



NEWSLETTER

South and Central American Indian Information Center (SAIIC)

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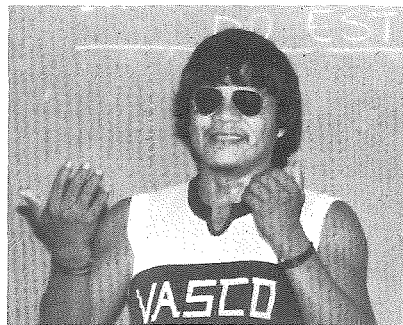
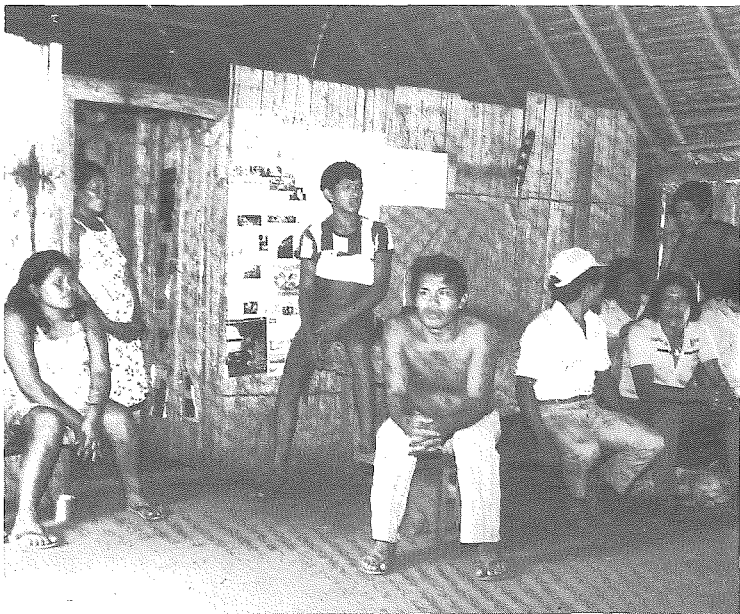
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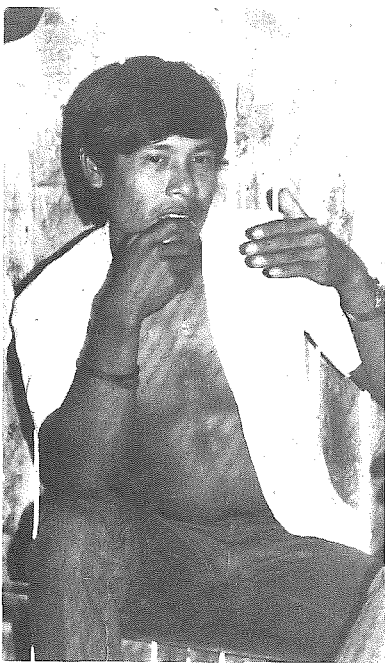


**Guatemalan
Refugee:
“We can’t go back
to militarized
villages.”**

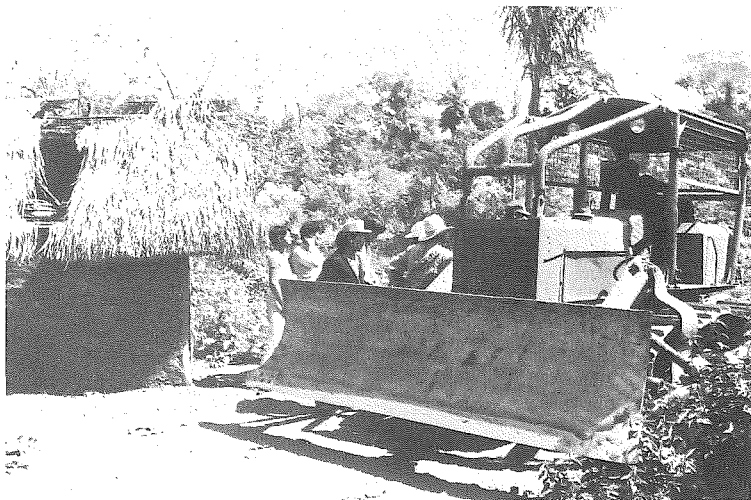
See Page 11.



Itabira, chief of the Suruí, at the First Encounter of Indian People of Rondônia: "We need the rain-forest to survive. When you cut a lot of the trees and the shade is gone, sickness follows." The Suruí have successfully resisted encroachment by cattle ranchers and gold miners.



Damián (left), chief of the Sakiraphia (Black Monkey) group, confers with other leaders of the Rio Mequens Reserve (above) and confronts a tractor plowing a road through his village (below). Lumber companies illegally cut timber from the reserve for three years before Indians' demands that they be expelled from the reserve were heeded by the Brazilian government (see SAIIC Newsletter, Fall, 1985, p. 13).



BRAZIL

Rondônia: Indian People Organize For Survival

SAIIC has received reports of an apparent massacre of Nambiquara people in Brazil's frontier state of Rondônia. The conflict took place in November at the headwaters of the Rio Corumbiara, west of the city of Vilhena.

Investigators have found Indian houses crushed and gardens plowed under by bulldozers. Antônio José Junqueira Vilela, a landowner, has reportedly ordered armed guards to keep all outsiders out of the area.

The Nambiquara have suffered greatly from the expansion of cattle ranching, lumbering, and colonization projects in Rondônia. In the 1970's, Nambiquara were found wandering aimlessly along the newly-built BR-364 road after they had been expelled from their villages. They were hungry, sick, and had lost the will to live.

In 1979, the flow of migrants and speculators into Rondônia became a flood with the paving of the highway, largely funded by the World Bank's Polonoroeste program. Periodic World Bank pressure on the Brazilian government to demarcate and protect Indian areas has been inadequate, and every Indian group in Rondônia confronts serious threats to their traditional lands. Last year alone, more than 200,000 settlers migrated to Rondônia.

In September, 1985, the Union of Indian Nations (UNI) with the help of the Indian Missionary Council (CIMI) held the First Encounter of Indian People of Rondônia at Cacoal. Although many of the groups represented, including Suruí, Cinta Larga, Pácaa Nova, Kaiabi, Gavião, Pareci, Nambiquara, and Mequens, had only a few years of contact with non-Indian society, a consensus emerged that a unified effort is crucial in the fight for self-determination, land, and survival.

Nambiquara youth (right).



Photo: Arquivo FUNAI

Rapa Nui People Oppose NASA Base

In June of 1985, U.S. Secretary of Defense Caspar Weinberger announced that NASA and the military government of Chile under General Augusto Pinochet were proceeding with plans to install an aerospace station on Rapa Nui (Easter Island). Its stated purpose is to serve as an emergency landing strip for space shuttles flying a polar (north to south) orbit.

Rapa Nui is located in the South Pacific approximately 2,350 miles west of the Chilean coast and is part of Polynesia. It is triangular and covers 113 square miles. Its population is around 1,000.

The Dutch first arrived on the island Easter Sunday of 1722. It was taken over by the Chilean Navy in September of 1888. In 1963, under the government of Jorge Alessandri, the United States installed a satellite tracking station on what is now the Mataverí Airport.

On October 29, 1983, the Committee for the Defense of the Patrimony and Interests of Rapa Nui elected officers, and on November 15 the Council of Elders and Chiefs of Rapa Nui was formed once again. The council consists of one chief from each of the 36 clans. It had not functioned since 1888.

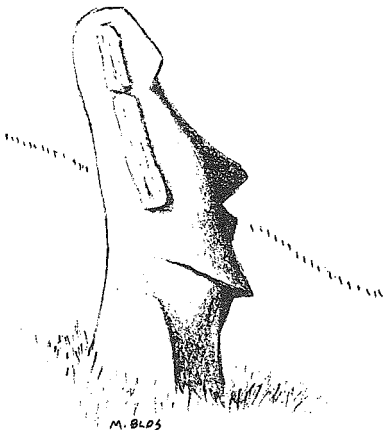
In a letter written to Lieutenant de los Rios Echeverría, Pinochet-appointed governor of the 5th Region of Chile (in which Rapa Nui is included), the Council of Elders and Chiefs of Rapa Nui, by unanimous agreement, asked that in the future when the mayors and other officials on the island are selected their organizations be consulted, since they represent the people of Rapa Nui.

In May of 1985, Chilean Minister of Defense Lieutenant Patricio Carvajal made a surprise visit to Rapa Nui and met with the governor and other local authorities. A few days later, the people of Rapa Nui heard over national television that NASA was planning to expand Mataverí Airport so that space shuttles (such as Columbia, Challenger and Discovery) could land there beginning in 1986. In a press conference after his visit, Carvajal stated that the Rapa Nui people (with whom he did not meet) were in total agreement with the project.

In June of 1985, U.S. Ambassador James Theberge visited Rapa Nui. During a reception held for him, the officers of the Council of Elders and Chiefs of Rapa Nui informed Mr. Theberge that the council opposed the project. When Mr. Theberge returned to Santiago, he stated to the press that the people of Rapa Nui approved of NASA's plans.

In a letter to Pope John Paul II dated May 28, 1985, the Council of Elders and Chiefs of Rapa Nui stated: "Our problem begins when Chilean authorities make an agreement with the United States. They make public projects and declarations without considering the people of Rapa Nui, who are the only and true owners of the entire island."

"The Council of Elders and Chiefs of Rapa Nui has the duty of defending the patrimony, culture, interests, and above all else the dignity of the people of Rapa Nui. We do not accept that our rights be stepped on using our island as a strategic point for the scientific and military interests of a powerful nation."



Mapuche Groups Define Common Goals

During the first week of June a significant gathering of the three major Mapuche organizations, Centros Culturales Mapuches, AD-Mapu, and Nehuen Mapu, resulted in a clear set of jointly defined goals:

1. All Mapuche demands for the coming democracy in Chile shall be presented through the Assembly of Civil Organizations, the nationwide coalition of non-governmental organizations working for a democratic Chile.
2. The formation of a tripartite commission to formulate a document to unite the Mapuche people into one organization that carries forward their struggles and goals.

The groups also agreed to the following proposals to the Assembly of Civil Organizations:

1. The immediate repeal of Laws 2568 and 2750, which eliminate communal land holdings of Indian people, and a return to Law 17,729, which supported the gains in landholding made before the military coup of 1973.
2. The reinstatement of all lands taken from Indian communities under Law 2568.
3. The reestablishment of the Indian Institute under Indian control.
4. The establishment of a new constitution giving rights of self-determination to Mapuche people. Legislation to conserve Mapuche land and natural resources. Recognition by all sectors of Chilean society of traditional Mapuche forms of social organization and authority structure. Guarantee of the rights of political participation in national affairs.



Assault On Huilliche Land Described

Carlos Orlando Lincomán is a member of the Butahuillimapu, the central council which represents 137 organized communities of Huilliche people between Valdivia and Chiloé in southern Chile, and *cacique* (chief) of the province. In an article in *Fortín Mapocho* dated June 9, 1986, he states, "After the coup [in 1973] they destroyed the Indian communal laws. They divided our land, trying to do away with our organizations. They told us we would each be landowners. But individualism is alien to the Huilliches."

Carlos says that Achala Island, which once belonged to Juan Bautista Inaicheo, another *cacique* and a relative of Carlos, now belongs to a hotel owner from Quellón. "Nobody knows how he got a title of ownership." He adds, "The beaches that once were ours have been turned over to individuals. We aren't allowed to gather shellfish or raise fish in the carrols."

Carlos also talked about the company which is building roads in the area. They take down the Huilliches' fences and the animals roam away. Then the police come and give the Huilliches tickets for not keeping their animals fenced in. "One day I complained to the engineer. He told me he had expropriation orders. But later I found out that this wasn't true."

For the Huilliches, the destruction of fences is a part of life. "I don't think that any future government will return our lands. The current policies are stacked against us. We had an opportunity with the Allende government, but then the coup came and nothing was left."

PERU

Visitor Describes Violence In Indian Communities

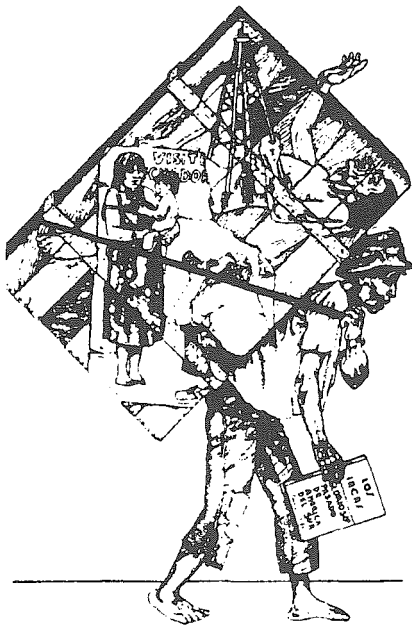
Anatolio Liceta, Quechua Indian who works with the Peace and Justice Service—Peru (Servicio Paz y Justicia—Peru, SERPAJ), visited the San Francisco Bay Area in June to discuss the search for nonviolent social change in Peru. Anatolio comes from the community of Andina San Pedro de Pirca, province of Huaral, in the mountains north of Lima. He is a member of the Federation of Peasants of Cerro de Pasco (Federación de Campesinos de Cerro de Pasco). His family, like most of his community, farms and raises stock. His experiences with nonviolent struggle include teaching adult literacy, organizing Indian farmer cooperatives, and working in the local teachers' union. He tells us:

I come to exchange experiences of nonviolent struggle for peace, particularly at the community level. This struggle is important because at this time in Peru there is increasing indiscriminate violence. There is genocide, including the killing of old people, women, and children.

Our Indian communities are bound together by our working the land communally. We believe that the land is the vital source that sustains all people. In my country in the mountains and on the coast there are 4,200 official Indian communities. They are organized in *ayllus* and are now officially recognized as Indian communities of farmers.

Our communities have at least 4,000 years of history, of life. Four hundred years of struggle and resistance to outside forces can't destroy our people. The fact is that these communities have developed a way of life based on self-sufficiency. The community is the uniting of men and women, but this union doesn't happen in a vacuum. Through work, this union, the community, takes on life. There is a common interest in the land itself that unites us. Together we carry our seeds to the field to plant. Everyone works together equally. The 200 members of the community (*comuneros*) take their seeds to plant the communal land. These 200 *comuneros* carry their tools so that the land will produce. Two hundred *comuneros* carry their food to eat out in the fields, so that they can invite one another to eat before and after planting. And then at the time of the harvesting, the yield is divided up equally among all those in the community. Seeds are saved for the next year.

We don't do this work quietly. We do it with a kind of joyful energy. We always say, "If there is a good crop, we dance. Beautiful. We dance with a band. And if there is a poor crop, we also dance." Why? Because it is not like the person who, if a business is lost or money is lost, he is sad. There is a collective consciousness. In the community, if there is a poor crop, these troubles also unite the people, unite us in our work. These difficulties fortify the ties that bind us. This love of community is important, and it develops through working together.



That is the life in community, which is our strength.

The root of the violence that is occurring now in Peru extends back to the notion of private property, distinct from our traditional community-based way of life. Between 1982 and 1985 there were 7,000 dead and many more than 3,000 missing and presumed dead. Since January, 1986, there are dozens more dead and disappeared. The blame for these deaths is placed on the guerrilla group Sendero Luminoso, but the blame to a much larger extent is also placed on the armed forces of Peru. Sendero Luminoso consists of people who are adventurers and provokers of violence, who kill along with the armed forces. They kill children, old people, and women. This is not a true revolutionary movement. For this reason it is detested by Indian communities. Our organization has a position in the face of this situation. We feel this is genocide that is occurring, and it becomes institutionalized by the armed forces. The consequence of this genocide doesn't mean simply the physical end or disappearance of a person. It also has massive repercussions for the entire extended family, leaving thousands and thousands of orphans and hungry children, and thousands and thousands of mothers and women who go from place to place, to the cemeteries and jails, looking for their loved ones they have lost. You see, the consequences of these kinds of things are not erased from our lives right away.

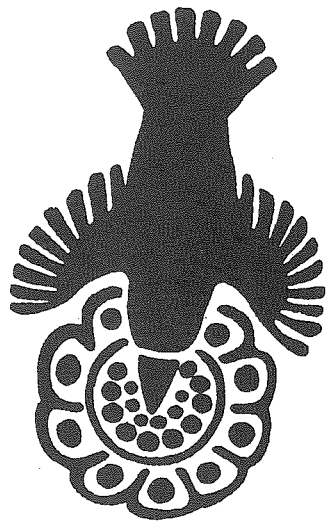
While there is no complete solution, through SERPAJ we do a number of things. We have helped organize the struggle of the relatives of the disappeared in the Ayacucho region. Their organization, the Association of Relatives of the Kidnapped and Missing of Ayacucho (*Asociación de Familiares de los Secuestrados y Detenidos-Desaparacidos de Ayacucho*), is part of the human rights department of SERPAJ. We also have dining halls in Ayacucho and Lima for the thousands of children who have been orphaned. This is done by the volunteer work of Peruvians and by the assistance of people throughout the world who are helping us.

For more information about the work of SERPAJ, contact the Resource Center for Non-violence, P.O. Box 2324, Santa Cruz, CA 95063.

Human Rights Activist Among Missing In Peru

Among the many people missing as a result of political violence in Peru is Guadalupe Ccallocunto Olano, secretary of the Association of Relatives of the Kidnapped and Missing (*Asociación de los Familiares de los Secuestrados y Detenidos-Desaparacidos*), who was arrested in Lima on May 24. A few days earlier she wrote, "The situation in Peru is getting worse. We live in a state of anxiety and insecurity. We are losing hope with this government, but the struggle of our people and of the relatives gives birth to another hope. They have threatened me many times and yet I cannot live with my back turned while my people bleed. I believe that it is better to die struggling, shouting the truth. This is what gives me hope that justice will come. But this we will only achieve with the help of all those persons who are aware of the inequality which reigns in our country."

As we go to press, reports from Lima describe a massacre by police of over 300 prisoners accused of subversive acts. According to official reports, three police died.



ECUADOR CONFENIAE Denounces Land Seizures By Oil Companies

The Confederation of Indian Nations in the Ecuadorian Amazon (CONFENIAE) has accused Occidental, Esso-Hispanoil, and Diamond Oil Companies from the United States, British Petroleum from England, and the Conoco-Opic consortium from the United States and Taiwan of moving into Indian lands with the approval of the Ecuadorian government. They have now become the largest threat to Indian communities.

Esso-Hispanoil, one of the largest oil companies in the world, obtained 100,000 hectares of land which belongs to the Huarani (Aucas). British Petroleum also obtained 200,000 hectares of Quichua land. According to CONFENIAE, both companies have been granted the use of land which is now being planted in African palm (see SAIIC Newsletter, Spring 1986). They say, "We have been able to prove that all these transnational corporations work cooperatively. The oil companies make the roads which are then used by those who exploit the African palm, cut down the forests and make this wood available to the large lumber companies."



Shuar Indian of Ecuador.

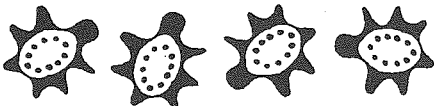
Photo: © 1979 P. Israel

"The History Of My Organization"

The following comments are part of an essay which won first prize in 1985 in a nationwide competition among Indian organizations in Ecuador. They originally appeared in La Bocina, the publication of the Ecuadorian Federation for Public Progress (Federación Ecuatoriana de Populorum Progressio).

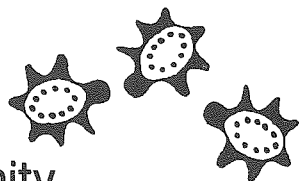
Our unity taught us what our goals must be. Our organization is not only for building community centers, bridges, schools, warehouses, water systems, and cooperatives, but also to develop a vision of our future. Clearly one of our goals is to develop the material infrastructure of our community, because we have to improve our lives. But as an organization we must be leery of developmentalism. We can't concern ourselves solely with material work, because then we run the risk of exploiting others in the same situation we were before.

At first we didn't understand this well and thought that by organizing ourselves we could do to other cultures what they have done to us. We lacked analysis and reflection. We always have to look to the future to see where our organization is going, to keep an eye on our goals, to avoid falling into the trap of developmentalism. Developmentalism brings along with it egoism, individualism, and materialism. It



brings poverty to the majority and takes from us our feeling for life, which is the most important thing there is.

Organizations are not made for us. They must be created. Begin with your home. At home we have trust. Trust is the seed.



Educational Efforts In Otavalo Community

Mariana Chuquin, a Quichua Indian from Otavalo, Ecuador, who is visiting in San Francisco, recently made the following comments on education in her community:

For those of us living in rural communities, it's very hard to educate our children. It is important to us that there is good bi-lingual education that strengthens our culture and communities. But many children are needed in the family's effort to survive economically, so they can't attend school. And the government gives very little support to education in rural communities. Most children don't go beyond the fourth grade.

In my community, Mariano Acosta, it is the community itself and the school teacher who work together to make an education possible for our children. The community organizes *mingas* (community work groups) to construct roads, the school building, and other community buildings. Sometimes we have to use our imagination to make educational equipment and materials. Every week we organize in *mingas* to improve our community, to continue forward each day for the future of our children.

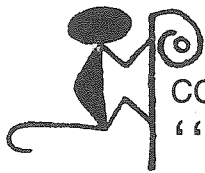
Indian Voters Major Factor In Elections

The greatly increased political organization of Indian communities was cited as a major factor in the overwhelming rejection June 1 of a constitutional referendum proposed by Ecuador's conservative government, according to Juan Aulestia, Oxfam America program representative for South America.

Speaking at a meeting jointly sponsored by SAIIC and Oxfam America in Berkeley on June 19, Juan said that the growing realization among Indian communities that they can be a majority of the electorate was one of the most impressive developments he observed during a recent trip to Ecuador, which is his native country.

Juan said that the conservative government of President León Febres Cordero has moved to undermine Indian political organizations by renewing government support for the Summer Institute of Linguistics, an evangelical organization ordered to leave Ecuador by a previous government under pressure from Indian groups. The government has also created "ghost" organizations which it claims represent Indian interests as a means of spreading disunity in Indian communities.





COLOMBIA

"Building The Great Maloca"

"We Indian people want the National Organization of Indians in Colombia (ONIC) to be like a great *Maloca* (the traditional communal house), a *Maloca* built with the hands and effort of everybody, where we can all fit, without leaving anyone out."

In February ONIC held the Second National Indian Congress in Colombia. More than 900 people representing about 500,000 Indians got together to evaluate the activities of the organization and to discuss the present situation of Indian communities in relation to organization, land tenure, economic life, health, education, ownership and use of natural resources, study and use of Indian legislation, and relations with non-Indian popular movements. Conclusions of the meeting, according to *Unidad Indígena*, the newspaper published by ONIC, included:

—"In relation to land, we marshaled our strength to pursue the enlargement of the reserves until we get the minimum land necessary to guarantee our existence.

—"In relation to communications, we want the newspaper *Unidad Indígena* to become a voice for all the communities in the country by training people in the regional organizations to do journalistic work.

—"In relation to legislation, we must study the laws that exist and compel the government to comply with the laws which protect us.

—"In the field of education, we have formed a special committee within ONIC to ensure the enforcement of decree 1142, which assures the autonomy of Indian communities.

—"In relation to economy, we call for Indian communities to take upon ourselves the responsibility of directing our own development projects so that resources are dedicated to programs of communal interests.

—"In relation to health, we encourage the pursuit of ways to combine western medicine and traditional Indian medicine.

—"In relation to other organizations, we propose that our interactions not be utilitarian and that we trade materials and share experiences more frequently in order to enrich our relationships."

Indian youth joined the Congress, formed their own commission, and proposed that youth meetings in the regional organizations should also be held because "only in this way can we improve our education and recuperate our cultural values."

Despite the difficult situation that Indian people face in Colombia—including invasion of their lands, the presence of non-Indian religious organizations, and the danger of being caught in confrontations between government military forces and guerrilla groups—the Second National Indian Congress reinforced the unity of Indian people and the goal "to live off our land, from our own hands, with our parents and our children, in peace which has always been present in our communities."



GUATEMALA

Refugees Evaluate New Government And Costs Of Recent Repression

Domingo Hernandez Ixcoy, a Maya-Quiche Indian who now lives in Mexico, was one of the founders of the Peasant Unity Movement in Guatemala. During a visit to the San Francisco Bay Area in June he made the following comments in a meeting with SAIIC:

When we refugees think about the possibility of returning to Guatemala in the future, we are aware that we may be used by the new civilian government of Vincicio Cererzo. We think that the government is looking for a way to bring the refugees back, especially those living in the border areas of Mexico. We've drawn up some points to be considered.

First, we can't go back as long as our villages are militarized. We fled the military government and we're not going back simply because there is a civilian government.

Second, the civilian patrols should not be continued. If the refugees living outside the country are to return, it must be to have freedom and not to be forced into civilian patrols.

Third, upon returning to the country the people should not be subject to manipulation by religious sects. In recent years religious sects from the United States have played a central role in dividing our people by supporting the counterinsurgency program of the Guatemalan army. We want to be left alone. We want autonomy and to continue developing as a people independently. We don't want programs from the United States financing the division and destabilization of our unity.

Fourth, we want our own organizations—peasant cooperatives, peasant leagues, craft and artisan groups—to be allowed in our country so we can really help ourselves as communities. If we return, we are against the idea of being reorganized as “model” or “developing” communities, called “strategic” villages.

It's important to note that the repression has hurt us profoundly. In vast parts of the country a large number of mass political organizations existed before. We know that the counterinsurgency program killed 30,000 people in four years. Now there are more than 200,000 orphans in the country and almost 200 villages have been destroyed. In Guatemala great setbacks were suffered by the democratic, popular, and revolutionary movements in the country. But the counterinsurgency has not been able to completely set back the aspirations of the people. We will continue establishing a more just society, changing Guatemalan society, acquiring independence and self-determination for our country, which our people have come to under-



Photo: © 1979 P. Israel

stand is the only way to resolve our social and economic problems.

Significant achievements in Guatemala were made through the organization which I represent and of which I was a founding member, the Peasant Unity Movement in Guatemala. We organized a large number of Indian farmers and managed to bring attention to significant events in Guatemala, such as the heroic takeover of the Spanish embassy, the southern coast uprising of 76,000 workers, and the insurrection of Indian people in the central highlands.

We succeeded in erasing an image of ourselves as inferior imposed on us since colonial times. It was said that we didn't have ability, that we didn't have political expertise, and that we didn't form a part of the political spectrum. Now the Guatemalan Indians, in addition to knowing our abilities, are immersed in a revolutionary political process which is seeking social change in our country. Another important step is that we came to know the enemy better, principally the army, which protects the interests of rich people in our country.

There has been self-evaluation since the time of the repression. Some people don't accept the fact that we've been set back considerably. For some the belief that the righteous spirit of the Guatemalan people will bring about social changes in our country is the departure point. Another position, one that I subscribe to, is the belief in the necessity of the formation of leaders who really grasp the global nature of the struggle, who will know not only political concepts but also military ones with which to push the struggle of our people forward in the future, who will understand the different forms of struggle which are important to develop in our country. It is something that we must deal with, that we have suffered a defeat, but that we haven't been totally exterminated.

Domingo also spoke of the role of religion in resistance.

We mix Christian and our traditional beliefs quite a bit. We participate in the Catholic church, but we also maintain our rituals as Indian people. We ask forgiveness to the mountains. We burn copal for the mountains and also for the moon. Maya-Quiches consider the moon to be our grandmother, the sun our father, and the earth our mother. We have ceremonies every year to thank them for the life they give us. We also believe that corn gives us life. We respect animals and plants, as they are part of the universe. Our parents taught us to live in harmony with nature. We look at the stars to know when to go to sleep. They guide the people. We rise at 4:00 a.m. and the first thing we do is look for the stars, to see where they are.

I believe in all this, and I will continue to. I am also teaching it to my daughters. It is part of us, of our identity, our Indian culture. The Guatemalan army knows all this. They know our rituals and are trying to destroy our culture. They are burning our sacred mountains.

EL EJERCITO DE GUATEMALA
INVITA A LA
JORNADA MEDICA MILITAR
ASISTENCIAL
USPANTAN 10-11-12 DE AGOSTO 1979

SERVICIOS QUE SE PRESTAN

ATENCION MEDICA

ENTREGA DE MEDICINAS

BARBERIA

FUMIGACION

JUEGOS INFANTILES

EXTRACCIONES DENTALES

The photographs of Guatemala in this issue were taken by the late Pamela Israel, anthropologist and photographer, who worked extensively in Guatemala and with the Shuar in Ecuador. They were taken in 1979 in San Miguel Uspantán, department of El Quiché, just prior to the devastating government military assault on communities in the area. An exhibit of Pamela's work will be held at the Lowie Museum in Berkeley in October, 1986.

Pamela Israel notes, "In 1979 the army established a permanent post in Uspantán in response to a growing guerrilla movement. As a way to improve their image in the area, the military sponsored a weekend health clinic and food depository. This poster (left) hung on walls in Uspantán to announce services the military medical expedition would provide. The poster says that the military will give medical examinations, distribute medication, provide a barber, extract bad teeth, fumigate houses, and provide children's games. Although helicopters had been patrolling the mountainsides for at least three months, they had never landed in town. When the military clinic flew officers to this site, landing in the soccer field, many villagers left the market to have a look (below). After their weekend 'show' was over, the military never left."



Photo: © 1979 P. Israel



Photo: © 1979 P. Israel

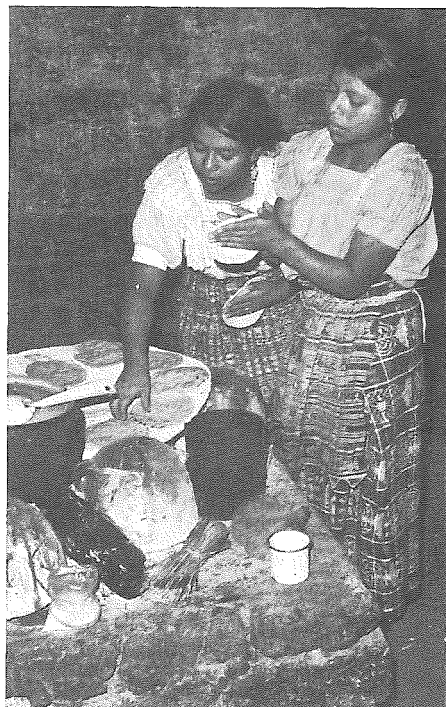


Photo: © 1979 P. Israel



Maroons Maintain Indigenous Heritage

The Maroons are descendants of Arawak Indians and Africans who fought against the British in Jamaica in the late 1500's and early 1700's. Originally, Jamaica was colonized by the Spanish, who used the indigenous Arawak name for the island, Xaymaca, and enslaved the Arawak people. The Arawaks, known as a peaceful people, soon began to die of starvation, disease, and overwork, so the Spanish began to import slaves from the west coast of Africa, including Akan, Ibo, and Mandinka.

In 1655 the British invaded the island, and the Arawaks, Africans, and Spanish took to the interior hills to fight them, each for different reasons, of course. Finally, the Spanish gave up and fled, but the Arawaks and Africans continued fighting and became known as the Maroons, from the Spanish word *cimarrones*, meaning domesticated cattle that would escape and become wild and unmanageable.

There is no written history of the time from the Maroons' point of view, but from oral history it is known that the Arawaks and Africans helped each other. The Arawaks knew the land and taught the Africans what they knew. They intermarried and, under the leadership of Nanny, a guerrilla woman and spiritual leader, the Maroons made a peace treaty with the British in 1739, winning the right to freedom, self-government, and land.

Music is an integral part of the Maroon culture. One of the most honored instruments is the abeng, which is carved from the horn of a cow. The abeng, which only plays two notes, was used to communicate from hillside to hillside during the war, and it has a language that to this day is known only to the Maroons. It is never used for entertainment and is only blown freely at Christmas. One Maroon song is said to have been sung by Nanny after the Treaty of 1739 to urge the Maroons to unite and obey the treaty:

What a wonderful people
 behave o yo
 Many bloods
 behave o people
 This Nanny has called for.

Unfortunately, as with indigenous peoples in many countries around the world, the Maroons are being pushed to give up their culture and assimilate into Jamaican society. However, they have recently mobilized into a

Colonel M. L. Wright of the Accompong Maroons playing the gumbé drum.



Photo: Folkways Records

new federation and opened a cultural center in the eastern part of the island. In a recent letter, Roy Nigerian Harris, leader of the Young Maroons, says, "We seek support to assist our music, our poetry, our sports, our religion, and also our drama. At the moment, we are lacking funds, but our heritage is very rich, and there is a lot owed to us. We are seeking sponsors, who would have a lot to gain. If cultural tours with lectures could be arranged, great."

The Maroons can be contacted at The Maroons Cultural Centre, 12 Harbour Street, Port Antonio, Jamaica, Xaymaca, WI. In the United States, I can be reached c/o 360 62nd Street, Oakland, CA 94618. Music of the Maroons is available on Folkways Records, 43 W. 61st St., N.Y., N.Y. 10023.

—Randi Kristensen

Caribs From Three Groups Meet In Dominica

Throughout the Caribbean there is an increasing awareness of indigenous concerns. According to the newspaper *Iere*, Carib representatives from Belize, St. Vincent and Dominica met in the spring in Dominica and called for more governmental recognition of Carib culture and identity. Like the Maroons in Jamaica, Caribs are descended from Indians and Africans who banded together in resistance to colonial European society.

Caribs living in Dominica maintain a local government Carib Council headed by the Carib Chief, who is elected directly by the people, according to tradition. However, the representative from St. Vincent at the conference spoke of the lack of such structures on his island and expressed concern about the disappearance of the culture of St. Vincent's estimated 5,600 Caribs. "We would like when the gap is filled and we are together as one people," he said. Another conference is planned on St. Vincent next year with the theme "Caribbean Indigenous Revival."



AOTEAROA

Maori Delegation Visits United States

In June a delegation of seven Maori from Aotearoa (also known as New Zealand) traveled to the United States. They were hosted in the San Francisco Bay Area by Women of All Red Nations and the International Indian Treaty Council. Hinewhare Harawira of the Wailangi Action Committee told SAIIC:

We have about 3.5 million people in Aotearoa and 300,000 are Maori. We are fighting for our independence.

We don't now have control of our lands. And one thing we find important as a first step in our independence is the taking back of our lands. The way we want to do it is not by



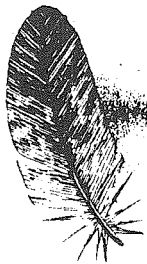
asking the government, "Is it okay to buy the land or is it okay to put our homes on the land?" When we see the need to go back to our land, our people are just moving back and sitting on it, living in tents or busses or makeshift homes, starting to build up the land, and starting to survive on the little land that we have.

Whenever there is a land occupation, the people are always supportive of it. And that is encouraging, because the people support it from the right wing to the left wing, from the old to the young.

We are starting to take control of our lives. We now speak Maori to one another and to other people, and if they can't understand it, too bad. We have a pre-school, and only Maori is spoken there. At the school there are older brothers and sisters, aunts and uncles, a whole *fanu* base. That is the extended family. It is only through that, through the nurturing of the child to go out into the so-called rat race, so that they can cope with it, that we can survive.

We have our own spirituality. We can say a story and it has three or four meanings to it. We believe all the meanings are the right ones.

We know that the people of the Pacific need to unite together. We all achieve our independence together. Nobody is free until everybody is free. To the people of South America, we say, "Be strong in your stance."



The Seventh Generation Fund

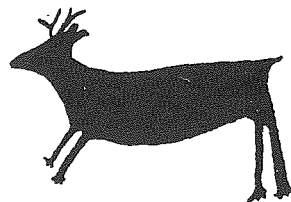
SAIIC has been working with Victoria Bomberry and the Seventh Generation Fund to find ways to bring together Indian people of North, Central, and South America. Victoria, who is also editor of Native Self-Sufficiency, spoke with SAIIC recently about Indian sovereignty.

SAIIC: Could you tell us about the Seventh Generation Fund? What is the basis for the work you do?

Victoria: The Seventh Generation Fund was founded in 1977 by a group of activists who were interested in moving from merely rhetorical speech about sovereignty toward making sovereignty a reality. In order to do that, there were several things that needed to be articulated. People here had a notion of sovereignty and we started working on all the areas that make a people sovereign. To be sovereign, a nation needs to have an economic system. It needs to have a shared culture and language. It needs to have a land base, and it needs to have a people who are tied together by those common bonds. We began thinking about ways we could move these things to reality on reservations throughout North America.

SAIIC: What kinds of projects have you been doing to make these kinds of changes?

Victoria: We've worked in several different areas. We work with land and natural resources protection. We work in the area of economic development to find ways that are culturally benign and environmentally protective and to develop economies that are self-sustaining. For example, we have worked with several Navajo communities to develop an agricultural system based on traditional foods, and branching out to develop crops that can be sold in the market place for a little bit of cash income.



We've worked with the Western Shoshone people in their fight to maintain their ancestral homeland. They were also able to successfully defeat the MX missile that was proposed to go into Nevada. They used the argument that they held title to the land and it worked.

We've worked with women's health projects. We've worked with women who were interested in reviewing traditional methods of healing and midwifery. They have been very successful in their communities in bringing women together to talk about their common concerns and to gain control over their reproductive rights.

We've worked with over 85 projects in the past eight years and they are all grassroots, Indian-controlled, Indian-initiated projects in Canada and the United States.

SAIIC: How have you now become involved with some hemispheric-wide concerns of Indian people?

Victoria: We became involved as an organization in 1981 when the people in Guatemala asked us to speak out on their behalf. We ran a full-page ad in The New York Times denouncing the Guatemalan government for their brutalization of the Guatemalan people, in particular the Indian people who are the majority in that country.

We keep finding, no matter where we go or who we talk to, that our concerns as Indian people are the same concerns. We're all concerned about our land, our spirituality, our families, our communities, and our rights to exist as separate, distinct people. Those are themes that come up over and over again. And they are the same issues that people involved in both hemispheres are working on right now. I think that we have a lot to learn from one another as Indian people, and I think that we can help one another.

You know, it's all community. We are talking about community, and there are many people now working in both the United States and Canada to rebuild their communities and rebuild their nations. I think it is time to start reaching out to other Indian people in Central America and South America and to start rebuilding the ties that we've had over the centuries.

For more information about the Seventh Generation Fund, write P.O. Box 10, Forestville, CA 94536.



Art Dealers Raid Indian Heritage

John Ross, a correspondent writing from Peru, reports that the heritage of Indian civilizations is vanishing from under the noses of the Peruvian and Mexican governments.

The Peruvian government is concerned that some 50,000 objects created by Indian cultures before the European invasion are being stolen by graverobbers and art dealers each year. But descendants of the Incas argue that the government's policy of nationalizing such objects constitutes theft of Indian heritage by non-Indian governments.

"The whites manipulate our culture. They make laws for their own class and state which, of course, is not truly national, since we, the majority of the population, are excluded from power," says Salvador Palomino, a Quechua-speaking descendant of the Incas and one

of the founders of the South American Indian Council (CISA), with headquarters in Lima. "They take our mummies and insult the dead by displaying them as they do. They take our religion and use our creations to justify their ethnocentric theories which say that European cultures were the height of civilization. When I go to their museums, a profound sadness comes over me." Several years ago CISA successfully prevented exhibition in the United States of a stela from the ancient Chavin culture because "we feared it would be lost to us forever."



Palomino and other Indian leaders propose a system of regional museums for Peru run by the nation's 64 Indian groups. "We are not against the whites, only their hegemony. We need to form a regional system so that we can have access to these relics," states Palomino.

In Mexico, the theft of 140 priceless Indian objects from the National Museum of Anthropology last Christmas eve renewed demands for the return of valuable ritual objects to the Indian communities from which they were originally removed. Indian organizations such as the National Nahua Council, who are descendants of the Aztecs, have long demanded such repatriation. Santiago Gonzales, a Tarascan Indian, said, "We don't know who stole those pieces Christmas eve, but the Anthropology Museum steals from us all the time."

Actress Shirley MacLaine has demonstrated recently another way that Indian heritage is stolen. Filming her life story in Peru, she spoke of revelations she received that the famous lines and figures drawn in the desert near Nasca are the work of extraterrestrials. Most other people familiar with the tremendous accomplishments of Indian cultures see no reason to attribute them to outside forces.



A beautiful collector's edition silkscreen print of the mythical Morib-it fish is now available through SAIIC.

Each print is numbered and signed by Ailton Krenak, an artist with the Nucleo de Cultura Indígena in Brazil and a coordinator of the Union of Indian Nations (UNI). Printed in red and black on pastel paper, the silkscreens are \$30 unframed or \$65 framed. All proceeds will benefit UNI.

SAIIC promotes exchange and unity among all Indians of the Americas by making information available and by making increased direct communication possible. SAIIC also makes South and Central American Indian issues and culture known to the general English-speaking public. The Newsletter, one of SAIIC's projects, reflects indigenous perspectives of the Americas. Nilo Cayuqueo, SAIIC Coordinator, and Susan Lobo, Publications Editor

SAIIC welcomes the energy and ideas of volunteers. All donations are tax deductible. If you can help, please write or call us at (415) 452-1235. Thanks.

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NEWSLETTER

To receive the SAIIC Newsletter for one year please send a donation of \$6 for addresses in the United States, Mexico, and Canada or \$8 for addresses elsewhere.

PUBLICATIONS

Working Commission Reports: Second Conference of Indian Nations and Organizations of South America. Tiwanaku, Bolivia, published by SAIIC, 1984, \$3.

Journey to the South, K'uu yaa Tsa-wa, published by SAIIC, 1986, \$1.

RADIO SHOW

The SAIIC radio program "South and Central American Indian Update" is heard the first Friday of each month at 8:00 p.m. on KPFA FM 94.1 in northern California. One hour tapes can be purchased for \$8 each.

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José Kaiabi at the First Encounter of Indian People of Rondônia, Brazil. See Pages 2 and 3.

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