

Procedures for Seeking Community Permission to Use Land and other Natural Resources Used or Occupied by the Mursi

Introduction:

We believe that, by virtue of our significant and long-standing relationship to the lands and other natural resources described below, we have community-based property rights and other rights that entitle us to make decisions regarding use of these lands and other natural resources. We believe these rights must be respected, and provide the following procedures to secure respect for these rights.

Objectives:

These procedures (1) describe community expectations regarding the behavior of those seeking to use/occupy/extract from the land and other natural resources occupied or traditionally used by the Mursi people and (2) provide guidance to those seeking to use/occupy/extract from land and other natural resources occupied or traditionally used by the Mursi.

Applicable Areas:

The geographic location for which these procedures are applicable include the cultivation areas starting in the North on the west bank of the Omo river where the Dum river meets the Omo on the east bank. This is known as Maniala-be. The east bank here is shared by Mursi and Bodi. Mursi cultivation territory then includes both the west and east bank of the Omo River going south from here where the Mursi live including the sites:

Makoro, Kuduma, Benna, Marukelee, Garassa, Mara Kido Tugo, Baru, Koibatha, Alaka, Dup, Kea-it, Kiliki, Karbu tuo, Makaro, Bulgi, Golati, Luann, Rom, Kennakoro, Nili, Shiri, Ilissy, Kiri Su, Kure, Goladi, Chin, Be-a-hola, Gulu, Gutuli, Goba, Donait, Kohotu.

After here the Mursi cultivate only on the east bank. The west bank is cultivated and lived in by the Nyangatom. Mursi cultivation stops on the west bank at a place the Mursi call Dul.

Hunting grounds on the west bank of the Omo river start at the cultivation site Manila Be, extend northwest to the southern base of Karkulu Mountain. It goes west to half-way up

Ulku mountain then extends south, to just north of the Omo Park Headquarters. The boundary then follows just north of the Mui river and crosses the river east of the park headquarters. The boundary follows the edge of the bushbelt on the westside of the Omo River, south to the cultivation site Kahwutu. Much of this territory is shared with the Suri.

The grazing area extends west of the Omo River to the south base of Karkulu Mountain, its bounday goes south along the east base of Cordewa, Mirakoro and Burus Mountains. The boundary crosses the Mui river and extends along the west edge of the bushbelt on the western side of the Omo River until it reaches the cultivation site Kahwutu.

The cultivation sites along the east and then north bank of the Omo River as it changes direction, include, Kurum, Bennakoro, Dumni-Nili, Gur, Bassi, Ali-yu, Makol, Gornai, Shangoro, Bongo, Chowgi, Elle-u, Gushi-galu, Sholbi, Nauweri, Luku, Birshanga, Gola Su, Bai-so, Bara, Turet Holi, Chini, Norjui, Ulilu, Bongur, Chirmani.

Here the cultivation sites and villages go north up the Mago River, (in Mursi Mako River), some cultivation sites and villages are both on the Mago and the Omo Rivers due to the shape of the rivers. The cultivation sites and villages include both banks of the Mago. Mursi territories' southeast corner is near the confluence of the Mago and Omo Rivers. These cultivation sites and villages include Gola Muchani, Gola Hola, Neru Tugo, Gum-Guma, Wadi Raman, Anwi, Dil-dili (at the Mago bridge), Hinai, Kon ba, Si Kuli, Ra Tugo, Sigro Biley, Duginia, Be Bezery, Turet Lalong.

Starting up the Banko River going North, Mursi villages and cultivation sites include Banko, Buyi, Kelai, Bettybathi, Marey Dunka, Golo Mamer and Balamer. Here Mursi territory becomes Ari territory in the Northeast at Mandir Mountain.

The Northeast boundary follows the North bank of the Sholbu River going east, starting where it meets the Mago river. The Northeast boundary goes around the east side of Mago Mountain or Kutul Tula, and follows the ridgeline of Balamer Mountain, just west of the Ari town of Balamer.

The Northern boundary with the Bodi starts in the east at a hill called Dulkuku. Going west its Northern border intersects with Wildland Safaris or Ba Sala and follows the Dum River to Konsela village. In times of peace this northern boundary may be crossed by the Mursi and Bodi for cattle grazing in each others territory.

Communities Involved:

These procedures were adopted by the following communities/peoples within these areas:

The Buruba, Mugjo, Biogolokare, Ariholi and Gongolbibi provinces, known as burans.

Applicable Events:

We believe that implementation of the right to make decisions regarding use of these lands and other natural resources includes the meaningful participation of the Mursi peoples in the entire decision-making process, beginning with initial decisions regarding siting, design, and impact assessment.

Therefore, the Mursi people must be contacted and fully informed about the potential project before decisions are made regarding where the project might be located and how it is designed. Project proponents must provide additional information in response to reasonable requests from the Mursi. These people must be allowed to participate meaningfully in decisions regarding location and design, as well as in assessments of potential impacts of the project.

The Mursi people have the right to provide or withhold consent for the project as part of the decision-making process. Consent from these people is necessary for the project to move forward. As noted, below, such consent must be evidenced by a certificate of consent marked by the authorized representatives.

Authorized Representatives:

The following groups have a mandate from the Mursi people to participate in decision-making processes, as well as to delegate responsibilities for participating in these processes:

A group of men whose voice is listened to by the Mursi people in that Buran, in an open meeting where Bari (elders), Ruri (initiated men), or Teri (uninitiated men) are free to attend.

These men, or a replacement selected by them, need to be in attendance:

Representing Buruba Buran from Makki village:

Kirinameri Arraru, Kamorakora Bargudi, Olibuizer Olibui, Olihohli Toku,

Representing Buruba Buran from Miso (Maganto) village:

Biotangia Golonmeri, Runnebikowlo Archai, Gilomederi Deribwa, Namaney Chirini Bi-a-chaga, Ulirum Jerama

Representing Buruba Buran from the Omo River area:

Lugolony benna Duli, Kowlo Medere Ujesha

Representing Mugjo Buran from Moizo village:

Nebialai Bale, Uligolonyi Kolgisai, Medernimeri Nokolu, Nomaney Kowlo Nuduli, Chardinmeri Olibui

Representing Biogolokare Buran:

Cartiromai Dunigai, Ulidoyeykoro Lasa, Ruguna Medere Tula, Bargwi Gunaseno

Representing Ariholi Buran:

Runebi Duni, Goloyameri Gidogolyne, Ulilu Runey Duney, Bargare Gidadang

Representing Gongolbibi Buran:

Nomaney Kowlo Laboma, Golonameri Nambaro, Nomaney Kowlo Mirakoro, Nebidull Maldario, Nomaney Kibo Oiney

This group can be contacted by going to Makki or Miso (Maganto) Village.

How to Engage:

Engagement with the communities must occur in Mursi language. (See appendix for translators and fees.)

If a meeting or issue only affects one area, or only some of the Burans, for example the northern Burans of Mugjo and Buruba, only authorized representatives from the those Burans need to be present. If the issue affects all of Mursi land, all Buran need to have authorized representatives present.

The Mursi would like to know 4 days in advance for any meeting that is to be held affecting only one region or Buran, (example only affects Maganto area) and two weeks in advance for a meeting that affects the whole of Mursi land.

Meetings affecting the entire Mursi population should be held in Mugjo with representatives from Buruba brought from Miso and Makki. The Biogolokare, Ariholi and Gongulbibi buran representatives will come to Moizo.

For issues only affecting Buruba buran, if the meeting is to be held in Maganto the Makki representatives would like to be picked up and brought to Maganto and vice-versa.

The following traditions of the Mursi people must be respected:

The meeting should be outside in the shade under a tree where the Mursi people can sit on the ground. The Mursi people like to have space to pace while discussing. There should be plenty of time to discuss and time to ask questions.

Documents describing the project must be in Mursi (see appendix for a list of translators and fees) and explained to the communities. Copies are to be left with the communities. The number, location, and timing of meetings must be agreed upon by the authorized representatives.

Timeframe:

After meeting with project proponents, the authorized representatives will seek to reach agreement with project proponents on the following timeframe within which decisions will be made is one month, if they decide sooner, they can send word. It is essential that the Mursi have adequate time to consider and discuss the proposal.

Relationships:

Project proponents must reveal relationships with anyone or any institution related to the project.

Evidence of Consent:

The only valid evidence of consent is a certificate of consent that is marked by authorized representatives of the Mursi people. No other form or evidence of consent is valid.

Representing Buruba Buran from Makki village:

Kirinameri Arraru, Kamorakora Bargudi, Olibuizer Olibui, Olihohli Toku,

Representing Buruba Buran from Miso (Maganto) village:

Biotangia Golonmeri, Runnebikowlo Archai, Gilomederi Deribwa, Namaney Chirini Bi-a-chaga, Ulirum Jerama

Representing Buruba Buran from the Omo River area:

Lugolony benna Duli, Kowlo Medere Ujesha

Representing Mugjo Buran from Moizo village:

Nebialai Bale, Uligolonyi Kolgisai, Medernimeri Nokolu, Nomaney Kowlo Nuduli, Chardinmeri Olibui

Representing Biogolokare Buran:

Cartiromai Dunigai, Ulidoyeykoro Lasa, Ruguna Medere Tula, Bargwi Gunaseno

Representing Ariholi Buran:

Runebi Duni, Goloyameri Gidogolyne, Ulilu Runey Duney, Bargare Gidadang

Representing Gongolbibi Buran:

Nomaney Kowlo Laboma, Golonameri Nambaro, Nomaney Kowlo Mirakoro, Nebidull Maldario, Nomaney Kibo Oiney

See certificate, attached.

Appendix I. List of translators and fees:

English or Amharic can be translated into Mursi language by:
Olisarali Olibui or Malisha Olibui of Makki for English.

Lugolonyiholi Mokolu or Hailu Barduren of Makki for Amharic.

Translation fee is 250 Birr per day.

Documents can be translated into English by Olisarali Olibui or Malisha Olibui of Makki
or Amharic by Ba Gaha Kirinameri of Makki.

Translation fee for documents is 40 Birr per hour.

Authorized representatives listed above are to be paid 150 Birr per day for a meeting.

Signatures of Mursi authorized representatives:

These people have had the above document fully explained in Mursi language

Namaneychirin
Biochaga
2-27-07



For Buruba Buran the following authorized representatives
have signed from Maguro or Miso:



2-9-07

Runebi Kawulo Archagi

2-9-07


Gilomedere Deribwa
2-27-07

Biyafongiya Golonymeri
2-9-07

Ulirum
Jerama
2-27-07

For Buruba Buran the following authorized representatives have
signed from Makki:



Kirinomeri Arano

2-9-07



Oliholi Toko

2-9-07



Olibuizer

2-10-07

Olibui


Nomany Kowlo
Nudul
2-26-07


For Mugjo Buran

Kamora Kora Bargudi

2-14-07

Uligoloni Kolgisai

2-26-07


Nebialai Bale

2-26-07



Mederinmeri

Nokolu

2-26-07

Char dirinmeri Olibai

2-27-07

From Biogolocare these authorized representatives have signed:

Cartiramai Dunigai

4-27-07

Ulidoi Koro Lasa

4-27-07

Ruguna Medere Tula

4-28-07

Bargwi Gunaseno

4-28-07

From Ariholi:

Runebi Duni

4-29-07

Goloniameri Gidagolyne

4-29-07

Ulilu Runeyduney

4-29-07

Bargare' Gidadang

4-30-07

From Gongulbibi:

No maney Cowlo Lubuma

5-1-07

Golonmeri GNambaro

5-1-07

No maney Cowlo Mirakoro

5-1-07

Nebidull

Maldario

5-1-07

No maney Cibo Oiney

5-1-07

From Buruba buran on the Omo River:

Ku golony Benna Duli

5-5-07

Columedere Ujasha

5-5-07

CERTIFICATE OF PRIOR INFORMED CONSENT

This document certifies that the undersigned members of the Mursi tribe, who, consistent with the **“Procedures for Seeking Community Permission to Use Land and other Natural Resources Used or Occupied by the Mursi,”** have the sole authority to represent Mursi tribal members residing in

_____, have reviewed the project proposal of _____ (provide name(s) of person(s) proposing the project) and understand the implications of the proposed project on the following area(s) (describe all areas potentially impacted by the proposed project):

_____.

The document also certifies that the undersigned tribal members have consulted their respective tribal members and have identified the conditions necessary for their consent to the proposed project. These conditions are contained in the attached contract titled

_____ and dated _____.

As long as these contract conditions are satisfied, the Mursi tribal members described above consent to the proposed project occurring in the following area(s) (describe all areas where the proposed project will be situated):

_____.

Signed this _____ day of _____, 200__ at _____.

Signatures of Mursi authorized representatives: