

 **TECHQUA IKACHI**
LAND AND LIFE THE TRADITIONAL VIEWPOINT



Issue Number 13

HELPING OURSELVES MAINTAIN BALANCE

"How can we help you?" ask the concerned. We appreciate the offers, but what can we say to satisfy their desire to know, to help? There is no easy answer. Of course we need help, but how? We can only reply, we are happy and in good health. Even this is not all true--sometimes we must invent our own happiness and peace of mind, an invention which is imitative and unnatural. How can we be happy when amongst us there is inner social conflict. Here, the conflict is seeded by a few Hopi who are Bahanna influenced with ambition to change our wonderful lifestyle. Their claim is that some compromise with Bahanna way will not damage our Hopi way, but we know this is only compromising life, and acceptance of it will speed the disintegration of our mother Earth, the fall of the Hopi life. Help? Keep our issues alive and heard; write and remind the opposition that it is wrong to twist arms, remind them that they must begin to respect the original chief's stands and beliefs.

Most of us experience, when we are young, that the world is full of promise. This is true, when we can help ourselves fulfill that promise without hindering others. When we gaze with love at our children, we, the parents, do our best to encourage our youngsters to live that good life. to evade the bitter fruits of the fast and reckless life, which drugs the mind. We look with envy and support upon the youth who appears to fulfill the expectations of a loving environment, returning obedience in a helpful manner to his or her parents' needs around the house and fields. A young person who sticks to the job and is an eager participant in community activities is looked upon with appreciation and

satisfaction by the family and community members. A young person who returns the love of his or her parents is regarded highly, even by strangers, and develops a wide circle of friends, which is a priceless reward in the future. Of course we all have our ups and downs, but this is one certain way to walk in balance through these changes. As parents we are always responsible for the well-being of our children, and our desires for them should be rooted in this care. We are all aware it is difficult to retain perfect ways in this fast changing world, but we must also be aware that the foundation of society is based on the parent-child relationship.

THE KEY TO SURVIVAL

The issues of religious beliefs and prophecies is one most people frown on, yet it is most important. People world over have been debating these issues, causing wars and destruction in the name of holiness. This need not be, if we look at our religious beliefs as a dominant guiding influence to peace and harmony. Otherwise the influence and gifts of the Great Spirit must be expressed by certain people who are willing to survive in order to keep life in balance.

Very often we hear the tune, "Do the Hopi really hold the key to survival in their mysticism?" We do not want to undermine any religious groups. Hopi does not claim the key, for all people on Earth are responsible for holding the key to survival. Hopi merely teaches alternatives by basing his knowledge on the past histories of humankind from previous worlds. Hopis were instructed to tell of the Great Purification just ahead of a time when Humankind would once again become highly civilized, tending to become careless and leading us to self-destruction. Survival is up to each of us to consider. Furthermore, we believe the instructions were given to all people long ago, according to where we are placed and how we were commissioned to fulfill our duties. Hopi brings this message to the world, hoping that there are pillars, however seemingly feeble, still standing by the strength of His knowledge. Only his way will endure.

It is said there is only one Great Spirit, our maker, and that we, as His children, should be one happy family. But instead of equality, we practice cast systems and class struggle, glaring at each other in greed. Most religious groups boost their particular method of attaining perfection, while downgrading and undermining others in order to govern territories and people who wish to live in peace through their own inherent beliefs. We worship one Great Spirit through many different names, and symbols of characters as varied as the lands of the earth. In this way we reach him to get our strength by his blessing. We have also said the earth is like a spotted fawn, the spots being areas with a certain power and purpose. We all are provided with a different vibration and frequency which is designed for communicating with the Great Spirit in order to accomplish certain life supporting functions of Natural Laws in accordance with each own customary ways.

Aware of this Knowledge, we have no intention of forsaking the Great Spirit's words. When the first missionaries came, the Hopi was respectful and did not attempt to

interfere with their religion. We trusted they had come armed with Knowledge and would show the same respect by not interfering with Hopi religion. But as predicted by our elders this would not be the case. It was said, only those who've made some kind of mistake in their past would forsake their original beliefs. Join other religions in order to cleanse their spirit and go to heaven thus escaping the Hopi underworld after death. But this would be in vain, for we have our own original path given to us by the Great Spirit from the beginning. In respect to this, the Hopi do not twist arms of others to join their flocks.

It was very disheartening because the missionaries did not take the time to understand our culture and spiritual ways, if they had, they would have seen the Hopi believe there is one Great Spirit. Instead they used the time to convert our people from their native ways.

Conversion can eventually bring destruction to all Humankind. Most of us Hopi have learned from our elders of the prophecy of the end...about a sea of water eating us up when we become converted into another religion which is not ours. If any Hopi is doubtful it can be tested, but the consequences cannot be undone if this is set in motion.

Drawing us into adopting other religions has greatly decreased, except for one group of Mormons who persist in building their church in the midst of our shrines and landmarks.

We reject the idea, for it will further imbalance the functional harmony between us and the natural forces of the Great Spirit.



WILL PEOPLE OF PEACE BE FREE?

Awhile back we put out a flyer to alert our people of the prophecy put forth by our elders, hoping our people would consider what we have told them in the past years and to realize what is.

We have had very few reactions regarding this bill, HR9054, but comments have been made that our interpretation is inaccurate. The bill is called, "Native American Equal Opportunity Act," introduced by a Mr. Cunningham. For the benefit of our people, and readers around the world, we quote the bill, and you may draw your own conclusions:

To direct the President to abrogate all treaties entered into by the United States with Indian tribes in order to accomplish the purposes of recognizing that in the United States no individual or group possesses subordinate or special rights, providing full citizenship and equality under law to Native Americans, protecting an equal opportunity of all citizens to fish and hunt in the United States, and terminating Federal supervision over the property and members of Indian tribes, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that this Act may be cited as the Native American Equal Opportunity Act.

SEC. 2. (a) The President of the United States shall, as soon as practicable after the date of enactment of this Act, abrogate all treaties entered into between the United States and any Indian tribe.

This bill leaves us with many questions. Will this move from Washington fulfill our prophecy? Will we, the original Hopi, claiming sovereignty, survive being subjected to the laws of the Federal, state, and local governments?

In reference to the questions and how they apply to our prophecy, we maintain and continue to stand for our original purpose in defending our right to live in a peaceful manner, rejecting all borrowed patterns which do not blend with the Hopi way--which is based on the Great Law.

To abandon these ways would mean destruction. Therefore, we repeat, for our people, that these issues may be the fulfillment of our prophecy, "One must pay, or one must not." It is now time to make a decision as to who to follow, traditionalists, or Bahanna: this is your choice.

This move by Washington is not a small thing: it may involve the entire world--the tide must turn to total rebirth or annihilation.

WORDS FROM THE WISE:

"May all other nations of the world observe that the U.S. is indeed an outlaw nation. We may have to deal with this nation as an enemy in the future. This projected act of lawlessness by the U.S. Congress may be ominous to the rest of the world. Every subsequent act and intention created by the U.S. will be regarded with suspicion and distrust. Some foreign nation may feel that their existence will be threatened by this terrible engine of destruction and make a sudden surprise attack--feeling justified in

derending themselves. It may come to pass that all nations may feel that the U.S. is a threat to world peace. There is much fear in the world. Fear will turn on the next big war... Beware.

"It is time for people around the world to fight in the right way--the eleven ways, that suit your voice and pen."



THE LONGEST WALK

It has been prophesized by our elders that our native people would walk the land again. To fulfill our duties commissioned to us by the Great Spirit in safely guarding the land as our Mother for the future generations to come.

On Feb. 11, 1978 "The Longest Walk" embarked on a 3500-mile trek from Sacramento to Washington, D.C. The walk was to bring attention to the world community concerning the priceless value of the Native's Spiritual and Educational way of Life, which is being threatened by 11 pieces of legislation introduced by this government. Also it is intended to help correct the false historical portraits of the Red Man of the western hemisphere. We are still alive!



'TLW' ENTERS D.C.-JULY 15, 1978!

July 15, 1978! The date the United Indian Nations will enter Washington, D.C., led by the traditional spiritual leaders and elders of all tribes; who will present the 'Indian Manifesto' to the American and world communities. *Important!!* All Indian tribes and organizations send resolutions of support to 'TLW'--D.Q. University, P.O. Box 409, Davis, CA 95616 by no later than July 10, 1978. Camp info. July 15-23, 1978. Washington Memorial Park, bring tepees, some poles will be provided. National InterTribal Pow-Wow, hosted by Longest Walk. Nightly. All drums welcome. July 23 1978 Concert-Benefit for 'TLW', guests performers include: Buffy St. Marie, Floyd Westerman and tentatively Freddy Fender, Stevie Wonder and John Denver. All Indian bands welcome. RFK Stadium. TLW-D.C contact: Wally Feather, 100 Maryland Ave. N.E., Washington, D.C. 20002. Phone (202) 544-3060 or 544-3061.

D.Q. UNIVERSITY
HOME OF THE LONGEST WALK
P.O. BOX 409
DAVIS, CA 95616
(916) 758-0470

THE FEARLESS SMALL MOVES THE MOUNTAIN

At one time, before books and TV were introduced, story telling was an important part in teaching our youngsters. The sacred month of December is a proper month to tell stories and tales. Being that it is an off season, we will take this chance to bring you a short story in print. Hoping that the rattle snakes are still asleep, as not to bite us. We hope you seriously consider this teachings.

A long time ago, there was once a village with many people high up on the mesa. For many years they lived very happy, and multiplied to great numbers. Until one day, a big old bear moved into their village. He moved there because he had eaten all the eatable sources everywhere he had been. He was always hungry, and wanted to eat only meat. At first they fed him by hunting, but soon the game became scarce and the hunters had great difficulty in bringing anything for him to eat. Thus this caused him to become hungrier and meaner. The people began to miss their children, who never came back home. Then the people began to decrease, their village chief was worried and concerned, he became suspicious of the old mean bear, so he assigned his good warriors to get rid of him, but they too had disappeared until not too many were left. They were all afraid of the mean old bear. Concerned and worried, the chief would smoke and pray for help every day, just any help to get rid of the bear. And then one night while the chief smoked and prayed for help, he heard a tiny little voice saying: "Oh, Chief, I can help you get rid of the bear." The old chief looked around, but could not see anyone. "Where are you, and who are you?" asked the chief. "I'm here behind your ear, I'm a tick," answered the tiny voice. But what can this little tick do to harm the bear, for he is as big as a mountain, thought the chief. "But what can you do, the mean bear is so big and powerful?" he asked. "Just leave it to me," answered the tick, who was out of its wits to get rid of the mean bear. Maybe this tiny tick had some power, so the chief gave permission. That very same night the tick reached the bear, and climbed inside his ear, and began biting with all its might. The mean bear began to scratch his ears. Within three days he was going crazy, by the fourth day, his head and face were bloody, he was out of his mind, running around the plaza like crazy. Finally, he ran down the edge of the mesa, and jumped down the deep canyon, thus killing himself, his guts bursted open. The chief and the people were very happy, and repaid the tick by roasting the old man bear for the tick to eat off for the rest of his liff, and so the people continued their humble way of life happily ever after.

This story goes to show us the small too can move mountains with faith and courage.



Environmental Action November 11, 1972

"This earth is sacred"

The following letter, written in 1855 was sent to President Franklin Pierce by Chief Sealth of the Duwamish Tribe of the State of Washington. It concerns the proposed purchase of the tribe's land. Seattle, a corruption of the chief's name, is built in the heart of Duwamish land. The letter is printed courtesy of Dale Jones of the Seattle office of Friends of the Earth. The Great Chief in Washington sends word that he wishes to buy our land. The Great Chief also sends us words of friendship and good will. This is kind of him, since we know he has little need of our friendship in return. But we will consider your offer, for we know if we do not so, the white man may come with guns and take our land. What Chief Sealth says, the Great Chief in Washington can count on as truly as our white b(others can count on the return of the seasons. My words are like the stars - they do not set.

How can you buy or sell the sky--the warmth of the land? The idea is strange to us. Yet we do not own the freshness of the air or the sparkle of the water. How can you buy them from us? We will decide in our time. Every part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people.

We know that the white man does not understand our ways. One portion of the land is

the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother, but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves, and his children's birthright is forgotten. The sight of your cities pains the eyes of the redman. But perhaps it is because the redman is a savage and does not understand...

There is no quiet place in the white man's cities. No place to hear the leaves of spring or the rustle of insect's wings. But perhaps because I am a savage and do not understand--the clatter only seems to insult the ears. And what is there to life if a man cannot hear the lovely cry of a whippoorwill or the arguments of the frogs around a pond at night. The Indian prefers the soft sound of the wind darting over the face of the pond, and the smell of the wind itself cleansed by a mid-day rain, or scented with a pinon pine. The air is precious to the redman. For all things share the same breath--the beasts, the trees, the man. The white man does not seem to notice the air he breathes. Like a man dying for many days, he is numb to the stench.

If I decide to accept, I will make one condition. The white man must treat the beasts of this land as his brothers. I am a savage and I do not understand any other way. I have seen a thousand rotting buffaloes on the prairies left by the white man who shot them from a passing train. I am a savage and I do not understand how the smoking iron horse can be more important than the buffalo that we kill only to stay alive. What is man without the beasts? If all the beasts were gone, men would die from great loneliness of spirit, for whatever happens to the beast also happens to man. All things are connected. Whatever befalls the earth befalls the sons of the earth.

Our children have seen their fathers humbled in defeat. Our warriors have felt shame. And after defeat, they turn their days in idleness and contaminate their bodies with sweet food and strong drink. It matters little where we pass the rest of our days--they are not many. A few more hours, a few more winters, and none of the children of the great tribes that once lived on this earth, or that roamed in small bands in the woods, will be left to mourn the graves of a people once as powerful and hopeful as yours.

One thing we know which the white man may one day discover. Our God is the same God. You may think now that you own him as you wish to own our land. But you cannot. He is the Body of man. And his compassion is equal for the redman and the white. This earth is precious to him. And to harm the earth is to heap contempt on its creator. The whites, too, shall pass--perhaps sooner than other tribes. Continue to contaminate your bed, and you will one night suffocate in your own waste. When the buffalo are all slaughtered, the wild horses all tamed, the secret corners of the forest heavy with the scent of many men, and the view of the ripe hills blotted by talking wires, where is the thicket? Gone. Where is the eagle? Gone. And what is it to say goodbye to the swift and the hunt, the end of living and the beginning of survival.

We might understand if we knew what it was that the white man dreams, what hopes he describes to his children on long winter nights, what visions he burns into their minds,

so they will wish for tomorrow. But we are savages. The white man's dreams are hidden from us. And because they are hidden, we will go our own way. If we agree, it will be to secure your reservation you have promised. There perhaps we may live out our brief days as we wish. When the last redman has vanished from the earth, and the memory is only the shadow of a cloud moving across the prairie, these shores and forest will still hold the spirits of my people, for they love this earth as the newborn loves its mother's heartbeat. If we sell you our land, love it as we've loved it. Care for it, as we've cared for it. Hold in your mind the memory of the land, as it is when you take it. And with all your strength, with all your might, and with all your heart--preserve it for your children, and love it as God loves us all. One thing we know--our God is the same. This earth is precious to him. Even the white man cannot be exempt from the common destiny.

BACKLASH ANTI-INDIAN LEGISLATION

1. HJR 1 Meeds

Creates off reservation Indian Treaty Fishing Rights commission to buy out trade right.

2. HJR 206 Dingel

Gives the states powers to regulate hunting and fishing outside reservations by Indians.

3. HR 4169 and identical Senate Bill 842 by Cohen and Muskie

Extinguishes Maine Indian titles to lands under treaty.

4. HR 9175 Cunningham

To provide Washington State controls for all Indian hunting and fishing off reservations.

5. HR 9736 Cunningham

Prohibitions of commercial sales of Steele heads trout by Indians across the United States.

6. HR 9906 Walsh

Extinguishes New York Indian titles to land under treaty by ratifying cession treaties.

7. HR 9054 Cunningham

Complete and final TERMINATION OF INDIAN PEOPLE

8. HR 9951 Meeds

Tribal Government Water Rights

9. HR 9950 Meeds

Tribal Government Civil Jurisdiction of Hunting and Fishing Rights.

10. Senate Bill 1437 Criminal Code Reform Act of 1977

(A revision of the Major Crimes Act of 1887) Senator Kennedy and deceased Senator McClellan.

Petition

This petition supports the filing of an appeal to obtain a hearing at the United Nations General Assembly and further action by the Hague World Court regarding the gross violation of the North American Native Indian Human and Religious Rights of which the case of the Hopi is the most urgent. Please refer to "Native American Equal Opportunity Act" (Congressional Record, Proceedings and debates of the 95th Congress, First Session, Vol. 123, No. 144, Sept. 16, 1977). This petition is sponsored by the World Congress of the New Era, held in Florence, Italy in February, 1978. Please return to: United Earth Fund, P.O. Box B, Camp Meeker, California, 95419.

Name

Date

Those of you who wish to help circulate this petition could, using the above format, make as many reproductions as needed to reach as many people as possible. If you are an organization, a movement or a periodical/newspaper you could, if you wish, substitute your name for the "World Congress..." and, thus assuming sponsorship, send out the petition for your members to sign. For further information on this petition please contact Allan and Catie Licardi, United Earth Fund, P.O. Box B, Camp Meeker, California 95419.



The shield symbol with its four circles in four quadrants means: "Together with all nations we protect both land and life, and hold the world in balance."
