



BAOKOPA'O WA DI'ITINPAN WADAUNIINAO ATI'O NII

Kaimanamana'o, wa zaamatapan, wa di'itapan na'apamnii wa sha'apatan Wapichan wiizi Guyana'ao raza

THINKING TOGETHER FOR THOSE COMING BEHIND US

An outline plan for the care of Wapichan territory in Guyana

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A document of the
indigenous peoples of the South Rupununi

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This document is based on consultations and agreements made by the Amerindian villages and communities of the South Rupununi with support of the South Central and South Rupununi Districts Tshaos Councils (DTCs) through activities undertaken between 2008 and 2011. Technical assistance for community consultations, planning and compilation of maps and documents was provided by the South Central Peoples Development Association (SCPDA) and the Forest Peoples Programme.

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The motifs on the front cover (repeated throughout the document) are derived from rock carvings within our territory. The backdrop to the customary law sections is derived from traditional Wapichan cotton textiles. The backdrop to the sections on good practice, FPIC and principles is derived from traditional Wapichan roof thatch.

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Karita sakadī kizi

Foreword

The Wapichan people and our ancestors have occupied and used the whole area that we call *Wapichan wiizi* in the Southern part of Guyana for generations. We have lived in harmony with our environment through our close spiritual attachment and respect for the land. Beliefs and practices on caring for the land have been passed down to us by our foreparents and these values continue to be embedded in our way of life up until today.

Our foreparents began work for the full recognition of our territory in the nineteenth century, yet only pieces of our land were recognised in the 1930s. In 1967 a group of our leaders came together to present a written request for legal title to all of our lands in *Wapichan wiizi* in submissions and letters presented to the Amerindian Lands Commission. Some further land titles were received in 1991, but still did not cover the full extent of our lands.

Work started in 2000 to map our traditional occupation and use of the land using our own mappers who worked closely with our communities and holders of traditional knowledge. This was followed in 2005-06 by a community-based research project to document our traditional practices and our ways of caring for our land and resources. On completion of that work, our District Tshaos Councils (DTCs) agreed in December 2007 to develop an outline plan for caring for our territory. This latest work has been carried out by our people in large part in response to a request made by the President of Guyana in 2004 asking our leaders to show how we intend to use, care for and develop our lands. After four years of activities involving extensive community consultations conducted by our own organisations, and after many meetings and workshops of our DTCs, this document is the result of all that effort.

We see this plan as a general framework for land management and self-determined development based on consensus among our communities on land use issues and measures needed to protect our rights and continue our way of life. It is hoped that this plan can be expanded and updated as new information on Wapichan resource use and sustainable development options become available.

With the increasing presence of external developments in *Wapichan wiizi* and the growing pressures coming from mining, logging, roads and other activities, we are more determined than ever to finally have our lands secured and to put this plan to work for the benefit of our future generations, Guyana and the world.

We appeal to the government, international agencies and allies in Guyana and beyond to support us in our efforts. We ask them to recognise our rights and to help us move this plan forward. Let us work together to realise the vision of the Wapichan people for this beautiful land we call *Wapichan wiizi*.

Patrick Gomes
Toshao of Morora Naawa Village
Chairperson of the South Rupununi District Tshaos Council

Habert Wilson
Toshao Katoonarub Village
Chairperson of the South Central Rupununi District Tshaos Council

October 2011

Wa aipan wa aitapakao : koto'a'o, kai'o, dina'iti'o

Seeking recognition : past, present and future

“ *We Amerindians were the original people of this country, and as such we feel that we, the Wapishana of these villages, should have rights to own the land on which we build our houses, to own land on which we farm, to own land on which we rear cattle, to own land on which we hunt; to own the land on which we cut timber for our houses, to own mineral rights on our lands, to own the water rights for fishing, drinking and swimming, and to claim these rights for our children for all time.*

Toshaos letter to Amerindian lands Commission, 1967

From the beginning the creator made all the land, forest, mountains and waters for us. Like our foreparents, we know about our kanoko. We still hold the knowledge of our grandparents about caring for this place. Marainpain wa wiizi (we love our land). We want to live in peace. We do not want to quarrel among ourselves. Now we see that outsiders are destroying our land. They are not respecting us Wapichan people. We want our Wapichan wiizi to be recognised. We will never give up our struggle to have our lands recognised so we can continue to live as our ancestors before us.

Januaris Andrew (Uncle Wario), Elder, Parobaza Village, October 2011

As Wapichan youths we need full legal recognition of all our entire territory. We need our rights to be respected by all, including our collective right to own and control our Wapichan wiizi. We will work together to care for this beautiful land that was handed down to us by our foreparents and we will stand up for our rights. We will continue our traditional practices to do farming, hunting, fishing, lumbering, gathering and ranching free of cost. We youths will join our efforts to continue to live, share, work and be together as one people enjoying our freedoms in Wapichan territory.

Frank Johnny, youth representative, Sawari Wa'o Village, 2011





SHA'APATA'A- ZOOKARIWAI DAU'A'O

ABOUT OUR PLAN



Kanom wuru'u shapa'apata'azookari waizi

Purpose of the plan

“*Tominkaru created this world as a special gift to the wapichannao and other people who occupy this earth. He created many living beings to beautify this land and gave us a special gift to have control over his creation and to cultivate this fertile land and use the various resources within it. So we are the tapiki (keepers) of this part of the world along with the taapiki kida (spirit masters) of the various games, fish, bird, the various timber species and all small insects and all living things we have today, found in the rivers, creeks, lakes, mountains, hills and forest in Wapichan wiizi.*

George Simon, Shorinab, 2011

This plan for Wapichan wiizi will:

Support our leaders' work to get our rights to Wapichan territory legally recognised.

Help our Village Councils to protect the land and natural resources that our way of life depends on.

Help our communities agree on how to use the land, for the benefit of the present and future generations.



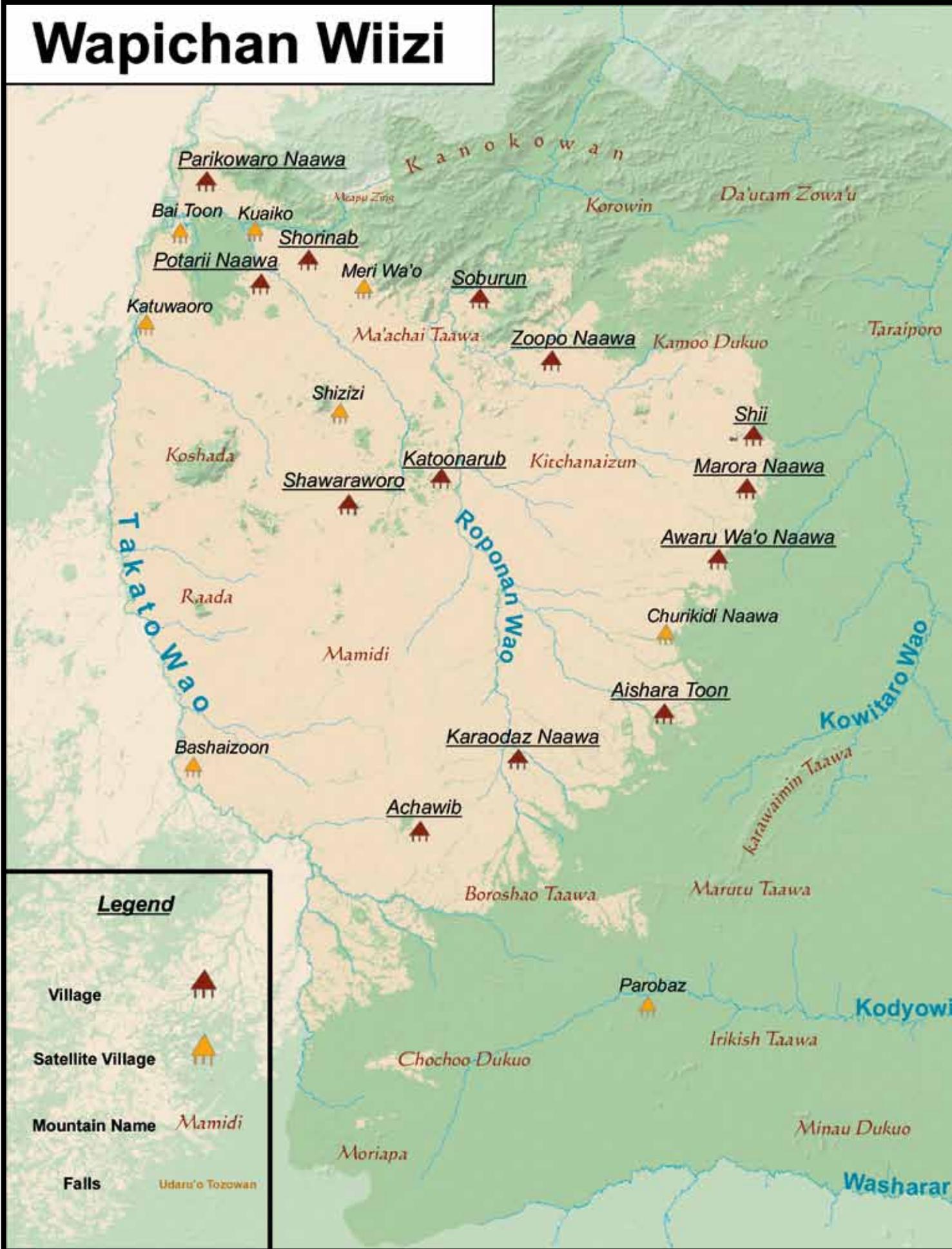
By carrying out this plan we will:

Make our Wapichan institutions and ways of taking decisions stronger and better, so we can secure our traditional lands and govern our territory well.

Develop our lands and communities according to our rights, our vision, our culture and our needs.

Strengthen our dialogue and negotiations with the government of Guyana and outside agencies on land, development, conservation and the environment.

Wapichan Wiizi





Map 1:
Wapichan wiizi : Wapichan territory

Wapichan wiizi

Wapichan territory

“*Important boundary markers of our Wapichan wiizi are Takoto Wa'ò (Takatu), Diniwud Dukuo, Mamid Dukuo, Taama Toon, Washarar wa'ò – Washarara Dukuo (Kassikaiytu), Kodyowin wa'ò (Kuyuwini) and Chiip wa'ò (Essequibo). There are a lot of Kuba Kida along the river that have sensitive Yachin (malaria Dukuzo) and Tozowan (waterfalls) that are found on Chiip wa'ò at Imanaowunau Tozowan (King George falls), Idaruo Tozowan (Great Falls), King William falls and Wanatuba falls. Our marunaonao visit all these places that are sacred to us. So through them we can say that we know our land and everything within it.*

Vincent Lewis, Morora Naawa, March 2011

Wapichan wiizi is the land traditionally used and occupied by our ancestors and our communities today.

Our territory commences at the mouth of Sapaika wa'ò, right bank Takoto wa'ò, thence up the Takoto wa'ò to its source, thence south to the source of Washarar wa'ò, thence down Washara wa'ò to its mouth, left bank on Chiipo wa'ò, thence down Chiipo wa'ò to Umanawunu'ò Tozowan (King George falls), thence northeast in a straight line to the mouth of Kowitaro wa'ò, left bank Rii wa'ò, thence up Kowitaro wa'ò to the mouth of Podo wa'ò, left bank Kowitaro wa'ò, thence up Podo wa'ò to its source, thence west to a point with coordinates 59°13'7.4"W, 3°20'43.4"N on the Maparara wa'ò, thence southwest on a point with coordinates 59°15'28.5"W, 3°15'52.4"N, on Moto wa'ò, thence down Moto wa'ò to its mouth, right bank Roponan wa'ò, thence down Roponan wa'ò to the mouth of Taawa wa'ò left bank Roponan wa'ò, thence up Taawa wa'ò to its source, thence southwest along the water shed of Ruwa witi, Reshii-witi and Karana wa'ò to the source of Swamara witi, thence down Swamara witi to the mouth of Prui witi, right bank Swamara witi, thence up Prui witi to the mouth of Pidma witi, thence along the Pidma witi and the boundary of St. Ignatius farmland to a point with coordinates 59°44'37"W, 3°10'50.2"N, thence north along the along St. Ignatius farmland boundary to a point where it intersects with Iziara wa'ò, thence down Iziara wa'ò to its mouth, right bank Saraik wa'ò (Naja), thence down Saraik wa'ò to the mouth of Kanaumuu wa'ò left bank Saraikwa'ò thence west in a straight line to the point of commencement. (See Map 1).

We have now drawn up this plan *Baokopa'ò wa di'itinpan wadaun nii nao ati* (Thinking together for those coming behind us) about the way we want to care for the different kinds of lands in our territory.

A list of our settlements, and of the different kinds of places we identify in *Wapichan wiizi*, is in the Annex at the end of this plan.

The main kinds of places in our territory are:

<i>kanoko</i>	forest
<i>midukuo kida</i>	mountains
<i>baraaz</i>	savannah
<i>katonaru</i>	bush island (a patch of forest in savannah)
<i>midikuo-baaraz tinpa'ò</i>	mountain-savannah
<i>kanoko-baaraz tinpa'ò</i>	forest-savannah (savannah-forest edge)
<i>kanoko wa'òzi za'ano'ò</i>	creek forest (gallery forests on savannah)
<i>wa'òzi danom</i>	creek edge
<i>uwa'òzi</i>	river or creek
<i>karishii</i>	lake or pond
<i>baawuzi</i>	swamp

We reaffirm that *ipai'ò amazada Wapichinao atio* (the Wapichan territory is all of ours) and our whole territory in Guyana belongs to all of our people and communities.

Our territory is important to us and we occupy and use it according to our customary systems of land tenure and traditional practices. Under our customary law, all Wapichan in Guyana have the right to move freely on our lands and to farm, hunt, fish and gather the resources that their families and communities need.

We have written about the way we farm, hunt, fish and gather in a book called *Wa Wiizi, Wa Kaduzu*¹ which we published in 2006.

Diina'iti'o di'itinapkaru wa wiizi ati'o

Vision for our territory

Our vision is that in twenty-five years' time our people, our communities and our lands will be like this:

Wa'idowau wa wiizi : Owning our territory

We will live together on our traditional lands as *Wapichannao*.

The entire *Wapichan wiizi*, as defined in our documents submitted to the Amerindian Lands Commission in 1967, will be legally recognised and secure. (See Map 2)

Wapichannao will legally own and control all types of lands and waters, and all other resources within our territory. We will freely use our forest, farmlands, fishing grounds, hunting and gathering grounds and bush islands and share them among our villages.



Kazowaunaatapan : Governance

Our rights to govern and care for *Wapichan wiizi* through our own institutions will be accepted by the government of Guyana and by outside agencies.

We will respect our elders and traditional leaders and our own institutions will be strong, so we can use and care for our lands wisely and stop outsiders from exploiting our resources.

Baokopa'o wa di'itinpan : we will stick to our decisions, agreements and rules.

Baokopa wa karoapan wa wiizi : Caring for *Wapichan wiizi*

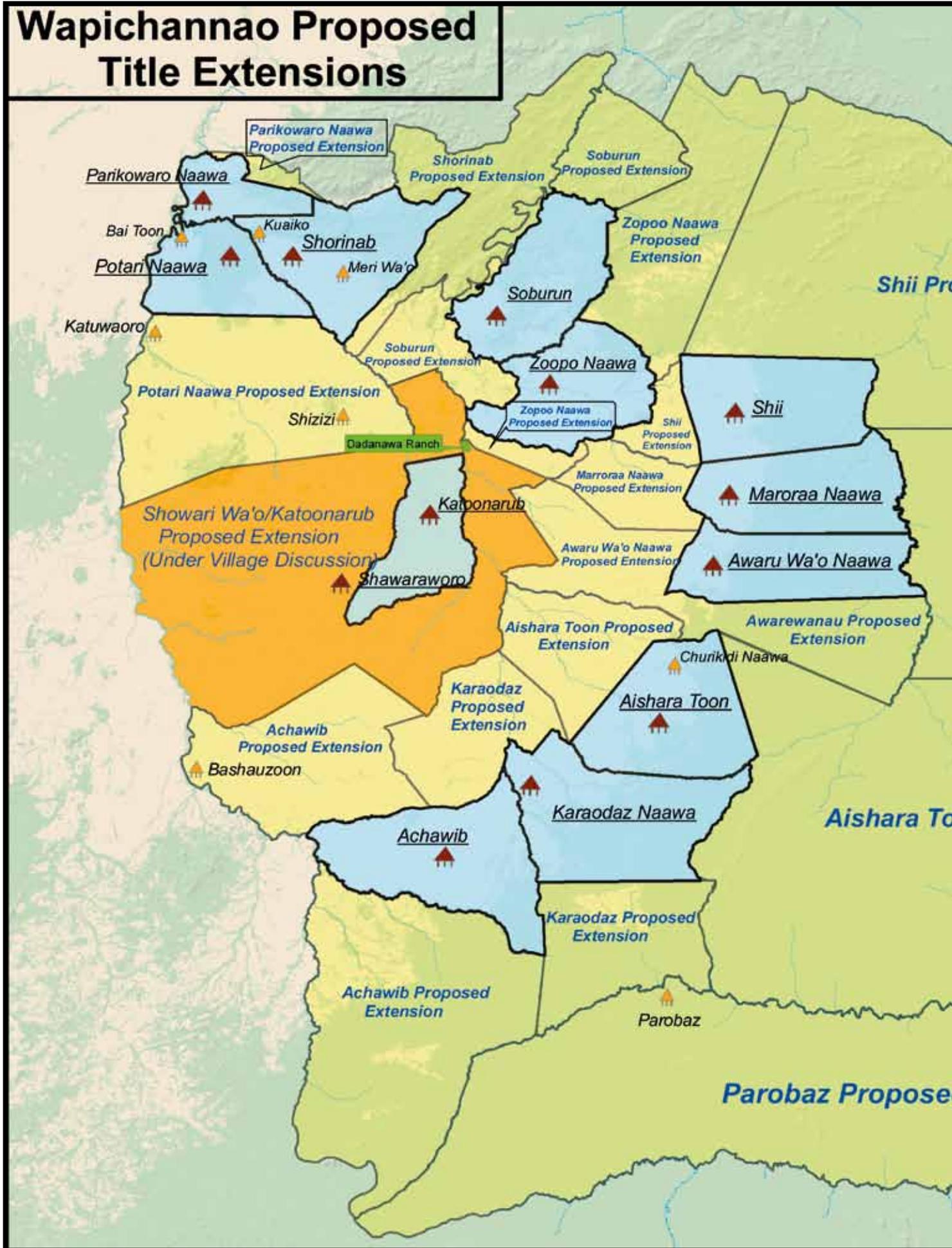
Our communities will continue to use *Wapichan wiizi* in a sensible and sustainable way according to our customary laws and traditional practices.

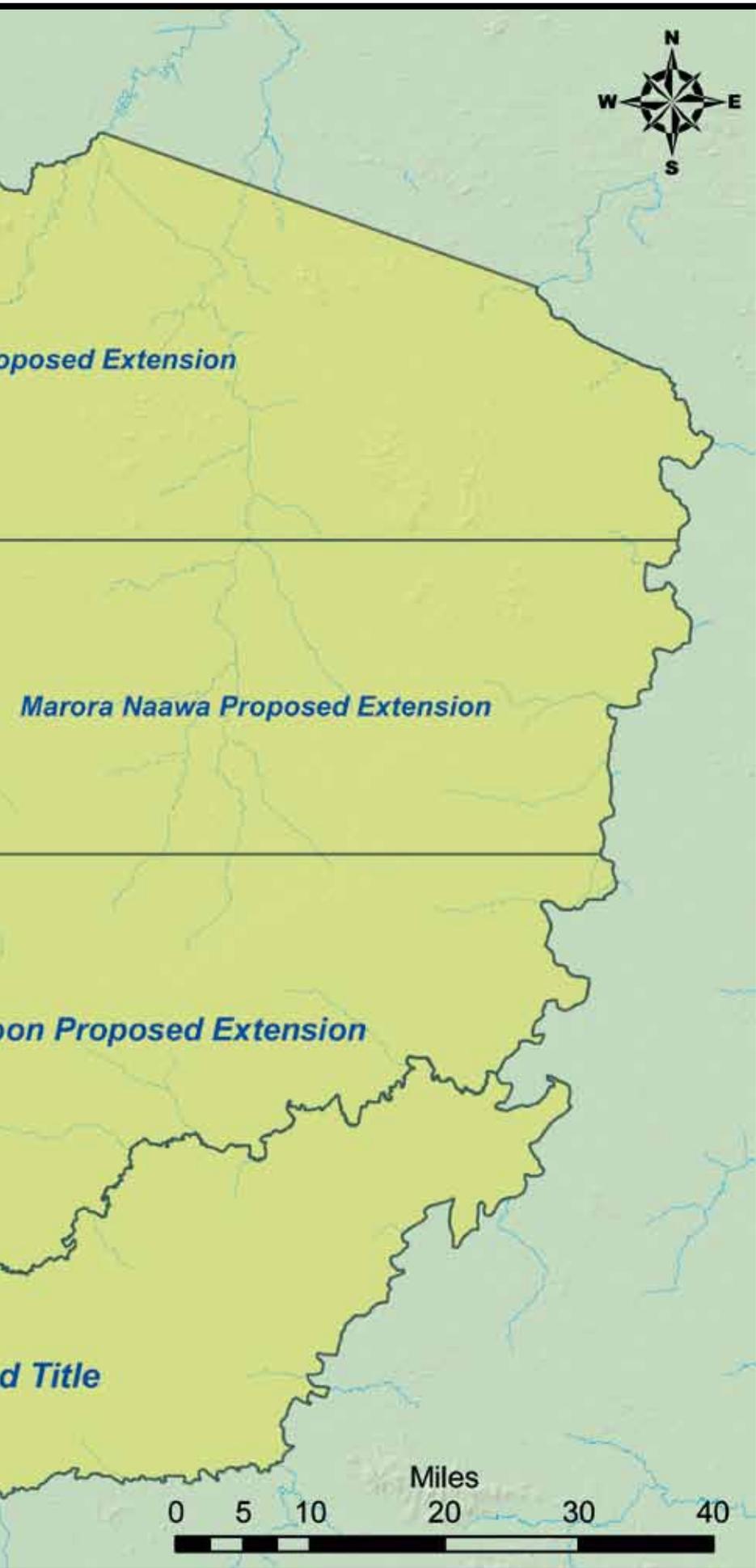
We will keep the beauty, scenery and resources of our lands so that those coming behind us will enjoy what we have today.

We will breathe clean air. Our waters will be free from contamination. Game animals will be plentiful. Our lands will be enriched by planting useful trees and medicinal plants.



Wapichannao Proposed Title Extensions





Map 2:
Land titles and proposed
extensions

Kaduzu kida : Customs

Wapichan kaduzu will be strong.

We will live communally and help each other through our traditional manor activities, including farming, building and other works.

We will value our traditions, including ant-stinging, healing ceremonies, cotton farming, weaving hammocks, making clay pots, using bow and arrows, building houses with traditional materials, cooking with renewable fire wood and eating traditional foods, such as cassava bread, farine, ground provisions, and pepper pot.

We will protect our sacred and sensitive places. Future generations will carry out our ceremonies and spiritual practices as our grandfathers did. Our *marunaonao* will provide healing and spiritual guidance for us and we will pass on their knowledge to our future generations.



Tominapkara : Education

Our people will speak Wapichan in the home. Our children will read and write in Wapichan and in English, and know our Wapichan history. Makushi people will also speak, read and write in their own language.

Our communities will have good primary and secondary schools, with Wapichan teachers. Our young people will be well-educated and will be strong future leaders of our communities.

The younger generation will know about and use our traditional knowledge and practices, such as bush medicine. We will have new people trained to carry on the role of *marunao*.

The school leavers who gain professional qualifications through higher education will use their knowledge to support development in their communities.

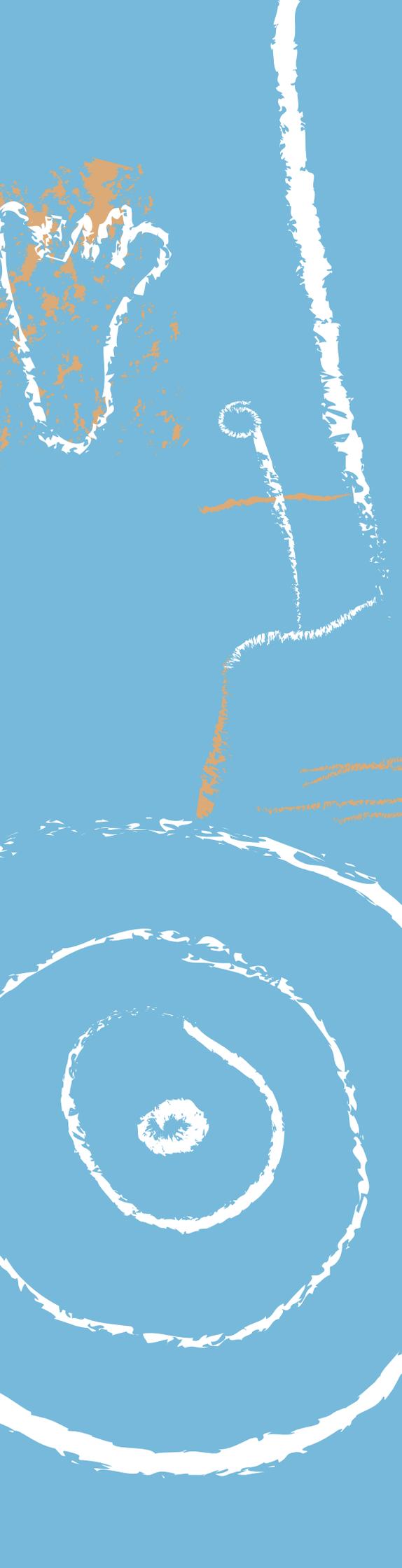
Atazoobadinkaru : Development

Our development will be guided by our culture, and benefit us. There will be no harmful development in *Wapichan wiizi*.

Our economy will be strong, with new markets for our products, providing jobs and a better standard of living for our people. Our children and elders will be well looked after. Our communities will be healthy and eat good food.

We will own and control community businesses and provide jobs for our people through farming, ranching, community tourism, crafts and other activities that are in harmony with our customs and traditional practices.





PABI'INAKA KIDA'O AMAZADA

DIFFERENT KINDS OF LANDS

“*The Wapichannao believe that this land was created by Tominkaru for them to live in. He gave us the power of ownership, so that we can look after, care and protect this beautiful land of ours from harmful intrusions.*

Oscar Peter, Karaodaz, 2011



KANOKO FORESTS

“Wa daro kawanu’o wuru kanoko wa mashapu kina. *We make our living from our mother forest. She provides us with all the things we needit is like our storehouse. And the trees give us clean air to breathe from their green leaves. The bush contains the sacred areas, old settlement sites, ceremonial grounds, balata trails and former farming grounds of our fore parents. Those places are special to us.*

Leo Gomes, Morora Naawa, June 2009

Our marunaonao relate with the tree spirits and tapikinao (spirit masters) in the forest so that the areas may be healthy for fishing and hunting grounds and for our farms. He encourages them to see us as their neighbours. The wiizun (silk cotton tree) is the home of the Pidana’i and Kamara. When these spirits are present in the trees, the area is cool and the soil is wet with dew, the vegetation is always green and there are plenty games. George Simon, Shorinab, 2011

Umanawunun Importance

Our *kanoko* is an important place for us and is part of our identity as *Wapichan-nao* and it is the home of many of our ancestor spirits. It is like a huge library of knowledge – a place where we can learn vital life skills. By using the forest we learn to respect it and live in harmony with its animals and plants. When we are in the forest, we feel alert and connected to the place. Forests keep the air clean and provide pure water for our creeks and fishing grounds. Our hunting and multiplying grounds in the forests provide wild meat such as *bichi* and *bakuru* (bush hogs), *wurada* (land turtle), *kodoi* (tapir) and *koshara* (bush deer). The bush supplies us with wild fruits, medicines, spirit charm plants and materials for crafts and building. Our ancestral forests sustain a vital reserve of farming land along the bush mouth and deeper in the bush along creeks, in the foothills and in mountain valleys where rich soils are found.

Ikodina'azoo kariwai kida Where we want to get to

Keep our forests whole and healthy, so they are full of game, wildlife and useful materials, with clean water and clean air

Teach our young people our traditional forest knowledge and skills

Work together to use forest areas and resources for generating sustainable income for our communities

Protect our forests from harmful development such as destructive logging and mining

Care for and watch over our forests for the benefit of all of our communities and our generations to come

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Protecting useful wild fruit trees and palm groves (no cutting)
- ⊗ Not wasting materials harvested for crafts and building
- ⊗ Felling only mature lumber, leaving younger trees to grow
- ⊗ Not taking forest materials from places with tree spirits and spirit guardians
- ⊗ Protecting multiplying grounds and fruit trees used by game animals
- ⊗ Controlling commercial trapping and protecting wildlife habitats
- ⊗ Being careful with fire and keeping our agreements about its proper use
- ⊗ Not allowing destructive mining and logging companies into our forests
- ⊗ Not allowing roads or permanent houses in sensitive forest sites and community reserves
- ⊗ Placing strict controls on the felling of timbers
- ⊗ Creating community-conserved forest areas agreed as reserves among our communities (Map3)

Wa kaduzu paradannaa Customary Law

Wa powan (pray) and ask advice from elders and marunaonao before carrying out certain activities in the forest.

To maintain the health of the forest do not remove or disturb the *atamun wamuun* (tree spirit master).

Do not cut trees with spirit master e.g. *wiizun, tasho*.

When visiting forest areas that have *amazada tapiki nao* (*iwadon* spirit masters of the place) make offerings and explain why you are visiting their homes and what you will do there.

Do not punish hunting lines in the forest.

Do not imitate the sounds of frogs especially the *konowar*.

No camps, no fires and no burning of pepper at sensitive sites.

People with recently deceased relatives and women with monthly flow should avoid forest areas.

When someone is going to build a house or is clearing a farm in a new area, it is advisable to consult the *marunao* or knowledgeable person.

We must always share the forest resources among our communities.

Baokopao wa di'itinpan washa'apatin kinaa paradanaa General agreements and actions

- a. The villages of Zoopo Naawa, Shii, Morora Naawa, Awaru Wa'o Naawa, Aishara Toon and Parobaz agree to set up and care for a *Wapichannao Kazanatap nii Kanoko* (Wapichan Conserved Forest) covering a continuous area of forest in the east and south of our *Wapichan wiizi*. The area is defined in written community agreements made in Shii in October 2010 and in Karaodaz in November 2010. (See Map 3)
- b. Our communities will work together to protect and care for *Wapichannao Kazanatap nii Kanoko* for the benefit of our present and future generations. We will apply customary laws and new actions and Village Rules to allow our communities to continue to use the Reserve for traditional practices including hunting, fishing, gathering of construction and craft materials, bush medicines and *panakaru* (bina). No destructive logging, mining or other extractive or damaging development will be allowed in the Reserve. Our communities may carry out traditional manual mining (no machines) in our forest in areas agreed by our VCs.
- c. *Wapichannao Kazanatap nii Kanoko* will be cared for and watched over by the respective Village Councils, and an inter-community committee involving our villages in the South Rupununi jointly with all neighbouring villages in *Wapichan wiizi*.
- d. Our DTCs and communities will make an inventory of timber and non-timber species in our *Kanoko* in order to find out about possibilities for community development and income generation in order to meet our needs.
- e. Interested communities will develop their own forest plans based on our vision and goals to protect the subsistence, cultural and spiritual values of our forest areas. Interested villages may identify areas suitable for lumbering as part of their Village Resource Development Plans and Community Development Plans.

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Decisions taken by villages and between villages about community conserved forest areas and reserves must be respected by all.
 2. Neighbouring communities must consult a Village Council before taking lumber and building materials in forest areas under its control.
 3. Any community member who wants to saw timber for sale or trap wild animals in the forest must get permission from the Village Councils responsible for the area.
 4. Outsiders are not allowed to trap wildlife or cut lumber.
 5. Certain areas will be declared out of bounds for trapping.
 6. Habitats of rare birds like the harpy eagle and cock-of-the-rock must be protected.
 7. Outsiders who want to do research in our forests must obtain prior written permission from VCs and DTCs.
 8. Our land issues shall be resolved and the FPIC rules of our communities must be fully respected before any projects can go ahead in our *kanoko*, including LCDS and REDD+ activities.
- See also rules on hunting, gathering, sensitive sites and wildlife sites.

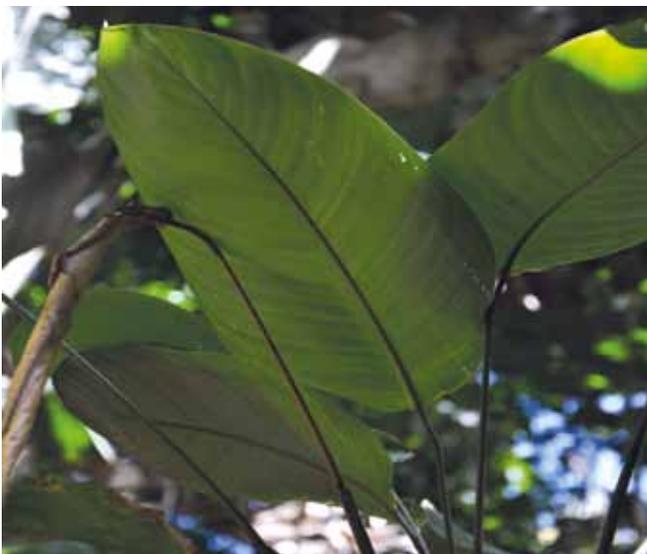
Amazada kainabat kariwai paradanna Plans for some important places

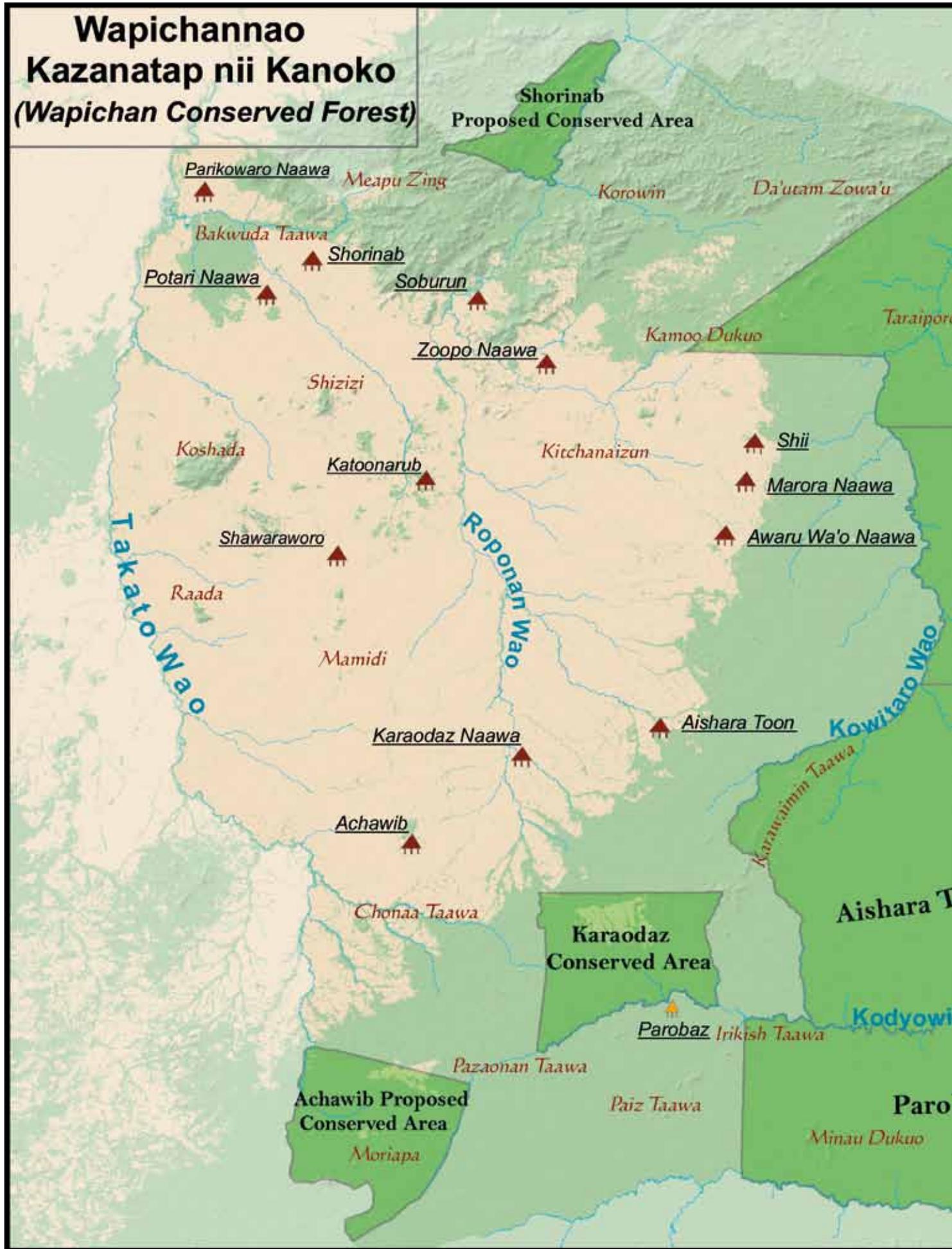
creation of a community conserved area from **Marutu wa'o wanom** (left bank of **Kudyuwin wa'o**) upstream the **Marutu wa'o to Pisoro wa'o wanom**, thence upstream Pisoro Wa'o to its kuwuzo, and thence in a north-westerly direction to **Toto wa'o kuwuzo**. Thence due west bracing the southern boundary of the demarcated titled land of Karaodaz Naawa Village to **Ropoonan Kuwuzo**. And then in a southerly direction following agreed points to **Tamaruu baoko** (on the left bank of Kudyuwin Wa'o) and from there downstream along the course of Kudyuwin Wa'o to the point of commencement. (Intercommunity agreement, Karaodaz, October 2011)

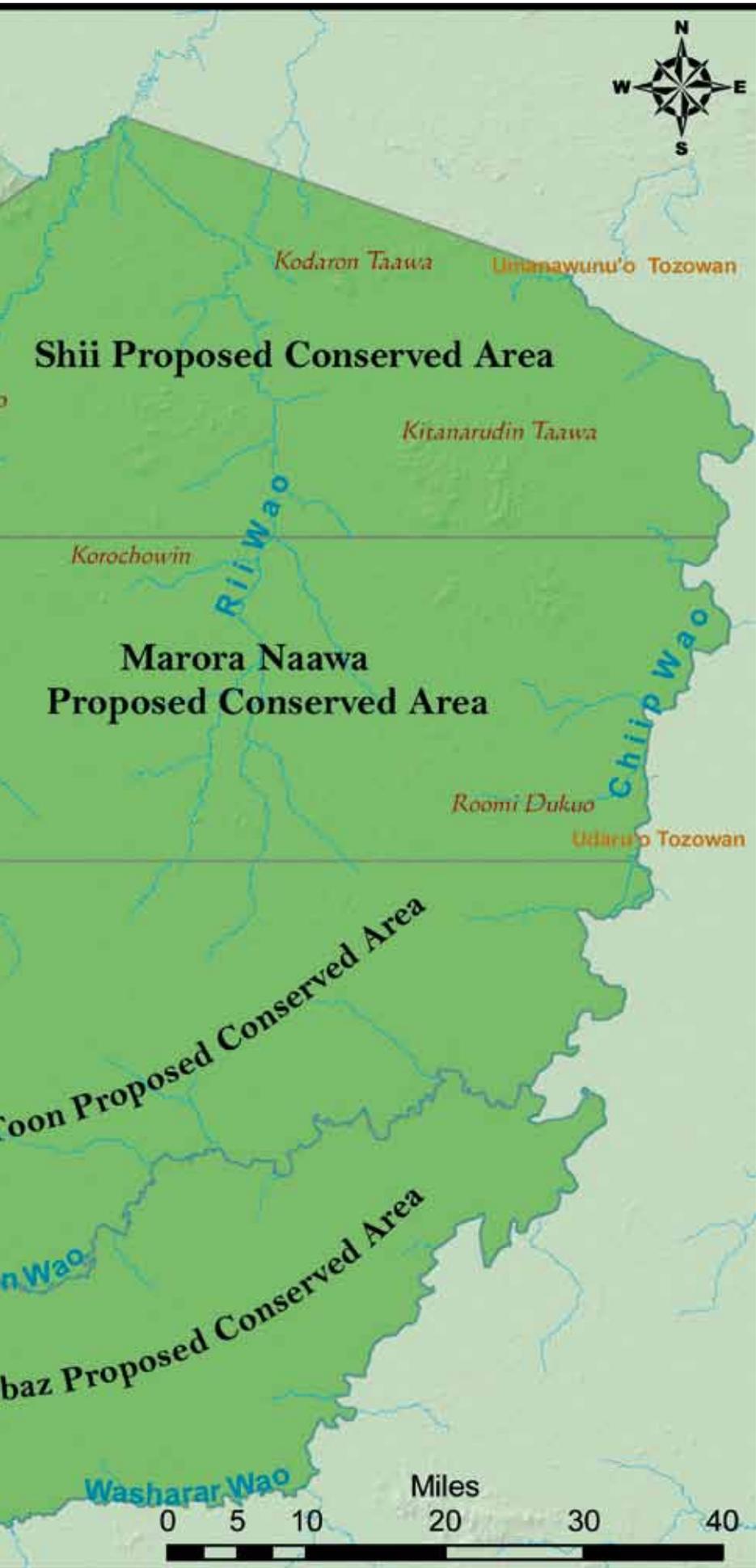
Achawib likewise establishes a community conserved forest over an area bounded by **Wako wa'o wanom** on Kudyuwin w'ao, thence to **Mariap wa'o wanom** on **Takato wa'o**, thence up the Takato wa'o to its kuwuzo then south-west to **Kudyuwin** head, then downstream on the **Kudyuwin wa'o** to **Wako wa'o wanom**. (Intercommunity agreement, Karaodaz, November 2010)

Community-conserved forest areas are also established by Aishara Toon (November 2010) and Shorinab (October 2011) as shown on Map 3.

Parobaz establishes a local forest reserve bounded by an area from **Madika wa'o wanoom**, upstream to **Machi wa'o taawa**, and from **Marutu wa'o kuwuzo** to its mouth, thence up stream **Kudyuwin wa'o** to the point of commencement. (November 2010)
Karaodaz proposes the







Map 3:
Wapichannao Kazanatap nii Kanoko : Wapichan Conserved Forest



KATONARU KIDA BUSH ISLANDS

“ *Since the time of our early ancestors we have used and conserved our bush islands. We feel attached to these places used by our forefathers. We believe strongly that they belong to our people.* Hilary Sabah, Shizizi, 2008

The bush island at Miriiban south of Sawari wa'o village is an important site for deer, tortoise, laba, alligator, armadillo and the agouti. The Red Siskin is also found there.

Community consultation, Sawari wa'o, 2008

Umanawunun Importance

Umanawunu'o katonaru wadi'itapan, udarukida'o wa schoolan kawanu'o, na'ii ipai kanom dau'a watominapan aonau turuu wabuutakao u'ai : Bush islands are like our schools and we cannot be separated from them. These savannah woodlands provide a vital reserve of farming land, and produce bush medicines and craft materials such as *kamowaro*, *kokobi*, *karuwir* and *wazi idibi*. Useful trees grow there, like *saporodai*, *tapuzai* and *shoroko* used for building. Some bush islands are multiplying grounds for game animals such the bush areas along *Raa wa'o*. Our villages all agree that we will work together to keep our bush islands healthy, and try to make new bush island areas for our children and grandchildren.

Ikodina'azoo kariwai kida Where we want to get to

Take special care of bush islands because our western savannah communities depend on them for food and to make a living

Maintain the area of bush islands to benefit game and other wildlife and build up the number and size of bush islands, so we will have more useful materials

Revive bush islands that have been over-used, by planting useful trees and by rotating our farming areas around different bush islands

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Protecting bush islands with firebreaks (see Use of Fire)
- ⊗ Caring for our community bush island reserves (extractive reserves etc)
- ⊗ Moving farming grounds around different bush islands so the land has long fallow periods (rotational farming)
- ⊗ Carefully planning any increase in cash cropping in bush islands, by talking with the community and next-door communities
- ⊗ Restocking with useful trees like *saporodai* and *tapuzai*
- ⊗ Making bush islands larger by planting native trees and bushes
- ⊗ Trying out ways of creating new bush islands in suitable areas
- ⊗ Continue customary sharing of bush islands for hunting, gathering and farming between neighbouring communities, in line with village rules and intercommunity agreements

Wa kaduzu paradannaa Customary Law

Wa kaiwa katonaru wa karodopan da'an (we must care for our bush islands).

Share bush islands equally with neighbouring villages and don't quarrel over farming lands and bush islands resources.

Do not over use our bush islands or waste bush island materials.

Aonaa wa barowa'na dizo kara kaduna kida (do not cut our fruit trees).

Do not cut *natu*, *wiizun* and *chimarid* trees that have spirit masters.

Consult with elders before opening new farms in bush islands.

Farms are not allowed in our reserve areas or in no-go zones within bush islands. Breaking these rules may cause *karii naa pannii* (a sickly life).

Create fire breaks around our bush islands and take special care when burning farms – sweep around and consult with neighbours.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa General agreements and actions

- a. VCs will work to develop rules and plans to care for our bush islands.
- b. Our communities will work together to protect our important bush islands for the benefit of our future generations.
- c. Communities will work together to put aside more bush islands as conserved areas and create new bush islands in agreed areas.

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Any villager wishing to open a new farm in a maiden bush island must first get permission from the VC and local headmen responsible for the area.
2. People who want to cut timber for sale in a bush island area must first get permission from the VC.
3. Farming is not allowed in bush islands or areas of bush island protected as community reserves.
4. Use of fire in or near bush islands reserves must be properly controlled (in line with VCs rules and agreements).
5. Useful young trees like *saporodai*, *tapuzai* and *pinaokun* must not be destroyed.
6. Building of jeep roads or permanent houses in reserved bush islands is not allowed.





Amazada kainabat kariwai paradanna Plans for some important places

Our communities in the west and central parts of our territory will respect agreements and Village Rules on local reserves for craft and building materials in bush islands used by different villages at **Warorau Toon** (part of), **Pokorid Toon**, **Ichawao Toon** (part of), **Wazutoon**, **Saonoro Toon**, **Wichabaitoon**, **Widuku Toon Dyu**, **Kasaraiwaa Toon**, **Pokorid Toon**, **Miizauz Toon**, **Waiaro Wizi Toon**, **Titiuzi**, **Wash Nao Toon**, **Ichawa'o Toon**, **Warorai Toon**, **Kazar Toon**, **Wazu Toon** and **Madimuru Toon**. (Intercommunity agreement, Katoonarub, November 2010)

Important shared bush island hunting grounds will be maintained at **Warorau Toon** (part of), **Pokorid Toon** and **Ichawao Toon**. (Intercommunity agreement, Katoonarub, November 2010)

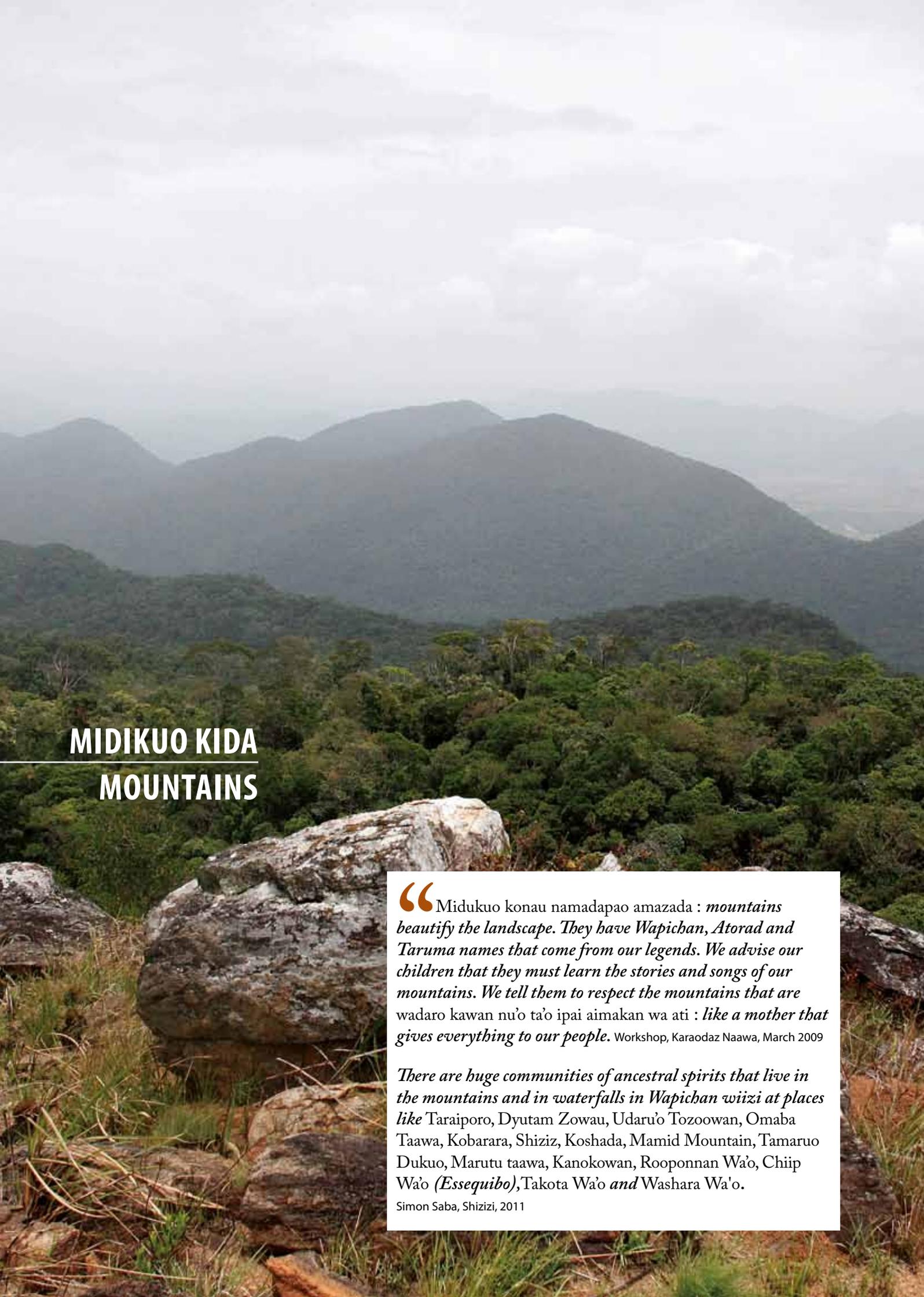
Extractive reserves for craft and construction materials are established at **Wazu Toon**, **Ichi Wa'o Toon** and **Warorai Toon**. (Sawari wa'o village agreement, November 2010)

The villages of Sawari wa'o and Katoonarub will continue to share crafts and construction materials in bush islands at **Icha Wa'o Toon** and **Warorau Toon** as well as farming and gathering grounds at **Natu Toon**, **Nipizai Toon**, **Kosup Toon** and **Torompa Toon**. Shizizi and Katoonarub will likewise maintain traditional sharing of gathering grounds at **Kasarai Wi Toon**

Expand bush islands at **Shiuu Toon Naawa** and **Wataba Naawa**, including planting of *sapordai* and *tapuzai*; and also planting of ité trees to restock areas at **Koto Orodo**, **Tamanawa Toon Baawuzun** (at kuwuzo), **Dywuzo Orodo**, **Aromoro Wa'o Kuwuzo**, **Kodid Wa'o Baawuzun** and at **Kanaumuu Dapu Daun Kuwuzo**. (Family projects, Katoonarub Village)

A new bush island will be created at **Orowai Naawa**, including planting of *sapordai*, *tapuzai*, *shaizo'o*, *natu pinaokun* and other native trees and plants. Another new bush island will be created at **Inako Naawa**, including planting of *pokorid*, *wazu* and *achawud* palm trees. (Village project, Sawari wa'o)

Game multiplying grounds will be respected and safeguarded through community conserved sites at **Warorau Toon**, (part of), **Pokorid Toon**, **Ichawao Toon**, (part of), **Wazutoon**, **Miizauz Toon**, **Washnao Toon** (part of) and **Widukuton**. (Intercommunity agreement, Katoonarub, November 2010)



MIDIKUO KIDA MOUNTAINS

“Midukuo konau namadapao amazada : *mountains beautify the landscape. They have Wapichan, Atorad and Taruma names that come from our legends. We advise our children that they must learn the stories and songs of our mountains. We tell them to respect the mountains that are wadaro kawan nu’o ta’o ipai aimakan wa ati : like a mother that gives everything to our people.* Workshop, Karaodaz Naawa, March 2009

There are huge communities of ancestral spirits that live in the mountains and in waterfalls in Wapichan wiizi at places like Taraiporo, Dyutam Zowau, Udaru’o Tozoowan, Omaba Taawa, Kobarara, Shiziz, Koshada, Mamid Mountain, Tamaruo Dukuo, Marutu taawa, Kanokowan, Rooponnan Wa’o, Chiip Wa’o (Essequibo), Takota Wa’o and Washara Wa’o.

Simon Saba, Shizizi, 2011

Umanawunun Importance

Mountains are familiar landmarks in our *Wapichan wiizi*. They keep our lands cool and provide crystal fresh waters for our creeks and rivers. Mountain areas are important for wildlife, such as at *Kobarara* Mountain, and mountain peaks are multiplying grounds for birds and game animals. Mountain forests contain medicines, spirit charms and craft materials. The lower slopes have good farming soils. Our ancestors left old settlements, nature farms, rock carvings and burial sites in the mountains that are sacred to us. We believe that mountains are the home of powerful grandfather spirits and the spirits of our great *marunaonao* who cared for and protected our lands and people in the past and still watch over us today. Some mountain tops, such as at *Tozao bana Taichakiizi*, *Shizizi Paawaz* and other peaks, are where our *marunaonao* hold ceremonies and carry out their final rites in studying to be a *marunao*. We are closely attached to these sacred and cultural heritage sites which are very important to our identity and our connection with this land.

Ikodina'azoo kariwai kida Where we want to get to

Keep the beautiful mountain scenery

Protect mountain *u wa'ozo kuwuzo kida* (watersheds) and sources of clean water

Protect hunting and multiplying grounds and wildlife sites in mountain areas

Respect grandfather spirits and healing rocks

Look after cultural heritage and sacred sites in our mountains

Use stories, songs and traditional use to maintain our links to the mountains

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Protecting reserve areas and no-go zones on mountain peaks and upper slopes
- ⊗ Respecting mountain spirits and sensitive sites (minimise disturbance)
- ⊗ Consulting with our *marunaonao* and local headmen before using resources in sensitive mountain areas
- ⊗ Putting strict limits on poisoning creeks and pools in mountain areas
- ⊗ Controlling burning on lower mountain slopes by agreeing when and how to burn
- ⊗ Protecting nature farms, rock carvings and other historical and cultural heritage sites in our mountains
- ⊗ Not allowing roads and permanent houses in mountain reserves and hunting grounds
- ⊗ Keeping mining and commercial logging out of mountain watersheds
- ⊗ Controlling visits by tourists and other outsiders

Wa kaduzu paradannaa Customary Law

When hunting in the mountains, talk with the *marunanao* beforehand, so that they may inform the *wunii dokoza* (games grandfathers) and *tapiknao* (spirit masters) that people will come to the place and will not harm them.

Announce your presence to the mountain spirits, leave tobacco offerings and promise not to disturb them.

Always *powan* (blow) over the first fire which is lit to roast or cook before hunting, by someone who knows the prayer. This keeps the area calm to hunt and will bring good luck.

Do not over hunt game in the mountains.

Aonaa wa antamikitiana wa'ozu kuwuzo (we must not punish the creek sources).

Do not visit sensitive mountain areas when sick or when there is a death in the family.

Do not build houses or open farms in the mountains near sensitive areas or where grandfather spirits live.

Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Commercial mining by outsiders is not allowed in any mountain area. Small-scale traditional mining by our community members may be permitted, provided that VC agreements and other agreements in this plan are respected, so that water sources are kept safe and community-conserved areas (sensitive sites, wildlife reserves) are respected.

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Use of mountains in *Wapichan wiizi* is exclusively for the *Wapichannao*.
2. No access to outsiders shall be permitted without the express prior permission of Village Councils and DTCs ratified through our VGMs.
3. Tourists, tourist operators or researchers must get prior VC permission before visiting any mountain site.
4. Any outsider going to the mountain must be accompanied by an elder or Village Councillor and pay a fee to the VC.
5. No poisoning of mountain creek heads and water sources.
6. Careless burning of mountain slopes will be sanctioned.
7. Any burning of mountain slopes shall be in line with our fire agreements and plans (see Use of Fire).





Amazada kainabat kariwai paradanna Plans for some important places

Traditional community conserved sites to protect multiplying grounds of game animals, spirit keeper and sensitive spirit sites will be maintained on peaks and slopes of mountains at **Shizizi, Oruchukodo, Dokuban, Tomara, Piniyad, Koshada, Pazaonan and Waranam.** (Intercommunity agreements, Shizizi, October 2010)

Burning of the lower slopes of **Shizizi** Mountain and surrounding savannahs is only allowed in September and October, and depends on weather conditions. (Agreement between Potari'i Naawa, Shizizi, Katuwaoro, Bai Toon, Katoonarub, Shorinab and Katoonarub October, 2010)

Community conserved areas are established at important resource, wildlife and cultural heritage sites on **Shizizi and Koshada** Mountains. (Intercommunity agreement, Shizizi, October 2010)

Sensitive sites and multiplying grounds will also be protected in the S Central District at **Bakawadataawa, Raad** (southern peak), **Turud kuo** (middle peak), **Waronam, Sarai pin paawaz** and at **Bakawada taawa** (W of Potari'i Naawa). (Intercommunity agreement, Katoonarub, November 2010)

Sensitive sites and multiplying grounds shall also be protected in the eastern hills and mountains at **Wizi muru; Kawazaru Taawa; Arimaka Dapu; Aro Shamorun Taawa; Sharadau Taawa; Oropap Taawa; Kamodukuo Karishizi; Shii Taawa, Mabu Taawa, Shiwiizi Taawa, Kaichunaizon Taawa; Tamoro Dapu; Waibobon Midukuo; Pashin Taawa; Kowichu Moro Taawa; Birara Taawa, Tashao Taawa and Taraipur.** (Intercommunity agreement, Shii, October 2010)



Map 4:
Some important mountains in
Wapichan wiizi



BARAAZ SAVANNAH

“ We cannot live without our savannahs. We depend on these lands for our daily lives. The savannah provides us with fresh green pastures for our livestock and it has ité groves, swamps and ponds that are important to us and the birds, animals and wildlife. Savannahs support games and fishes that we use for food. Our ranches also provide food and income for our families and communities.

Community consultation, Achawib, 2009

Umanawunun Importance

The open views and spaces of the savannah are beautiful for us *Wapichannao*. We need savannah areas for ranching, fruit trees, medicinal plants, birds, game animals, housing materials, craft materials, clay, fishing and wildlife. They contain valuable water sources and swamps. Fish use the savannah in the rainy season for feeding and multiplying. There are ranches all across our savannah. The grazing grounds are shared between neighbouring communities. All our communities want to keep our open savannahs and protect our freedoms to travel, hunt, fish and raise animals anywhere we want across the savannah, as long as we respect ranch homesteads, livestock drinking pools and farming areas. Savannahs contain important cultural heritage sites and the whole area is full of the history of our ancestors.

Ikodina'azoo kariwai kida Where we want to get to

Maintain our freedom to move freely across the savannah and use all parts of it for hunting, fishing, gathering, farming, ranching, and building our homes

Use fire and other traditional practices to maintain healthy savannahs and plentiful resources for future generations to enjoy

Help future generations to leave the savannahs open and natural as they are now

Make sure development and commercial activities are balanced and don't harm the environment

Continue to live and share the savannahs with game animals and wildlife

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ✘ Keeping the vegetation healthy by controlled use of fire according to customary laws and agreements in this plan
- ✘ Protecting valuable savannah resources such as *imiaru* (Caimbai trees), multiplying grounds and important wildlife habitats
- ✘ Looking after *katonaru wa'ozo dana'o* (gallery forests), *duo baara* (salt licks), *shakara* (swamp heads), *dyowuzu baawa* (ité palm swamps), *iyanii ki'i* (springs), *karashii* (lakes), *ikanowan* (ponds) and *kopau tomauzu kiizi kida* (fish feeding and spawning grounds)
- ✘ Strictly controlling poisoning in creeks and pools used by cattle, horses and livestock
- ✘ Respecting sensitive sites and homes of the grandfather spirits
- ✘ Protecting cultural heritage and sacred sites (rock carvings, burial grounds, old settlements)
- ✘ Keeping the open savannah landscape, through free-range cattle ranching and controlling the amount of fencing

Wa kaduzu paradannaa Customary Law

When our relatives die or when a female has her monthly flow they must not go to the savannah or pass near sensitive sites so they can't wake *poidanni amazada* (evil spirits).

When someone is going to build a house or ranch it is advisable to consult the *marunao* and/or knowledgeable elders.

Use fire carefully to rejuvenate savannahs and keep the area free from sicknesses.

Setting fires in the savannah should be done by experienced persons.



Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. The villages and communities of *Wapichan wiizi* will not allow Brazilians and other outsiders to hunt, fish or graze cattle on our savannahs.
- b. We encourage villagers to occupy our savannah lands with homesteads and ranches in consultation with VCs, local headmen, ranchers and *marunaonao*.
- c. Savannah lands, including our untitled lands under traditional occupation and use, must not be leased or sold to outsiders without the full agreement of all of our communities.
- d. All our villages affirm that large-scale industrial farming is not allowed on our savannah.
- e. Interested villages may experiment with savannah farming, while maintaining traditional farming practices in our forests and bush islands (see farming agreements).

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. No fencing of savannah areas without first getting the express permission from relevant Village Councils.
2. Areas used for hunting and fishing must not be fenced.
3. No cutting down of ité palm trees which beautify the place.
4. No reckless cutting of sand paper (Caimbai) trees, which are useful for medicines, saddle framing and other crafts.
5. Night hunting on the savannah must be kept to a minimum.
6. No poisoning of creeks and pools used by cattle and livestock without getting permission first from VC and local headmen and ranchers.
7. Neighbouring communities must consult the VC before cutting ité leaves and other resources in their savannah areas, abiding with agreements made in this plan.
8. Contractors must pay a levy to the village to extract sand and gravel in savannah areas (if allowed to by Village Rules).

See also ranching rules.





Amazada kainabat kariwai paradanna Plans for some important places

Make a community-conserved area to protect multiplying ground at **Washa nao baawu** in savannah S of Katoonarub in Sawariwao title. (Intercommunity agreement, Katoonarub, November 2010)

Community-conserved areas are set up at multiplying grounds at **Tazaobanaa kari shiz** and **Kiinaru** lakes in savannah west of Bai Toon in Potari'i Naawa title; and also at **Katurizi zona** ité grove and ité swamp at **Maribin** (south-west and south of Sawariwao in proposed title). (Intercommunity agreement, Katoonarub, November 2010)

Community-conserved areas are set up to protect spirit keeper sites at **Kambarai Baoko** lake (south-east of Potari'i Naawa in titled area); **Zinii dich paawa** and **Aro Dokuzu shamoroon** (south-west of Sawari Wao within their traditional lands over which they are seeking legal title). (Intercommunity agreement, Katoonarub, November 2010)

Multiplying grounds will be protected by Aishara Toon, Karaodaz Nawa and Achawib in the savannah in the southern part of *Wapichan wiizi* at **Wurada da'u da'u**, **Darodoron**, **Konaru paawa**, **Kawazu wa'o dukuo**, **Mano waro dukuo**, **Parapi wa'o kuwuzo** (bawazu), **Chariribi kuwuzo** (bawuzu), **Parobaz baraaaz**, **Douburo daz kuwuzo**, **Tamara Dikuo baraaaz**, **Moshai wa'o kuwuzo**, **Aowada dukuo taawa**, **Kawaro Niwa'uzu Baawu**, **Wiizun Baawu**, **Kaboruzud Paawa Baawuz**, **Chawaiz Dukuo** and **Sowan baara**. (Intercommunity agreement, Karaodaz Naawa, November 2010)

Aishara Toon, Karaodaz Naawa and Achawib also agree to protect sensitive spiritual sites in savannah areas at **Idii kizi Paawa**, **Dawawai Paawa**, **Anowanab**, **Masoknao Taawa**, **Bai dan naawa**, **Charirib Karishiz**, **Aro Wa'o Wanom Karishiz**, **Baudokoru dapu** and at **Parapi kidiba baoko**. (Intercommunity agreement, Karaodaz Naawa, November 2010)



WUNU KIDA,
WA'OZI KIDA,
NA'A PAIN,
SHUKADA'O
BAAWU KIDA

WATERS,
CREEKS &
WETLANDS

“Water gives us strength and keeps our animals and plants alive. We use water for washing, swimming, bathing, drinking, cooking our meals, outing fires, soaking our amuru (cassava), wetting young plants during dry season, cleaning game meat, straining parakari, scalding palm fruits.... Our healers use water in their powan wuun (healing ceremonies). That is why we say that our waters are like a mother to us.

Community consultation, Aishara Toon, 2009

Umanawunun Importance

Clean pools, lakes, springs and creeks that never dry out are very important to our communities and to our farmers, ranchers, fishermen and hunters. Watersheds and creek heads provide pure water for fishing and farming grounds, and for our villages. Creeks and rivers allow us to travel by boat and canoe to different areas of our territory. We get precious minerals, stones and dyes from our waters and creek beds. Our creeks also contain clay for pottery and bricks. Waters, creeks and swamps are home to wildlife like the giant otter and black caiman, and large fish like the arapaima. Our creeks, wetlands and seasonally flooded savannah allow large numbers of fish to migrate, providing them with spawning and feeding grounds. Springs and water sources are sacred places with deep spiritual meaning for our people. Our elders tell us to respect these places. Our communities will work together to protect water resources.

Ikodina'azoo kariwai kida Where we want to get to

Keep our waters healthy and clean for our communities, fishes, wildlife and livestock

Regularly test our well waters to check that our drinking water is safe

Make sure all villages, satellites and homesteads have clean water for drinking and bathing (creeks, springs, wells and boreholes)

Protect water sources, springs and creek heads from harmful development and pollution

Find out whether environmental service schemes will reward us for protecting our watersheds and spring waters, and any other ways we can get an income from our waters

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Protecting our water sources from pollution and damaging development
- ⊗ Respecting protected water and wetland sites agreed by our communities
- ⊗ Placing strict controls on poisoning
- ⊗ No commercial mining in or near creek headwaters
- ⊗ Putting settlements, farms and roads away from water sources and creek heads
- ⊗ Preventing river bank erosion and blockages, so creeks and water courses flow freely
- ⊗ Respecting and caring for deep pools and spirit keeper sites
- ⊗ Watching over water quality and the health of fishes in our creeks

Wa kaduzu paradannaa Customary Law

Aonaa wa antamikitiana wa'ozu kuwuzo : we must not punish the creek sources and deep pools.

Do not over poison.

Show respect for the spirits at our wa'ozu kuwuzo ki'i napain iyanii ki'i (creek heads and springs).

Do not trouble sensitive pools with kadorara (water spirits).

Do not wash turtle shells or kapash in any of our creeks.

Burn your eyes with pepper and/or wash your face when passing akakiizai (sensitive spirit sites).

Offer farine or tobacco to the yachin (rock spirits).

Use appropriate panakaru (bina) when travelling along rivers and creeks

No soaking of amuru in drinking water.

Do not kill water eels, stingrays, kamodies or alligators, otherwise you will scare away the fishes.

Do not throw yam or pumpkin skins or wash purple potatoes or limes in any of our rivers or creeks.

Do not roast or cook with salt and pepper near the edge of a pool or creek.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Our DTCs will tackle large and medium size mining operations harming Toto Wa'o (flowing into the Kowitaro River) and Kasho Wa'o (flowing into Katu Wa'o, that in turn flows into Rooponan Wa'o) as well as destructive mining in the headwaters of Kodyowin and other creeks. We will do this by keeping on talking to the relevant authorities and taking legal action where necessary. (Intercommunity agreement, October 2010)
- b. DTCs will work with government agencies such as GGMC to improve monitoring and enforcement of rules and guidelines for controlling water pollution.
- c. DTCs will ask GGMC and GENPAPD to carry out a study of mercury and other pollutants in our major rivers.
- d. We will take immediate steps to tackle any water pollution we find in our wells.
- e. DTCs and VCs will share the 2011 waters and fisheries study² with communities and work out what to do next.
- f. DTCs will look for funds and technical support for a community-based project to study flooding and water and fish movements in the Rupununi flood plain.
- g. DTCs, VCs and villagers will discuss how to set up a Wapichan water and fisheries study centre to do community-based research to update this territorial plan and help villages make their own management plans and community development plans.
- h. DTCs and VCs will work together to make an agreement among all our communities and other water users to care for waters and fisheries in the Rooponan (Rupununi) River. (Intercommunity agreement, Zoopo Naawa, February 2011)

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Strictly no poisoning of any creeks, lakes and ponds near villages, homesteads and ranches.
2. Do not use komarao (deadly poison) and minimise of aishara.
3. People should ask permission from local leaders in homesteads, ranches and farming grounds before interfering with waters in their place.
4. Settlements, roads, lumbering and farming are not allowed in headwater areas.
5. Mining is forbidden at all creek sources.
6. Sand and gravel may not be extracted from river/creek banks in a reckless manner.
7. Village Councils must give prior approval for any taking of sand and gravel extraction from creeks and river banks.
8. No washing of vehicles or motorbikes in creeks and lakes.
9. Do not throw animal guts, skins, chemicals, rubbish and plastic bags and bottles into creeks.
10. Fish farming projects will use native fish species (no alien fishes or genetically modified fishes).
11. Gill nets and seines must not block the whole width of a creek for long periods of time.
12. No mining, poisoning, washing, bathing or soaking of cassava roots in our drinking waters.

See also rules on fishing grounds.





Amazada kainabat kariwai paradanna Plans for some important places

Water sources in our bush islands and savannahs in the South Central part of *Wapichan wiizi* will be protected as community-conserved sites, including at **Shodokaru pao, Kozopata wa'o, Miikooro baoko, Pidanana, Koruzanaa, Sowan Kapokizi, Tizi Tizi wa'o, Kambarai baoko, Kosharara** and at **Dyu danau baoko**. (Intercommunity agreement, October 2010)

Springs and water sources will be protected at **Kinibain; Wunui Tizi kiizi and Bairibao** on Shizizi Mtn; and also **Kinibao; Mokuro wa'o kuwuzo; Suuzubao and Saunorubao** on Kosada. (Intercommunity agreement Oct 2010)

Water sources will be watched over and protected at **Wiwi taawa, Banawnoro kaoapik, Dumaazu ruwun, Kowasho wa'o kuwuzo, Potarii baoko, Dyudanai baoko, Kawarodin baoko and Kawaro baoko** within Zoopo Naawa titled lands. (Intercommunity agreement, February 2011)

No seining will be allowed at **Iri wa'o Kuwuzo, Makarupan kuwuzo and Komaro wa'o** for one year (2012) and will be banned at **Karashi Potari baoko, Dyudanai baoko, Kawarodin baoko and Kawaro baoko** where fishing will be done by hook and line only. (Intercommunity agreement, February 2011)

Springs and creek heads will be protected at **Achazai Taawa Paawa Karishizi, Kobarara Taawa, Kanun Wa'o Kuwuzo** (Silver Creek head), **Kanun Wa'o wanom** (Silver Creek mouth) and **Komaru wa'o dakoro kuwuzo** within our Wapichan Protected Forest. (Intercommunity agreement, October 2010)

All Wapichan communities will agree actions to care for the **Rooponan wa'o** (Rupununi River) in collaboration with Makushi communities and with support from allies, NGOs, fishery specialists and the government.

Water sources in eastern *Wapichan wiizi* will be protected at **Kadorara wa'o kuwuzo, Chakodan wa'o kuwuzo, Kora'uazu, Kanun wa'o, Pazaonan wa'o kuwuzo, Shawud Dukuo wa'o, Diriri Kapikiiz, Kobai wa'o, Nini Puazu, Kichanaizu wa'o Karishizi, Pidaun wa'o Kuwuzo, Wabu Toon wa'o, Miri Oro Dakoro and Mapuzu wa'o Kuwuzo** (Intercommunity agreement, October 2010)

Springs and creek heads will be protected through community-conserved sites in the south of our territory, including at **Baraitak karishiz** (kadorara) and **Kubai kuwuzo**, among others. (Intercommunity agreement, November 2010)

Harmful dive fishing and drag seining will be tackled at **Tamanowa baoko** (Potari'i Naawa) and **Sawarama witi** (Shorinab). Uncontrolled burning by fishers, hunters and trappers at **Namurii witi, Mamizi wa'o, Shizuru Kuba and Shapiri witi** (Shorinab) will also be tackled. (Intercommunity agreement, February 2011)



NA'APAM WAKAIWAN WA AMAZADAT

HOW WE USE THE LAND

“*We believe that our ancestors passed on this whole Wapichan wiizi to us, and we must use this place according to their beliefs and customs. All of this land that we traditionally occupy is sacred to us.*

Vibert George, Morora Naawa, 2011



ZAKAPUAPKAR
NA'APAIN
ZAKAPUAP
KIZAI

FARMING &
FARMING
GROUNDS

“ Our farms provide us with the food crops and drinks that nourish our children: we say the farm is like our mother because she supports and feeds the family. Without our farms and farmlands we would be nowhere. We depend on those lands for our living. That is why we must have title over all of our traditional farming grounds, including the grounds farmed by our forefathers. Clarita Saba, Shizizi, 2010



Umanawunun Importance

Alongside hunting, fishing and gathering, farming is our way of life and the mainstay of our economy. Farms give us enough food to eat all year round and, by selling what we don't need, we can earn a little income. Our farms produce over one hundred different foods, fibres, dyes and medicines as well as ritual plants like tobacco. Our traditional farms in the bush are where our children and youths learn to work and become self-sufficient. Under *wa zakapu pazon kaduzu* (our system of traditional farming) we cultivate a piece of land for a few years and then we open new fields in a different place to leave off the land and let it rest. Our rotational farming on our traditional farm lands covers large areas of our territory. Farming grounds are often spread out to use good soils that are found at different spots across our territory, sometimes many miles from our main villages.

Ikodina'azoo kariwai kida Where we want to get to

Keep our tradition of planting many different crops, using natural fertilizers and rotating our farms in near and far bush areas

Continue customary sharing of farming grounds between villages in line with intercommunity agreements

Maintain fertile soils and healthy *pidaunii* for farming

Value and maintain our traditional crops, customary foods and drinks like *sawarao*

Grow enough food for family and community needs

As well as traditional methods, interested farmers will learn about new ways to improve yields, control pests, process crops and preserve traditional foods and drinks (for home use and income generation)

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ✘ Using traditional knowledge to find good places for farming
- ✘ Using the land and bush sensibly so that areas cleared for farming are not wasted
- ✘ Rotating farm fields across maiden and second bush (letting the land rest)
- ✘ Re-using the farming grounds our ancestors made in the forest
- ✘ Respecting bush spirits, guardian spirits and sensitive sites (minimise disturbance)
- ✘ Protecting valuable forest materials and medicines
- ✘ Using traditional seed, crop and fruit varieties and traditional knowledge about these plants
- ✘ Continuing our traditional practice of organic farming
- ✘ Using farm chemicals safely and not too much

Wa kaduzu paradannaa
Customary Law

Every couple that is able should open a farm, grow food and 'maintain their culture'.

Other people's crops are not touched without permission (no stealing).

Before burning a field, make an agreement with neighbouring farmers.

Farms are to be cut only to the size that a family can look after properly (do not waste).

Consult with a *marunao* before opening new farms in maiden bush or places with *tapiknao* (spirit owners).

When a new farm is cleared, burnt and cleaned, sprinkle the farm with a drink of *cachiz* (red potatoes).

When harvesting cassava, the stems are always placed into the soil, and the leaves are bundled in a clean area to rot. Never burn cassava leaves (causes severe body pains).

Women with monthly flow, people with recently deceased relatives and sick people *shikortanii powribai* (should not go to work on the farm).

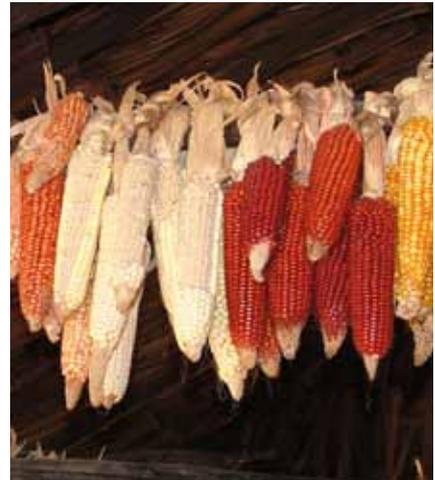
Pregnant women should follow taboos in farm areas.

Fields shall be left to fallow after several harvests.

Certain crops, such as sugar cane, should not be planted during moonlit nights.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa
General agreements and actions

- a. DTCs will carry out a community-based soil survey of *Wapichan wiizi* to assist community farm planning.
- b. Conflicts over farm lands will be avoided and intercommunity agreements on shared farming grounds will be respected.
- c. Interested VCs and farmers will try out different ways of generating income and making sure we have enough food in our villages, including suggested projects for cassava farming and vegetable gardening.
- d. DTCs and VCs will work with the government and other agencies to make sure that national LCDS and conservation policies fully respect our traditional farming practices, including our use of fire and rotational farming in maiden and second bush (Article 10c of the Convention of Biological Diversity).
- e. All villages, satellites and homesteads will continue to use forest areas for farming according to *Wapichan* custom and agreements made in this plan.
- f. DTCs and VCs will work with communities to maintain our rich variety of traditional crops.
- g. Genetically modified crops will not be admitted into *Wapichan wiizi* without FPIC of all our villages.



Dī'tap kariwai napain kaina'aoranna wiizai akinaori naa

Existing and proposed Village Rules

1. Farming grounds and fields may not be cut or opened in or near:
 - community reserves that protect bush materials and medicines
 - no-go areas, including our sacred sites, sensitive sites, game multiplying grounds, salt licks and springs
 - creek edges (to protect our fishes and water supplies)
 - places with many bush resources.
2. Anyone opening a new farm should consult with the Village Council and local farming ground headmen before cutting bush.
3. Fallow fields and second bush must not be gifted or exchanged without consultations and permission of the owner of the *piidaunii*.
4. Useful trees or palms like *туру*, *kokorite* and *wazu* are not normally cut in farm fields.
5. Quality lumber felled in fields must be taken away for future use, not burned.
6. Farmers have the right to kill game animals and other pests destroying their crops.
7. Agricultural chemicals must be strictly controlled by VCs and by *zakapusannao zowauna*.
8. Gates must be shut at all times in fences around farming grounds.



Amazada kainabat kariwai paradanna

Plans for some important places

The villages of Aishara Toon and Karaodaz Naawa will continue to share farming grounds in line with customary laws and VC rules at **Ma'achi toon danaa, Zamaka wa'o wanom, Maro wa'o wanom, Rowii Rowii danaa, Atoru uun** and **Omuzai Naawa**. (Intercommunity agreement, Karaodaz, November 2010)

Karaodaz Naawa and Achawib will maintain customary sharing of farming grounds at **Ashomada naawa, Taramaro wa'o, Taramaro dukuo** and at **Tamtoon**. Achawib, Karaodaz and Parobaz will also continue shared use of farmlands at **Kodyowin wa'o tamuru baoko** (left bank). (Intercommunity agreement, Karaodaz, November 2010)

Future farming grounds are identified by Aishara Toon village at **Toto wa'o** and **Karawaimin taawa** and at **Ikizipa wa'o wanom**; and by Karaodaz Naawa at **Barowad wa'o taawa, Wariri taawa, Kubai wa'o kanokun, Konayara wa'o kanokun** and at **Chimaid naa kanokun**; and by Achawib at **Mashu mada Naawa kanokun, Tamanowa wa'o zaana** and **Chukoro wa'o** (right bank).

Customary sharing of farming grounds will continue between Sawari wa'o and Katoonarub at **Natu Toon, Nipizai Toon, Kosup Toon** and **Torompa Toon** (intercommunity agreement, October 2010) and between Shorinab and Potari'i Naawa at **Saurab, Komatawaru** and along **Shulinab Creek**. (Intercommunity agreement, May 2010)

Potari'i Naawa and Parikwaru naawa agree to continue use of shared farming grounds at **Bakawaad tao**. (Intercommunity agreement, May 2010)

Shorinab will set aside bush areas around **Mid Pruu Witi, Miri witi king, Karan wa'o, Praka witi zamu** and **Mid Wazamuruu witi** as reserve farming grounds; Zoopo Naawa identifies areas around **Makoropan kuwuzo, Karapud, Pinididau, Kamodukuo** and **Kadorara** as reserve bush areas for farming. (Intercommunity agreement, Zoopo Naawa, February 2011)

A photograph of a dense tropical forest. The scene is filled with various green plants, including large-leafed species and palm-like trees. In the lower right foreground, a person's hand is visible, holding a long, dark wooden staff or spear. The lighting is bright, suggesting sunlight filtering through the canopy.

TIWAAPAN
NA'APAIN
TIWAAP
KIIZAI

HUNTING &
HUNTING
GROUNDS

“When game animals are abundant in a place, that means that the tapik lives nearby, that is why when hunting what you can, only kill what you are able to carry or fetch: don't waste. The tapik will punish you for wasting, they see everything that we do. Simon Saba, Shizizi, 2011

Umanawunun Importance

Hunting is a vital part of our way of life. It helps us to provide enough food for our families. We relish wild game meat and in our meals we always like to have a mixture of both vegetables and meat or fish. We also get a lot of useful materials from the animals, including medicines and ornaments, such as pendants and necklaces using the *maroro bazu* (giant armadillo claw). For hunting we need special knowledge of the animals and their spirit charms. Good hunters respect the spirit grandfathers of the animals. We still use the hunting grounds of our fore fathers, including in distant areas like *Rii wa'o* and *Kodyowin* and as far as *Chiip wa'o*.

Ikodina'azoo kariwai kida Where we want to get to

Obtain legal ownership and control over all of our near and distant hunting grounds and lands necessary for survival of games (multiplying grounds)

Keep our traditional hunting practices and our custom of sharing individual and community hunting lines and near and distant hunting grounds among our communities

Keep using our hunting spirit charms and have good relations with the grandfather spirits of the animals

Teach our younger generation to know different animals and how to care for our hunting grounds

Maintain and increase the abundance of game animals in our territory

Use traditional and scientific knowledge to care for our games

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Moving our hunting around to different hunting areas (avoid hunting in the same place)
- ⊗ Setting up community-conserved areas to protect multiplying grounds
- ⊗ Respecting animals during their breeding season (not killing pregnant females and their young)
- ⊗ Protecting animal habitats, feeding areas and salt licks, including along creek edges
- ⊗ Strictly controlling commercial hunting and preventing illegal hunting
- ⊗ Preventing jeep roads and settlements in hunting grounds
- ⊗ Using strict fire controls in hunting areas (according to customary law)
- ⊗ Leaving off from hunting in areas we agree are over-hunted
- ⊗ Respecting *doronainao mashapkiizi* (homes of the grandfather spirits) and *aka ki kiizai* (sensitive sites)
- ⊗ Keeping our hunting rituals and initiation rites (use of spirit charms)

Wa kaduzu paradannaa Customary Law

Do not punish hunting grounds (do not over-hunt).

Only kill what you need and share surplus meat with family and neighbours.

Share meat equally among all members of a hunting group.

Aona puzuyana dusodu kidao wunui : do not kill young game animals.

Aonaa pu baiya'o naa kaudini'o wuni, wa kazu tina'a naa : do not shoot pregnant game.

Do not kill *bichu kuo* (the leader of the bush hogs).

Do not kill *sowai* (the grandfather of the deer).

Strive to make clean kills and don't leave wounded animals to be tormented.

Check traps set for birds or animals regularly and dismantle them after use.

Avoid waste and use all useful parts of animals.

Hunters must know the right spirit charms for hunting.

Decorative animals in the bush and the savannahs, like *wiitawaru* (marmoset) and *tamanowa* (giant anteaters) must not be troubled.

Respect and don't interfere with *Wunii dokozi kidi* (grandfather spirits of game animals) including *aro dokozi* (deer grandfather), *inii* (giant ape), *namachidin* (wara cabra tiger) and *paowishu din* (powis tiger).



Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. If hunters say that a place does not have enough game, communities and VCs may decide to forbid hunting there during certain times of year (set up a close season) or ban hunting until animal numbers increase.
- b. Hunters, VCs and DTCs will go through the findings of scientific studies of game animals in our territory (e.g. Project Fauna) and may decide to take action (if it is considered necessary and agreed by our communities).
- c. VCs and DTCs will work together and with other relevant authorities in Guyana and Brazil to prevent illegal hunters and poachers from entering our hunting grounds.

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Outsiders are not allowed to use our hunting grounds in *Wapichan wiizi*.
2. Commercial and sports hunting is not allowed without first getting agreement from the VC and traditional local headmen.
3. Hunters must move their hunting across different areas (avoid repeated use).
4. Everyone must respect agreed hunting reserves, multiplying grounds and sensitive sites, close seasons and hunting bans.
5. Do not make large kills during high waters (respect stranded game).
6. Hunt mainly during the day (dawn and dusk).
7. Avoid disturbing or damaging animal feeding areas and salt licks (avoid felling bush fruit trees used by games and do not cut bush too close to creek banks).
8. Butchering animals and sharing meat will be done in line with our customary laws.
9. Community members are allowed to sell small amounts of bush meat.
10. Outside organisations, including conservation NGOs, must obey Village Rules and respect agreements on hunting in this plan.

Amazada kainabat kariwai paradanna Plans for some important places

Hunting grounds will be shared according to custom between Bai Toon, Potari'i Naawa and Parikwarinao at **Bakawadataawa**; and between Bai Toon and Potari'i Naawa in the area from **Dawawao-wanom** to **Oromotokoko wao wanom**; and between Katoonarub and Shizizi at **Tupu topyara**, **Kasarai wii taawa** and at **Kanara wao taawa**. (Intercommunity agreement, November 2010)

Game multiplying grounds in the southern part of *Wapichan wiizi* will be protected as community 'watched over places' at **Parobaz Kanokun**, **Powu Dukuo** (Bichi dapu), **Tamaruo Dukuo**, **Sowan Toon** (island on Chiip wa'o), **Chokori wa'o** (wanom to kuwuzo), **Kara taawa**, **Pazaonan taawa**, **Kodyowin baara**, **Chuna Paawuz**, **Kowamai taawa** and **Zamaazuo taawa**. (Intercommunity agreement, Karaodaz Naawa, November 2010)

The villages of Karaodaz Naawa, Achawib, Sawari wa'o and Katoonarub agree to ease off hunting for five years over hunting grounds from **Manowara oro dukuo** to **Konaru wa'o kuwuzo**. (Intercommunity agreement, Karaodaz Naawa, November 2010)

Hunting is banned on the **eastern slopes of Shizizi Mountain** for three years from 2011. (Intercommunity agreement, Shizizi, October 2010)

Shorinab Village will protect game multiplying grounds around **Shizil Kubuo**, **Meri wa'o kuwuzo**, **Toto creek head**, **Maporo wa'o kuwuzo**, **Pebro witi**, **Mamizi wa'o** and **Morai wa'o**. (Intercommunity agreement, February 2011)

The villages and satellites of Potari'i Naawa, Shorinab, Bai Toon, Katuwaoro, Shizizi, Sawari wa'o and Katoonarub agree to protect game multiplying grounds (see agreed actions on bush islands, mountains and savannah).

Zoopo Naawa Village identifies **Pinididau**, **Kadorara**, **Dya'utam zowau** and **Kawazaro Taawa** as areas conserved for game multiplying grounds. (Intercommunity agreement, February 2011)





KOPAUTAPAN
NAPAIN
KOPAUTAP
KIZAI

FISHING &
FISHING
GROUNDS

“Marii kizi wakaiwan wakopaun nao na’iki wakopautapakizi kaiwaizon kowan. Aonaa kizi wawakudan na’apain wakai waakizi wakopautapakizi wakarodapan da’an, wa wadaun nao ati: *Let us use our fishes and fishing grounds well, like our grandfathers did. Let us not waste, but use and care for our fishing grounds for those coming behind us.*

Elder, Soburun, 2008



Umanawunun Importance

Our near and distant fishing grounds are important for our health and way of life. *Kopau* (fish) is part of our traditional diet, eaten boiled, salted or smoked. Certain fish are important in our craft and healing practices. People often catch a dollar selling a few fish in local markets. Men, youths, women and children fish in large and small creeks all over our territory. Fishermen travel miles to use our traditional distant fishing grounds in places like *Kwitaro*, *Rii wa'o*, *Kudyuwini wa'o* and *Takutu wa'o* where prized fish like *achimaru*, *koruzu*, *parizaba* and *wiikada* are found. *Roponan wa'o* (Rupununi River) is a major fishing ground shared by Wapichan and Makushi communities.

Ikodina'azoo kariwai kida Where we want to get to

Work together to maintain healthy fishing grounds in our creeks, rivers, deep pools and ponds across our territory for the benefit of our communities now and in the future

Protect fish habitats and multiplying grounds, including spawning grounds

Monitor the health of fishes in our territory and take action where problems are found

Increase the abundance of fishes in our rivers and test fish farming options to supplement natural fisheries and generate income

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ✘ Moving fishing around different grounds and fishing spots
- ✘ Protecting multiplying grounds and controlling fishing during the spawning season
- ✘ Placing strict controls on harmful fishing methods
- ✘ Placing strict controls over large-scale commercial fishing in our territory
- ✘ Protecting deep pools by 'no-fishing' at agreed spots
- ✘ Using fish poisons safely and sensibly (according to customary law and Village Rules)
- ✘ Respecting water spirits, fish keepers and sensitive sites
- ✘ Keeping waterways open, free from logs and road crossings
- ✘ Working with scientists to study our fishes
- ✘ VC and DTC agreements on close seasons and rules for the sensible use of fishing gear
- ✘ Developing inter-community plans to care for important fishing grounds (e.g. Rupununi River)
- ✘ Raising awareness about good fishing practices through public meetings and education in our schools

Wa kaduzu paradannaa Customary Law

People who plan to poison should invite other community members so no fish are wasted.

Only catch fish that can be eaten.

Clean fish on the creek banks and not into the water otherwise the *kopau doko* (fish grandfathers) will see the offal of their children in the water and will grieve for them. This tends to make them angry and they may harm us.

Share fish catches equally.

Dismantle fish traps after use.

Do not interfere with sensitive sites like *akaa ki-kiizai* and *kadorar*.

No burning of pepper nor roasting of *dakara* (quail) and *katoriz* near *kadorar*.

Do not provoke the *ikopau doko* *ki'd* (fish grandfathers) such as the *tamanowa wuun baoko sannao* (water anteater), *onirii ki'd* (mermaids), *dyo dana'u* (camodi) and *potarid* (giant stingray).

Respect *yachin* (spiritual rocks) and make offerings as required.

Leave an offering of a small fish to the fish grandfather on the creek bank.

Avoid crossing creeks at sacred and sensitive sites.

Women with monthly flow must not enter rivers, creeks, lakes and springs.

No washing of plates and pots in the creeks.

Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Our DTCs and VCs will work to obtain title over all of *Wapichan wiizi* so that all of our traditional fishing grounds are secured for the benefit of present and future generations.
- b. Villages may agree to keep deep pools or stretches of creeks as no-go fishing reserves to build up fish numbers.
- c. We will encourage fishermen, including youths, to use traditional fishing methods such as hook and line, *konani* ball, fish traps, bow and arrow and cast nets.
- d. Our Village Councils and DTCs will follow-up on our 2011 study of fishing practices, including possible discussions with fishermen and communities on net-eye sizes and any necessary new rules and actions needed to care for our fishes and fishing grounds.

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. No seine netting of any fish during spawning time, but hooks, bows and arrows are allowed.
2. Careless use of *ishara*, *komarao* and *aia* is strictly forbidden.
3. Do not poison running creeks and streams.
4. Poisoning is strictly forbidden during spawning time (first and second flood).
5. Poisoning in distant areas outside creek headwaters may be allowed; using milder poisons like *inako* and *pazaonan* is better.
6. Strictly no dive fishing in sensitive sites and deep pools.
7. Dive fishing is only allowed during the daytime and in places agreed by VCs.
8. No farming, logging or extensive burning along creek edges.
9. Creeks and fish runs must not be blocked permanently.
10. Leave off fishing in creeks and rivers at the beginning of the rainy season (spawning time).
11. Do not use seines and gill nets to block rivers and creeks for a long time.
12. All fishermen must leave fishing grounds clean.



Amazada kainabat kariwai paradanna Plans for some important places

Protect spawning grounds in the South Central part of our territory at **Raroi raa wa'o**, **Bai wao kuwuzo**, **Zoro tomin kizi**, **Kinaru kuwuzo**, **Kozopata wa'o kuwuzo**, **Makaturo wao kuwuzo**, **Piton wa'o kowuzo**, **Zoroo wa'o kuwuzo**, **Wiwi azi baoko**, **Potarii baoko**, **Atoru wao kuwuzo**, **Dyuwuzo baoko**, **Roomi baoko**, **Suburuda pao**, **Boozo baoko**, **Toomara wao kuwuzo (karishii)**, **Arorowaiira karishii**, **Tawaro wao kuwuzo**, **Kozoto wao kuwuzo** and **Shii shii zana wao kowuzo**. (Intercommunity agreement, Katoonarub, November 2010)

In the eastern part of our territory, poisoning of the following creeks will be suspended for three years from 2011: **Waruzu tuu baara wa'o**, **Shaana wa'o**, the lower reaches of **Boona wa'o**, **Ma'achi waru wa'o** (flowing into the left bank of **Morora wa'o**) as well as **Chizowan baoko** (pool on **Katu wa'o**). (Intercommunity agreement, Shii, October 2010)

Zoopo Naawa fishers will leave off fishing at **Kapdipi wa'o**, **Suuzukzu wa'o** and **Chiwao wa'o** (period to be decided through VGM).

Protect spawning grounds through community-conserved sites in the southern part of **Wapichan wiizi**, including at **Mirii oro wao Kuwuzo**, **Kamurobaz wao kuwuzo**, **Biziaid baoko** (on **Kudyuwin wao**), **Rooponan Kuwuzo**, **Botato Kuwuzo**, **Biziaid baoko**, **karoman taawa baoko-Karashi**, **Achawib wao kuwuzo**, **Ocusho wao kuwuzo**, **Chibizai wao kuwuzo**, **Komkar wa'o Kuwuzo**, **Sorobaza wa'o Kuwuzo**, **Tarubabaoko on Aro wao**, **Mabaokoruu baoko**, **Daobara baoka**, **Wanizaba on Kwitaro wao**, **Kopau wao wanoom**, **Roomi wao Karishiz**, **Parizab Dapu** and **Sowan toon baoko on Kudyuwin wa'o**. (Intercommunity agreement, 2010)

There will be no dragging of seines in **Dada Baoko** on the **Rooponan River**. (Intercommunity agreement, February 2011)

No poisoning of **Rooponan wa'o**, **Kasho wa'o**, **Aran wa'o** or water sources at **Baonaonoro Kaokapkizi wa'ozi**, **Dumaazrrun wa'ozi** and **Wiwi Taawa**. (Intercommunity agreement, 2011)

Fish spawning grounds will be respected as **wasabatap nii** (watched over places) at **Kichadakaraun wa'o kuwuzo**, **Wichibai wa'o kuwuzo** and **Zoro wa'o kuwuzo** (Shizizi); **Minizu wa'o**, **Ako wa'o kuwuzo**, **Mang witipi kubo** (House Lake), **Domuid wa'o kuwuzo**, **Roraida witi**, **Wang kubuo**, **Manga kubuo**, **Sawarama witi**, **Pipuruu**, **Pagara Kubuo**, **Shizi kabua**, **Welea yea witi** and **Quiko witi zamu** (Shorinab); **Kadipi wa'o**, **Iripi wa'o**, **Makorupan kuwuzo**, **Kibi'o wa'o**, **Suuzukzu wa'o**, **Chiwao wa'o** and **Kamaru wa'o** (Zoopo Naawa). (Intercommunity agreement Zoopo Naawa, February 2011)

Potari'i Naawa proposes that the stretch of **Showaru wa'o River** from **Dyuwuzo Baoko** to **Kawaro Baoko** should not be fished for a period of three years (to be agreed in public meeting). (February 2011)

The following sites and pools on **Showaru wa'o** will not be fished for two years (2012–2014): **Kapokizai daun**, **Koriara Baoko**, **Chipipi kauda nip kiz**, **Suuburuud paawa** and **Warampuni Baoko**. Fishing will be allowed from **Kazara Paawap to Kapo Kizai daun** and from **Tararana pao to Korariara Zowau Paawa**; from **Tiz Tiz Paawa to Chipipi kauda nip kizi paawa**; from **Tomara wa'o wanom to Warampuni zowau paawa**, and at **Roomi Baoko**. (Intercommunity agreement, February 2011)

Shorinab Council and villagers will hold public meetings to name the deep pools on **Sawarama Creek** that should not be dive-fished, and other pools that may be dived on a rotational basis. (February 2011)



A photograph of a man in a forest, looking up at a tree trunk. The tree has many vines hanging from it. The man is wearing a striped shirt. The background is filled with green foliage and more trees.

ZAWADAPU-
KARU NA'IKI
ZAWADIKIIZAI
KIDA

GATHERING
& GATHERING
GROUNDS

“ We hold close ties to our gathering grounds and feel strongly that these places belong to us. These areas have been the lifeline of our communities for many generations. These areas supply us with a range of useful craft and construction materials like mokoro, tibi, ashowara, mamuzu, pokoridi, wain, iziiyara, ashoodo, wabo and kazim. Sanaribai ki'd (incense) and other bush medicines can be found and some areas have abundant eatable fruits. We need all of these areas secured under title for present and future generations.

Community consultation, Achawib, 2009

Umanawunun Importance

Our gathering grounds in the bush, bush islands, creek edges, savannah and mountains are rich in medicines, bush fruits, craft materials and trees. We use craft materials to make useful items and ornaments. Bush foods add variety to our diet and provide extra food to farming and hunting. Bush medicines treat sickness and wounds and ward off bad spirits. We use trees and palms for house posts, boards, laths, thatch, fence posts and corral rails. We barter craft items like *man-aru* (sifters) and *niizo* (matapi) for used cassava processing in exchange for other things. Craftspeople can sell what they make to earn some money. Gathering and using medicines, craft and building materials is also something that means a lot to us: it often involves *kasarainap karu* (using charms), knowing prayers and respecting bush, medicine and charm plant spirits. Gathering grounds are where our young men learn about different craft and building materials, which they need to know to be an adult fit to care for a wife. We value our gathering grounds *wa ishitooran kao nu'o Tominkaru taonii wa'ati*: like a gift and storehouse given to us by our Creator.

Ikodina'azoo kariwai kida Where we want to get to

Increase the amount of building and craft materials and protect bush fruits and medicines for the benefit of present and future generations

Use our gathering grounds sensibly, and without harming them, by following our customary laws and traditional and scientific knowledge

Set up places protected for gathering bush materials (extractive reserves) in areas that are rich in craft and building materials

Keep our traditional craft and construction skills alive by teaching our children and young people how to use bush materials

Set up community businesses and ways of making money using our skills as craftspeople and our bush materials

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Moving the areas where we harvest materials across different spots (rotational harvesting)
- ⊗ Harvesting only mature plants and trees, leaving young ones to grow
- ⊗ Setting up gathering grounds agreed by all community members and between neighbouring villages to protect resource areas (no farming, roads or other developments)
- ⊗ Keeping commercial (large-scale) lumbering away from gathering grounds
- ⊗ Using fire breaks to protect bush island and mountain reserves from fire
- ⊗ Planting useful materials and restocking gathering grounds with useful trees and plants
- ⊗ Carrying our young people to our gathering grounds so they gain knowledge and experience

Wa kaduzu paradannaa Customary Law

Manakiiz pu so'otan ipai (do not cut-extract all), only harvest what you need.

Harvest mature plants and leave young shoots to grow.

Don't waste construction and craft materials.

Don't harvest lumber and craft materials during moonlit nights.

Seek the advice of knowledgeable people before taking materials (aitapainao tum, atamunaa pauznao, turuztubai pauznao, zowaa pauznao, pidan kasaraba'o, marunaonao).

Say prayers and give offerings to spirit guardians before taking sensitive materials such as kubai (clay), minibaa, achawid baawa and mamuzu baawa.

Follow the right blessings and rituals for gathering and use.

Do not harvest medicines, craft or building materials in farming areas without the permission of the farming ground headman.

Don't cut bountiful bush fruit trees and palms; climb or use a shakararibai'u (long pole).



Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. The *wapichannao* should keep using the bush medicines found in *Wapichan wiizi*.
- b. Villages will continue to plant ité palms around their lakes and swamps to build up nearby supplies e.g. *Katoonarub*.
- c. Villages will try out different ways of planting useful trees and craft materials such as *saporudai* in bush areas and bush islands.
- d. VCs will use information from planned forest inventories (see *Kanoko*) to safeguard important areas for gathering craft and building materials, including lumber.
- e. VCs may decide to make particular areas into 'lumber reserves': these reserves will be used and cared for by our communities in line with this plan.
- f. All extractive and lumber reserves will be entered on DTC and village maps.

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Local headmen and leaders (*kawiiz tin pia'o*) will watch over gathering of craft and building materials in their area.
2. Neighbouring communities who want to gather craft or building materials in another village area must get permission from the responsible local leaders, Toshao and VC.
3. In other villages (e.g. *Shorinab*) people must not sell building materials to outsiders without first telling the Village Council and getting its permission.
4. Outsiders are not allowed to extract anything without permission of the VC.
5. Selling craft and building materials to outsiders is prohibited in some villages (e.g. *Sawari wa'o*).
6. Ité, *kokorite* and *wazu* leaves must be harvested without felling.
7. When felling lumber, take care not to damage nearby trees, vines and other useful materials.
8. No lumbering in areas rich in bush fruits, medicines and craft and building materials.





Amazada kainabat kariwai paradanna Plans for some important places

In the South Central part of our territory extractive reserves are established at **Bakawadataawa, Kubai wa'o wanom** to its **kuwuzo, Dawawao-wanoom** to **Oromotokoko wa'o wanom, Raad** (southern peak), **Turud kuo** (middle peak), **Waronam** (eastern slope), **Sararaipin, Kadiboro orodo** (middle slope) and at **Kanaru wa'o tao**. (Intercommunity agreement, Katoonarub, November 2010)

In addition to the community-conserved forests of **Aishara Toon, Parobaz, Karoadaz** and **Achawib**, villages agree to maintain extractives reserves in the southern part of our territory at **Kubai kuwuzo, Podo dikuo, Maachi danaa Tamtoon, Ziiziikan taawa, Taramara dukuo, Wiroomi daana, Tobiichi Taawa** and **Mapuzu wao taawa**. (Intercommunity agreement, Karaoda Naawa, November 2010)

Harvesting of building materials will ease off for ten to fifteen years in areas south of **Tomara** Mountain and harvest will shift to the bush west of **Shizizi** Mountain. (Intercommunity agreement between Sawari wa'o and Shizizi, November 2010)

Harvesting of building materials will be eased over the whole of **Piniyad** Mountain for fifteen years and move to **Sararaipin** extractive reserve. (Village agreement Sawari wa'o, November 2010).

People will leave off harvesting of craft materials from **Wawash wa'o wanom** (on the upper reaches of **Buna wa'o**) within Shii titled land for two years from 2011. People wanting craft materials may use materials deeper in the bush.

Awaru wa'o Naawa Village Council has set up a community reserve for craft and building materials at **Sakorodai Toon**.



KA'UZATINAPA KARU RANCHING

“*The ranches in our community generate important income and employment, while the ranchers keep watch over the more distant savannah areas in our Wapichan wiizi. Money from ranching helps us improve our living conditions and the by-products like manure are used to fertilise our crops and yard gardens.* Community consultation, Bai Toon, 2008

Umanawunun Importance

Our cattle ranches provide us with many different foods and materials, including beef, tasso, hides, leather, bones, fat, milk and manure. The supply of meat allows us to ease off on wild game. We use leather and rawhide to make lassos, saddles, bull whips, belts, shoes, hats, leggings, hobbles, sheaths, clothing, ornaments and medicines. Our savannahs and swamps provide foraging grounds for horses, pigs, sheep and poultry that supply us with pork, mutton, chicken and eggs. Horses and cattle are valuable goods for bartering and our families and communities earn money from selling beef and other meat. Our youths gain useful skills by working as vaqueros and ranch hands. Tending horses and cattle is now part of our way of life on the Rupununi savannahs and our social life is enriched with rodeos and horse racing. All of our villages agree to make new village ranches in different parts of our savannah.

Ikodina'azoo kariwai kida Where we want to get to

Care for our ranch lands wisely, rear healthy animals and increase the number of cattle and horses

Improve the way we care for our animals and their health through better practices and veterinary care

Keep our customary practices of sharing grazing areas and inter-community round-ups

Stop rustling by Brazilians and by neighbouring communities

Encourage more families to rear cattle/other animals to ease hunting pressure on game animals like *aro* (savannah deer) and *kapash* (armadillo)

Encourage young people to become good cowboys and ranchers

Tame more bullocks for transport and haulage

Improve our cattle breeds and ranching businesses to create jobs, increase self-sufficiency and raise the standard of living in our communities

Develop new markets for our beef and other meat products

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Locating ranches in savannahs far from farming grounds
- ⊗ Rearing free range cattle on open rangelands
- ⊗ Keeping the pasture healthy by controlled burning in line with customary law and intercommunity agreements
- ⊗ Respecting sensitive sites, multiplying grounds, community reserves and water sources
- ⊗ Keeping out foreign ranchers
- ⊗ Practising wise and sensible ranching to avoid conflicts
- ⊗ Controlling rustling (by outsiders and local people)
- ⊗ Fully respecting Village Rules and intercommunity agreements
- ⊗ Carrying out animal breeding activities and training programmes for our ranchers and youths

Kaimana'o tiwautinkaru
Good Practices

Do not set fires along fence lines.

Take good care of animals and make sure none are sick.

Paddock fences must have gates so hunters and fishers can enter.

Share good grazing areas among neighbouring ranchers and don't fence off large areas for private use.

Ranch lands must be kept open and free so all Wapichannao can go there and use them, according to our customary practices.

Ranchers should not be stingy about letting other people get to lakes, pools, rivers, creeks, bush islands, mountains and hunting areas.

Ranchers should look out for one another and inform each other when other people's branded animals are found in their grazing areas.

Farmers who open fields in agreed ranching areas do so at their own risk.

No stealing of animals.

Ranchers should get the VCs permission before cutting/bursting corral rails.

Ranchers must report to the Village Council before slaughtering or selling any animal.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa
General agreements and actions

- a. The location of new ranches must be agreed with relevant Village Councils, community members and local headmen/leaders.
- b. VCs and DTCs will encourage community ranchers and outsider ranchers to talk to each other and reach resource use agreements (e.g. on hunting, fishing, gathering).
- c. Invasions by Brazilian rustlers must be reported to the relevant VCs and other authorities.
- d. DTCs will organise a meeting among all ranchers in *Wapichan wiizi* to tell them about final agreements in this plan, including agreed fire controls.
- e. DTCs, VCs and ranchers will discuss making an anti-rustling action plan for areas along the western border of *Wapichan wiizi*.
- f. DTCs will help communities go through the study on development of livestock enterprises done in 2011³, and decide next steps.

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa
Existing and proposed Village Rules

- 1. Any villager wanting to start up new ranching must get permission first from the Village Councils and local leaders so as to use the most suitable grazing areas and avoid conflicts.
- 2. Fencing of paddocks will be agreed by the ranchers and villagers.
- 3. Fences should be erected mainly to protect farming grounds.
- 4. Ranchers must pay a fee to farm owners when their animals damage crops in agreed farming grounds.
- 5. Outsider cattle buyers must respect the selling price set by ranchers and communities.
- 6. If the Village Rules say so, ranchers must use the prices set by the Village Council.
- 7. Buyers must get written permission from the VC before buying any animal from a rancher. The permission must have a valid VC stamp.
- 8. Branding or ear marking other ranchers' animals is not allowed.
- 9. Rustlers will be brought before the Village Councils and sanctioned accordingly.
- 10. Private/outside ranches must abide with Village Rules and intercommunity agreements.





Amazada kainabat kariwai paradanna Plans for some important places

Shared grazing will continue between Aishara Toon and Awaru Wa'o Naawa at **Makashon Taawa**; and between Aishara Toon and Karaodaz Naawa at **Kabauna wa'o wanoom, Aro wao toon Baraazun, Chararibi baraazun** and at **Dirichaban taawa**; and between Karaodaz Naawa and Parobaz in the savannah island of **Parobaz Baraazun**.

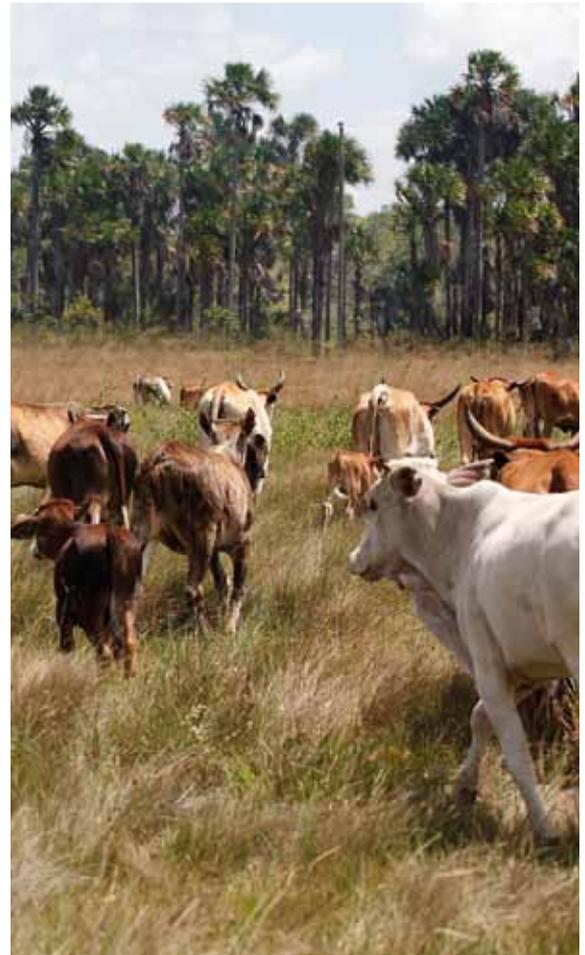
Shared grazing will continue between Katoonarub, Suburuin, Shizizi, Shulinab, Potari'i Naawa and RDC at **Shawarawaru Zaan Baarazun**; and between Shulinab, Potari'i Naawa, Shizizi and Suburuin at **Dokoban Baarazun**; and between Shulinab, Katuur, Potari'i Naawa at **Shizizi Sakod Barazun**; and between Katoonarub, Sawari wa'o, Karaodaz Naawa, Achawib over the large savannah area from **Konaro wa'o wanom**, downstream on **Rooponan wa'o**, north to **Icha wa'o** thence to **Piniad Mountain to Makodod kuwuzo** and thence downstream to **Konaro wa'o**.

Shared grazing will continue between Karaodaz Naawa and Achawib at **Tomozun baraaaz, Tamtoon Baraazun** and at **Matamtara**; and between Karaodaz Naawa, Achawib and Sawari wa'o at **Kawazu wa'o zaan** (baraazun to Mamid), **Konaru wa'o Baraazun** and at **Manawaru Dukuo**.

Village ranches will be improved by Parikowaro Naawa at **Tobocho baawa korara**; by Potari'i Naawa at **Tobiniidau korara**; by Bai Toon at **Tunarunaa korara**; by Sawari wa'o at **Muurakizai naawa korara** and by Zoopnao at **Kato wa'o baara korara**.

Shared grazing will continue between Sawari wa'o and Katoonarub at **Nipizaitoon baraazun**; and between Sawari wa'o, Katoonarub, Shizizi and RDC at **Tomara Baraazun** and at **Ichawa'o zaan**; and between Sawari wa'o, Shizizi, Potari'i Naawa and Kutu'ur at **Kinaru Dukuo Baarazun**; and between Sawari wa'o, Shizizi, Katuwaoro at **Ichawa'o Dukuo Barazun**.

Aishara Toon Village will improve its village ranch at **Kibain naawa korara**. Awaru wa'o Naawa will also improve its ranch at **Mak karishizi korara**; and Karaodaz Naawa at **Atokaru wa'o naawa korara**.





TIKAZI
KAIWAAKAO
DAU'A'O

USE OF FIRE

“ Tikazi minauda’ii ukaiwan ana kaimanaimana’o ida’an; wa dokoziunnao ikodanii, wa’akania zu wa minka’u nii : *fire is our companion when we use it well. Our forefathers found fire and they handed it down to us to be our helper.*

Uncle Simon, Aishara Toon, 2011

We don’t really burn large areas...so you drop fire in a patch, so the next time you go, you drop fire in another patch. That is how we do burns in the savannah.

Uncle Yede Lawrence, Shorinab, 2011

Umanawunun Importance

Tikazi (fire, *apök* in Makushi) is very important in our way of life. We use fire for preparing food and drinks and healing and ceremonial practices, and as part of *Wapichan kaduzu* in our farming, hunting, fishing, gathering and craftwork. Smoke from our home fires preserves our roof thatch, and banishes mosquitoes and other insects from our homes and villages. Through our traditional use of fire, we keep vegetation healthy, protecting against harmful wildfires and keeping paths and roads open and free of danger.

Ikodina'azoo kariwai kida Where we want to get to

Use fire in a sensible way according to our customary law to clean and fertilise farms, refresh and clean savannah pastures, care for other vegetation and habitats, and to reduce the risk of harmful wildfires

Revive and pass on traditional knowledge and practices on safe burning to our younger generation, including our *vaqueros*

Stop careless and destructive burning throughout our territory

Make community fire plans and community agreements and choose responsible people to watch that we use fire safely on our lands

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ☒ Passing on traditional knowledge on good burning practices to our young people
- ☒ Holding discussions between ranchers, farmers, hunters, fishers, villagers and young people
- ☒ Dropping fire only at the right times and in safe situations
- ☒ Using patch burning, forest-edge burns and fire breaks (late rainy season and early dry season)
- ☒ Burning of *shakaru* and swamps according to custom (with local elders and managers)
- ☒ Burning under the guidance of responsible persons
- ☒ Appointing respected fire managers in each community (based on consensus)
- ☒ Doing more community-based research on the use and effects of fire in each village area
- ☒ Making community fire plans and fire use agreements within and between villages
- ☒ Updating Village Council Rules to carry out agreed community fire plans

Wa kaduzu paradannaa Customary Law

Always sweep farms and cut a line around before burning.

Before burning, a farmer consults and makes an agreement with neighbouring farmers.

Do not set fires in forest areas outside farming grounds.

Make controlled burns along the bush mouth each year to create fire breaks.

Drop fires with the wind in your face when burning fire breaks at the bush edge.

Burn in the late evenings when the place is cool.

Do not destroy ité groves and fruit trees.

Avoid uncontrolled fires into the forest and bush islands as this chases away the *dokozunao* (grandfather spirits).

Do not set fires near the homes of spirit guardians.

Do not destroy the mountains with fire as it will scare away the spirits.

Setting of fires should be done by knowledgeable people.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa General agreements and actions

- a. DTCs and SCPDA will share the results of the DTC fire study in all villages and satellites to get people to discuss its findings and agree next steps (2011-12).⁴
- b. VCs and DTCs will work to put into practice intercommunity agreements made in 2010 and 2011 on the use of fire.
- c. Interested villages may hold meetings to choose one or more fire managers in each village.
- d. DTCs will help interested villages to do more studies on the effect of burning.
- e. The VCs and community members who want to will draw up fire management plans for their areas.
- f. Community meetings on the use of fire will involve young people in the discussions and any follow-up activities.
- g. VCs, elders and families will carry young people to burns on farms, hunting and fishing trips, bush edge, savannah patches and firebreaks so they can learn traditional knowledge and how to use fire sensibly.
- h. Our councillors, elders and teachers will raise awareness in our schools about traditional knowledge about fire and links with our seasonal calendar and traditional practices.
- i. SCPDA will help DTCs to secure funding and technical support for these activities.

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Make sure that burning is only done when it is the right season, weather and wind direction, and the grass and plants are green and the soils are damp.
2. Do not drop large fires in hunting and gathering grounds in the forest (though careful use of fire to flush out game is allowed).
3. Only ranchers, hunters, fishermen, local headmen and agreed fire people are allowed to burn (not travellers).
4. Occasional burning along lines and roads to keep these areas clear of snakes is allowed, providing customary practices and agreed fire plans are respected.
5. Take special care to prevent fire damage to fences, dwellings, corrales, fruit trees, ité groves, homesteads and breeding and feeding grounds of game and wildlife.
6. Dropping fires during the dry season near sensitive sites, nature farms, settlements and community conserved areas is not allowed (unless through prior community agreement).





Amazada kainabat kariwai paradanna Plans for some important places

Hilary Sabah will oversee the safe burning of lands around **Shizizi** Mountain with Potari'i Naawa, Sawari wa'o and Shorinab Village Councils. (Intercommunity Agreement, October 2010)

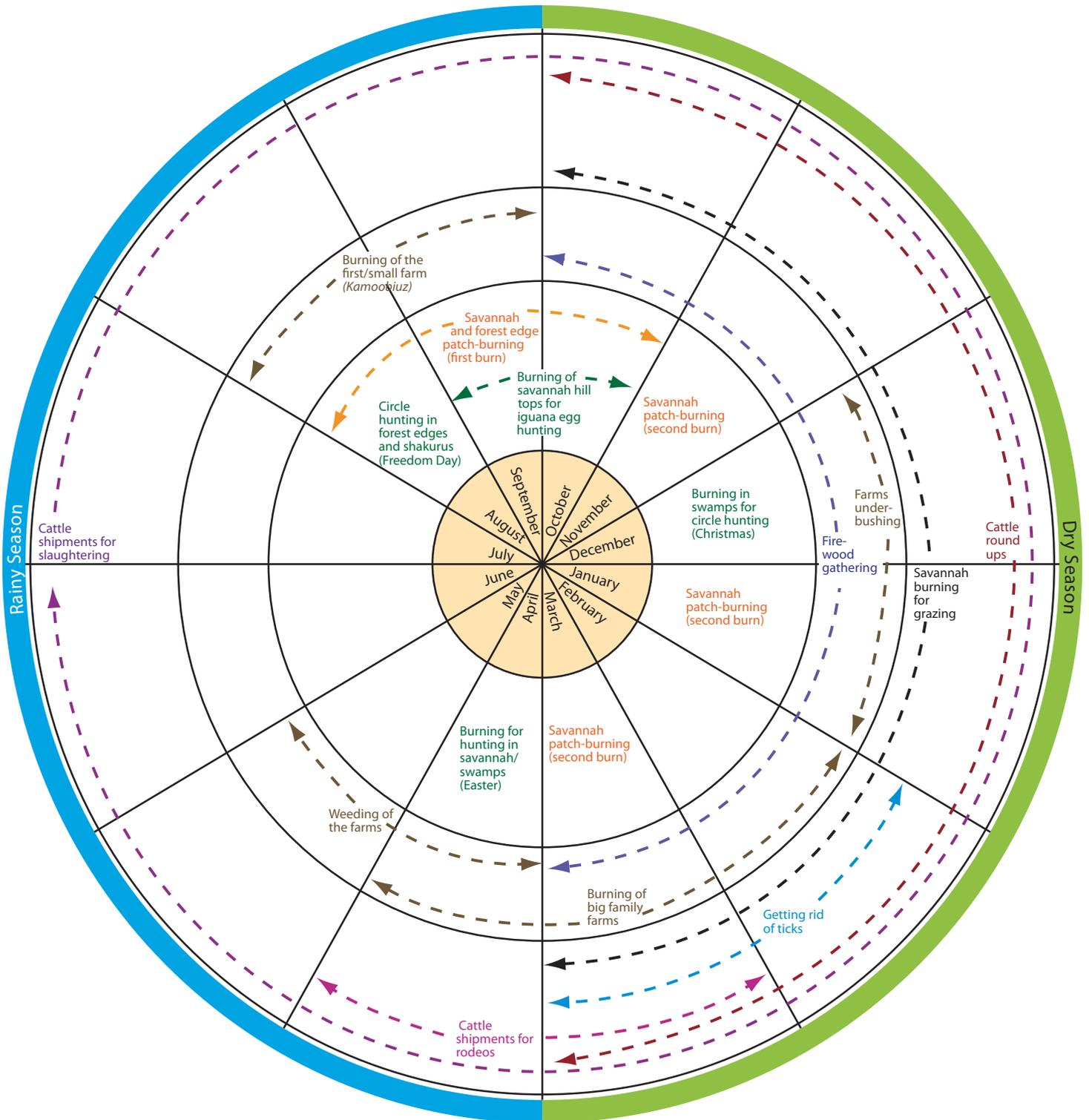
Shorinab Village Council will take actions to tackle uncontrolled burning at **Wanamorii witi kubuo iping, Shizuru kubuo** and **Shaparaitii**. (Intercommunity agreement, 2011)

Parikwarinao, Bai Toon, Katuwaoro, Potari'i Naawa, Shizizi, Katoonarub, and Sawari wa'o will take actions to carry out inter-community agreements made in November 2010 for controlled burning with oversight by agreed fire managers at **Buru baawu wa'o, Porowa wa'o, Maaso wiki wa'o, Titiuzi** (Katoonarub); **Buru wa'o kuwuzo, Imin aru baawa, Kodid wa'o Kuwuzo** (Shizizi); **Mountain point** (Parikwarinao); **Irimontoon** and **Patobaara toon** (Potari'i Naawa); eastern and western slopes of **Waronaam**, Between west and middle peak of **Turudukuo**, southern **Raada, Miribin, Sawari wa'o Kuwuzo** and **Komasharin** (Sawaro wa'o).

Actions will be taken to promote safe burns through agreed elders and local fire managers at **Wurudu wiizi Toon** (Awaru wa'o Naawa); northern and southern slopes of **Kamodukuo** (Shii); **Makoran Taawa** and **Maparara** (Shii and Zoopo Naawa) and at **Pinidii Dau** (Zoopo Naawa). (Intercommunity agreement, 2010)

Areas that will not be burned include the upper slopes of **Shizizi** and **Dokuban** Mountains, **Kinabaana baawuzun, Buro wa'Toon, Kazar Tao Toon** (Shizizi); **Kinaabana** turtle breeding area, **Komiri Orudu, Bakawaada Tawaa** and ité groves at **Kamao wa'o, Korara wa'o, Kotu'i wa'o, Kubai wa'o** and **Kibi'o wa'o** (Potari'i Naawa); **Kanawad-dukuo, Aturu wa'o** and **Wurada Toon** (Parikwarinao); **Awara landing, Chawuda Toon** and **Mapuzu Toon** (Shorinab). (Documented in fire study, January 2011)





Danaamaiapa karu kainaariba naa Our fire calendar



UMANAWUNU'O AMAZADA KIDA

IMPORTANT PLACES

“*Without the spirit beings present among us in our wiizi we would not survive. We depend on them for our food and other necessities for our survival.*

George Simon, Shorinab, 2011



**AKA KII KIZAI-
SHOKORODINBAO**

SENSITIVE SITES

“You are not allowed to disturb certain sensitive mountains, caves, rocks, holes and deep pools as you would affect the spirit masters there. We must not light fires or roast meat in those places. The scent of pepper and cooking dakaru (quail) and land turtle can attract dangerous spirit creatures such as Kodoidin, Namachidin and others.

Community consultation, Karaodaz Naawa 2009



Umanawunun Importance

All of *Wapichan wiizi* is populated by spirit beings and so all of our traditional lands and resources are sacred to us *Wapichannao*. We believe strongly that we must respect spirits, including the grandfather spirits of the animals, birds and fishes. Some areas with *tapiki* (spirit masters), including powerful beings such as *Aro Doko*, *Bakuru Doko*, *Kodoidin*, *Baudokorudin*, *Namachidin*, *Sazakdin*, *Ora Piro*, *Onorii*, *Uwadun*, *Udun*, *Kadorara* and *Udoro*, should not be disturbed. We know these places are *shokorodin ba'o* (sensitive areas) and we treat many as *akaa kikiizai* (no-go zones). They are found in the forest, savannah, mountains, bush islands and creeks. Proper respect for these spirits and their homes is essential for the wellbeing of our communities and the health and abundance of our games and fishes. Lack of respect can cause a person to *shokordan amazada* (offend the spirits in a place).

Ikodina'azoo kariwai kida Where we want to get to

Fully respect sensitive and spiritually powerful places in *Wapichan wiizi*

Safeguard our sacred medicinal sites from harmful use and destructive development

Teach our young people why these sites are important and why they must be respected

Work with our *marunaonao* to get advice on proper conduct needed to maintain health and fertility in *Wapichan wiizi*

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Minimising disturbance of *akaa kikiizai* (no-go zones) and sensitive sites, including places with *idoro* (water spirits), *iwamun* (tree grandfathers), *iwadon* (mountain spirits) and *kamara* (bush island spirits) in line with our customary laws
- ⊗ Respecting secret knowledge and the sacredness of these sites (keep things private and personal)
- ⊗ Getting guidance and ritual protection of elders and *aitapainao* (knowledgeable people) when we go to these sites.
- ⊗ Only *aitapainao* and *marunaonao* may go to highly sensitive sites.
- ⊗ Keeping outsiders away from these areas
- ⊗ Raising awareness among our youths about the importance and sacredness of these sites
- ⊗ Keeping settlements, jeep roads and similar structures away from these sites and their surroundings

Wa kaduzu paradannaa Customary Law

Akaa ki kiizai (no-go zones) must be respected by all.

Aitapainao and poobainao should blow over persons before visiting these sites.

Give offerings to the spirit masters.

No burning of peppers or roasting quails in our sensitive sites.

Do not construct hunting, fishing or gathering camps near these places.

No washing of turtle shells in our sensitive water sites.

Before entering a sensitive water site, people must burn their eyes with pepper.

Women with monthly flow, small children and sickly people should avoid these sites.

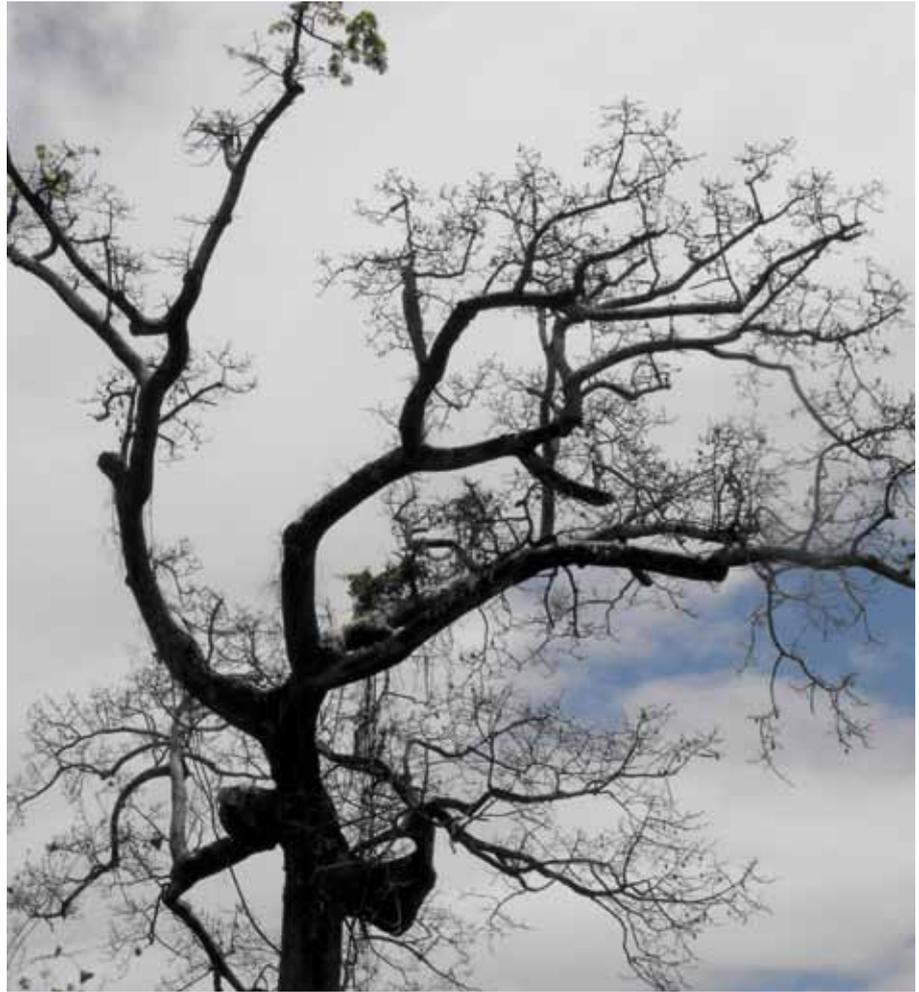
Do not throw limes or purple potato in places occupied by *kadorara*.

No setting of fires.

Nobody visiting the homes of the *amazada tapikinao* may remove any object (even a broken piece of clay pots) or make any marks on the walls, rocks or nearby trees, or leave any object besides an offering.

Upon leaving the area, all visitors must bid 'good bye', make sure the place is clean and leave the place calmly.

Do not mock these sites (failure to respect may result in sickness and misfortune).

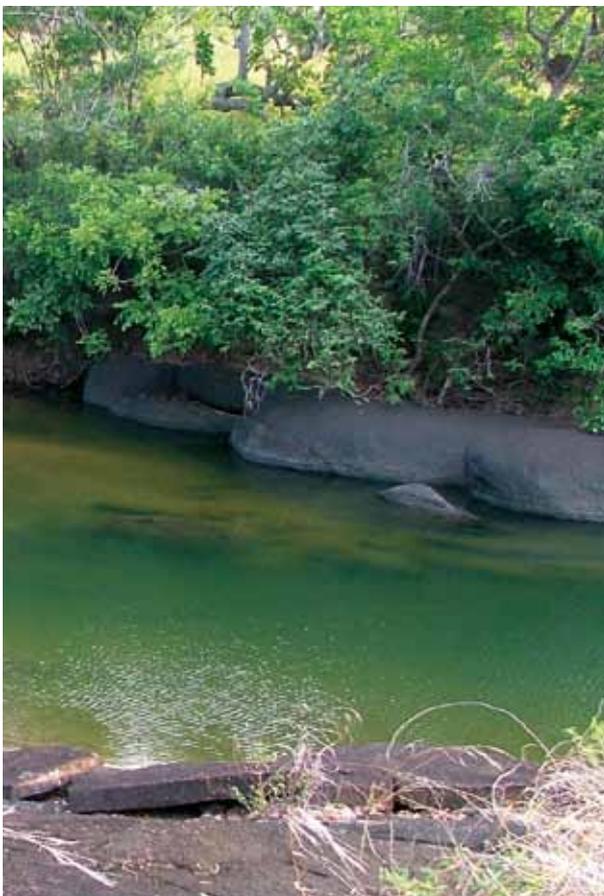


Baokopao wa di'itinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Village actions and CDPs will respect sensitive sites.
- b. All villagers and outsiders (including tourists) must respect all sensitive sites found in *Wapichan wiizi* in line with Village Rules and intercommunity agreements.

Di'itap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Do not trouble the spirit masters and grandfathers in hunting and fishing grounds that have water spirits (no diving in deep pools).
2. Outsiders must not go to these sites without getting permission first.
3. When it is impossible to avoid disturbing a sensitive site for whatever reason, elders and marunaonao will be asked about what to do.
4. Any person training to be a *marunao* must not try to open or close the homes of spirit masters in their area.



Amazada kainabat kariwai paradanna Plans for some important places

In the southern part of the territory sensitive sites will be protected at **Kodoi din taawa, Kodyowin wa’o-babarakin baoko, Kowamid, Karaora’o naawa, Tamanawaa baoko, Tamuruu baoko, Tada Dukuo wa’o wanom, Suburu Baoko, Kawaro din baoko, Tamanowaa Paawa, Sasa’i Baoko, Sazakadin Baoko, Kashi wai; Kodoidin dapu** (East bank Moshai wa’o); **Miikoro kuba, Iwii Tariipan, Tapi’iza’i Baoko, Chiid wa’o Tozoowan, Orapiroo wa’o** (masoknao baoko), **Tamanowa dapu, Shiiii baoko, Daobaro Tozoowan, Zamaka’i baoko, Kawaro baoko, Manowaoro wanom, Arimaraka baoko, Orowai baoko and Machi wa’o taawa.** (Intercommunity agreement, Karaodaz, November 2010]

Community-conserved sites will be established to protect **doronainao mashapkiizi**(homes of the grandfather spirits)and sensitive sites in the central and eastern part of *Wapichan wiizi* at **Kishis saba’o; Aramaraka Dapu; Kopau Sab; Matinuowiik; Omakanaru Naru; Miikoro Baoko; Araodin Baoko; Potari’iboako karishizi; Kurukut Kokoi Dapu; Korochiwin Waruzu Dapu; Kaidi wa’o Taawa; Maami Taawa; Kowapataka Toon; Shishipot Toon; Maratu Toon; Bubusho Toon; Parikwaru Taawa; Korinab Toon; Bashazaa wa’o; Shiiii Baoko; Mokoowapauzo and Kubai Korauazo.** (Shii intercommunity agreement, October 2010)

Spirit Master and sensitive sites will be watched over in the central and western parts of our territory, including at **Dyuwuzu baoko, Achawud baoko, Atorub baowa, Karapada, Kadao wa’o, Warapina, Pimidu din, Dinawud Paripi wao wanom and Koyoraranaa.** (Intercommunity agreement, Katoonarub, November 2010)





WA'AKAKARIWAI
KOTU'AINO
KAINAARIB NAA

THINGS
LEFT BY OUR
ANCESTORS

“*Let us value our cultural heritage sites. They are very important for our people, especially for future generations. They all belong to us. We should have plans to protect all our important areas before it is too late.* Brenda Pedro, Sawari wa'o, November 2010

Today the places of our ancestors still mean a lot to us. At Karawaimin Taawa is a cave that inside you can find goblets and cutlasses made from stone. Also at Kazu Taawa, there are clay pots with burnt bones. Community consultation, Awaru wa'o Naawa 2009

We must always follow the rules, so that we will not be harmed when visiting the dwelling places of our ancestors and ancient people. The beautiful sceneries at places like Niwiu Dukuo (Skull Mountain) do have their tapiknao (keepers). This message is to be shared with all village members throughout the Wapichan territory. George Simon, Shorinab, 2011

Umanawunun Importance

Our ancestors have left behind many valuable places and things that teach us of our past. In the forest, mountains, bush mouth and savannah we find stone axes, arrow heads, beads, pottery and burial grounds in the places where our ancestors lived and carried out ceremonies. Some places like *Shizizi Paawaz* have caves with pots and human remains. Several sites also have *kubu zaidu karwai* (rock carvings) and paintings dating back centuries and even thousands of years (e.g. at Maoka taawa). These sites are spiritually sensitive and link us to the history of our peoples and territory. Our forefathers also left behind *kotu'ainao zakapun k'i* (Nature Farms) that we highly value for their ancient seeds, root suckers and *bina*, which we harvest carefully up until today for use in our farms and gardens. These sites make up part of the rich history of our country and some are proposed for recognition as national monuments.

Ikodina'azoo kariwai kida Where we want to get to

Look after and protect historical and cultural heritage sites in *Wapichan wiizi* (including Nature Farms) for the benefit of present and future generations

Respect the spirits in our cultural heritage sites by following our customary laws

Record our rich cultural heritage through community-based studies with help from archaeologists and anthropologists

Make Village Rules and detailed plans to care for these sites for the benefit of our communities and the whole of Guyana

Have some of our key cultural heritage sites recognised as national monuments (e.g. at Maoka taawa, Shizizi Mountain, etc.)

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ⊗ Protecting sites with rock carvings, old pottery, beads and human remains, by strictly controlling who can go there and applying the Village Council Rules
- ⊗ Leaving carvings and artefacts in their own place
- ⊗ Using *kotu'ainao zakapun k'i* (Nature Farms) in a respectful and careful way
- ⊗ Keeping jeep roads, settlements and similar structures and developments away from these sites
- ⊗ Making sure that outsiders do not visit these sites without a local guide authorised by the responsible Village Council
- ⊗ Educating our younger generation on the meaning and importance of these sites
- ⊗ Forming community groups to help the VCs care for cultural heritage sites

Wa kaduzu paradannaa Customary Law

Before going to cultural heritage sites get permission and advice first from elders, the *marunao* or *kasarubao* (healers).

No roasting or burning of pepper or game meat in these sites.

Farming must take place a safe distance from these sites.

Do not build homesteads and camps in these areas.

No setting of fires near places where there are goblets, clay pots or other utensils.

Burn eyes before going to powerful sites (e.g. Skull Mountain).

Never carry away the belongings of the *tapikinao* watching over caves and burial grounds (do not take their utensils and water vessels).

Do not disturb burial grounds of old time people that died of sicknesses (since sickly spirits live in those places like *Atorada Naawa* on *Roomo wa'o*).

Women with monthly flow should avoid these sites unless they have received treatment from a *marunao* or other *aitapainao* (knowledgeable people).

Small children should not visit these sites alone.

Sickly people should avoid these sites at all costs.

Respect elders and *ka wiizi tin pia'o* who watch over and advise on proper care of these sites.

Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Some VCs agree to put up notice boards in their area to advise people not to interfere with key sites and to abide by Village Rules.
- b. Certain villages will include cultural heritage sites in future plans for sustainable tourism (e.g. Shorinab, Shii, Sawari wa'o, Aishara Toon).
- c. DTCs will support a follow-up project to study, map and record all of our cultural heritage sites (in line with VC rules and national regulations).

Di'tap kariwai napain kaina'aoranna wiizai akinaori naa Existing and proposed Village Rules

1. Rock carvings, rock paintings, pottery, burial urns and other objects must not be defaced, damaged or carried away by any person.
2. Do not take too much from Nature farms, though customary use and traditional practices are allowed (e.g. gathering of banana suckers).
3. No outsiders may visit cultural heritage sites, including Nature Farms, without first getting the express permission of the relevant Village Councils.
4. Any tourist/outsider wishing to visit cultural sites must pay a fee and abide with the customary rules of the Village Council, and a person from the village must be their guide.
5. Community members and people from neighbouring villages may visit Nature Farms according to custom, if they have permission from the responsible VC and follow advice of local elders and headmen.
6. Educational visits for our schools will be allowed, under strict supervision of councillors or elders.



Amazada kainabat kariwai paradanna Plans for some important places

Important mountains with caves and human remains will be protected as community conserved sites, including at **Shizizi Mountain** and **Skull Mountain**.

Shii Village will work to protect cultural heritage sites on its lands, including at **Shii Taawa**, **Baara wao taawa** and at **Sharoraa taawa**. Shii VC will seek to have **Shii Taawa** recognised as national monument.

Katoonarub village declares **Kowaipton** to be a cultural Reserved Area.

Kotu’ainao zakapun ki’i (Nature Farms) will be protected across *Wapichan wiizi*, including at **Suuzu baawa**, **Bairii baawu**, **Shiizi baawu** and at **Zoopo wa’o kuwuzo** on Shizizi Mountain; and also at **Suuzu baawa** on Koshada; as well as at **Ziinii dichu pao** on the right bank of Raa wa’o.

Aishara Toon VC will protect rock carving sites at **Shaori baawa**, **Mikoro**, **Baidiki paawa**, **Mosokonao** and **Bowun baoko** (on Kodyowin wa’o); and at **Roomi toon**, **Waaruu tozoan**, **Takara wa’o naawa**, **Kapadu wao naawa**, **Barakazowau**, **Kichin nauzon taawa** and at **Kibin dukuo**; as well as ancient pottery and clay pots at **Tamaruo dukuo**, **Shikorin naawa** and **Maba dara toon**. Ancient rocks with human foot print and forms will be protected at **Marudu Dukuo** and **Maoka-taawa**.

Zoopo Naawa Village Council and environmental group will protect sites at **Aikiwii taawa** (battlefield), **Wiwii taawa** (cave paintings) and at sites north-west of the village (rock carvings).

The village of Sawari wa’o will protect the following sites through its VC and agreed local headmen at **Tarubai aitin-kizi** (battlefield); **Showaru wa’o Paawa** (ancient ceremonial site), **Sararai pin washa washa naawa** and west of **Pokoridtoon** (rock carvings); and at **Waramashyara kuwuzo dukuo**, north-east of **Pinyada**, north-east of **Pirizatoon**, **Wayuzu kaidan pauzu kizi** and **Sakara wa’o dukuo** (old pottery, bowls, plates).





PABI'INAKA
KIDA'O
PANAOKAZA
SOOK'IMASHAPA
KIIZI

WILDLIFE
SITES

“ *Our traditional seasonal activities like burning help keep natural habitats that birds and insects use to multiply in abundance. Our customary laws regarding the use of natural resources are being integrated into our village council rules and this is a major step toward wildlife and species conservation, but we still need to get better controls on wildlife trapping. At the same time, awareness of the cultural importance of wildlife and its potential for tourism and alternative income is growing in our villages among our younger generation.*

Nicholas Fredericks, Shizizi inter-community workshop, October 2010



Umanawunun Importance

Our *Wapichan wiizi* is home to many different animals, reptiles, plants, insects, birds, fishes and other water creatures. Some add delicacy to our *damorudu* (pepper pot). Others that we do not eat, like wildflowers, butterflies and small colourful birds, beautify our mountains, forests and savannahs. We value certain flowers, birds and insects in our traditional knowledge system as signs of the health of our lands and the environment. We use the activities of wildlife through the year as markers in our Wapichan seasonal calendar (see back cover). Wildlife also plays a big part in our stories and legends and we believe that a long time ago animals and birds were like people. Many species that are internationally rare or endangered are abundant in certain places in our *Wapichan wiizi*, such as the *kitanaaru* (jaguar), *saaro* (giant river otter), *wichaa waru* (bush dog), crested eagle, *kawanaru* (cock-of-the-rock), *udaru'o kokoi* (harpy eagle) and *dyuwudan uzu* (red siskin). Given the richness of our birdlife, including species that are not found anywhere else, part of our territory in the west falls within an Important Bird Area. Our villages and communities are resolved to protect this important wildlife on our traditional lands.

Ikodina'azoo kariwai kida Where we want to get to

Care for and conserve important species and habitats across our territory and use wildlife in a sensible way

Take special actions to conserve rare and endangered species like the red siskin

Raise awareness of wildlife conservation through education programmes in our schools

Find out how we can earn money from the different types of wildlife in *Wapichan wiizi*

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ☒ Caring for wildlife breeding and multiplying grounds (food plants, nesting areas)
- ☒ Putting controls on trapping and trade in rare or easily harmed animals, fishes, reptiles, birds and insects
- ☒ Keeping important habitats using methods suitable for the area (rotational use, traditional use of fire, community conserved sites)
- ☒ Combining traditional and scientific knowledge to care for our wildlife
- ☒ Collecting detailed information about wildlife (field surveys and studies) to help us make decisions and care for wildlife in our communities and our territory.
- ☒ Training our young people to properly care for wildlife using traditional and scientific knowledge

Kaimana'o tiwautinkaru
Good Practices

Never kill birds and other wildlife that we do not use.

Avoid keeping certain creatures as pets (jaguars, red siskin), though others may be allowed in line with *Wapichan kaduzu* (such as macaw, monkeys, parrots).

See customary laws for hunting, fishing, gathering and burning.

Baokopao wa di'itinpan washa'apatin kinaa paradan naa
General agreements and actions

- a. Set up a *Wapichan wiizi* wildlife resources committee under our DTCs.
- b. VCs will set up proper systems for caring for wildlife and important habitats in *Wapichan wiizi*.
- c. Train young people in wildlife survey methods.
- d. Carry out a wildlife resource assessment of our territory.
- e. Make a seasonal calendar of traditional use of wildlife.
- f. Make a map of where our different types of wildlife are found (wildlife resource map) using DTC mapping system.
- g. Produce a *Wapichan* guide to birdlife in *Wapichan wiizi* (*Wapichan* language).
- h. Make a study to find out whether wildlife and nature tourism would be possible in *Wapichan wiizi*.



Di'itap kariwai napain kaina'aoranna wiizai akinaori naa
Existing and proposed Village Rules

- 1. Rare animals must not be killed.
- 2. Trappers must not trap birds or any other animals during their breeding season.
- 3. Every trapper (outsiders and villagers) must obtain a license for trapping birds and animals.
- 4. Anyone wishing to trap rare birds, animals and insects in *Wapichan wiizi* must first seek prior permission from the relevant Village Council(s).
- 5. Only use fire in wildlife reserve areas according to agreed practices.





Amazada kainabat kariwai paradanna Plans for some important places

The villages of Potari’i Naawa, Bai Toon, Shizizi, Katuwaoro, Sawari wa’o, Katoonarub and Shorinab agree to set up community-conserved sites at favoured habitats of the red siskin at **Kibii wa’o kuwuzo**, **Mokoro wa’o kuwuzo**, **Tomaza** and **Pichiri pakaran** (all on Koshada Mountain), **Inii Zakaait kiizi** (middle savannah on Koshada Mountain) and **Dokoban wa’o kuwuzo**. The same for bearded tithuri habitats at **Tirimiru wa’o kuwuzo** and **Izizu wa’o Kuwuzo** on the western and southern sides of Shizizi Mountain. (Intercommunity agreement, Shizizi, October 2010)

In the eastern part of our territory, community-conserved sites are created within our **Wapichannao Kazanatap nii Kanoko** to care for the harpy eagle, cock of the rock and bush dog at **Ora Piro wa’o**, **Omaba**, **Koborara**, **Pokorid Wa’o**, **Korochiwin**, **Soburu dukuo** and at **Machuwizi wa’o**. (Intercommunity agreement, Shii, October 2010)

No trapping will take place at **Iminaru wa’o wanom**, **Waruz paawa**, **Kowuzuzu wa’o wanom** and **Kawarutuu paawa baawuzun** within Sawari wa’o traditional lands. (Intercommunity agreement, Katoonarub, October 2010)

The villages of Aishara Toon, Karaodaz Naawa, Parobaz and Achawib agree to care for valuable cock-of-the-rock habitats at **Waura Tozoowan taawa**, **Irikishi wa’o taawa**, **Tamaruo dukuo**, **Kowamid-Taawa** and at **Pazaonan taawa**. The same for harpy eagle habitats at **Atoruz danaa**, **Moriapa**, **Wabowaka taawa**, **Chawudu taawa** and at **Marowa’o**. (Intercommunity agreement, Karaodaz Naawa, November 2010)

Shorinab VC and community members will protect wildlife sites for the towa towa bird, bustard, larger and lesser billed finches and red siskin at **House Lake**, **Meri wa’o** and **Namuri witi kubuo iping**. The tamanowa will also be watched over at **Wanaikid Paawa** and **Tamanowa Baoko**. (Intercommunity agreement, February 2011)

Zoopo Naawa agrees to watch over and protect red siskin and towa towa habitats at **Wiwi Taawa** and **Tawatawan**. (Intercommunity agreement, February 2011)





ATAZOوبا'ODINKARU WAPICHAN WIIZI AN

DEVELOPMENT IN WAPICHAN WIIZI

“ *We want to
be in control of our
own development
and do not wish
to be the slaves of
outsiders.*

Community consultations,
Karaodaz Naawa, 2009



PANIBA'IKI'O
SAABAINAKARU
MOROTAKIDAKAO
WABII'ATI

EXTERNAL
DEVELOPMENT

“ Our Village Councils and DTCs must have information about the development plans of outsiders. This is our right as indigenous peoples. No outsider developments can go ahead on our lands without our agreement beforehand, which must come from the people in all the villages that might be affected. DTC meeting, Morora Naawa, April 2011

Outside people coming from other places, who has a lot of money, should not take away our land. No-one must invade our land. They must not bring toxic chemicals, which will kill all our animals, birds and even insects that keep our land beautiful and make the soil fertile. Simon Saba, Shizizi, 2011

Umanawunun Importance

More and more development and conservation plans are being made by outsiders. Many of these could affect our communities and our forests, waters, mountains and savannah. Our villages have already seen the effect of destructive developments like the mining in Marudi mountain and now at Parobaz and Kasho wa'o. Vast destruction is happening before our very eyes. These developments could break up the wholeness of our territory and harm our different types of lands. For this reason, our people and Toshias Councils have agreed that all communities must receive title to all of their lands without exception before development plans and proposals are allowed in *Wapichan wiizi*.

At the same time, we are making our own rules for free, prior and informed consent (FPIC) and we plan to follow our own path of development decided by our villages. We will increase our own knowledge and skills, and strengthen our organisations to monitor and deal with external development proposals affecting our lands and communities. We call on the government, allies and international agencies to respect our rights and support us in our efforts.

Ikodina'azoo kariwai kida⁵ Where we want to get to

Protect *Wapichan wiizi* and all of our communities from harmful external development plans and projects.

Our collective right to free, prior and informed consent (FPIC) and our related rights over land and resources (on titled and untitled lands) must be fully respected by outsiders, project developers and government agencies.

Developments on our land will be controlled by communities and bring worthwhile benefits for our people.

National development plans, including proposals for LCDS, REDD+ and protected areas, will uphold our human rights as indigenous peoples and fully recognise our communities as the rightful owners and custodians of our forests, savannahs, mountains and wetlands.

All externally proposed development projects will be in line with our vision and needs. If we accept such projects, we will be fully involved in their planning and implementation.

Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. DTCs will promote training for our VCs, leaders and young people in FPIC and social and environmental impact assessment.
- b. Our Village Councils will make detailed FPIC rules as part of Village Rules.
- c. DTCs will set up monitoring committees to review all government plans affecting our territory, including mining and logging concessions and road-building projects.
- d. DTCs will review existing mining and logging concessions on our lands and explore options (e.g. annulment, pollution control).
- e. Where DTCs and VCs determine that our rights are threatened, and in cases where principles set out in this plan are disregarded by outside interests, our communities will consider legal action in defence of our rights.
- f. Any outsiders passing through our village lands, including on public roads, must report their intentions to the relevant Village Council.

FPIC Rules

Our right to Free, Prior and Informed Consent (FPIC) applies over all of our traditional titled and untitled lands including areas over which we are seeking extension of title.

In line with this norm, outside people proposing to do projects and government agencies must first give VCs information on how the proposal may affect the rights, resources or interests of our communities.

If a proposal may affect more than one village, information must also be given to the appropriate District Toshao Council (DTC).

If a project or decision might affect the whole territory, both DTCs must be part of the FPIC process.

Information must be given in a form that is understandable to the communities.

VCs will help their affected villages and satellites, including homesteaders and ranchers, to discuss the proposal(s).

Discussions amongst ourselves must include elders, *marunao* and other knowledgeable people in the community, as well as women and youths.

Ample time must be allowed for us to discuss with each other and form groups to check over projects proposed by outsiders.

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

Mining

- ✘ Destructive mining is not allowed in *Wapichan wiizi*.
- ✘ Oil and gas exploration and exploitation are not allowed in *Wapichan wiizi*.
- ✘ Commercial mines must not be opened in creek heads and water sources.
- ✘ No commercial mining of any sort (metals, minerals, sand, gravel, diamonds, gemstones, brick clay etc.) is allowed on traditional lands (titled and untitled) without first getting the agreement of affected villages.
- ✘ If communities agree to mining by outsiders through a process of FPIC, legal agreements must be made to say how the communities will share the benefits.
- ✘ All mining agreements must take concrete steps to avoid and minimise any harmful impacts on our communities, waters, fisheries, forests and other resources.
- ✘ GGMC will inform VCs and DTCs of all mining plans or proposals that may affect *Wapichan wiizi*, by timely sharing of maps, plans and other documents.
- ✘ No new mining permits or concessions (of any scale) can be issued on Wapichan customary lands (titled and untitled) without full free, prior and informed consent of affected communities and DTCs.
- ✘ Annual renewal of existing exploratory permits shall be suspended in all blocks until full guarantees for our rights is forthcoming.

Logging

- ✘ Large-scale industrial logging is not allowed in any part of the territory.
- ✘ Lumbering by outsiders is forbidden.
- ✘ No commercial lumbering in our farming grounds, bush islands, mountains, community-conserved areas and sensitive sites.
- ✘ GFC must inform all VCs and DTCs of forestry plans affecting *Wapichan wiizi*, including on our untitled customary lands.
- ✘ No new forestry or lumber concessions can be issued on Wapichan customary lands (titled and untitled) without full free, prior and informed consent of affected communities and DTCs.
- ✘ Our DTCs will seek dialogue with GFC regarding any existing forestry permits affecting our *Wapichan wiizi*.

Roads, dams and other constructions

- ✘ Jeep roads must not be built in our hunting, fishing and farming grounds.
- ✘ No roads in sensitive sites and community conserved areas.
- ✘ No road building is allowed without prior agreement from our communities.
- ✘ Agreed roads must be designed, planned and built with the full participation of communities in full respect of our local and traditional knowledge.
- ✘ Large scale dams are not allowed in *Wapichan wiizi*.

- Bio-prospecting**
- ⊗ No outsider may investigate, commercialise or develop traditional knowledge and resources found on our customary lands without FPIC of our villages.
 - ⊗ Outsiders must not export any seeds, plants or animals from *Wapichan wiizi* without prior agreement from all of our communities.
- Industrial farming and plantations**
- ⊗ No intensive industrial farming or ranching is allowed within our territory.
 - ⊗ No leasing of lands to third parties is allowed without VC-DTC agreement.
 - ⊗ No introduction of foreign (alien) plants and animals without prior community agreement and proper controls.
 - ⊗ No large-scale industrial tree plantations on savannah lands.
- Protected areas**
- ⊗ No government or private protected area can be set up without the express free, prior and informed consent of all affected communities.
 - ⊗ Where protected areas are agreed by our villages, all rights and traditional practices must be recognised, including full and unrestricted ownership rights over customary lands and resources.
 - ⊗ Communities will manage and control conservation areas on their traditional lands (community-owned conserved areas) in accordance with their customary laws, village rules and intercommunity agreements.
 - ⊗ The proposed Kanukus Mountains Protected Area (KMPA) must fully uphold our rights, including our right to extend our titles over areas within its proposed boundaries.
- National plans and strategies**
- ⊗ All national development plans, including LCDS and REDD+ proposals, must fully respect our rights, including our rights to FPIC over all of our traditional lands (titled and untitled).
 - ⊗ LCDS/REDD+ plans must follow these steps before starting: (i) first resolve land issues through legal titling of customary lands (ii) capacity building (iii) consultations through community teams followed by FPIC process, negotiations, and (iv) VGM decisions.⁶
 - ⊗ No REDD+, PES or other scheme may go ahead on our traditional lands without prior legal recognition of the full extent of our traditional lands as defined in our proposed title and extension areas and as detailed on our map of *Wapichan wiizi* showing our historical and customary land use and occupation.
 - ⊗ Traditional practices, including rotational farming and the use of fire, must be fully safeguarded and respected in all cases.
 - ⊗ All proposed official government land use zoning and development plans affecting our territory must be shared with our communities.
 - ⊗ Development plans and livelihood programmes targeting our communities will involve our VCs and DTCs.

FPIC rules

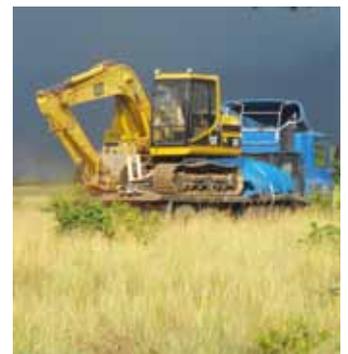
If any part of a project needs a social and environmental impact assessment, members of our community must be involved in the assessment work.

VCs and DTCs have the right to obtain independent legal and technical advice.

FPIC includes the right to agree to a proposal with conditions and also the right to say 'no'.

Village Council FPIC rules and procedures must be respected by all.

No Toshao, Councillor or other person is allowed to start negotiations or take decisions on behalf of the community without the express agreement of community members, recorded and verified through public meetings.





KAUDINKARI
BAOKOPA
NA'APAIN
ATAZOOBABA
SAABAINKARU

WORKING
TOGETHER
FOR OUR
BETTERMENT

“ *Our land security is very important to our self development because we want full control over our resources. We need to choose development that will suit our people: it must be based on our skills and knowledge of our own.*

Community consultation, Shorinab village, 2008

We will live in unity and be together as one people. We will stick to one decision for the betterment of each other to survive. Vibert George, Marora Naawa, 2011

Umanawunun Importance

For us *Wapichannao*, *kaiminao mashapakara* (living well) is about having abundant food, being *ziwu'o* (healthy'), sharing, living peacefully and *ba'o kopatinkaru* (all being together) on our land and feeling proud of our language and identity. It involves *wa'ai pana'ati'o wa'ikodan wamashaapa kinaa nii* (finding a living through our own efforts) using the resources on our traditional lands. By sticking together we aim to hold on to our traditional lands and keep the rights and freedoms we enjoy in our *Wapichan wiizi*. Development means organising for self-government of our territory, and thinking and working together for *atazooba'o mashaapakaru da'an* (a better life) for present generations and *wadauniinao ati'o nii* (for those coming behind us).

Ikodina'azoo kariwai kida ⁷ Where we want to get to

Secure legal title to all of our traditional lands (without gaps) and strengthened DTCs and Village Councils to fight for our lands, territory and resources and to work together effectively for the collective care of our lands

Ensure that we have enough food for our communities all year round, including through our traditional farming, hunting and gathering

Develop our own resources in a sustainable way to create jobs and earn money within our territory for the benefit of our young people and all of our communities

Have our own Wapichan institute sited in *Wapichan wiizi* for the benefit of all our communities

Have healthy communities using traditional medicines and knowledge

Have better health services throughout our territory, in villages and satellites

Improve roads, bridges and other community infrastructure, and have better ways of communicating and getting hold of information

Support sports and cultural activities within and between communities

Use the Wapichan, Makushi and Wai Wai languages in our homes and schools

Work with the people who still speak Atorad and Taruma to record and preserve these languages

Educate and train the younger generation so they become better leaders and managers

Work together in our communities and our territory, and with other people in our region, in Guyana and across the world, to develop *Wapichan wiizi* the way we want, using our vision and plans for the future

Kakinaorii paradannaa Principles

Exercise our right to decide our own development.

Get legal rights to own, manage and control our lands and territory.

Protect our way of life and freedoms in *Wapichan wiizi*.

Self-sufficiency and security on our traditional lands.

Produce enough food and other goods for our local needs.

Encourage sharing, fairness, solidarity and social unity.

Value our language, customs and traditional knowledge.

Build on our skills and local knowledge.

Use the richness of our Wapichan food and farming practices.

Improve our housing, living conditions and community buildings and infrastructure using local resources.

Use new technology suitable for our way of life.

Create jobs and ways of earning money within the territory.



Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

Health

- ✘ Collaborating between traditional healers, health workers, the Health Department and support organisations
- ✘ Forming local health groups in each community to promote healthy lifestyles
- ✘ Upgrading health centres to health posts across the territory
- ✘ Running training of trainer programmes for health workers
- ✘ Making it easier to get medical tests (e.g. for malaria and diabetes), support services and medicines (including anti-snake bite serums)
- ✘ Obtaining two ambulances to serve the South and South Central Districts
- ✘ Improving sanitation and hygiene in all our communities
- ✘ Recording and preserving Wapichan traditional medicinal knowledge and healing practices by setting up a Wapichan institute or cultural centre in a place decided by the communities, and getting legal protection for our traditional medical knowledge
- ✘ Carrying our young people to our gathering grounds so they learn about our bush medicines

Food security and livelihoods

- ✘ Adjusting VC, community and church group work plans to give villagers plenty time to cut and plant farms
- ✘ Setting up village farms through our VCs (food reserves)
- ✘ Encouraging farmers to cut more than one farm each year (*Wapichan kaduzu*)
- ✘ Keeping a mixture of farming, ranching, hunting, fishing and gathering, and rearing more beef, dairy cows and livestock
- ✘ Making an inventory of economic resources on our lands
- ✘ Setting up cottage-industry centres to make traditional crafts and new products, using old and new techniques, to find income for our communities
- ✘ We will develop our cotton craft products including making new designs and seeking new markets
- ✘ Trying out the income generation projects identified through DTC farming, livestock and craft studies done in 2011⁸
- ✘ Supporting the community farming, ranching, ecotourism, and craft proposals chosen in community consultations held in 2008-10 (document held by DTCs)
- ✘ Our communities will promote our farm crops and explore ways to create incomes for our villages from trading and processing cassava, bananas, watermelon, pumpkin, peppers, ginger, sugar cane, peas, corn, sisal and other farm plants
- ✘ We will encourage exchanges of traditional crop varieties (cuttings and seeds) among our farmers and between our villages

Education and training

- ✘ Working with the Ministry of Education and WWA to make a bilingual and intercultural (Wapichan-English) curriculum for all our schools
- ✘ Training our leaders and young people in indigenous peoples' rights, including rights to lands and resources
- ✘ Training youths in proper use of our lands and resources, including teaching from elders and, where necessary, also using scientific knowledge
- ✘ Developing teaching aids and activities (inside and outside school) that promote Wapichan culture, history and customs
- ✘ Supporting our younger generation to learn traditional skills as *marunaonao* (shamans), *kasarabaina'o* (healers) and *tuzutubaina'o* (craftspeople) e.g. cotton weavers
- ✘ Ensuring that our schools are fully staffed, teachers are well trained and classrooms are properly equipped
- ✘ Helping our bright Wapichan students get training as medical doctors and laboratory technicians (medical testing)
- ✘ Encouraging young people to study law, engineering, environmental science, architecture, agriculture, archaeology, veterinary science, geology, cartography, surveying, economics, business management and social science, including anthropology
- ✘ Finding scholarships and exchange programmes to support training of our young men and women (DTCs and VCs)
- ✘ Creating jobs for our young professionals to return to work in *Wapichan wiizi* (DTCs and VCs)
- ✘ Setting up training courses to be held in our proposed Wapichan institute, covering cultural, technical, economic, development, environmental and other topics

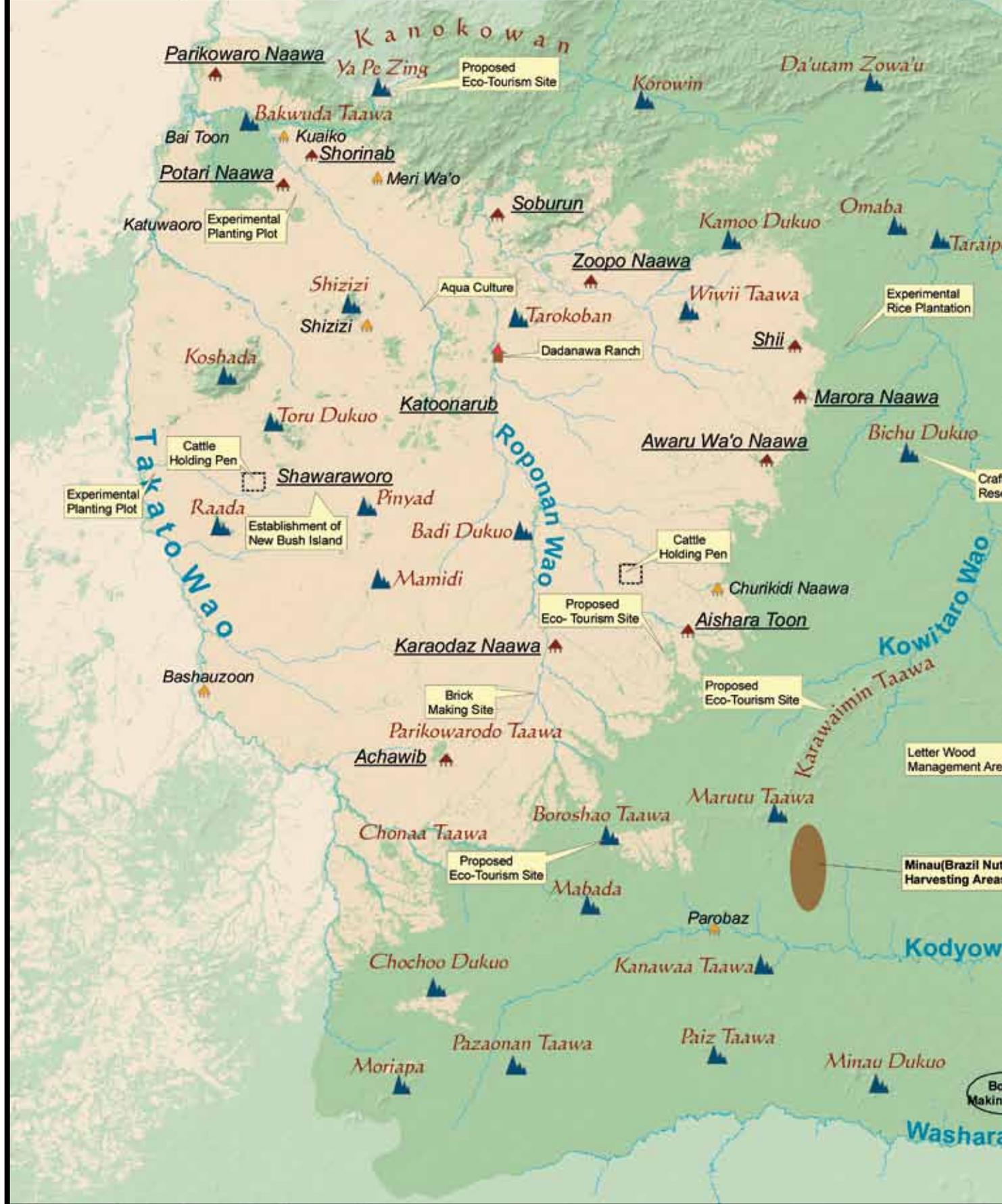


Cultural development and sports

- ✘ Strengthening our WWA language project at all levels and setting up a Makushi language project
- ✘ Promoting our songs, stories and legends and writing new works, including a *Wapichan wiizi* poem and pledge
- ✘ Keeping 10c project archives safe for future generations
- ✘ Having more Wapichan celebrations and ceremonies including Amerindian Heritage week involving archery, basket weaving, fire lighting, cotton spinning and traditional cookery
- ✘ Having coaching programmes for athletic sports and football so Wapichan teams can compete at regional and national levels
- ✘ Trying out intercommunity rodeos in the sub-districts
- ✘ Supporting Wapichan traditional dance groups
- ✘ Encouraging our youth to practice our Wapichan culture
- ✘ Taking initiatives to encourage our children to learn about and practice traditional handicrafts
- ✘ Making a website to support Wapichan culture and arts, craft and businesses (possibly linked to the proposed Wapichan institute)



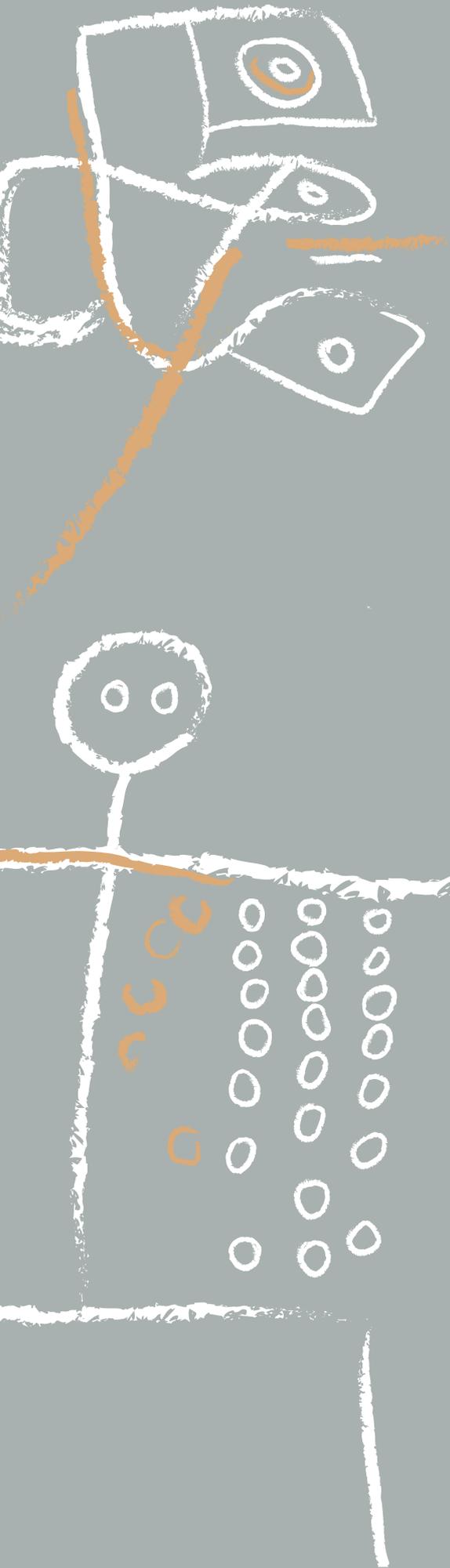
Wapichan Wiizi Development Proposal Sites





Map 5 : Some development and community business proposals (proposed pilot projects)





KAZOWAUNAATAPAN

GOVERNANCE

“Our leaders must be more active in relation to resources, because there are non-residents (outsiders) watching our land and would want to occupy it. The people must be the power of the leaders, to decide what should be done, before other people invade our land. We must control our lands.

Simon Saba, Shizizi, 2011



**IPAI KINAI:
NA'APA DII
WASHA'APATAN
WADI'TAPA NII**

**GETTING
THROUGH:
PUTTING OUR
PLAN TO WORK**

“ *We will continue to struggle for our lands and we will talk for our rights. We do not want people from outside to govern our territory... We will govern Wapichan wiizi ourselves as Wapichannao.* Cleophus Duncan, Awaru Wa'o Naawa, 2009

To implement our management plan we must have our lands secured with legal title. This way others will recognise us as the owners of our traditional lands and they will respect our decisions. Patrick Gomes, DTC meeting, July 2011

Umanawunun Importance

Day-to-day decisions on how we use the land are made through our *kazowaut pa'ona* and *kazowautpaibnao* (family heads) with guidance from our *tunaruta pa'ona* (elders) and *marunaonao* (shamans). Important collective decisions, agreements and rules about use of land and resources are also made through our Village Councils. Proposed community decisions and village rules are ratified through Village General Meetings (VGM). Through this plan we aim to strengthen our community decision-making. We will hold community discussions with the active involvement of our young people so we can update our Village Rules to implement our plan and make new agreements where necessary. We will form a Council of Elders in each village and our District Toshias Councils will continue to support our communities in making decisions and acting together for the care of our territory.

Ikodina'azoo kariwai kida Where we want to get to

Our VCs and DTCs have an agreed FPIC framework and agreed rules for all of our communities in *Wapichan wiizi*

Villagers and outsiders respect community decisions, land use agreements and VC Rules

Village Rules and Community Development Plans help us carry out this plan and community land use agreements

Agreements, actions and customary laws in this management plan are respected and put in to practice

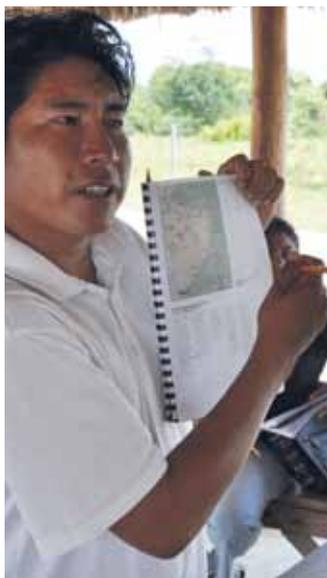
VCs are guided and advised by elders and technical people in our communities

Local headmen and traditional leaders watch over resources and promote sustainable use of the land according to Wapichan custom and Village Rules

Territorial borders are monitored and protected from illegal hunters, rustlers, loggers and miners

Na'apam nii washa'apatan wuru'u aimaakan nuzu How we will do it

- ✘ Working together to develop and use strong agreed FPIC procedures for our VCs and DTCs
- ✘ Consulting with our neighbouring villages and satellites where a planned or actual decision by our village may affect shared customary lands
- ✘ Ensuring all land use plans and intercommunity agreements are ratified through VGMs
- ✘ Forming a joint DTC committee to carry out this plan (2012)
- ✘ Setting up a Council of Elders in each of our villages
- ✘ Forming a Wapichan technical team to support the VCs and DTCs to implement this plan
- ✘ Having youths participating in public meetings about land use agreements
- ✘ Teaching children in our schools about our territorial plan
- ✘ Training our young people in environmental monitoring and management
- ✘ Updating our Village Rules to support agreed plans and actions
- ✘ Telling outsiders, regional bodies, government agencies and NGOs about our Village Rules, plans and agreements
- ✘ DTCs will assist interested villages to make VRDPs based on this plan



Baokopao wa di'tinpan washa'apatin kinaa paradan naa General agreements and actions

- a. Our DTCs will seek funding and technical assistance to carry out an FPIC and governance project in our territory involving all our villages and satellites.
- b. DTCs and VCs will work to ensure that all our customary lands that we traditionally use and occupy are recognised and secured with legal titles.
- c. VCs will hold discussions on the management agreements, with involvement of young people.
- d. VCs and villages will identify community persons who know about our land and support them to be 'local' headmen/women to watch over our territory and implement our land use agreements.
- e. Our communities will agree the roles and responsibilities of agreed local headmen/women at VGMs.
- f. VCs will make sure outsiders know about community agreements and rules.
- g. Each VC will set up a Council of Elders (at least three members chosen through public meetings), and one councillor will be responsible for coordination and follow up on Council of Elder meetings.
- h. One elder from each village will be selected in turn to participate in DTC meetings.
- i. DTCs and VCs will help communities carry out their ideas for protecting the borders of our territory and for watching over the health of our different lands.
- j. DTCs and VCs will work to seek out and secure funds, resources and allies to carry this plan forward.
- k. Translate the whole plan into Wapichan and Makushi with WWA and others.
- l. VCs will continue to work together to have our DTCs legally recognised.



Kaudinkidan di'tapakariwai paradakaru na'apain mariikizi usha'apatakao Implementation and monitoring

1. SCPDA will help our DTCs to get new funding for a project to carry out this outline management plan from 2012 (e.g. help in making fire management plans, carrying out pilot livelihood projects etc.).
2. SCPDA and DTCs will look for funding to help communities monitor their natural resources and safeguard the borders of *Wapichan wiizi*.
3. DTCs and VCs will ensure that all applications for land title extension are submitted to the Ministry of Amerindian Affairs.
4. We will set up a *Wapichan wiizi* monitoring body involving local rangers in different villages across the territory.
5. DTCs will work with VCs and allies will set up an effective monitoring system for our *Wapichan wiizi* using appropriate communications technology e.g. radios.
6. We will put agreements made under this plan on all VGM agendas.
7. We will keep young people informed about this plan via school activities.
8. We will promote *Wapichan kaduzu* through field trips to forest and savannah areas involving youths and elders.



Di'tapakariwai pa'inadakao Adapting to change

- ☒ This living plan will be reviewed and updated by VCs and DTCs in 2015, as necessary and in full agreement with the communities.

PARADAKARU TOTOKARIBANAA KIDA

ANNEX



Na'apa dii wataman wadi'itinapan kaudinkiizai dau'a

How we made this plan

The information and agreements presented in this management plan have been developed through a series of community-based consultations, workshops and intercommunity discussions held between 2008 and 2011. Consultations were carried out by a Wapichan team in the Wapichan and mixed settlements of Aishara Toon, Shii, Karaodaz Naawa, Maroraa Naawa, Awaru Wa'o Naawa, Achawib, Parobaz; Showaru Wa'o, Katoonarub, Shorinab, Potari'i Naawa, Shizizi, Bai Toon, Parikowaro Naawa; Katuwarao, Soburun (S Creek) and Zoopo Naawa.

All meetings, workshops and discussions in Wapichan villages were conducted in the Wapichan language, with Makushi and English being used in Shorinab and Wai Wai and English in Parobaz.

South Central and South Rupununi District Toshias Councils provided guidance on the approach and activities throughout the consultations from start to finish.



Consultations involved many meetings, workshops and field studies, including:

- ✘ 18 public meetings and consultations in all participating Villages and Satellites to discuss land and resource management and validate community maps (2008-09)
- ✘ 33 workshops over two or three days involving user group interviews and discussions on traditional and current land use practices, resource challenges and self-determined development in all villages and satellites (2008-09)
- ✘ 12 community and intercommunity workshops over two or three days to discuss and make agreements on land use, cultural heritage and community development (2010-11)
- ✘ Over 20 Village General Meetings (VGM) held by Village Councils to review and ratify intercommunity agreements (2010-11)
- ✘ 26 DTC meetings by sub-district, four joint DTC meetings and three DTC workshops to discuss land issues, customary sharing of resources and choose priority studies for input to the management plan (2008-11)
- ✘ Two studies on natural resource management including a study of burning practices in savannah grasslands and an investigation in to water quality and fisheries (2011)
- ✘ Three studies to assess options for income generation, including a study on cash cropping and food security, an assessment of livestock rearing activities and craft-related business opportunities (2011)

The management plan document was compiled and ratified through:

- ✘ Five write workshops organised by the implementing NGO SCPDA with FPP technical support (2010-11)
- ✘ Review of drafts by DTCs, elders and community members (2011)
- ✘ Validation meetings (one in South Rupununi District and one in South Central District) with all participating communities, to review and ratify the final draft (October 2011)

Kawiiziinao

Population

According to figures held by our Village Councils, our population in the South Rupununi numbers around 8,637 at the end of 2011. We are settled in 13 main villages, nine smaller satellite settlements, 256 larger homesteads and hamlets, hundreds more individual households as well as many semi-permanent and temporary farm, hunting and fishing encampments that are widely dispersed across our territory.

Table 1: Population in *Wapichan wiizi* (2011)

Village or settlement (including satellites & homesteads)	Population
Deep South	
Aishara Toon	1028
Shii	385
Karaodaz Naawa	1070
Marora Naawa	721
Awaru Wa'o Naawa	593
Achawib	629
Parobaz	134
South Central	
Showaru Wa'o	617
Katoonarub	378
Shorinab	545
Potari'i Naawa	620
Shizizi	92
Bai Toon	248
Parikwari nao	210
Katuwarao	180
Suburun (S Creek)	825
Zoopo Naawa	362
Total	8,637

Wapichan mashaapakizi kida

Places in Wapichan wiizi

Term	Meaning	Comments
kuba toon	rocky bush island	may contain sacred sites
tawudaz	forest edge	savannah-forest transition ('bush mouth')
aradu dono'o baawu	forest clearing	may refer to very thin/sparse area of forest
kanoko aonaa upishatakao	maiden bush	forest that has not been felled in recent times
kanoko zikon iti	deep forest	distant from settlements
kazamaka'o baawu	dense forest	forest with thick undergrowth, vines
mapaararu	savannah island	patch of open savannah and grassland within forest
mapaararu baawu	shrub forest	<i>caatinga</i>
onarai	dwarf shrub forest	
kaiwada karu baawu	thorny forest	
kazidaro baawu	liana forest	
iwa baawu	bamboo grove	
iziari baawu	balata grove	
iminaru baawu	caimbe grove	
pokoridi baawu	kokorite palm grove	
minau baawu	brazil nut grove	
paoribai baawu	any grove of plants	may refer to wild or domesticated plants
midukuo ta'o kanoko	mountainous forest	
midukuo baawu	mountainous area	may refer to rolling hills or foothills
midukuo nao	mountain/mountain range	
naawazi	low hill	refers to savannah hills
kuba baawu	rocky or stony ground	
kuwuzo	watershed	river source
yanitapa'o, iianii	spring (nunadapa'o)	ground spring
wa'ozi	river, creek or stream	-wa'o as a suffix to place names
wa'ozi daakori	tributary	
wa'ozi danomata	creek margin/edge	often dominated by ité palm groves
tozoowan	waterfall/rapids	
baoko	pool	
yarunaa	deep river pool	
daroka'i	whirlpool	
wanoma	river or creek mouth	may refer to the confluence of two rivers
karsihii	pond, lake	perennial pools – spiritually sensitive
baawuzi	swamp, marshland	
kaatu baara	sandy area	may refer to sandy ground or riverside beach
wabo baawu	manicole swamp	
dyuwuza baawu	ité palm grove	
kadora'o	water spirit place	sensitive location
aimaakan tuzukizi	salt lick, mineral spring	literally: 'place where all animals and birds drink'
kuba unu	cave	
imi'i	soil	
kaada'o baawu	damp ground	
orowai	clay area	
opari, dao	yellow mud	
kuba shorauz	gravel area	
kubai	potting clay	
duwu baara	salt lick	
omakanaru/matinowikina'o	wet flush /surface spring	spiritually sensitive

Paradakaru kuwaanaa

Sources of information

¹ David B, Isaacs P, Johnny A, Johnson L, Pugsley M, Ramacindo C, Winter G and Winter Y. (2006) *Wa Wiizi, Wa Kaduzu – Our Territory, Our Custom: customary use of biological resources and associated traditional practices within Wapichan territory in Guyana*. Published by South Central and South District Toshihos Councils, Georgetown

² Bernard, C (2011) *A preliminary study of water quality and the use, management and health of natural fisheries in the South Rupununi with recommendations for sustainable management*. Consultant's report prepared for the South Central and South Rupununi Districts Toshihos Councils

³ SSOS (2011a) *Feasibility Study and Options Assessment for the Development of Amerindian Livestock Enterprises in the South Rupununi*. SSOS report prepared for the South Central and South Rupununi District Toshihos Councils, June 2011

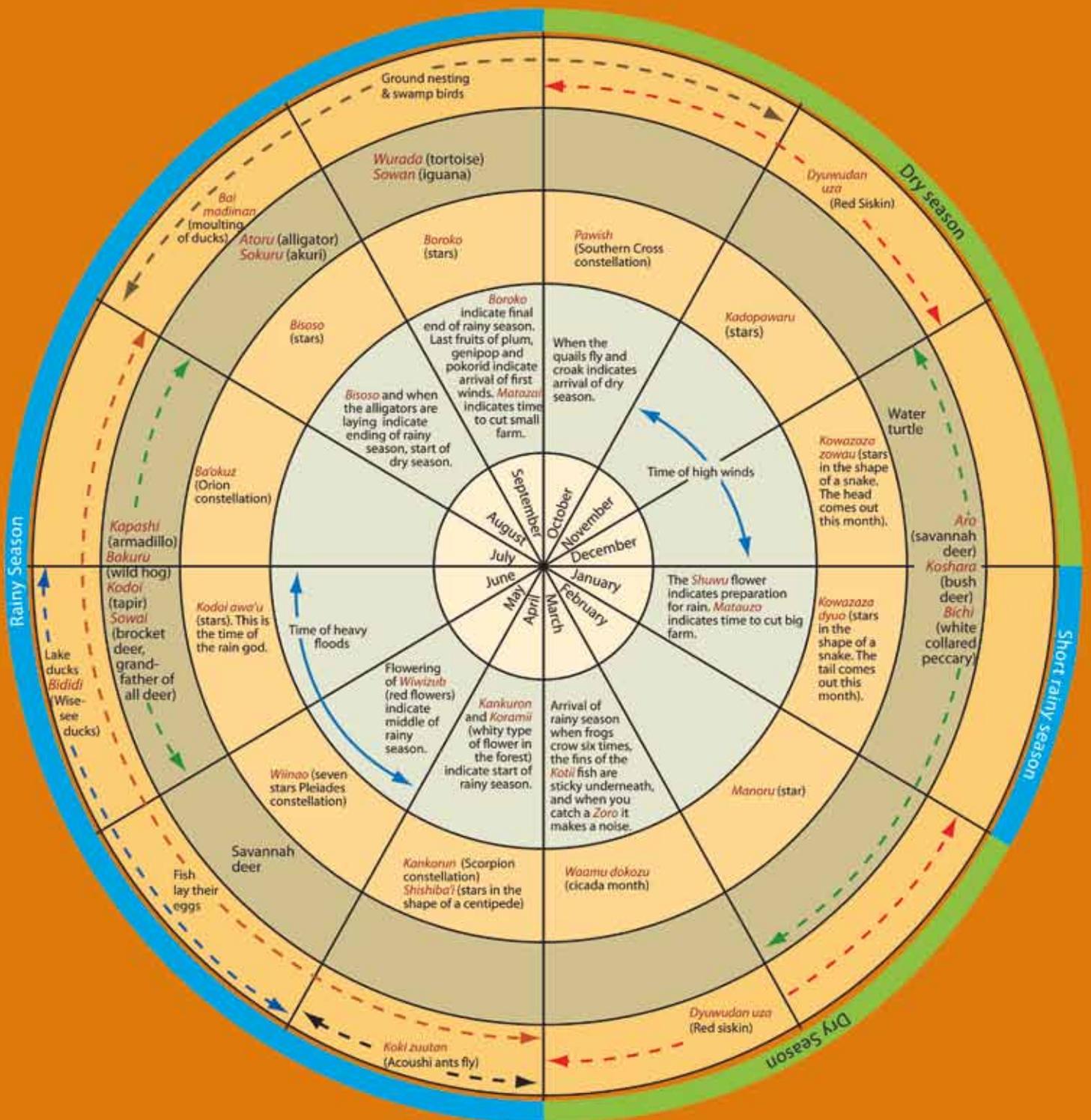
⁴ Rodríguez I, Albert P, La Rose C and Sharpe C (2011) *A Study of the use of fire by Amerindian Communities in the South Rupununi, Guyana, with recommendations for sustainable land management*. Study prepared for the South Central and South Rupununi District Toshihos Councils

⁵ Community consultations during 2008-10 and a DTC workshop on external development held in Morora Naawa Village, April 2011

⁶ DTC workshop on LCDS, REDD+ and FPIC, Awaru wa'o Naawa, January 2010

⁷ Community consultations during 2008-10, and a DTC workshop on self-development held in February 2011

⁸ SSOS (2011a) see above; SSOS (2011b) *A Feasibility Study and Options Assessment for the Development of Amerindian Community-based Farming Enterprises in the South Rupununi*. Study prepared for the South Central and South District Toshihos Councils, May 2011; Deane-Hughes Designs (2011) *Sustainable Livelihoods and Craft (including feasibility study of options for the development of cotton and leather-based crafts*. DHD report to DTCs, July 2011



Amazada ainaariba naa kida
Wapichan seasonal calendar