to signal a gathering, an attack or a successful fishing expedition. Lokuru people claim the communal fish catch for a whole village would have been relayed as one conch shell blast for each ten fish caught.

Shell Money

The currency of the Tetepare people was shell or kastom money called foata. Some whole and broken examples can be found at the field station. Circular pieces were carved from fossilized giant clam shells and a hole was drilled through the centre with a strong vine. Two people were required when making foata, one to grind and the other to pour water over it so it didn't break from the heat of the friction. Foata was used to pay compensation and peace bonds, and for important purchases. When the great exodus of Tetepare happened, most villagers broke any shell money that they couldn't carry away. Therefore most of the shell money found at tambu sites is in pieces. Traditionally, only men are allowed to touch shell money.

Fossilized clam shell was also fashioned into armlets and ornately carved shells were used as personal decoration or grave ornaments.



Shell money at Hokata

Tuma Fo – Kastom Cloth

At many of the village sites, stone mallets have been found. These were used to make kastom cloth out of the roots of the Tumango or banyan tree. The reddish coloured outer bark of the root was discarded, and the inner layer hammered against flat stones to produce a kind of flexible cloth. The inner layer was worn in a narrow roll as a loincloth. A mother would tie the cloth so as to form a hump on her lower back, creating a seat for her baby. Another strip of tuma fo under the baby's arms would secure the child against its mother's back. Flat tapa cloth stones have also been found at some sites. This cloth was made by stretching the rubbery bark of certain trees across the flat surface of the stone and pounded with a rounded cobble. After this softening process it would be dried in the sun. The finished cloth would then be worn around the waist in the manner of a lava lava.

Traditional use of plants

There are many native plants that have been used by the Tetepare people for uses such as food, medicine and building materials. This is only a small list of the plants that have been traditionally used and in some cases, are still used.

1. Bamboo

Bamboo poles are used as for building, water vessels, cooking pots and airtight storage containers. Fresh water was carried from rivers and salt water from the sea to provide salt in the diet.



Bamboo (*Bambusa* species).

2. Betelnut

Betelnut poles are used in leaf house frame construction and split for flooring. The nut is mixed with coral and leaf and chewed, producing red stained teeth.

3. Boi

Boi trees grow in a narrow coastal strip. The bark of the boi tree is cut in the shape of a fish and used as a lure. Heated Boi leaves are also used to treat bruises and muscle pain. A hot bed of stones is prepared with leaves laid on top. The sick person lies down on the stones and leaves to reduce pain.

4. Bush rope

Certain vines are used raw to lash shelters together, tie up pigs and coconut crabs. Others were split and dried and depending on their fineness used to make fishing line and axe head bindings.

5. Gabu or Jointfir

Leaves of young gabu are edible, as are the fruits and seeds of mature trees. The bark is very fibrous and is twisted to make fishing nets, line and string bags.



Gauru (*Morinda citrifolia*).

6. Gauru (Lokuru), Noni

The large white fruits are used in treating high blood pressure. The leaves are used in treatment of boils – the leaf is softened by holding it over fire and then pressed onto afflicted area.

7. Guava

Grows in secondary forest and is also commonly planted in gardens for fruit. Young leaves boiled to make a liquid that is used to wash the skin to prevent scabies.

8. Hei (Marovo)

A vine that grows in coastal areas and interior bush. Used for sewing roofs. Young shoots were a traditional food in earlier times.

9. Holafa (Lokuru)

This is a plant found on Tetepare, and not known in Rendova or Marovo. It has white flowers. It can be used to treat pain from large cuts or bites from stonefish, stingrays and grouper, but requires a blessing from one special Tetepare family for the treatment to work. The leaf is rubbed onto the afflicted area.



Hei (*Freycintetia solomonensis*)

10. Iloi

Iloi is a type of ginger that was cultivated around tambu sites for decoration and medicinal properties. It was a cure for coughs, but also featured in rituals for attracting power devils or kastom magic.

11. Ibingo (Lokuru)

Young shoots of this plant are eaten to treat diarrhoea.

12. Indora (Lokuru)

Young shoots crushed with water and drunk. Used to treat chest pain and malaria.

13. Iri (Lokuru), Nonegara (Rovianna), Kupichi (Marovo)

Leaves are used to treat sores on legs or other areas of the body. The sore body part is steamed with hot rocks and heated leaves.

15. Lea (Lokuru), Nele (Marovo)

Commonly planted in gardens. Young shoots are pounded to make a liquid that is drunk for 5 days. Used in the treatment of chest pain, urinary infections and constipation in babies.

16. Lisei (Lokuru), Tatalisei (Rovianna), Talisei (Marovo)

Leaves are pounded with water and juice drunk for coughs. Women sometimes chew it until soft and then give to young babies.

17. Nenda (Lokuru)

Vine and leaves are used in the weaving of baskets. Very strong vine can be used to sew up breaks in canoes.

18. Ngali nut

The naturally occurring Ngali nut tree was a very important food source of the Tetepare people. The hard husk is removed by hammering with a stone and the seed can be eaten raw or dried. It could be kept dried for up to a year and was a modest food reserve.

19. Oioi (Lokuru)

A fern used for chasing away bad spirits. Traditionally worn in hair by men to indicate that the wearer was a hard worker and to attract a wife.

20. Sago Palm

Sago palms were purposefully planted to provide leaf for houses and starch for puddings.

21. Sifoli

Green and red phase varieties of this flowering plant were used to mark tambu sites.

22. Slippery cabbage, Vangozo (Lokuru), Tatagala (Rovianna)

A traditional cabbage leaf and favourite of older people. Mixed with ngali nuts it is quite delicious.

23. Sulasula (Lokuru), Lila (Rovianna), Nina (Marovo)

The bole, or trunk, of this tree is split to make long strips of bushrope that is in turn used for sewing sago leaf in house construction.



Sifoli (*Cordyline terminalis*)



Sulasula (*Donnax cannaeformis*)



Sovi (*Premna serratifolia*)

24. Sovi (Lokuru), Chakope (Marovo)

Grows in coastal areas and interior bush. Young shoots are squeezed and rubbed on the skin of the belly to treat stomach pain.

25. Tege or Pandanus

The leaves are split and sun-dried and woven into mats.

26. Teoteo ngo or Canoe tree

Tree used for making dugout canoes.

27. Tita

Tita trees are valued for their fruit which contains a putty-like substance used to join together planks of war canoes. Once hardened it made a permanent seal and is still used today for dugout repairs.

28. Todingo (Lokuru), Todengo (Rovianna)

Found in primary forest, between the seaside and middle bush, on rocky areas. Timber provides building materials such as house rafters. Young shoots are rubbed with water and inhaled through the nose to treat sinus pains. Young leaves can also be eaten for coughs and headache. Also believed to be a preventative for baldness.

29. Toutou (Lokuru), Bara (Marovo)

Poles used in traditional leaf house construction. Very rot resistant lasting 10 to 15 years.

30. Tropiko (Marovo)

Leaves can be used to treat sore stomach. Also a good treatment for infected eyes, especially if blood is present in the eye. A stick is heated in the fire and the bark peeled away. While bark is being pulled away, steam is directed into the eye. This is repeated 3 or 4 times.

31. Vaho (Lokuru)

Leaves commonly used in cooking on a hot stone oven or motu. Leaves also used for rain shelter.



Tege (*Pandanus* species)



Todigo (*Timonius timon*)

(Photos in this section have been provided by Dinah Hansman).

Kastom stories

Turtle and Swampy Hen

One fine day, the coucal bird, or Mozu as he is known to the Lokuru people of Rendova Island, gave out a great cry “Caoow, caoow” to call all the birds together to crack nuts, as it was the ngali nut season. Swampy Hen, or Bisa as he is known to Lokuru people, or Bichere as he is known to Marovo people, heard the cry from his home by the seaside and decided to follow.

All the birds followed Mozu up the bush road. As they travelled, they passed an old woman walking to her garden with a walking stick. Further along, Swampy Hen noticed a nice bunch of ripe bananas in a tree.

He thought to himself: “What nice bananas, I would really like to eat some”.

Suddenly, Swampy Hen had a great idea of how he could get to those nice ripe bananas without the other birds knowing. “I have something in my eye and must stop for a while,” he told the other birds. “You go ahead without me and I will catch up”.

Swampy Hen watched as the other birds passed along the bush road and disappeared around the corner. Quickly he flew up into the banana tree and began to eat the sweet, ripe bananas.

Meanwhile, the old lady had begun working in her garden further down the road “I must go and check those bananas up on the hill, they were almost ripe last week.” When she arrived at the banana tree she saw Bisa eating the bananas and was very angry. She shouted and threw her walking stick at Swampy Hen and broke his leg. Then she threw him with his broken leg into the river!

Poor Swampy Hen. He floated down the river with his broken leg. What would he do? He must find someone to help him. As he floated, he met a fish.

“Please, can you help me Fish? An old lady caught me eating her bananas and broke my leg. Can you fix it for me?”

“I am sorry,” replied Fish. “I cannot fix broken legs.”

Poor Swampy Hen continued to float. He was now down the river and out in the shallows of the ocean, where he met a reef shark.

“Please Shark, can you help me? An old lady caught me eating her bananas and broke my leg. Can you fix it?” he asked.

“I am sorry,” said Shark. “I cannot fix your leg.”

Swampy Hen continued to float. Now he was very far out at sea, and very worried about his broken leg. Finally, he met a turtle.

“Please Turtle can you help me? An old lady caught me eating her bananas and has broken my leg. Can you fix my leg for me?” asked Swampy Hen.

“Why yes,” replied Turtle. “I can fix you leg. But first you must give me something” he said.

Swampy Hen looked at all his possessions, but nothing seemed to satisfy turtle. At last, turtle said. “I only want only one thing and that is the nice beads from your neck.” These beads are known as “evengo” to Lokuru people.

Swampy Hen was very happy, and gave Turtle the beads. He was so happy to have his leg fixed he also gave one piece of advice to Turtle.

“If you hear a banging sound of paddles hitting the side of a canoe, you should not worry because it will be women paddling a canoe out at sea. But, if you hear nothing, you should dive very deep, because it will be men coming in a canoe and they will catch you.”

Turtle was very happy to receive this advice, and he swam back to his home in the sea. Swampy Hen returned to his home at the seaside with his good leg.

Many days later, Turtle was out in the sea and he heard the banging of paddles on the side of a canoe. He remembered Swampy Hen's advice and stayed near the surface. The women admired him and said to each other.

"Look at the mighty turtle in the sea."

Later that evening when the women returned to the village, they told the men about the mighty turtle they had seen. The men, knowing that the turtle would make a great feast, decided to play a trick. The next day when the women went out in the canoe, the men crouched down inside where they could not be seen.

Turtle heard the banging of paddles on the canoe once again and stayed at the surface. When the canoe came close, the men jumped out and grabbed him.

They tied poor Turtle up with bush rope and took him back to the village, where they put him in the big meetinghouse, close to the seaside. There they tied him to the king post and left him, ready for the big feast that would follow.

Now this was in the days before string bands, or pop music, and the villagers began a very big sing sing before eating. Soon, Swampy Hen, whose home was near the meetinghouse at the seaside, heard all the singing. He decided to see what was happening and made his way up to the village. First, he had to pass through the meetinghouse, which was very dark. As he made his way through the meeting house he stepped on Turtle.

"Oh, my friend," exclaimed Swampy Hen. "What has happened to you? Why are you tied up in the meeting house?"

"The men tricked me," replied Turtle and he began to cry. "What will become of me? Oh, I am going to die!"

Swampy Hen said, "Do not worry, my friend. I will find some way to help you."

Swampy Hen continued up the road until he came to the big sing sing. He decided to use his special powers to help his friend turtle. And so he began to sing in Marovo language.

"Tupu. Tupu. Ulia moatu," which means in Marovo language, "Turtle, Turtle, loosen the ropes". Inside the darkened meetinghouse by the seaside, the bush ropes holding Turtle to the king post began to fall off.

"Tupu. Tupu. Hamba hore," sang Swampy Hen, which means in Marovo language "turtle, turtle, go down to the sea". And Turtle began to make his way to the water.

Suddenly, a man at the sing sing said "I think we must check on the turtle so we can prepare him for the feast". When the men returned to the meetinghouse, they saw the bush rope on the ground. They ran down to the water just in time to see Turtle swimming out to sea.

The men were very angry. One said, "I heard someone singing to release the turtle up on the hill." So the people ran back to the village and saw Swampy Hen. They knew it was him that had sung with his special power and released Turtle. They were very angry and threw stones at Swampy Hen, chasing him into the bush.

That is why today, you will not see Swampy Hen by the seaside, he is now a bird of the middle bush. And it is also why Turtle has beads in his neck.

Heron and Turtle

One very fine day, or a day without rain and not too much sun, Heron ("Sou" in Lokuru language or "Soa" in Roviana) sat down in front of his house. He looked at the sea and saw that the tide was out, as if all of the water had gone back into the open ocean. And he saw that the reef was very dry. Heron thought, "Today I should go fishing." He collected his basket and went down to the sea.

When Heron arrived at the reef, he saw that in the small pools there were many fish. He said "Oh, I am lucky today. I will be able to catch a lot of fish."

Heron jumped from one stone to another, catching the fish inside the pools and collecting them in his basket. Soon his basket was almost full.

Heron did not realize that this reef had a lot of shells that some people in Rendova Island call "tutufa" or in Roviana Lagoon "gulumu". In Pijin or in English, people know them as "clam shells". These shells can open their mouths like the giant clams that live in deep water, but are not as big. This kind of shell is small and lives on rocks.

Our poor friend Heron did not see one of these clam shells and he stepped in one. The shell bit the leg of poor Heron and shut its mouth so that Heron was left standing with his foot in the shell. He began crying, "Oh! I am going to die. I am going to die."

As he was crying, the high tide began to come back. The sea was coming in. Heron was very unhappy because the high tide would come in and the sea would cover him and he would die. There was no way he could run away.

Suddenly, a turtle came by and heard Heron's cry. He said "Oh! A man is crying here. What has happened?"

Then he saw Heron and said "My friend, what has happened to you?" Heron said, "Please Turtle, can you help me? You must remove this shell from my leg or I will die."

So Turtle took the clam shell in both of his front flippers and smashed the shell to pieces. Then Heron's leg came free and he said "Oh, thank you. I am saved. What can I give to you?"

And Turtle replied "I would like those beads from your neck." And Heron, so grateful that Turtle had saved him, gave them willingly and thanked Turtle.

A few days later, Heron was flying over a village. He saw a small fence near the seaside and could hear someone crying. He decided to fly low for a closer look. Imagine Heron's surprise when he saw his friend Turtle inside the fence crying.

"Why Turtle, what has happened here? Why are you locked away inside that fence."

"Oh", cried Turtle. "I am in big trouble. The Chief's daughter is getting married and tonight there will be a great feast. The people are going to kill me this afternoon."

Heron felt very sorry for his friend Turtle. He wanted to help. Carefully he looked around the village. There were no people around. The women had all gone to the gardens in the bush to collect taro. The young boys and girls had gone to collect leaves for the motu. And all of the men were out collecting firewood. Heron saw his chance to help turtle.

"Do not worry, my friend," said Heron. "I will help you." And with that Heron began pulling out all of the posts from the ground with his beak.

Turtle was free! He crawled as fast as he could down to the sea shore and entered the water. Then he swam as far out to sea as he could. When the men, women and children came back to the village, they discovered that the turtle was gone. That is why today, Turtle has beads in his neck. And it is why Turtle and Heron are the best of friends.

Kaluvesu – Legendary Hero of Tetepare

taken from Issue No. 1 of Tetepare Watch Newsletter

Kaluvesu was born of Baghirikana and Vakeratungu. This lineage made Kalevesu the fifth generation after Kopu Pa Marodu, the giant snake which was the beginning of his Tetepare tribe.

There have been seventeen generations since Kopu Pa Marodu until now, with the youngest of the snake's living descendants being about four years old.

Around three hundred years ago, the people of Tetepare started to leave the island because of famine, sickness and war in a diaspora to many other islands in the Western Province.

One of their distinguished ancestors, Kaluvesu, means "eight hairs" in Marovo language. Kaluvesu's mother was eighteen months in pregnancy and in birth the boy dropped from the womb and ran headlong into the flying buttress bole of a meda (akwa) tree, breaking it and emerging from the other side without slackening in pace.

This was the first sign of Kaluvesu's magical powers. He became a "mateana", a title which acknowledged his powers and mandated him to protect the tribe from human or natural dangers. He gave power to fishermen to succeed in their catches, he controlled the winds and rains, he warned his people of impending disasters and kept the tribe secure.

He was a betelnut eater and always carried his betelnut bag around his shoulder. Kaluvesu meditated regularly, sunk in spiritual communion with his ancestors and with sharks, in order to fire his powers.

He prayed to them for warriors in their war canoes. The warriors would not set out on their head hunting missions without his blessing.

He was capable of changin his shape and facial features at will to disguise himself. He rarely appeared in front of people, however, preferring to remain a voice only.

One day Kaluvesu met two nephews who were heading down to the sea with bamboo lengths to carry back salt water for cooking. He asked them to follow him on his mission to kill a giant clam shell in the sea between Tetepare and Hele Islands.

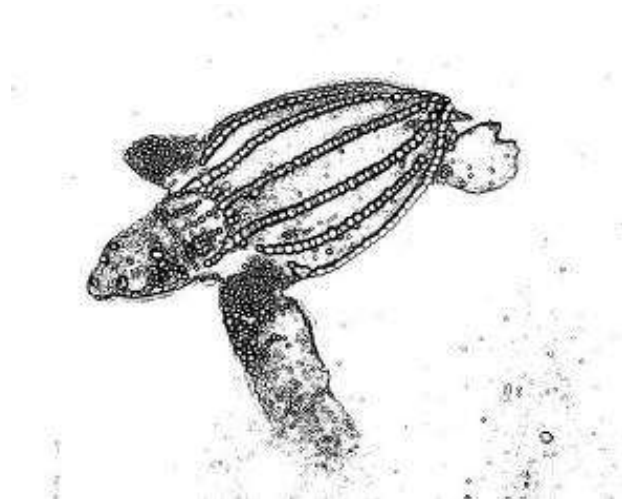
This clam shell had killed many canoe travellers and was a source of great fear among the tribe. It used to suck unwary travelers into the water and kill them by drowning.

The boys, Sivriviri and Sivrripinala, were afraid that their mother would be angry if they did not return with salt water, so Kaluvesu turned a nearby freshwater spring into salt water in order that the boys could fill their bamboos and return them home before joining Kaluvesu in his mission.

When they reached the current caused by the giant clam shell, Kaluvesu told the boys to keep the canoe safe while he dived down to kill the shell. He killed it with his axe, returned to the canoe and told the boys that there would now be calm seas in that area for all generations to come.

This stretch of sea is now a major shipping lane between east and western parts of the province, used safely by both ships and canoes.

All Tetepare descendants believe Kaluvesu was a real person with extraordinary powers. Many still invoke his name as a protector and the last person who claimed to have heard his voice died in 1991.



Tetepare's flora and fauna

A dazzling variety of plants and animals make their home in Tetepare's 120 square kilometres of primary lowland rainforest – some of the last of its kind in the Melanesia.

A total of 80 bird species, 24 reptile, 6 frog and 16 mammal species have been recorded on Tetepare including several rare and endemic bird and bat species. However, this represents only a small portion of the biodiversity. Scientists are still discovering new species on Tetepare. In recent years, researchers have discovered three new species of fish, one new fish genera and one potential new fish family in the freshwater rivers that wind through the forest, beneath the towering canopies of Tetepare's banyan trees.

Scientists have recorded 33 species of butterfly on Tetepare, there are probably many more waiting for discovery. A detailed bat survey indicated there are likely to be as many as 18 different bat species on Tetepare.

Other endemic species flitting through Tetepare's skies include the Tetepare White-eye – found nowhere else in the world - and a population of horseshoe bats.

Megapodes scratch and dig through the leaf litter on the forest floor, while cuscus (*Phalanger orientalis*), and the enormous prehensile tailed skink (*Corucia zebrata*) forage in the canopies above. Large populations of rare coconut crabs - the world's largest land-dwelling crustacean - make their home in the forest fringing the sea.

Underwater, Tetepare is no less remarkable. Three species of marine turtles, including the critically endangered leatherback and hawksbill and the endangered green, nest on Tetepare's volcanic black sand beaches.

Sharks, crocodiles and a spectacular diversity of colourful fish species make the island's reefs their home. Luxuriant seagrass meadows in the island's sheltered lagoons support seven species of seagrass and provide a nursery for juvenile fish and food for resident turtles and dugongs. The coral reefs of the greater region support one of the highest diversities of fish and coral in the world, second only to Raja Ampat in Indonesia.

Saltwater crocodiles (*Crocodylus porosus*) are found in low numbers in Tetepare's fresh water lakes and river mouths, and are infrequently seen swimming in coastal waters. Dugongs (*Dugong dugong*) and several species of dolphins are frequently seen in the coastal water surrounding Tetepare. Dugong, either singly or in small groups frequently enter the shallow lagoon areas to feed on sea grass, and numerous sightings have been made of family groups. Dugongs can live up to 70 years and a threat to their survival is siltation of sea grass beds by logging and mining.

Green snail populations can still be found on Tetepare though they have disappeared from most of the Solomons.

Common animals you may see around Tetepare are highlighted on the following pages and fauna lists are found in Appendix 1.



Animals you may see around Tetepare

On land

Coconut Crab
Birgus latro



The coconut crab is very slow growing. A large one may weight 5 kg and may be 60 years old.

Female coconut crabs do not breed until they are 5 years old. They carry their eggs underneath their body for a month, and then migrate to the sea at night and lay their eggs in shallow water.

The young crabs live in the ocean for 2 or 3 weeks, and then come ashore and find an empty snail shell. They then live like hermit crabs for 1 or 2 years. After that, they leave their shell and start living in burrows underground.

Coconut crabs mostly come out at night and eat fallen and rotting coconuts, leaves, fruit, dead animals and other crabs. These crabs are harvested by people for their meat, and are eaten locally or sold to restaurants.

Coconut crabs used to be common on islands throughout the South Pacific. Due to over-harvesting, these crabs are now extinct or rare in most places. They are now mostly found on remote islands with few people, such as Tetepare.

It is illegal to buy or sell any coconut crab that is less than 9 cm in length, measured along the carapace. It is also illegal to harvest any female crab who is carrying eggs, or from which the eggs have been removed.

Monitor Lizard
Varanus indicus



Monitor Lizards are often seen around the eco-lodge where they dig up megapode eggs and hunt for lizards and snakes. They are expert tree climbers and one of the key predators of turtle eggs on the island. Monitor lizards are thought in local legend to be the last descendants of the ancestors of Tetepare.

In the sea

Dugong

Dugong dugong

Dugong may live up to 70 years and mate for life. Females do not begin to breed until they reach 6 years old. A fully grown animal may be over 3 metres in length and weigh over 300 kg. Females may produce one calf every three to seven years. They give birth in very shallow water, probably to reduce shark attacks on newborns.



Dugong eat mostly seagrass and search out the most nutritious grasses with bristles on their upper lip. Some scientists think that dugong may also eat small amounts of marine invertebrates.

Dugongs prefer shallow and shelter bays with extensive seagrass beds, but may also be found feeding on deep water seagrass species. Dugongs have been observed feeding in water up to 35 m deep.



Major threats include habitat loss, especially that caused by siltation, which spoils seagrass beds and human predation. Siltation may be caused by forestry and mining.

Groups of up to seven dugongs have been seen in the lagoon around Tetepare.

Leatherback Turtle

Dermochelys coriacea

Leatherback turtles are very rare around the world and are endangered.

Adult leatherback turtles may grow up to 2 m in length and weigh 900 kg. This is the largest living reptile in the world. It has a soft leathery skin with seven ridges on its back, lives in the open ocean and eats jelly fish.

Females come ashore at night on black volcanic sand beaches with no coral reefs or rocks. They dig a hole in the sand lay up to 100 eggs in a nest, and may lay 4 to 6 times in one season. A female will only breed once every two or three years, and returns to the same beach each time. The nesting season is from November to January.

The eggs take 60 to 65 days to hatch. Warm sand temperatures produce females, and cooler sand temperatures produce males. Hatchlings emerge at night and head towards the ocean.

Leatherback turtles have annual migrations of 15 000 km and can travel 45 to 65 km in one day. This means that one turtle could travel from Tetepare to Papua New Guinea to Malaysia to Canada and back to Tetepare in one year.

The threats to leatherbacks includes over-harvesting of eggs, habitat destruction, by-catch by fishermen, pollution (mostly from plastics, fishing gear and toxic materials such as batteries), collisions with ships, climate change, water quality, disease and cyclones.



Saltwater Crocodile

Crocodylus porosus

The saltwater crocodile reaches an average length of 2.5 m, and may grow as large as 6 metres. Saltwater crocodiles live in mangrove areas, creeks and rivers, lakes, swamps, and are occasionally seen crossing the open sea.



They rarely leave the water during the day. Some large adults may emerge to bask in the sun in early mornings and late afternoons, and may move as much as 100 metres away from water during the night.

Main foods are crabs, fish, frogs, birds, smaller crocodiles, rats, flying fox, pigs and dogs.

Females reach maturity at about 12 years of age, when they are about 2 m long. Females construct large nests out of leaves, sticks and grass and lay as many as 60 eggs. The female guards her eggs until they hatch. It is not known if saltwater crocodiles in the Solomon Islands have a defined nesting season. Nest predators include monitor lizards.

It is not known how many crocodiles live in the Solomon Islands. One survey in 1988 estimated 1000 adults, and another in 1989 estimated only 200. Crocodile abundance has increased in recent years due to a reduction in shooting.

The single biggest threat to saltwater crocodiles is loss of suitable habitat.

Crocodiles on Tetepare are found in the lake at Number One, in Sarumana Lake, and in various rivers and mangrove areas. They are sometimes seen in the lagoon area around the ecolodge.

Trochus

Trochus niloticus Linnaeus

Trochus are nocturnal molluscs that live in shallow inter-tidal areas of tropical coral reefs. They prefer hard reef surfaces and the edges of boulders and avoid sand and mud. Trochus feed on algae and other organic matter. They use their sharp toothed “radula” to scrape algae off the hard reef surface.



There are both male and female trochus, but both sexes look the same in terms of size and colour. Mature trochus spawn about 1 or 2 times per year, in the evenings and around the new moon or full moon. A large adult trochus over 10 cm in size can produce over 1 million eggs. These eggs then develop into free swimming larvae. A large number are eaten by other sea life or get washed away with the ocean current. After a few days the remaining larvae settle within the crevices and holes of the reef.

Trochus are slow growing. They grow about 3 cm per year in the first two years of their lives and slow down to about 1 mm/year at age 5 (about 10 cm). The maximum age of trochus is about 12 years.

Bluebone grouper, crabs, whelks, octopus, turtles and mantis shrimps all eat trochus.

Trochus are harvested by many people in the Pacific Island countries, Australia, Indonesia and Japan. Their shell is used in manufacture of buttons, bracelets and ornaments. Trochus meat is eaten in these countries.

Megapode or Scrub Fowl

Megapodius eremita:



A megapode (left) and its eggs destined for cooking (right).

Unlike other birds, megapodes do not use their body heat to incubate their eggs. They bury their eggs in soil heated by organic decomposition, volcanic activity or the sun. On Savo and Simbo Island they use the volcanic soil while Arnavon birds lay in mounds on the sunny beaches. On Tetepare, the birds gather up mounds of leaves or decomposing material and one or two pairs will use the same mound to nest in.

The eggs take 40 days to hatch and have almost 70% yolk. A female will lay about ten eggs a year. Chicks hatch fully feathered and formed and usually take two days to dig themselves out of their nest hole. They never meet their parents and can run and fly as soon as they emerge.

The adults look like a black coloured chicken with a small head. Some red skin is exposed on its head and neck. Its feet are large and grey. Its call resembles its Lokuru name “Neo!”.

Because of the high protein value of these eggs, some megapode populations are in danger of disappearing. The eggs are highly prized as market items and their lowland rainforest habitat is being used for logging and plantations.

Other animals you may see.



Prehensile-tailed Skink
(*Corucia zebrata*)

The prehensile-tailed skink is the largest skink in the world. It lives in the forest canopy and uses its tail to hang onto branches and vines whilst feeding on leaves. Prehensile-tailed skinks are nocturnal and can sometimes be seen when spotlighting at night around strangler fig trees. Logging destroys habitat for the prehensile-tailed skink and this species may be in decline in the Solomon Islands.

Horned Toad (*Ceratobatrachus guentheri*)



Six species of frog have been recorded on Tetepare including the horned toad. This species is locally known as Daka and lives on the forest floor. The main frog species that you may hear after dark from your bed in the ecolodge is the Solomon Ground Frog or “Kuni” (*Cornufer solomonis*) a frog that makes a “cree cree” sound, particularly after recent rain. Kurusu (*C. guppyi*) is the largest frog on Tetepare and lives in the freshwater streams and rivers. This species is about the size of a rat and used to be a food source for villagers.

In the air



Blyth's Hornbill



Eclectus parrots



Yellow-faced Myna



Nicobar Pigeon



Brahminy Kite



Olive-backed Sunbird

Research and monitoring

TDA rangers, marine monitors and conservation staff are undertaking a suite of research and monitoring programs to learn more about the unique wildlife and ecosystems of Tetepare, and to discover how best to manage and protect this very special island.

Turtle conservation

Our turtle program is our flagship conservation program and involves tagging turtles as well as monitoring and protecting nesting beaches, nesting turtles, nests and hatchlings.

Leatherback Turtle Nesting Beach Monitoring

Tetepare is an important nesting ground for the critically endangered Western Pacific leatherback turtle, which is on the brink of extinction. Numbers of leatherbacks in the Western Pacific Ocean have declined by more than 95 per cent since the 1980s due to excessive egg harvesting, hunting of nesting adult turtles, marine pollution, climate change and accidental deaths from commercial fishing activities.

Tetepare has approximately 2 km of beaches used for nesting by leatherback and green turtles. TDA rangers and turtle monitors monitor these beaches throughout the nesting season from September to April. They work in shifts to patrol the beaches throughout the nesting and hatching seasons, performing all-night foot patrols of nesting beaches, tagging nesting females, protecting and relocating nests, and collecting data on egg numbers, sizes, clutch size and hatching success of leatherbacks and greens.

The aim of the nest monitoring program is to protect marine turtles, increase hatchling numbers for this critically endangered species, and collect data for the management of Tetepare's turtle habitat. TDA's turtle nest monitoring activities are a cornerstone in TDA's conservation program.

Hatchling success has increased since our turtle program began relocating nests to hatcheries above the high tide, but sea level rise continues to threaten long term recovery of this species.



A leatherback turtle laying (left) and a hatchling (above).

Sea Turtle Tagging

TDA rangers routinely catch and tag green and hawksbill turtles which feed in the waters adjacent to Tetepare. Data are collected on the shell width, length and any distinguishing marks. The data are recorded and a copy is forwarded to the South Pacific Regional Environmental Programs (SPREP) database.

Leatherback turtles are also tagged during the nesting season. The aim of this program is to keep a record of the numbers of turtles, estimate population size, monitor trends in the population and gather information about the habits and movements of sea turtles.

Rangers patrol our shallow lagoonal waters each fortnight looking for foraging green and hawksbill turtles (*Eretmochelys imbricata*). Once a turtle is spotted the Rangers leap from their boat to capture them (see the 'Turtle tagging' in the Activities Section). The turtle is then brought into the boat, where it is measured and tagged.

There are a number of benefits to this method including:

- Random selection of individuals.
- Regular collection of data.
- Eco-lodge guests are able to watch and learn first-hand about turtle conservation.

On alternate fortnights, a count of turtles in the lagoon is performed by following a standard route with the boat and counting all turtles seen. A size estimate is also recorded.

Rendova Turtle Nest Incentive Program

In the Solomon Islands, like many places in the world where leatherbacks nest, people eat both the turtles and the eggs. On Rendova Island, the villages of Baniata, Retavo and Havilla are home to key leatherback nesting beaches. We have developed a program to provide financial incentives for people from these villages to record sightings of nesting leatherbacks and to protect the nests, the hatchlings and the adult mothers. This program was developed with the input from extensive education and awareness meetings with the communities and their support.

It includes the training of turtle monitors and the paying of incentives for data collection, nest protection and tagging activities. For each incentive earned by community members an additional sum is deposited into a community account which may be spent on community improvements.

The aim of this program is to assist Rendova communities with the conservation of marine turtles, provide a direct link between the conservation of marine turtles and financial benefit, further the possibility of indirect financial benefit through the attraction of tourism and research to the communities, gather data on the natural history and habits of marine turtles and increase the hatching success for this critically endangered species. You can support this program by visiting Baniata during your stay (either a day trip or overnight trips can be arranged), assisting with the turtle monitoring and encouraging these communities to protect their turtles.

Turtle monitoring community workshop.



Coconut Crab Monitoring

Data on coconut crabs (including numbers and sizes) are collected. The data suggest that the coconut crab populations outside the MPA are reaching critically low levels. Additional, seasonal protected areas where coconut crab harvesting is banned have been established.

Reef Check

TDA's marine monitoring crew participates in the Global Reef Check initiative by performing twice yearly surveys of Tetepare's surrounding reefs. Data are collected on the number and sizes of several fish species, the abundance of several invertebrate species and the health and coverage of coral. The aim of this monitoring activity is to gather data on the overall health of the coral reef ecosystems which surround Tetepare Island and to partner with global organizations with similar objectives.



Fish biomass surveys

In conjunction with WWF and Wetlands International, the TDA have established fish specific surveys targeting locally relevant fish species, and recording biomass. These data are used to determine fish stocks and sustainable harvesting numbers.

Seagrass Watch

Seagrass beds are present along more than 10 km of coastline along the southern (weather) coast of Tetepare Island, protected by fringing reef. Four kilometres of seagrass coastline is now protected within the Tetepare Island MPA. Seagrass Watch monitoring is conducted annually on Tetepare Island with monitoring initiated in 2005. Monitoring is conducted by women from neighbouring Rano and Lokuru villages who measure the presence and composition of seagrass species over time. It is a standardised method easily learned and implemented by community groups.

The aim of the sea grass monitoring program is to gather data on the diversity, coverage and health of sea grasses which are indicator of the overall health of the lagoon ecosystems which surround Tetepare Island and to partner with global organizations with similar objectives. The 2010 tsunami on Tetepare reduced the cover and species diversity of seagrass within the Marine Protected Area but recent monitoring has tracked its gradual recovery.

Trochus Monitoring

The TDA's marine monitoring crew perform bi-annual surveys of Tetepare's reefs to count the number and size of trochus found. During these surveys the number and species of any beche-de-mer found is also recorded. The TDA has established numerous survey sites for this activity, half are inside the MPA and half are outside the MPA. The aim of this activity is to assess how the populations of Trochus and Beche-de-mer are reacting to harvest pressure.

Forest Surveys

A focus on completing an inventory of available canoe trees has been a priority for the Rangers' Forest Surveys. Although funding has prevented a complete inventory, TDA still have enough data available on the number of canoe trees available for harvest. Local communities now need to apply through a formal process to harvest them.

Resource Use

TDA rangers make regular patrols of Tetepare to monitor user activity on the island. They collect information directly from the local people fishing or hunting on the island, including the resources they have taken, the location where they were taken from and the frequency and purpose of the visits they make to Tetepare. TDA rangers also use these encounters to discuss conservation and ensure that relevant harvest regulations are followed. Resource use data is combined with monitoring data to enable TDA staff and executive to make management decisions on key harvestable resources.

Impacts of the 2010 earthquake and tsunami

On Monday 5th January, 2010, at about 8:30 a.m, an earthquake and subsequent tsunami occurred in the Western Province of the Solomon Islands. The earthquake epicentre was WSW of Tetepare Island and the subsequent Tsunami came from the SW. However, the full force of the earthquake was felt on Tetepare, which runs along a slightly NW-SE gradient.

The field station was heavily impacted by the tsunami, as were the SW westerly beaches along the exposed south coastline. There were a large number of landslides associated with the earthquake, many occurred on Qeuru Beach on the weather coast. Seagrass beds changes significantly and are still recovering.

Reefs: Although damage was recorded to the reefs surrounding the field station, it is expected that there will not be any long term significant ecological impacts. Some individual corals were up-turned, but there were no extensive areas of dead or damaged coral. Observations made directly after the tsunami reported large fish kills from fish that had been washed up and deposited during the tsunami.

It is likely that disturbances such as tsunamis help maintain diversity in shallow water areas like the lagoon by breaking up the Acropora species (staghorns) and allowing light to reach the slower growing species under them.

Turtles: Although the earthquake and associated impacts can be considered a ‘natural event’, it has still impacted on the leatherback turtles. Since the Tsunami, the nesting beaches have become narrower and many eggs are being destroyed by high tide. Rangers have had to build and maintain a hatchery to further improve hatching success.



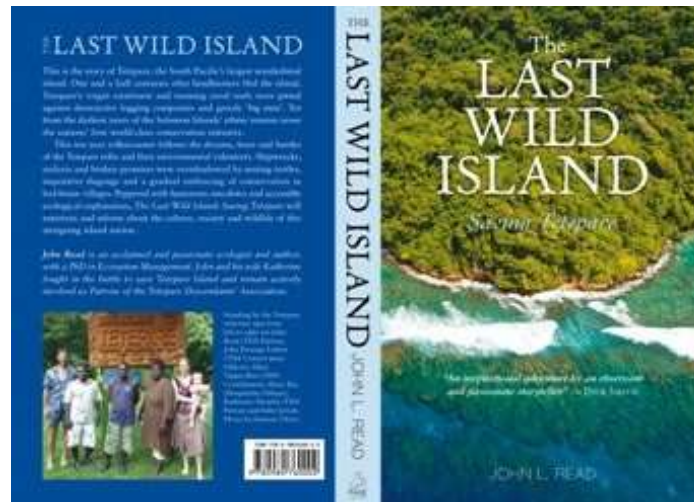
How Can You Help?

The TDA rewards its community members for supporting conservation by providing scholarships, job opportunities, sustainable livelihoods opportunities and other benefits. We hold regular awareness meetings in our member communities to explain the Tetepare project activities, as well as to educate and empower members to sustainably manage their own natural resources. You can assist by donating to our scholarship program (see next page) or providing funds for conservation or sustainable livelihood activities. We have a tax deductible trust fund established in Australia that is run through Zoos South Australia. Tax deductible cash donations can be made via the Tetepare website www.tetepare.org or directly to the fund via:

<http://www.adelaidezoo.com.au/getting-involved/donate/make-a-donation>

(make sure you put Tetepare in the “what cause would you like to donate to” section). Our goal is to build up the trust fund so it can support the efforts of TDA in perpetuity.

Consider purchasing a copy of “The Last Wild Island-Saving Tetepare”, as profits go to support TDA. Other ways you can help include sourcing computers, printers or solar equipment as these are commodities that are difficult to obtain in the Solomon Islands. Please refrain from giving individual gifts to TDA staff as this can cause jealousy and social rifts. Any equipment should be given to senior TDA staff to ensure it gets put to the best and most equitable use.



The TDA educational scholarship program

The Tetepare Descendants' Association runs a successful scholarship program, providing local children with scholarships to attend local high schools as a reward for TDA communities conserving Tetepare Island.

School fees can be prohibitively expensive for many Solomon Island families. Whilst primary schools are found in most large villages and are usually supported by the Solomon Island Government, students must usually travel and board at high schools away from their homes. Fees are charged for tuition and boarding which most families cannot afford. TDA aims to help as many children as possible to get a good education, and to support the communities who are supporting conservation. Recently, trade scholarships have also been added to the scholarship portfolio including in the fields of nursing and carpentry.

In the wider TDA community, hundreds of children have benefited from educational scholarships funded by donors since 2005. Anyone can contribute to the TDA scholarship fund and know that

they are supporting both the conservation of Tetepare and the education of underprivileged children. Donations of any amount are welcome. \$200 covers one child's scholarship for a year, \$4000 buys an endowed scholarship where the funds are invested and the interest used each year to fund a scholarship in perpetuity. If you purchase an endowed scholarship, it can be named in your honour and awarded each year. To contribute, please visit the Conservation Agreement Fund website (<https://conservationagreementfund.org>) where our endowment is located (make sure you put Tetepare scholarships in the "notes section").



The TDA sustainable livelihoods program

Our first sustainable livelihood venture was setting up the successful eco-lodge on Tetepare Island, which employs local people as guides, cooks and hospitality workers and is also a source of pride for our TDA communities. Visitor numbers are growing each year, providing more job opportunities for local people.

We are working to create more livelihood opportunities for TDA communities across the Western Province, through initiatives such as distributing drum ovens to communities wishing to set up village bakeries, running small business workshops, assisting local carvers and artisans to find markets for their art works, and vegetable seed saving workshops and the distribution of high-quality vegetable seeds to local market gardeners.

Appendix 1

Fauna lists

Reptiles and Amphibians

Common name	Scientific name	Touo	Roviana	Marovo
Crocodiles				
Salt water crocodile	<i>Crocodylus porosus</i>	Seoto	Basioto	Vua
Goannas				
Pacific Monitor	<i>Varanus indicus</i>	Sosi	Regu	Erebatchi
Skinks				
Prehensile tailed skink	<i>Corucia zebrata</i>	Bukasi	Bukulu	Bukulu
	<i>Emoia atrocostata</i>	Fei edo Qore	-	Kaburu kude
	<i>E. caeruleocauda</i>	Qore	-	Kokojiolo
	<i>E. cyanura</i>	Qore	-	-
	<i>E. cyanogaster</i>	Vava kiaka	Kokoziolo	Kokojiolo
	<i>E. nigra</i>	Kudu makau	Gulogulou	Vulouvulou
	<i>E. schmidtii</i>	Qore	Kokoziolo	Kokojiolo
	<i>Lamprolepis smaragdina</i>	Barairi bukasi	Kive	Kokobutongo buma
	<i>Prasinohaema virens</i>	Barairi bukasi	Kive	-
	<i>Sphenomorphus bignelli</i>	-	Kokoziolo	Lakuhu
<i>S. concinnatus</i>	-	Kilikoso	Kokogilo	
<i>S. cranei</i>	-	Kilikoso	Kokogilo	
Geckos				
	<i>Nactus multicaarinatus</i>	Tutuombi	Varu razi	-
	<i>Gehyra oceanica</i>	Zaru mata /Tutuombi	Geko	Kumalacha
	<i>Lepidodactylus guppyi</i>	Tutuombi	-	Tumajeluku
Snakes				
Brown tree snake	<i>Boiga irregularis</i>	Lelefe	Unara rou	Noki malipara/rou
Sleeping snake	<i>Candoia carinata</i>	Kofutu	Noki putarane/Noki ekekoi	Noki oreke
Green tree snake	<i>Dendrelaphis salomonis</i>	Visoroqi	Noki tapuru	Noki charava
Sea snake	<i>Salomonelaps par Laticauda</i> sp.	Vasirai Fei Edonoi	Noki varipiqei Noki nunguhunguru pere	Noki picha Noki nungununguru pere
Turtles				
Leatherback turtle	<i>Dermodochelys coriacea</i>	Oihare	Tavatolu	Kautolu
Green turtle	<i>Eretmodochelys imbricata</i>	Safi	Kohale kappa	Vonu pede
Hawksbill	<i>Chelonia mydas</i>	Foforo	Kohale igana	Vonu ihana
Frogs				
Rana	<i>Discodeles guppyi</i>	Kurusu	Bakarao	Bangasasa
	<i>Platymantis solomonis</i>	Kuni	Kuni	Kuni kuni
Yellow tree frog	<i>Litoria thesaurensis</i>	Vorandae	Roa	-
Horned toad	<i>Ceratobatrachus guentheri</i>	Daka	Daka	Kuchumango

Birds

Common name	Scientific name	Touo	Roviana	Marovo
Little Pied Cormorant	<i>Phalacrocorax melanoleucos</i>	Muscuwe manozo	-	-
Melanesian Megapode	<i>Megapodius eremita</i>	Ngio	Eo	Io
Rufous Night Heron	<i>Nycticorax caledonicus</i>	Qore	Kuarape	Chou chigo
Striated Heron	<i>Butorides striatus</i>	Sokodele	Sokodele	Chokodele
Black Bittern	<i>Ixobrychus flavicollis</i>	Fiuko	-	Chou chigo
Eastern Reef Egret	<i>Egretta sacra</i>	Sou	Soa	Chou
Pacific Black Duck	<i>Anas superciliosa</i>	Eqo	Nara	Aranga
Crested Hawk	<i>Aviceda subcristata</i>	Tito	Pito	Pito
Brahminy Kite	<i>Haliastur indus</i>	Neqa	Nae	Ke
Solomon Sea-Eagle	<i>Haliaeetus sanfordi</i>	Atao	Atata	Kakaka(pato)
Osprey	<i>Pandion haliaetus</i>	Nuru	Manuvu	Chogachoga ingana
Variable Goshawk	<i>Accipiter novaehollandiae</i>	Mano uo	Vari ivu	Tuma/lvu
Pied Goshawk	<i>Accipiter albogularis</i>	-	Kurukuru pella (juv)	-
Purple Swamphen	<i>Porphyrio porphyrio</i>	Bisa	Baliku	Bichere
Pacific Golden Plover	<i>Pluvialis fulva</i>	Givi	-	Suviviu
Mongolian Plover	<i>Charadrius mongolus</i>	-	-	-
Grey-tailed Tattler	<i>Tringa brevipes</i>	Hirahira foti	Suviu	Pivivi
Whimbrel	<i>Numenius phaeopus</i>	Hirahira foti	Bokala nguzu	Chori minate
Beach Thick-knee	<i>Burhinus giganteus</i>	Gio	Bilikiki	Bilikiki
Red-necked Stint	<i>Calidris ruficollis</i>	-	Pivivi	-
Common Sandpiper	<i>Tringa hypoleucos</i>	Kivi	Pivivi	Chegochego mati
Bridled Tern	<i>Sterna anaethetus</i>	-	Bulava	Chelekae
Black-naped Tern	<i>Sterna sumatrana</i>	Serekae	Helekae	Chelekae
Crested Tern	<i>Sterna bergii</i>	Farao	Vaqolo	Vagolo
Black Noddy	<i>Anous minutus</i>	Ofo/ Ofongo	Dekere	Dekere
Great Frigatebird	<i>Fregata ariel</i>	Amaqi	Belama	Belama
Lesser Frigatebird	<i>Fregata ariel</i>	Amaqi	Belama	Belama
Brown Booby	<i>Sula leucogaster</i>	Farao	Paraparao	-
Nicobar Pigeon	<i>Caloenus nicobarica</i>	Buko	Bakupa	Bakupa
Stephan's Ground Dove	<i>Chalcophaps stephani</i>	Buti	Buti	Buti
Crested Cuckoo-dove	<i>Reinwardtoena crassirostris</i>	-	-	Voku
Claret-breasted Fruit-dove	<i>Ptilonopus viridus</i>	Kuvo	Kukuva	Kukuva
Superb Fruit-dove	<i>Ptilonopus superbus</i>	Muqi kuvo	Voku	-
Red-knobbed Imperial Pigeon	<i>Ducula rubricera</i>	Muqi ngausu	Baruku soloso	Kurukuru/ Isu binga
Island Imperial Pigeon	<i>Ducula pistrinaria</i>	Kovo kovo	Baruka masa	Kurukuru
Cardinal Lory	<i>Chalcopsitta cardinalis</i>	Siriki	Siri	Chiri
Rainbow Lorikeet	<i>Trichoglossus haematodus</i>	Visuru	Vilisuru	Chiri chaligere
Eclectus Parrot	<i>Eclectus roratus</i>	Kara	Kara siri(f) Kara mahi (m)	Kara (f), Karamahi
Finch's Pygmy-parrot	<i>Micropsitta finschii</i>	-	Kappakappa ngema	Kira kiki
Singing Parrot	<i>Geoffroyus heteroclitus</i>	Kine	Kinkine	Kara kindolo
Solomon Cockatoo	<i>Cacatua ducorpsii</i>	Keka	Kakia	Kaka
Australian Koel	<i>Eudynamys cyanocephala</i>	Sengi	Tovao	-
Buff-headed Coucal	<i>Centropus milo</i>	Moza, Sagaza(I)	Nao, Sengenge (I)	Ao, Chehohu (I)
Channel-billed Cuckoo	<i>Scythrops novaehollandiae</i>	Barogana	Kukua ranga buko	Paraparao
Shining Bronze Cuckoo	<i>Chrysococcyx lucidus</i>	-	-	-
Glossy Swiftlet	<i>Collocalia esculenta</i>	Sidoroi	Pepe rekoho	-
Uniform Swiftlet	<i>Collocalia vanikorensis</i>	Sidoroi	Pepe rekoho	-
Common Kingfisher	<i>Alcedo atthis</i>	Siqe	Siqe	Chige

Little/Mangrove Kingfisher	<i>Alcedo pusilla</i>	-	-	-
Variable Kingfisher	<i>Ceyx lepidus</i>	Kiu kiu	-	Chige (Pipi)
Collared Kingfisher	<i>Todirhamphus chloris</i>	Siqe	Tarambua	Pipi
Beach Kingfisher	<i>Todirhamphus saurophaga</i>	Kiokio	Kikio	Kiokio
Dollarbird	<i>Eurystomus orientalis</i>	Kakahuka	Kikiora	Keke rakocho
Blyth's Hornbill	<i>Aceros plicatus</i>	Omehe	Omehe	Omehe
White-throated Nightjar	<i>Eurostopodus mystacalis</i>	Fehryi	Totoa/Opopota e	Totoa
Barn Owl	<i>Tyto alba</i>	Duru duru	Kuarape	-
Moustached Tree Swift	<i>Hemiprocne mystacea</i>	Bingehera	Pilisiu	Chiku reta
Pacific Swallow	<i>Hirundo tahitica</i>	-	Hikikoro Busa	Keja
White-bellied Cuckoo-shrike	<i>Coracina papuensis</i>	Vizako	Pisale	Pisale
Yellow-eyed Cuckoo-shrike	<i>Coracina lineata</i>	Hote ula	-	Pisale
Melanesian Cuckoo-shrike	<i>Coracina caledonica</i>	Mbisi	-	Matakekeve
Common Cicadabird	<i>Coracina tenuirostris</i>	-	-	-
Yellow-vented Myzomela	<i>Myzomela eichhorni</i>	Zeuzeu Taraqo	Buhi siri	Mimili
Common Golden Whistler	<i>Pachycephala pectoralis</i>	Siosio	Zozovaho	-
Willie Wagtail	<i>Rhipidura leucophrys</i>	Fitikole	Pitikole	Pitikole
Rufous Fantail	<i>Rhipidura rufifrons</i>	-	Pepeka erovo	-
White-winged Fantail	<i>Rhipidura cockerelli</i>	-	Buhi pitikole	Pitikole
White-capped Monarch	<i>Monarcha richardsii</i>	Vingo/ Viara	Pakupaku banga	Vivoho
Kolombangra Monarch	<i>Monarcha browni</i>	Viara	Ri zeze	-
Steel-blue Flycatcher	<i>Myiagra ferrocyanea</i>	Vie	-	-
Tetepare White-eye	<i>Zosterops rendovae teteparius</i>	Siokoli	Pika	Chikubusa
Yellow-bellied Sunbird	<i>Nectarinia jugularis</i>	Vihu	Hilihiliboe	Viu
Yellow-faced Myna	<i>Mino dumontii</i>	Fisikoli	Kinio	Kolioro
Singing Starling	<i>Aplonis cantoroides</i>	Neo	Mata kekeve	Chichiu
Metallic Starling	<i>Aplonis metallica</i>	Neo	Hiuheze	Ea (Chichiu)
Brown-winged Starling	<i>Aplonis grandis</i>	Mbissi	Hindoko	-

Mammals

Common name	Scientific name	Touo	Roviana	Marovo
Large Flying fox 'Hissing' Flying Fox		Rano suri Erueru suri	Veke taluaba Veke sui	Samuru Vahu
'Kissing' Flying fox Solomons Bare-backed Fruitbat	<i>Dobsonia inermis</i>	Hovi	Veke lagiso	Lagiso
Small Melanesian Bent-winged bat*	<i>Miniopterus macrocneme</i>			
Common Rousette Bat	<i>Rousettus amplexicaudatus</i>	Eru eru		
Northern Blossom-bat Fardoulis' Blossom-bat	<i>Macroglossus minimus</i> <i>Melonycteris fardoulisi</i>			
New Guinea Pipistrelle Solomon Island Tube-nosed Bat	<i>Pipistrellus angulatus</i> <i>Nyctimene bougainville</i>	Rika	Peperekoho	Tataemoa
Horseshoe-bat	<i>Hipposideros maggietaaylorae</i>			
Dugong	<i>Dugon dugon</i>	Vena		Rumu
Cuscus	<i>Phalanger orientalis</i>	Odo	Manue	Binahere
Small Rat	<i>Rattus</i> sp.	Siro	Gilgale	Kutu
Pig	<i>Sus scrofa</i>	Bo	Boko	Moa
Cat	<i>Felis catus</i>			

Butterflies

HESPERIDAE

Hasora hurama kieta
Talicota solva
Borbo cinnara?

PAPILONIDAE

Ornithoptera victoria rubianus
Ornithoptera priamus urvilleanus
Graphium codrus tenebrionis
Papilio fuscus relmae

PIERIDAE

Appias ada florentia

LYCAENIDAE

Arhopala eurus eurus
Jamides aetherialis caerulina
Catopyrops keiria keiria
Catopyrops nubila
Catopyrops ancyr a amaura
Nucaduba kurava eures

NYMPHALIDAE

Parantica schenkii schenkii
Danaus affinis decipiens
Euploea phaenareta hurippa
Euploea leucostictos polymela
Euploea boisduvalii fraudulenta
Euploea treitschkei aenea

Euploea nachos nachos
Mycalesis perseus lalassis
Argyronympha rubianensis ssp?
Taenaris phorcas phorcas
Cyrestis acilia nitida
Hypolimnas bolina
Yoma algina pavonia
Junonia hedonia zelima
Vidula arsine albosignata
Parthenos sylvia thesaurus
Phaedyma fissizonata fissizonata
Libythea geoffroy orientalis
Curetis barsine solita



Argyronympha rubianensis masolo