

GUYANA



REPORT
by the
AMERINDIAN LANDS COMMISSION

AUGUST, 1969

Amerindian Lands Commission,
105 New Garden Street,
Queenstown, Georgetown,
Guyana.

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I N T R O D U C T I O N

Hon. L.F.S. Burhnam, Q.C.,
Prime Minister,
Parliament Buildings,
GEORGETOWN.

Sir,

The Amerindian Lands Commission Ordinance 1966 made provision for the setting up of a Commission of five persons.

2. The following were members of the Commission appointed by the Minister of Local Government in August 1967:-

Chairman	Mr. Patrick A. Forte
Deputy Chairman	Mr. A.H. Moore
Full-time Member	Mr. W.H. Seggar
Full-time Member	Mr. A.J. Scow
Part-time Member	Mrs. Umbelina Campbell

3. Mr. Forte ably headed the Commission for 15 months until November 1968 when he succumbed to an illness from which he never recovered. Consequent on Mr. Forte's death in March 1969, Mr. Moore was appointed Chairman and Mr. Maurice Bennett was appointed to fill the vacancy. Mr. Bennett is a young Amerindian from Kabakaburi.

4. Mr. Seggar, now permanently resident in the United Kingdom, served for 18 years in the Interior Department in this country prior to his retirement as Assistant District Commissioner in 1964. Mr. Scow, himself an Indian, is a lawyer and a native of Canada. He is the nominee of the Canadian Government. Mr. C. McA. Ashley served as Secretary to the Commission from its inception until 18th April, 1968 when he returned to the Ministry of Local Government to act as Commissioner of Interior. After a lapse of some four months Mr. F.M. Cumberbatch of the District Administration was appointed to succeed Mr. Ashley.

5. Government anticipated that the Commission would complete its work in one or two years. The Commission held its first meeting on the 4th September, 1967, in the absence of the overseas members. Mr. Seggar took up his appointment on the 15th September and Mr. Scow on the 25th September. On the latter date the Hon. Minister of Local Government officially opened the first public meeting of the Commission.

/Terms of Reference:

PART I

TERMS OF REFERENCE:

6. The Commission's terms of reference were as follows:-

- (a) To determine the areas of Guyana where any tribe or community of Amerindians was ordinarily resident or settled on the relevant date 26th May, 1966 including, in the case of Amerindian Districts, Areas or Villages within the meaning of the Amerindian Ordinance, (Chapter 58) the part, if any, of such District, Area or Village where any tribe or community of Amerindians was ordinarily resident or settled on the relevant date, and to identify every such tribe or community with as much particularity as is practicable;
- (b) to recommend, with respect to each such tribe or community of Amerindians, whether persons belonging to that tribe or community shall be given rights of tenure with respect to the areas of residence or settlement determined under paragraph (a) above or with respect to such other areas as the Commission may specify, being areas in relation to which such rights of tenure would be no less favourable to such persons than similar rights held in relation to the areas determined as aforesaid;
- (c) to recommend with respect to each such tribe or community of Amerindians, the nature of the rights of tenure to be conferred in accordance with any recommendation under paragraph (b) above;
- (d) to recommend, with respect to each such tribe or community of Amerindians, the person or persons in whom such rights of tenure shall be vested; and where the Commission recommends that the legal and beneficial interest in such rights shall be differently held, to recommend the terms and conditions under which such legal rights shall vest and such beneficial rights shall be conferred;
- (e) to determine, with respect to each such tribe or community of Amerindians, what freedoms or permissions, if any, other than to reside or settle, were by tradition or custom enjoyed on the relevant date by persons belonging to that tribe or community in relation to any area of Guyana, including areas other than those in which such persons were ordinarily resident or settled on that date;
- (f) to recommend, with respect to each such tribe or community of Amerindians, what rights, whether by way of easements, servitudes or otherwise, most nearly correspond to any freedoms or permissions determined under paragraph (e) above and the person or persons to whom such rights shall be granted in substitution for the freedoms and permissions aforesaid;
- (g) to make such recommendations in relation to all or any of the matters aforesaid as may to the Commission seem appropriate;
- (h) to report to the Minister with respect to the matters set out in paragraphs (a) to (g) above.

7. The terms of reference broadly set the Commission two functions; that of finding out certain facts and reporting them, and that of making recommendations on the facts discovered. It became increasingly evident to us that we could not too narrowly interpret these functions if we were to assist Government to make up its mind as to the best course of action it should take in dealing with the matter in hand, that of giving legal title to Amerindians for lands upon which they were ordinarily resident or settled at the time of Independence and that of integrating Amerindians in Guyanese society. We have been strengthened in our view by a number of witnesses who cautioned the futility of attempting to deal with the land question in isolation. Mr. McCann, a social anthropologist who did research among the Wapishana quite aptly observed "I propose to speak in general terms about a sociologist's interpretation of the type of inquiry being held, starting with the terms of reference and basically elaborating a single proposition. This is that a people's use of land and attitude to it cannot be treated in isolation from other facts of their social life without distorting their evaluation of land and its use. So that if the Commission comes to accept this proposition they may feel that ascertaining some of these other facts is essential".

PROCEDURE ADOPTED:

8. The Commission in the early stages of its work spent a good deal of time in the examination and study of such reports as provided useful background information. Its first tour was made to St. Cuthbert's Mission, Mahaica River on the 6th October, 1967. Thereafter tours were made to Amerindian areas throughout the coastlands and the interior. Thirty-one tours were made extending over periods of one day to eleven days, most of this time having been spent under field conditions.

9. The following places have been visited:

IN DEMERARA:

St. Cuthbert's Mission, Santa, Aritak, Soesdyke, Cara-Cara, Wismar, Muritaro, Malali, Mabora, St. Francis (Mahaicony River).

IN BERBICE:

Orealla, Siparuta (Corentyne River), Kwakwani, Hururu, Ituni Mission, Kalkuni, Wiruni, Kimbia, Sand Hills (Berbice River).

IN ESSEQUIBO:

(a) Bethany (Supenaam River), Mashabo (Ituribisi), Capoey, Mainstay Lake, (Reliance), Wyaka, Tapakuma, on the coast.

/(b)

- (b) Kairimap (St. Monica), Kabakaburi, Siriki, Akawini, Manikura on the Pomeroon.
- (c) Wakapau, Waramuri, Santa Rosa, Kumaka, Wallaba, Kwabanna, Barama Mouth, Waikrebi, Kokerite, Chinese Landing, Red Hill, Koriabo, Waropoko, Bullet Tree, Mabaruma, Hosororo, Barabina, Koberima, Wauna, Aruau, Arukamai, Hobodia, Notakwai, Sebai, Port Kaituma, Matthew's Ridge, Baramita, Old World, Aronka - all in the North West District.
- (d) Paruima, Waramadon, Kamarang, Morowta, Jawalla, Phillipai, Chinowieng, Kwaimarudai, Amakokopai, Meruwang, Kwabanna Keng, Imbaimadai, in the Upper Mazaruni District.
- (e) Enachu, Issano and St. Edward's Mission, Kartabo Point and Kara Creek on the Mazaruni.
- (f) Mahdia, Tumatumari, Kangaruma and 72 Miles Compound on the Potaro.
- (g) Riverview, Bartica and Saxacalli on the Essequibo River and Kanashen at the headwaters of the Essequibo River.
- (h) North Savannahs, Rupununi: St. Ignatius, Lethem, Moco-Moco, Nappi, Parishara, Yupukari, Toka, Massara, Yakarinta, Aranaputa, Wowetta, Sarana, Annai.
- (i) South Savannahs, Rupununi: Shulinab (Macusi Village), Potarinau (Ambrose Village), Sand Creek, Shea, Maruranau, Awariwaunau, Aishalton, Karaudanawa, Achiwib, Sawariwau, Burisanawa.
- (j) Pakaraimas: Karasabai, Tipuru, Yurong Paru, Kurikabaru, Kato, Orinduik, Paramakatoi, Monkey Mountain, Tiger Pond, Jauri, Malaka Nova, Karabaikuru, Semaba.
- (k) Cuyuni: Awarapati and Kurutuku, Eteringbang, Akaiwong.
- (l) Wenamun: Kaikan.

10. Meetings and/or discussions were held at all the places visited. They were largely attended and much interest was evinced. Captains and Councillors were invariably present, and very often people in attendance came from miles around. Advance notice of the Commission's visit was given from time to time through District Officers and by radio broadcasting stations through the courtesy of the Guyana Information Services. We felt it our duty to explain our terms of reference as we understood them and to establish a relationship that would make the Amerindians feel that they were not only involved but that their views would be respected. We found that in many cases there were certain strongly entrenched ideas which were in conflict with our terms of reference.

/Indeed

Indeed the majority of the Amerindians were entirely ignorant of the functions of the Commission though by and large, they were extremely anxious and delighted to meet this body.

11. In some areas joint meetings of Captains had decided on a common course of action prior to the Commission's arrival and we were presented with demands for wide expanses of land delineated both verbally and cartographically with admirable clarity. In the Southern Rupununi the Captains of each of six villages submitted identical maps and supporting memoranda requesting that they be given an area embracing all the villages including the land lying between these villages, together with an additional area of several square miles of grazing land already alienated. See Appendix I.

12. A demand for a very large area was also made jointly by the Captains in the North West District. See Appendix II.

13. In the Upper Mazaruni District the Captains jointly and severally have stated that they are prepared to settle for nothing short of the 3,000 odd square miles which now officially constitute the Upper Mazaruni Amerindian District. They have, no doubt, identified reservation with right of ownership rather than with protection or sanctuary and they have been somewhat fortified in this view by the fact that a number of persons for one reason or another have from time to time been referring to the dereservation of 1,500 square miles in 1959 as an unwarrantable act carried out in favour of non-Amerindians for political or other ends. A copy of the Captains' memorandum is attached as Appendix III.

14. Here and there the view was expressed that the land on which Amerindians lived was already theirs and that it was odd for Government at this stage to talk of giving them what they already possess. The Commission did its best to explain the implications of legal title and would like to think that it achieved some success in establishing the concept of legal ownership of land as against de facto occupation.

15. The Commission was at pains to emphasise that any consideration of tenure of land by Amerindians would not only include lands on which they had their houses and gardens, but lands on which they had their farms or grazed their cattle. It was also made clear to them that their

/right

right to traverse unalienated Crown Land and to hunt and fish in accustomed places would be preserved in law no less than their rights to obtain without cost from forests, hills or swamps such materials as they needed for domestic use; further that any privilege they now enjoy of passing through alienated land to get to their fishing, hunting, or forest areas would be strengthened into rights where this has not already been done.

16. A very healthy feature of the meetings was the interest taken by the women folk and the readiness with which some of them communicated their views. In some cases they almost wrested the initiative from the men.

17. The usual procedure at meetings was that the members of the Commission in turn explained its purpose and functions, each in his or her way, after which questions and observations were invited from and put to members of the audience. Response in the majority of places was quite good and meetings tended to run into hours. There were language difficulties in some places but we were quite fortunate in obtaining what we believed to be proficient interpreters. As was to be expected some questions and observations, though interesting, were unrelated to our purpose, but in the main a fair degree of appreciation of the immediate subject was evinced.

18. No attempt was made at meetings to extract hasty answers from the Amerindians as it was felt that they should discuss among themselves questions raised by the Commission and observations made by their own folk and recheck any points over which they entertained any doubts. Questionnaires of two kinds were provided by the Commission as a guide towards information it sought - copies are attached as Appendix.IV.

19. Priests and Pastors, Headmasters, District Commissioners, District Field Officers, the large majority of whom showed interest in our meetings with the people, most willingly offered their services in assisting to complete questionnaires on behalf of any individual or community if this was required of them. It was clearly understood and fully undertaken that they would in no way influence or prejudice the content of the questionnaires.

20. Hundreds of completed questionnaires were returned to the Commission and these were examined and studied with a view to making

/recommendations

recommendations thereon. Second visits were paid to some areas for examination of the situation in further depth. These areas are the North West District including the Moruca, the Pomeroon District, the Essequibo Lake District, the Berbice River, St. Cuthbert's Mission, Santa, the Upper Mazaruni, Karasabai and Monkey Mountain in the Rupununi District. It was hoped to make second tours in other areas but conditions obtaining during the early part of 1969 precluded us from so doing.

21. When not on tour the Commission met regularly for discussion, review and appraisal, for study of relevant maps and plans with a view to resolving issues that arose from time to time. Two hundred and fifty such meetings were held.

22. In response to invitation a number of persons or groups gave evidence before the Commission. It was at first hoped to limit the period during which witnesses would be able to give evidence or submit memoranda, but this idea had to be abandoned as very few memoranda had reached the Commission by the closing date originally appointed. Memoranda (including letters) were received from several sources - individuals, groups, and organisations. Most of those who submitted written memoranda supported them by oral evidence; on the other hand there were a few who gave oral evidence but did not submit memoranda. A rough classification of witnesses would be as follows:-

Amerindians	10 individuals, 2 organisations; group
Ranchers	2 organisations; 3 individuals
Agricultural Scientists	
Social Anthropologists	4
Politician	1
Clergymen	11
Organisations	2
Mining Experts (Ex-Government)	
Traders	1
Tourist Promoter (Ex-Government)	1
Retired Headteacher	1

/Government Officers:

Government Officers:

Educationists	-	3
Land Development	-	1
Interior Department	-	5
Town Planning	-	1
Medical	-	3
Lands and Mines	-	3
Community Development	-	1
Forestry	-	1
Registrar of Deeds	-	1

23. The names of persons and organisations that gave evidence and/or submitted memoranda appear at Appendix V.

BRIEF GEOGRAPHICAL NOTE:

24. Guyana is a country of 83,000 square miles situated on the northern coast of South America between Latitude 2 and 8 degrees N. and Longitude 57 and 61 degrees W. It is bounded on the north by the Atlantic Ocean, on the south-west by Brazil, on the east by Surinam and on the north-west by Venezuela. It is the only English speaking country on the continent.

25. Physically the country is broadly divided into three belts. The coastal or alluvial belt extends inward from the seaboard to a distance varying from 10 to 40 miles. Behind this belt is the sand and clay belt, a region of undulating land varying in altitude from 50 to 400 feet and covered with dense forest. Further inland is the more elevated mountain region where there are three ranges, the Pakaraima in the west and north-west which covers a vast area, the highest point being Mount Roraima, 9,095 feet, standing on the frontier with Brazil and Venezuela. The Kanuku in the south less in altitude than the Pakaraima stands on both banks of the Rupununi river and runs from east to west within a few miles of the Brazilian border. Lastly, there is the Akarai range extending along the southern boundary between Guyana and Brazil. Guyana has innumerable rivers the larger of which are impeded by rocks and sandbanks in so much that they are only navigable to steamers for a relatively short part of their course.

26. Forests of which hardly more than 15% is accessible and immediately exploitable occupy some 80% of the total area of the country.

27. North and South of the Kanuku mountains there is an area of some 5,000 square miles of grassland known as the Rupununi Savannahs.

28. It is popular to divide Guyana into just two regions, the coastland and the interior. The latter broadly includes the forest belt, the mountain areas and the Rupununi Savannahs. The great majority of the country's cosmopolitan population live along the coastland. The Amerindians for the most part inhabit the interior.

29. Until comparatively recent times certain parts of the interior were virtually terra incognita and the means of reaching even the less remote areas were difficult, slow and hazardous. Air services now provide the main communication links between the coastland and the interior and between one part of the interior and another. These services have done much to improve the economy of the interior and to bring coastlanders and interior dwellers into frequent contact.

BRIEF HISTORICAL NOTE:

30. The Amerindians were the earliest inhabitants of Guyana as they were of South America generally and the Caribbean Islands. They occupied lands in Guyana, Brazil, Venezuela and Surinam without regard to boundaries and nationality and up to now they seem to have small concept of national or border limits. In some areas it is perhaps as common to move from Brazil or Venezuela to Guyana or vice-versa as it is for the normal coastlander to cross a company path separating two villages. The earlier life of the Amerindian was very nomadic and, as has occurred everywhere in tribal situations, beset by conflicts. Tribes have appeared and disappeared and those now extant in Guyana are the Caribs, the Warraus, the Arawaks, the Wapishanas, the Macusis, the Patamonas, the Akawaios, the Areakunas and the Wai Wais, each predominating in particular geographical areas. Tribal warfare seems a thing of the past and in its place there appears a tendency towards togetherness and a strong sense of communal interest. The areas over which Amerindians roamed either through inclination or necessity were vast and this gave rise to an instinct for spaciousness hardly within the conception of the urban or rural dweller. European explorers, traders, planters, officials and missionaries were the first foreigners with whom the Amerindians came in contact. It is generally felt that, the missionaries apart, the relationship of the Amerindian with the European in whatever capacity resulted in the exploitation of the former. Schomburgk in his work "Travels in British

Guiana" circa 1840 says "These (Warraus, Akawaios or Waikas, Arawaks and Caribs) collectively occupy the coastal areas and for that reason have held intercourse with the Europeans for a long time past. Unfortunately, almost always as a result of it, the whole shady side of civilisation, not its bright one has passed to these Indians".

31. The relationship between Amerindians and Africans was unhappy for quite different reasons. The run away slave to satisfy his fugitive needs made raids on Amerindian settlements. Further by using the Amerindians as allies in the suppression of African slave revolts, the Europeans built up a hostility between the two groups, a hostility which, no doubt, lasted for some time beyond emancipation.

32. The post emancipation period was one of extreme hardship for Amerindians. They were abandoned by the Europeans and they had to contend with the fear of retaliation by the freed slaves. Generally speaking it was a period of neglect relieved only by the concern of the missionaries. By the beginning of the present century, however, Government's solicitude found expression in the Amerindians Protection Ordinance 1902 under which certain areas, called reservations, were set aside exclusively for Amerindian occupation and use. Non-Amerindians were permitted to enter reservations on certain conditions and they were allowed only a brief stay.

33. The following is a list of the Reservations established under the 1902 Ordinance:-

(1)	Moruca in the North West District	309 sq. miles
(2)	Wakapau on the Wakapau River, tributary of the Pomeroon River	18 sq. miles
(3)	Upper Pomeroon	262 sq. miles
(4)	Ituribisi	65 sq. miles
(5)	Vlissengen)	1.5 sq. miles
(6)	Wikki) Berbice River	95 sq. miles
(7)	Orealla)	54 sq. miles
(8)	Epira) On the Corentyne River	52 sq. miles
(9)	Muritaro)	0.25 sq. miles
(10)	Santa) On the Demerara River	5 sq. miles

The following were declared after 1904:-

- | | |
|------------------------------------|----------------------------------|
| (1) Sand Creek Reservation | South Rupununi
(28 sq. miles) |
| (2) The Kanuku Reservation | Rupununi
(220 sq. miles) |
| (3) The Karasabai Reservation | Pakaraimas
(208 sq. miles) |
| (4) The Upper Mazaruni Reservation | 4,500 sq. miles. |

34. About half the number of the 1902 reservations were within a few miles from the coastland while the other half were quite remote. Those reservations declared after 1904 were all remote and before the inauguration of air travel they were several weeks journey from the coast. Amerindians have been free to live within or without a reservation. The reservation concept is now unpopular and most of the reservations are renamed districts.

35. Under the 1910 Aboriginal Indians Protection Ordinance the care of Amerindians throughout the country was vested in the Commissioner of Lands and Mines whose powers in this respect were exercisable by all District Officers of his Department. The principal aim of this Ordinance was the protection of Amerindians from exploitation by unscrupulous persons. This ordinance was in force until 1953 when it was superseded by the Amerindian Ordinance Chap. 58, Laws of Guyana.

36. In 1938 the West India Royal Commission set up by Royal Warrant to examine and report on social and economic conditions in the British West Indies and Guyana reported that the number of Amerindians in Guyana was rapidly decreasing and recommended that to avoid their extermination early action should be taken to secure to them the use of adequate tracts of land where they may follow their nomadic way of life. It also advocated that Amerindians should have rights of way and grazing rights on the ranchers' cattle trails and advised that much more care needed to be given to the granting of permissions to ranchers and traders for operating on the Savannahs.

37. Following on the report of the Royal Commission Mr. P.S. Peberdy, then Curator of the Museum, Georgetown, was appointed Amerindian Welfare Officer and charged with a thorough investigation of Amerindian affairs. Mr. Peberdy spent five years on his investigation and reported in January 1948 to the then Governor.

38. Prior to Mr. Peberdy's appointment, however, an Aboriginal Indian Committee had been set up in 1941 by His Excellency the Governor, Sir Wilfred Jackson, K.C.M.G., charged with "examining the existing laws and regulations governing the protection of Aboriginal Indians and with making recommendations for their amendment in the light of present conditions".

The members of this committee were:-

Mr. F. Ray H. Green, Commissioner of Lands & Mines, Chairman
His Lordship the Bishop of Guyana
His Lordship Bishop G. Weld, S.J.
The Hon. E.G. Woolford, O.B.E., K.C.
The Director of Medical Services
Mr. A.W.B. Long
Mr. J. Ogilvie and
Mr. P.S. Peberdy.

This committee apparently only submitted an interim report which was, however, quite valuable.

39. Among the major recommendations of the Peberdy report were:-

- (i) That three major land areas in the North West District, in the Mazaruni-Potaro District and in the Rupununi District respectively should be called Amerindian Districts.
- (ii) That Amerindians resident within the districts mentioned at (i) should retain the privileges and full protection of the State.
- (iii) That the Rupununi Development Company's cattle ranch and all its assets and the Barama Mouth Sawmill and all its assets and timber rights should be bought by means of an interest-free Government loan repayable within a period of years to be determined; that the Department responsible for Amerindian Affairs should undertake the transactions of purchase; that skilled management should be invited to continue management of the aforesaid industries on behalf of the Government and of the Amerindians and that the profits accruing from these industries should be lodged with the Amerindian Trust Fund to be utilised for the social, health, welfare and cultural progress of the Amerindians residing within prescribed Amerindian Districts; that Amerindians should be trained in management and operating practices.

/(iv).

- (iv) That coastland or interior Amerindians should be invited to emigrate to declared Amerindian districts and that those Amerindians who preferred to remain outside Amerindian districts should by so doing forfeit the rights and privileges of an Amerindian but should retain their right of settlement and cultivation thereon.
- (v) That the terms Protector and Sub-Protector of Amerindians be amended to some more pertinent designation, e.g. Director of Amerindian Affairs and Agent or Superintendent of Amerindian Districts respectively and that the Director of Amerindian Affairs should be a whole-time officer having three other officers employed as District Agents or Superintendents.
- (vi) That Advisory Boards be set up to decide on and register Amerindians claiming right of entry to Amerindian Districts.
- (vii) That on the provision of economic facilities within, and by the declaration of the three Amerindian Districts, (referred to at (i)), all other Reservations be abolished.
- (viii) That a Central Tribal Council should be set up and supported by Amerindian Village Councils to be organised within Amerindian Districts.
- (ix) That an Advisory Board on Amerindian Industrial Development should be formed.
- (x) That Amerindians should pay royalties on timber cut in Amerindian Districts, the proceeds to be paid into the Trust Fund for development of the particular Amerindian District concerned.
- (xi) That Industrial Missions or Craft Schools be established in in a central locality within the three proposed Amerindian Districts.

40. Government had, prior to the submission of the Peberdy report, implemented what turned out to be one of its main recommendations - that of the appointment of a whole-time Director of Amerindian Affairs. In 1946 a District Administration for the Interior was set up with the Commissioner of Interior as its head. The first Commissioner of Interior Mr. Gregory-Smith, not long after taking up his appointment remarked:-

"The question of adapting the Amerindians to Western civilisation has proved to be possible and generally desirable and the long range policy of Government should be based upon this fact. There must be no question of

/permanent

permanent segregation of these people and reservations should be looked upon as temporary sanctuaries and tribal Amerindians should be left alone only until such time as it is considered that they have reached a standard of civilisation which will enable them to take their place in the general life of the Colony".

Continuing, Mr. Gregory-Smith said -

"The underlying policy must be gradually to assist the Amerindians to reach that stage where they can manage their own affairs as a political entity".

41. The Amerindian Ordinance Chapter 58 of the Laws of Guyana was enacted to give effect to proposals by Mr. Peberdy and Mr. Gregory-Smith.

The main features of this Ordinance are:-

- (a) Interpretation of the term "Amerindian".
- (b) Establishment of Amerindian Districts, Areas and Villages.
- (c) Registration of Amerindians.
- (d) Appointment of Captains.
- (e) Local Government.
- (f) The Amerindian Purposes Fund.

42. The Ordinance in question does not appear to have been effectually applied, and it has accordingly not achieved its purpose. The interpretation of the term 'Amerindian' has only been partly popular. The registration of Amerindians got bogged down somewhere. Up to 1955 it was reported by the then Chief Secretary to be proceeding steadily. It appears that a Registration Officer was never appointed but that the Commissioner of Interior functioned in that capacity. Local Government is still in a rudimentary stage.

43. The question of securing to Amerindians the lands which they occupied was actively engaging the attention of Government for quite some time. It, however, was accentuated by approaching independence and effect is now being given to relevant decisions of the 1962 Constitution Conference. In this connection the role of the late Mr. Stephen Campbell, an Amerindian member of the House of Assembly was significant.

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44. There is a good deal written about the Amerindians of Guyana and there is not much we can remark which has not been said before. Perhaps it might be useful to confine our observations mainly to the more obvious changes that have taken place within recent years. The Amerindians for the most part still live withdrawn from the other Guyanese inhabitants, but with increasing sophistication they are shedding their nomadism and developing a taste for fixed settlement. There might be several contributory factors to the inclination towards permanent residence, but the establishment of churches and schools has perhaps been the greatest force in creating and preserving fixed communities. There is still however, a great deal of movement to farms or to fishing and hunting grounds and in many cases there are, in addition to fixed residences, distant temporary places of abode used for varying periods during the course of the year. Distance does not mean the same thing to the Amerindian as it means to the coastal dweller so that one should not be unduly alarmed when he learns that an Amerindian's farm is a day's or two days' walk from his home.

45. In not a few places houses are being better built and furnished than hitherto and here and there the palm leaf roof has given way to the more lasting shingles or corrugated zinc. Provision is being increasingly made for the disposal of refuse on an individual household basis and it was heartening to note the number and types of outhouses. The UNICEF/WHO Environmental Sanitation Programme is, though limited in scope, setting high standards of sanitation.

46. Western norms of dress have displaced old tribal forms save in very few instances such as among the Wai Wais in the extreme southern areas of Guyana. Children in attendance at some schools are so neatly and uniformly attired that they could match children of any of the best coastal schools.

47. The use of the English language is spreading due mainly to the presence of schools and churches, and to an appreciation of the value of English as a common medium of communication. The majority of the younger folk seem to understand elementary English fairly well and are able to feed back in this language. The radio helps to stimulate interest in English language as well as to break down isolationism. It is one of the popular pieces of equipment in the home and the school, the social value of which cannot be overestimated. The Guyana Information Services might, with a view to supporting Government's policy of integration,

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consider constructing some programme specially for Amerindians calculated to heighten their interest in things general but making special reference to Guyana and the part they can play in its development. Government might give consideration to reducing the cost of radios to Amerindians even if for a limited period. The Archbishop of the West Indies suggested that at least one radio set should be supplied by Government to each Amerindian village for public use.

48. Leadership is no longer the prerogative of age. The most recent elections point clearly to the fact that the young educated Amerindian is displacing the older captains and councillors whose educational opportunities were fewer. Democratic principles in elections are being observed under the guidance of Government District Officers and Commissioners. Development along these lines is essential to the orderly growth of communities. The more educated Amerindians become the more clamant will they be for a bigger share in governing themselves which is a desirable goal. Paternalism towards the Amerindian has been criticised by persons giving evidence before the Commission and the general consensus is in favour of placing the Amerindians on their own feet and educating them to run their own affairs in an efficient manner. Any institution charged with Amerindian development should have as one of its cardinal aims the training of the Amerindian in the Principles and Practices of Local Government.

49. The majority of villages have grown up unplanned and are in fact an accretion of houses at differing distances on unspecified pieces of land. For the present this situation might not give rise to problems but orderly development must at some time replace haphazard growth. It would seem therefore that some attention should early be given to the planning of villages especially in areas of concentrated population. We consider this question of Local Government so important that at a later stage we propose to return to it in greater detail. The Commission was favourably impressed with the village layout at Waramadon, Paruima and other places in the Upper Mazaruni.

50. By and large progress and development have taken place at different rates in different areas. In some it has been slow, in others phenomenal.

51. Generally speaking the development of Amerindian society has been greatly accelerated in the last 20 years or so. Prior to 1945 it

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been a slow haul; from a society of nomadic gatherers through varying phases to subsistence farmers and socially from isolated family units to concentrations in village communities. These communities were sustained in the main by the early church missions as there was no interior administration. Introduced diseases without concomitant medical attention had caused the Amerindian population in Guyana to fall to some 12,000 or 14,000 by 1940. Following the establishment of the Interior Department and the subsequent educational and public health measures which were taken there has been a significant population increase to some 40,000. Some village communities have aggregations exceeding one thousand and there are many well in the hundreds.

INTERPRETATION OF "AMERINDIAN"

52. Section 2 of Chapter 58 of the Laws of Guyana states -

"In this Ordinance -

"Amerindian" means -

- (a) Any Indian of a tribe indigenous to the Colony or to neighbouring countries;
- (b) any descendant of an Amerindian within the meaning of paragraph (a) of this definition to whom, in the opinion of the Commissioner, the provisions of this Ordinance should apply.....

"the Commissioner means the Commissioner of the Interior, and includes any officer authorised in writing by the Chief Secretary to perform any of the functions of the Commissioner for the purposes of any of the provisions of this Ordinance".

53. With respect to subsection (b) of section 2 of the Ordinance the following is a quotation from the memorandum submitted to the Commission by the last Commissioner of Interior

"The onus is on the Commissioner of Interior to say who is an Amerindian and there is a right of appeal for non-registration to the Minister of Local Government.

In the past with so few benefits accruing from registration the Commissioner and his staff have had little difficulty, with no legal test cases, in operating the definition.

The principle has been for mixed Amerindians that they should be residing in an Amerindian area or community living the life of an Amerindian thus requiring the protection for which the Ordinance was designed. In some instances

/persons

persons looking very little like Amerindians have been accepted. No child, however, whose father is a non-Amerindian is accepted on the same basis that the father is capable of exercising the protection of the Ordinance. In the North West District at Maberuma, Morawhanna and the populated rivers adjoining, in the Pomeroon and lower Essequibo, Berbice and Demerara Rivers where there are many mixed Amerindians the way of life and the need for protection has been important in determining status. With the possibility of benefits of economic value to accrue from registration all mixed Amerindians are now interested in their status and refusal by the Commissioner will not be readily accepted and legal determination is to be expected. It is obvious that the persons responsible for the new definition in the Amerindian Ordinance were aware of the difficulties of having a precise definition and have provided the Commissioner with wide scope for action but any future registration to determine status as a basis for economic benefits will provide the Commissioner and his staff with a very difficult job unless perhaps the benefits are tied to certain restrictions".

54. The Amerindians were strongly in favour of subsection (a) of section 2 of the Amerindian Ordinance but in respect of subsection (b) they were unhappy about the criterion applied to the child of mixed origin in so far as the determination lay with the Commissioner of Interior. They felt that they should be the final arbiters in the determination of who is or is not an Amerindian. They expressed regret at not having been consulted on the legal interpretation as well as on other matters affecting their welfare.

55. Philip Duncan, an Amerindian Member of the National Assembly, observed- "I suggest that the word 'Amerindian' in the interest of the nation and the country of Guyana must mean and include the full blooded Amerindian, the sophisticated Amerindian, the mixed Amerindian, and the Amerindian who by virtue of marriage to a non-Amerindian, employment or sickness may have lost or renounced his or her rights..... Amerindians from other countries should also qualify to own lands on freehold basis in Guyana".

/He

56. He was supported by the Amerindian Group, Georgetown, which said - "In defining an Amerindian the Group considers that a descendant of any tribe indigenous to Guyana or to any South American country should be considered. As Amerindians travel freely across international boundaries they should be welcomed in this country. With regard to the degree of mixed blood acceptable, the Group considers that a person must be of Amerindian descent, must regard himself as an Amerindian and must be so regarded by the group in which he has been living and the Amerindians themselves must be the final arbiters in determining who is or is not an Amerindian".

57. The Commission was required to be guided by the Amerindian Ordinance Chapter 58 and it has done so. It did not, however, discriminate against the progeny of a non-Amerindian father. It would appear that there should be one and the same interpretation for 'Amerindian' in all the Ordinances by which Amerindians are affected.

Whether subsection (a) of Section 2 of Chapter 58 should remain unaltered is a matter for Government's consideration. The Amerindians do cross and re-cross borders without let or hindrance and they often take up residence outside their country of origin. There are strong ties of consanguinity and affinity between the Amerindian of Guyana, Brazil, and Venezuela.

59. There seems to have been in recent times no significant migration from Guyana save as a result of the Rupununi uprising in January 1969. On the other hand the situation of the Wai Wais in the Essequibo River head indicates that within the last 20 years there has been a notable migration from Brazil induced by amenities provided by the Unevangelised Fields Mission at Kanashen. It is said that the population of 46 in the year 1949 rose to 528 in 1967 and was still on the increase.

60. However admirable might be this freedom of movement and settlement there are possible implications both economic and political. Already it is felt that if Wai Wais settle in the Kanashen area in continuing increasing numbers there is likely to be pressure on farming land having regard to their agricultural practices.

/TRIBAL DISTRIBUTION

TRIBAL DISTRIBUTION:

61. Some 40,000 Amerindians are distributed throughout Guyana. In the extreme south occupying the headwaters of the Essequibo River are the Wai Wai, the remotest of the tribes.

62. The Wapishana inhabit the southern Rupununi savannahs. There is one Macusi community in the southern savannahs and it lives close to and in harmony with the Wapishana.

63. The Macusi live on the central Rupununi savannahs north of the Karuku Mountains and in the southern Pakaraimas to the Echilebar River. There are, however, a few Macusi communities in what are predominantly Patamona areas.

64. The Patamona are domiciled in the valleys of the Ireng and its tributaries north of the Echilebar river as well as in those of the Potaro tributaries. They also live in the Pakaraima savannahs.

65. The Akawaio are found in the Upper Mazaruni where there are five relatively large communities. A group of Akawaio is found at Kwabanna on the Waini river and a small knot at Mabora on the Upper Demerara River near the Great Falls. The Arekuna live in the Upper Kamarang River.

66. The Arawaks, the Warraus and the Caribs are with a few exceptions, notably in the headwaters of the Barama River, to be found in coastland or near coastland areas. There are about 10 communities exclusively Arawak, about 5 exclusively Warrau, about 9 exclusively Carib and about 15 composite communities made up of members of two or all three tribes. Appendix VI refers.

FREEDOMS AND PERMISSIONS:

67. Freedoms and permissions by tradition or custom or law enjoyed by Amerindians in relation to any area of Guyana including areas other than those in which such persons were ordinarily resident or settled have been interpreted by members of the Commission to mean:-

- (a) Free use of forest products from unalienated Crown Lands including nuts, fruits, gums, waxes, resin, vines, leaves etc., for their own use for domestic purposes; and for house-building and corial making;

/(b)

- (b) freedom to use clay deposits from unalienated lands for making pottery and other domestic requirements;
- (c) freedom to use, as means of access to areas used for farming, hunting, fishing and collection of forest products, and for communication between communities, trails now existing and traditionally used;
- (d) right of use of rivers and all waterways for communication and for domestic use, including fishing;
- (e) right to catch or collect crabs, turtles etc., on unalienated sea shore areas as well as access to same;
- (f) right to mine alluvial deposits open cast - i.e. open to the light of day, to maximum depth of 50 feet within lands alienated to them.

68. The protection of rights has been consistently urged by the Colonial powers in the past. A relatively early example of this was the Crown Lands Ordinance of 1887 which, in part, provided ".....that the rights and privileges previously enjoyed by the Aboriginal Indians over Crown Lands, Forests, Rivers and Creeks of the Colony were to be protected....."

69. Most of the freedoms or permissions abovementioned are provided for in the Laws of Guyana under three different ordinances The Crown Lands Chapter 175; The Forests Chap. 240 and Mining, Chap. 196.

70. For ease of reference we cite from each of these chapters:

Crown Lands Regulations: Amerindians - Regulations:

- "7. Any Amerindian may without permission cut, dig or remove from the ungranted and unlicensed Crown Lands any substance or thing which he may require for putting up any building or shed for the purpose of residence.
- 8. Any Amerindian may without permission cut or gather any troolie or other palm leaves, posts, spars, or wattles, or make kokers from hollow trees, and may cut to make buck-shells or canoes trees of any size, and dispose of all such articles as he may think fit:"

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pasture lands of the interior respectively:

"Sect. 39 (11) The Amerindians shall have the right at all times to enter upon any unenclosed or enclosed but otherwise unimproved part of the land leased for the purpose of seeking their subsistence therefrom in their accustomed manner without molestation but shall not have the right to disturb the lessee in the peaceable occupation and enjoyment of the land comprised in his lease."

"Sect. 40 (11) The Amerindians shall have the right at all times to enter upon any unenclosed or enclosed but otherwise unimproved part of the land leased for the purpose of seeking their subsistence therefrom in their accustomed manner without molestation but shall not have the right to disturb the lessee in the peaceable occupation and enjoyment of the land comprised in his lease."

Mining Regulations: Section 207 and 208:

"Sect. 207. The Amerindians shall not be subject to these regulations: Provided that where an Amerindian is the holder of a claim his privileges as an Amerindian under these regulations shall be suspended so long as he continues such holder.

"Sect. 208. All land occupied or used by the Amerindians and all land necessary for the quiet enjoyment by the Amerindians of any Amerindian settlement, shall be deemed to be lawfully occupied by them."

There seem to be no specific rights under The Forest Ordinance though provision is made under Section 36:

"Sect. 36. Nothing in this Ordinance shall be construed to prejudice, alter, or affect any right or privilege heretofore legally possessed, exercised, or enjoyed by any Amerindian in the Colony.

Provided that the Governor from time to time by publication in the Gazette may make any regulations to him seeming meet defining the privileges and rights to be enjoyed by Amerindians in relation to the crown forests."

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71. There is also provision for the protection of rights of Amerindians: Crown Lands Ordinance Section 41 Subsection (1), (2), (3).

- "(1) The holder of the permission shall not erect or permit to be erected any corral or cattle-pen on land held under the permission within a radius of three miles of any Amerindian village or settlement.
- (2) The holder of the permission will be responsible for and shall make good all damage done to any Amerindian cultivation, village or settlement by any cattle grazing on land within the area held under the permission.
- (3) If any time after the granting of the permission an Amerindian reserve be created in the district any portion of the area comprised in the permission may be resumed for the purposes of the reserve".

Mining Regulations Chap. 158 Subsections (1) and (3):

- "(1) The holder of a claim shall not employ any person other than an Amerindian in a mining district as a labourer, artisan or in any capacity whatsoever, save as a licensed prospector, tributor, qualified civil, mechanical or mining engineer, mine manager, assistant manager, dredge-master, assayer or surveyor unless such person has been registered by the Commissioner or by any person appointed by the Governor in that behalf under these regulations.
- (3) It shall not be compulsory for any Amerindian to take out a certificate of registration and no such certificate shall be issued or contract entered into unless a permit to employ such Amerindian under the Amerindian Ordinance has been granted by the District Commissioner".

Section 171 Subsections (1) and (2):

- "(1) Every holder of a claim who employs Amerindians on such claim shall keep on the claim a separate book in which shall be recorded the name of every such Amerindian, the amount of wages earned by him, daily or weekly as the case may be, and the manner in which he is paid, and subject to regulation 172 whether in cash or otherwise.
- (2) Every such book shall at all times be open to the inspection of the District Commissioner or any officer".

/Section

Section 172 Subsections (1) and (2):

- "(1) An Amerindian employed on a claim shall, except with the express permission in writing to the contrary of the district commissioner or of the Commissioner or warden, be paid his wages in cash without any deduction or abatement, and such payment shall be made at the place of working or some convenient place near thereto unless otherwise directed by the district commissioner or the Commissioner or warden.
- (2) A permission given under this regulation may be either special or general."

72. Notwithstanding the proposed change in the status of the Amerindian we feel that in the transitional period it would be necessary to retain the laws mentioned above for a number of years.

73. The question of mineral rights was consistently brought up before the Commission. It appears that since 1902 the Amerindian has always enjoyed the freedom to work alluvial deposits within declared Amerindian areas despite the fact that all mining rights were reserved to the State. In practice therefore the Government recognised Amerindian rights and interest in minerals or precious stones. Only in one instance have we been requested to consider right to subsurface minerals. "Amerindians must have exclusive right to their lands including all that is in or on the land" - Kabakaburi. In other cases there seemed to be satisfaction with getting a share of the product, which we consider fair enough.

74. We accordingly recommend that in areas held in freehold by Amerindians they be given the right in law to possess and to mine precious stones and other minerals to a maximum depth of 50 feet subject to any rules made by the local council and also to any relevant regulations under the Mining Ordinance.

75. We recommend further that in the case of subsurface mining some prior agreed benefit should accrue to Amerindian councils from the exploiter whether the exploiter be Government or a private concern or individual.

76. We recommend too the advisability of a collection in a single brochure of all laws affecting Amerindian rights and of disseminating this knowledge among the Amerindians themselves. (The Amerindians of

/Kabakaburi

Kibakaburi in a well publicised memorandum stated that (the Amerindians had privileges not rights.)

LAND USE:

77. The Amerindian has progressed from a nomadic hunting and gathering existence to a state of permanent villages and subsistence agriculture. The development of cassava and the introduction of non-indigenous food plants, especially bananas and plantains and sugar cane, have greatly increased the productivity of any given area but hunting and gathering still play an important part in the life of the people. The primitive pattern of small, semi-permanent villages and simple kinship-based societies was superseded by the mission base and mission school which caused community settlement around these facilities. With education, hygiene and medical attention the population of those communities is increasing at a very rapid rate. In some cases, e.g. St. Ignatius, Karaudanawa in the Rupununi the mission or school based communities are between 12 and 20 miles distance from their farm lands.

78. In all areas of Amerindian occupation subsistence agriculture has been of the 'slash and burn' type. The area is cleared, burned and planted. By the end of the second year weed growth has exceeded that of the crops and the area is abandoned. Usually farms are cut every year so that a continuous cropping cycle is maintained.

79. The taste for domesticated animals is increasing but hunting and fishing are still important to the Amerindian, not only to satisfy his taste and need for the protein, but as a means of escaping the complexities of village or communal life and to fulfill the need for a 'walk about'. Some families make gardens as much as two days' walk or a week's paddle away from their communities and build dwellings on the farm for a prolonged seasonal stay to hunt and fish and be by themselves.

80. Most of the far interior areas of tribal occupation are composed of very poor soils and the 'slash and burn' technique is the only means of maintaining a subsistence form of living. Soil fertility is built up by humus from the forest cover and this is quickly exhausted by the food crops. The land must then be left for up to 20 or more years for a new forest cover to supply more humus before that particular area can again produce a food crop. In some small areas of good basic fertility the length of fallow period can be reduced, sometimes for just long enough for a canopy to form to kill out the weeds and grass

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in order to make the physical clearing more easy and to produce a clean burn.

81. The dangers of large communities building up in areas of very poor soil fertility has been well explained by Dagan in respect of the Wai Wai. Both this group and the 6,000 or so Wapishana will eventually have to spread out into the vast unoccupied forest area of the Essequibo, New River and Corentyne in order to maintain their subsistence.

82. Economic crop production is possible and desirable in the Marudi and Kanuku Mountain areas, in pockets in the Pakaraimas, and in most of the coastal and North West District areas of occupation. So far this has been limited to corn and tobacco production in the Rupununi, peanuts, peas and cabbage in the Upper Mazaruni, and mainly tree crops, coffee, citrus and copra, in the North West and Moruca. Statistics of Amerindian economic crop production are not easily come by although it is known that the farmers of Paruina, Upper Mazaruni produced 100,000 pounds of cabbage in the 1968 autumn crop.

83. Cundiff, in an excellent memorandum to the Commission, states that among the Amerindians the standard of both stock and crop husbandry is very low and he indicates some of the factors which limit improvement:-

- (a) Lack of Education: This is the chief limiting factor, since a lack of basic education severely limits the individual in his attempt to improve his lot.
- (b) Lack of Money: Some means must be found of providing investment capital for the Amerindian in the form of credit and since ordinary sources of credit are denied him Government should assume the responsibility of providing him with grants or what is better of granting him interest free or low interest loans.
- (c) Lack of Suitable Tools and Machinery: At present the only tools used are the axe, cutlass and hoe.
- (e) Lack of Improved Planting Material: The Amerindian needs to be taught the value of using good seeds and plants in his cultivation. (There is a distressing tendency for him to sell the best of his seeds and his stock and retain the worst for planting and breeding).
- (f) Lack of Transport to Market: In the interior this is a matter of getting produce to an airstrip at the right time, invariably where there are no roads. (The Commission has had the experience

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of waiting on an interior airstrip for a D.C.3 service to town for which a load of balata was prepared. At the last moment the D.C.3 was diverted and a Twin Otter substituted for the service. This resulted in all freight being left behind for the next fortnightly service. Balata could wait for this but had the produce been tomatoes or cabbage the entire load would have been lost. The area was eminently suitable for production of these particular crops which had in fact been previously grown and abandoned because of transport difficulties of the nature described). In the coastal areas lack of transport invariably means lack of suitable boats.

- (g) Lack of Marketing Experience: This is linked with transportation. Knowing the form of transportation and its cost, the type of crops for a particular market can be determined, the season of planting, cultivation procedures, harvesting, possibly storage, preparation, grading and packaging and transport to airstrip or boat. This is a very big field to cover and the Amerindian is completely lost in it. He will need competent help in marketing his produce and the planning of his production schedules to meet the demands of the market.

84. Cundiff then goes on to an assessment of some characteristics which determine the general attitude of the Amerindian to his use of land:-

- (a) Timeliness: There seems to be no sense of urgency about the way of life of the Amerindian, either in the making of decisions or the carrying out of farm operations. While this attitude works well enough for subsistence life it is not enough if he wishes, as we believe he does, to participate in the complexities of economic agriculture and he must be convinced of the necessity for him to change this attitude or remain at the subsistence and labour level. In his business dealings he will have to learn to make decisions promptly and not as he does at present, maybe tomorrow, next week, next month or maybe never at all.
- (b) Continuous labour: The Amerindian is capable of continuous labour and can work as well as anyone when he is employed and directed, but when it comes to working for himself it is another matter. There are certain periods on his farm when he will work for days on end with little or no break while at other seasons he appears to do no productive work at all. It could be that having finished a task he cannot think of anything

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else to do and sits around until something occurs to him. He must be taught how to profitably use his time if he wishes to compete.

- (c) Organisation of Effort: There appears to be no effort to organise his labour efficiently. If a field is to be planted or a crop reaped it is a matter of chance where a start is made or in what direction work proceeds. When working in groups each appears to do as he thinks fit, no one appears to direct the work. It is felt that organisation will develop when the Amerindian seriously takes to economic crop production when timetables set by cultivation harvesting and marketing will compel more attention being given to organisation and timeliness.
- (d) Care and Attention given to Stock and Crops: The Amerindian generally shows a lack of appreciation of the benefits to be derived from care and attention paid to crops and livestock; how much extra can be achieved for the expenditure of a little more effort. Again, this will become evident with economic crop production.
- (e) Forward Planning: It is very noticeable that the Amerindian does not 'think of tomorrow'. He lives one day at a time and does not always seem to be able to foresee the consequences of any action he takes in terms of future results. The cutting and burning of his fields in the dry season and planting when the rain starts is traditional and automatic. Tools are quite often thrown down where they were last used and when next required hours are sometimes spent searching for them before work can start.
- (f) Acceptance of Responsibility: Today many Amerindians have no confidence in their own abilities to compete against the other races. There appears to be a general disinclination on his part to assume responsibility and face unknown challenges. There is a lack of local leaders in the community and the same people are to be found occupying all the responsibilities with the rest willing to let the few carry the burden.

85. Mr. Cundiff intimated that his observations were not intended to denigrate Amerindian character but rather to bring to light the human problems that have to be faced. He suggests that education should take place at three levels concurrently:-

- (a) The school children.
- (b) The young persons.
- (c) The adults.

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In schools there is need for a general raising of the educational level and for the teaching of and the training in agriculture.

The young people from 14 to 20 should be encouraged to join the 4H Movement or maybe receive training at a Farm School. Adults may be attached for short periods to training school farms, be stimulated by Bonus Incentives under a Progressive Farmers' Scheme, may participate in Co-operative Farm Units and may be given individual help and guidance by trained extension staff.

86. The Commission agrees very largely with Mr. Cundiff's views. It however feels that the future is hopeful in view of the growing number of articulate and forceful types of Amerindians emerging as a result of schooling, improved communications and contact opportunities, political education and increasing awareness of their situation.

INDUSTRIES

I. AGRICULTURE

87. "No substantial improvement in agriculture can be effected unless the cultivator has the will to achieve a better standard of living.....Of all the factors making for prosperous agriculture, the most important is the outlook of the peasant himself". (Report of the Royal Commission on Agriculture in India, 1928). Although applicable to most fields of endeavour this truism is especially relevant to the Amerindian who has to start almost from scratch, or a subsistence form of living.

88. "The first condition of progress in the reserves is that the natives should be brought to realise that a higher standard is within their grasp if they will work to attain it and be prepared to accept guidance". (Report of the Kenya Land Commission, 1933).

89. In general the Amerindian has expressed the desire for a better standard of living. He acknowledges that this requires a cash income for the purchase of those items needed for a better standard of living. Until quite recently the only way he has been able to obtain that cash income, in his own belief, has been to go out and sell his labour to others - Government, estate owners, timber grant holders, ranchers, balata concessionaires etc. He has not had the belief in himself that by his own efforts, on his own land, he could produce a

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cash income sufficient to raise his standard. There is the tendency to feel that work and money earning is something that is to be done outside his community and that home is for resting and spreeing and the cultivation of subsistence crops for the family to live on during his absences.

90. Apart from this tendency his general lack of education has put him at a disadvantage in the agricultural fields of grading, processing, packaging, transportation and marketing and in business methods and dealings. Quality is of supreme importance when he is buying, but he feels that quality should not be a matter of importance when he is selling. Education and improved facilities in the areas of the Amerindian's least competence will improve matters hopefully to the point where he can take over and appreciate and use his own abilities to the benefit of himself, his community and country.

91. At present the Amerindian uses for his own subsistence a variety of crops, indigenous and introduced, with cassava, either in the form of cake or farine, as the staple. In some cases where transportation and marketing facilities are convenient, mainly in coastal areas, surplus farm production is offered for sale. Where the Guyana Marketing Corporation has established purchasing centres the Amerindians are increasing the domestic production to take advantage of this service but they are showing little inclination to go beyond traditional crops or to produce in quantity the particular crops required by the Corporation. As the Amerindian seldom sees a newspaper a campaign to make him aware of the cash value of specific crops should be carried out by means of radio and personal visits.

92. In the Rupununi where there are local markets the Amerindian is producing corn and tobacco as cash crops. In the Pakaraimas, farm produce is sold to a nearby Brazilian market. In the Upper Mazaruni the Missions have always encouraged non traditional crops and purchase on the spot the resultant production. The Government Trade Store in the district at one time pursued a policy of purchasing agricultural produce and shipping it to Georgetown and mining markets. A Producers' Co-operative at Moruca processes and markets copra and coffee to a limited extent.

93. It can be seen, therefore, that provided the Amerindian is aware of the value of crops, traditional or non-traditional, and is

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relieved of the responsibility of packaging and marketing those crops, he would produce them given the necessary training. In the Upper Mazaruni, at Paruima, where cabbages have been grown for local consumption for years there is now a boom in this commodity due to its inflated and protected price on the local market, and the fact that there are no transportation or marketing problems for the growers. For the present other traditional economic crops are being neglected. This area was noted, in the past, for its production of peanuts, peas and beans, onions and shallots, tomatoes and potatoes. Produce was originally carried on the backs of droghers over the mountains to the mining areas of Kurupung and Wenamu, then 120 miles by boat to Imbairadai for air shipment, then 60 miles by boat to Kamarang airstrip. Now it is only necessary to cross the Kamarang River to the airstrip constructed there in 1960 at a point opposite the village.

94. There are various factors affecting the types of crops which could and should be grown in the various areas of Amerindian occupation; climate, altitude, soil types, fertiliser requirements, transportation - internal and external - and market requirements. While admitting and recognising the dangers of single crop economies it is felt that concentration on two or three crops especially suited to the particular area would be a better starting point than attempting a wide range.

95. In interior areas where air transport is the only means of reaching the mass coastal market it is pointless to produce, except for domestic consumption, low cost items of which there is already a good supply such as ground provisions, bananas and plantains, sugar, rice, citrus and other tree fruits. Except in the case of Paruima where charter flights are sent in for the specific purpose of collecting cabbages the airline services are not geared for organized production. The farmer who produces a load of perishables and delivers it to the airstrip only to be told that there is no room on the aircraft will not be very happy. And this has happened. The crops to be grown in a particular area have to be determined and the Amerindian instructed in planting, growing and harvesting and delivering to a centre where he is paid for his produce. An organisation, a cooperative, a local authority or, as in the case of the Upper Mazaruni prior to 1961, the administration or a mission body would then process, grade, package, ship and market the produce. The farmer should be concerned with nothing more than the production of specified crops and their delivery to a centre. Although

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we have views on the matter, the type of crops to be grown in any particular area must be left to the experts in this field. Some crops will require special containers for transport from field to centre and these will have to be designed, made, and supplied to the farmer.

96. Tree crops in the Interior are limited but we feel that citrus juice and oils are practical productions as also the cashew nut. These would, however, require single stands or plantings to form a nucleus to which the Amerindian production can be added. The availability of Brazil and Sawarri nuts is such that it barely satisfies the indigenous population. We are advised that Tonka beans are plentiful in the forests of the South Rupununi. Cocoa and better grades of coffee could be grown in the mountain areas. We feel that processing plants or factories in selected interior areas should be considered to enhance the value of given products and the power potential of the numerous rivers and falls recognised for the installation of a number of small hydro-electric plants.

97. In coastal areas, including those of the North West District, surface transport, water or land, is available. This means that low value bulk crops such as corn could be emphasised. To our knowledge processing of only two crops, coffee and copra, is carried out and even if other crops, citrus for example, are not to be processed at collecting centres there is available transport for bulk shipment.

98. The Amerindian of these coastal areas is well acquainted with the tastes and needs of the mass coastal markets but his contribution has, in the main, been confined to sales of surplus domestic supplies. Lack of education in business dealings and a generally retiring nature has unfitted him for market place wrangles. If he knows what price he will get for his produce, even before he has planted it, and has the assurance that he will be able to dispose of his crop without trouble his family may be more disposed to plant even though he himself may wish to take off for a timber grant or a survey party.

99. Tree crops have been established in coastal areas of Amerindian occupation for a very long time and most Amerindians have at some time or other worked on citrus, coffee or coconut estates and know what is required in the way of management. Generally, they have not done for themselves what they have done for others and again it would appear that

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marketing problems and a lack of organisation are at the root of their trouble. A Producers' Cooperative established at Kumaka, Moruca to process Amerindian copra and coffee has had fluctuating fortunes over the years as a result of lack of good organisation and management, internal friction and a resulting lack of faith in the Co-op. by the people of the area. As there are some 3,000 people in the immediate area of the Co-op., its production is maintained by sheer weight of numbers. A few efficiently maintained orchards could achieve the same volume.

100. Agricultural education has been at a fairly high level over the past ten years in the Moruca area. Apart from a resident agricultural officer of the Guyana Government both the Canadian Government and the British Aid Group, Oxfam have had resident agricultural experts demonstrating and instructing. A motor cargo boat was supplied by U.S.A.I.D. for transporting produce of the Land Development Scheme from Kwabanna on the Waini to Kumaka-Mabaruma. We have no figures for production from the area but both the time and the circumstances appear right for the types of crops to be grown to be specified, and for guaranteed prices made known, for the establishment of purchasing centres and the creation of the necessary organisation. These things have to be spelled out so that the Amerindian is left in no doubt; following which we feel that he will produce to the benefit of himself and the community.

II. THE CATTLE INDUSTRY

101. The Amerindian generally has not embraced animal husbandry any more than economic agriculture. At the present time, cattle, in any numbers, are kept only by Amerindians living in the natural savannah areas of the Rupununi District which includes the Pakaraima Mountains.

102. The only livestock count available to the Commission is that given by Dunnett in his paper "An Outline of Amerindian Agriculture in the Rupununi". This represents the actual number of cattle vaccinated by the Government Veterinary Officer of the District in 1962. The figures are: South Savannahs 5,142; North Savannahs 1,560 and Pakaraimas 1,720 for a total of 8,422 cattle in Amerindian areas.

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This is an understatement as the effectiveness of a round-up is about 90% (Brock). An alarming factor was that over 10% of the animals vaccinated - 860 - were unbranded and had no known owners. This opens the way for disputes over ownership. 800 of these were at Annai. It is reasonable to assume that there has been at least a 20% increase since 1962 and the total should now stand at around 10,000.

103. We were told that an attempt at non-savannah cattle rearing was made at Paruima Upper Mazaruni, in 1960-61. Here some forested land was cleared and a start was made in planting a nutritious grass. The project was abandoned for some reason or other and the land was then used for farming. The residents found the soil too difficult to be cultivated with hand tools and they soon gave up. A few head of cattle are still in the area and seem to be in excellent condition. It might be worth the while to review the original project as it could be extremely significant in indicating the effectiveness of intensive cattle production methods in this as in other forested areas especially in the North West District where there is great potential for dairy herds.

104. The views of experts and knowledgeable persons in the field of Amerindians and livestock have been given to the Commission and a review of their comments is rewarding.

105. Turner made mention of the lands given up by the Rupununi Development Company for use by the Wapishana tribe of the South Savannahs. The Company is recognised as the most efficient ranching organisation in the interior and Mr. Turner has been in charge of its development since 1919. Originally the Company held all the savannah area south of the Kamuku Mountains on a 99 year lease. Sand Creek grazing areas were given up in the early 1930s and during the late 1940s the company surrendered the area of savannah enclosing the line of Wapishana villages from Shea to Karaudanawa. This area was then fenced off with funds provided under a Colonial Development and Welfare Scheme, each village being responsible for the maintenance of the length of fence between it and the Company's land. Turner makes the point that most of the land given up has not been used to full advantage and the revenue which would have accrued, had the company retained the lands, has been lost. At the same time he felt that lands should be surrendered for Amerindian use but only as and when they could make good use of it. Cattle stealing by Amerindians was a serious matter but little could be done in so remote an area. As a rancher, the Amerindian was very casual and completely

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ignored the danger of overstocking. He emphasised the importance of fencing as a means of livestock control and management and felt that a 50 square mile block of savannah land was the minimum for a viable economic unit.

106. Brock affirmed that the average stocking rate of the Rupununi savannahs was 10 to 15 animals per square mile. His company (R.D.C.) probably had a stocking rate of 20 if one made allowances for non-grazing areas, mountains, rock and forest areas. Grazing was generally better nearer to the forests and mountains and worse the farther one went into the open country. For that reason the Amerindians had the best grazing lands as they had their animals between the fence and the forest in the south and next to the mountains at Sand Creek, Shulinab, the Nappi District, Annai and the Pakaraimas from Karasabai. Most of the northern savannahs away from the mountains could only support about 5 head per square mile.

107. Sand Creek, though having good grazing land, was overstocked but the land behind the fence was grossly understocked. An exception was at Aishalton where Mr. Samuel, an Amerindian who had worked for the company for 30 years, had retired and was putting into practice some of the forms of animal husbandry and ranch management he had learned during his employment and was building up a respectable herd. Most Amerindians in the villages spend 5 or 6 months of the year in the balata forests and if they have cattle these are left to themselves during this period. Brock thinks that very few Amerindians are interested in ranching or willing to work at it and, indeed, there is very little future in cattle for the majority of the people of the South Savannahs. With only a balata-cattle economy he feels that there will be economic difficulties in the tribe within 20 years, earlier if there is a reduced demand for balata.

108. The main menace to ranching is bat borne rabies. The company now vaccinates all its animals every year with the result that they are increasing at a very good rate. Vaccine now costs 32 cents a dose and the six annual doses costing less than \$2.00 were well worth it when a 6 year old steer fetches \$150.00 at the abattoir (at 15 animals per shipment). The Amerindians do not vaccinate and only when an outbreak occurs do they send for the vet. Any action then taken can at best be palliative as the vaccine is prophylactic and not curative.

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109. The land given up by the Company to the Amerindians had not been used to any great advantage and he could not see any Amerindian, even among those who had worked for the company for 30 years or so, becoming an efficient manager for Amerindians' cattle in the area because of the inherent reluctance of one Amerindian to order another around or compel him to perform the necessary tasks in range management.

110. Brock also commented on the absolute necessity for fencing in the proper control of herds and pointed out that fencing in the Rupununi cost \$700 to \$1,000 per mile. His company had put in over 300 miles of fencing. He was enthusiastic about clearing forest and planting better quality grass on better quality lands for more intensive cattle rearing and quoted examples of this being done in Surinam.

111. Dummett stressed the need for continuity in leadership which was required in any enterprise in Amerindian areas and mentioned that four innovations which he had started and which were progressing well collapsed when the leader was removed and not replaced. Livestock were not reared to any extent by the majority of Amerindians and where they did exist they were not managed in any way and had to fend for themselves. No strong economic case could be made out for pasture improvement in the Rupununi Savannahs owing to initial extremely low fertility and the leaching, washing away or flooding of any fertiliser application. Fencing is a much better proposition for maximum utilisation of the savannahs. It was difficult to foresee any more Amerindians being employed in the cattle industry of the area than at present.

112. During his time as Agricultural Extension Officer in the Rupununi, the Livestock Station at St. Ignatius was in the process of being run down and a revolving cattle scheme was started to dispose of surplus animals at the station. A pure bred Zebu bull and 30 to 40 cows were supplied to each village with the idea that 50% of the original herd in heifers would be returned for further distribution. Not all the villages completed the requirements to qualify for a herd, i.e. a breeding paddock and the appointment of a paddock keeper - but those which did, Karasabai, Annai, Aishalton and Karaudanawa, had shown improvement in stock but at Sand Creek and Potarinau management had been so poor that losses and casual breeding to scrub village bulls had outweighed any improvement that may have occurred.

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113. Cundiff felt that there was great need for the Amerindian to recognise the necessity for him to change his 'timeless' attitude. He made no apparent effort to organise his labour efficiently and thus he failed to get the best results. The lack of forward planning was very noticeable and though intelligent and acutely aware of his problems he lacked the knowledge to become efficient. Throughout the country the standard of both stock and crop husbandry is very low. He agreed with Seggar that an effective method of training could be carried on in commercially run agricultural holdings in the Interior areas where not only the physical aspect is learned, but the dollar and cent advantages of correct procedures, fertilisation, spacing and stocking rates can be well demonstrated.

114. Knapp recommends an Agricultural Extension Officer to work amongst Amerindians encouraging, advising and educating them for improved management in animal husbandry.

115. Seggar maintains that the Amerindian generally has not embraced animal husbandry any more than economic agriculture. Animal population is only significant in the Rupununi savannahs and here Amerindians allow animals to roam the unfenced grasslands and breed indiscriminately with very little attempt at range management. All forms of livestock are expected to fend for themselves and cattle, pigs, sheep and fowls, where they exist, are required to be self-supporting. The Amerindian seldom plants anything which he himself cannot utilise except as a cash crop and the notion of clearing land to plant grazing grasses or fodder crops for livestock is still foreign to his thinking.

116. From information acquired by the Commission on its tours of the Rupununi area and from the experts quoted above it is known that Karasabai, Annai and Aishalton are at, or near, their limits of stocking capacity and Sand Creek is already overstocked. Action is needed at the earliest time to reduce the stocking rate in these villages by culling out the poorer type of animals, particularly scrub bulls, and driving them to the abattoir for sale. This would require round-ups and selection by an agriculturist or veterinarian. At the same time some necessary management could be carried out, an animal census, identification and branding, castrating of excess bulls etc., as a first stage in range control.

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117. The District Field Officer is the most important person in assisting the village councils in their cattle policies. For this he must not only know how and what to do, he must be instructed to do it and report to his District Commissioner that it has been done. In the first place, however, the officer has to be trained. Four weeks at St. Ignatius Livestock Farm or Dadanawa Ranch would not make a rancher of him but he would learn to recognise animals, to administer rabies vaccination, surgical and non-surgical castration, elementary diagnosis of the common diseases of cattle, the use of fences, paddocks, corrals, shutes and crushes, roping and branding and the forms of accounting and bookkeeping necessary.

118. He must be instructed to hold a roundup of each village's cattle in his district each year and to forward the results to the District Commissioner. This would show the number of cattle owners in the village, the numbers of cattle owned and branded, the numbers vaccinated, castrated, selected for shipment during the year and any other factor concerning livestock using the village communal grazing land.

119. The best time of the year for this business is in the early months before allocations for normal administration work are received. Everyone is still home for the holiday season, there is no balata work and the season is dry. There is also early notification to the District Commissioner of shipping requirements for abattoir bookings.

120. The Commission has received no evidence whether Village Councils have obtained any revenue from shipments of cattle progeny resulting from Dummett's Revolving Heifer Scheme though it is understood that Karasabai expected to make a Council shipment in 1968. It is important that Council revenue from cattle be used to purchase vaccines and ensure their use, to construct and maintain fences, paddocks etc., in the communal pasture. A grant or easy loan could be made for the purpose of fencing the outer boundary of village grazing lands, all work inside the boundary being the direct responsibility of the council, paid for by cattle sales, levies, taxes or revenue acquired by other means.

121. As so few Amerindians are interested in acquiring cattle management techniques (Brock), it would appear that to develop the potential of the understocked grazing lands and to improve the quality and reduce the size of herds in overstocked areas Local Authorities or Co-operatives will have to take a much more active part in the utilisation

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of village communal land. Those few 'Barons' who have acquired large herds in areas of Amerindian occupation, despite their initiative, should be made to exercise quality control in their herds by means of a poll tax paid to the local authority. The effect of the tax would be to encourage the owner to slaughter for domestic use, rather than pay tax on them, those scrub animals which would not be worth driving to the abattoir but which are using valuable grazing lands and breeding yet more scrub animals.

122. It is felt that if the Amerindian grazing lands in the south savannahs are effectively used and managed and if there is evidence of sustained control the Rupununi Development Company would be willing to release more of its grazing land to the Amerindians. It is pointless, however, to remove quality graded cattle from a pasture if it will not be used or if it is to be grazed by uncontrolled village scrub animals. However, the Company will have to surrender those areas which we have recommended for occupation by communities.

123. For use by residents of Potarinau (Ambrose Village) and Shulinab (Macushi Village), the Company should be requested to give up that portion of land which it at present controls within the area recommended for Potarinau and Shulinab, (see recommendations for Potarinau and Shulinab); and for Sawariwau, the portion recommended for that community, (see recommendations for Sawariwau).

124. For the expansion of the Sand Creek District the Company should be requested to surrender that portion of its holdings extending up the Katiwau River to the mouth of the Quassiwau River and up the Quassiwau River to a point from which a straight line through Waramur Mountain would meet the line of the Wapishana Fence at approximately one mile south of Achimeriwau River.

125. It was drawn to the attention of the Commission that grazing land south of Achiwib village on which the Company permitted Amerindian occupation for cattle grazing was subsequently granted to non-Amerindian ranchers. This is an area south of the Miliawau River. Government might review permissions in these areas with a view to giving effect to the original intention. The Company should be requested to surrender for use by the people of Achiwib that area recommended for the Achiwib Village Community. (See recommendations for Achiwib).

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126. In the Kanuku area there is for some years to come adequate grazing land for Amerindian needs and there are north of the Karasabai Village up to Echilebar certain areas of unalienated land still available to the Amerindians for grazing. (See special recommendation in respect of Annai, North Rupununi).

127. Bookings for Amerindians' cattle for shipment are made through the District Commissioner, Lethem.

In 1968 cattle passing through Lethem Abattoir were proportioned as follows:-

Rupununi Development Company	60.47%
Harts and Melvilles	11.66%
Other Ranchers	19.96%
Amerindians through District Commissioner	7.91%

Numbers of Amerindians' cattle shipped:	1966	179
	1967	272
	1968	357

These figures are interesting if only that they at least indicate a rise of 53% in Amerindian cattle shipment in 1967 as against that in 1966 and a further rise of 31% in 1968 over that of 1967.

128. If the Amerindian is to develop a cash economy which is essential to his economic integration with the rest of Guyanese society then he needs to put to the best use the potential of his environment. He must in the savannahs make himself an efficient rancher either as an individual or in co-operation. Some methodical effort ought to be made to open his eye to the advantages of organised ranching. We feel that Government's desire for the integration of the Amerindians into Guyanese society makes it obligatory that it takes steps to educate them how best to consult their own interests. Bearing in mind what we have said we feel that special education and training in co-operatives is a possible approach to this question of cattle ranching. If a forward looking attitude of mind can be fostered in this as in other industries it is not unlikely that with specialised training in management and in operation, standards of production would in due course be as good as can be desired. Government might accordingly consider the desirability of giving priority to Amerindians to occupy beneficially some area or

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areas of grazing land as yet unalienated or which it has reclaimed for one reason or another on the clear understanding that the Amerindian would be consistently educated and trained until he reaches the stage when he can effectively manage an industry in which his service is at present so indispensable. The process might be at first painfully slow but with the advantages of general education it is very likely to gain momentum.

III. THE TIMBER INDUSTRY

129. In the main timber producing area of the country, the area between the lower reaches of the Essequibo and Cuyuni rivers, the large operators recruit some 50% of their labour force from itinerant Amerindians. These are mainly from the North West District and Pomeroon areas but Amerindians from interior tribes are also to be found in the work force. There is a constant turnover of this labour as the Amerindian works for about six months to "catch his hand" and then returns to his home base until the need for a further cash income is felt. A few Amerindians marry in the timber grant areas and remain as a permanent work force.

130. The large operators build camps within their leases for the labour force where all the races employed live amicably in substantial and comfortable houses. The Amerindians are mainly employed in searching for the trees to be felled, cutting trails and access roads to the timber and in felling the trees. Other races operate the machinery, drive trucks and tractors and work on the managerial side of the business.

131. Owing to the itinerant nature and high rate of turnover of the Amerindian labour the operators feel that greater permanency could be obtained by the granting of land in the riverain areas adjacent to the timber lease, free to Amerindians, for the establishment of villages where the Amerindian could cultivate the lands and bring his family and settle, the aim being an integrated community as in Bartica. How far the operators would be willing to build the houses in the villages, as they do in the camps, is not known.

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132. In the smaller timber leases along the coastal rivers Amerindians provide most of the labour force, the lessees sending in tractors and drivers and the punts for conveying the logs to the mill. In these smaller leases conditions are much more primitive, round wood, bark and leaf being the main constituents of the building accommodation. Quite often forest leases are obtained adjacent to Amerindian settlements and there is no necessity to build camps.

133. When working for himself the Amerindian does not make application for a lease but obtains a free permission to cut and extract a specific number of logs. These are invariably light woods which, when extracted to the river side, he can lash together in a raft and drift to the mill. Invariably he does not have the equipment to punt the heavy timbers and when he does cut them he has to depend on the mill for water transport, at a cost. As the Amerindian does not cost his own labour his inefficient method of extraction is not brought home to him, the proceeds of the sale of the logs being sufficient unto the day. In all Amerindian settlements adjacent to the coastal belt the cutting and shaping of seven foot wallaba posts for use in fencing is a steady money earner.

The main Amerindian logging area is at Orealla on the Corentyne River. Logging is practically the only economy. Efficiency has no doubt improved since the village council acquired tractors for the haulage of logs to the waterside but the low grade method continues. Loggers cut trails and fell the trees then have to pay for the logs to be extracted by hand or by bullock team or tractors owned by the council or non-Amerindians from the lower Corentyne. The logs are sold at the village waterside to buyers from down river. The value of the timber is therefore split three ways. There appears to be little reason why a cooperative should not perform all three tasks in a much more efficient and rewarding manner.

134. The demand for timber in the interior is limited to the building requirements of the more advanced societies, such as government and mission stations and settlers; and this is easily met with the pit method of handsawing at the site of the tree, the planks being carried to their destination. This is also the method used in those Amerindian villages where houses are made of board and shingle.

135. The Amerindian is permitted the free use of any forest material for his own domestic purposes but if it is obtained outside

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his own District he must obtain a free permit to extract that material. Thus, people in the Moruca wishing to obtain leaf outside the district for roofing purposes have to obtain a permit. If Government accepts the recommendations of this Commission in respect of freehold title to areas the forests within those areas would be administered by the local authority and removed from the Forests Ordinance. The Local Authorities would undoubtedly draw up rules for this purpose and consult the Forest Department in its actions.

137. In the areas of Amerindian occupation in the coastal and North West Districts there remains marketable timber. The Commission recommends that development schemes for the extraction and marketing of these timbers using either a cooperative approach or the use of the Local Authority as at Orealla, but with improvements, should be developed.

138. In a few places Amerindians have been requesting that areas outside their immediate districts be reserved for their exclusive use for economic extraction of timber. We see no reason, however, why those who have in mind the occupation of specific areas of Crown forest should not apply in the normal way to the Conservator of Forests for a permit or for a lease. We have made this suggestion wherever the request was raised with us. A permit is free of cost to the Amerindian.

139. It might be useful at this point to record some of the impressions of the Conservator of Forests in his evidence before the Commission.

"Amerindians are essentially small scale operators, even in the Orealla area where they are enjoying a boom period, selling logs for very high prices.

The whole industry will have to be reorganised and whatever changes take place, the Amerindian would still play an important role in the timber industry since he is the man with the greatest forest skills. He might, for the most part, sell his labour but where he is able to raise some capital and has been able to acquire the necessary technical and managerial experience, he might by co-operative effort successfully run modest logging and milling outfits. The reasons for failure of considerable effort put into trying to develop co-operatives,

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were lack of managerial ability and lack of machinery.

For his survival as an independent producer, the Amerindian will have to be helped to get the proper logging equipment necessary, not merely a tractor or two, since logs must be produced for sale at an economic price within the economy of the whole industry and of the country. The Amerindian's role will undoubtedly change; he cannot be excluded from benefit resulting from change in the industry".

IV. THE BALATA INDUSTRY

140. The balata industry employs a large number of Amerindians from various districts. They have superseded the coastlanders who in the early stages of the industry had to make a long and hazardous journey by boat carrying with them the necessary equipment and supplies. The entire industry is under the control of the Guyana Balata Company which has its interior headquarters at Apoteri at the junction of the Rupununi and the Essequibo rivers. The company claimed that in 1968 a total of 1,185 Amerindians as against 63 non-Amerindians was engaged in the production of 280 tons of balata. This industry is accordingly the primary source of money income to many Amerindians. A slump in the market would be a severe blow to them, especially to those in the Rupununi and the Pakaraimas. Witnesses before the Commission have expressed the view that steps should be taken to encourage the economic production of other forest products e.g. Tonka beans, angostora, gums and nuts all of which can support the cost of air transport and which may serve to cushion the effect of any drop in the demand for balata.

V. THE MINING INDUSTRY

141. Whilst it is true to say that Amerindians have been employed extensively for the purpose of opening up lands for mining operations it cannot be said that these areas would not have been developed had there been no Amerindians. The 32 miles of railway track from Matthew's Ridge to Port Kaituma was built on land cleared through heavy forest

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almost exclusively by Amerindians working under a non-Amerindian contractor from Mabaruna. Invariably when land has to be cleared for the mining of manganese, bauxite, columbite, tantalite or gold the Amerindian has been the first choice for this work owing to his value as a forest worker. Generally speaking, other races are brought in for the technical and mechanical side of the work and Amerindians are retained for general labour purposes but there are instances, e.g. Old World Mine, where Amerindians work underground. The depth of alluvial workings could be as much as 50 feet (Moorhead) and the criterion appears to be that as long as the workings are open cast, that is open to the light of day, it is alluvial. If a shaft or adit is driven and work has to go on underground then a separate licence is required as all underground mines have to be inspected by a Government agency.

142. In the precious metal and diamond fields where most of the work is alluvial or surface working, prospectors have carried out their own clearings and Amerindians hardly entered the picture except to sell garden produce to the miners and to provide other amenities. Until recently, Amerindian production of diamonds was small but following the dereservation of part of the Upper Mazaruni Amerindian District in 1959, the introduction of diving equipment for river-bed working and the demonstration of recovery of quantities of diamonds, most Amerindians of the area rushed into the business with varying results. The work did not appeal to all of them and those who dropped out returned to village communal life. Some of them resumed the economic agricultural production they had abandoned in favour of diamonds. Those who stuck with mining are now as competent in the exploration and working of diamonds as any porkknocker from the coast. Apart from joining prospecting teams in the dereserved areas they invited non-Amerindian prospectors to enter their District to teach them the techniques of mining and joined diving crews in order to learn the art. This initiative has paid off and the Amerindians are not only prospecting and working successfully within their own district but have also acquired diving pontoons and equipment for river-bed working. In the diamond areas of the Pakarainas there are no Amerindian Districts and the Amerindians take out prospecting licences and work claims in the same manner as everyone else. It can be safely said that in the northern Pakarainas and the Upper Mazaruni and Wenamu areas mining is a very important, if not the most important, part of the Amerindian economy. Unfortunately, for the most part, they do not receive the full benefit from their labours.

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143. It is required by law that Amerindians should sell their gold and diamond production through Government. The procedure is for the Administrative Officer in charge of the District to receive and weigh the production and give the Amerindian a receipt therefor. The details are entered in a register and the production is sent to the Lands and Mines Department through the Commissioner of Interior. Lands and Mines then holds an auction and the production is sold to the highest bidder, the proceeds being sent to the Administrative Officer for payment to the Amerindian.

144. In this way the Amerindian receives the best possible price but he may have to wait for up to a month or more for his money. This does not suit his temperament, however, and he invariably eschews the legitimate procedure by selling his production for cash to one of the numerous 'buyers' always to be found in a diamond area. With instant cash and his lack of knowledge of values he quite often accepts a mere fraction of its true worth. Rather than compete with the casual buyer some of the more advanced Amerindians send their production to Georgetown by a courier and the diamonds are sold to a licensed buyer from whom the prices realised are much nearer to the true value. There is, however, still no record of sales or means of acquiring revenue from this source of income for the benefit of the local authority and the community in general.

ENTITLEMENT:

145. The Amerindian Lands Commission, as its name implies, was created to deal with lands in relation to Amerindians and the limits and extent of its functions are contained in the terms of reference. A declaration of intention by the Government to grant legal ownership of lands to Amerindians is contained in the preamble to the Ordinance. It is not just any lands anywhere in Guyana, but lands on which Amerindian tribes or communities were ordinarily resident or settled, as of the date of Independence, May 26, 1966.

The Ordinance therefore defines for the Commission the limits of entitlement to lands by Amerindians. General rights of ownership, claims or title to any lands, except within the Ordinance, do not arise.

146. An ordinary interpretation of the Ordinance as to areas of land involved would seem to limit them to those in which the Amerindians had their houses and farms and possibly grazing areas at the relevant date.

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In terms of size such areas in most cases would be quite small.

Early in its deliberations the Commission had been urged through written memoranda and oral evidence that its terms of reference should be interpreted broadly in order that justice be done to the Amerindians and in order that adequate lands be provided for them.

The last Commissioner of Interior, Mr. A.A.M. Learmond suggested to the Commission that any distribution of land to Amerindians without regard to its economic viability would be unrealistic; and Amerindians themselves have reminded us that they are the first peoples of Guyana. Representations by them and by others have disclosed that a belief exists among Amerindians that they own lands within areas they refer to as Reservations whether these lands were declared reservations or not.

147. Ownership in the Amerindian sense differs from that of the coastal people who have for generations proudly owned lands as their exclusive property. The Amerindians by contrast have a vague idea that they own vast areas but their concept of ownership is based upon use. The Commission has been advised that in many areas the concept of private ownership and competition within a tribe scarcely exists, instead land is held by use and if a man has ceased to use a field someone else can make use of it.

We have already remarked that groups of Amerindian Communities in the Rupununi District and the North West District have requested that they be given title to vast areas of Guyana. The North West District's request was for an area in excess of 10,000 sq. miles. One of the most common reasons given for these requests has been to provide for a growing population. Another reason proposed has been that, with improved education their offspring would be in a position to make more and better use of lands. Much anxiety was evinced by the Amerindians over the adequacy of the areas that would be given them.

148. The Commission has learned from various sources including archaeologists, anthropologists, agriculturists and the Amerindians themselves that traditional use of lands by Amerindians predominantly consists of shifting cultivation geared to the production of subsistence crops, with cassava the dominant crop and that the farmland requirement would be from 30 to 50 acres per family for subsistence only.

/Integration

149. Integration seems to imply that the Amerindian would be encouraged and enabled to develop some form of commercial farming so as to fit into a money economy and permit him to honour his obligations to the State as any citizen should. Though it must be granted that very many Amerindians are likely to continue to practice their traditional mode of farming for some time to come - Cundiff thinks two or three generations - the possibility of the young folk taking early advantage of modern practices and striking out on commercial lines should not be ruled out. At the same time there are large areas under Amerindian occupation in which shifting cultivation is the only immediate practicable method of land use.

Any allocation of land should therefore be generous enough to provide for the fixation of the old and the adaptability of the young.

150. There are, of course, several physical factors and several human factors to be taken into account. Broadly, the physical factors are:-

- (a) Type of soil.
- (b) Extent of unusable land in areas - sand, rock, swamp, etc.
- (c) Degree of fertility or infertility.
- (d) Liability to flooding.
- (e) Length of fallow period necessary.
- (f) Availability of water.
- (g) Distance between farms and households.
- (h) Pest population.
- (i) Accessibility.

Among the human factors are:-

- (a) Adaptability to change as against fixation.
- (b) Stage of general education and training.
- (c) Receptiveness to new ideas and practices.
- (d) Willingness to integrate.
- (e) Size of or density of population.
- (f) Rate of population increase.
- (g) Economic trends.
- (h) Leadership.
- (i) Capital.
- (j) Co-operation.

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- (k) Interest or lack of interest in particular industry e.g. Cattle rearing.
- (l) Habituation to spaciousness.

All these factors and more have been considered by the Commission in its attempt at providing adequate land for the Amerindian. In view of the technical nature of some aspects of the aforementioned factors our determination falls short of scientific accuracy but we have done what seems best in the prevailing circumstances.

151. Nearly all Amerindian villages or communities requested that their lands be held jointly in the name of their Council.

152. We have agreed that we should recommend a form of tenure that would give effect to their wishes. It has been drawn to our attention by responsible officers of Government that title for lands could be vested in Councils but that these bodies must be made bodies corporate with all the accompanying powers and responsibilities. We have also been informed that in the case of Crown Lands the best and perhaps the only practicable form of freehold would be by way of absolute grant where land is held jointly. It is expected that with the passage of time and the advance of sophistication individual households would demand each its own freehold plot. The responsibility for this disposition would devolve on the Council whose decisions, we hope, would be subject to the approval of a Central Authority set up in law.

153. A number of persons have expressed fear of the easy disposal by Amerindians of their land and have suggested that there should be some form of restraint put in the way of alienation.

This fear was not only in respect of the individual but also of the community through its Council. The Amerindian Association of Guyana represented their fears in these words: "Amerindians should be prohibited from alienating or encumbering the residential and farmstead lots within 15 years of the first grant to them except with the written consent of the Governor-General or other High Official who must be satisfied that the alienation or encumbrance is for the benefit of the owner. The land held in common should be inalienable. Alienation should in any event be confined to Amerindians within the particular tribe".

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154. We appreciate the reasons for fear and we have been concerned about the manner in which it could be effectively allayed. There was the question of the practicability of imposing a legal restraint against the alienation of freehold property. Commenting on this difficulty Mr. Desmond Hoyte, Barrister-at-Law, who was adviser to the Amerindian Association observed: "In view of the novel situation of the Amerindian, entirely new concepts must be considered and I do not feel it beyond the power of the legislature to make provision for some form of suspended freehold title whereby the right of the Amerindian to deal absolutely with his land would be in abeyance for the period of 15 years as recommended by the Association". We do not think that restraints should be put on individual owners given absolute freehold and we consider the conditional grant as a form of restraint. We emphasise that Councils should not be empowered to dispose of lands without the approval of a Central Authority and we add further that in the case of alienation to a non-Amerindian the Council should be obliged to obtain the feeling of the electorate by referendum.

155. In view of the foregoing we recommend:-

- (a) That in the case of communities freehold title be vested in Village Councils.
- (b) That all villages be officially declared.
- (c) That all Councils be made corporate bodies.
- (d) That legislation be made for the setting up of a Central Authority.
- (e) That provision under ordinance be made by way of restraining Village Councils from disposing of land except with the approval of the Central Authority and/or of the majority of the electorate as the case may be.

156. Special recommendations in respect of title to individual communities are made later in the report.

157. In the matter of allocations to individuals the Commission has had to consider the representations of -

- (a) Those who live the traditional Amerindian life but are far removed from communities.
- (b) Those who are living in mixed communities, like the Pomeroon, the lower Essequibo River, the Berbice River etc., either as squatters on Crown Lands or as leaseholders and are integrated or almost so.

/Those

- (c) Those who at the relevant date had been ordinarily settled by consent or as squatters on lands belonging to institutions or to private persons.
- (d) Those who are integrated and live in towns or in coastal villages and
- (e) Those who occupy lands in Government Land Development Projects.

With respect to (a) we are of opinion that they should be encouraged to remove into some settled community and share the privileges and obligations thereof. They should, until such time, however, be given a right of occupancy or some form of permit. Their right to freehold is, however, not abrogated and if they demand it their demand should be respected. A time limit of 5 years may be allowed.

With respect to (b) we feel that squatters should be given conditional grants for 5 years in the first place and that leaseholders should be given freehold title for land occupied by them under lease at the relevant date and the normal second depth where applicable.

With respect to (c) we recommend that they be entitled to an allotment on Crown Land of their choice. Such allotment may be given as conditional grants.

With respect to (d), both the Amerindian Group, Georgetown and Mr. Philip Duncan proposed that the sophisticated Amerindian should have title to land under the Amerindian Lands Commission Ordinance. The former urged that "Individual ownership of lands by isolated Amerindians e.g. Amerindians living in cities, should be in the nearest available Crown Lands".

We, having regard to the fact that such persons are by birth members of a tribal group, favour their eligibility for land, but we would add that they should seek their entitlement in the community of their birth or former residence. To deny them rights under the Ordinance would appear to be a penalty on progress.

With respect to (e) we recommend that allotments held in Government Land Development Projects should be granted freehold. For the purposes of (a) to (e) above we recognise absolute grant as a form of freehold.

/Some

158. Some witnesses have made interesting suggestions as to how, how much and to whom should land be allotted. The following are examples:-

- (1) "Three types of land should be considered based upon use:
 - (a) House lots.
 - (b) Farm land.
 - (c) Land for other purposes.....

House lots should have, if possible, sufficient space for growing some minor provisions. Sufficient land should be left to be allotted to new families as children grow and marry. Considerable farm land is needed owing to the slash-and-burn nature of Amerindian agriculture. Where other pursuits are followed, e.g. logging, which require the exploitation of continuous tracts of land, Amerindians may be given rights in this land. These rights might be invested in the Administration rather than the village". - Sanders.

"Titles to lands occupied by Amerindians should be granted as follows:-

- (ii) House lots and a small portion of land from 1 to 3 acres be given to each male 16 or 18 years old and above. That full freehold titles be granted for such portions. In addition to such grants, each male from 16 to 18 years old be granted a further portion of 25 to 30 acres each; but with the proviso that such lands cannot be sold to anyone outside the Amerindian race. That in addition to the above a reserve of between 30 to 50 acres per household be held in trust by the village councils, thus providing for the community's needs as growth and expansion take place" - Pastor Byass - Seventh Day Adventist Mission.
- (iii) "Every family unit, actually in being or potentially so, should be given house ground according to their past traditional ownership.....Every settlement should be given full possession of all the surrounding unoccupied lands for housing and farming sufficient to allow for distribution to the new family units arising from the natural expected increase during the next two generations: this land is to be vested in the local Village District or Area Council or similar local public authority, and held in trust by them to be distributed free to every male member of the settlement at the time of their wedding. Such unoccupied lands should have been under

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nominal lease for house building and especially cultivation by the young men from 16 years of age, the outright gift of the land possibly being dependent upon the young man's proven ability to use the land aright". - Rev. Britt-Compton, Santa Rosa Mission.

- (iv) "We recommend that within the villages the land be divided into residential lots and farmstead lots. Outside the village area there should be an area of appropriate size reserved for general agricultural purposes. We recommend that every Amerindian born before the 26th May, 1966 be given transport for a residential lot and a farmstead lot within his village. We feel that these lots should be freehold". - The Amerindian Association of Guyana.

159. We have some sympathy for the suggestions offered above but we feel that each community should work out its own terms and conditions of allocation and that Government should place at the disposal of any Council some officer or officers with the necessary expertise to give it guidance. There is, we believe, sufficient land available to each community as to provide scope for any reasonable plan of allocation.

160. On several occasions we were asked whether the vesting of legal title to Amerindians would involve them in conveyancing or surveying costs. We were unable to give a positive reply but we undertook to bring the matter to Government's notice. In our view all costs should be borne by Government and we so recommend. We suggest, however, that in the spirit of self-help Councils be asked to provide crews for surveys as their own contribution. We sounded out one Council in this connection and the members expressed their willingness to play their part.

LOCAL GOVERNMENT:

Village Authorities:

161. The Amerindian Ordinance Chapter 58 provides for the establishment of District Councils, Area Councils and Village Councils.

162. We are told that the first attempt at setting up village councils was made by the Assistant District Commissioner in the Upper Mazaruni District in 1957. As the villages in question were not officially declared, these councils had no official status. The majority of

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councils are still unofficial even though they invariably get some recognition from the administration. Even the official councils are more or less councils in name only. This has been admitted by the last Commissioner of Interior. It appears that part of the reason for the ineffectiveness of these councils lay in the fact that the people comprising them had little or no training for the responsibility involved. The occasional visit of a District Commissioner or an Assistant District Commissioner allowed no time for training. The present situation demands that a vigorous programme of education in local government should be set in train without delay. The formidableness of the task is likely to be relieved by the fact that a large number of the Captains and Councillors are young men and women most of whom have had schooling and can communicate in English. There could be a two pronged attack in the attainment of the objective, one at school level and the other at adult level. Civics with special reference to Local Government should form an integral part of the programme of interior schools and in this connection vacation seminars for groups of teachers in different areas might be conducted with a view to increasing their proficiency in the subject.

163. For adults, not only for Captains and Councillors, there should be seminars conducted competently using both oral and visual media and there should be a system of regular follow up towards consolidation.

164. A form of Local Government would have to be evolved that would take account of the culture patterns of Amerindian society. There is no necessity for slavish imitation of coastal local authorities but whatever the form, it must maintain effectiveness and authority and power to legitimize decisions.

165. Section 21(1) of the Amerindian Ordinance sets out an excellent body of rules. It might, however, be well to note that the Local Authority would be involved in entirely new situations. In the first place it would be responsible for the allotment of individual holdings - a matter of extreme importance requiring sound knowledge, and a high degree of integrity. It would also very likely assume the role of lessor in various respects. The Roman Catholic and Anglican Churches which have a large number of holdings throughout the interior under permission, provisional lease, lease and grant, have taken an enlightened view in this connection. These Churches have expressed willingness at the expiration of existing permissions or leases to attorn to any Local

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Authority under which such holdings fall and to conclude new arrangements with the new landlords.

166. Councils in control of communal grazing areas should be alive to the necessities of good animal husbandry. They should raise money by imposing agistment in order to provide for fencing, vaccination and paddocks, etc., and where the opportunity presents itself they should undertake under expert guidance the cultivation of grasses of greater nutritional value than those at present available.

167. As in the case of coastal Local Authorities the interior authorities should be under some Central Authority which should have appropriate powers and functions and to which they could look for help and guidance and support in matters of discipline and administration.

168. Some person or persons must in the early stages assist newly constituted Local Authorities in the compilation of their resources, human and material, in the conduct and management of village affairs, always, however, with an eye to playing a diminishing role in the light of increasing proficiency of the people.

169. It may be that the necessary assistance could best be given by a team each member of which is a specialist in some particular field; a team which can spend enough time in each community to evaluate its requirements to introduce methods and procedures, to initiate records and to discuss ways and means of raising revenue. If local personnel is unavailable, assistance might perhaps be sought from overseas agencies committed to helping young countries.

DISTRICT COUNCILS:

170. The Amerindian Ordinance Chapter 58, makes provision for the establishment of District Councils. Only one such council has been officially declared i.e. the Orealla District Council. This council caters for a single community. It seems to us that a District Council may better serve a defined area within which are a number of associated villages. We are told that since 1949 in the Upper Mazaruni District quarterly meetings of village Captains were held with the District Officer. More recently the Captains of the six villages in the area virtually constituted themselves into a District Council. The climate for the propagation of District Councils seems favourable in view of

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the tendency for captains in various districts to hold conferences on their own accord and decide on concerted action in respect of their several districts. We think that District Councils can be useful since among other things they can control and utilise unallocated Crown Lands, they can consult the common interests of all represented villages, and build up a sense of unity; they can maintain creeks, roads and trails in good condition, they can organise the construction of new trails, airstrips etc., and they can act as cross fertilisers of ideas and experiments and in time relieve the administration of some of its duties. Such councils should still for the time being be under the chairmanship of the District Commissioner but the representatives from constituent villages should be elected. They should meet as often as practicable but not fewer than two times a year. There is no necessity to have exclusive Amerindian membership or even to serve exclusively Amerindian ends. In the Rupununi for example, the Rupununi Development Company or other ranchers could be represented on a District Council for the Rupununi and members of the mining communities at Imbaimadai and Kowaima could find a place on the Upper Mazaruni District Council. It may be that provision could be made for government nominees in which respect the Missions might be considered. There should however be majority Amerindian representation.

171. All Crown Lands within the defined district other than those allocated specifically to named villages should come under the control of the District Council which should be given a lease by Government for such areas and the Council should have the authority to sublease any lands under its control. Leases should be for 10 years in the first instance and thereafter renewable for periods of 5 years. All revenue accruing should be the property of the District Council but until other members are sufficiently trained to take control of finances, the District Commissioner should be responsible for accounting for income and expenditure and for cash transactions generally.

172. Pending the formation of District Councils areas recommended for control by such Councils should remain under the Administration. We would however reiterate the urgency for training Amerindians in local government so that they may undertake their responsibilities within as short a period as possible.

/EDUCATION:

EDUCATION:

173. Some Amerindian districts have had the benefit of schools for many, many years. These schools were undoubtedly few and they were chiefly conducted by the Anglican and Roman Catholic Churches. Schools were in time set up in several interior districts not only by the Roman Catholics and the Anglicans but also by other church bodies notably the Congregationalists, the Presbyterians, the Methodist, the Lutherans and in very recent times the Seventh Day Adventists, the Pilgrim Holiness, the Unevangelised Fields Mission and the Assemblies of God. Within the last 25 years, Amerindian schools have more than doubled in number. There is hardly a sizeable community of some permanence where there is not a school. As a matter of fact, the church and the school have been the nucleus around which several Amerindian communities developed. There are now five Government primary schools and two Government secondary schools.

174. All things considered, these schools are fairly well attended and there is plainly evident a growing interest and anxiety among the Amerindians to have their children educated. In some areas where there are no schools or where schools attended are far distant, parents and other members of the community have expressed willingness to build self-help schools, with or without the inspiration of the church. This is a healthy augury for the future of the Amerindians and for their integration into Guyanese society for there could be no better training ground than the school for young Amerindians to learn to adjust themselves to the demands of the changing world around them, to widen their conceptual range and to enjoy the benefits of the country's official language.

175. It is with special interest that the Commission has noted the place given in the Government's Sessional Paper No.1/68 to the education of Amerindians. The Commission desires to express its concurrence with Government in its policy of providing Amerindians with the full educational facilities available to other citizens of Guyana, and it views with much gratification the appointment of a joint committee comprising officials from the Ministries of Local Government and of Education charged with considering the entire field of Amerindian education. The schooled Amerindian is much readier to accept and assimilate new ideas and generally speaking is more amenable to change and to intelligent direction. Indeed, the impact of a sound education

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on all aspects of life of a developing people is so obvious as to need no elaboration.

176. At this stage the Commission, without prejudice to the findings of the Committee heretofore mentioned, would briefly remark on one or two things that obtruded themselves on its observation. For his own peculiar needs, as well as for a very limited market, the Amerindian makes articles from environmental material which exhibit a high degree of ingenuity very often of astounding beauty and symmetry. There is, however, a very noticeable decline in craft production and it is only in the less sophisticated areas that Amerindian artifacts could be had. Here and there attempts are being made in schools to give instruction in Amerindian crafts but these seem to meet with modest success. We do not claim to know all the reasons for the falling off of Amerindian craft but it would appear that it is in part due to uneconomic production. The time and energy used up in production of articles in relatively limited demand makes the price earned unprofitable and the Amerindian might find it more advantageous to sell his service in a market other than that of craft produce. However this may be, it would seem a pity if the natural aptitudes of the Amerindian could not be channelled in directions that could make him turn out, profitably, utilities in general demand and easily marketable. Practical training in a number of fields is extremely important at both primary and secondary levels. The Secondary Schools which are being increasingly set up should make provision for departments of instruction in a variety of practical subjects appropriate to their environment and should do their best to avoid creating the desire for 'white collar' employment. The Commission accordingly welcomes the consideration to provide vocational educational programmes for Amerindian areas as envisaged in the Sessional Paper No.1/68 already referred to.

177. One of the features of Amerindian character which has from different witnesses been brought to the notice of the Commission is their unwillingness to exercise authority on their own initiative. Put in a position of authority, they can relay orders and see to their execution but they are diffident to make orders of their own however much the occasion demands it. If this is generally true, then it seems that this weakness might be eliminated if the schools play their part in education for responsibility. As far as is possible, therefore, Amerindian schools should be manned by the most capable teachers with a strong sense of commitment and dedication and with adequate technique.

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178. Under prevailing conditions it is futile to expect to recruit anything like the requisite number of suitably qualified teachers. The staffing situation has been gradually improving but, by and large, it leaves much to be desired. The efforts being made by the Ministry of Education to provide incentives for teachers taking up appointments in the interior are worthy of support. It can hardly escape observation that the number of Amerindian teachers is relatively small. There might be some acceleration in this respect now that a number of Amerindian children are on scholarships at leading secondary schools in Georgetown and that the number of secondary schools in Amerindian communities is increasing. In this connection the Archbishop of the West Indies in his evidence indicated that Amerindians suffered a great disadvantage in their pursuit of higher technical or academic education as the question papers have no relation to their environment; and even when they have overcome that difficulty, there was the other problem of accommodation and maintenance in Georgetown for those Amerindians selected for training.

179. The Commission has had a look at the hostel at St. Ignatius and it feels that the principle of setting up hostels for Amerindian children is a good one not only because they enable children to be drawn from areas far apart, but under enlightened supervision they can be a useful training ground in social and communal attitudes. Hostels can serve as clearing houses exchanging worn out ideas for new and improved ones and the hostel dwellers can be instrumental in selling these new ideas in the communities to which they return.

COMMUNITY DEVELOPMENT:

180. "Getting people to take part in processes for their own betterment is the greatest single function of Community Development". So said the Chief Community Development Officer to the Commission. He listed a number of self-help projects that had been accomplished in Amerindian communities and of which they could be justly proud but he continued - "There is a tendency to measure the results of Community Development in terms of roads built, schools and bridges constructed. But these are not the final measure of the success of Community Development efforts. Through Community Development change in thinking of the people of the communities is to be brought about so that what is wanted could be achieved automatically.....The implementation of a vigorous Community Development Programme by the Community Development

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Division of the Office of the Prime Minister embodying all the Ministries of Government would greatly assist Amerindians in integrating themselves with other peoples of Guyana and should be a firm recommendation of the Commission."

181. If, as the Chief Community Development Officer says, Community Development is concerned with changing such attitudes and practices as are obstacles to social and economic improvements and with engendering particular attitudes which are conducive to these improvements, then Community Development is the answer to many of the problems facing the Amerindian. So much depends on getting the Amerindian to change such attitudes as are prejudicial to his own progress.

182. We support a vigorous programme of Community Development among the Amerindians and we are at one with the Chief Community Development Officer that good community developers should be drawn from the community itself. We have been reminded again and again that the Amerindian is the best person to get response from his fellow Amerindian.

HEALTH:

183. It has been observed that Guyana is one of the few countries where the aborigines are increasing rather decreasing in number. This is, no doubt, due to the almost complete eradication of malaria, to the efforts being made to reduce the incidence of tuberculosis, to the setting up of maternity clinics and health centres, to the improvement of hospitals, to the devotion of itinerant doctors, dispensers and Amerindian medical rangers, to the Amerindian Nurse Midwives and to improved nutrition especially among school children by virtue of a school feeding programme the cost of which is borne jointly by UNICEF and by the Guyana Government. To these should be added the growing provision and use of latrines and of potable water, and the training of school children in hygiene and in sanitation practices. Infantile mortality rate has reduced and life expectancy has increased appreciably.

184. In this connection a special need of praise must be given to those missionary bodies which have at their own expense been providing medical help to Amerindians in various parts of the hinterland. The Unevangelised Fields Mission is a boon to the Wai Wai and to several communities in the Rupununi including the government station at Lethem.

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The Missionary doctor, we are told, actually assists at the Government hospital at Lethem in times of emergency. Many emergency cases have benefited from the mercy flights carried out by this mission. The Pilgrim Holiness Church has nursing stations at Paramakatoi, Phillipai, and Baramita at each of which places there is at least one resident nurse. The Roman Catholics have a medical missionary stationed at Aishalton. This is a recent provision. A Seventh Day Adventist Mission doctor visits the Upper Mazaruni at regular intervals and there is a nurse stationed at Paruima. If for one reason or another these missionary services are withdrawn the situation for the Amerindians would be most precarious. We were a little concerned by the fact that no indigenous doctor seems to have served among the Amerindians in the remoter parts of the hinterland and we hope that in our present state of independence some of our younger doctors would give thought to the dedication of some part of their service to the people of the hinterland. Up to now only foreign doctors have been known by Amerindians in remote areas.

185. We would suggest that the help of the voluntary medical agencies should as far as possible, be enlisted in on the spot training of medical rangers and nurses and first aid helpers. The number of these types of workers could be considerably increased. All teachers serving in the interior should have some first aid training.

186. The Chief Medical Officer cited tuberculosis as one of the outstanding health problems among Amerindians. He pointed out that they had not been exposed to the disease as long as other Guyanese have been and their immunity was low. The most effective means of eradicating this disease would be, he urged, to carry out a continuous B.C.G. vaccination programme among Amerindians making sure that every new born babe was vaccinated. This is a long term programme since there would be the prerequisite of having an adequate number of persons trained in administering the vaccine. In the meanwhile, supplies of X-ray equipment are being increasingly available to interior hospitals and Amerindians are being encouraged to present themselves for screening. The Chief Medical Officer considers the response heartening. He, however, pointed out that the diet of the Amerindian, generally speaking, was inadequate for good nutrition and suggested measures for improvement. Among these were the use of diets with adequate protein content. This would involve the production from garden and farm of protein crops and the rearing of suitable animals, small domestic

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animals in particular. A taste for new types of food would have to be cultivated with a view to their forming part of regular diet. In this connection, the Chief Medical Officer considers that special emphasis should be given to the training of Amerindians in Home Economics and sympathetic guidance be given in getting them to habituate themselves to unaccustomed diets.

187. The Ministry of Education has already established 12 Home Economic Departments in Amerindian schools and is encouraging the growth, preparation and use of nutritive foods in the hope that there would be a substantial carry over to the home.

188. The Chief Medical Officer warned that in view of the increasing population, the organisation of communities required careful planning and that substandard sanitation in areas of concentrated population could be disastrous in spreading communicable diseases. The Commission was pleased to note that the UNICEF/WHO Environmental Sanitation Programme had been extended to a few schools in Amerindian areas and hopes that more such areas would be similarly served.

INTEGRATION:

189. In the preamble to the Amerindian Lands Commission Ordinance 1966 it is stated that it is the policy of the Government to assist the Amerindians to the stage where they can without disadvantage to themselves, be integrated with the rest of the community. Such a policy has indeed been enunciated for some time now. We have already (at para. 40) quoted from Mr. Gregory-Smith's report (1948) his view that Government should base its long range policy on the fact that it is both possible and desirable for Amerindians to adapt themselves to Western civilisation and that they should not accordingly be permanently separated from the rest of Guyanese society. The Legislative Council Advisory Committee for Communications and the Interior endorsed Mr. Gregory-Smith's view.

190. In 1961 Mr. J.B. Bamford, the then Commissioner of Interior, stated - "The Amerindians range from the primitive to the civilised and it is the policy of Government to bring this minority group by progressive steps to the standard of culture which will enable them to take their place with other groups in the general life of the country. The advancement of the Amerindians is one of the great social problems with which we are faced. Administration of their affairs has been

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influenced by two principles - protection and integration - and a delicate balance between the two has to be maintained as the transition period varies between groups. Protection over a period of years can bring undesirable results although not as immediately obvious as the unfortunate effect of inadequate protection, but insidious and harmful just the same. This balance can only be maintained by alertness on the part of Government and by a flexibility of action attuned to economic and social factors which are likely to vary from place to place".

191. Integration between Amerindians and other groups of our society has been taking place over the years gradually and perceptibly though not as a result of applied policy. The Aboriginal Indian Committee, already referred to, in its report of 1946 divided the Aborigines into three categories:-

- (i) Those that have almost completely given up their original mode of life and have intermarried and mixed with the ordinary colonist to an extent which for all practical purposes places them on the same footing as ordinary colonists.
- (ii) Those that have come into considerable contact with 'civilisation' and have adopted some 'Western' habits of life but have been able to retain their identity as Aborigines and have continued to segregate themselves in certain areas.
- (iii) Those that have suffered the least outside interference and have therefore retained to a large extent their original native customs and ways of life.

Category (i) in the opinion of the Committee should be treated in every way as ordinary citizens. Categories (ii) and (iii) have to be catered for through modern legislation.

192. We have taken integration to mean the bringing of the Amerindian into the social, political and economic streams of society and the provision of opportunities for his upward mobility. For him, this involves the principle of privilege and obligation. In his present state the Amerindian is keenly alive to his privileges but has no strong penchant for obligations. It may be that he is not to blame.

193. Among sophisticated Amerindians there is, generally speaking, great favour for integration. The desire is not so strong among the generality no doubt as a result of the fear of change. Representations in favour

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of integration were made by Mr. Philip Duncan, by the Amerindian Association of Guyana and by the Amerindian Group, Georgetown.

194. Mr. Duncan proposed that there should be no new reservations and that existing reservations should be gradually dereserved. There should, he said, be two-way movement between Amerindians and non-Amerindians. This he felt would benefit Amerindians.

195. The Amerindian Association of Guyana urged that reservations should be gradually phased out as Amerindian occupation became more and more settled.

196. The Georgetown Amerindian Group advanced that reservations should remain until the Amerindians were ready to take their place in the country's affairs. There should be no sudden change.

197. Non-Amerindian witnesses with considerable knowledge of and experience among Amerindians have come out strongly in favour of integration e.g. Mr. Dummett, Mr. McCann, the Timehri Group.

Dummett states: "I am in favour of discarding the reservation and the complete integration of the Amerindian in the Guyanese society. On no other principle does Guyanese society make sense. The Amerindian generally expresses a definite preference for a retention of the status quo. This is an expression of fear of a protected people. Should they remain in isolation, the gap that exists today between the dominant culture of the peoples on the Coast and the Amerindian may widen. This will definitely be the case if the coastal peoples should take a less generous view towards spending its taxes in providing the services necessary to bridge the gap. Having stated the bias, it is left for means to be found to cushion the shock of change. The effectiveness of 'cushion' would depend on the rate of integration and economic viability of the Amerindian community in the wider sense".

198. McCann's interpretation in a nutshell is "The only integration which is morally defensible is on the basis of equality of opportunity".

199. The Timehri Group observed "Ultimately, Amerindians should be completely integrated into Guyanese society. This integration includes the right to own land in the normal way".

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200. In only one instance in a remote Rupununi community was the Commission told that there was no desire for integrating. The geographical location of this community is probably contributory to the stand it has taken.

201. It is at the political level that the Amerindian is perhaps enjoying the greatest measure of integration. He is subject to national registration like other citizens and has an identity; he is by virtue of Universal Suffrage in a position to exercise the vote; he is eligible for membership in a political party and each of the recognised political parties claim to have Amerindian membership; he can have his own party as is attested to by the presence of the Guyana National Party; he can be a member of the National Assembly and there are at present at least two such members. His political importance has been greatly accentuated in recent times what with the seeking of his support by all political parties. This in every sense is good for his self-esteem. What is equally important, indeed more important, is that steps for his economic integration should be accelerated. Removed from the economic world, he appears to be satisfied to have enough for the day. There are indications, however, that this smugness is being disturbed what with better schooling, more frequent contact with outsiders, quicker and easier communication, increasing acquaintance with modern utilities. Like all other citizens he must enjoy a money economy and he must be helped so to do. Not only does he want money to meet his immediate needs, he needs to learn to save money so as to develop his own capital. He perhaps has two of the basic economic factors - land and labour - but lacks the complement of capital and management. He would need training in modern agricultural practices and in animal husbandry. As has been already mentioned he would need to be taught economic organisation in co-operation, production and marketing; he would need to obtain and appreciate credit facilities.

202. Employment opportunities should be open to Amerindians on the same basis as to members of other groups and more and more of them should be trained to take their place in government and private sectors. There have been pleas by witnesses both Amerindian and non-Amerindian for more places at secondary schools, at technical and agricultural institutions and at Home Economics Centres, for more open doors to the services - teaching, nursing, police and army.

/It

203. It should be observed that orientation is as necessary for the Amerindian as the non-Amerindian - perhaps more necessary in the latter than the former. The non-Amerindian needs to know much more of the Amerindian than he now does and to appreciate that the latter has made and still makes a significant contribution to Guyanese culture and that given the chance he can take his place at any level of society. We have three Amerindian priests, a number of Amerindian teachers, nurses, Sisters of Religion, policemen and soldiers who acquit themselves creditably, but these are hardly seen or known to the coastal public. The participation of Amerindians in national occasions is a step in the right direction as also is the participation of the school children in the annual country wide sports competition for primary schools. Efforts at more frequent contacts should be intensified at both the adult and the school level by the further promotion of cheap air fares to and from the interior.

204. Migration of coastlanders and if necessary of West Indians to the interior has had general public approbation. It would be politic, we think if some attention be given to the character of the migrants as well as to their orientation and surveillance. Not a few persons consider the interior to be a refuge for the flotsam and jetsam of coastal communities. This is a disastrous concept which, if actualised, might produce very undesirable results.

205. Bamford's observation on the "delicate balance between protection and integration" is well taken. Several witnesses drew attention to the necessity for gradualness in the transition and we have already urged that certain rights and privileges at present enjoyed by Amerindians under the law should be preserved for a number of years. We have also proposed a well planned and well executed programme of local government and community development calculated to build the Amerindian's morale and self-confidence. We would further suggest that Government take steps to undergird the authority of local councils and to take swift action against any person or persons from within or without who show disregard for law and authority.

/LEGISLATION:

LEGISLATION:

206. If the Government of Guyana adopts all or some of the Commission's recommendations, we believe that legislative changes will be necessary. The precise nature and terms of such changes will undoubtedly rest with the legal arm of the Government. However, we feel it is an appropriate function to indicate in a very general way what changes might be made as indeed we have done in our recommendations dealing with freehold title for Amerindian Village Councils or Local Authorities. In the light of the Government's long range plans for the integration of the Amerindians and of some evidence received by the Commission, we seriously question the relevance of the Amerindian Ordinance as it stands today unless major changes are made. In the area of freedoms and permissions a consolidation of Amerindian rights would seem to be desirable. Even as general observations the foregoing are by no means exhaustive. Other changes will undoubtedly manifest themselves much more readily to the legislative experts of Government.

SUMMARY OF GENERAL RECOMMENDATIONS

WE RECOMMEND THAT:

Para. No.

I. FREEDOMS AND PERMISSIONS

1. Freedoms and permissions now provided for in law under the Crown Lands, the Forests and the Mining Ordinances be preserved for a number of years, say 15, after which time they be subject to review. 72

2. In areas held under freehold by Amerindians they be given the right in law to possess and extract precious stones and other minerals to a maximum depth of 50 feet. 74

In the event of sub-surface mining on Amerindian property some agreed benefit accrue to the Local Authority concerned from the exploiter, whether Government, private company or individual 75

4. A brochure of all laws pertaining to the rights of Amerindians be prepared and disseminated among them. 76

II. INDUSTRIES - Cattle

1. The Rupununi Development Company be requested to surrender such areas now held under permission. 123 to 125

2. The Incorporated Trustees of the Church in the Diocese of Guyana be requested to surrender Cattle Grazing Permission No.39 in favour of the people of Yupakari so that the area in question could be vested freehold in the Local Authority.

3. The Roman Catholic Bishop be requested to surrender 1/2 square mile of grazing land held under permission No.14094 at Moco Moco, Rupununi so that it be included in the freehold area of the people of Moco Moco.

III. ENTITLEMENT

1. Amerindians be given legal tenure for portions of land adequate for their immediate and future needs in areas in which they were resident or settled on the relevant date. 169

2. Individuals or groups living outside established communities be encouraged to join a community and pending the exercise of this option they be given a permission to occupy where they are. 157

3. Amerindians who on the relevant date were living as squatters on Crown lands in the less remote areas be given conditional grants for areas occupied by them up to a maximum of 30 acres. 157

/Amerindians

4. Amerindians who on the relevant date were leaseholders of Crown lands be given freehold title for areas held under lease up to a maximum of 30 acres. 157
5. Amerindians who on the relevant date were living as squatters on private land be eligible for an allotment on Crown land of their choice; such allotments being given on conditional grant the area being at the discretion of the Commissioner of Lands and Mines. 157
6. Amerindians born in the interior or having spent some part of their life in the interior but who on the relevant date were ordinarily resident or settled in towns or coastal villages be eligible for an allotment in the village of their birth or former domicile. 157
7. Amerindians holding allotments in Government Land Development Projects be given freehold title for their allotments wherever this is practicable.
8. Legal title be given in the name of the person or persons nominated by a household. 297
- Costs of surveying and conveyancing, whether in respect of communities, groups or individuals be borne entirely by Government. 160
- IV. LOCAL GOVERNMENT
 1. All villages be officially declared and all village councils be deemed Local Authorities. 155
 2. Freehold title be vested in the Local Authority in respect of all land owned by a village. 155
 3. A Central Authority be set up to devise, direct and control a system of local government suitable to Amerindian villages. 155
 4. Local Authorities be declared corporate bodies 155
 5. Provision be made in law whereby Local Authorities be compelled to carry out mutations or sub-division of village lands in favour of individual households or of individuals on terms approved by Government. 155
 6. Provision be made in law for mutations to take place only at the will of the majority of the electorate. 152
 - Provision be made in law for restraining any Local Authority from selling or otherwise disposing of village lands save and except with the approval of the Central Authority. 155
 8. Provision be made in law forbidding a Local Authority from selling or otherwise disposing to a non-Amerindian any village land unless the wishes of the electorate has been sought by way of referendum. 154

/Consideration

	<u>Para No.</u>
9. Consideration be given to the early establishment of District Councils on lines suggested in this report.	170
10. District Councils be responsible to the Central Authority.	
11. District Councils be made corporate bodies.	
12. Areas proposed for administration by District Councils be, and remain under the District Administration until such time as councils are formed.	172
 <u>V. EDUCATION AND TRAINING</u>	
1. A training programme in Local Government appropriate to the hinterland be undertaken as early as possible, first, for prospective government interior officers, then for the people in their villages.	48 162 163
2. At school level training in civics with special reference to Local Government be conducted consistently.	162
3. An intensive programme of training in Community Development and in Co-operatives be carried out in the various communities.	128 137 182
4. More facilities for primary and secondary education be provided for Amerindians.	176 177
5. Consideration be given by Government to intensive and sustained training and instruction in agriculture at child, adolescent and adult levels.	84 85
6. In the interest of integration steps be taken to have the non-Amerindian public better informed about Amerindians.	203
7. The Guyana Information Services arrange for specially constructed programmes to be broadcast to Amerindians on matters of general and particular interest to them and steps be taken to have these programmes evaluated.	47
8. Every opportunity be taken to facilitate travel between coastland and interior with a view to greater familiarisation with both.	203
 <u>VI. HEALTH</u>	
1. More and better medical services be placed at the disposal of Amerindians.	186
2. Guyanese doctors be urged and encouraged to meet the challenge of the hinterland.	184
3. More Amerindians be trained as medical rangers and nurses.	185

PART II

GENERAL REMARKS

207. In its effort to determine the areas where any tribe or community was resident or settled the Commission paid visits to as many places as practicable. The number of places involved, the means of getting to them, and the limited availability of transport, among other things, caused our visits to be unavoidably short. We, however, met quite a representative number of the population and culled information from them at first hand. At no time did we gain the impression that web was being drawn across our eyes and we have given much weight to the word of the Amerindians themselves as well as to that of responsible persons working in their midst. It was virtually impossible to see everything with our own eyes. Apart from what we saw on the ground we have been greatly helped by maps and plans of various kinds supplied to us by the Department of Lands and Mines, the Geological Survey Department and the Forest Department.

208. We have taken the community rather than the tribe as the operative collective unit since the community is the type of social organisation which is now common. We have used the term in its simple rather than its complex connotation i.e. we have taken community to mean an aggregation of persons residing within an area supporting such institutions as schools and churches, having common interests and some form of government or control. While communities in the interior tend generally to be exclusively of one tribe, on the other hand the majority of communities in coastal areas are made up of two, three or more tribes. Captains accordingly seemed to us to be leaders in a community rather than heads of tribes. In the South Rupununi Savannahs for example there are several Wapishana communities in our sense of the word, each with its own Captain and Council. We have even found two different neighbouring tribes requesting to hold land jointly, a case in point being that of Potarinau (Wapishana) and Shulinab (Macusi). Both are in the South Rupununi Savannahs. Similarly the Akawaios and the Arekunas of the Upper Mazaruni requested joint ownership of one area of land. We have already observed that the church and now the school constitute the nucleus of communities and it does seem that this type of organisation has come to stay. While there are some closely knit communities there are others of a rather straggling pattern. It is not easy to determine the precise limits of any one community. It seems that it is the area of the Captain's influence that more or less

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determines the limits of any particular community. A group or a family might be living miles distant from the area of concentrated population but it acknowledges, and is acknowledged by, the Captain of the concentrated group. Such a group or family invariably forms part of the electorate.

209. The communities have almost without exception requested a collective form of ownership with title vested in their Captain and Council. This we believe to be a useful intermediate stage as it might prepare the people for the stage of individual ownership. It would further provide the opportunity for conserving areas for community grounds and buildings for general planning and for experience in local government.

210. In the earlier part of our report (paras. 148 to 150) we gave the rationale by which we were guided in the determination of areas adequate for general needs. We now submit specific recommendations in respect of particular communities and groups and we have attempted to outline in some detail the areas we consider adequate for each community's or group's requirements.

211. We submitted both our verbal and our cartographic descriptions to the Commissioner of Lands and Mines for necessary emendations and the technical touch and we are grateful for his assistance.

212. We have constructed a form by which to describe communities with some particularity. The general reader is not unlikely to get lost in the maze of strange names of rivers and creeks and it would require a very good map to follow their ramifications. Even where we found it necessary to refer to unnamed rivers it is safe to say that these have names known to the Amerindians.

213. Population figures are not too reliable. We have tried various sources more often than not the captains and councillors and teachers. By and large the figures supplied by other sources differ so significantly as to be disconcerting. We have probably struck a not unhappy mean. We found a certain consistency in the ratio of school population to remaining population - something like 1 to 3 - and this has braced us in our view that the present Amerindian population is within the vicinity of 40,000.

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214. In our description of communities we tried to point out in a few words to what extent the Amerindian has adopted the culture and the social behaviour of the coastlander, more or less the townsman, and the degree of ease or difficulty with which the former can fit into the social pattern of the latter. This includes dress, language, housing, use of money etc. We have called this 'coastal acculturation' for want of a more precise term.

215. Wherever requests have been made by communities we have mentioned them. Most of the areas requested we have found to be unduly large and disadvantageous to proper management and control. On the other hand there are a few requests which we considered to be too moderate for necessary viability. Our recommendations have taken note of both cases.

216. There are instances in which a number of communities use a common area for some one or more particular purposes. In such cases we have suggested that these communities be allowed beneficial use subject to periodic review. We do not think that in any of the areas recommended there is likely to be pressure from coastal population in the foreseeable future.

217. It would be bold of us and utterly unrealistic to claim that we have identified every little knot of Amerindians. There are a few places of which we are aware but with which we have been unable to make contact. These are Arabaru up the Kako river, some 265 miles up the Mazaruni river, Kurupukari on the Essequibo river some 58 miles above Potaro Mouth, Apoteri at the junction of the Rupununi and Essequibo rivers, Achimeriwau between Sand Creek and Shea in the Southern Rupununi. These are relatively small settlements.

218. There are other places which we have visited but from which we subsequently got inadequate response. These are Mabora and Malali, 163 miles and 108 miles respectively up the Demerara river.

219. We recommend freehold title for the area occupied by these settlements together with an adequate allowance for population expansion, natural boundaries being used as far as possible. Malali and perhaps Mabora might elect for individual ownership.

/Apart

220. Apart from Orealla there are no great concentrations of Amerindians along the borders. Other border communities are St. Ignatius on the Takutu river, Karasabai, Kanapang, Itabac, Waipa and Kaibarupai on the Ireng river. The small family settlements of Kumbiata and Alianang near the Great Falls on the Kamarang river, Upper Mazaruni, the settlements of Kaikan and Arau on the Wenamu river, Awarapati on the Cuyuni river and Yarakita on the Amakura river in the North West District are also border settlements.

WAPISHANA COMMUNITIES

221. The Wapishana tribe belongs to Arawak stock. Historical evidence shows them to have been living in their present area of occupation in 1810 (Hills) who says: "It seems highly probable that the Wapishanas were in fact a smaller part of a large group of Arawak speaking Indians who migrated northwards from the Rio Negro, up the Rio Branco, finally moving across what is now a political boundary into the southern savannahs towards the end of the 18th century"⁽¹⁾ Following their arrival and settlement the Wapishana gradually absorbed and displaced the existing Carib tribes of Taruma and Atorad.

222. The tribe now lives in 9 major villages and in several small aggregations in the South Rupununi savannahs south and west of the Kanuku Mountains. Three of the villages, Potarinau, Sawariwau and Achiwib are in mid savannah areas west of the Rupununi River and the remainder are to the east of the river. Karaudanawa village is situated in mid savannah but Sand Creek, Shea, Maruranau, Awariwaunau and Aishalton are near, or reasonably near, to the forest edge.

223. Western contact came through European settlers introducing cattle into the savannahs from Brazil towards the end of the 19th century, through mission activity by the Roman Catholic Church in the early 20th century and by administrators. A District Field Officer is stationed at Aishalton and the area has been the scene of some intensive field work by members of the McGill University Savannah Research Project. There was also a short lived contact with a Canadian Gold Mining Company at Marudi Mountain. There is very little non-Amerindian

/occupation

(1) Hills, R.L. Ethnographic Notes on Amerindian Agriculture. McGill University Savanna Research Project - Series 9.

occupation in the area apart from the ranch holdings of the Rupununi Development Company (R.D.C.)

224. Of the R.D.C.'s original holding of 2,805 square miles the Company has officially surrendered some 800 sq. miles for Wapishana occupation at Sand Creek and behind the 'Fence' and has unofficially vacated some 200 sq. miles from Achiwib south to the forest line and in the area between Sand Creek and Shea. The Company is utilising all the savannah lands left to it and is making cattle shipments at the rate of 1.5 head of cattle for each square mile of holding per annum.

225. The economy of the Wapishana is mainly centered on the production of balata, a seasonal forest occupation which leaves the people free for subsistence agricultural pursuits for some 7 months of the year. The major cattle economy of the tribe is in the hands of a very few people, mostly Arawak teachers from Moruca who have settled there, and ranch foremen who have retired from the R.D.C. Where balata is not a feature of the economy, as at Sawariwau, corn is grown for sale to R.D.C. for use as a supplemental feed for working horses. Economic agriculture is in its infancy with peanut-growing trials being carried out in the Aishalton forest area.

226. There is a road system encircling the Rupununi River and connecting all villages with District Headquarters at Lethem. Most villages have airstrips capable of accommodating the D.C.3 aircraft. Air service to Wichabai (for R.D.C.), Aishalton and Lumid Pau (Karaudanawa) is regular. An airstrip is maintained at Mountain Point for emergency shipment of cattle when Lethem is closed as a result of Foot and Mouth epidemics in Brazil. Airstrips are maintained at Awariwaunau and Maruranau for seasonal balata shipments.

227. According to Rutherford⁽²⁾ of McGill University, the Rupununi savannah and adjacent forest area is composed of two relic erosion surfaces and in general the leached soils have no minerals to create fertility. Soil nutrition is built up by humus and is released for crop use on the burning of the cleared forest. For the bulk of the Wapishanas using 'bush islands' and the forest adjacent to the savannah, it is necessary, when a crop has exhausted the available nutrition, to allow a fallow of at least 20 years for the regrowth of forest and the supply of humus for the next crop. In the Kanuku Mountains adjacent

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(2) Rutherford, G.K. Some aspects of Rupununi soils.
McGill University Savanna Research Project.

to Potarinau and Sand Creek there are some areas where the alluvial factor is significant and the nutrient supply is relatively great so that with sound cropping management permanent cultivation is feasible. This also applies to the area of Marudi Mountain.

228. Having regard to the need for a long fallow period and to the increase of the Wapishana, the Commission has recommended areas sufficient to maintain a subsistence form of living on these poor soils and hopes that the techniques of fertility build-up and sound soil management would be taught to and practised by the people, so that as the population increases the period of fallow can be reduced. At the same time a cash economy, resulting in less dependency upon subsistence, can be improved in both agriculture and animal husbandry. For this reason, among others, the Commission recommends that a District Council be created for the area to manage the fertile lands of the Marudi Mountain area for economic crop production and that the R.D.C. be officially requested to surrender the cattle grazing areas aforementioned.

229. As the population of the area is approaching the 6,000 mark it is felt that the administrative officer should not hold a rank below that of Assistant District Commissioner. A Dispenser and Nurse-midwife with a cottage hospital should at least be placed at Aishalton in addition to an agriculturist and a livestock manager.

230. The following is the list of communities in respect of which 'Specific Recommendations' have been made:-

Achiwib
Karaudanawa
Aishalton
Awariwaunau
Mururanau
Shea
Sand Creek
Sawariwau
Potarinau.

DESCRIPTION OF COMMUNITIES

NAME: ACHIWIB AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

Description of area occupied: Situate on left bank Rupununi River and more fully described in Order No.46 of 1964, as follows:-

"A tract of Crown Land situate on the left bank Rupununi River commencing at the confluence of an unnamed creek with the Miruwau River two miles below Jeep Road Crossing, and extending thence on a line northwards for two miles to the left bank of an unnamed creek on the right bank Miruwau River, thence upwards along the left bank of the unnamed creek to its source, thence on a line southwards to the Miruwau River 1½ miles above Jeep Road Crossing, thence on a line south westwards to the right bank of an unnamed creek to the point of commencement. Area 18 square miles approximately".

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19124 - 1 acre.

Population: 550.

Tribe: Wapishana.

5. Institutions: Church and school (Roman Catholic). Mission established in 1782.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features:
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with Aishalton, Awariwaunau, Karaudanawa, Maruranau and Sheá for the following area:

"From the junction of the Kawarwau and Takutu Rivers in a straight line to Hamid Mountain, from thence in a straight line to the source of the Miliwau River (tributary of the Quitaro) then due east of north-east to King George V Fall on the Essequibo River, from thence due south along the source of the Essequibo River to the junction of the Kassikaityu and Essequibo Rivers, thence due west along the source of the Kassikaityu River to Serra Uossary Mountain, from thence due north-west to the source of the Takutu River, thence due north along the course of the Takutu River to the junction of the Kawariwau and Takutu Rivers".

14. Commission's recommendations: The Commission considers the request at (13) to be excessive and beyond the ability of the residents to develop and administer the area. The area recommended for Achiwib is as follows:-

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The area commencing at the mouth of the Miruwau River, right bank Takutu River, thence up the Miruwau River for approximately 9 miles, thence east across the Achiwib Mountain to the source of an unnamed creek, left bank Rupununi river, thence down the said unnamed creek to its mouth; thence up the Rupununi River to its source, thence west along the watershed of the Rupununi and Miliawau Rivers to the north-eastern corner of cattle grazing permission M.P.2/6/92; thence west along the northern boundary of the said cattle grazing permission to the Miliawau River thence down the Miliawau River to its mouth, thence down the Takutu River to the point of commencement.

The area recommended for freehold title is in excess of the area now occupied. This extension is necessary to provide residents with adequate lands for farming and grazing.

The Commission also recommends that the communities of Karaudanawa, Aishalton, Awariwaunau, Maruranau, Shea and Achiwib should have beneficial occupation of the following area for cattle grazing and agricultural purposes:-

The area commencing at the junction of the Wariwau River with the Wapishana fence, thence along the left bank of the Wariwau River to its source, thence in an easterly direction to the Kwitaro River, thence up the left bank Kwitaro River and its southernmost tributaries to its source, thence to Bat Mountain, thence by the watershed of the left bank tributaries of the Kuyuwini River to the source of the Totowau River, thence by the recommended eastern and northern boundaries of Karaudanawa and Aishalton Villages to the Wapishana fence, thence north along the fence to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: KARAUDANAWA AMERINDIAN VILLAGE, SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on right bank Rupununi River and more fully described in Order No.46 of 1964, as follows:-

"A tract of Crown Land situate on the right bank of the Rupununi River commencing at the junction of Little Kubanawau River and Rupununi River, thence up the right bank Rupununi River about eight miles to a point one mile above Katiwau River, thence along the watershed between Katiwau and Rupununi Rivers for about seven miles, thence in a general north-easterly direction and about 4 miles within the main forests to the source of Maruwau River, thence down the left bank Maruwau River to a point due south of source of Aruwau River, thence by a straight line to source of Aruwau River, thence down left bank Aruwau River to the junction of Wapisiana fence and Aruwau River, thence south-west along the Wapisiana Fence to its junction with Little Kubanawau River and thence down the left bank Kubanawau River to the point of commencement and containing an area of approximately 75 sq. mls".

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop: Permission No.19127 - 1 acre.

Population: 650.

4. Tribe: Wapishana.
5. Institutions: Church, school (Roman Catholic). Mission established in 1929.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: D.C. 3 all weather airstrip. Regular air service.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with Aishalton, Achiwib, Shea, Maruranau and Awariwaunau. The area is fully described in Cage 13 of Achiwib Amerindian Village.
14. Commission's recommendations: The residents of this village have their farms in the forest to the east of their village. The Commission recommends the extension of the eastern boundary of the present village to include the farming areas, and to provide additional lands for grazing. The area recommended is as follows:-

The area commencing at the junction of the Aruwau River and the Wapishana fence, thence up the Aruwau River to its source, thence eastwards to the source of an unnamed Creek, left bank Totawau River, left Bank Kwitero River, thence down the said unnamed creek to its mouth, thence up the Totawau River to its source; thence westwards to the Rupununi River, thence down the Rupununi River to Little Kubanawau River, thence up the Little Kubanawau River to the Wapishana fence, thence north-east along the fence to the point of commencement.

/The

The Commission also recommends that the communities of Aishalton, Shea, Achiwib, Maru-anau, Awariwaunau and Karaudanawa should have beneficial occupation of the area enclosed by the Kwitaro River to the south-east corner of Awariwaunau and the area between Awariwaunau and Aishalton. This area is more fully described in Page 14 of Achiwib Amerindian Village.

DESCRIPTION OF COMMUNITIES

NAME: AISHALTON AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on the right bank Rupununi River and more fully described in Order No.46 of 1964, as follows:-

"A tract of Crown Land situate on the right bank Rupununi River commencing at the junction of the Aruwau River and the Wapisiana Fence and extending thence upwards along the right bank Aruwau River to its source thence along a line southwards to the right bank Maruwau River thence upwards along the right bank Maruwau River to its source thence in a north-easterly direction along the watershed to the source of the Sidiwau River thence downwards along the left bank Sidiwau River to its junction with the Wapisiana Fence thence southwards along the Wapisiana Fence to the point of commencement. Area 130 square miles approximately".

Largest populated village in the Rupununi.

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19125 - 1 acre.
3. Population: 1,150.
4. Tribe: Wapishana.
5. Institutions: Church, school (Roman Catholic). Mission established in 1945.
6. Degree of coastal acculturation: Fairly advanced.
7. Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: District Field Officer and Agricultural Officers stationed here. All weather D.C.3 airstrip. Pilot project for growing of peanuts. Regular air service.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with Awariwaunau, Shea, Karaudanawa, Maruranau and Achiwib. The area is fully described in Page 13 of Achiwib Amerindian Village.
14. Commission's recommendations: The residents of this village have their farms in the forest to the east of their village. The Commission recommends the extension of the eastern boundary of the present village to include the farming areas and to provide additional lands for grazing. The area recommended is as follows:-

The area commencing at the junction of the Aruwau River and the Wapishana fence, thence up the Aruwau River to its source, thence eastwards to the source of an unnamed Creek, left bank Totawau River, left Bank Kwitaro River, thence down the said unnamed Creek to its mouth, thence down the Totawau River to an unnamed tributary, left bank Totawau River, thence north-west to the source of the Sidiwau River, thence down the Sidiwau River to its junction with the Wapishana fence, thence south along the fence to the point of commencement.

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The Commission also recommends that the communities of Shea, Achiwib, Maruranau, Awariwaunau, Karaudanawa and Aishalton should have beneficial occupation of the area enclosed by the Kwitaro River to the south-east corner of Awariwaunau and the area between Awariwaunau and Aishalton. This area is more fully described in Page 14 of Achiwib Amerindian Village.

DESCRIPTION OF COMMUNITIES

NAME: AWARIWAUNAU AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on right bank Rupununi River and more fully described in Order No.46 of 1964 as follows:-

"A tract of Crown Land situate on the right bank Rupununi River commencing at the junction of the Wariwau River and the Wapisiana Fence and extending thence upwards along the right bank Wariwau River to its source thence in an easterly direction for $3\frac{1}{2}$ miles thence in a northerly direction to the source of the Kuriwachiwau River (Calabash Creek) thence westwards along the left bank Kuriwachiwau River to its junction with the Katiwau River thence downwards along the left bank Katiwau River to its junction with the Wapisiana Fence thence southwards along the Wapisiana Fence to the point of commencement. Area 26 square miles approximately."

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19123 - 1 acre.

Population: 450

4. Tribe: Wapishana
5. Institutions: Church, school (Roman Catholic). Mission established in 1929.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Balata, cattle, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: D.C.3 all weather airstrip.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with Aishalton, Achiwib, Karaudanawa, Maruranau and Shea. The area is fully described in Page 13 of Achiwib Amerindian Village.
14. Commission's recommendations: The residents of this village have their farms in the forest to the east of their village. The Commission recommends the extension of the eastern boundary of the present village to include the farming areas and to provide additional lands for grazing. The area recommended is as follows:-

The area commencing at the junction of the Katiwau River and the Wapishana fence, thence up the Katiwau River to Kuriwachiwau River, thence up the Kuriwachiwau River to its source, thence eastwards to the Kwitaro river, thence up the Kwitaro River to an unnamed Creek, left bank Kwitaro River, thence westwards from the mouth of the said unnamed Creek to the source of the Wariwau River, thence down the Wariwau River to its junction with the Wapishana fence, thence north along the fence to the point of commencement,

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The Commission also recommends that the Communities of Karaudanawa, Aishalton, Shea, Achiwib, Maruranau and Awariwaunau should have beneficial occupation of the area enclosed by the Kwitaro River to the south-east corner of Awariwaunau and the area between Awariwaunau and Aishalton. This area is more fully described in Page 14 of Achiwib Amerindian Village.

DESCRIPTION OF COMMUNITIES

NAME: MARURANAU AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on right bank Rupununi River and more fully described in Order No.46 of 1964 as follows:-

"A tract of Crown Land situate on the right bank Rupununi River commencing at the junction of the Katiwau River and the Wapisiana Fence and extending thence upwards along the right bank Katiwau River to the mouth of the Kuriwachiwau River thence upwards along the right bank Kuriwachiwau River to its source thence eastwards for 1½ miles thence on a line northwards for 6¼ miles thence westwards for 5 miles to the junction of the Marurawau River and the Wapisiana Fence and thence southwards along the Wapisiana Fence to the point of commencement. Area 32 square miles approximately".

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.19122 - 1 acre.

Population: 550

Tribe: Wapishana

5. Institutions: Church, school (Roman Catholic). Mission established in 1929.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: D.C.3 all weather airstrip.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with Aishalton, Awariwaunau, Karaudanawa, Shea and Achiwib. The area is fully described in Cage 13 of Achiwib Amerindian Village.
14. Commission's recommendations: The residents of this village have their farms in the forest to the east of their village. The Commission recommends the extension of the eastern boundary of the present village to include the farming areas and to provide additional lands for grazing. The area recommended is as follows:-

The area commencing at the mouth of the Tenemaru Creek, left bank Kwitaro River, thence up the Tenemaru Creek to its source, thence westwards to the junction of the Maruranau River and the Wapishana fence, thence south along the fence to its junction with the Katiwau River, thence up the Katiwau River to Kuriwachiwau River, thence up the Kuriwachiwau River to its source, thence eastwards to the Kwitaro River, thence down the Kwitaro River to the point of commencement.

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The Commission also recommends that the communities of Karaudanawa, Awariwaunau, Aishalton, Shea, Achiwib and Maruranau should have beneficial occupation of the area enclosed by the Kwitaro River to the south-east corner of Awariwaunau and the area between Awariwaunau and Aishalton. This area is more fully described in Page 14 of Achiwib Amerindian Village.

DESCRIPTION OF COMMUNITIES

NAME: SHEA AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate at the source of Kumakowri River - Kwitaro River - Rupununi River and more fully described in Order No.46 of 1964 as follows:-

"A tract of Crown Land situate on the right bank Rupununi River commencing at the junction of the Marurawau River and the Wapisiana Fence and extending thence along a line eastwards for 5 miles thence northwards along a line for 4 miles thence along a line westwards for $4\frac{3}{4}$ miles to the junction of the Katuriruwau River and the Wapisiana Fence thence southwards along the Wapisiana Fence to the point of commencement. Area 30 square miles approximately".

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19121 - 1 acre.

Population: 400

Tribe: Wapishana.

5. Institutions: Church and school (Roman Catholic). Mission established in 1953.

6. Degree of coastal acculturation: Fairly low.

Economy: Cattle, balata, subsistence farming.

8. Local Govt: Captain and councillors.

9. Special Features: Shea Rock - natural attraction.

10. Title requested: Communal - vested in Captain and Council.

11. Title recommended: Freehold vested in duly constituted Local Authority.

12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

13. Area requested: A joint request with Aishalton, Awariwaunau, Karaudanawa, Maruranau and Achiwib. The area is fully described in Cage 13 of Achiwib Amerindian Village.

14. Commission's recommendations: The residents of this village have their farms in the forest to the east of their village. The Commission recommends the extension of the eastern boundary of the present village to include the farming areas and to provide additional lands for grazing. The area recommended is as follows:-

The area commencing at the junction of the Kataliriwau River and the Wapishana fence, thence north to Kalishadaker Mountain; thence eastwards to the mouth of the Makwiari River, left bank Kwitaro River, thence up Kwitaro River to Tenemaru Creek, thence up the Tenemaru Creek to its source, thence westwards to the junction of the Maruranau River and the Wapishana fence, thence north along the fence to the point of commencement.

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The Commission further recommends that the communities of Karaudanawa, Awariwaunau, Aishalton, Shea, Achiwib and Maruranau should have beneficial occupation of the area enclosed by the Kwitaro River to the south-east corner of Awariwaunau and the area between Awariwaunau and Aishalton. This area is more fully described in Page 14 of Achiwib Amerindian Village.

DESCRIPTION OF COMMUNITIES

NAME: SAND CREEK AMERINDIAN VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on the right bank Rupununi River about 60 miles by road from Lethem and more fully described in Order No.46 of 1964:-

"A tract of Crown Land situate on the right bank Rupununi River, commencing at Iron Paal "D.L.M." at the confluence of the Katiwau or Sand River with the Rupununi River and extending thence upwards along the right bank of the Katiwau or Sand River to a paal branded "E.A.H." 120 feet below the mouth of the Saboruwa Creek a tributary on the right bank of the Katiwau or Sand River, thence N.4^o20' E. (true) 230 feet to a paal branded "E.A.H." thence N.87^o 20' E. (true) 3908 feet, thence N. 89^o 20' E. (true) 6105 feet, thence N. 77^o 50' E. (true) 2470 feet, thence N. 63^o 20' E. (true) 4485 feet, thence N. 58^o50'E.(true) 5148 feet, thence N. 45^o E. (true) 13,700 feet, thence N. 23^o 30' E. (true) 5220 feet, thence N. 3^o 30' E. (true) 2850 feet, thence down the left bank of the Turukwa Creek to a paal branded "E.A.H." 30 feet from its mouth, thence up the right bank of the Rupununi River to the point of commencement. Area 28 square miles approximately."

Second largest populated village in the Rupununi.

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop. Permission No.19128 - 1 acre.
3. Population: 850
4. Tribe: Wapishana.
5. Institutions: Church, school (R.C.), Home Economics Department, Coop. Shop. Mission established in 1918.
6. Degree of coastal acculturation: Fairly advanced.
Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and Councillors.
9. Special Features: Dry weather D.C.3 airstrip. All weather light plane airstrip. Supply centre for teachers and nurses.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: The following is a joint request from the Captains of Shulinab, Potarinau and Sand Creek villages:-

"We the undersigned do respectfully ask that the areas extending around the villages of Sand Creek, Macushi Village, and Potarinau as indicated on the attached map i.e. from Machid falls on the Takutu to the source of the Dowbarwau North East to the Rupununi River to a point above Wichabai to South along the Rupununi, past Dowbarwau to the Northward side of the road above Shea Village and across eastwards

/to

to the Illiwa or Rewa River Basin to the north of the Kunakowarie River north to Pabawau River across west to the Maparri River, onto the Rupununi River s.w. diagonally to the mouth of the Sawariwau River southward along the Takutu to Machid pau falls be duly and legally handed over to us and our heirs".

14. Commission's recommendations: Due to its location, the Commission thought it advisable that Sand Creek Village should remain as a separate entity. It therefore recommends the following area for freehold title:-

The area commencing at the mouth of the Katiwau or Sand River, Right Bank Rupununi River, thence up the Katiwau or Sand River to Quassiwau River, thence up the Quassiwau River to its source, thence north approximately 3 miles to the source of an unnamed tributary right bank Rupununi River, thence down the said unnamed tributary to its mouth, thence up the Rupununi River to the point of commencement.

To ease overstocking of the Sand Creek grazing areas the boundaries of the present District have been extended to include the area north of the Quassiwau River. Additional grazing areas north of a line from Waramur Mountain to the Wapishana fence now held by the Rupununi Development Company could be made available, if requested.

DESCRIPTION OF COMMUNITIES

NAME: SAWARIWAU VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Undeclared Village situate on right bank Sawariwau River, right bank Takutu River about 14 miles south-west of Dadanawa. Original village was at Pilanawa, relocated in 1928. Village in area held by Rupununi Development Company for cattle grazing.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19126 - 1 acre.
3. Population: 450
4. Tribe: Wapishana
5. Institutions: Church and school (Roman Catholic) - Mission House. Mission established in 1918.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Labour, cattle, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: The future of this village is problematical owing to the receding farming areas, but residents prefer to remain there.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area bounded on the south by a straight line from the mouth of the Kawariwau River going east to the mouth of the Manawarwau River on the Rupununi, thence by the Rupununi River up to the mouth of the Arakwai River, thence by a straight line due west to the Sawariwau River, thence by the Sawariwau River up to the mouth of the Burrowau River, thence by a straight line due west to the Takutu River, thence by the Takutu River going back south up to the mouth of the Kawariwau river".
14. Commission's recommendations: The request at 13 above is excessive. It is beyond the ability of the residents to develop and administer the area. The area recommended includes the Catunarib bush islands on which residents have their farms and also includes provision for grazing. The Commission considers this area to be adequate for present and future needs. The area recommended therefore is as follows:-

The area commencing at the mouth of an unnamed Creek, left bank Rupununi River opposite the mouth of the Arakwai River, thence up the said unnamed creek to its source, thence westwards to the Sawariwau River opposite the mouth of the Burawau River, thence up the Sawariwau River to its source, thence southwards to Piniet Mountain, thence east by north across Kuraid Hill to Makoudit River thence down Makoudit River to its mouth, thence down the Rupununi River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: POTARINAU (AMBROSE)VILLAGE - SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on left bank Sawariwau River about 35 miles by road from Lethem.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission 19272 - 5 acres.
Population: Approximately 550.
Tribe: Wapishana.
5. Institutions: Church and School (Roman Catholic). Mission established in 1918.
6. Degree of coastal acculturation: Fairly advanced, but interpreters were necessary particularly for the older people.
Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and Councillors.
9. Special Features: Village is situate within area held by Rupununi Development Co. for Cattle Grazing.
10. Title requested: Communal - vested in Captain and council.
11. Title recommended: Freehold - vested in duly constituted Local Authorities of Potarinau and Shulinab.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: The following is a joint request from the Captains of the Shulinab, Potarinau and Sand Creek Villages:-

"We the undersigned do respectfully ask that the areas extending around the villages of Sand Creek, Macushi Village, and Potarinau as indicated on the attached map i.e. from Machid falls on the Takutu to the source of the Dowbarwau North East to the Rupununi River to a point above Wichabai to South along the Rupununi, past Dowbarwau to the Northward side of the road above Shea Village and across eastwards to the Illiwa or Rewa River Basin to the north of the Kumakowarie River north to Pabawau River across west to the Maparri River, onto the Rupununi River s.w. diagonally to the mouth of the Sawariwau River southward along the Takutu to Machid pau falls be duly and legally handed over to us and our heirs".

14. Commission's recommendations: Due to its location the Commission thought it advisable that Sand Creek Village should remain as a separate entity.

The Commission recommends that the villages of Potarinau and Shulinab, which are near to each other should own jointly, the following area which is considered adequate for present needs and future development.

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The area commencing at the south-western corner of Cattle Grazing Permission No.90, right bank Takutu River, at the mouth of Sawariwau River, thence east along the southern boundary and north along the eastern boundary of cattle grazing permission No.90 to a tributary on the right bank Saurab River, thence down the said tributary to its mouth, thence up the Saurab River to its source, thence south to an unnamed tributary, left bank Rupununi River, thence up the said unnamed tributary to its source thence south-west to a point east of the mouth of Kutauwau River thence west to the mouth of the Kutauwau River and its continuation to the Kanerwau River, right bank Takutu River, thence down Kanerwau River to its mouth; thence down Takutu River to the point of commencement.

MACUSI COMMUNITIES

231. The Macusi, of Carib stock, probably arrived at their present location in Guyana towards the end of the 18th century (Hills).⁽¹⁾ Part of the tribe still lives in Brazil and there is constant movement across the border. There are pockets of Macusi in the northern Pakaraima Mountains in what is considered Patamona country. They are accepted by the Patamona as refugees.

232. The main concentration of the tribe is around the fringe of the north savannahs of the Rupununi District where the institutions of Church and School have forged the people into village communities. No villages are to be found in mid-savannah. Tribal occupation extends north on the western side of the Pakaraima Mountains from Karasabai to the Echilebar River with further pockets at Monkey Mountain, Taruka and near Orinduik.

233. People tended to settle around the Jesuit Mission established at St. Ignatius in 1909 just a mile or so from the Government Station at Lethem which was established during the 1940's. Due to their proximity to the station they enjoyed a cash economy but this was so fluctuating as to cause some population movement from St. Ignatius to the communities of Kumu, Moco Moco, Nappi and Parishara which are farther north.

234. The Anglican Church has for a long time catered for the spiritual needs of the people of Yupukari, Toka, Massara, Yakarinta and Annai in the North Savannahs, while the Roman Catholic Church ministers to the Macusi in the Pakaraima areas. The Unevangelised Fields Mission has recently established itself at Parishara.

235. During the days when the Rupununi Cattle Trail was used a number of coastal people made their way to the Rupununi district and were given lands in the Annai and Lethem areas. Some of these people are still to be found in the Aranaputa Valley and at Moco Moco. There is a concentration of coastal people at Lethem more or less engaged in the public services. Most of the savannah grazing land has been let to non-Amerindian ranchers.

236. The District Commissioner is stationed at Lethem and he is supported by Field Officers at Lethem, Annai and Karasabai. A Government Agricultural and Livestock Station is situated a mile or /so

(1) Hills, T.L. - Etnographic Notes on Amerindian Agriculture.
McGill University Savanna Research Project - Series No.9.

so south of the village of St. Ignatius and holds under grazing permission the savannah area between the Takutu River the Kanuku Mountains, an area which the people of St. Ignatius consider to be their land.

A dirt road, unusable in the wet season, connects all the villages to Lethem with the exception of Yakarinta (on the right bank Rupununi River) and Karasabai and settlements north of it. A road to connect Karasabai with the savannah is under construction. Regular air services are run by the Guyana Airways Corp. to Karasabai, Annai, Karanambo and Lethem.

238. Balata bleeding is the major form of industry among the Macusi. Cattle are reared in the Karasabai-Echilebar area, at Annai and Yakarinta and to a limited extent in the Kanuku Amerindian District. Tobacco is grown and sold to a non-Amerindian at Aranaputa for processing and shipping, and corn is produced for the rancher market. A labour market, apart from the limited rancher requirements and the fluctuating opportunities at Lethem, is non-existent.

239. Rutherford⁽²⁾ maintains that in the foothills of the northern slopes of the Kanuku Mountains from the Rupununi River to Kumu the alluvial soils could sustain permanent cultivation if sound cropping management is practised. Useful soils are also to be found in the area between Annai and Surama. Elsewhere, except in patches in the Pakaraimas, they are poor, or rocky or too steep for anything but hoe culture. The people in the northern part -Annai, Massara, Yakarinta.- have their farms as much as a week's paddle away up the rivers and these are secondary dwelling places in the dry season for hunting and fishing purposes as well as subsistence crops. The Macusi village of Shulinab, virtually at the northern limit of the south savannahs in Wapishana country, farms in the Kanuku foothills and river valleys.

240. With the population of the tribe now well over 5,000 the people will have to adopt more sound agricultural and animal husbandry practices both for economic purposes and to compensate for the diminishing game and fish in the area.

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(2) Rutherford, G.K. - Some Aspects of Rupununi Soils.
McGill University Savanna Research Project.

241. The following is the list of communities in respect of which "Specific Recommendations" have been made:-

Shulinab
St. Ignatius
Moco-Moco
Nappi, Parishara
Yupukari
Massara
Annai
Toka
Yakarinta
Aranaputa
Karasabai
Taruka
Kanapang
Itabac.

DESCRIPTION OF COMMUNITIES

NAME: SHULINAB VILLAGE (MACUSI VILLAGE) INCLUDING MARIWAW,
SOUTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate between the Sawariwau River and Kanuku Mountains on the main road about 30 miles south of Lethem.
 2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop. Permission No.19120 - 1 acre.
 3. Population: About 450 (McGill University).
 4. Tribe: Macusi.
 5. Institutions: School and Church (Roman Catholic). Mission established in 1948.
 6. Degree of coastal acculturation: Fairly low.
 7. Economy: Cattle, balata, subsistence agriculture.
 8. Local Govt: Captain and Councillors.
- Special Features: 1. Macusi Village in a predominantly Wapishana area. Association is amicable.
10. Title requested: Communal - vested in Captain and Council.
 11. Title recommended: Freehold - vested in duly constituted Local Authorities of Potarinau and Shulinab.
 12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
 13. Area requested: The following is a joint request from the Captains of the Shulinab, Potarinau and Sand Creek Villages:-

"We the undersigned do respectfully ask that the areas extending around the villages of Sand Creek, Macushi Village, and Potarinau as indicated on the attached map i.e. from Machid falls on the Takutu to the source of the Dowbarwau North East to the Rupununi River to a point above Wichabai to South along the Rupununi, past Dowbarwau to the Northward side of the road above Shea Village and across eastwards to the Illiwa or Rewa River Basin to the north of the Kumakowarie River north to Pabawau River across west to the Maparri River, onto the Rupununi River s.w. diagonally to the mouth of the Sawariwau River southward along the Takutu to Machid pau falls be duly and legally handed over to us and our heirs".

14. Commission's recommendations: Due to its location, the Commission thought it advisable that Sand Creek Village should remain as a separate entity.

The Commission recommends that the villages of Potarinau and Shulinab which are near to each other should own, jointly, an area considered adequate for their present needs and future development.

The detailed description of the area is at Cage 14 of Potarinau Village.

DESCRIPTION OF COMMUNITIES

NAME: ST. IGNATIUS - KUMU VILLAGE - CENTRAL SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate approximately 1 mile south of Lethem, south of the Moco Moco River and east of the Takutu River. The village extends from the Moco Moco River southwards to the Kuari River and from the Kanuku Mountains to the Takutu River.
2. Persons or organisations to whom lands are alienated: Department of Agriculture Cattle Grazing Permission No.4 - 34.2 sq. miles, Cattle Grazing Permission M.P. 917/48 - 25 sq. miles. Roman Catholic Bishop - Absolute Grant No.7294 - 25 acres.
3. Population: 600
4. Tribe: Predominantly Macusi.
5. Institutions: Church (Roman Catholic) - Schools - Primary and Secondary (Govt.) - Hostel attached to Secondary School. Livestock Station. Mission established in 1909.
6. Degree of coastal acculturation: Fairly advanced. Interpreter was necessary.
7. Economy: Labour, agriculture - mainly subsistence.
8. Local Govt: Captain and councillors.
9. Special Features: Village built up around the Mission is situated on and entirely surrounded by alienated lands. First Amerindian Village to have a Secondary School.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.

Commission's recommendations: The Commission recommends that everything should be done to provide this village with adequate lands for grazing. If the Ministry of Agriculture and Natural Resources does not propose to reactivate the St. Ignatius Livestock Station, then their Cattle Grazing Permissions should be given to the village for beneficial occupation. The areas recommended are as follows:-

Homesteads: The area commencing at the mouth of the Moco Moco River, right bank Takutu River, thence up the Moco Moco River 3 miles, thence south-west to the Kumu Creek, thence down the Kumu Creek to its mouth, thence down the Takutu River to the point of commencement, save and except all alienated lands.

/Farmlands

Farmlands: The area commencing at the junction of the Saurab River and a tributary on its right bank about 5 miles above Shullinab River, thence up the Saurab River to its source, thence west along the watershed between the Saurab and Moco Moco Rivers to the source of a tributary on the left bank Moco Moco River, thence down the said tributary to the eastern boundary of cattle grazing permission No. M.P.917/48, No.116, thence south-west and south along the eastern boundaries of Cattle Grazing Permission No.M.P.917/48, 116 and 90 to the tributary of the Saurab River, thence down the said tributary to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: MOCO MOCO VILLAGE - CENTRAL SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on the Moco Moco River, right bank Takutu River about 19 miles above Ireng Mouth. Village is about 9 miles from Lethem. Occupied by Amerindians. Coastal settlers occupy area along the Moco Moco River.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Cattle Grazing Permission No.14094 - $\frac{1}{2}$ sq. mile. Permission No.20144 - 1 acre. Alloted agricultural lands held by coastlanders.
3. Population: About 200.
4. Tribe: Macusi
5. Institutions: Church and school (Roman Catholic). Mission established in 1959.
6. Degree of coastal acculturation: Fair degree. Residents speak Portuguese and very little English. The services of an interpreter were necessary.
7. Economy: Balata, subsistence farming.
8. Local Govt: Captain and Councillors.
9. Special Features: The Moco Moco Settlement Scheme for coastlanders falls within the area recommended for freehold title.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendation: The area recommended is in excess of their present occupation and is considered necessary for subsistence and development needs.

Having had the assurance from the Bishop of Georgetown that the Church would be willing to surrender its Cattle Grazing Permission No.14094 for use by Amerindians, the Commission has included this area of land within that recommended for freehold title. The area recommended is as follows:-

The area commencing at the north-eastern corner of Cattle Grazing Permission No.4 approximately 7 miles east of the mouth of Moco Moco River thence east along the southern boundary of C.G. LEASE No. A5380 and the southern boundary of the existing Kanuku Amerindian District to the Nappi River, thence up the Nappi River to its source, thence along the watershed of the Moco Moco River to the source of a tributary on the left bank Moco Moco River, thence down the said tributary to the eastern boundary of cattle grazing permission No. M.P.917.48, thence northwards along the eastern boundary of cattle grazing permissions M.P.917/48 and No.4 to the point of commencement, save and except the area embraced by the Moco Moco Settlement Scheme.

DESCRIPTION OF COMMUNITIES

NAME: PARISHARA, NAPPI, NAPPI CREEK, HAIOWA - NORTH SAVANNAHS
RUPUNUNI

1. Description of area occupied: All villages mentioned are situate within the Kanuku Amerindian District, west of the Nappi River and more fully described in Order No.59 of 1953 as follows:-

"A tract of Crown Land situate on the left bank Rupununi River, left bank Essequibo River commencing at the eastern extremity of the southern boundary of a tract of 50 square miles known as Mountain View Ranch held under Grazing Permission No.174 and its boundaries extend thence upwards along the left bank Rupununi River to the foot of Kanuku Mountains thence westwards along the foot of Kanuku Mountains to the south-eastern corner of the tract of 42.2 square miles held under Permission 13723, thence northwards along the eastern boundaries of the tracts held under Grazing Permissions Nos. 13723, 189 and 41 to the north-eastern corner of the tract of 50 square miles held under Grazing Permission No.41, thence due East along the southern boundary of the tract held under Grazing Permission No.85 to the right bank Nappi River, thence up the right bank Nappi River to the western extremity of the southern boundary of the tract held under Grazing Permission No.174, thence due East along the said southern boundary of Grazing Permission 174 to the starting point. Area 220 square miles approximately."

The largest concentration of population at Nappi.

2. Persons or organisations to whom lands are alienated: Unevangelised Fields Mission - Parishara. Roman Catholic Bishop - Nappi; Permission No.19228 - 1 acre.
3. Population: About 500.
4. Tribe: Macusi.
5. Institutions: Parishara - School and Church (Unevangelised Fields Mission); Nappi - School and Church (Roman Catholic). Mission established in 1956.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Cattle, tobacco, balata, subsistence agriculture.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Claims to permanent settlement over a number of years.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The present Kanuku Amerindian District - 220 sq. miles, with an additional area of 30 sq. miles".
14. Commission's recommendations: The Commission considers the request at 13 above to be excessive. The soils in the Kanuku Mountain area are fertile and the area recommended is considered as being adequate for subsistence needs and future development. The Commission also recommends that residents, through their Council, should have beneficial occupation of the remaining area of the existing Kanuku
/Amerindian

Amerindian District, east of the Nappi River for agricultural and cattle grazing purposes, subject to review after a period of 10 years.

The area recommended is as follows:-

The area commencing at the north-western corner of the existing declared Kanuku Amerindian District about 9 miles east of a point about 1 mile below the mouth of Manari River, thence east to the Nappi River, thence up the Nappi River to the southern boundary of the District, thence west along the southern boundary of the District, thence north along the western boundary of the District to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: YUPUKARI VILLAGE - INCLUDING KUROTOKA, NORTH SAVANNAHS
RUPUNUNI

1. Description of area occupied: Situate on left bank Rupununi River 118 miles up. Long established village. Terminus for Essequibo/Rupununi boat service. Village is within Cattle Grazing Permission No.39.

Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana; Grant No.6621 - 2.5 acres. Cattle Grazing Permission No.39 - 50 sq. miles. Cattle Grazing Permission No.192 - 50 sq. miles.
3. Population: 500
4. Tribe: Macusi.
5. Institutions: Church and School (Anglican).
6. Degree of coastal acculturation: Fairly advanced. Interpreter was necessary.
7. Economy: Cattle, balata, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: Light aircraft airstrip.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: Having had the assurance from the Archbishop of the West Indies that the Church would be willing to surrender its two Cattle Grazing Permissions Nos. 39 and 192 for use by Amerindians, the Commission recommends that the area within the existing boundaries of Cattle Grazing Permission No.39 held by the Incorporated Trustees of the Church in the Diocese of Guyana be awarded to the village. The area recommended is as follows:-

The area commencing at a point 320 ft. south from the Indian Path at Yupukari Landing, thence west 7 miles, thence north 3.5 miles, thence east 14.35 miles thence south 3.5 miles, thence west 7.5 miles to the starting point, and being on both banks of the Rupununi River.

The Commission also recommends that the communities of Annai, Yakarinta, Massara, Toka and Yupukari should share, communally, lands east of the Rupununi River for cattle grazing and agricultural purposes.

DESCRIPTION OF COMMUNITIES

NAME: MASSARA VILLAGE - NORTH SAVANNAHS RUPUNUNI.

1. Description of area occupied: Situate about $3\frac{1}{4}$ miles south-west of Yakarinta; bounded on the east by the Rupununi River, south by the Benoni River, west by Cattle Grazing Permission 238; north by Cattle Grazing Permission 237. Virtually an island in the wet season.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Grant No.8843 - 10 acres.
3. Population: 200
4. Tribe: Macusi.
Institutions: Church and school (Anglican).
6. Degree of coastal acculturation: Fair degree. Interpreter was necessary.
7. Economy: Balata, cattle, labour, subsistence agriculture.
8. Local Govt: Captain and councillors.
9. Special Features: Residents spend part of the year on their farms which are situate as far as the head of the Simoni Creek.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Joint request with residents of Annai, Toka, and Yakarinta for "an area as far as Mapari over the Benoni River and back to Rewa-Kwitara".
14. Commission's recommendations: The Commission considers the request at 13 above to be excessive and beyond the ability of the residents to develop and administer.. This village floods in the wet season. The area recommended is therefore necessary for subsistence needs and future development. The following area is therefore recommended:-

The area commencing at the mouth of the Benoni River, left bank Rupununi River, thence up the Benoni River to the lower boundary of Cattle Grazing Permission 238, thence north along the eastern boundaries of cattle grazing permission 238 and Toka Village to the south-west corner of cattle grazing permission 237, thence east along the southern boundary of cattle grazing permission 237 to the Rupununi River, thence up the Rupununi River to the point of commencement.

The Commission also recommends that the communities of Annai, Yakarinta, Massara, Toka and Yupukari should share, communally, lands east of the Rupununi River for cattle grazing and agricultural purposes.

DESCRIPTION OF COMMUNITIES

NAME: ANNAI VILLAGE INCLUDING WOWETTA, QUATAMNY, RUPERTIE
AND SURAMA
NORTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate on left bank Rupununi River about 63 miles up and more fully described in Order No.96 of 1963 as follows:-

"A tract of Crown Land situate on the left bank Rupununi River commencing from a point 2,000 feet below the mouth of Pamboura Creek, and extending thence due north about 4 miles, thence due east about 2 miles to the south-west corner of Annai Airstrip, thence due north about 8 miles to the right bank Taramu Creek, thence in a south-easterly direction about $7\frac{1}{2}$ miles to the headwaters of the Mauri Creek, thence down along the right bank of the Mauri Creek to its mouth, thence up along the left bank of the Rupununi River to the starting point, containing an area of approximately 71 square miles".

Surama is not within the boundaries of this declared village.

2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Grant No.6602 - 10 acres. Airstrip and environs.
3. Population: 600 approximately.
4. Tribe: Macusi, Arawak.
5. Institutions: Church and school (Anglican), District Field Officer, District Administration, Police Station.
6. Degree of coastal acculturation: Fairly advanced.
7. Economy: Balata, tobacco, cattle, farming.
8. Local Govt: Captain and councillors including a lady councillor.
9. Special Features: In this area there has been a long association between Amerindians and non-Amerindians. Scheduled air service.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: To hold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area bounded by the Rupununi River, the Rewa River, the Essequibo River and the Siparuni River".
14. Commission's recommendations: The Commission considers the request at 13 above to be excessive and beyond the ability of the residents to develop and administer.

This is a rapidly increasing community residing on infertile savannah. The Commission recognises the need for additional lands within the forest area for their subsistence and future development.

The Commission therefore recommends that the boundaries of the existing village should be extended to include Surama as follows:-

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The area commencing at a point 2000 ft. below the mouth of Pamboura Creek, left bank Rupununi River thence north about 4 miles, thence east about 2 miles to the south-east corner of Annai Airstrip thence north to the Burro Burro River, thence down the Burro Burro River to the Surama River; thence up the Surama River to its source, thence south to the source of the Mauri Creek, left bank Rupununi River, thence down the Mauri Creek to its mouth, thence up the Rupununi River to the starting point.

The Commission also recommends that the communities of Annai, Yakarinta, Massara, Toka and Yupukari share, communally, lands east of the Rupununi River for cattle grazing and agricultural purposes.

The Commission further recommends that residents have beneficial occupation of farmlands in the Rewa River.

DESCRIPTION OF COMMUNITIES

NAME: TOKA VILLAGE - NORTH SAVANNAHS RUPUNUNI

1. Description of area occupied: Situate about 7 miles north-west of Massara Village. Bounded on the east by Massara, on the west by Cattle Grazing Permission 224, on the north by Cattle Grazing Permission applied for by C.P. Beharry S.F. 110/6/222; on the south by Cattle Grazing Permission 238.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Grant 21644 10 acres.
3. Population: 130
4. Tribe: Macusi.
5. Institutions: Church and School (Anglican).
6. Degree of coastal acculturation: Fair degree.
7. Economy: Cattle, tobacco, balata.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Village on the main road from Lethem to Annai.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of 35 square miles".
14. Commission's recommendations: The Commission feels that the request at 13 above is excessive and has therefore recommended an area considered adequate for subsistence needs and development. The area recommended is as follows:-

The area commencing at the south-western corner of Cattle Grazing Permission No.237 about 4 miles west of a point about 7 miles below the mouth of Benoni River, left bank Rupununi River; thence west $4\frac{1}{2}$ miles, thence south by west $3\frac{3}{4}$ miles thence east $4\frac{1}{2}$ miles, thence north-east $2\frac{1}{2}$ miles, thence north $1\frac{1}{2}$ miles to the point of commencement.

The Commission also recommends that residents should have beneficial occupation of Cattle Grazing Permission No.224 - now cancelled - and of the area of approximately 36 square miles north of that recommended for freehold title.

The Commission further recommends that the communities of Annai, Yakarinta, Massara, Toka and Yupukari should share, communally, lands east of the Rupununi River for cattle grazing and agricultural purposes.

DESCRIPTION OF COMMUNITIES

NAME: YAKARINTA - NORTH SAVANNAHS, RUPUNUNI
(St. Bernard's Mission)

1. Description of area occupied: Situate on right bank Rupununi River about 9 miles south-west of Annai. Village is sited about a mile from River on account of immediate river bank being subject to flooding in rainy season.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Grant No.22016 - 2.5 acres.
3. Population: 300.
4. Tribe: Macusi.
5. Institutions: Church and School (Anglican).
6. Degree of coastal acculturation: Fairly low.
7. Economy: Balata, subsistence farming, cattle.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Nil.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: With the people of Annai, Massara and Toka, "all lands within the Rewa River, Kwitaro, Mapari and the Rupununi Rivers".
14. Commission's recommendations: The Commission considers the request at 13 above to be excessive and beyond the ability of the residents to develop and administer.

The area recommended plus farmlands in the Simoni and Rewa Rivers is considered to be adequate for subsistence needs and future development. The area recommended is as follows:-

The area commencing at the mouth of an unnamed creek, right bank Rupununi River about $6\frac{1}{2}$ miles above a point opposite the mouth of Annai Creek, thence south and west along the watershed of the said unnamed creek to a point on the right bank Rupununi River opposite Kwaimatta village, thence down the Rupununi River to the point of commencement.

The Commission also recommends that residents should have beneficial occupation of farmlands in the Simoni and Rewa Rivers.

It is further recommended that the communities of Annai, Yakarinta, Massara, Toka and Yupukari should share, communally, lands east of the Rupununi River for cattle grazing and agricultural purposes.

DESCRIPTION OF COMMUNITIES

NOTE: ARANAPUTA VALLEY - NORTH SAVANNAHS, RUPUNUNI

1. Description of area occupied: In close proximity to Annai - 3 miles west. An area surveyed into 130 lots around 1938 to provide homesteads for coastal settlers. At time of visit - March 1968 - only 24 lots were occupied - 12 each by Amerindians and non-Amerindians.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - 4 acres.
3. Population: 24 families - about 100.
4. Tribe: Mixed population of Amerindians (Macusi) and non-Amerindians.
5. Institutions: Government school.
6. Degree of coastal acculturation: Advanced.
7. Economy: Tobacco, cattle, subsistence farming.
8. Local Govt: Nil.
9. Special Features: Nil.
10. Title requested: No request received.
11. Title recommended: Freehold for plots leased to Amerindians. Those Amerindians who hold no leases should be given unallotted areas.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

DESCRIPTION OF COMMUNITIES

NAME: KARASABAI including Jauri, Tiger Pond, Paipang, Kalgari, Korapang, Senaba, Karabaikuru, Tipuru, Malaka Nova, Yurukamata, Kara-Kara, Marieka, Otobobai and Yarong Paru.

1. Description of area occupied: Situate on the left bank Ireng or Mahu River and more fully described in Order No.66 of 1960 as follows:-

"A tract of Crown Land situate on the left bank of the Ireng or Mahu River, commencing at a point one mile below the mouth of the Jauri River, and extends thence due East about seven miles to the western brow of the Pakaraima Mountains, thence in a north-westerly direction along the said western brow of the Pakaraima Mountains to a point about 10 miles up the left bank of the Tipuru River, thence down the left bank of the Tipuru River to its mouth and thence down the left bank of the Ireng or Mahu River to the point of commencement, and containing an area of approximately 200 square miles".

The villages of Kalgari, Korapang, Malaka Nova, Yurukamata, Kara-Kara, Marieka, Otobobai and Yarong Paru are not within the boundaries of the Karasabai Amerindian District.

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop:-

Karasabai	Permission #19119	1 acre
Tipuru	Permission #19113	1 acre
Yarong Paru	Permission #19117	1 acre
	" #20417	1 acre
	" #20397	1 acre

3. Population: About 1200.

4. Tribe: Macusi.

5. Institutions: Karasabai - school and church (Roman Catholic), District Field Officer, Trade Store. Mission established in 1925.

Tipuru - school and church (Roman Catholic). Mission established in 1916.

Yarong Paru - school and church (Roman Catholic). Mission established in 1952.

6. Degree of coastal acculturation: Fairly low.

7. Economy: Cattle, tobacco, balata, subsistence farming.

8. Local Govt: Captain and councillors at Karasabai, Tipuru, Yarong Paru and Tiger Pond.

9. Special Features: Regular air service at Karasabai.

10. Title requested: Communal vested in Captain and Council.

11. Title recommended: Freehold vested in duly constituted Local Authorities of Karasabai, Tipuru, Yarong Paru and Tiger Pond.

12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

13. Area requested: "From Moreiro to the Burro-Burro River, then down the Burro-Burro River to the Siparuni River and down the Siparuni to the Essequibo, then down the Essequibo River to the Muruwa River, then up the Muruwa River to its source, then westwards past Kurukabaru and on to the Ireng River at Orinduik and thence down the Ireng River back to the starting point at Moreiro".
14. Commission's recommendations: At the request of residents the villages of Kalgari, Korapang, Malaka Nova, Yurukamata, Kara-Kara, Marieka, Otobobai and Yarong Paru have all been included in the Karasabai District.

The Commission considers this extended area to be adequate for present and future needs. The area recommended is as follows:-

The area commencing at the south-western corner of the existing district, left bank Ireng River on the Guyana-Brazil border, thence east, north and north-west along the District boundary, thence north along the watershed of the Ireng River to the Otomung Mountain, thence west to the Echilebar River, thence down the Echilebar River to its mouth, left bank Ireng River, thence down the Ireng River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: TARUKA AMERINDIAN VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate between the headwaters of the Siparuni River and tributaries of the Kowa River. About 9 miles from Monkey Mountain.
2. Persons or organisations to whom lands are alienated: Cattle grazing permission No.221 - 50 sq. miles.
3. Population: About 200.
4. Tribe: Macusi.
5. Institutions: School - Pilgrim Holiness.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Mining, subsistence farming.
8. Local Govt: Captain and councillors.
9. Special Features: Light aircraft airstrip.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: The Commission considers the area recommended as being adequate for subsistence needs and development. Following is the area recommended:-

The area commencing at the mouth of the Mariaparu River, left bank Yawong River, left bank Kowa River thence up the Mariaparu River to its source, thence east and south along the watershed between the Siparuni and Echilebar Rivers to the source of Black Water Creek, left bank Echilebar River, thence down the Black Water Creek to its mouth, thence north-west to the Tusenen River, thence up the Tusenen River to its source, thence north-west to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: KANAPANG VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate about 10 miles south-west of Orinduik. Concentrated settlement but also includes scattered settlements of Kangamu, Sweik and Puwa.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.22306 - 10 acres. At Kanapang.
3. Population: Approximately 200.
Tribe: Macusi.
Institutions: Kanapang - school and church (Roman Catholic).
6. Degree of coastal acculturation: Main contact is with Brazil with which regular trade is carried on.
7. Economy: Subsistence and economic agriculture; mining.
8. Local Govt: Kanapang: captain and 3 councillors.
9. Special Features: Possibility of connecting Kanapang with Itabac by road. Residents of Kanapang farm along the Ireng River.
10. Title requested: Communal.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with the people of Itabac, Kaibarupai, Waipa and Kopinang "for the area of land extending from the Ireng River to the Essequibo River and from Karasabai and the Muruwa River (on the south) to Mount Ayangana and the Kuribrong River (on the north)".
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the residents to successfully administer or develop.

This village includes the settlements mentioned at (1) above. The following area is considered adequate for present needs and for development:-

The area commencing at the mouth of the Itabac River, left bank Ireng River, thence down the Ireng River to the Puwa River, thence up the Puwa River to the main tributary on its right bank, thence up the said tributary to its source, thence north-west to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: ITABAC VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: A scattered settlement situate about 8 miles south of Orinduik with houses sited on both sides of the airstrip and farms on the Puwa River.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.22305 - 10 acres.
3. Population: 150
4. Tribe: Macusi.
5. Institutions: School and church (Roman Catholic). Mission established in 1960.
6. Degree of coastal acculturation: Fair degree.
Economy: Economic and subsistence farming: labour.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Light aircraft airstrip.
10. Title requested: Communal.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with the people of Kaibarupai, Kanapang, Waipa, and Kopinang "for the area of land extending from the Ireng River to the Essequibo River and from Karasabai and the Muruwa River (on the south) to Mount Ayangana and the Kuribrong River (on the north)".
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the residents to successfully administer or develop.

Within the Itabac area there are several small settlements, residents of which farm along the Puwa and Itabac Rivers. The following area is considered adequate for present needs and for development:-

The area commencing at the mouth of the Itabac River, left bank Ireng River, thence up the Ireng River to Tumong River, thence up the Tumong River to Masawa River, thence south to the source of the Puwa River, thence down the Puwa River to the main tributary on its right bank, thence up the said tributary to its source, thence north-west to the point of commencement, save and except all alienated lands.

PATAMONA COMMUNITIES

242. The Patamonas are of Carib stock but we know little of their history or of the time when they appeared in their present locality, the Northern Pakaraima Mountains from the Ireng River in the west to the Kaieteur escarpment in the east.

243. The whole area between the Echilebar and Upper Potaro Rivers and between the Ireng and Kaieteur is well known for its diamond production and as there are no declared Amerindian villages or districts, prospectors and miners of all races work in the area and move freely in Amerindian settlements.

244. Although there are extensive savannah areas cattle rearing is not taken seriously on account of the distance from Lethem, the sole meat outlet. The lands are classified as poor generally but there are areas along the creeks and in the forested mountains which could sustain permanent agriculture under sound management. As these are the highest cultivable lands in the country, with altitude up to 3,000 feet above sea level, their value as a source of exotic crops, cabbages, grapes etc., cannot be overlooked. Unfortunately, internal communications in this mountainous district are limited to walking trails. The residents of Paramakatoi themselves are making a jeep trail from Paramakatoi to Kato so as to take fuller advantage of the Kato airstrip. The lengthening of Paramakatoi airstrip to accommodate a D.C.3 aircraft would appear to obviate this necessity but farmers along the trail could make use of either airstrip. Regular air services cater for Orinduik, Kurukabaru, Kato and Monkey Mountain.

245. Some Patamonas find employment with the mining communities and with the administration services as bearers or 'droghers'. Some are engaged in mining for themselves, others bleed balata and there are a few who trade in garden produce. Macusi and Wapishana from the savannahs and Arawaks from the North West District are to be found in the area, attracted by the opportunities provided by diamond mining operations. The area also provides a refuge for displaced Macusi from Brazil. The excellence of the pottery products made from the clay of the Puwa River area is recognised by all Amerindian tribes in the region.

246. The area is part of the Rupununi Administrative District and an Assistant District Commissioner is stationed at present at Orinduik.

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247. The main communities are centered around the missions or near mining activities. Farms and fishing and hunting areas are far removed from the villages. There are several small groups in forest and creek locations which prefer not to join up with a village. Some of these are along the Ireng River as far up as Sukabi Creek. Paramakatoi, a village of some 700 persons is in the middle of a forested area. Its farms are adjacent to the village.

248. There is considerable potential in the healthy Pakaraima Mountains and if good organisation and internal communications are provided some 2,000 Patamonas should enjoy a higher standard of living.

249. The following is the list of communities in respect of which "Specific Recommendations" have been made:-

Monkey Mountain
Kato
Paramakatoi
Kurukabaru
Kopinang
Waipa and Sandhill
Kaibarupai
Kamana
Chenapau
Maikwak
Mahdia-Kangaruna
Tunatumari.

DESCRIPTION OF COMMUNITIES

NAME: MONKEY MOUNTAIN - NORTH PAKARAIMAS - RUPUNUNI DISTRICT

1. Description of area occupied: Situate on left bank Ireng River - 112 miles up. About 12 miles from Yarong Paru. Main Amerindian occupation is on Monkey Mountain Plateau between Echilebar and Tusenen Rivers.
2. Persons or organisations to whom lands are alienated: Several mining claims. Cattle Grazing Permission No.221 - 50 sq. miles. Roman Catholic Bishop - Provisional Lease - 5 acres.
3. Population: About 200.
4. Tribe: Predominantly Patamona, Macusi, Wapishana, Arawak.
5. Institutions: Police Post, Government School, Church, Mission established in 1960.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence agriculture, mining, balata, cattle.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Popular mining area; relationship with non-Amerindian residents is very amicable. D.C.3 all weather airstrip. Regular air service.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Sipuruni, Ireng River, Sacrital, Marasparutai. Farming, fishing and hunting used to be done here. Grazing land at Monkey Mountain and Twileng Opanang: clay at Sacrital".
14. Commission's recommendations: The Commission considers the request at 13 above to be excessive and beyond the ability of the residents to develop or administer. The following area is considered by the Commission to be adequate for present and future requirements:-

The area commencing at the mouth of the Echilebar River, left bank Ireng River, thence up the Echilebar River to Mipimah Falls, thence north-west to the source of an unnamed tributary on the left bank Tusenen River, thence down the said unnamed tributary to its mouth, thence down the Tusenen River to its mouth, thence down the Kowa River to its mouth, left bank Ireng River, thence down the Ireng River to the point of commencement, save and except all alienated and Government occupied lands.

DESCRIPTION OF COMMUNITIES

NAME: KATO VILLAGE - NORTH PAKARAIMAS - RUPUNUNI DISTRICT

1. Description of area occupied: Situate on right bank Kowa River about 12 miles up.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop: Permission No.20034 - 5 acres - Permission No.20035 - 5 acres. Several mining claims, several cattle grazing permissions.
3. Population: 120.
4. Tribe: Patamona.

Institutions: Church and school (Roman Catholic). Mission established in 1959.
6. Degree of coastal acculturation: Fair degree.

Economy: Farming - subsistence, mining, labouring.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Regular air service - D.C.3 all weather airstrip.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

Area requested: "This village is bounded by the Kawa Creek on the (right bank) about North North-east. Then on the right bank of the Yzara Creek about north-north-west of this village and to about 30 miles of the right bank of the Ireng River south of this village".
14. Commission's recommendations: The area requested at 13 above includes areas occupied by residents of Kurukubaru and Paramakatoi. The Commission considers the following area to be adequate for subsistence needs and development:-

The area commencing at the mouth of the Chiung River, left bank Ireng River, thence up the Chiung River to an unnamed tributary on its right bank thence up the said unnamed tributary to its source, thence s.c. to the source of an unnamed tributary, right bank Kowa River, thence down the said unnamed tributary to its mouth, thence down Kowa River to an unnamed tributary on its right bank thence up the said unnamed tributary to its source, thence south-west to the source of Aquafria Creek, left bank Ireng River, thence down the Aquafria Creek to its mouth thence up the Ireng River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: PARAMAKATOI VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on the left bank Kowa River, 12 miles up. This village has been developed by the Pilgrim Holiness Church over the past 18 years.
2. Persons or organisations to whom lands are alienated: Pilgrim Holiness Church - Lease - 50 acres, which includes airstrip, school and church and building area.

Population: 700.
4. Tribe: Patamona.
5. Institutions: Church and school - Pilgrim Holiness - Mission House; Medical Centre. Mission established in 1950.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming, balata.
8. Local Govt: Captain and council.
9. Special Features: Light aircraft airstrip. Self-help jeep road between Paramakatoi and Kato under construction.
10. Title requested: Communal. Vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: This is an area of generally poor soil with patches of good soil. Farming is done along the Chenapau River. The Commission considers the following area as necessary for present needs and for development:-

The area commencing at the mouth of the Yawong River, left bank Kowa River, left bank Ireng River, thence up the Kowa River to its source; thence east and south along the watershed of the Chenapau and Kowa Rivers to the source of the Mariaparu River, thence down the Mariaparu River to its mouth, thence down the Yawong River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: KURUKABARU VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT
(St. Joseph's Mission)

1. Description of area occupied: Situate west of the headwaters of the Chiung River, left bank Ireng River. See also cage 13 below.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.19118 - 1 acre. R.C. Bishop Permission No.20121 - 10 acres.
Population: 400.
4. Tribe: Patamona.
Institutions: School, Church (Roman Catholic) Presbytery. Teacher's House, Rest House. Mission established in 1912.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming, balata, labour.
8. Local Govt: Captain and 4 councillors.
Special Features: D.C. 3 all weather airstrip. Regular air service. Light aircraft airstrip in village.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Mt. Ayangana; straight across to the mouth of Potaro River; right down to the mouth of Burro-Burro River; and straight across through Mt. Tawaileng to the border".
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the residents to successfully develop or administer. This is an area of infertile savannahs. Farming is done along the banks of rivers and creeks. The following area is considered necessary as their farms are in the Chiung, Itabac and Arasawa Valleys:-

The area commencing at the mouth of the Chiung River, left bank Ireng River, thence up the Chiung River to a tributary on its left bank thence up the said tributary to its source, thence northwards along the watershed of the Kowa and Tumong Rivers to Anandabaru Mountain, thence west to the source of the Tumong River, thence down the Tumong River to Arasawa River, thence south to the source of the Puwa River, thence down the Puwa River to its mouth, thence down the Ireng River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: KOPINANG VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on left bank Kopinang River, right bank Potaro River.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.19116 - 1 acre. Cattle Grazing Permission No.241 - W. Augustus - 2.5 sq. miles.
3. Population: Approximately 200.
Tribe: Patamona.
Institutions: Church and school - Roman Catholic. Mission established in 1916.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming, mining.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Several mining claims within this area. Trails to Waipa, Velgraad, Tappa, Chenapau.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with the people of Itabac, Kaibarupai, Kanapang and Waipa and Sandhill for the "area of land extending from the Ireng River to the Essequibo River and from Karasabai and the Muruwa River (on the south) to Mount Ayangana and the Kuribrong (on the north)".
14. Commission's recommendations: The request at 13 above is excessive. It is beyond the ability of the residents to successfully administer or develop the area.

The soil survey map indicates that this is an area of relatively poor soil. The following area is considered adequate for present and future needs of the residents:-

The area commencing at the mouth of the Karapopo Creek, left bank Kopinang River, right bank Potaro River, thence up the Karapopo Creek to its source, thence southwards along the watershed of the Kopinang, Chenapau and Kamana Rivers to the source of the Tumong River, thence north-eastwards along the watershed of the Maikwak and Kopinang Rivers to the right bank Kopinang River opposite the mouth of the Karapopo Creek, thence across the Kopinang River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: WAIPA AND SANDHILL VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on the Ireng River near to the Chinepau River about 12 miles north of Orinduik.
2. Person or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.19114 - 1 acre. Waipa.
3. Population: Approximately 60.
4. Tribe: Patamona.
5. Institutions: Waipa - School and Church - Roman Catholic. Mission established in 1916.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming; labour.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Trail to Kopinang.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with the people of Itabac, Kaibarupai, Kanapang and Kopinang for an area of land more fully described at Page 13 of Kopinang Village.
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the residents to successfully administer or develop.

The Commission considers the following area to be adequate for subsistence needs and for future development:-

The area commencing at the mouth of the Makoeriba Creek, left bank Ireng River, thence up the Makoeriba Creek to its source, thence north by the watershed of the 'Ireng River to Kopinang Mountain, thence west to the source of Shiliwang Creek, left bank Ireng River, thence down the Shiliwang Creek to its mouth, thence down the Ireng River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: KAIBARUPAI VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on the Ireng River, about 18 miles north of Orinduik.
2. Persons or organisations to whom lands are alienated: Mining claims.
3. Population: About 100.
4. Tribe: Patamona.
5. Institutions: Children attend school at Waipa.
6. Degree of coastal acculturation: Low degree.
7. Economy: Subsistence farming, droghing, mining.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Residents farm on right bank Ireng River (Brazil) and trade with their Venezuelan counterpart in clay pots. Much mining activity in this area by both Amerindians and non-Amerindians. Trail to Waipa.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: A joint request with the people of Itabac, Kanapang, Waipa and Kopinang for an area of land more fully described at Cage 13 of Kopinang Village.
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the residents to successfully administer or develop.

The Commission considers the following area to be adequate for subsistence and development needs of the residents:-

The area commencing at the mouth of Shiliwang Creek, left bank Ireng River, thence up the Shiliwang Creek to the Kopinang Mountain, thence north along the watershed of the Ireng River to the source of the Iwarga Creek left bank Ireng River, thence down the Iwarga Creek to its mouth, thence down the Ireng River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: KAMANA VILLAGE -- NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on both banks Arapatai Creek, a tributary of the Kamana River, right bank Tumong River. 10 miles north-east of Orinduik.
2. Persons or organisations to whom lands are alienated:
3. Population: Approximately 40.
4. Tribe: Patamona.
5. Institutions:
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming, mining.
8. Local Govt: Captain and 4 councillors.
9. Special Features:
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Approximately 28 square miles and cross way approximately 25 miles".
14. Commission's recommendations: The area recommended is that occupied by the residents of this village and is considered adequate for subsistence needs and future development. Following is the area recommended:-

The area commencing at the mouth of the Kamana River, right bank Tumong River, left bank Ireng River, thence along the watershed on the right bank of the Kamana River to the source of the Kamana River, thence south-east to the source of the Tumong River, thence down the Tumong River to the Kamana River the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: CHENAPAU VILLAGE - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on left bank Potaro River about 77 miles up.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.22188 - 1 acre. Mining leases.
- Population: Approximately 60.
4. Tribe: Patamona.
5. Institutions: Church and School - (Roman Catholic). Mission established in 1956.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence farming, mining.
8. Local Govt: Captain and Council recently established.
9. Special Features: Much mining activity carried on in this area by both Amerindians and non-Amerindians. Trails to Tappa, Velgraad, Waipa and Kopinang.
10. Title requested: No request received.
11. Title recommended: Beneficial occupation.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: This is an area with a growing Amerindian population but not sufficiently settled to warrant the grant of freehold title. Shifting might be influenced by the fortunes of mining. The Commission considers that the residents should have an area for beneficial occupation until such time as the community has settled down for the Local Authority to assume control of the area under freehold title. Following is the area recommended:

Area commencing at the mouth of the Orak River, left bank Potaro River, thence up the said Orak River to its source, thence west to the Potaro River opposite the mouth of the Kopinang River thence down the Potaro River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: MAIKWAK SETTLEMENT - NORTH PAKARAIMAS RUPUNUNI DISTRICT

1. Description of area occupied: Situate on the right bank Maikwak River, right bank Kopinang River.
2. Persons or organisations to whom lands are alienated: Mining leases.
Population: 15 - 1 family.
4. Tribe: Patamona.
5. Institutions: Nil.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence agriculture, mining.
8. Local Govt: Nil.
Special Features: A one family settlement occupied by the Luke family, adjacent to mining claims.
10. Title requested: No request received.
11. Title recommended: Conditional Grant.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: This settlement is situate in an area in which there are several mining claims. Shifting might be influenced by the fortunes of mining. The Commission recommends that the residents be given a conditional grant to continue to occupy the area until such time as they have settled or removed to an established community.

DESCRIPTION OF COMMUNITIES

NAME: MAHDIA-KANGARUMA AMERINDIAN SETTLEMENT - MAZARUNI-POTARO DISTRICT

1. Description of area occupied:

Mahdia: Situate on the Mahdia River, right bank Potaro River, 32 miles from its mouth. Settlement is about 112 miles from Bartica by road.

Kangaruma: Situate on right bank Potaro River 30 miles from its mouth; about 108 miles from Bartica by road. Amerindian occupation is along the branch road, near the Kangaruma Landing and on islands in the Potaro River.
2. Persons or organisations to whom lands are alienated: Several leases and/or permissions.

Population: 110.
4. Tribe: Predominantly Patamona, Wapishana, Arawak.
5. Institutions:

Mahdia: Government School, District Administration Office, Government Dispensary and Cottage Hospital, Government Rest House, Police Station and Post Office, Roman Catholic and Anglican Churches.

Kangaruma: Government Rest House.
6. Degree of coastal acculturation: Fairly advanced.
7. Economy: Logging, mining, fishing, labouring, subsistence farming.
8. Local Government: Captain and Council.
9. Special Features: Settlement at Mahdia in close proximity to Government Compound as well as the Mahdia Village.
10. Title requested: Communal - vested in the Mahdia Amerindian Cooperative Development Scheme.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "North - Garraway Stream; South - Siparuni River; East - Bartica-Potaro Road; West - Potaro River".
14. Commission's recommendations: The Commission considers the area requested at 13 above to be excessive and beyond the capacity of the residents to successfully develop and administer.

The Amerindian settlement at Mahdia is situate north of the Government Compound at Mahdia. The residents farm along the Mahdia River and inland. The scattered Amerindian population at Kangaruma farm along the Potaro River and on islands in the Potaro River. Two claims were received from persons residing at Kangaruma for individual titles. The Commission considers it best for these persons to be included within an area to be administered by a local authority.

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The Soil Survey Report indicates that the soil in this area is very poor - Class III and IV. With this in mind, the Commission recommends the following area for freehold title:-

The area commencing at the mouth of the Sukabai Creek, right bank Potaro River, thence up the said creek to the Kangaruma branch road, thence east along the said road to the Bartica-Potaro Road; thence south along the Bartica-Potaro Road to a point east of the source of the Waterdog Creek, thence west to the source of the said creek, thence south to a point at the south-eastern corner of the Mahdia Amerindian Settlement; thence west to the Mahdia River; thence down the Mahdia River to its mouth, thence down the Potaro River to the point of commencement, including islands in the Potaro River, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: TUMATUMARI AMERINDIAN SETTLEMENT - MAZARUNI-POTARO DISTRICT.

1. Description of area occupied: Situate on right bank Potaro River 11 miles from its mouth. About 95 miles from Bartica by the Bartica-Potaro Road and Tumatumari branch road.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Permission No.18555 - .23 acres. Incorporated Trustees of the Church in the Diocese of Guyana. Licence A330 - 1.5 acres.
Population: 89 - 16 families.
4. Tribe: Predominantly Patamona, Wapishana, Warrau, Carib, Arawak, Macusi, Wai-Wai.
Institutions: Government School, Roman Catholic and Anglican Churches.
6. Degree of coastal acculturation: Fair degree; residents speak and understand English.
7. Economy: Logging, mining, fishing, labouring, subsistence farming.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Government Youth Camp about $\frac{1}{4}$ mile away from settlement.
10. Title requested: Communal - vested in Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: The area bounded "On the North - by the Potaro and Essequibo Rivers; on the South - by the Kanawaruk River; on the East - by the Essequibo River; on the West by the Kanawaruk Road."
14. Commission's recommendations: The Commission considers the area requested at 13 above to be excessive and beyond the capacity of the residents to successfully develop and administer.

The Amerindian Settlement is concentrated on the left bank Potaro River. Farming is done on both the left and right banks of the Potaro River. The Commission recommends for freehold title, the following area which is consistent with their present occupation:-

The area commencing at the mouth of an unnamed Creek, left bank Potaro River between the Tumatumari Amerindian Settlement and the Government Compound, thence up the said unnamed Creek to its source, thence east along the watershed of the Potaro River to the source of an unnamed Creek, left bank Potaro River, thence down the said unnamed Creek to its mouth, thence up the Potaro River to Tiger River; thence up the Tiger River to the Tumatumari-Konawaruk Road, thence north along the road to the right bank Potaro River, thence across the Potaro River to the point of commencement, save and except all alienated lands.

AKAWAIO-AREKUNA COMMUNITIES

250. Of Carib stock, the Akawaio occupy the drainage basin of the Upper Mazaruni from Mt. Ayanganna in the east to the Kamarang watershed in the west. They are also to be found in the border rivers, Wenamu and Upper Cuyuni. Originally they occupied the middle Mazaruni also and pockets of them are to be found at Kurupung, Pashanamu and Issano. There is an Akawaio speaking group at Great Falls in the Demerara River and one at Kwabanna in the North West Amerindian District. The Arekuna tribe, of Carib stock also, belong to the Gran Sabana area of Venezuela from the Kamarang headwaters to Mt. Kukenaam. They entered Guyana during the present century with the Seventh Day Adventist Mission which was required to leave its area of operation in Arekuna country and as a result settled in the Upper Kamarang at Paruima.

251. But for the occasional explorer and for some balata bleeders in the early 1920s the people had been left very much alone in their mountain retreat. The Adventist Church in the Upper Kamarang from 1934 was the only contact with the people. Peberdy visited the area in 1944 and on his advice the entire drainage basin of 4,500 square miles was in 1946 declared an Amerindian District. In 1946 a District Officer was appointed for its administration. The inhabitants at that time were considered to be the most backward of all tribal groups. The District is now served by three religious denominations: the Seventh Day Adventists at Paruima, Waramadon and Morowta, the Anglicans at Kamarang Keng and Jawalla and the Pilgrim Holiness at Phillipai. The Administrative Officer now holds the status of Assistant District Commissioner.

252. There are D.C.3 airstrips at Inbaimadai and at District Headquarters at Kamarang Keng. At Paruima and Waramadon and, in emergency, at Phillipai there are airstrips capable of accommodating Twin Otter planes. Chinowieng Village on the Ayanganna savannahs has a dry weather light aircraft strip. The only practical means of communication to and from the district is by air and services are frequent. Communication with the district is by boat as all villages with the exception of Chinowieng are now located on the main rivers. Chinowieng, located on the trail from the Ireng River to the Upper Mazaruni is reached from Chi Chi Falls by a 5 hour walk up the escarpment and along the savannahs.

/Until

253. Until 1959 the people were engaged in agriculture, selling their produce through the Government Trade Store and the Mission. They also provided sawn lumber and shingles for local building purposes and cedar and silverballi boards for export to the capital on empty freight planes. Some were engaged as balata bleeders and some as labourers. There was small but increasing interest in diamond working.

254. In October 1959 Government dereserved 1,500 square miles of the District area including the village of Chinowieng, then occupied by only one family. The resulting influx of prospectors of all races disrupted life for a time but the people have now sorted themselves out. Diamonds are now the main economy in all villages and interest in agriculture is being revived due especially to the attractive price of cabbage and to the provision of convenient air freight service.

255. The U.N. Soil Survey map indicates Class 3 and 4 land, not generally suitable for agriculture although the Report Vol.III, Part I, page 49 confirms that certain soils in the area "are relatively fertile and are probably among the best agricultural soils in the country. They are unfortunately also among the most limited in extent and are often located in relatively inaccessible areas". These areas are along the Kamarang River in occupation by the people of Waramadon and Paruina and in the Upper Kukui occupied by people of Phillipai, Amokokapai and Kwaimarudai. The areas are for the most part very hilly with gabbro outcrops and can be cultivated only with hand tools. The elevation, 1,500 to 1,800 feet above sea level, is conducive to the growth of exotic vegetables and plants. Livestock in a very small way is returning to the district following the slaughter of all beasts to supply domestic and mining requirements. There is scope in the more fertile valleys for intensive livestock production if good management techniques are practised.

256. The indigenous religious cult, Hallelujah, based on Christianity, which was founded by the Macusi, Bichiwang, in the mid 19th century and spread to the Carib lands from the Kanuku Mountains to the Cuyuni River, has its last adherents in this district. Amokokapai, a village near the head of the Kukui River, is the centre to which all good Akawaio Hallelujahs look and sometimes visit. 'Services' are carried on in most villages and the Anglican Church building at Jawalla has been so designed and constructed that Hallelujah services, which feature dancing in a circle, can be carried out in the church.

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257. The population of some 3,000 does not include a branch of the Akawaio tribe in the headwaters of the Kwating River in Brazil nor does it take into account the very few older people who have lately returned to their original homes in the Gran Sabana of Venezuela. The people are politically conscious and consider themselves fully Guyanese. They are entirely oriented to Guyana.

258. The following is a list of communities and groups about which 'Specific Recommendations' have been made:-

Kamarang Keng
Waramadon
Jawalla
Morowta
Phillipai, Kwaimarudai, Ataro Valley, Amokokapai
Chinowieng
Meruwang
Paruina
Kaikan
Arau
Awarapati.

DESCRIPTION OF COMMUNITIES

NAME: KAMARANG KENG - UPPER MAZARUNI RIVER

1. Description of area occupied: Situate on right bank Mazaruni River about 254 miles up, opposite the mouth of the Kamarang River. Village started about 15 years ago by casual labour at the Government station.
2. Persons or organisations to whom lands are alienated: Nil.
Population: 200.
4. Tribe: Akawaio.
5. Institutions: Served by Government Station, dispensary, hospital, trade store, Government school, Post Office, regular air service, combined Roman Catholic and Anglican Church.
6. Degree of coastal acculturation: Fair degree. Fair command of English language.
Economy: Mining, lumbering, labour, subsistence farming.
8. Local Govt: Captain and 5 councillors.
9. Special Features:
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold, vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area extending from Binapai Landing to Warakabang Creek in the Mazaruni and to the Itabu in the Kamarang including the watershed of the rivers".
14. Commission's recommendations: The area recommended is less than that requested, but is considered adequate for subsistence needs and development. The area recommended is as follows:-

The area commencing at the mouth of the Warakabang Creek, left bank Mazaruni River, thence up the Mazaruni River to the Kebezik Creek, right bank Mazaruni River, thence up the Kebezik Creek to its source; thence south and west along the watershed of the Mazaruni River to the Binapai Landing, Mazaruni River, thence along the watershed between the Mazaruni, Kako and Kamarang Rivers to the Eboropu Mountain, thence down the Tukuk Creek to its mouth, right bank Kamarang River, thence up the Kamarang River to Abaru Creek, thence up the Abaru Creek to its source, thence north to the Puluwatapu Mountain and to the source of the Warakabang Creek; thence down the Warakabang Creek to the point of commencement, save and except the Government station at Kamarang.

DESCRIPTION OF COMMUNITIES

NAME: WARAMADON VILLAGE, INCLUDING WARAMABIA - UPPER MAZARUNI DISTRICT

1. Description of area occupied: Situate on right bank Kamarang River about 25 miles from its mouth. Largest populated village in the Upper Mazaruni District. Occupation extends from Kaikandabu to 'Haul over', the greatest concentration being at Waramadon.
2. Persons or organisations to whom lands are alienated: Seventh Day Adventist Mission - 50 acres.

Population: About 600.
4. Tribe: Akawaio.
5. Institutions: Church and school (Seventh Day Adventists). Mission started in 1935. Part-time Agricultural Station. Light aircraft airstrip.
6. Degree of coastal acculturation: Fairly advanced. Good command of English language.
7. Economy: Mining, lumbering, agriculture.
8. Local Govt: Captain and 5 councillors.
9. Special Features: Light plane airstrip, now little used, but if developed can accommodate G.A.C. planes. This would improve the economic position of the district. The Amerindians at Waramadon claim to have found tramen paintings on the Ekereku Mountain. Trails to Kako' River, to Paruima and to Ekereku. Road to Kanarang Station.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Both banks of the Kanarang River to the watersheds north and south of the river from Kaikandabu downstream to the bottom of 'Canoe Haulover'."
14. Commission's recommendations: The area recommended is less than that requested but is considered adequate for subsistence and future development. Following is the area recommended:-

The area commencing at the mouth of the Abaru Creek, left bank Kamarang River, left bank Mazaruni River thence up the Abaru Creek to its source, thence north to Puluwatapu Mountain and to the boundary of the existing Upper Mazaruni District; thence south-west along the said boundary for 12 miles, thence south to the source of an unnamed Creek, left bank Kanarang River, thence down the said unnamed Creek to its mouth; thence down the Kanarang River to the Shuwowyeng Creek, right bank Kanarang River, thence up the Shuwowyeng Creek to its source, thence east along the watershed of the right bank, Kanarang River, to Eboropu Mountain, thence down the Tukuk Creek to its mouth, right bank Kanarang River, thence up the Kanarang River to Abaru Creek, the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: JAWALLA VILLAGE - UPPER MAZARUNI RIVER

1. Description of area occupied: Situate on both banks at the mouth of the Kukui River, left bank Mazaruni River - 274 miles up and about 30 miles above Kanarang Government Station. Relatively new community started in 1954 by residents of Chinowieng and Imbainadai amalgamating with residents of Katina.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Permission No.31033 - 10 acres.
3. Population: 400 - 79 families.
4. Tribe: Akawaio.
5. Institutions: Church, school (Anglican). Hallelujah religion.
6. Degree of coastal acculturation: Fair degree. Fair command of English.
7. Economy: Mining, lumbering, agriculture, labour.
8. Local Govt: Captain and 5 councillors.
9. Special Features: The mission is run by Mr. Braithwaite, an English layman who is encouraging residents to rear cattle and to employ good agricultural practices. There are trails leading to Arabaro and Kako rivers and to Phillipai.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Emoi Creek in the Kukui to the eastern boundary of the present District up the Mazaruni and down the Mazaruni to one mile below Apiapai Settlement".
14. Commission's recommendations: The Commission considers the area recommended as being necessary for subsistence needs and for future development needs. Following is the area recommended:-

The area commencing at the mouth of the Wanawau Creek, right bank Kukui River, left bank Mazaruni River thence up the Wanawau Creek to its source, thence north along the boundary of the existing Upper Mazaruni District to the source of the Abau Creek; thence south-west to the Mazaruni River one mile below Apiapai Landing; thence south by west to Ankaritipu Mountain, thence south-east to the source of the Yara Creek, left bank Kukui River, thence down the Yara Creek to its mouth thence down the Kukui River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: MOROWTA VILLAGE - UPPER MAZARUNI RIVER

1. Description of area occupied: Situate about 1 mile up the left bank, Kako River, left bank Mazaruni River about 15 miles from Kamarang. Relatively new community established in 1958. Virtually resettlement of Wailaknapu, now abandoned.
2. Persons or organisations to whom lands are alienated: Seventh Day Adventists Mission - 1 acre.
3. Population: 225.
4. Tribe: Akawaio.
5. Institutions: Church and school (Seventh Day Adventists Mission).
6. Degree of coastal acculturation: Fair degree. Poor command of English.
7. Economy: Mining, lumbering, agriculture, labour.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Trails to Waramadon and Kamarang Station. An Amerindian from Paruima, trained at the Mon Repos School of Agriculture is working on a demonstration plot in this village as a Government Field Assistant.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Tagaikapai to Bimapai in the Mazaruni River and the Kako watershed to the mouth of the Arabaro Creek."
14. Commission's recommendations: The Commission considers the area recommended as being necessary for subsistence and development needs. Following is the area recommended:-

The area commencing at a point on the left bank Mazaruni River opposite Tagaikapai Landing, thence down the Mazaruni River to a point opposite Bimapai Landing, thence south-west along the watershed between the Mazaruni, Kako and Kamarang Rivers to the Eboropu Mountain thence along the Eboropu Mountain to the source of Chinakuru Creek, thence south-east to the mouth of the Arabaro Creek, right bank Kako River, thence north-east by the watershed of the Kako River to the point of commencement.

The Commission also recommends that residents should have beneficial occupation of hunting farms in the Kako River and tributaries above the mouth of the Arabaro Creek.

DESCRIPTION OF COMMUNITIES

NAME: PHILLIPAI VILLAGE - INCLUDING AMOKOKAPAI, KWAIMARUDAI
AND ATARO VALLEY
(Upper Mazaruni District)

1. Description of area occupied:

Phillipai: Situate on left bank Kukui River - approximately 50 miles from its mouth. Built up within the last 15 years by the Pilgrim Holiness Mission. Present inhabitants from Amokokapai, Chinowieng, Imbainadai, Mazaruni and the Kukui-Ataro.

Kwaimarudai: Situate on right bank Kukui River about 4 miles above Phillipai.

Ataro Valley: Situate on left bank Kukui River about 5 miles below Phillipai.

Amokokapai: Situate on left bank Kukui River about 4 miles inland from Phillipai.

2. Persons or organisations to whom lands are alienated: Pilgrim Holiness Mission - Lease 1.8 acres - Lease 25.0 acres.

3. Population: 700.

Tribe: Akawaio.

5. Institutions: Pilgrim Holiness Church and School at Phillipai. Mission established in 1958. Health Centre staffed and run by Pilgrim Holiness Church. Hallelujah religion at Amokokapai.

6. Degree of coastal acculturation: Fairly low, but improving with assistance from Mission. Very low command of English generally.

Economy: Mining, labour, agriculture, lumbering.

8. Local Govt: Captain and 6 councillors.

9. Special Features: Area of good agricultural potential isolated by poor communication. Rearing of livestock for domestic purposes. Trails to Amokokapai, to Brazil, to Chinowieng, to Arubaro River and to Enoi Creek.

10. Title requested: Communal - vested in Captain and Council.

11. Title recommended: Freehold, vested in duly constituted Local Authority.

12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

13. Area requested: "The area enclosed by the Kukui-Ataro watershed extending down the Kukui River to the mouth of the Enoi Creek on the right bank Kukui River."

14. Commission's recommendations: The Commission considers the area recommended as being necessary for their subsistence and development needs. Following is the area recommended:-

/The

The area commencing at the mouth of an unnamed creek, right bank Kukui River one mile below the mouth of Abageng Creek, thence up the said unnamed creek to its source; thence south along the watershed between the Kukui and Haieka Rivers to Guyana-Brazil boundary mark No.13 - source of the Ireng River - thence west along the Guyana-Brazil boundary to the source of the Ataro River, thence north along the watershed between the Ataro and Arabaro Rivers to the source of an unnamed creek, left bank Kukui River, the mouth being a little below and opposite the starting point of this area, thence down the said unnamed creek to its mouth, thence up the Kukui River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: CHINOWIENG VILLAGE - UPPER MAZARUNI DISTRICT.

1. Description of area occupied: Situate in mid-savannah on trail from Upper Ireng to Upper Mazaruni River. Straggling village pattern over a distance of about 200 yds. Farming on hill about 1 mile from homestead.
2. Persons or organisations to whom lands are alienated: Nil.
3. Population: About 100.
4. Tribe: Akawaio.
5. Institutions: Hallelujah religion.
6. Degree of coastal acculturation: Fairly low. Very little English spoken.
7. Economy: Subsistence farming - surplus products sold to miners. Mining.
8. Local Govt: Captain and two councillors. Recognised by administration but not elected.
9. Special Features: Mobile community spending some months each year on dispersed farms in hunting areas. Buildings all of standard primitive pattern in a line. Water supply is a shallow dug-out savannah creek. No medical facilities. Trail to Ireng Head, Chi-Chi Falls, Mt. Ayanganna and to Kukui-Ataro Valley. No school. Dry weather light plane airstrip.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold, vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Area above Chi-Chi Falls in the headwaters of the Upper Mazaruni and Haieka Rivers."
14. Commission's recommendations: The area recommended is considered as being necessary for subsistence and development needs in view of the poor quality of the soils. Following is the area recommended:-

The area commencing at the mouth of the Waparu Creek left bank Haieka River, left bank Mazaruni River, thence up the Waparu Creek to its source, thence west to the watershed between the Kukui and Haieka Rivers, thence south along the said watershed to the Guyana-Brazil boundary mark No.13 - source of the Ireng River - thence to the source of the Haieka River, thence down the Haieka River to the point of commencement.

The Commission also recommends that residents should have beneficial rights to use all trails and to cut dry weather farms on unalienated Crown Lands at the source of the Mazaruni River and at Ayanganna Mountain.

DESCRIPTION OF COMMUNITIES

NAME: MERUWANG - UPPER MAZARUNI DISTRICT

1. Description of area occupied: Situate on left bank Kanarang River about 5 miles below Attabrao Creek, about 36 miles up the Kam River. Isolated family group.
2. Persons or organisations to whom lands are alienated: None.
3. Population: About 20.
4. Tribe: Akawaio.
5. Institutions: Nil.
6. Degree of coastal acculturation: Fairly advanced. Fair command of English.
7. Economy: Subsistence farming, occasional labour.
8. Local Govt: Nil.
9. Special Features: This group has been occupying this area for a number of years.
10. Title requested: No request received.
11. Title recommended: Feehold to Danny, head of family, and heirs.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: The settlement is occupied by a growing family which has no intention of removing. The following area is considered necessary for their present needs and future development:-

The area commencing at the mouth of Kauna Creek left bank Kanarang River, left bank Mazaruni River, thence up the Kauna Creek to its source, thence north to the source of an unnamed tributary, right bank Meruwang Creek, thence down the said unnamed tributary to its mouth, thence down the Meruwang Creek to its mouth, thence up the Kanarang River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: PARUIMA VILLAGE, INCLUDING KUMBIATA AND ALIAMANG -
(Upper Mazaruni District)

1. Description of area occupied:

Paruima: Situate on right bank Kamarang River about 50 miles from its mouth.

Kumbiata: Situate on left bank Kam:River about 15 miles up river from Paruima.

Aliamang: Situate on right bank Kam:River opposite Kumbiata. Occupation extends from Attabrao Creek to Kamarang Great Falls, the greater concentration being at Paruima.

2. Persons or organisations to whom lands are alienated: Seventh Day Adventists Mission - Permission No.19579 - 150 acres at Paruima. Lease No.976/56 - 11 acres at Paruima.

Population: About 500.

4. Tribe: Arekuna.

Institutions: Church and school (Seventh Day Adventist). Mission established in 1934. Police outpost, Health Clinic (stocked and staffed by S.D.A.). Airstrip.

6. Degree of coastal acculturation: Fairly advanced. Good command of English language, some Spanish.

7. Economy: Mining, lumbering, agriculture.

8. Local Govt: Captain and 5 councillors.

9. Special Features: This village is situate in an area of good, but very hilly, soils and has always had a tradition of agriculture. There is a good water supply and hydro-power potential within $\frac{1}{4}$ mile of the village at Paruima River Falls. Three trails to Venezuela, trails to Waramadon and Kako River.

10. Title requested: Communal - vested in Captain and Council.

11. Title recommended: Freehold vested in duly constituted Local Authority.

12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

13. Area requested: "The area enclosed by the watershed of the Kamarang River from the Attabrao Creek to the Venezuelan border including the Paruima River watershed."

14. Commission's recommendations: The Commission considers the following area necessary for subsistence and development needs:-

/The

The area commencing at the mouth of the Attabrao Creek, right bank Kamarang River, left bank Mazaruni River, thence up the Attabrao Creek to the top of the Attabrao Falls, thence south along the watershed of the Kamarang River to the Guyana-Venezuelan border, thence north-west along the Guyana-Venezuelan border to the source of the Wenaru River, thence east along the boundary of the existing Upper Mazaruni District to Holitipu Mountain, thence to the source of the Ubai Creek, left bank Kamarang River, thence down the Ubai Creek to its mouth, thence down the Kamarang River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: KAIKAN AMERINDIAN VILLAGE - WENAMU RIVER

1. Description of area occupied: A scattered village at the junction of the Tshuau and Wenamu rivers. Houses within an area of approximately 1 sq. mile. Some farms are situate on the left bank Wenamu River.
2. Persons or organisations to whom lands are alienated: Seventh Day Adventist Mission.
3. Population: 175.
4. Tribe: Akawaio.
5. Institutions: Church and School (Seventh Day Adventist). Police outpost. Recently established Mission.
6. Degree of coastal acculturation: Fairly low. English is spoken by the young people. Older residents speak Spanish.
7. Economy: Mining, subsistence agriculture.
8. Local Govt: Captain and three councillors.
9. Special Features: Light aircraft airstrip. Trails to Paruina and Ekreku. Regular contact with Venezuelans.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Wenamu Head to Pakarampa Mountain and from the river to the escarpment with hunting rights above the escarpment."
14. Commission's recommendations: The area recommended is less than that requested at 13 above. The Commission considers the following area to be adequate for present needs and future development:-

The area commencing at the mouth of the Tshuau River, right bank Wenamu River, right bank Cuyuni River, thence up the Tshuau River to its source, thence west along the watershed of the Paruina, River to the source of the Wenamu River, thence down the Wenamu River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: ARAU VILLAGE - WENAMU RIVER

1. Description of area occupied: Situate near the mouth of the Arau River, right bank Wenamu River - 33 miles up. Compact village of 10 houses.
2. Persons or organisations to whom lands are alienated:
Population: 80.
4. Tribe: Akawaio.
5. Institutions: Church and school (Anglican). Recently established Mission.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Mining, subsistence agriculture.
8. Local Govt: Captain and two councillors (unofficial).
9. Special Features:
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Arawai Falls to Muruwawe River on the Wenamu and back to the escarpment."
14. Commission's recommendations: The area recommended is less than that requested at 13 above. The Commission considers this area to be adequate for present needs and future development. Following is the area recommended:-

The area commencing at the mouth of the Muruwawe River, right bank Wenamu River, thence up the Muruwawe River to the edge of the escarpment, thence south along the edge of the escarpment to the Arau River, thence down the Arau River to its mouth, thence down the Wenamu River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: AWARAPATI SETTLEMENT - CUYUNI RIVER

1. Description of area occupied: Situate on right bank Cuyuni River, below Urluowra River - 178 miles up. A group of 6 houses.
2. Persons or organisations to whom lands are alienated:
3. Population: 13
4. Tribe: Akawaio.
5. Institutions: Nil.
6. Degree of coastal acculturation: Fairly low.
7. Economy: Mining, subsistence agriculture.
8. Local Govt: Nil.
9. Special Features: Nil.
10. Title requested: Individual.
11. Title recommended: Freehold to Peter Schultz, head of family.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The Cuyuni River frontage from Rapantie Creek to Tariapau Creek extending back to the escarpment."
14. Commission's recommendations: This settlement is occupied by a growing family which has no intention of removing. The area recommended is less than that requested at 13 above, but the Commission considers it adequate for present needs and future development. Following is the area recommended:

The area commencing at Awarapati settlement right bank Cuyuni River, thence two miles above and two miles below and inland to the escarpment.

ARAWAK, WARRAU, CARIB COMMUNITIES

259. There are no distinct tribal areas occupied by Caribs, Warraus or Arawaks. Groups of each tribe are found in coastland districts throughout the country quite often intermixed. According to Farabee⁽¹⁾ the Arawaks belong to the Essequibo occupying from the Venezuelan boundary to the western bank of the Essequibo river. We might assume then that the Arawaks of Demerara and Berbice are emigrants from the Essequibo. Of the Warraus Crookal⁽²⁾ writes: "They are said to be a short, hardy race of fishermen inhabiting the low, wet, marshy places adjacent to the sea. They are noted for their boat building. They live on crabs and fish." The Warraus are mainly found in the lower reaches of the main rivers of the North West District as well as in the lower Moruca and Pomeroon areas within close proximity to the sea. Some Warraus are found at some distance inland, for example, those at Orealla 56 miles up the Corentyne river. With respect to the Caribs Im Thurn⁽³⁾ observes: "They are peculiar among the tribes in that they occupy no special district, but are scattered more or less thickly through the country."

NORTH WEST DISTRICT - LOWER BARIMA, THE ARUKA AND THEIR TRIBUTARIES:

260. There are more Warraus than Arawaks in this area but a large number of the Amerindians are of mixed origin. The presence of enterprising non-Amerindian farmers in the area and the Land Development Projects recently started are making a sure, if slow impact on Amerindian agriculture. There are some Producers' Cooperative Societies not all of which are exclusively Amerindian. Total Amerindian population is about 2,250.

MIDDLE BARIMA/BARAMA RIVERS:

261. This is an area of exclusive Carib occupation including the settlements of Red Hill and Koriabo on the Barima river, and Waikrebi, Kokerite and Chinese Landing on the Barama. The population is about 600.

/THE UPPER WAINI AND
MORUCA:

- (1) Farabee, W.C. - The Central Arawaks
- (2) Crookal, L. British Guiana
- (3) Im Thurn, E.F. - Among the Indians of Guiana.

THE UPPER WAINI AND MORUCA:

262. In the Upper Waini are the Akawaio settlement of Kwabanna, the Arawak settlement at Little Kaniaballi, and the Warrau settlement of Waropoko-Morebo-Alaka.

263. Santa Rosa on the Moruca river, is generally acknowledged as the most coastally acculturated of Amerindian communities. Institutions there include a Roman Catholic Church, Roman Catholic convent, producer and consumer co-operatives, community centre, village market, district administrative office, cottage hospital, government rest shelter, agricultural station, dispensary, post office etc. There are five shops owned by Amerindians themselves. The population is about 3,000, the largest concentrated Amerindian community. Arawaks are predominant and the older ones are Spanish speaking. There are also Warraus, the majority of whom are at Mora, about two miles below Santa Rosa. The economy is mainly agriculture, and mining and labour outside of the district. Poor communication was at one time a drawback to the area but there are now weekly mail and transport services to connect the Pomeroon River Service. A self-help airstrip is under construction.

264. There is a 10 year old Government Agricultural Project along the road joining Kunaka on the Moruca with Kwabanna on the Waini and although it is felt that production for markets has not come up to expectation, this venture is still regarded as a significant pilot project.

265. Ten miles down the Moruca River from Santa Rosa is Waramuri, a Warrau community of about 1,200 people. A self-help road is being built to connect the two places. A quantity of coffee and copra is produced at Waramuri but there is need for better agricultural methods and better organisation if production is to show any marked improvement. There is a lot of Waramuri labour on the Pomeroon grants, and many families maintain themselves in this manner. The people have also retained their maritime tendencies. They are good fishermen, do a lot of fishing in the sea and sell their catch in the Upper Moruca and lower Pomeroon; but again, better methods of fishing and the organisation of proper markets are essential to improve this section of the economy.

/The

The St. James' Mission is over 100 years old, but probably because of the absence of a resident priest until 12 years ago the degree of acculturation is less than in the neighbouring communities of Wakapau and Santa Rosa.

MANAWARIN:

266. The Manawarin River area is a settlement of Caribs and a few Warraus. Total population is about 250. The St. Nicholas Anglican school was started there in 1943. These people were originally inhabitants of Kairimap, Pomeroun, who used the Manawarin river as a fishing camp. It is an area of limited natural resources productive of a poor quality savannah fish. Lots along the Kumaka-Kwabanna Road have been made available for Manawarin residents, but although quite a number of families have been attracted there the majority of the population still prefer to remain where they are.

WAKAPAU:

267. Wakapau is predominantly an area of savannah island settlements and is near to the sea. There is a population of about 1100. The St. Lucian Anglican Church has been established there for over 100 years. This is another area with very limited resources. Farming is mainly subsistence and the majority of men seek manual work outside of the area, in the Pomeroun or timber grants of other parts of the country. Arawaks are predominant here but there is a number of Warraus in the Kororia, a branch of the Wakapau. A few Caribs from the Manawarin are also found there. A co-operative shop was established about 10 years ago and there is also a health clinic which is not yet completed.

POMEROON:

268. There are four main Amerindian communities in the Pomeroun. Two of these, Akawini and Kairimap, have a predominantly Carib population. Akawini is another savannah-island settlement area where fish is abundant. There is timber on the mainland. The St. Chad's Anglican Mission is about 40 years old but a resident priest has never been stationed there. The Assemblies of God have recently established a church and the Government has built a school. Population is over 300. There are trails to the Pomeroun and Wakapau.

/The

269. The other predominantly Carib area, Kairimap, has about 500 people. Logging has for a long time been the main source of cash for inhabitants. Other forest industries include cutting and selling wallaba poles and troolie; sales are made on the Essequibo coast. There are trails from the Arunamai Creek to Supenaam and from the Warakabra Creek to Akawini. There are fertile soils along the Issororo River which is badly in need of clearing. A few residents from Kairimap and Kabakaburi have gone to live at Issororo but others have only been making farms there.

270. Three miles below Kairimap is Kabakaburi with a mixed Arawak and Carib population of about 750. Like Kairimap, the economy has been based on logging and lumbering for a very long time. The two areas have been supplying the four sawmills in the river for the greater part of this century. But quite a number of men have recently been leaving the district to work and mine in other areas.

The Mission, St. Matthias, is over a hundred years old and there is a strong educational background. Acculturation is almost complete mainly due to the presence of the nearby Pickersgill non-Amerindian community.

271. Further down river at Siriki is another Arawak community. There are many East Indians in their midst. From Dutchman's Creek there is a trail to Tapakuma and logging and farming is being carried on along this trail. A farmers' co-operative is functioning here. There are about 250 Amerindians.

THE ESSEQUIBO DISTRICT:

272. The Lake District has predominantly Arawak settlements though there are Caribs at Bethany and Capoey. The main economy in this district is logging and lumbering. There is constant contact with the coast. Tapakuma and Mainstay-Wyaka have benefited from the road system provided by the Tapakuma project. Bethany and Machabo are served by the Seventh Day Adventist Church, Capoey by the Methodist, Tapakuma and Mainstay-Wyaka by the Anglican. The total population is around 1,000.

DEMERARA AND BERBICE:

273. There are four main Amerindian settlements in Demerara: The Arawak settlements of Santa-Lritak on the Demerara River and

/St.Cuthbert's

St. Cuthbert's on the Mahaica; the mixed Arawak-Warrau-Carib settlement at St. Francis, Mahaicony, and the Mabora settlement at Great Falls up the Demerara River. Amerindian population in the Demerara is about 1,100.

274. In the Berbice River, Wikki and Hururu, both Arawak settlements, have 250 and 60 people respectively. Logging is the main economy. There is a regular steamer and launch service from New Amsterdam to these areas.

Orealla is about 56 miles up the Corentyne river and 8 miles further up is Siparuta. Both are logging communities, comprising of Arawaks and Warraus. Together the two communities have about 1,150 people.

275. The following is a list of communities and groups about which 'Specific Recommendations' have been made:-

<u>COMMUNITY</u>	<u>TRIBE</u>
<u>LAKE DISTRICT - ESSEQUIBO:</u>	
Bethany	A, C.
Mashabo	A
Capoey	A, C.
Mainstay/Wyaka	A
Tapakuna	A
<u>POMEROON DISTRICT:</u>	
Kairinap	C, A.
Kabakaburi	A, C.
Siriki	A
Akawini	C, A, W.
Wakapau	A, C, W.
<u>NORTH WEST AMERINDIAN DISTRICT:</u>	
Manawarin	C
Waramuri	W
Santa Rosa	A, W.
Asakata	A
<u>WAINI RIVER:</u>	
Kwabanna	Ak..
Little Kaniaballi - Small)	
Troolie Ck.)	A
Waropoko, Morebo, Alaka	W

/BARAMA RIVER:

<u>COMMUNITY</u>	<u>TRIBE</u>
<u>BARAMA RIVER:</u>	
Waikrebi	C
Kokerite	C
Chinese Landing	C
<u>NORTH WEST DISTRICT:</u>	
Mabaruna Hill	A
Barabina, Koberina	W, A, C.
Tobago and Wauna Hills	W
Bunbury Hill	W, A.
Wauna/White Creek	W, A.
Aruau River	W, A, C.
Hotakwai	
Hobodia	A, W, C
Kamwata Hill	W
<u>BARIMA RIVER:</u>	
Red Hill	C
Koriabo	C
<u>KAITUMA RIVER:</u>	
Sebai	W, A, C.
<u>DEMERARA RIVER:</u>	
Santa/Aritak	A
Mabora	Ak., A.
<u>MAHAICA RIVER:</u>	
St. Cuthbert's	
<u>MAHAICONY RIVER:</u>	
St. Francis	A, W, C.
<u>BERBICE RIVER:</u>	
Wikki	A
Hururu	A
Hittia	A
<u>CORENTYNE RIVER:</u>	
Orealla/Sipuruta	A, W.
<u>CUYUNI RIVER:</u>	
Kurutuku	C

Legend:-

A	Arawak	C	Carib
W	Warrau	Ak -	Akawaio

DESCRIPTION OF COMMUNITIES

NAME: BETHANY VILLAGE - ESSEQUIBO COAST.

1. Description of area occupied: Situate on the left bank Arahuria River left bank Supenaam River about 8 miles from its mouth from Tapakuma Creek east of Arahuria to $\frac{1}{2}$ mile west of Arahuria with a depth of 1 mile on both banks.
2. Persons or organisations to whom lands are alienated: Grant No.4471 in the name of J.B. Beckner.
3. Population: 39 families - 212.
4. Tribe: Arawaks: Caribs.
5. Institutions: School, Church (Seventh Day Adventists). Mission established in 1911.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Logging, farming - commercial and subsistence - casual labour.
8. Local Govt: Captain and 3 councillors (established in 1968).
9. Special Features: Trail connecting this village with Mahabo but there seems to be no close contact.
10. Title requested: Communal vested in Captain and councillors.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: Normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: From mouth of the Tapakuma Creek, left bank Supenaam River to the Kairuni Creek 5 miles on both banks of the Supenaam River.
14. Commission's recommendations: The Commission cannot support the request at 13 above to include the right bank of the Supenaam River, as the Amerindian Community is established on the left bank of the Supenaam River. The Commission considers the following area which is recommended for freehold title as being necessary for subsistence needs and future development. Following is the area recommended:-

The area commencing at a point on the left bank Supenaam River about $1\frac{1}{2}$ miles below the mouth of the Arahuria River, thence north along the watershed between the Arahuria River and Tapakuma Creek, thence west along the watersheds of the Arahuria and Ituribisi Rivers, thence south along the watershed between the Seknaam and Sekeleli Rivers to the Supenaam River, thence down the Supenaam River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: MASHABO VILLAGE (ESSEQUIBO COAST)

1. Description of area occupied: Situate on the right bank Mashabo Creek, right bank Ituribisi River, and described as follows:
North: From the eastern point of the Ituribisi Lake parallel or along the lake 5 miles to the west; South: From the southernmost point of the western boundary to the southernmost point of the east boundary: East: From the Ituribisi Lake parallel or along the Ikuraka River 5 miles to the south: West: From the western point of the northern boundary 5 miles to the south, an area of 25 square miles.
2. Persons or organisations to whom lands are alienated: Nil.
3. Population: 22 families 97.
4. Tribe: Arawak.
5. Institutions: Church, school (Seventh Day Adventists). Long established Mission.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Logging and subsistence agriculture.
8. Local Government: Captain and 4 councillors.
9. Special Features: Easy communication with coast.
10. Title requested: Communal - vested in Captain and Councillors.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: Normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: As at 1. 25 square miles.
14. Commission's recommendations: This is an area of poor soil according to the soil survey map. The request at 13 above for an area which is adequate for subsistence needs, is supported. Following is the area recommended:-

The area commencing at a point on the right bank Ituribisi River opposite Ikuraka River, thence south and west along the watershed between the Ituribisi and Supenaam Rivers to a point opposite the source of the Truli River, right bank Arapiako River, thence north to the source of an unnamed creek, right bank Ituribisi River, thence down the said unnamed creek to its mouth, thence down the Ituribisi River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: CAPOEY AMERINDIAN SETTLEMENT (ESSEQUIBO COAST).

1. Description of area occupied: Both east and west banks of the Capoey Lake, about 2 miles in the rear of Pln. Little Affiance, Westfield and Mocha with depths varying from $\frac{1}{2}$ mile to $2\frac{1}{2}$ miles on the western bank.
2. Persons or organisations to whom lands are alienated: Methodist Church - 5 acres.

Population: 200 - 33 families.
4. Tribe: Arawak, Carib.
5. Institutions: School and Church (Methodist). Long established Mission.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Logging, subsistence farming.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Within very easy reach of Essequibo Coast by vir of dirt road from Lake to Public Road.
10. Title requested: Communal - vested in Captain and Councillors.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: Right of passage to Anna Regina and from Red Lock to Public Road. All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: 50 sq. miles. 2 miles south of Mary Point - 2 miles north of Mary Point - $12\frac{1}{2}$ miles east to west.
14. Commission's recommendations: This is an area of poor soil according to the soil survey map. The Commission considers the area recommended for freehold title as necessary for their subsistence needs. Following is the area recommended:-

The area commencing at the mouth of the Paray River, left bank Tapakuma River, thence up the Paray River to its source, thence south-south-east to the source of the Ikuraka River thence north-east to the south-eastern corner of the Capoey Lake, thence along the eastern shore of the lake to the main drainage canal, thence north by west along the main drainage canal to a point opposite the south-western corner of Columbia Estates, thence west by south to the point of commencement, save and except all alienated lands.

As the Capoey Lake is part of the main irrigation systems of the Tapakuma project it should be excluded from this area, but residents should have beneficial use of it.

DESCRIPTION OF COMMUNITIES

NAME: MAINSTAY-WYAKA LAKE AREA (ESSEQUIBO COAST)

1. Description of area occupied: Mainstay - on the northern bank of the Mainstay Lake and Wyaka - on the eastern bank of the Tapakuma Lake - an area of approximately 4 square miles.
2. Persons or organisations to whom lands are alienated: Mainstay - Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 200.
4. Tribe: Arawak.
Institutions: Church, School (Anglican); Government Youth Camp.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Making of Wallaba poles, minor timber, casual labour.
8. Local Govt: Captain and Council.
9. Special Features: Wyaka-Mainstay Cooperative Land Society Ltd., registered in 1967. 137.28 acres of Crown Lands - Block 'G' Anna Regina. A jeep road connecting Mainstay with Wyaka. Network of roads to Dawa, St. Deny's Mission and Anna Regina.
10. Title requested: Communal - vested in Captain and Councillors.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: Use of Interior roads, passage through all canals, creeks and other water-ways. All other normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: 25 sq. miles.
14. Commission's recommendations: Owing to the poor soil and swampy nature of this area the Commission considers the area recommended as being necessary for the subsistence needs of the residents. Following is the area recommended:-

The area commencing at Red Lock, Tapakuma Irrigation Scheme, thence south by east along the main canal to a point opposite the south-western corner of Columbia Estates, thence west by south to the mouth of the Paray River, left bank Tapakuma River, thence north-east to the south-east corner of the Tapakuma Lake, thence by the eastern shore of the Tapakuma Lake to Red Lock water path, thence along the Red Lock water path to the point of commencement, save and except all alienated lands.

As the Tapakuma and Reliance Lakes form part of the main irrigation system of the Tapakuma Project, they should be excluded from this area, but residents should have beneficial use of them.

DESCRIPTION OF COMMUNITIES

NAME: TAPAKUMA AMERINDIAN SETTLEMENT - ST. DENY'S MISSION -
ESSEQUIBO COAST

1. Description of area occupied: Right and left banks of the Tapakuma River for about 7 miles from the Tapakuma Lake shore to the Arisau Creek with a depth of 3 miles.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Lease - 5 acres.
3. Population: 320 - 47 families.
4. Tribe: Arawak.
5. Institutions: Church, School (Anglican). Long established Mission.
6. Degree of coastal acculturation: Advanced English is spoken by both children and adults.
7. Economy: Logging below Dawa; lumbering above Dawa; fishing, casual labour.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Tapakuma project has provided new roads, increased fishing area, thus improving the economy of the area. A number of non-Amerindians have been living happily among Amerindians for a number of years.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area bounded on the north by the Supenaam River; on the south by the Dredge Creek (Manikuro Creek); on the east by the Main Canal; on the west by the Arpiako River."
14. Commission's recommendations: This is an area of poor soils and swamps according to the soil survey map. The Commission considers the area recommended for freehold title as being necessary for the subsistence needs of the residents. Following is the area recommended:-

The area commencing at the mouth of the Paray River, left bank Tapakuma River, thence north-east to the south-eastern corner of the Tapakuma Lake, thence along the southern and western shores of the Tapakuma Lake to its north-western corner, thence west for approximately 5 miles, thence south to the source of the Kumunaballi Creek, right bank Tapakuma River, thence down the Kumunaballi Creek to its mouth, thence down the Tapakuma River to the mouth of the Curuaturi Creek thence up the Curuaturi Creek to its source, thence east to the source of the Paray River, thence down the Paray River to the point of commencement, save and except all alienated lands, Dawa Pumping Station, roads, Public Works etc.

As the Tapakuma Lake forms part of the main irrigation system of the Tapakuma Project, it should be excluded from this area, but residents should have beneficial use of it.

DESCRIPTION OF COMMUNITIES

NAME: KAIRIMAP - POMEROON RIVER (ST. MONICA MISSION)

1. Description of area occupied: Extending southwards from Yawarani Creek, right bank Pomeroon River about 19 miles above Charity to Issororo River, left bank Pomeroon River including the Kairinap and Warakabra areas for an approximate depth of 5 miles on both banks of the Pomeroon River.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Lease - 10 acres and possibly area held by J. Shew for quarrying.
3. Population: About 500.
4. Tribe: Carib, Arawak.
5. Institutions: School and Church (Anglican). School established in 1940.
6. Degree of coastal acculturation: Advanced English is spoken by both children and adults.
7. Economy: Logging, subsistence farming, mining and labour outside the area; collecting forest products for sale.
8. Local Govt: Captain and five councillors.
9. Special Features: Trail from Goddett's place on the Akawini River to Warakabra Creek on the Pomeroon should be developed as a potential additional link between the Pomeroon and Akawini Rivers.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: The following is a joint request by the Captains of the "Greater North West Amerindian District."

"From the source and along the left bank of the Arapiacco to the source of the Pomeroon, thence to the source of the Arawapai, thence to the junction of the Arauka and Cayuni rivers and thence by the left bank of the Cayuni River to the Venezuelan frontier at the point of entry of the Cayuni into Guyana. The reservation should be bounded from this point to the sea at Punta Playa by the Venezuelan frontier, and from Punta Playa to the mouth of the Pomeroon River by the Guyanese territorial limits, and from thence by the left bank of the Pomeroon and Arapiacco rivers to the Arapiacco source."

14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the petitioners to develop or administer successfully.

In recommending the following area for freehold title the Commission has taken into consideration the fact that this group, which is increasing in numbers and advancing in coastal acculturation, is situated in a highly competitive area, and would need adequate lands to cater for population and development. The following area is therefore recommended:-

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The area commencing at the mouth of the Yawarami Creek, right bank Pomeroon River, thence up the Yawarami Creek to its source, thence south and south-west along the watershed of the Kairinap and Arapiako Rivers thence north along the watershed between the Pomeroon, Kairinap Rivers and Tui Tui Creek to the mouth of the Issororo River thence north and east along the watershed of the Pomeroon and Akawini Rivers thence south along the watershed between the Natubutura and Wariwaru Creeks to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: KADAKABURI MISSION (POMEROON RIVER)

1. Description of area occupied: Sixteen miles above Charity on both banks of the Pomeroon River extending from the mouth of the Arapiako for a distance of 3 miles up to the Yawarami Creek, and 14 miles up the Arapiako River on both banks as far as Kamakabra Creek.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Arapiako Creek - 10 acres.
3. Population: About 700: 90 families.
4. Tribe: Arawak, Carib.

Institutions: Church, School (Anglican) St. Matthias. Both established over 100 years. Scout Troop. Forest station at mouth of Arapiako.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Logging, farming, mining and labour outside district also collection of forest products for sale.
8. Local Govt: Captain and 6 councillors including two women.
9. Special Features: Area was associated with the timber industry for over a century and is still making a significant contribution to this industry.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Greater North West Amerindian Area"; fully described at Kairimap.
14. Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the petitioners to develop or administer successfully. In recommending the following area for freehold title the Commission has taken into consideration the fact that this group, which is increasing in numbers and advancing in coastal acculturation, is situate in a highly competitive area, and would need adequate lands to cater for the increasing population and development. Following is the area recommended:-

The area commencing at the mouth of the Urasara Creek, left bank Pomeroon River, thence up the Urasara Creek to its source, thence north 2 miles, thence west $3\frac{1}{2}$ miles, thence south by east between the watershed of the Natubutura and Wariwaru Creeks to the mouth of the Yawarami Creek, right bank Pomeroon River, thence up the Yawarami Creek to its source, thence south by the watershed of the Arapiako and Kairimap Rivers for approximately $3\frac{1}{2}$ miles to the source of an unnamed creek, left bank Arapiako River, thence down the said unnamed creek to its mouth, thence down the Arapiako River to its mouth, thence up the Pomeroon River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: SIRIKI (POMEROON RIVER)

1. Description of area occupied: Six miles above Charity on the right bank Pomeroon River from Dutchman's Creek - up river - to Abrams' Creek, a distance of about 4 miles.
2. Persons or organisations to whom lands are alienated: Very large number of plots in this area are held under Grant and/or lease both by Amerindians and non-Amerindians.
3. Population: 250.
4. Tribe: Arawak.
5. Institutions: Siriki - School and Church (Roman Catholic). Mission established around 1908. Abrams' Creek - School (Govt.), Church - Roman Catholic.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.

Economy: Farming and logging along road referred to at 9 below.
8. Local Govt: Captain and 4 Councillors.
9. Special Features: 52 families of Siriki and Abrams' Creek formed the Siriki-Abrams' Creek Amerindian Agricultural Group on 29th May, 1968. This group is clearing 2,000 acres of brown sand lands between the Pomeroon and Tapakuma Rivers for farming on a cooperative basis.

A road has been cut from Siriki to the Tapakuma River. Labour was contributed almost exclusively by people from Siriki.
10. Title requested:
11. Title recommended: (i) Individual along the river in view of degree of alienation.

(ii) Conditional Grant for about 2,000 acres being developed for farming referred to at 9 above, and right of passage to and from farming area. Title to be vested in the Cooperative Society.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: 2,000 acres of farm lands now being cleared on a cooperative basis.
14. Commission's recommendations: As at (ii) of 11.

DESCRIPTION OF COMMUNITIES

NAME: AKAWINI RIVER SETTLEMENT (POMEROON RIVER)

1. Description of area occupied: Akawini River is on the left bank Pomeroon River 7 miles from its mouth. Occupation commences at the Pariaka River approximately 25 miles from the mouth of the Akawini River and extends for about 15 miles on both banks to the Saramap River. A plan of major occupation is available at the Lands and Mines Department.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 325 - 32 families.
4. Tribe: Predominantly Carib; Arawak and Warrau.
5. Institutions: Government School, Anglican Church (St. Chad's) established about 40 years ago, and Assemblies of God (Church established about 4 years ago.).
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Logging, fishing, farming, canoe making.
8. Local Govt: Captain and 5 councillors.
9. Special Features: The trails to Pomeroon above St. Monica already referred to at Kairimap (St. Monica) and to Wakapau should be developed. Because of the swampy nature of the area, occupation is on hills, and farming is done on the mainland. The Akawini River is also the fishing ground for Amerindians residing in the Pomeroon River.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Both banks of the Akawini River.
14. Commission's recommendations: Occupation is on hills in the swamp, while farming, logging and other activities are carried on on the mainland. To cater for increasing population the northern and southern boundaries of the occupied areas should be extended to the watershed between the Akawini and Pomeroon Rivers and the Akawini and Wakapau Rivers. Following is the area recommended:-

The area commencing at the mouth of the Pariaka River, left bank Akawini River, left bank Pomeroon River thence south to the watershed between the Akawini and Pomeroon Rivers, thence west along the said watershed to the source of the Akawini River, thence north-east around the source of the Akawini River, thence east along the watershed between the Akawini Manawarin and Wakapau Rivers to the source of the Pariaka River thence down the Pariaka River to its mouth, the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: WAKAPAU VILLAGE (NORTH WEST AMERINDIAN DISTRICT)

1. Description of area occupied: On the Wakapau River 2 miles from its mouth on the left bank Poneroon River and more fully described in the Amerindian Village (Wakapau) Order No.92 of 1963 as follows:-

"The areas commencing at the mouth of the Hana Bisai Giah Creek, left bank Wakapau River, and continuing thence in a westerly direction along the right bank Hana Bisai Giah Creek to its source, thence in a southerly direction along the watershed between the Wakapau and Manawarin Rivers to the watershed between the Wakapau and Akawinni Rivers, thence along the watershed between the Wakapau and Akawinni Rivers in an easterly direction to a point approximately 4 miles south-east of the mouth of the Hana Bisai Giah Creek, left bank Wakapau River, thence in a north-westerly direction for about 4 miles to a point on the right bank Wakapau River opposite the mouth of the Hana Bisai Giah Creek, thence across the Wakapau River to the point of commencement."

2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Grant No.4407 - 25 acres.

Population: 1100 - 160 families.

4. Tribe: Predominantly Arawak with admixtures of Carib and Warrau.
5. Institutions: School, Church (Anglican); St. Lucian Mission established over 100 years. Health Centre, Co-op. Shop recently established.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.

Economy: Cash economy based on proceeds from the sale of coffee, coconuts, ground provision and canoe-making, casual labour.

8. Local Govt: Captain and 6 councillors including one woman.
9. Special Features: (i) The trail to the Akawini River should be developed.
(ii) Because of the swampy nature of the area, occupation is on hills or islands while farming is done on the mainland.

10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Extension of the boundaries of the declared village to the right bank of the Manawarin River from the source, and thence to the left bank of the Akawini River."

14. Commission's recommendations: The area requested at 13 above includes a portion of the area occupied by Amerindians of the Akawini River and residents of St. Nicholas Mission, right bank Manawarin River.

Occupation is concentrated in an area of grass islands in the swamps, while farming, logging and other activities are carried out on the mainland.

To cater for the increasing population, the Commission recommends for freehold title the following area:-

The area commencing at the mouth of the Hana Bisai Giah Creek, left bank Wakapau River left bank Pomeroon River, thence north-west to the mouth of the Manawarin River, thence up the Manawarin River to the Takatu Creek, thence up the Takatu Creek to an unnamed tributary on its left bank, then up the said unnamed tributary to its source and that of an unnamed tributary on the right bank Mud Creek, thence down the said unnamed tributary to its mouth, thence across the Mud Creek and up an unnamed tributary to its source, thence west to the Burahara Creek, thence up the Burahara Creek for approximately 2 miles to an unnamed creek on its right bank thence up the said unnamed creek to its source, then eastwards along the watershed between the Akawini, Manawarin and Wakapau Rivers to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: MANAWARIN VILLAGE (NORTH WEST AMERINDIAN DISTRICT)
(St. Nicholas Mission)

1. Description of area occupied: Situate on the Manawarin River on the right bank Moruca River about 8 miles from the mouth. Occupation starts about 16 miles from the mouth of the Manawarin and extends for about 5 miles on both banks; most of the occupation is on islands except in the Burahara Creek which is about 3 miles from the Mission.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Permission No.6879 - 5 acres.
3. Population: 250.
4. Tribe: Predominantly Carib.
5. Institutions: Church, School (Anglican). School established in 1943.
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
7. Economy: Canoe-making, fishing, subsistence farming, logging.
8. Local Govt: Captain and councillors.
9. Special Features: Trail to Wallaba on the Kumaka-Kwabanna Road. Provision for resettlement on Kumaka-Kwabanna Road.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: Occupation is concentrated on islands in the swamps along the Manawarin River and on the banks of the Burahara Creek. Due to the blocking of the Manawarin River, this village is 'land locked' and needs access to the Kumaka-Kwabanna Road to participate in its development. According to the land capability classification map, about 1/3rd of the area recommended has good soil, the remainder being relatively infertile. The Commission therefore recommends the following area for freehold title.

The area commencing at the mouth of the Manawarin River, right bank Moruca River, thence up the Manawarin River to the mouth of the Takatu Creek thence up the Takatu Creek to an unnamed tributary on its left bank, thence up the said unnamed tributary to its source, and that of an unnamed tributary on the right bank Mud Creek, thence down the said unnamed tributary to its mouth, thence across the Mud Creek and up an unnamed tributary to its source, thence west to the Burahara Creek, thence west along the watershed of the Burahara Creek and an unnamed tributary on its left bank to a source of the Saraybay Creek, thence down the Saraybay Creek to the Manawarin River, thence

/down

thence down the Manawarin River to the mouth of the Sawarinap Creek, thence north along the watershed between the Sawarinap and Emuthura Creeks to the south-west corner of the second depth of Lot 210, Kumaka Kwabanna Road, thence north-east along the back boundary of the second depth of Lots 210 to 172 Kumaka-Kwabanna Road thence east to the source of the Haimarakabra River; thence south-east and north-east along the watershed of the Haimarakabra and Manawarin Rivers to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: WARAMURI VILLAGE (NORTH WEST AMERINDIAN DISTRICT)

1. Description of area occupied: Situate on the right bank Moruca River about 9 miles from its mouth, but occupation extends on both banks of the Hainarakabra River and its tributaries - west - and on to Para Creek, right bank Moruca River - north.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. On the Waramuri Hill. 121.9 acres.
3. Population: Approximately 1200.
4. Tribe: Warrau.
5. Institutions: Church and school (Anglican - for over 100 years). Vicarage about 8 years. Co-op. shop - about 3 years. Community Centre and Health Clinic at Bacassa. Clinic is staffed by resident nurse from the district.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
Economy: Logging, labour, subsistence farming, coffee, copra, fishing, corial making.
8. Local Govt: Captain and 6 councillors, including 3 women. Vestry controls Mission area.
9. Special Features: Entire village of Waramuri is situate on land alienated to the Church. The trail from Waramuri to Acquero should be developed to avoid the narrow confines of the Moruca River.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area commencing at Para, R.B. Moruca River, thence to the junction of the Moruca and Hainarakabra Rivers, along both banks of the Hainarakabra River to a point called Moyuba about 7 miles up, thence to the source of the Hainarakabra River, thence along the Kumaka-Kwabanna Road from Lots 117 to 171, thence to the point of commencement at Para."
14. Commission's recommendations: The area requested at 13 above includes part of the area occupied by the people of Santa Rosa. Occupation is concentrated on islands in the swamp and along the banks of Hainarakabra River and its tributaries. Though not land locked like Manawarin this area also needs access to the Kumaka-Kwabanna Road to participate in its development. The Commission recommends the following area for freehold title. About 1/3rd of this area has good soil, the remainder being relatively infertile - Land Capability Classification Map refers.

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The area commencing at the south-east corner of the second depth Lot 118, Kumaka-Kwabanna Road, thence east to Kabaroro Creek, thence north-east to the source of the Para Creek, thence down the Para Creek to its mouth, right bank Moruca River, thence down the Moruca River to the mouth of the Manawarin River, thence south-west and north-west along the watershed between the Manawarin and Haimarakabra Rivers to the south-western corner of the second depth Lot 172 Kumaka-Kwabanna Road, thence north-east along the back boundary of the second depth Lots to the starting point.

DESCRIPTION OF COMMUNITIES

NAME: SANTA ROSA AREA - (MORUKA - NORTH WEST AMERINDIAN DISTRICT)

1. Description of area occupied: Situate on the left bank Moruka River about 19 miles from its mouth where it joins the Atlantic Ocean. Occupation is concentrated on islands in the swamps and on the mainland. The boundaries of the area are more fully described in the Santa Rosa Amerindian area (Amendment) Order No.98 of 1963 as follows:-

"The Area situate within the North West Amerindian District as defined by the Amerindian Districts Order, 1953 (No.59 of 1953), commencing at the mouth of the Cayman or Wainibaruka Creek, left bank Moruka River and extending thence in a south-westerly direction in a straight line to the mouth of the Cabura Creek, left bank Hainarakabra Creek, right bank Moruka River; thence upwards along the left bank of the Hainarakabra Creek to the mouth of the Barakara Creek; thence upwards along the left bank of the Barakara Creek to its source; thence in a north easterly direction by a straight line to the south-western corner of Lot 88, Kunaka-Quebanna Road, as shown on a Plan by F.O.H.R. Pollard, Government Surveyor, dated 28th February, 1958, recorded in the Department of Lands and Mines as Plan No.8277; thence along the western boundaries of Lots 88 and 87 and beyond in a straight line to the left bank Hainaruni Creek; thence downwards along the left bank of the Hainaruni Creek to its mouth at the right bank Biara River, thence downwards along the right bank of the Biara River to the mouth of the Bara-Bara Creek, thence from the mouth of the Bara-Bara Creek, in an easterly direction by a straight line to the source of the Cayman or Wainibaruka Creek; thence downwards along the left bank of the Cayman or Wainibaruka Creek back to the point of commencement."

2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - 25 acres. Absolute Grant No.1301.
3. Population: Approximately 3,000.
4. Tribe: Predominantly Arawak, Warrau.
5. Institutions: Church and School, Convent, Hostel, Community Centre, Market, Coop. Shop, District Administration Office, Cottage Hospital, Government Rest Shelter, Post Office, Dispensary, Agricultural Station. Mission established in 1840.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Agriculture, labour in and out of the area, mining outside the area.
8. Local Govt: Captain and 7 councillors.
9. Special Features: Weekly transport and mail services to connect with Pomeroy River service. Airstrip being built by self-help to accommodate planes of the Guyana Airways Corp. A resident Agricultural Assistant. Government of Canada and OXFAM supplied Agricultural Advisers to advise Amerindians settled along the Kunaka-Kwabanna Road.
10. Title requested: Communal - vested in Captain and Council.

/Title recommended:

11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Greater North West Amerindian District." See Kairinap (St. Monica) for description.

Commission's recommendations: The area requested at 13 above is excessive and beyond the ability of the petitioners to develop and administer successfully.

Occupation is concentrated on islands in the swamps which are now overcrowded. In view of the large population, residents have had to spread out to the Kumaka mainland along the Kumaka-Kwabanna Road for farming and other activities. The Commission therefore recommends the following area for freehold title. About half of this area has good soil.

- (i) The area commencing at the mouth of the Para Creek, right bank Moruca River, thence up the Para Creek to its source, thence south-west to Kabaroro Creek, thence west to the south-eastern corner of the second depth of Lot 116, Kumaka-Kwabanna Road, thence by the reserve between Lots 114 and 116, Kumaka-Kwabanna Road to the north-western corner of the second depth of Lot 115, Kumaka-Kwabanna Road, thence south-west by the back boundary of the second depths of lots 115 to 213 Kumaka-Kwabanna Road to the right bank Hainaruni Creek; thence down the Hainaruni Creek to its mouth, right bank Biara River, thence down the Biara River to the mouth of the Bara-Bara River, thence east to the source of the Cayman River, thence down the Cayman River to its mouth, left bank Moruca River, thence down the Moruca River to the point of commencement.
- (ii) Area as described save and except first and second depths of lots along Kumaka-Kwabanna Road.

DESCRIPTION OF COMMUNITIES

NAME: ASAKATA SETTLEMENT - NORTH WEST DISTRICT

1. Description of area occupied: Situate about 3 miles on the left bank Asakata River, left bank Biara River, left bank Baramani River, right bank Waini River.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Provisional Lease No.871 55 for 12 acres.
3. Population: 55 - 8 families.
4. Tribe: Arawak.
Institutions: Church and School (Roman Catholic). Mission established in 1938.
6. Degree of coastal acculturation: Fair degree.
7. Economy: Subsistence agriculture, logging.
8. Local Govt: Captain only.
9. Special Features: Isolated Community.
10. Title requested: Communal, vested in Captain and Council.
11. Title recommended: Freehold vested in a duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of about 5 sq. miles, 3 miles from the mouth of the Assakata River."
14. Commission's recommendations: The area recommended is in excess of their present occupation or the area requested. In view of the swampy nature of the terrain, the Commission considers the following area necessary for their subsistence and development.

The area commencing at the mouth of Asakata River, left bank Biara River, left bank Baramani River, right bank Waini River, thence up the Asakata River to its source, thence north-west to the source of the Marawaka Creek, left bank Baramani River, thence down the Marawaka Creek to its mouth, thence up the Baramani and Biara Rivers to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: KWABANNA VILLAGE - WAINI RIVER (NORTH WEST AMERINDIAN DISTRICT)

1. Description of area occupied: Situate on the right bank Waini River 16 miles above the Barama River. Occupation commences at a point 17 miles from Kumaka along the Kumaka-Kwabanna Road to Kwabanna Landing, thence down the right bank Waini River to Kuiaarau River, a distance of 5 miles, thence along the Kuiaarau River to the point of commencement.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Permission No.3122 - 10 acres.

Population: 300 - 58 families.
4. Tribe: Predominantly Akawaio.
5. Institutions: Church and School - St. Agatha's (Anglican).

Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Farming and logging, fishing.
8. Local Govt: Captain and 5 councillors.
9. Special Features: On account of transport facilities, area has improved considerably. The terminus of M.V. 'Arukuna', an auxiliary cargo boat catering for Moruca and Waini River transporting produce to Kumaka-Aruka River.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly elected Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area commencing from the Kwabanna Landing thence down the right bank Waini River to the Kuiaarau Creek, right bank Waini, thence along the right bank Kuiaarau Creek to a point at 17 miles along the Kumaka-Kwabanna Road, thence across the road to a depth of 20 miles south."
14. Commission's recommendations: The residents cannot beneficially occupy and administer such a large area. Having regard to their economy, the Commission recommends for freehold title, the following area which would cater for their future requirements:-

The area commencing from the Kwabanna Landing, right bank Waini River thence down the Waini River to the mouth of the Kuiaarau River thence up the Kuiaarau River to its source, thence to the north-eastern corner of the second depth of Lot 321, Kumaka-Kwabanna Road thence south through the reserve between Lots 321 and 319 and Lots 320 and 322 to the south-western corner of the second depth of Lot 320 Kumaka-Kwabanna Road thence south to the source of an unnamed tributary, left bank Manawarin River thence down the said unnamed tributary to its mouth, thence up the Manawarin River to its source, thence west to the source of the Inaitaru River, thence down the Inaitaru River to its mouth, right bank Waini River, thence down the Waini River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: LITTLE KANIABALLI TO SMALL TROOLIE CREEK AREA (WAINI RIVER)
NORTH WEST DISTRICT

1. Description of area occupied: Occupation is between the Little Kaniaballi Creek about 3 miles below the Barama Mouth, right bank Waini River and Small Troolie Creeks, approximately the same distance above the Barama Mouth, right bank Waini River, the greatest concentration being between Little and Big Kaniaballi Creeks. Isolated families occupy Labba, Dregga and Small Troolie Creeks.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Grant 26.286 acres: Santa Cruz Mission - Hill at Barama Mouth - Anita Brescinio - 10 acres. Big Kaniaballi Creek.
Population: 250 - 52 families.
4. Tribe: Predominantly Arawak.
5. Institutions: Church, School (Roman Catholic). Mission established in 1891. Forest station.
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
7. Economy: Logging, agriculture.
8. Local Govt: Chosen leader and 2 councillors.
9. Special Features: Saw Mill at Barama Mouth was in operation for about 40 years, and plays an important part in the economy of the area.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in a duly constituted Local Authority.
Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Little Kaniaballi Creek, R.B. Waini River to Kuiarau Creek, R.B. Waini River a distance of about 15 miles with a depth of 15 miles".
14. Commission's recommendations: The residents cannot beneficially occupy and administer such a large area, most of which is swamp. The Commission considers that the area recommended for freehold title would be sufficient to satisfy their needs and for future development.

The area commencing from the mouth of the Kumaruwa River right bank Waini River, thence up the Kumaruwa River to its source thence south to the source of an unnamed Creek, right bank Waini River thence down the said unnamed creek to its mouth, thence down the Waini River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: WAROPOKO-ALAKA, MOREBO MISSION (WAINI RIVER) - N.W. DISTRICT

1. Description of area occupied: Waropoko settlement is situate on the right bank Waropoko Creek, about 4 miles above the mouth of the Baramani River, right bank Waini River. This is the area of concentrated population. In addition Waropoko is connected to Alaka which is a branch of the left bank Morebo River by a road some 3 or 4 miles in length.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Grant No.5025 - 25 acres at Waropoko.

Population: About 250 - 38 families -

Waropoko	27
Alaka	7
Morebo	4
4. Tribe: Warrau.
5. Institutions: Church and school (Anglican).
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
7. Economy: Logging and subsistence farming.
8. Local Govt: Captain and 4 councillors including 1 woman councillor.
9. Special Features: This settlement is centuries old. Interesting natural features including shell mounds, stone tool manufacturing area presumed to be pre-Warrau.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of 20 square miles."
14. Commission's recommendations: The Commission found it difficult to reconcile the stated area occupied and requested. The area recommended, however, would meet the needs of this community for some time to come:-

The area commencing at the mouth of the Morebo River, left bank Waini River, thence down the Waini River to a point opposite the mouth of Barukabaru Creek, thence north by west for approximately $3\frac{1}{4}$ miles, thence west for 5 miles to the Sabaina River, thence down the Sabaina River to the Morebo River, thence down the Morebo River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: WAIKREBI (BARAMA RIVER) - NORTH WEST DISTRICT

1. Description of area occupied: Situate on the Waikrebi Creek, a tributary of the right bank Barama River about 16 miles from its mouth. Occupation concentrated on elevated land about 3 miles from mouth of creek.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 100.
4. Tribe: Carib.
5. Institutions: Church and School (Anglican). St. Bede's Mission.
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
Economy: Logging, subsistence agriculture.
8. Local Govt: Captain and 5 councillors, including one woman.
9. Special Features: A relatively isolated settlement; trail from Mission to mouth of Creek which serves as an alternative passage to the Creek.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of 5½ miles along the creek and 3 miles inland, using their present occupation as the nucleus."
14. Commission's recommendations: The area recommended by the Commission for freehold title is larger than the area requested, but is considered necessary for their needs and future development. Following is the area recommended:-

The area commencing at the mouth of the Apini Creek, right bank Barama River, left bank Waini River, thence up the Apini Creek to its source, thence along the watershed between the Waikrebi, Anamu and Kurapalm Rivers to the source of an unnamed creek right bank Barama River, thence down the said unnamed creek to its mouth, thence down the Barama River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: CHINESE LANDING (BARAMA RIVER) NORTH WEST DISTRICT

1. Description of area occupied: Situate on the left bank Barama River about $2\frac{1}{2}$ miles below Huri Creek which is about 36 miles from the mouth of the Barama River. Occupation is on high lands about $\frac{1}{2}$ mile from the river.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 74.
Tribe: Carib.
5. Institutions: Church (Anglican). Established for about 12 years.
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
7. Economy: Logging, labour, subsistence agriculture.
8. Local Govt: Captain - an accepted leader.
9. Special Features: Trail to Koriabo (Barama River). Residents constitute the remnant of a once flourishing gold-mining area.
10. Title requested: No request received.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: The Commission recommends that residents be awarded the area on which they are settled with convenient land for expansion between the Ite and Huri Creeks. This area would satisfy their subsistence needs for some time to come. Following is the area recommended:-

The area commencing at Ite Landing, left bank Barama River left bank Waini River, thence west and south-west along the watershed between Anaturi River and Huri Creek to the source of the Huri Creek, thence down the Huri Creek to its mouth, left bank Barama River, thence down the Barama River to the point of commencement.

This area encloses the Tasawinni Mine which was worked between 1900 and 1914.

DESCRIPTION OF COMMUNITIES

NAME: CHINESE LANDING (BARAMA RIVER) NORTH WEST DISTRICT

1. Description of area occupied: Situate on the left bank Barama River about $2\frac{1}{2}$ miles below Huri Creek which is about 36 miles from the mouth of the Barama River. Occupation is on high lands about $\frac{1}{2}$ mile from the river.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 74.
Tribe: Carib.
5. Institutions: Church (Anglican). Established for about 12 years.
6. Degree of coastal acculturation: Fair degree. English is spoken by both children and adults.
7. Economy: Logging, labour, subsistence agriculture.
8. Local Govt: Captain - an accepted leader.
9. Special Features: Trail to Koriabo (Barina River). Residents constitute the remnant of a once flourishing gold-mining area.
10. Title requested: No request received.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: No request received.
14. Commission's recommendations: The Commission recommends that residents be awarded the area on which they are settled with convenient land for expansion between the Ite and Huri Creeks. This area would satisfy their subsistence needs for some time to come. Following is the area recommended:-

The area commencing at Ite Landing, left bank Barama River left bank Waini River, thence west and south-west along the watershed between Anaturi River and Huri Creek to the source of the Huri Creek, thence down the Huri Creek to its mouth, left bank Barama River, thence down the Barama River to the point of commencement.

This area encloses the Tasawinni Mine which was worked between 1900 and 1914.

DESCRIPTION OF COMMUNITIES

NAME: MABARUMA HILL (JUNGLE) (NORTH WEST DISTRICT)

1. Description of area occupied: Situate on the right bank Mabaruma Creek, left bank Aruka River, North West District, about 2 miles by Public Road from Mabaruma Government Compound. The area is **fully** occupied.
2. Persons or organisations to whom lands are alienated: Considerable part of western end alienated and developed as thriving citrus orchards.
3. Population: Approximately 150.
4. Tribe: Arawak.
5. Institutions: Catered for by Roman Catholic and Anglican Churches and Roman Catholic School at Mabaruma and by Government agencies. Government Secondary School recently established at Mabaruma.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.

Economy: Labour on both Government and private enterprises.
8. Local Govt: Captain and 4 councillors including two women.
9. Special Features: About 22 families occupy lands owned by Chan-A-Sues some of whom claim they are paying an annual rental of \$1.00. No room for expansion. Self-help road built from heart of the Jungle to Public Road thus making access to the Government agencies at Mabaruma easier.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Consideration for those on alienated lands.
14. Commission's recommendations: In the case of those settled on lands already alienated the Commission recommends that they be given allotments in the Wauna/White Creek area as they elect or as are available, in keeping with its general recommendations that Amerindians occupying private lands on which they were resident or settled at the time of independence be granted allotments on convenient Crown Land areas. The Commission also recommends that a convenient portion of the swamp lands surrounding the hill should be reserved for future agricultural expansion.

DESCRIPTION OF COMMUNITIES

NAME: BARABINA, KOBARIMA AND KAIRIE HILLS (NORTH WEST DISTRICT)

1. Description of area occupied: Situate on the left bank Aruka River, left bank Barima River, North West District about 1½ miles from the Government Compound at Mabaruma. Barabina and Kobarima which are fully occupied are easily identifiable, separated as they are by swamps. Kairie, a small hill lying between these two hills is at present unoccupied but is regarded by residents of Barabina and Kobarima Hills as capable of beneficial occupation.
2. Persons or organisations to whom lands are alienated: At Barabina - Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: 580.
4. Tribe: Warrau, Arawak, Carib.
5. Institutions: Church and School (Anglican) at Barabina.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Agriculture, labour on both government and private enterprises.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Hill farming at present but residents contemplate using swamp lands.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area embracing Barabina Kobarima and Kairie Hills as well as the unalienated swamp lands between these hills."
14. Commission's recommendations: The Commission supports the request and recommends that a convenient portion of the swamp lands surrounding these hills should be reserved for future agricultural expansion.

DESCRIPTION OF COMMUNITIES

NAME: TOBAGO AND WAUNA HILLS (NORTH WEST DISTRICT)

1. Description of area occupied: On right bank Wanaina Creek, left bank Koriabo River, left bank Aruka River in the North West District. Wauna Hill is used as a farming area by the people of Tobago Hill.
2. Persons or organisations to whom lands are alienated:
3. Population: 14 families - 70.
4. Tribe: Warrau.
5. Institutions: Catered for by Roman Catholic Church and school at Hosororo, also Government Agricultural station at Hosororo.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Farming, labour.
8. Local Govt: Now in its formative stage. There is a captain who is accepted by residents, though not officially elected.
9. Special Features:
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in a duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of 300 acres of land be surveyed in Block allocated to us for our residential and farming uses."
14. Commission's recommendations: The Commission has been unable to identify the 300 acres referred to at 13 above. It recommends for freehold title the area embracing Tobago and Wauna Hills as well as the unalienated swamp lands between these hills which is considered adequate for their needs. The Commission also recommends that a convenient portion of the swamp lands surrounding these hills should be reserved for future agricultural expansion.

DESCRIPTION OF COMMUNITIES

NAME: BUNBURY HILL (NORTH WEST DISTRICT)

1. Description of area occupied: Situate on Wanaina Creek, left bank Koriabo, left bank Aruka, left bank Barima, North West District adjoining the main lands.
2. Persons or organisations to whom lands are alienated: Nil.
Population: 29 families - 210.
4. Tribe: Warrau, Arawak.
5. Institutions: Served by Hosororo Mission, Church and School (Roman Catholic).
Degree of Coastal Acculturation: Fairly advanced.
7. Economy: Farming, labour.
8. Local Govt: Now in its formative stage but there is a Captain who is accepted.
9. Special Features: 112 acres Hill Land and a similar acreage of swamp lands under cultivation.
10. Title requested: Communal, vested in Captain and Council.
11. Title recommended: Freehold, vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "1000 acres at Sibatoro Hill be given to the community".
14. Commission's recommendations: The Commission supports the request and recommends Bunbury and Sibatoro Hills as well as a convenient portion of the swamp lands surrounding these hills should be reserved for future agricultural expansion.

DESCRIPTION OF COMMUNITIES

NAME: WAUNA/WHITE CREEK AREA (NORTH WEST DISTRICT)

1. Description of area occupied: Situate on both banks of White Creek, right bank Wauna Creek, left bank Koriabo River, left bank Aruka River about 8 miles by road from Mabaruna.
2. Persons or organisations to whom lands are alienated: Nil.
3. Population: 400.
4. Tribe: Warrau, Arawak.
5. Institutions: In proximity to Wauna Land Development. School and Church (Roman Catholic - St. Theresa Gunzaga) - Akawabi Creek.
6. Degree of coastal acculturation: Fairly advanced. Residents spoke and understood English.
7. Economy: Farming and labour.
8. Local Govt: Captain and councillors.
9. Special Features: Not within the Wauna Land Development Scheme, but should benefit from its close proximity. Adequate lands available.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Individual.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "Present occupation plus an average of 30 acres at White Creek for 98 members totalling 3,000 acres."
14. Commission's recommendations: The Commission considers the request reasonable and supports it.

DESCRIPTION OF COMMUNITIES

NAME: ARUAU RIVER (NORTH WEST DISTRICT)(Sacred Heart Mission)

1. Description of area occupied: Situate on left bank Aruka River, about 22 miles from the mouth; occupation is on the Urukaikuru and Wanakai Rivers, tributaries of the Aruau River.
2. Persons or organisations to whom lands are alienated: Roman Catholic Bishop - Lease No. A5394 - 5.265 acres. A number of leases in this area.
3. Population: Mixed population of about 250, about 25% of whom were non-Amerindian.
4. Tribe: Warrau, Arawak, Carib.
5. Institutions: School and Church - Roman Catholic (Sacred Heart). Mission established in 1947.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Agriculture - mainly subsistence; labour.
8. Local Govt: Nil.
9. Special Features: Commission gained the impression that residents lacked cohesion and were palpably individualistic in their outlook.
10. Title requested: Individual.
11. Title recommended: Individual.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested:
14. Commission's recommendations:

DESCRIPTION OF COMMUNITIES

NAME: HOTAKWAI - ARUKA RIVER (NORTH WEST DISTRICT)
(St. Catherine's Mission)

1. Description of area occupied: Situate on left bank Aruka, about 23 miles from its mouth. Occupation is on both banks of the Aruka River extending about 300 rods above and about 200 rods below the Mission with a depth of 30 rods on the left bank and about 100 rods on the right bank.
2. Persons or organisations to whom lands are alienated:
 - (i) Incorporated Trustees of the Church in the Diocese of Guyana. Permission No.19524 10 acres.
 - (ii) Several leases.
- Population: 150 - 21 families.
4. Tribe: Warrau.
5. Institutions: School and Church (Anglican).
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Agriculture, logging.
8. Local Govt: Captain and 2 councillors.
9. Special Features: There is on the right bank Aruka the Equitable Thrift and Credit Society whose members seem to be Amerindians and non-Amerindians. This organisation has a lease of 9.449 acres.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "On the North by Warakabaina Creek; R.B. Arawau River; on the south by Left Bank Aruka River; on the East by Left Bank Barina River; on the West by Hotaquai Creek, left bank Aruka River, North West District."
14. Commission's recommendations: The area requested at 13 above is excessive and residents cannot beneficially occupy or administer it. The Commission considers the following area to be adequate for their subsistence needs and for future development:-

The area commencing at the mouth of the Wanakai River, right bank Aruau River, left bank Aruka River, thence up the Wanakai River to its source, thence east to the mouth of the Bakeirakana Creek, left bank Aruka River, thence down Aruka River to the mouth of the Aruau River; thence up the Aruau River to the point of commencement, save and except all alienated lands.

All Amerindian occupation on right bank Aruka River from Bakeirakana Creek to the mouth of the Aruau River should be made freehold.

DESCRIPTION OF COMMUNITIES

NAME: HOBODIA - ARUKA RIVER (NORTH WEST DISTRICT)

1. Description of area occupied: Situate about 30 miles up the Aruka River and about 7 miles above Hotokwai. Occupation is on both banks of the Aruka River about $\frac{1}{2}$ mile below the Mission and about 1 mile above the Mission with depth varying from 1600 ft. to a mile.
2. Persons or organisations to whom lands are alienated:
 - (i) Roman Catholic Bishop - Provisional Lease for 3 acres.
 - (ii) Several leases.
3. Population: 200 - 26 families.
4. Tribe: Arawak, Warrau, Carib.
5. Institutions: Church and school (Roman Catholic). Mission established in 1943.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Agriculture, labour.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Proposal to construct a road by self-help from Hobodia to Sebai Mission. R.B. Sebai River, L.B. Kaituma River.
10. Title requested: Communal vested in Captain and Council.
11. Title recommended: Freehold vested in a duly constituted Local Authority. Mutation should be given early priority as some residents prefer individual titles.
12. Freedoms: All normal freedoms and permissions now enjoyed by Amerindians.
13. Area requested: "From the mouth of the Maboni Creek to the extreme source of the Aruka River, on both banks including all tributaries."
14. Commission's recommendations: The area requested at 13 above is excessive and residents cannot beneficially occupy and administer it. The Commission considers the following area to be adequate for their subsistence needs and for future development.

The area commencing at the mouth of the Bakeirakana Creek, left bank Aruka River, thence west for approximately 3 miles to the source of the Wanakai River right bank Arau River thence south and east around the headwaters of the Hatabuina Creek and all its tributaries to the source of the Wanaina Creek, left bank Aruka River, thence down the Wanaina Creek to its mouth, thence down the Aruka River to the point of commencement, save and except all alienated lands.

All Amerindian occupation on both banks of the Aruka River should be made freehold.

DESCRIPTION OF COMMUNITIES

NAME: KAMWATA HILL - KORIABO RIVER (NORTH WEST DISTRICT)

1. Description of area occupied: Situate between Wauna-Anura River and the Mauru River both being on left bank Koriabo River, left bank Aruka River. An area of swamp along the river frontage.
2. Persons and organisations to whom lands are alienated: Nil.
3. Population: 81.
4. Tribe: Warrau.
5. Institutions: Served by St. Mary's Roman Catholic School and Church, Koriabo River.
6. Degree of coastal acculturation: Advanced. Originally from Moruca. Residents speak and understand English.
7. Economy: Commercial agriculture, labour.
8. Local Govt: Captain and four councillors.
9. Special Features: A few leases within the area recommended for freehold title.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of approximately 500 acres in the region of Kamwatta Hill to Mauru."
14. Commission's recommendations: The area recommended for freehold title is larger than that requested at 13 above. In view of the nature of the terrain the Commission feels that a larger area is necessary for their subsistence needs and future development. The following area is therefore recommended:-

The area commencing at a point about 700 ft. above the mouth of Kamwata Creek, left bank Koriabo River, left bank Aruka River, thence west, north and east around the headwaters of the Kamwata Creek to the Koriabo River, thence up the Koriabo River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: RED HILL SETTLEMENT (BARIMA RIVER - NORTH WEST DISTRICT)

1. Description of area occupied: Situate 50 miles above Morawhanna, left bank Barima River. Occupation represented as being within an area 6 miles along the left bank Barima River to a depth of approximately 3,500 ft.
2. Persons or organisations to whom lands are alienated: A number of leases in the area.
3. Population: 15 families - about 75.
4. Tribe: Carib.
5. Institutions: Church and school (Anglican).
6. Degree of coastal acculturation: Fair degree. Residents have a fair command of English.
7. Economy: Logging and subsistence farming. Aquarium fishing.
8. Local Govt: Captain (accepted leader).
9. Special Features: Formerly scene of industrial activity due to presence of Saw Mill, now removed. Once very famous area both in respect of timber and gold, but with decline of both industries residents are now rebuilding the area.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Area occupied and described as at 1 above.
14. Commission's recommendations: The Commission considers that the area now occupied is adequate for their subsistence needs. Development in this area is limited, but there appears to be better agricultural lands higher up the river. The following area is recommended:

The area commencing at the mouth of an unnamed creek, left bank Barima River about $1\frac{1}{2}$ miles above Mt. Everard, thence up the said unnamed creek for 1 mile, thence north-east approximately 6 miles to the source of an unnamed creek, left bank Barima River, thence down the said unnamed creek to its mouth, thence up the Barima River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: KORIABO SETTLEMENT - (BARIMA RIVER - NORTH WEST DISTRICT)

1. Description of area occupied: Situate on right bank Barima about 75 miles above Morawhanna. Occupation from Mouth of Koriabo River for about 6 miles downstream, including the Koriabo savannah.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Lease No. A7517 for 10 acres.
3. Population: About 130.
4. Tribe: Carib.
5. Institutions: Church and School (Anglican).
6. Degree of coastal acculturation: Fair degree. Residents have a fair command of English
7. Economy: Logging, agriculture, aquarium fishing.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Soil survey maps indicate good soil. Good logging potential. Distance and poor communication prejudicial to economy. Trail connecting Chinese Landing on Barama River.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Black Water Creek to Manari Creek on the Barima River including the Koriabo savannahs."
14. Commission's recommendations: The Commission considers that the area requested is adequate for their subsistence needs and future development and supports the request. Following is the area recommended:-

The area commencing at the mouth of the Black Water Creek right bank Barima River, thence up the Black Water Creek to its source, thence along the watershed of the Koriabo River to the source of an unnamed tributary on the right bank of the Manari River thence down the said unnamed tributary to its mouth, thence down the Manari River and the Manari-Barima, Itabu, to the Barima River, thence down the Barima River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: SEBAI - KAITUMA RIVER -(NORTH WEST DISTRICT)
(St. Benedict Mission)

1. Description of area occupied: Mission is situate about 8 miles on right bank Sebai River, a tributary of the Kaituma River, 33 miles from its mouth. Occupation is on the Mission, but farms are about 1 mile away from homesteads.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Permission No.18232 - 10 acres.
3. Population: 160 - 33 families.
4. Tribe: Predominantly Warrau with Arawak, Carib and Akawaio.
5. Institutions: Church and School (Anglican).
6. Degree of coastal acculturation: Fair degree. Residents speak and understand English.
7. Economy: Agriculture, labour.
8. Local Govt: Captain and 3 councillors.
9. Special Features: A trail from Sebai to the road traces from Wauna to Port Kaituma. Sebai Producers Coop. Society registered in 1961.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "An area of approximately 1000 acres of land along the proposed road from Wauna to Port Kaituma."
14. Commission's recommendations: The area recommended is in excess of that requested at 13 above. The Commission considers the area recommended necessary for their subsistence needs and future development.

The area commencing at the mouth of the Migator River, right bank Sebai River, left bank Kaituma River thence up the Migator River to its source, thence north to the source of the Sebai River, thence down the Sebai River to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: SANTA AMERINDIAN DISTRICT - DEMERARA RIVER

1. Description of area occupied: Two miles up the right bank of the Pokerero River, a tributary of the Kamuni River and more fully described in Order-in-Council No.59 of 1953 as follows:-

"A tract of Crown land situate on the right bank Kamuni River, left bank Demerara River, commencing at the mouth of Hurawia Creek and its boundaries extend thence upwards along the right bank Kamuni River to the mouth of the Pokerero River, thence up the right bank Pokerero River to the mouth of Makko or Savan Creek, thence upwards along the right bank of the said Makko or Savan Creek for 5,500 feet to the mouth of an unnamed creek thence upwards along the right bank of the said unnamed creek to its source thence N.122° 30' (approx.) (true) 7,474 feet to a point on the left bank Hurawia Creek about 3,600 feet above a point opposite the mouth of Binititi creek, thence downwards along the left bank Hurawia creek to the point of commencement. Area 5 square miles (approx.)."
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Grant No.4987 for 25 acres (26.286 English acres).
3. Population: 250.
4. Tribe: Arawak.
5. Institutions: Church and School (Anglican). Mission established in 1858.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Logging - both within and without the district; subsistence farming.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Aritak officially outside the boundaries of the Santa District, is included in the area administered by the Captain and Councillors. One councillor represents Aritak on the Council. Land is alienated at Aritak to the Christian Brethern Church and to a number of non-Amerindians.
10. Title requested: Communal - vested in the Captain and Councillors.
11. Title recommended: Freehold - vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area commencing at the mouth of Hurawia Creek left bank Kamuni River, left bank Demerara River, thence up the Hurawia creek to its source, thence west to the source of the Makko or Savan Creek, thence south-west along the watershed between the Waratilla and Pokerero Rivers to the source of the Pokerero River, thence north by the watershed between the Pokerero and Bonasika Rivers to the source of the Kamuni River, thence down the Kamuni River to the point of commencement."

14. Commission's recommendations: The Commission considers the request at 13 above to be reasonable in view of the nature of the soils and the lack of pressure on the land, and supports it. Over half of this area is white sand.

DESCRIPTION OF COMMUNITIES

NAME: MABORA SETTLEMENT - DEMERARA RIVER.

1. Description of area occupied: Situate on left bank Demerara River at mouth of Mabora Creek, 163 miles up.
2. Extent of lands alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Permission No.12710 - 10 acres.
3. Population: About 50.
4. Tribe: Mainly Akawaio.
5. Institutions: Church (Anglican).
6. Degree of coastal acculturation: Fair degree.
7. Economy: Logging; aquarium fishing.
8. Local Govt: Captain and 3 councillors.
9. Special Features: An Akawaio speaking group.
10. Title requested: No request received.
11. Title recommended: Freehold title, collective or individual subject to further investigations and the wishes of the residents.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

DESCRIPTION OF COMMUNITIES

NAME: ST. CUTHBERT'S AMERINDIAN VILLAGE - MAHAICA RIVER

1. Description of area occupied: Situate 48 miles on the left bank of the Mahaica River, East Coast Demerara, and extends from Arrow Creek - south - to Bara Bara Shannah in the north being settlements on both banks of the river, extending over a total distance of 7 miles along the river with depths varying from 2½ to 3 miles.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Lease No. A2791 for 10 acres.
Population: 500 - 85 families.
4. Tribe: Arawak.
5. Institutions: Church, School (Anglican); Mission established about 90 years ago. Coop Shop, library.
6. Degree of coastal acculturation: Advanced. English is spoken by both children and adults.
7. Economy: Labour on wood-cutting grants; subsistence agriculture, making of wallaba posts.
8. Local Govt: Captain and 6 councillors including a woman.
9. Special Features: It appears that the only comparatively fertile soils are to be found in the immediate vicinity of the banks of the Mahaica River as a result of which adequate areas of land will be required to support the population.
10. Title requested: Communal - vested in the Captain and councillors.
11. Title recommended: Freehold vested in a duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions now enjoyed by Amerindians.
13. Area requested: "An area from the mouth of the Maduni River along the river to its source joining to the Atkinson-Mackenzie Highway, thence along the said road to the source of the Mahaica River, circling it thence along a trail to the source of the Butenabu Creek, a branch of the Mahaicony River, thence by a line to the source of the Moroni Creek thence along the Mahaica to the point of commencement."
14. Commission's recommendations: The Commission considers the request at 13 above to be reasonable. Information received from the Lands & Mines Department discloses that there are wood-cutting leases on the right bank Mahaica River, and that the area on the left bank Mahaica River is reserved for use by Amerindians. The following area is therefore recommended:-

The area commencing at the mouth of the Maduni River, left bank Mahaica River, thence up the Mahaica River to Maroni Creek, thence up the Maroni Creek to its source, thence south along the watershed of the Mahaica and Mahaicony Rivers to the source of the Mahaica River, thence north along the watershed of the Mahaica and Demerara Rivers to the source of the Maduni River, thence down the Maduni River to the point of commencement, save and except all alienated lands.

DESCRIPTION OF COMMUNITIES

NAME: ST. FRANCIS AMERINDIAN VILLAGE, MAHAICONY RIVER
(EAST COAST DEMERARA)

1. Description of area occupied: Situate on Francois River and more fully described in Order-in-Council No.27 of 1964 as follows:-

"The area commencing at the junction of the Mahaicony River and the Francois River and extending thence in a south-westerly direction along the watershed between the Captain River and the Francois River for a distance of about 15 miles to the boundary between the Counties of Demerara and Berbice, thence in an easterly direction along the said boundary to the boundary between the East Demerara and West Berbice Administrative Districts, thence in a north-easterly direction along the boundary between the East Demerara and West Berbice Administrative Districts for about 11½ miles, thence in a north-westerly direction to the point of commencement, and containing approximately 52,000 acres."
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.
3. Population: About 400.
4. Tribe: Arawak, Warrau, Carib.
5. Institutions: Church and school (Anglican). Long established Mission.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Subsistence farming, logging and canoe making.
8. Local Govt: Captain and 4 councillors.
9. Special Features:
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold, vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From the source of the Francois Creek to its mouth, including the source of Captain Creek and Kibelari Creek to their mouths and extend to the Abary River. This area must cover approximately 150 sq. miles."
14. Commission's recommendations: The Commission considers the request at 13 above excessive and beyond the ability of residents to develop or administer successfully. Within the area recommended, there are patches of good soils along the Captain River; the greater portion, however, has relatively poor soil. Following is the area recommended for freehold title:-

The area commencing at the mouth of the Captain River, left bank Mahaicony River, thence up the Captain River to the mouth of the Walababu Creek, thence up the Walababu Creek to its source, thence north-east along the watershed between the Francois and Abary Rivers to the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: WIKKI AMERINDIAN DISTRICT (BERBICE RIVER)

1. Description of area occupied: Situate on right bank Berbice River 100 miles up and more fully described in Order No.59 of 1953 as follows:-

"A tract of Crown land situate on the left bank Wikki River, right bank Berbice River, commencing at the mouth of the Parakwa creek, left bank Wikki River, and extending thence downwards along the Wikki River to its mouth, thence upwards along the right bank Berbice River to the western extremity of the lower boundary of Klien Poelgeest, thence along the said boundary and its extension to the watershed between the Wikki and Berbice Rivers and thence along the said watershed to the source of the Parakwa creek, thence downwards along the left bank Parakwa creek to the point of commencement. Area 95 square miles (approx.)"
2. Persons or organisations to whom lands are alienated: Congregational Church. D.H.M.P. Licence 521 - 50 acres.
3. Population: 250 - 65 families.
4. Tribe: Arawak.
5. Institutions: Church and School (Congregational). Mission established in 1830. Rest house.
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Logging and balata: farming.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Formerly an Amerindian reservation established under the 1902 Ordinance.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: As at (1) above.
14. Commission's recommendations: The Commission recommends the following area which is requested at (1) above for freehold title:-

The area commencing at the mouth of the Parakwa creek, left bank Wikki River, right bank Berbice River thence down the Wikki River to its mouth, thence up the Berbice River to the lower boundary of Klien Boelgeest, thence along the said boundary and its prolongation to the watershed between the Wikki and Berbice Rivers and thence north-east along the said watershed to the source of the Parakwa creek, thence down the Parakwa creek to the point of commencement. Area 95 square miles (approx.).

DESCRIPTION OF COMMUNITIES

NAME: HURURU VILLAGE (BERBICE RIVER)

1. Description of area occupied: Situate on the right bank Berbice River about 120 miles up. Occupation extends from the Mora Creek to the Merwaka Creek along the river, and inland to the Bissaruni Creek - a distance of about 8 miles.
2. Persons or organisations to whom lands are alienated: Lutheran Church in Guyana.
3. Population: 60 persons - 10 families.
4. Tribe: Arawak.
5. Institutions: Church and School, teachers' house (Lutheran).
6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.
7. Economy: Logging, subsistence agriculture.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Regular launch service (T. & H. Dept.) from New Amsterdam to Kwakwaki.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: The area held by the Wakamukru Cooperative Logging Society as follows:-

"Commencing at the mouth of the Mora Creek, right bank Berbice River, thence up the left bank of the Mora Creek for a distance of about 4 miles to its source; thence by a cut line running due south for approximately 11 miles along the watershed between the Berbice and Bissaruni Rivers as far as the source of the Kinchiparu Creek (otherwise known as the Merwaka Creek): thence down the right bank of the Kinchiparu Creek for a distance of about 8 miles to its mouth on the Berbice River; thence down the right bank of the Berbice River to the mouth of the Mora Creek and the point of commencement."

14. Commission's recommendations: The Commission recommends, for freehold title, the area requested at 13 above as follows:-

The area commencing at the mouth of the Mora Creek, right bank Berbice River; thence up the Mora Creek to its source; thence south for approximately 11 miles along the watershed between the Berbice and Bissaruni Rivers to the source of the Kinchiparu Creek (otherwise known as the Merwaka Creek); thence down the Kinchiparu Creek to its mouth, right bank Berbice River; thence down the Berbice River to the mouth of the Mora Creek, the point of commencement.

DESCRIPTION OF COMMUNITIES

NAME: HITTIA SETTLEMENT, BERBICE RIVER

1. Description of area occupied: Situate on the left bank Berbice River 64 miles up. Residents have their farms on the right bank Berbice River, between Peter's lease and Friendship.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana - Licence for 10 acres.
Population: 52.
4. Tribe: Arawak.
5. Institutions: Church and School - Anglican.
6. Degree of coastal acculturation: Fairly advanced.
7. Economy: Agriculture, logging.
8. Local Govt: Captain and 4 councillors.
9. Special Features: Most residents hold Free Residential and Agricultural leases for the areas they now occupy. Their farmlands, situate on the right bank Berbice River between Peter's lease and Friendship, are about 1 mile in facade and 600 rods in depth.
10. Title requested: (i) Individual freehold for homestead.
(ii) Communal freehold for farmlands.
11. Title recommended: (i) Individual freehold for homestead.
(ii) Conditional grant for farmlands referred to at 9 above, vested in duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Area on right bank Berbice River now being used for farming.
14. Commission's recommendations: As at (ii) of 11.

DESCRIPTION OF COMMUNITIES

NAME: OREALLA VILLAGE (INCLUDING SIPARUTA) - CORENTYNE RIVER

- 1. Description of area occupied: Situate on the left bank Corentyne River 56 miles up and more fully described in Order No.59 of 1953 as follows:-

"A tract of Crown land situate on the left bank Courantyne River commencing at the mouth of Mapenna Creek, and its boundaries extend thence N.257° 45' (approx. true) 9³/₄ miles thence N.165° (approx. true) 5³/₄ miles thence N.77° 45' (approx. true) 10 miles to a point on the left bank Courantyne River about 3,700 feet below the mouth of Tarakuli creek, thence downwards along the left bank Courantyne River to the point of commencement. Area 54 square miles (approx.)"

- 2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana.

Orealla	Licence No.34 -	100 acres
Epira	" No.143-	50 acres

Roman Catholic Bishop:

Siparutu	Lease No.4533	10.69 acres
"	Perm.No.12623	15.00 acres.

- 3. Population: Orealla 1,000
Siparuta 150 1,150

- 4. Tribe: Arawak, Warrau.

- 5. Institutions: Orealla: Govt. school, Anglican Church, District Administration Office, Community Centre, long established Mission.

Siparutu: Church and school (Roman Catholic), Forest station. Mission established in 1944.

- 6. Degree of coastal acculturation: Fairly advanced. English is spoken by both children and adults.

Economy: Logging, subsistence farming.

- 8. Local Govt: Captain and councillors. Declared District Council.

Special Features: Area enjoying a logging boom. Regular launch service from Springlands.

- 10. Title requested: Communal - vested in Captain and Council.

- 11. Title recommended: Freehold vested in duly constituted Local Authority.

- 12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.

- 13. Area requested: "The Amerindian reservation in the Corentyne River which presently include Orealla and Epira Amerindian reservation be extended to include Siparuta Amerindian area including the 'bulge' and further extended from the end of the Epira reservation to Cow Falls going south in the Corentyne River. The boundaries of the present reservation should be extended further inland going westwards to Canje Creek and this creek also to be the western boundary for the new area."

14. Commission's recommendations: The Commission considers the request at 13 above for an extension of their present area, is primarily for logging purposes.

The Commission recommends for freehold title the present declared districts of Orealla and Epira including the area between these two districts known as the 'bulge'.

DESCRIPTION OF COMMUNITIES

NAME: KURUTUKU VILLAGE (CUYUNI RIVER) - (ST. SILAS MISSION)

1. Description of area occupied: Situate on right bank Cuyuni River about 2 miles below the Kanaima Itabu. Houses are on right bank, farms are on left bank and on islands in river.
2. Persons or organisations to whom lands are alienated: Incorporated Trustees of the Church in the Diocese of Guyana. Permission - 10 acres.
3. Population: 150.
4. Tribe: Carib.
5. Institutions: Church and School (Anglican). Mission established 4 years ago.
6. Degree of coastal acculturation: Fair degree. No interpreter was necessary. Residents spoke English.
7. Economy: Mining, casual labour, subsistence farming.
8. Local Govt: Captain and 12 councillors - unofficial.
9. Special Features: A GDF base and airstrip are a few miles upstream and the people benefit from the medical services of this unit. Population originally from Barama River. Trail from Kurutuku to Upper Barama River.
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: Freehold vested in a duly constituted Local Authority.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "From Takatu River to Powis Island on the left bank Cuyuni River and from the bottom of Kanaima Itabu to Otomung River on the right bank, Cuyuni River, with a depth of 5 miles on each bank".
14. Commission's recommendations: The area recommended is less than that requested at 13 above. The Commission considers the following area to be adequate for their present needs and future development:-

The area commencing at the mouth of the Otomung River, right bank Cuyuni River, thence up the Otomung River for 4 miles, thence north-west for 5 miles thence north-east to the mouth of the Takatu River, left bank Cuyuni River, thence up the Takatu River for 4 miles thence south-east for 8 miles, thence south-west to the mouth of Otomung River, the point of commencement.

THE BARAMA RIVER CARIBS

276. This group has been described by Peberdy as "the most impoverished and traumatic Aboriginal group" he had ever met in the length and breadth of the country. It occupies the Barama River headwaters above Towakaima Falls and spreads over to the Barima River head and towards the Cuyuni River. The people are the remnants of the 'true' Carib tribe which inhabited the regions of the Orinoco and many of the West Indian islands at the time of the discovery of the New World.⁽¹⁾

277. Towards the end of the 19th century gold was discovered in the North West District in the Barama River and in the headwaters of the Barima River. Names like Five Stars, Arakaka, Old World, In Time and Kokerite became well known. As prospectors, local and foreign, moved into the district the Amerindians withdrew and sought refuge in the most remote parts of the forest that they could find.

278. The North West was gradually abandoned as a result of the exhaustion of the more accessible gold deposits, the rising cost of operations in the face of the static price of gold and the greater attraction of diamond mining in other areas. The Caribs are accordingly slowly re-occupying areas like Kokcrite and Chinese Landing in the Barama and Koriabo in the Barima. Old World Mine on the Baramita River, a branch of the Upper Barama, is still an active gold producer and has an Amerindian population of around 150 in its immediate vicinity.

279. The area is seldom visited by members of the administrative or medical officers from Mabaruma. In 1963 the Pilgrim Holiness Church established a mission at the Baramita airstrip and it provides a much appreciated medical service. The Commission is indebted to Rev. Traugh for information about the present state of the people.

280. Apart from some small communities between Baramita and Towakaima, and the one centered on Old World Mine, the people live in single family units in the most remote corners of the forest. They are for the most part unclothed and extremely timid. Rev. Traugh

/claimed

(1) Butt, A.J. - The Burning Mountain from whence it came.
Timehri No.33 Oct. 1954.

claimed that he has been unable to make contact with them as they withdrew into the bush on his approach and remained there until his departure. As the benefits of the Mission become more known amongst the group, however, it is expected that they would become increasingly communicative.

281. The Church, though concerned about the degree of polygamy practised by the Caribs, recognises that on account of their primitive state a flat condemnation should be avoided. The Commission visited one family at Aronka, four miles from the airstrip, where a man, his five wives, 25 children and 64 immediate relatives were living as one community. With a single family totalling almost a hundred in number, the total population for the group is very likely to be more than the 500 suggested to us.

281. The soils of the area are reasonably good and an agricultural economy could be developed. With the exception of labour facilities at Old World and a small artifact trade created by the Mission, there is virtually no economy. Some of the more hardy souls found work at Matthew's Ridge during the course of manganese mining operations there.

282. The people have no concept of land tenure and it is impossible at the moment for this to be put across. The Commission has therefore recommended that the area of occupation should be reserved for their use by the creation of an Amerindian District and every effort made to encourage concentrations in suitable areas for the better administration, education and health of the people. A District Field Officer and a Medical Ranger based at the Baramita airstrip with complete instructions as to their duties is a prime requirement. A survey of the people and the development potential would be the second. The topography is generally undulating and bush trails widened to take an agricultural tractor and trailer would be the only communication lines necessary to begin with.

283. The following are the communities in respect of which 'Specific Recommendations' have been made:-

Baramita
Upper Barama River Tributaries
Baramita and Barama Head.

DESCRIPTION OF COMMUNITIES

NAME: BARAMITA, BARAMA RIVER - NORTH WEST DISTRICT - INCLUDING
ARONKA AND 'OLD WORLD' MINE

1. Description of areas occupied:
Baramita: Situate on left bank Barama River about 171 miles from its mouth. Scattered occupation around the airstrip.
Aronka: Situate about 4 miles north of the airstrip.
'Old World' Mine: Situate about 4 miles south of the airstrip.
2. Persons or organisations to whom lands are alienated: Pilgrim Holiness Church - 20 acres. Airstrip. 'Old World' Mine held by W.A. Baird.
Population: Approximately 300.
4. Tribe: Carib.
5. Institutions: 'Old World' Mine; school (Govt.); airstrip, Mission medical centre. Mission established in 1963.
6. Degree of coastal acculturation: Fairly low. Very little English spoken. Interpreter was necessary.
7. Economy: Subsistence farming, labour in mines.
8. Local Govt: Captain and 3 councillors.
9. Special Features: Remote area completely dependent upon airstrip. Only area where polygamy was found.
10. Title requested: No request received.
11. Title recommended: See Commission's recommendations at (14) of Description on Bararita and Barama Head. (Page 204).
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Nil.
14. Commission's recommendations: See views and recommendations at (14) of Description on Bararita and Barama Head, (page 204).

DESCRIPTION OF COMMUNITIES

NAME: UPPER BARAMA RIVER TRIBUTARIES - NORTH WEST DISTRICT

1. Description of area occupied: Situate on the Upper Barama River between Towakaima and Baramita Rivers, right bank Barama River. Occupation is at Massowakhi, Karishaw, Piai, Kuratoka and Aunama.
2. Persons or organisations to whom lands are alienated: Nil.
3. Population: About 100.
4. Tribe: Carib.
5. Institutions: Served by Government School at Baramita and Mission Medical Centre at airstrip.
6. Degree of coastal acculturation: Fairly low. Very little English spoken. Interpreter was necessary.
7. Economy: Subsistence farming.
8. Local Govt: Nil.
9. Special Features:
10. Title requested: No request received.
11. Title recommended: See Commission's views at (14) of Description on Baramita and Barama Head, (Page 204).
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Nil.
14. Commission's recommendations: See views and recommendations at (14) of Description on Baramita and Barama Head, (page 204).

DESCRIPTION OF COMMUNITIES

NAME: BARAMITA AND BARAMA HEAD - NORTH WEST DISTRICT

1. Description of area occupied: Situate at the Headwaters of the Baramita and Barama Rivers about 15 to 20 miles west of the airstrip. This area is also the western boundary of Guyana. Scattered population living in individual settlements.
2. Persons or organisations to whom lands are alienated: Nil.
Population: About 250.
4. Tribe: Carib.
5. Institutions: Served by Mission Medical Centre at airstrip.
6. Degree of coastal acculturation: Fairly low. Very little English spoken. Interpreter was necessary.
7. Economy: Subsistence farming.
8. Local Govt: Nil.
9. Special Features:
10. Title requested: No request received.
11. Title recommended: See (14) below.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: Nil.
14. Commission's recommendations: Owing to the very low degree of sophistication and the need to set aside lands for their use, the Commission recommends the creation of a District to enclose all known scattered Amerindian population within the Barama/Baramita area with the following boundaries:-

The area commencing at the mouth of the Haiari Creek, left bank Barama River, left bank Waini River, thence up the Haiari Creek to its source, thence west along the watershed between the Barama and Barama Rivers to the source of the Kaliaku and Baramita Rivers on the Guyana-Venezuela Boundary thence south along the said Guyana-Venezuela Boundary to a point west of the source of the Massowakhi Creek, thence east to the source of the Massowakhi Creek, thence down the Massowakhi Creek to its mouth, left bank Anama River, thence down the Anama River to its mouth, right bank Barama River, thence up the Barama River to the point of commencement, save and except all alienated lands.

The Commission further recommends that efforts be made to encourage those Amerindians now living at the headwaters of the Baramita and Barama Rivers to remove into an established community.

THE WAI WAI

284. The Wai Wai tribe belongs to Carib stock and originally lived on both sides of the Akarai Mountain Range, at the headwaters of the Essequibo River in Guyana and of the Rio Mapuera in Brazil. Living in the most remote corner of the country they have been visited only by people with specific interests, Robert Schomburgk in 1837, Dr. Walter Roth around 1905, Farabee in 1913-16. The Wai Wai were employed by the British Guiana-Brazil Boundary Commission and were visited in recent times by Peberdy, Amerindian Welfare Officer 1947, Jones, Medical Officer for Amerindian Areas 1950, Guppy, Forest Officer 1952, Evans and Meggers, archaeologists 1953, Yde and Fock, anthropologists 1954-55, Dagon 1966-67.

285. In 1949 when the Unvangelised Fields Mission was established in the area at Kanashen the total population on the Guyana side numbered 46 persons. As has happened everywhere in the country, the establishment of a mission has resulted in the concentration of the Amerindians and Kanashen was no exception. The Brazilian members of the tribe moved over from the Mapuera river and allied tribes from Brazil, the Katawina and Cikiyana also moved in to enjoy the security, medical aid and other benefits of the mission. At the time of the Land Commission's visit in November 1967 a total of 560 Amerindians were present.

286. Kanashen, which has the mission station and the light plane airstrip, is the main village of a group of five, the others being Yakayaka, Brazil Nut, Cashew Tree and Fish Poison villages. A breakdown of the 5 village population by age and sex groups in May 1967 by Dagon revealed that 50% of the then population of 528 was less than 12 years of age. Culturally, the people were Amazonian rather than Guyana type in that they have only comparatively recently changed over from a nomadic gathering and hunting group to a subsistence agriculture plus hunting form of life. Being a still unclothed people they retain the subcutaneous layer of fat to insulate against temperature change, a layer which is soon lost when clothes are adopted, and this gives them a deceptive appearance of well-being. Malaria and intestinal parasites were rife when Dr. Jones first visited in 1950 with his medical ranger team but such was their isolation that tests revealed no exposure whatever to tuberculosis. Now malaria and worms have been eradicated to a large degree but a

/recent

recent test, 1968, showed a marked exposure to Tuberculosis.

287. The soils in the areas of occupation are very poor as is indicated by the U.N. Soil Survey Maps and emphasised by Dagon who writes: "One must suspect that the practice of agriculture in and around Kanashen is treading on a very thin line of success and serious disaster might occur for a variety of reasons. One, the problem of low soil fertility in general cannot be escaped. Two, though it is most certainly advantageous to the role of the mission to continue to attract and concentrate people into villages, the population increase has been much more than expected while the general area of suitable cultivation remains roughly the same. Thirdly, because of the restriction imposed by the size of the area suitable for cultivation, the cycle between use and re-use of any given field is being considerably shortened to often 4-5 years of fallow. Erosion in sites of cultivation is, in general, quite severe. The idea that if land supports forest it must surely support cultivation is far from dead at Kanashen."

288. The great increase in population on these poor soils carried its own warning and the people have started to spread out to utilise lands as far down the Essequibo as the Kuyuwini River and upstream to the Kamoia, Chodikar and Sipu Rivers. It would seem that improved agricultural techniques with a build up of soil fertility will be necessary to accommodate this rapidly increasing group or it will have to disperse and spread over a far larger area. Excessive hunting and fishing for protein could be cut down by a greater emphasis on domestic animals and the creation of fish ponds.

289. The economy to date has been in the form of feathered handicrafts sold through the Mission and the amount made would indicate an intensive slaughter of the fauna of the area. The remoteness and very high cost of transport to and from this region would appear to preclude an agricultural economy even if the soil conditions permitted it. Balata is being tried as a second economic string but with only a light aircraft strip the cost of the operation is treble that of balata extraction in the savannahs to the north.

290. Owing to the low degree of coastal acculturation of the people the Commission recommends that the area be declared an Amerindian District and has outlined boundaries for the proposed

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district which would take care of the increasing population for the next two or three decades on a subsistence agricultural basis. It has also taken into consideration the mobility and recent movements of the people and considers that there should be no firm alienation of the land for the present. It recommends that a well qualified District Officer be posted to the area without delay and that he be given technical assistance to tabulate all the resources of the district. The first requirement would be an all weather D.C.3 airstrip for communication purposes supplemented by a jeep road north to the savannahs.

291. To quote Dagon once more: "Although at present agricultural production is meeting local demands, the operation is certainly marginal and the birth rate is rising continuously" and "Finally, it is to be hoped that outside interest in this area will continue in order to help solve many of the problems raised by the encroachment of a massive village complex on a generally unfavourable natural ecosystem."

292. Following are the 'Specific Recommendations' made in respect of Kanashen Area.

DESCRIPTION OF COMMUNITIES

NAME: KANASHEN AREA - SOUTH RUPUNUNI

1. Description of area occupied: Areas of habitation and farms are on both banks of the Essequibo River from a point slightly below the junction of the Chodikar and Sipu Rivers to the mouth of the Kassikaityu River. The Mission is about 80 miles from Lumid Pau airstrip.
2. Persons or organisations to whom lands are alienated: Unevangelised Fields Mission.
Population: About 700.
4. Tribe: Wai Wai and allied tribes.
5. Institutions: Church and School (Unevangelised Fields Mission), Medical Centre, shop. Mission established in 1949.
6. Degree of coastal acculturation: Very low.
Economy: Subsistence farming, handicraft sold through Mission shop.
8. Local Govt: Captain and councillors.
9. Special Features: Light plane airstrip. Access to dry weather D.C.3 airstrip - "Gunn airstrip".
10. Title requested: Communal - vested in Captain and Council.
11. Title recommended: See Cage 14 below.
12. Freedoms: All normal freedoms and permissions enjoyed by Amerindians.
13. Area requested: "The area encompassed by the Kuyuwini and Kassikaityu Rivers, Mataruki and Onoro Creeks and the Kamoia, Chodikar and Sipu Rivers."
14. Commission's recommendations: Owing to the very low degree of sophistication and the need to set aside lands for their use, the Commission recommends the creation of a District to enclose all known scattered Amerindian population within this area with the following boundaries:-

The area commencing at the mouth of the Kassikaityu River, left bank Essequibo River, thence up the Kassikaityu River to its source at the Guyana-Brazil border, thence south-east along the Guyana-Brazil border to the watershed of the Essequibo and New Rivers, thence north along the said watershed to the source of the Amuku River, right bank Essequibo River, thence down the Amuku River to its mouth, thence down the Essequibo River to the point of commencement.

The Commission also recommends that residents have the beneficial occupation of lands between the Kassikaityu and Kuyuwini Rivers, left bank Essequibo River.

PART III - INDIVIDUAL AND HOUSEHOLD CLAIMS:

293. In the first part of our report - para.157 - we endeavoured to categorise claimants and to recommend the form of tenure they should enjoy. With a view to obtaining the names and particulars of those who regarded themselves as being eligible for consideration under the Lands Commission Ordinance, questionnaires were distributed directly from the Commission or indirectly through District Commissioners, District Field Officers, Headmasters and Amerindian Captains.

294. To judge from the many and diverse places from which completed questionnaires were received it seems fair to conclude that in course of time the existence and purpose of the Commission became widely known and appreciated. The majority of completed questionnaires were returned to us through District Commissioners whose comments were invited. Not much came by way of comment but having regard to the signal help we received from these officers and to the keen interest they showed in our work, we are inclined to think that our invitation was injudicious. We are however confident that any misrepresentation which obtruded itself on the notice of these officers would have been drawn to our attention.

295. We have noted that the areas of land said to be occupied by individuals or by households vary considerably. Some are as small as half an acre while others range from 40 to 1200 acres. Information was not given on oath and Government would be acting quite properly if it takes steps to verify any claims whatever. We feel that claims to occupation of areas in excess of 30 acres should be carefully gone into before a decision is taken as to the quantum of land for which legal title should be given to any person or household. Even in genuine cases of occupation in excess of 30 acres it would appear equitable to limit a grant to 30 acres and to consider some less strong title, say a lease, for the remainder or part thereof. Except in the case of leases it is difficult for us to say how true are the acreages told us. Amerindians are said, however, to have a fair sense of land measurement.

296. Though there are many households of the normal family type, that is with father, mother, children and adolescents, there are not a few families of a more composite type somewhat extended. In these there are adult sons and daughters with their wives or husbands and their children all occupying the same house or house-plot and the same farms. Some adult members of the latter type families have requested that they be given separate consideration and have accordingly submitted completed questionnaires on their own behalf. We are in sympathy with them.

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These members might be chafing under a pattern of life to them restrictive of their progress and to which they are subjected by custom and tradition. In such cases we feel that a conditional grant might be given for an area considered by the Commissioner of Lands and Mines to be adequate, having regard to all the natural advantages and disadvantages of the environment.

297. At Appendix XI is a list of some 400 individual and household claims together with details. It is impracticable to include all the details in this report but the relevant papers are available to government. We are of opinion that each household should nominate the person or persons in whom title should be vested and for all practical purposes we would be inclined to regard the signatories to the completed questionnaires as persons who have had the support of their household. Here again Government might, at its discretion, take steps for verification.

298. It should be observed at this point that here and there in Amerindian communities are to be found a few non-Amerindians who seemed to live amicably with their Amerindian brethren for many years. There seems to be no reason why these accepted persons should not stay where they are and share the privileges and obligations of their community. On the other hand there are the unaccepted, very few in number, who should get out.

299. The response we have had in the use of questionnaires has been gratifying. There are a few places which have perhaps been tardy, indifferent or sceptical. In any event we do not think that the doors should be closed against them for some time yet. There would, too, be genuine cases which for uncontrollable reasons have been unable as yet to respond. We propose that Government make some provision to treat bona fide cases of this nature in accordance with the principles laid down in our report.

CONCLUSION

300. The Amerindian Association of Guyana has been the only body to suggest a period within which the conferring of legal title should be completed. The year suggested is 1978. This does not appear unrealistic. There has, however, here and there been some doubt about Government's intentions. Such doubt can only deepen with delay. We feel that Government should, as a first step, decide in principle what it proposes to do and

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disseminate this information especially to the people most concerned.

301. Impending constitutional changes almost make it mandatory that Government give some solemn undertaking of its intentions and guarantee the inviolability of any undertaking it makes to the Amerindians. Technical difficulties of legal or constitutional language should not be allowed to stand in the way of progress. In this connection the Archbishop of the West Indies expressed his solicitude in these words: "The basic difficulty in the way of any just settlement, and the chief cause for concern for any Commission such as the one now constituted, is that no government can bind its successors and that past experience shows that governments have no conscientious scruples in matters of this kind. Some clear and solemn Declaration might help - and could perhaps be recorded at the United Nations Headquarters to give it more weight. The essence of any such Declaration should be a promise that the rights now to be given to the Amerindians should be inviolable, and that in particular if valuable minerals were subsequently discovered on these lands they should be exploited for the benefit of the Amerindians in occupation, and as far as possible by the Amerindians with technical help from the government of the day."

302. On the other hand we feel that Amerindians should be informed that any land which legally becomes their property could be escheated by government in the event of treason and rebellion. The information should neither assume the character or the appearance of a threat. Amerindians should also be aware of government's power to acquire land compulsorily in the public interest. Matters of this nature would, no doubt, form part of their training in Local Government.

ACKNOWLEDGEMENTS:

303. We desire to express our thanks to all those who have in anyway assisted us in our task, to those who permitted us to billet in their schools, their houses and their cabins; to all who served us beyond monetary reward - the baggage men, the boatmen, the chauffeurs, to the Amerindians themselves who welcomed us so warmly and co-operated so readily, to the District Commissioners and their officers who made on the spot arrangements for us.

304. We are in a special way indebted to a number of persons, among them the members of The McGill University Savanna Project who placed some of their findings at our disposal and who prepared population estimates

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for us in respect of some Rupununi communities; Mr. J.A. Dummett, Agronomist, Guyana Development Corporation for his paper on Amerindian Agriculture in the Rupununi and its Relation to Land Tenure; to Mr. E. Cundiff for his able memorandum on Beneficial Occupation of Lands by Amerindians; Mr. T. McCann, sociologist, who twice appeared before the Commission; The Archbishop of the West Indies and the Roman Catholic Bishop for so helpfully completing an exhaustive questionnaire; the British High Commissioner for the gift of a tape recorder; the Commissioner of Lands and Mines and his staff for their able support, and the Controller of Government Printing and Stationery and his staff for their unstinted help.


305. Finally we would like to pay a special tribute to the industry and efficiency of our Secretary, Mr. Francis Cumberbatch and of our typist, Mrs. Juliet Marshall.


We are, Sir,

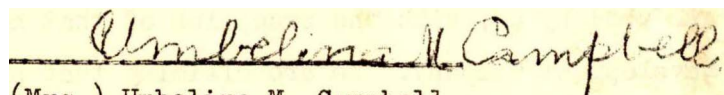
Yours faithfully,

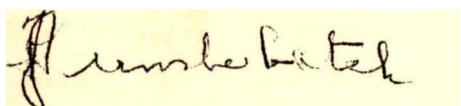

Albert H. Moore, Chairman.

William H. Seggar.


Alfred J. Scow.


Maurice Bennett.


(Mrs.) Umbelina M. Campbell.


F. M. Cumberbatch, Secretary

APPENDIX I

Memorandum from Captains of South Savannahs,
Rupununi.

Aishalton Village
South Savannah
Rupununi District
30th Oct. 1967.

Sir,

We the Wapishana Indians of the villages Aishalton, Awariwaunaua, Maruranaua, Shea, Karaudarnaua and Achawib have authorised Henry Winter Touthau of Aishalton Village to make representation for land to the Guyana Amerindian Lands Commission on our behalf because we feel that he will represent our interests fairly. We agree to abide by the decisions made by him in this matter. We are claiming the extent of land as indicated here and in the attached map for our selves and our heirs.

From the junction of the Kowariwau and the Takutu Rivers in a straight line to Mamid Mountain, from thence in a straight line to the Source of the Miliwau river, (tributary of the Quitaro) thence due east of North East to King George V fall, on the Essequibo River, from thence due South along the Source of the Essequibo River to the junction of the Kassikaityu and Essequibo Rivers, thence due west along the Source of the Kassikaityu River to Serra Uossary Mountain, from thence due north west to the Source of the Takutu River, thence due north along the course of the Takutu River to the junction of the Kowariwau and Takutu Rivers.

1. We Amerindians were the original people of this country, and as such we feel that, we the Wapishanas of these villages, should have rights to own the land on which we build our houses, to own the land on which we farm, to own the land on which we rear cattle, to own the land on which we hunt; to own the land on which we cut timber for our houses, to own the 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.
2. We claim that all the above lands included in the proposed reservation are used by us, with the exception of that now owned by the Rupununi Development Company. We are claiming that part of the Company land as shown in the map because our cattle are increasing and we do not have enough grazing land.

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