

languages, our medicine, and our systems of community education.

But in recent years, along with a general awakening of human consciousness, we as people and as Indians have awakened. In this awakening we look with honor and love to the heritage of our past, and in this spirit we have begun to organize ourselves to be stronger. With steady efforts and much work we are recovering our land, to live there with our own forms of government, to proudly speak our own languages, to seek an educational system which facilitates our cultural and social development.

The road we have taken is difficult because the landowners have not hesitated to kill Indians, including women and children, to imprison us, and to militarize our territories. And it is important to acknowledge that a sector of the Church has also worked against us. Because we have struggled for our liberation they have slandered us by calling us subversives and suspended health and educational services. Despite this we maintain our faith in Christ and take refuge in the words you spoke in Mexico, when you said that the Church must be rooted in the people and committed to an identity in the culture of our communities.

There also has been a sector of the Church which has seen in the struggles of Indian people the sufferings of Christ for true liberation and for the right to life that motivates our struggle. Such representatives of Christ on earth who have been with us in our struggle are also persecuted and killed, as in the case of the deaths of Father Pedro León Rodríguez and Alvaro Ulcué Chocué, the only Paez Indian priest.

With this greeting to Your Holiness, we remember in our history the shedding of Indian blood, blood of native Americans, blood which nourishes the new world which we seek. . . . We are convinced that such martyrdom will bear abundant fruit.

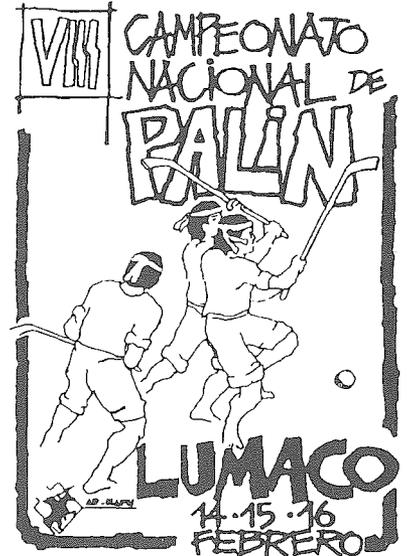
(See Page 8 for the comments of a Bolivian Indian leader on liberation theology.)

Amazon Communities To Stage Indian Olympics

The following story appeared in a recent edition of Unidad Indígena, the publication of the National Organization of Indians of Colombia (ONIC).

Centuries ago the Witoto and Muinane people held sports tournaments where they played games called "tops," "ball," "spear," and "athletics." The games were mostly forgotten until about ten years ago when sports lovers began holding tournaments of European games. That reminded people of the traditional Indian games, and some priests organized a tournament called the Regional Indian Olympics of the Amazon. The first competition was held in 1974 at Chorrera, Amazonas, and since then the games have been expanded to include many Indian groups.

Poster at left announces a palin tournament sponsored by the Mapuche organization AD-Mapu in Chile last summer. Palin is an Indian game similar to hockey which is played with bent sticks and a wool ball covered with leather.



This year the games will be held from November 20 to 30 at Araracuara. The tournament will include two types of competition. Western-style games will include soccer, basketball, volleyball, and track and field. Traditional Indian games will include some that are modified to make them more competitive and others which are primarily recreational. "Tops" is played with two teams which have five to ten people each. Two kinds of tops are used, one classified as male and the other as female. Each team has a fixed number of tops. A large circle is drawn on the ground where one side must launch a female top. The other side uses male tops to try to remove the female top from the circle. "Ball" is played with a rubber ball about the size of a small soccer ball while dancing in the *maloca* (the traditional communal house).

CHILE

AD-Mapu Reports Assaults By Government

SAIIC has received several reports from the Mapuche organization AD-Mapu concerning continued repression of Indian people by the military government of General Augusto Pinochet.

José Santos Millao, the president of AD-Mapu, spent several weeks in prison after being accused along with four other Indian leaders and community workers from the Universidad de la Frontera in Temuco of participating in subversive activities. José was released in August.

On August 26 local police raided the building where the AD-Mapu Cultural Theater Group (see *SAIIC Newsletter*, Spring, 1986, pp. 11-12) was rehearsing and forced everyone to lie on the floor while the director of the company and his wife were severely beaten. The group was attacked as "communist."

The unsuccessful attempt to assassinate Pinochet several days before the thirteenth anniversary of the coup which brought him to power was followed by numerous instances of government-sponsored repression throughout Chile. On September 11, the day of the anniversary, the Mapuche communities of Loncoyan Grande and Hueico Chico were invaded by ten vehicles filled with military police, local police, and civilians whose faces were painted black. Three houses were destroyed and three people were wounded, including Fresia Curin Chichual, 12 years old, who was wounded in the arm; Francisca Maria Reuca, who was wounded in the leg; and Carlos Huenticono Curin, who was gravely wounded by various shots in the stomach. Other people were detained, including Juan Curin Melin, Alfonso Loncomilla, Francisco Loncomilla, Vicente Loncomilla, José Evaristo Huenticono, and Gabriel Chicohuel, a member of AD-Mapu. Police deny any knowledge of their whereabouts and they have not yet returned to their communities.



Members of the AD-Mapu Cultural Theater Group, whose rehearsal was raided by police in August.