

**APPENDIX TO TRANSCRIPT
(FIGURES 1-14)**

TRANSLATION OF FIGURE #2:**FIGHTING FOR MAYAGNA SAUNI:**

The Mayagna, we feel we are always the legitimate owners of the land of our forefathers, our times of the land of our forefathers, our past times. They, the grandfathers, did not think of obtaining title to the land, that the modernization of things exists under a dominion steadily growing each day and increasingly diminishing our vital spaces, for the encroachment of their neighbors, the Spanish on one side, the English and Miskito on the other. The Miskito are our neighbors then, we can resolve this with patience and dialogue, but not the others. On the other side, the only way to protect the forests and the land and protect against those threats is to mark the limits of our territory, of the boundary points. Also, we will indicate out to where our limits are.

Limits of our Land:To the east with the "Kuku ulna was sahani," to the south from the east with Kuah laihwas. South with Alwas, Kuhkanak was, to the southwest with the Una Was Sahni. To the west with the Kiamak, to the west and north with Alawas Kalwayahwa, to the north with Yalinwas, to the northwest with the Tuburus Kudahyaklama Tuna, then Kisalaini, and Karabu Awastigni connecting with the other boundary.

Unfortunately, too late we realize the necessity coming, because a large part of our land that we are losing that we have so long taken care of, this humble and precious forest. We also are never seeking to sell but rather it is the richness from there from which we live.

Would that the Republic of Nicaragua then grant to to us the equal rights for all citizens who live in this country.

I have here a communication from the Community of Mayagna Sauni Awastingni Wawa River.

On the 8 of November of 1992....

Given in the chapel of Awastingni Rio Wah Awa.

Prepared by: Charlie Mclean C.

Figure 2a

TRANSLATION OF FIGURE #3

Why are the Mayagna from time immemorial the guardians of their forest? Possibly because of the direct conviviality with nature, observing it, minutiously they learned that it doesn't deceive or lie, and it has its own customs and laws. For the Mayagna, the harmony, the creation of balance is conserved, this is true because they react very sensitively in relation to their lands and the living forests, they feel proud and consider themselves for life in their creations under these forests. Each surrounding thing, that is, its mountains, rivers, trees, and wild animals, even the deepest stream, were carefully named in the mother tongue or words in expression of it. The Mayagna race does not dominate the forest, rather it guards the forest, even its highest leaders fallen under the roots of these precious trees. In reality there are thousands of reasons for these humble Mayagna from the arrival . . . to exploit, then . . . all cultures had like one (grind corn, etc., they were of pure gold then, seeing all of those exploiters carrying/wearing), they are never brought out in the writings, but it happened and now again they want to deceive by sight and take the riches. This is not just; it should not be. Also, they are rights that we too, the Mayagna, have to receive lands and forests as far as we want. History of Mayagna: In the Wah Awa River, lived the Mayagna, born owners of this river and mountain. No one thought other races were living until, after 125 years after they had always lived in the mountain, in the year 1877, others, in four towns, came together with 2,800 people. They also communicated by birds, mountain doves, and they also had another means of communication, the secret arrow. In this they sent the written words. At that time, they did not have materials for work or communication. They also lit fires with rock and other things. They asked for fire from the sky, and fire came from the sky. There were also four kings. They were: Yakal Bikis, Wah Awa, Muhlang, Kuhkayang; they contemplated each one of their communities. Wah Awa was in Yalin Was, Muhlang in Alwas lived between Tunawalang, Kuhkayang in Una Was. Yakal Bikis in Pamka Bin Buhna, he dominated the Community; then they declared a practice of light maneuver. They did that work and so they died of that because they did something called "dicutna." It is the most powerful of wars. The attitude of those Mayagna with respect to land tenure offers a great advantage to the preservation of the natural land made by the creator of the sky and given by god, creator of nature. To this there is great advantage in the preservation of nature. Maybe much could be learned from them because they were convinced of protecting their means or environment to offer to the future generation a harmony dreamt of. For many centuries they lived all kinds of misery. Also that the authorities respect their necessities that they request for the necessary property, because with the creator, that who won and will convince for all necessity that they indicate before superior authorities of the country.

Figure 3a

Efforts of Awas Tingni Before the State to Obtain Title to its Land

- Petitions before the INRA during 1991-1993
- Conversations initiated by MARENA that resulted in a commitment by MARENA to “facilitate the definition of the communal lands” of Awas Tingni
- Request before the Regional Council of the RAAN Regional Government, March 1996
- Various proposals to the State during the friendly settlement process before the IACHR, 1996-1997
- Request to the President of the Republic of Nicaragua in February of 1997

Figure 13

