

Yagniza

Spanish-American Literature, Fall 2003

Dr. J. G. de los Reyes Heredia, University of Houston

La imperativa moral de los estudios de los indígenas como los Comentarios Reales de los Incas por El Inca Garcilaso de la Vega (1539-1616) para crear un sentido de identidad indígena.

Introducción.

Los indígenas y los mestizos están buscando su identidad en el siglo XXI. Es muy importante para los indígenas saber sobre la cultura y la historia. Las indígenas en los Estados Unidos eran vencido por los españoles, los franceses, los holandeses, los anglosajones, y otra gente de Europa. Los conquistadores tenían una actitud de superioridad sobre los indígenas lo que resulto en discriminación y racismo. Esta actitud dañaron los indígenas, mas de las guerras actuales. Los indígenas perdieron un sentido de identidad.

El conocimiento de la cultura e historia indígena es importante por la recuperación de la identidad debido a su trauma de la conquista y el actitud de racismo. El Center for the Healing of Racism define el racismo como perjuicio conectado con el poder.

American Indians and Alaska Natives are plagued by high rates of suicide, homicide, accidental deaths, domestic violence, child abuse, and alcoholism, as well as other social problems (Bachman, 1992; Berlin, 1986; Indian Health Service, 1995; May, 1987). Racism and oppression, including internalized oppression (Freire, 1968), are continuous forces which exacerbate these destructive behaviors. We suggest these social ills are primarily the product of a legacy of chronic trauma and unresolved grief across generations. It is proposed that this phenomenon, which we label historical unresolved grief, contributes to the current social pathology, originating from the loss of lives, land, and vital aspects of Native culture promulgated by the European conquest of the Americas. (Brave Heart) For more information on statistics see Notes 1 and 2 at end of paper.

Los Comentarios Reales de los Incas (“CR”) por El Inca Garcilaso de la Vega (1539-1616) (“El Inca”) crearon un sentido de orgullo e identidad entre los incas y los mestizos. Dio un conocimiento de la historia y cultura de un gran imperio a los incas y otros indígenas de América Latina y México. Este libro era tan exitoso al crear un sentimiento de identidad y comunidad entre los indígenas que los españoles prohibieron a la distribución en el Nuevo Mundo.

Los CR es tan importante hoy como en el pasado. Necesitamos curar el sufrimiento de los indígenas debido al racismo. Debemos ayudar a los indígenas para tener el conocimiento de

las gran culturas y las gran historias. Necesitamos una imperativa moral para la dignidad y respeto a los indígenas.

En busco de la identidad – los mestizos.

Los mestizos están buscando su identidad en el siglo XXI. En un dinámica y hermosa pasaje de la obra del Ramirez, subrayó la importancia del pasado en esta búsqueda:

La literatura hispanoamericana se genera y adquiere su fuerza en el cuestionamiento permanente sobre el problema de la identidad. El primer hispanoamericano que se plantea este problema en forma consciente y reflexiva es el Inca Garcilaso de la Vega.

Él es primero que en forma reflexiva plantea el problema de la identidad en su escritura y él es el primer hispanoamericano que intentará rehacer la historia en la literatura, que se propondrá dar forma a través del texto al proceso complejo del sincretismo hispanoamericano. El mestizaje propio de nuestra América cobra vida en las páginas de su obra en forma aluvional, de la misma manera como ha cobrado vida en nuestra historia. Nos muestra su luz original porque él fue el primero que hizo cohabitar en el relato lo indígena y lo español. Por ello la totalidad de su obra es símbolo del sincretismo y del mestizaje cultural que nos caracteriza y por ello es importante ver toda su obra como una totalidad que se fusiona en la memoria y en la escritura. (Ribes 183). Veáse Blinkow 184.

Varios escritores había tomado en cuenta que los CR habían creado una solidaridad étnica entre los indígenas:

Garcilaso acometió la obra de los Comentarios por razones patrióticas, o mejor, de solidaridad étnica, para dar a conocer al mundo nuestra patria, gente y nación. (Comentarios Reales de los Incas, Garcilaso de la Vega, El Inca) (El Inca Garcilaso de la Vega (1539-1616), <http://www.losvargas.org/personaj/pers0008.html>).

También, Castanien en El Inca Garcilaso de la Vega comentó que:

The Inca Garcilaso de la Vega is for Peruvians of today the founder of their literary tradition and the symbol of what was best in the mixture of Indian and Spanish blood. He was the first native defender of his nation, her first representative in the intellectual life of the western world...He was torn between his sympathetic, romantic attachment to an Indian tradition destroyed by European power and his wish to become a part of that destructive power. He was both the victor and the vanquished, the master and the slave, the oppressor and the victim. (Castanien 145-146).

En busca de la identidad – los indígenas.

Todavía, los indígenas están buscando su identidad en el siglo XXI. El proceso de asimilación había quedado un vacío en las

vidas de los indígenas. Habían forzados perder sus lenguas y costumbres. Los dioses originales están muertos. Las tierras de su pasado habían reducidos o llevarse. El perdio de la alma de una gente debido al genocido es difícil recuperarse. Hoy los indígenas están estudiando sus lenguajes perdidas. Por ejemplo, el tribu de los utes tiene un contrato con la Universidad de Denver para desarrollar cursos en el lenguaje original para las escuelas primarias y secundarias. Varios tribus están reanimando ceremonias que no habían representadas en muchos años. Los nabajus tienen un programa federal para enseñar el medicina original de la gente con ceremonias, cantantes, bailas, pinturas de arena y involucrando la familia. Buscamos un lugar en el mundo presente sin la rendición de nuestra propia cultura, sin nuestras raíces.

El trauma en la conquista de los incas.

Es importante que discuta el trauma sufrido por los incas, incluyendo El Inca:

“What, then, is the traumatic event that informs Garcilaso's writing and from which he writes? Was it the defeat and cruel treatment of his royal lineage at the hands of Atahualpa (including massive assassinations and the burning of mummified ancestors, the worst possible offence in Andean culture)? Was it the political and symbolic collapse of the Tahuantinsuyu after the conquest of the Spaniards? Might it be the perception of an unjust colonial world, unwilling to carry out its evangelical task

while subjecting and destroying Andean societies? Or was it the de-authorizing practices that placed mestizo and Indian subjects on a level of inferiority vis-à-vis European subjects? Could it be the erosion suffered by nobles (be they Spanish, Inca, or mestizo) and encomenderos at the hands of the Spanish Empire's bureaucratic reforms? The many years of exile from his beloved Peru?... (Ortega)

As we have already mentioned, trauma is characterized by a continuous return. Perhaps our repeated return over the centuries to Garcilaso's texts, our worn-out desire to read in them a coherent essence capable of grouping us into political projects (such as mestizaje or, more recently, multiculturalism), or simply our need to read the text as a productive opposition (as in indigenismo for instance), suggests a wound that remains intact and silent.” (Ortega) Veáse Blinkow 182-183; Anadón viii.

While there may be wound yet intact, “Garcilaso’s voice deserves to be heard for its intuitions about the destiny of Peru, proclaiming at an unusually early moment, towards the end of the sixteenth century, that the future nationality would include “Indians, Mestizos and Creoles,” and would comprise all of the old Inca Empire. He was thus the first in the New World to foresee a new ethnically-mixed American culture.” (Anadón 162.)

Aunque los incas sufrieron un trauma como un resultado de la conquista, pueden tener una actitud de orgullo de su pasado

cuando consideraran la gran cultura e historia del imperio incaico de lo que El Inca escribió.

El trauma de los indígenas.

El trauma de los indígenas es el centro de un estado de Kevin Gover, Assistant Secretary-Indian Affairs, Department of the Interior en el aniversario 175 de la Bureau of Indian Affairs:

It is appropriate that we do so in the first year of a new century and a new millennium, a time when our leaders are reflecting on what lies ahead and preparing for those challenges. Before looking ahead, though, this institution must first look back and reflect on what it has wrought and, by doing so, come to know that this is no occasion for celebration; rather it is time for reflection and contemplation, a time for sorrowful truths to be spoken, a time for contrition.

We must first reconcile ourselves to the fact that the works of this agency have at various times profoundly harmed the communities it was meant to serve. From the very beginning, the Office of Indian Affairs was an instrument by which the United States enforced its ambition against the Indian nations and Indian people who stood in its path. And so, the first mission of this institution was to execute the removal of the southeastern tribal nations. By threat, deceit, and force, these great tribal nations were made to march 1,000 miles to the west, leaving thousands of their old, their young and their infirm in hasty

graves along the Trail of Tears.

As the nation looked to the West for more land, this agency participated in the ethnic cleansing that befell the western tribes. War necessarily begets tragedy; the war for the West was no exception. Yet in these more enlightened times, it must be acknowledged that the deliberate spread of disease, the decimation of the mighty bison herds, the use of the poison alcohol to destroy mind and body, and the cowardly killing of women and children made for tragedy on a scale so ghastly that it cannot be dismissed as merely the inevitable consequence of the clash of competing ways of life. This agency and the good people in it failed in the mission to prevent the devastation. And so great nations of patriot warriors fell. We will never push aside the memory of unnecessary and violent death at places such as Sand Creek, the banks of the Washita River, and Wounded Knee.

Nor did the consequences of war have to include the futile and destructive efforts to annihilate Indian cultures. After the devastation of tribal economies and the deliberate creation of tribal dependence on the services provided by this agency, this agency set out to destroy all things Indian.

This agency forbade the speaking of Indian languages, prohibited the conduct of traditional religious activities, outlawed traditional government, and made Indian people ashamed of who they were. Worst of all, the Bureau of Indian

Affairs committed these acts against the children entrusted to its boarding schools, brutalizing them emotionally, psychologically, physically, and spiritually. Even in this era of self-determination, when the Bureau of Indian Affairs is at long last serving as an advocate for Indian people in an atmosphere of mutual respect, the legacy of these misdeeds haunts us. The trauma of shame, fear and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. Many of our people live lives of unrelenting tragedy as Indian families suffer the ruin of lives by alcoholism, suicides made of shame and despair, and violent death at the hands of one another. So many of the maladies suffered today in Indian country result from the failures of this agency. Poverty, ignorance, and disease have been the product of this agency's work.

And so today I stand before you as the leader of an institution that in the past has committed acts so terrible that they infect, diminish, and destroy the lives of Indian people decades later, generations later. These things occurred despite the efforts of many good people with good hearts who sought to prevent them. These wrongs must be acknowledged if the healing is to begin. Remarks of Kevin Gover, Assistant Secretary-Indian Affairs, Department of the Interior, at the Ceremony Acknowledging the 175th Anniversary of the Establishment of the Bureau of Indian Affairs, September 8, 2000. Veáse *In the White Man's Image, An American Experience*, PBS (Video) y *Healing the Hurts*, Video.

La importancia de la historia de El Inca.

La importancia de la historia de El Inca se pudo ver en la restricción extrema de poner en la distribución la obra en España y el Nuevo Mundo:

Thus on April 21, 1782, the Spanish King saw fit to address the following confidential order to his Viceroy at Lima:

Likewise the King desires Your Excellency to seek with the same caution to collect, sagaciously, the Historia of the Inca Garcilaso, from which those natives have learned many prejudicial things, as well as other detractive papers of tribunals and magistrates of the Kingdom, which were printed at times when they were believed innocent, though the suppositious prediction encompassed in the preface to the Historia should never have been permitted. For this purpose, I authorize Your Excellency, by order of His Majesty, to take whatever normal means may be conducive, even though it may be by having the copies of these works bought in all confidence and secrecy by third parties and paid for from the substance of the Royal Hacienda, it being so important that the collection be carried out in order that the natives be deprived of the additional incentive of such documents for reviving their evil practices.

Aranjuez, April 21, 1782. Gálvez – Señor Viceroy of Peru.
(Varner 382-383)

Sobre de su obra, el professor y autor, Jose Durand, escribió:

What the Spanish colonies needed, Garcilaso argued in an age of Inquisition, forbidden books and racial intolerance, was a new regime led by those who understood the traditions and above all the languages of both Inca and Spaniard. Unfortunately, this enlightened (albeit self-interested) program was ignored and all known copies of the Inca's History in Peru were quietly seized by royal officials in the wake of the 1781 Tupac Amaru II uprising. Only after colonial independence had been achieved in the 19th century could his sympathetic account of Inca history once again be read freely. (Durand).

La historia de la Guerra Nabaju-Americana.

Por ejemplo, como una niña jamás supe el conocimiento de los valores principales de los nabajus en la Guerra Nabaju-Americana. No sabía que era una Guerra. Hoy este conocimiento me dio mucho orgullo y sentido de identidad como una nabaju.

Los nabajus son indios de América del norte que vivían en el sureste de los Estados Unidos. Los incas y los nabajus comparten una herencia indígena compleja y rica. Los nabajus como los incas tienen sus propias creencias, costumbres, leyendas, historia, políticas, geografía, flora y fauna. También, los nabajus, como los incas, eran gente que fue vencida. Mientras los españoles lucharon con los nabajus en el siglos

XVII-XIX, era los anglosajones que les vencieron.

Los anglosajones dijeron a los nabajus que planearon construir una fortaleza en las tierras de los nabajus. Según los americanos, los nabajus eran una amenaza y una guerra comenzaba:

Governor Calhoun wrote to Agent E. H. Wingfield on this date:

The Navajo Indians are traveling in every direction through this Territory, committing murders and depredations. It is utterly unsafe to penetrate, in any direction, towards the localities of the wild Indians without an escort, or such other protection, and facilities as will secure safety and subsistence in traveling through wastes and uninhabited regions. (Calhoun to Wingfield, Sept. 17, 1851; Abel, 1915, pp. 426-427) (Correll, Volume 1)

En diciembre de 1862, varios líderes de los nabajus viajaron a Sante Fe para reunirse con el General Carleton esperando la paz. El General les dijo que si no iban a Fort Sumner, un campo de prisioneros, no habría paz. Los nabajus no lo hicieron. El 23 de junio de 1863, el General Carleton estableció una fecha para la mudanza de los nabajus. Les dio hasta el 20 de Julio para ir. Él les dijo: "After that day every Navajo that is seen will be considered as hostile and treated accordingly." Ningún nabujus se rindió.

El General Carleton mandó a Coronel Kit Carson sacar a sus soldados del país Mescalero y prepararse para una guerra contra los nabujus. Carson era reacio; se quejó que el se había ofrecido

a luchar contra los soldados Confederados, no los nabajus. Carson mandó una carta de resignación a Carleton. A Kit Carson le gustó los indios. En los días pasados, él vivía con ellos por mucho días. Tenía una hija natural con una mujer de la tribu arapaho. Después que se casó con una hija de un hidalgo rico, Carson deseaba una posición y por eso él retractó su resignación.

Kit Carson sabía que la manera de vencer los nabajus habría que destruir sus cosechas y ganado, una política de “scorched-earth.” Él lo hizo, incluyendo quemando los árboles de cerezas en Canyon de Chelly. El 17 de octubre de 1863, El Sordo y Barboncito, dos líderes de los nabujos, rindieron. No tenían comida.

El 6 de enero en 1864, los soldados americanos entraron en Canyon de Chelly, fortaleza final de los nabajus. Aunque no tuvieron ningunas batallas, los soldados destruyeron toda la propiedad de los nabajus. Los nabajus perdieron sus corazones: Su líder, Manuelito dijo: "We fought for that country because we did not want to lose it. We lost nearly everything. The American nation is too powerful for us to fight. When we had to fight for a few days we felt fresh, but in a short time we were worn out and the soldiers starved us out." Navajo Stories of the Long Walk Period, Navajo Community College Press, Tsaile, Navajo Nation, Arizona, 1973.

En el 21 de febrero, 1864, el nabaju Hererro y sus soldados se

rendieron. Un grupo de 1,430 nabajus se fueron a Fort Sumner en el 13 de marzo en 1864. Después, 2400 nabujos salieron. El “Long Walk” era 240 milos.

En abril, 1864, el nabaju, Armijo, rindió. Para septiembre solamente el grupo de Manuelito no se había rendido. Los nabajus que escaparon de Fort Sumner, dijeron que vivían como ‘prairie dogs’ en madrigueras.

Star Chief Carleton reportó a Washington que Fort Sumner lo siguiente:

Fort Sumner is “a fine reservation. There is no reason why they will not be the most happy and prosperous and well-provided for Indians in the United States... At all events.., we can feed them cheaper than we can fight them.

These six thousand mouths must eat and these six thousand bodies must be clothed. When it is considered what a magnificent pastoral and mineral country they have surrendered to us, a country whose value can hardly be estimated, the mere pittance, in comparison, which must at once be given to support them sinks into insignificance as a price for their natural heritage.

The exodus of this whole people from the land of their fathers is not only an interesting but a touching sight. They have fought us gallantly for years on years; they have defended their mountains

and their stupendous canyons with a heroism which any people might be proud to emulate; but when, at length, they found it was their destiny, too, as it had been that of their brethren, tribe after tribe, away back toward the rising of the sun, to give way to the insatiable progress of our race, they threw down their arms, and, are brave men entitled to our admiration and respect, have come to us with confidence in our magnanimity, and feeling that we are too powerful and too just a people to repay that confidence with meanness and neglect - feeling that having sacrificed to us their beautiful country, their homes, the associations of their lives, the scenes rendered classic in their traditions, we will not dole out to them a miser's pittance in return for what they know to be and what we know to be a princely realm." (Correll, Volume1).

El 1 de septiembre de 1866, seis años después de la guerra comenzaba, Manuelito rindió con veinte y tres soldados. Ellos llevaron ropa deshilachada, sus cuerpos enflaquecidos. Llevaron piel en sus muñecas para guardar contra la cachete de los arcos. No tenían ningunos arcos ni flechas. Un brazo de Manuelito colgaba inutil a su lado. Ahora, no había mas lideres de guerra.

Veinte y cinco por ciento de los diez mil nabajus encarcelaron en Fort Sumner murieron. (Correll, Volume 1) Veáse Nota 3.

Un nabaju, Yasdesbah Silversmith, dijo lo siguiente cuento:

About the whole bad period from before the Long Walk until

they got settled back in their homeland, my ancestors said, "We suffered from everything, especially hunger. We ate just about all the birds there were, also bears and porcupines. Crows were about the only bird that couldn't be eaten. Some people tried it, but they said the meat was so bitter they couldn't swallow it." Navajo Stories of the Long Walk Period. Tsaile, Navajo Nation, Arizona: Navajo Community College Press, 1973.

Y Francis Toledo, recordó lo siguiente:

Manuelito told the Dine to capture eagles for their feathers, and to gather lots of feathers, to make two bows each, and spears.

"We will not be killed poorly; we will be considered dangerous," Manuelito said. The Dine did what they had been told. Each man had two bows and lots of arrows. Then Manuelito told them to hunt deer and not to lose a single piece of ligament because they were used to grease and make bows. When spring came, Manuelito told his people to make poison arrows. Snake blood was used, and the poison was put on the points of arrows. When the Dine were being attacked, they used their poison arrows. When an enemy was hit by one of the arrows his body would become swollen and he would not live long. That is why the Navajo were considered dangerous. Navajo Stories of the Long Walk Period. Tsaile, Navajo Nation, Arizona: Navajo Community College Press, 1973.

Sobre de la condiciones, Moses Denejolie escribió:

The rest of the people were all driven to Fort Sumner. The U.S. Army surrounded them all the way. It was said that some Navajos starved to death during the long, tiresome journey. At the time of the Navajo roundup, some Dine got pretty weak, especially while on the Long Walk... The U.S. Army fed corn to its horses. Then, when the horses discharged undigested corn in their manure, the Dine would dig and poke in the manure to pick out the corn that had come back out. They could be seen poking around in every corral. They made the undigested corn into meal. Plenty of hot water was used with a very small amount of corn; and it was said that hot water was the strongest of all foods. Navajo Stories of the Long Walk Period. Tsaile, Navajo Nation, Arizona: Navajo Community College Press, 1973.

Hoy, este conocimiento de Manuelito y los otros nabajus valores que lucharon por nuestra tierra es muy importante a mi y mi familia. No sentía como una víctima.

Una comparación entre los incas de los Comentarios Reales y los nabajus.

Los incas y los nabajus comparten una herencia indígena compleja y rica.

Sobre los dioses de los incas.

El Inca describió los dioses en lo siguiente pasaje de los CR:

Además de adorar al sol por dios visible, a quien ofrecieron sacrificios e hicieron grandes fiestas (como en otro lugar direvos) los reyes Incas, y sus amautas, que eran los filósofos, rastrearon con lumber natural al verdadero Dios y Señor nuestro que crió el cielo y la tierra, como veremos en argumentos y sentencias que algunos de ellos dijeron de la divina Majestad al cual llamaron Pachacamac: es nombre compuesto de Pacha, que es mundo universo; y de Cámac, participio de presente del verbo cama, que es animar; el cual verbo se deduce del nombre cama, que es ánima. Pachacamac quiere decir el que da ánima al mundo universo, y en toda su propia y entera significación, quiere decir lo que hace al universo lo que el animá con el cuerpo. (Comentarios Reales de los Incas, Garcilaso de la Vega, El Inca, El libro 2, capítulo 2)

Sobre los dioses de los nabajus.

Los indios que se llaman nabajus que viven en Nuevo México y Arizona también tienen un dios importante que se llama el jefe de las montañas. También tienen otros dioses como el sol y la luna, la tierra y el cielo, y el amanecer y el crepúsculo. ‘La Mujer Cambiando’ es muy importante y ella representa las estaciones, los ciclos de vida, y el cambio. El ‘Dios Hablando’ es el abuelo de los dioses.

Sobre el origen de los incas.

Sobre origen de los incas, El Inca explicó que:

Nuestro padre el sol, viendo los hombres como te he dicho, se apiadó y tuvo lástima de ellos y envió del cielo a la tierra un hijo y una hija de los suyos para que los doctrinasen en el conocimiento de nuestro padre el sol para que lo adorasen y tuviesen por su dios. Y para que les diesen preceptos y leyes en que viviesen como hombres en razón y urbanidad, para que habitasen en casas y pueblos poblados, supiesen labrar las tierras, cultivar las plantas y mieses, criar los ganados y gozar de ellos y de los frutos de la tierra como hombres racionales y no como bestias. (Comentarios Reales de los Incas, Garcilaso de la Vega, El Inca, El libro 1, capítulo 15)

Sobre el origen de los nabajus.

Los nabajus creen que emergieron de un mundo debajo de este mundo. Hay cuatro mundos debajo de este mundo. Llegaron en una isla en medio de un lago. El primer hombre, quien es un semi-dios, creó la tierra y las montañas sagradas de los nabajus en el este, oeste, norte y sur. Estas montañas formaron los límites de la nación de los nabajus.

Sobre las vírgenes dedicados al Sol.

Sobre las vírgenes dedicados al Sol, El Inca comentó que:

Llamábase “casa de escogidas” porque las escogían o por linaje o por hermosura. Tenían que ser vírgenes y para seguridad de que lo eran las escogían de ocho años abajo. Y porque las vírgenes de aquella casa del Cozco estaban dedicadas para mujeres del sol tenían que ser de su misma sangre. ...Había de ordinario mas de 1,500 monjas y no había tasa de las que podían ser. (Comentarios Reales de los Incas, Garcilaso de la Vega, El Inca, El libro 4, capitulo 1)

Sobre las dioses de los nabajus.

Mientras los nabajus no tienen este concepto, tienen dioses importantes que están mujeres como La Mujer Primera, La Mujer Cambiando, La Mujer Cancha, y La Mujer Arana.

Sobre el rey de los incas.

Sobre el rey, Atahuallpa, El Inca describió un lider cruel:

Pelearon crudelísimamente. Unos por tener en su poder al Inca Huáscar, que ere una presa inestimable. Y los otros por no perderla, que era su rey y muy amado. ...Quedaron los de Atahuallpa muy contentos y satisfechos con tan gran victoria y tan rica presa como la persona imperial de Huáscar Inca y de todos los más principales de su ejército...Atahuallpa usó crudelísimamente de la victoria...Cuando los tuvieron recogidos

envió Atahualpa a mandar que los matasen a todos con diversas muertes, por asegurarse de ellos para que no tramasen algún levantamiento. (Comentarios Reales de los Incas, Garcilaso de la Vega, El Inca, El libro 9, capítulo 35)

Sobre los líderes de los nabajus.

Los nabajus se gobiernan como un grupo de ciudadanos, un concilio. El primer concilio lo hicieron de un lobo elegido por su fuerza, un león de las montañas por su coraje, un pájaro azul por su amabilidad y una colibrí por su rapidez. Cada animal trajo regalos para la gente. El lobo trajo maíz blanco; el león de las montañas trajo maíz amarillo; el pájaro azul trajo el maíz azul; y la colibrí trajo maíz de varios colores. También, el lobo trajo la lluvia de la primavera; el león trajo la lluvia del verano; el pájaro azul trajo la lluvia del otoño; y el picaflor trajo la nevada. Cada animal llevó un capa de plumas y un traquetea de piedras preciosas.

Conclusión.

Los indígenas necesitan y merecen conocimiento de la historia y la cultura. El trauma que han sufrido es injusto. La actitud de superioridad de los europeos es fatal para los indígenas. Muchos indígenas habían adoptado e incorporado el mensaje de los europeos: “Better Dead, Than Red.” Se están muriendo en frente de nuestros ojos. Están viviendo sus vidas llenas de vergüenza, desesperación y decepción en frente de nosotros. Es el tiempo

por cambiar. Los indígenas necesitan a sus héroes. Véase Nota 4.

Heid reconoció la potencia por efectuar cambio de los CR:

It is this potential for change in the seventeenth-century reader, whether of Spanish or indigenous origin, which makes the texts so important in the history of imperial Spain, and especially that of the colonial encounter. And it is this same potential for change which continues to draw readers from both sides of post-colonial situations – from centers of economic power as well as from economically “colonized” countries – to read the text as a model for criticizing contemporary political realities, and proposing new alternatives for the future. (Heid 287).

Garcilaso makes history a collaboration of the various participants, not merely a saga of the victors. (Blinchow 13)

BIBLIOGRAFÍA.

El Inca Garcilaso de la Vega

Fuentes Primarias

Vega, Inca Garcilaso de la. Comentarios reales de los Incas. 1609. Ed. Carlos Aranibar. Lima: FCE, 1991.

--- Historia general del Perú. Segunda parte de los Comentarios Reales de los Incas. 1616. Ed. Angel Rosenblat. 2 vols. Buenos Aires: Emecé, 1944.

Traducción de Inglés

Vega, Inca Garcilaso de la. Royal Commentaries of the Incas and General History of Peru. Austin: University of Texas Press, 1966.

Fuentes Secundarias

Abbott, Don Paul. Rhetoric and the New World. U. South Carolina, 1996.

Anadón, José. Garcilaso Inca de la Vega, An American Humanist. U. Notre Dame P., 1998.

Aranda, Antonio Garrido. El Inca Garcilaso entre Europe y América. Colección Plaza Mayor, Cordoba. [Reviewed briefly. Articles on ‘mestizaje’ and El Inca’s time in Spain and its effect on him, aside from his Incan and Spanish influences from Peru.]

Blinchow, Frances Meuser. “Discursive Strategies in the Work of El Inca Garcilaso de la Vega.” Dissertation. U. of Minnesota, 1994.

Castanien, Donald G. El Inca Garcilaso de la Vega. New York: Twayne, 1969.

Durand, José.

www.rarebooks.nd.edu/exhibits/durand/biographies/garcilaso.html.

Fernandez-Palacios, Christian. “El Inca Garcilaso: Imaginación, Memoria e identidad.” Dissertation. John Hopkins U., 1999. [Not reviewed. Listed as source only.]

Fitzmaurice-Kelly, Julia. *El Inca Garcilaso de la Vega*. Oxford University Press, 1921.

Heid, Patricia Ann. “Rhetoric, Gender, and Narrative in the “Comentarios de los Reales.” (Garcilaso de la Vega, El Inca, Peru).” Dissertation. University of California, Berkeley. 1997

No, Song Il. “Orality and Writing in Inca Garcilaso de la Vega’s “Comentarios Reales”. Dissertation. University of California, Berkeley, 1991.

Ortega, Francisco A. “Trauma and Narrative in Early Modernity: Garcilaso’s Comentarios Reales (1609-1616),” U. of Wisconsin.

Pupo-Walker, Enrigue. *Historia, Creación y Profecía en los Textos del Inca Garcilaso de la Vega*. Ediciones José Porrúa Turanzas, S. A. Madrid, 1982. [Not reviewed. Listed as source only.]

Quesada y Sosa, Aurelio Miró. *El Inca Garcilaso*. Madrid: Instituto de Cultura Hispánica, 1948. [Not reviewed. Listed as source only.]

--- El Inca Garcilaso y otros estudios garcilasistas. Madrid: Ediciones Cultura Hispánica, 1971. [Not reviewed. Listed as source only.]

Ribes, María Ramírez. Un amor por el diálogo: el Inca Garcilaso de la Vega. Monte Avila Editores, 1993.

Sanchez, Luis Alberto. Garcilaso Inca de la Vega Primer Criollo. Fondo del Libro del Banco de los Andes. 1979. [Not reviewed. Listed as source only.]

Varner, John Grier. El Inca: the Life and Times of Garcilaso de la Vega. Austin: U. of Texas P., 1968.

Zamora, Margarita. Language, Authority and Indigenous History in the “Comentarios Reales de los Incas. Cambridge University Press. 1988.

Fuentes de Internet

Durand, José.

www.rarebooks.nd.edu/exhibits/durand/biographies/garcilaso.html.

El Inca Garcilaso de la Vega (1539-1616),

www.losvargas.org/personaj/pers0008.html, October 20, 2003.

Yagniza, The Native American Holocaust Museum, Personal Testimonies, Notes on Navajo History. www.nahm.org.

Los Indígenas

Fuentes Secundarias

Between Sacred Mountains, Stories and Lessons from the Land.
Rock Point Community School, Chinle, Arizona.

Brave Heart, Mary Yellow Horse; DeBruyn, Lemyra M.. “The American Indian Holocaust: Healing Historical Unresolved Grief.”

“Colonial Trauma, MAPPING THE HEALING JOURNEY, The final report of a First Nation Research Project on Healing in Canadian Aboriginal Communities,” APC 21 CA (2002), Solicitor General Canada.

Correll, J. Lee. Through White Men's Eyes: A Contribution to Navajo History: A Chronological Record of the Navaho People from Earliest Times to the Treaty of June 1, 1868, (Volume I). Window Rock, Arizona: Navajo Heritage Center, 1979 (Six Volumes.)

Navajo Stories of the Long Walk Period. Tsaile, Navajo Nation, Arizona: Navajo Community College Press, 1973.

Remarks of Kevin Gover, Assistant Secretary-Indian Affairs, Department of the Interior, at the Ceremony Acknowledging the 175th Anniversary of the Establishment of the Bureau of Indian

Affairs, September 8, 2000.

Notas

1. Trauma Studies

a. Threatened Peoples, Peoples of the Earth Series, 1973

“Tribal minorities, who live at the opposite end of the philosophical spectrum from technological man, face extinction by the end of this century. The threat to their existence, comes not only from direct attacks involving murder, enslavement, disease and dispossession of their lands but, at an increasing rate, from economic exploitation, surrounding population pressures and the demoralizing effect of being regarded as ‘backward’ and a barrier to progress.” Robin Hanbury-Tenison, Chairman of Survival International which seeks to prevent the extinction of the world’s remaining tribal groups.

b. Federal Government

“We must first reconcile ourselves to the fact that the works of this agency [Bureau of Indian Affairs] have at various times profoundly harmed the communities it was meant to serve. From the very beginning, the Office of Indian Affairs was an instrument by which the United States enforced its ambition against the Indian nations and Indian people who stood in its path. And so, the first mission of this institution was to execute the removal of the southeastern tribal nations. By threat, deceit,

and force, these great tribal nations were made to march 1,000 miles to the west, leaving thousands of their old, their young and their infirm in hasty graves along the Trail of Tears.

As the nation looked to the West for more land, this agency participated in the ethnic cleansing that befell the western tribes. War necessarily begets tragedy; the war for the West was no exception. Yet in these more enlightened times, it must be acknowledged that the deliberate spread of disease, the decimation of the mighty bison herds, the use of the poison alcohol to destroy mind and body, and the cowardly killing of women and children made for tragedy on a scale so ghastly that it cannot be dismissed as merely the inevitable consequence of the clash of competing ways of life. This agency and the good people in it failed in the mission to prevent the devastation. And so great nations of patriot warriors fell. We will never push aside the memory of unnecessary and violent death at places such as Sand Creek, the banks of the Washita River, and Wounded Knee.

Nor did the consequences of war have to include the futile and destructive efforts to annihilate Indian cultures. After the devastation of tribal economies and the deliberate creation of tribal dependence on the services provided by this agency, this agency set out to destroy all things Indian.

This agency forbade the speaking of Indian languages, prohibited the conduct of traditional religious activities,

outlawed traditional government, and made Indian people ashamed of who they were. Worst of all, the Bureau of Indian Affairs committed these acts against the children entrusted to its boarding schools, brutalizing them emotionally, psychologically, physically, and spiritually. Even in this era of self-determination, when the Bureau of Indian Affairs is at long last serving as an advocate for Indian people in an atmosphere of mutual respect, the legacy of these misdeeds haunts us. The trauma of shame, fear and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. Many of our people live lives of unrelenting tragedy as Indian families suffer the ruin of lives by alcoholism, suicides made of shame and despair, and violent death at the hands of one another. So many of the maladies suffered today in Indian country result from the failures of this agency. Poverty, ignorance, and disease have been the product of this agency's work.” Remarks of Kevin Gover, Assistant Secretary-Indian Affairs, Department of the Interior, at the Ceremony Acknowledging the 175th Anniversary of the Establishment of the Bureau of Indian Affairs, September 8, 2000

c. Historical Unresolved Grief

The American Indian Holocaust: Healing Historical Unresolved Grief, Maria Yellow Horse Brave Heart, Ph.D. and Lemyra M. DeBruyn, Ph.D.

“American Indians and Alaska Natives are plagued by high rates of suicide, homicide, accidental deaths, domestic violence, child abuse, and alcoholism, as well as other social problems (Bachman, 1992; Berlin, 1986; Indian Health Service, 1995; May, 1987). Racism and oppression, including internalized oppression (Freire, 1968), are continuous forces which exacerbate these destructive behaviors. We suggest these social ills are primarily the product of a legacy of chronic trauma and unresolved grief across generations. It is proposed that this phenomenon, which we label historical unresolved grief, contributes to the current social pathology, originating from the loss of lives, land, and vital aspects of Native culture promulgated by the European conquest of the Americas.”

d. Colonial Trauma, MAPPING THE HEALING JOURNEY, The final report of a First Nation Research Project on Healing in Canadian Aboriginal Communities, APC 21 CA (2002), Solicitor General Canada

Part One: Introduction and Background

For hundreds of years (in some cases as many as three hundred years), Canadian Aboriginal communities experienced wave after wave of debilitating shocks and traumas that left whole nations of people reeling and broken. These shock waves came in many forms:

- Diseases (such as influenza, small pox, measles, polio,

diphtheria, tuberculosis and later, diabetes, heart disease and cancer);

- The destruction of traditional economies through the expropriation of traditional lands and resources;
- The undermining of traditional identity, spirituality, language and culture through missionization, residential schools and government day schools;
- The destruction of indigenous forms of governance, community organization and community cohesion through the imposition of European governmental forms such as the Indian Agent and the elected chief and council system which systematically sidelined and disempowered traditional forms of leadership and governance and fractured traditional systems for maintaining community solidarity and cohesion; and
- The breakdown of healthy patterns of individual, family and community life and the gradual introduction of alcohol and drug abuse, family violence, physical and sexual abuse, the loss of the ability to have or maintain intimate relationships, the loss of the ability to love and care for children, chronic depression, anger and rage and greatly increased levels of interpersonal violence and suicide.

It becomes clear when considering these various sources of trauma, that the eventual impact of trauma originating from

outside Aboriginal communities was to generate a wide range of dysfunctional and hurtful behaviors (such as physical and sexual abuse) which then began to be recycled, generation after generation inside communities. What this has meant is that as many as three to five generations removed from externally induced trauma, the great great grandchildren of those who were originally traumatized by past historical events are now being traumatized by patterns that continue to be recycled in the families and communities of today.

The result of all of this trauma is a wide range of personal and social dysfunction that translates into symptoms such as these:

Individuals - who can't maintain intimate relationships, can't trust or be trusted, can't work in teams with others, can't persevere when difficulties arise, can't function as parents, can't hold a job and can't leave behind harmful habits such as alcohol and drug abuse or family violence. (Of course we now know that all these "can'ts" can actually be reversed through healing and learning processes.)

Families - When individuals who are stuck (as described above) enter family life, the family becomes a generator of trauma and dysfunction, as patterns of addictions and abuse are passed on. Basic human needs for safety, security, love and protection are not met and the family system is no longer able to provide the foundation for healthy community life, as it once did in traditional society.

We note that many Aboriginal communities are considering returning to the clan system and to clan-based government, but this could only be viable if Aboriginal families again developed high levels of trust, intimacy, cooperative behavior, effective communication and adhered to a system of life- promoting, life-enhancing values, beliefs and moral standards.

(Again, we now know that families can learn, can heal and can overcome a long history of intergenerational trauma and dysfunction through hard work and a lot of love and support from others.)

Communities - Aboriginal communities that have been traumatized display a fairly predictable pattern of collective dysfunction in the form of rampant backbiting and gossip, perpetual social and political conflict and in-fighting, a tendency to pull down the good work of anyone who arises to serve the community, political corruption, lack of accountability and transparency in governance, widespread suspicion and mistrust between people, chronic inability to unite and work together to solve critical human problems, competition and turf wars between programs, a general sense of alienation and disengagement from community affairs by most people (what's the use?), a climate of fear and intimidation surrounding those who hold power and a general lack of progress and success in community initiatives and enterprises (which often seem to self-destruct).

(We now know that those patterns too, like their counterparts at the individual and family levels, can be transformed through persistent and effective processes of community healing and development.)

So What?

It is abundantly clear that Aboriginal nations cannot progress as long as this pattern of recycling trauma and dysfunction generation after generation is allowed to continue. Something is needed to interrupt the cycle and to introduce new patterns of living that lead to sustainable human well-being and prosperity.

Part Eight: Lessons about Healing as the Rebuilding of Nations

Linking Healing and Economic Development

1. Healing is inseparable from social and economic development and nation building. While everyone knows this intellectually, in practice in most communities there has been a functional separation between healing activities and the work of political development, economic development, housing and even human resource development (training and education).

2. This orientation constitutes a new emphasis in perspective within the Aboriginal "healing community" across Canada in the past few years. During several previous national studies conducted by Four Worlds, there were always a few people in every community who made vague references to the linkages

between healing and community development, but now those linkages are front and centre in everybody's minds. While in the past there was always a conceptual divide in many communities between those who advocated for economic development as a solution versus those who advocated for healing as a solution. Now many leaders of thought in community healing are saying that economic development and political reform are healing and need to be actively pursued as part of the healing agenda.

3. The economic dimension and particularly the addiction many communities have to the welfare system, needs to be included in our analysis of community healing. There are direct and fundamental relationships between the lack of productive work opportunities, structurally enforced poverty and hopelessness on the one hand and the capacity individuals and communities have (or don't have) to move beyond patterns of hurt and dysfunction into constructive processes of development on the other hand. When people have enough income to meet their basic needs with dignity and can participate in society without shame, some of their pressing healing issues are being addressed.

e. Terror, Suicide, and Identity Trauma: An Identity Terror Management Paradigm (No author Identified, www.fsu.edu/~trauma/v9/TerrorSuicide&IdentityTrauma_blind.pdf)

“Behavior is multi-determined. However, in a world of omnipresent inescapable acts of violence, collective and

cumulative identity trauma ranks among the most formative factors influencing the psychosocial development of the individual. Collective and cumulative identity trauma should be analyzed and addressed within its larger structural context of historic, geopolitical, economic, cultural, ideological, and political structures and dynamics. In this paper, I critique the terror management theory and develop the framework of identity terror management as a more compelling model that includes both individual and collective factors and can explain more convincingly suicide and suicide terror and the evolving of extremism. This paradigm can give us new tools in the New World order and globalization to eradicate terrorism from its psycho-political roots, heal the traumatic grief and the massive and intense mental suffering caused by such traumas. It can give new meaning to our collective trauma of September 11 and facilitate a post-collective trauma growth. I use September 11, as well as some other collective traumas in history, as evidence of the experiential merits of this framework...

There are at least two kinds of collective identity traumas: The first is the historical trauma, for example, the slavery of black Americans, Armenian genocide in Turkey, the Jewish Holocaust, Palestinian trauma, and the American Indian experience of genocide. September 11 is a historical collective trauma. This type of trauma is more a collective complex trauma as it is inflicted on a group of people that have specific group identity or affiliation to ethnicity, color, nationality, or religion. Unfortunately, this kind of trauma, because of its political and

social nature, tends to be ignored in most clinical assessments and treatments of the individual client; as such, historical trauma can predispose the individual to poorly respond to lifetime traumas... The second kind is the social structural trauma. Multigenerational transmission of structural violence constitutes extreme social disparities. The effects of the chronic and pervasive condition of society structure or social violence, created by generating extremely deprived social classes, are traumatic to the parents and their children. Social inequity results from differences in economic, prestige, and power resources of social class rather than from the influences of race and ethnicity alone. In situations of extreme social inequity, a given group possesses the social power to harm individual members of another group or to bar them from opportunities. Recognition of such extreme discrepancy in power results in a sense of relative deprivation. Differential status identity (DSI) that is generated by the critical differences in social standing from the ordinate group, suggested by Foad et al., 2001, can demonstrate the case of such collective identity trauma and its transmission. The psychological effects of DSI are suggested to work through social stratification, one's own perception of social standing, and affects a person's self-concept and psychosocial development. Research on racial identity, social comparison, and psychosocial development supports this concept. Research suggests that comparisons with the ordinate group affects self-efficacy, self-enhancement, and ability to manage stress effectively. The effects of deprivation by poverty and demoralization go from parents to children and can cause

collective terror that contribute to the kinds of conduct problems, violence, and drugs that are more prevalent in some inner-cities communities. These sub-cultures of deviance and destructiveness can be seen as an escape from the unbearable feelings of powerlessness and desperation as contrasted by primitive feelings of omnipotence. Deviance in such instances can be seen as political process. In such states, the situation is not a death wish or self-annihilation, but a wish for collective annihilation and destruction of the existing unfair system, which is perceived to be the enemy. The direct, and indirect cross-generational consequences of such structural violence, are devastating and enduring. Unfortunately people, accustomed to see such traumatized others suffering from these structural traumas, tend to regard the state of those others as part of the natural order of society...

Intergenerational healing work that emphasizes anxiety containment and the exploration of feeling around loss in family therapy is another suggested technique. A central clinical feature in dealing with families of collective traumas is the silence that occurs in families surrounding traumatic experiences. The process of psychotherapy sometimes replicates that way of coping by not encouraging open discussions. Interventions that facilitate opening of a dialogue about secret traumas are often crucial to the treatment and prevention. Reaching back to old generations and building an open communication with younger generations can provide much understanding and relief. Consideration of repressed or denied traumas can assist both in

halting the transmission, and improving the overall individual and family functioning. Moreover, in working with refugees and victims of ethnic cleansing, or holocaust survivors, annihilation terror and/or extinction fears should be one of the treatment focuses.

Acknowledging the historical experience and validating their fear of annihilation or destruction is of prime importance. Therapy should address the unconscious mechanisms of denial of death and extinction salience, and the events that rekindled the patient's existential terror of annihilation and death. The personal dimension of resilience is embedded in the collective self...

Social, collective and political wounds require integrative psychosocial, psycho-political, and collective healing. The most effective models for treatment of psycho-political traumas have been multi-disciplinary and multi-level or wraparound that include legal, psychological, educational, economic, social, and cultural, and community-focused interventions that use the social support of the extended family and informal, and formal organizations, to build strength and promote resilience. The process of therapy aims to rebuild and sustain social relationship, to heal the wounds of trauma, and rebuild the sense of belonging and identity." Cites omitted.

2. Incidences of Social Problems

a. Poverty

The three-year-average (1999-2001) poverty rate for American Indians and Alaska Natives was 24.5 percent, with an estimated 800,000 living in poverty. American Indians and Alaska Natives were the only group to show a decline in their poverty rate when the two-year 2000-2001 average was compared with the two-year 1999-2000 average. (The average was used because the American Indian and Alaska Native population is relatively small and multiyear averages provide more reliable estimates.)

The three-year-average (1999-2001) median household income estimate for American Indians and Alaska Natives was \$32,116. As with the poverty data, averages were used because the American Indian and Alaska Native population is relatively small and multiyear averages provide more reliable estimates. Based on comparisons of two-year-average medians (1999-2000 versus 2000-2001), the real median household income of American Indians and Alaska Natives did not change statistically. U. S. Census Bureau, Sep. 24, 2002

b. Education

In 1990, 66 percent of the 1,080,000 American Indians 25 years old and over were high school graduates or higher, compared with only 56 percent in 1980. Despite the advances, the 1990 proportion was still below that for the total population (75 percent). American Indians were also less likely than the entire

U.S. population to have completed a bachelor's degree or higher. About 9 percent of American Indians completed a bachelor's degree or higher in 1990, compared with 8 percent in 1980 - still lower than the 20 percent for the total population in 1990.

c. Unemployment

"Unemployment rates for American Indians are horrific -- from 20 percent to the high 80s. Any kind of opportunity that allows people to develop new economic ventures is very important to us." Microsoft

"While U.S. unemployment rates fell to unusually low levels in the late 1990s, unemployment rates and poverty rates in many Indian communities remained discouragingly high. According to the U.S. Bureau of Indian Affairs (U.S. Department of the Interior 1999), average unemployment across all Indian reservations in 1999 was 43%; on some rural reservations it ranged into the 70 and 80% range or higher." The Udall Center for Studies in Public Policy, The University of Arizona

d. Health

In 1994-1996, the Indian (IHS service area) age-adjusted death rates for the following causes were considerably higher than those for the U.S. All Races population in 1995. These Indian rates have been adjusted for miscoding of Indian race on death certificates.

1. alcoholism - 627 greater,
2. tuberculosis – 533 greater,
3. diabetes mellitus – 249 greater,
4. accidents – 204 greater,
5. suicide - 72 percent greater,
6. pneumonia and influenza – 71 percent greater, and
7. homicide – 63 percent greater.

Indian Health Service, ihs.gov

e. Gangs

“Five years ago, most of the murders and aggravated assaults were the result of fights between intoxicated adults. Today, they more often are committed by juveniles. There are a number of reservations where Indian youth have committed serious crimes in gang-like fashion. There have been homicides, armed robberies, drive-by shootings, car thefts, graffiti, wearing of colors and a general disregard for authority. Many witnesses are terrified and hesitant to cooperate with criminal investigators for the fear of gang retaliation. While one may surmise that youth violence may be more prevalent on those Indian lands near metropolitan areas, this is not the case. There are similar problems on rural reservations. Last June, the BIA's Office of Law Enforcement Services conducted a survey of BIA and Tribal police, representing 132 tribes. They identified 375 gangs and over 4,600 gang members in Indian Country. Many who

investigate and prosecute gang violence in Indian Country agree that gang killings typically lack economic or drug related associations. Rather, the dismal backdrop of gang violence depends on a plain disregard for life – just killing to kill.” STATEMENT OF KEVIN GOVER, ASSISTANT SECRETARY - INDIAN AFFAIRS, DEPARTMENT OF THE INTERIOR, BEFORE, THE COMMITTEE ON INDIAN AFFAIRS, UNITED STATES SENATE, HEARING ON THE DEPARTMENT OF THE INTERIOR AND THE DEPARTMENT OF JUSTICE INITIATIVE ON INDIAN COUNTRY LAW ENFORCEMENT, JUNE 3, 1998

f. Crime

“As outlined in the Final Report of the Executive Committee, there is a public safety crisis in Indian Country due to the rising crime rate. While nationwide violent crimes in 1996 dropped 16 percent below 1992 levels and murders were down 20 percent, this was not the case in Indian Country. In fact, there continues to be a general downward crime trend, including violent crime, while crime continues to rise in Indian Country. Just two weeks ago, the FBI reported that crime has continued to decrease in America for the ninth straight year. In contrast, in the past two years, according to reports submitted by tribes and BIA law enforcement agencies, there has been an overall 18 percent increase of Part One crimes from 1996 to 1997, Part One crimes include homicides, forcible rape, robbery, aggravated assault,

burglary, larceny, motor vehicle theft and arson. Because data automation for the BIA, and tribal law enforcement agencies is either non-existent or sporadic at best, and because not all tribes provide annual crime reports, it is likely the actual figures are higher.” STATEMENT OF KEVIN GOVER, ASSISTANT SECRETARY - INDIAN AFFAIRS, DEPARTMENT OF THE INTERIOR, BEFORE, THE COMMITTEE ON INDIAN AFFAIRS, UNITED STATES SENATE, HEARING ON THE DEPARTMENT OF THE INTERIOR AND THE DEPARTMENT OF JUSTICE INITIATIVE ON INDIAN COUNTRY LAW ENFORCEMENT, JUNE 3, 1998

g. Incarceration

“For Native Americans, problems including racial profiling, confessions obtained under questionable circumstances, frequently inadequate legal representation and processing through courts that have historically been hostile toward Native Americans have marred access to equal processing through the courts. While the origin of the problems are complex, and it is impossible to highlight one particular fault, statistics reveal that the sum of those problems places Indians into confinement far earlier, and for less serious crimes than other Americans. Additionally, indications are that being denied parole opportunities may increase the sentences served by Indians even further.

Currently there are over 26,000 Native Americans in adult correction facilities including state and federal prisons, as well as jails both within and outside of tribal jurisdiction. While Indians are roughly 1% of the US population, Indians make up 1.6% of the population of prisoners in the Federal Prison System and 1.3% of prisoners in state systems. Comprising roughly 10% of the population of South Dakota, according to the most recent SD DOC statistics, Native Americans comprise 21% of male prisoners and 34% of incarcerated women. Numbers vary from state to state, with Minnesota's population 1.2% Native American, yet Indians represent nearly 7% of prisoners in that state. Across the board, the situation is alarming." Lakota Journal, Rapid City, South Dakota, Ruth Steinberger.

h. Suicide

American Indian/Alaska Native (AI/AN) adolescents are more than twice as likely to commit suicide as any other racial/ethnic group. With 52.9 deaths per 100,000, adolescent AI/AN males are at four times the risk for suicide than are males of any other racial/ethnic group. Suicide is the second leading cause of death for AI/AN males. (CDC Wonder, 1999 & IHS, 1999).

i. Substance Abuse and Mental Illness (National figures.)

“The Substance Abuse and Mental Health Services Administration (SAMHSA), Office of Applied Studies (OAS)

reports the following:

- In 2001, an estimated 15.9 million Americans age 12 years or older used an illicit drug in the month immediately prior to the survey interview.
- About 10.1 million persons age 12 to 20 years reported current alcohol use, i.e., were underage drinkers.
- In the 12 months preceding the interview in 2001, an estimated 3.1 million persons age 12 or older received some kind of treatment for a problem related to the use of alcohol or illicit drugs; of these, 1.6 million received treatment at a self-help group.
- In 2001, there were an estimated 14.8 million adults age 18 or older with a serious mental illness; an estimated 3 million had both a serious mental illness and substance abuse or dependence problems during the year. “

j. Violence by Intimates (National figures.)

“The fact book, "Violence by Intimates" (NCJ-167237), presents up-to-date analyses of intimate violence drawn from a number of BJS and Department of Justice statistical programs, including the National Crime Victimization Survey, a hospital emergency department study, BJS surveys of jail and prison inmates and the FBI's Uniform Crime Reporting Program. During 1996 there

were an estimated 840,000 female victims of violent crimes inflicted by an intimate, compared with 1.1 million in 1993. By contrast, intimate violence against males, about 150,000 in 1996, showed no significant fluctuations during the 4-year period.”

k. Child Abuse (National figures.)

“The National Child Abuse and Neglect Data System (NCANDS) was developed by the Children's Bureau of the U.S. Department of Human Services in partnership with the States to collect annual statistics on child maltreatment from State child protective services agencies. This summary of key findings presents highlights based on data submissions by the States for calendar year 2000.

Investigations of Child Abuse and Neglect

In 2000, three million referrals concerning the welfare of approximately five million children were made to CPS agencies throughout the United States.

Almost one-third of investigations or assessments (32%) resulted in a finding that the child was maltreated or at risk of maltreatment. The remaining investigations resulted in a finding that the maltreatment did not occur, the child was not at risk of maltreatment, or there was insufficient information to make a

determination.

Victims of Maltreatment

Approximately 879,000 children were found to be victims of child maltreatment. Maltreatment categories typically include neglect, medical neglect, physical abuse, sexual abuse, and psychological maltreatment. Almost two-thirds of child victims (63%) suffered neglect (including medical neglect); 19 percent were physically abused; 10 percent were sexually abused; and 8 percent were psychologically maltreated.”

I. Teenage Pregnancies (National figures.)

- Each year approximately one million U.S. teenagers become pregnant — 11 percent of all women aged 15–19 and 20 percent of those who are sexually active (AGI, 1998).
- About 40 percent of American women become pregnant before the age of 20 (Annie E. Casey Foundation, 1998).
- About 78 percent of teenage pregnancies are unintended, accounting for one-quarter of all accidental pregnancies per year (AGI, 1998).
- Among sexually experienced teens, approximately eight percent of 14-year-olds, 18 percent of 15–17-year-olds, and 22

percent of 18–19-year-olds become pregnant each year (AGI, 1998).

- Each year, approximately 19 percent of black women, 13 percent of Hispanic women, and eight percent of white women aged 15–19 become pregnant (AGI, 1994).
- About 40 percent of teen pregnancies (excluding miscarriages) end in abortion (AGI, 1998).

Teenage Childbearing and Parenting

In general, teenage mothers do not fare as well as their peers who delay childbearing:

- Their family incomes are lower.
 - They are more likely to be poor and receive welfare.
 - They are less educated.
 - They are less likely to be married.
 - Their children lag in standards of early development.
- (AGI, 1998; Hoffman, 1998)

3. Un cuento sobre Fort Sumner, New México.

The Long Walk

I visited Fort Sumner's Bosque Redondo Reservation on the

Pecos River in southeastern New Mexico in June. I walked on the dusty parade grounds of the United States cavalry that guarded the 10,000 Navajos marched 250 miles from their homeland in 1864 to Fort Sumner. I tasted the salty water of the Pecos that was to feed the crops of a nomad turned farmer. I read this poem:

Hweeldi (Fort Sumner, New Mexico)

A place where the land is parched.

Where cries of my grandmother and my grandfather

are heard over the land.

Where soldiers marched my mother and my father.

This is the place called Bosque Redondo.

She is a memory that all children have of a time

when

The People

lived in holes,

starved and were ill.

Their fight to live and be remembered was for our homeland

Sisnajini

Tso Dzil

Dook'o'osliid

Dibenits'aa

(From Navajo Division of Education, An Indian Shrine at Fort Sumner.)

I toured the Museum, with artifacts of the Navajo's and the soldiers displayed in cabinets behind locked glass doors. I imagined the Navajo man wearing the red, blue and white striped Chief's blanket. I wanted him to have it now, to take it to a realm where no one could ever hurt him again. I pictured the soldier drinking water from his tin metal cup, his rifle on his soldier.

I read an article and saw a picture when I was little about the Navajo's at Bosque Redondo - they endured starvation, dysentery and syphilis. The Navajo women for sale sat silently, stoically in front of a camp store.

My People put up a shrine in 1971 at the Fort:

IN COMMEMORATION OF THE NAVAJOS WHO LIVED
HERE IN EXILE, 1863-1868.

A tribal medicine man started a wood and rock memorial, each Navajo visitor asked to leave behind a twig or rock. Later, a big red sandstone rock from Fort Defiance was placed at the Monument site.

This was all that was needed to commemorate my People.

We revere the land. We are one with the land.
We revere the air. We are one with the air.
We revere the water. We are one with the water.
We revere all. We are one with all.

We are one with Bosque Redondo. We are one with you.

Many do not see this. Many do not feel this. Many do not know this. Many do not want this. Many have forgotten.

I took the stick I carried with me, an extension of my arm, no separation between it and me, and left it there, a reconnection born. I placed a stone from my home in Santa Fe on the pile. I needed that simplicity. I needed that clarity. www.nahm.org.

4. Un cuento de heroes de los nabajus.

Our Present World (Navajo Story, Not Product of Author)

The Navajos believe that there are worlds below and above us, parallel to one another. We are in the fifth world. Life and moral behavior evolved as the predecessors of the Navajo people moved from the First World - the Black World - the Place of Running Pitch upward.

The First World - the Black World

First Man and First Woman were two of the beings from the

First or Black World. First Man was made in the east from the meeting of the white and black clouds. First Woman was made in the west from the joining of the yellow and blue clouds. Spider Woman, who taught Navajo women how to weave, was also from the First World. Crawling creatures, slugs and larvae and insects inhabited this domain bordered by pits filled with burning pitch. It was the insects that decided to move. Dragonfly made himself a set of wings from thin, transparent mica and flew upward to the black dome of the sky. The locusts, bees, flies, beetles and ants did the same. Locust saw a faint blue light shining through a crack in the sky and flew through.

The Second World - the Blue World

They emerged into the Second World - the Blue World, a world of grass and shrubs with land stretching as far as one could see. White crane flew from the east, blue heron flew from the south, yellow grebe flew from the west and the black and white loon flew from the north to see what was happening. They told the insects, "This is our land. You can't live here. Go home." Locust told them they couldn't, that they would eat different food than the birds and would not be a threat. Ants ate grass seeds. Locusts ate green leaves. Bees and flies ate nectar from blossoms. Dragonflies ate pollen. The birds said, "Okay."

For a time everything was okay. Then the Insect People ran out of food. They tried to move to the Bird People's Land. This resulted in the Great Insect People War in which the insects

were almost exterminated.

To survive, they had to leave. They flew up to the hard dome of the blue ceiling where Blue Wind made a spiral passage through the sky and led them to new land.

The Third World - the Yellow World

They came into the Third or Yellow World, which was larger and brighter. There were mountains and rivers, animals and humans. Again, all went well for awhile until there was no food to be found. Neighbor fought neighbor.

The council made up of Wolf, Bluebird, Mountain Lion and Hummingbird decided they needed to leave the Third World. They searched for an opening and heard a voice saying, "This way. This is the way to the upper world."

The Fourth World - the Glittering World

When they climbed over the edge of the sky they met First Woman, First Girl, First Man, and First Boy. The new world had high mountains with green trees and stone houses with walled patios. They saw irrigated fields of corn, which they knew nothing about. They agreed this was a better world for them. First Woman told them they would have to learn farming from the Pueblo People. During the growing season, they learned gambling from the Pueblo People. Coyote, the schemer, loaded

his dice by putting obsidian inside and was a great cheater and winner. The Navajo People set up a game between the Pueblo People and Coyote. The Pueblo People chose Water Monster as an opponent. Coyote won everything, even Water Monster's fur coat.

Water Monster didn't know he had left his twin babies in the pockets of the coat. Coyote, finding them, was too afraid to tell anyone he had them, so he hid them. Water Monster opened the floodgates in the bottom of the ocean and flooded the Fourth World. When the People saw the foaming waves in the distance, they knew they had to leave. Two seeds were planted, one in the East and one in the West. They grew together into one hollow reed. A door was cut in the East, rock crystals were used for lights, and the People made ladders out of yucca.

First Woman told all of the animals to bring something with them. First Man brought his knife and medicine bundle. First Woman brought her tow cards, weaving sticks and spindle. The Four Winds blew clouds to brace the reed which was swaying as the People climbed higher. Five of Eagle's feathers were inserted on top of the reed as a roost for insects and flying creatures.

Yellow Hawk made a thin crack east to west in the glittering dome of the sky; Blue Heron made a thin crack north to south; Buzzard made a tiny opening in the center; and, Locust with First Man's flint arrow point made a hole the People could climb through.

Locust forced his way through the hole which made his face sharp and flat. He came out on a small muddy island. First Man and the People, climbing a ladder spun by Spider Woman, emerged into their new home, the Fifth World.

The Fifth World

The water continued to rise. First Woman checked Mink, Beaver, Otter, Muskrat, Wolf, Porcupine, Badger and Coyote to see if they had something that belonged to Water Monster causing the flooding. She found and returned the Water Babies.

They built a sweat lodge. Then they built a dwelling which would come to be known as a hogan made exactly as Talking God prescribed. First Man opened his medicine bundle. He took out four stones and lay them in the cardinal directions with soil between them. He blew upon them and the four stones became the four sacred mountains of the Navajos, the boundaries of their homeland. The soil now stretched became the Earth.

First Woman put the Sun and the Moon into the sky and was in the process of having Fire God carefully place the stars in an orderly way which would represent the laws for the People. But Coyote, known as the trickster, grew impatient, seized the corner of the blanket where the pieces of quartz lay and flung the remaining bits into the sky. This is why we have constellations

and random stars.

The Holy People continued to make the necessities of life. Everything was as it should be when evil monsters appeared. The Holy People had to set guards to protect those living in the Fifth World.

Changing Woman and Her Sons, the Hero Twins

First Man and Woman found a baby girl that they raised, the child of Dawn and Dusk, who was to grow to become the most sacred deity of the Navajo. She bore two twin sons. She changes each year from a beautiful young woman to a withered, wrinkled old woman and back again.

The Hero Twins Journey to Their Father

When the Twins reached twelve, they wanted to go and see their father but Changing Woman would not tell them who he was. They left upon their journey and came upon a thin wisp of smoke coming out of the ground. Peering closer, they saw it arose from an underground chamber in which sat an old woman in front of a fire. She looked at them, smiled and invited them in. It was Spider Woman. She fed them cornmeal which had within it a piece of turquoise for one and white shell for the other, told them their father was the Sun, how to get to his home, and gave them a hoop with two eagle feathers and another eagle feather to

protect them, and prayers and songs to sing along their journey which would be hard.

They came to a Rock that Claps Together, squashing travelers who try to pass through. They acted as if they were going to cross through, but then stepped back, fooling the Rock that Clapped Together. They did this four times and each time the Rock clapped together, hoping to get them in its vise. Then the Rock asked them who they were and where they were going. They told the Rock they were going to see their father, the Sun. They sang the song given to them by Spider Woman, facing the Rock, staring at it without flinching, without fear, holding the hoop in front of them: "Rub your feet with pollen and rest them. Rub your hands with pollen and rest them. Rub your body with pollen and lie at rest. Rub your head with pollen and put your mind to rest. Then truly your feet become pollen; your hands become pollen; your body becomes pollen; your head becomes pollen; your spirit will then become pollen. Your voice will then become pollen. All of you are as pollen is. And what pollen is, that is what peace is. The trail ahead is now a beautiful trail. Long life is ahead; happiness is ahead. Be still." The Rock told them, "Pass on to the house of your father."

They came to an area filled with Sharp Reeds. The Hero Twins tricked the Reeds in the same way they tricked the Rock that Clapped Together, stepping forward four times, whereupon the Reeds closed in upon thin air. Again the Hero Twins sang Spider Woman's song and the Reeds created a safe path through for

them.

They traveled through the Cane Cactuses that would stab those passing through, again by stepping forward four times, each time fooling the Cactuses, then singing them Spider Woman's song.

They came to an area filled with boiling, shifting sands. They prayed and sang to the Sand Dune Monster. He said no one had ever prayed or sung to him and he let them through.

Similarly, they traveled through the River upon which Water Bugs played with hoops. They asked how they might cross and the Bugs made a path for them. Then as they crossed over, the Bugs closed in on them to devour them. Little Wind told them to blow them away and they did. In this way, they crossed the River.

Then they came upon the Chief of Old Age, who told them not to walk on her path, but to the left of it. They were tired and failed to do this and became withered old men. The Chief of Old Age restored them but she told them she could only do it the one time.

Next they traveled through the land of the Daylight Monsters who lived in bleached, barren mountains that blinded the weary traveler. Making it through they then had to traverse the land of

the Dark Light Monsters that lived in a canyon without light. As they traveled through this canyon, they felt it closing in upon them. Soon they were walking against the cliff upon a tiny ledge, slippery from sandstone shavings. They prayed hard and sang the song of Spider Woman and the canyon vanished.

The Hero Twins Arrive at the Sun's Home

When the Hero Twins arrived at the Sun's turquoise home, it was guarded by four bears, four snakes, four thunders and four lightning bolts, all of which the Navajo fear, for good reason. They sang Spider Woman's song and subdued them.

The Sun's daughter let them into Sun's home and hid them in the light of the Earth: red dawn, blue daylight, yellow evening and black darkness.

When the Sun arrived home, he knew someone was present. He had seen the Hero Twins at the zenith making their way to his home. So the Hero Twins came forth. The Sun, wanting to be assured these were his sons, put them through certain trials: sleeping outside on a cold, cold slab; sliding down poles with knives attached which would cut an ordinary person up; taking a sweatbath in a sweathouse with the hottest boulders placed inside; smoking poisoned tobacco, and inquiries into knowledge of their home and family. They did what they were asked without question and passed these tests with the aid of their sister, the Wind and a caterpillar that gave them spit to keep in

their mouth while smoking the poisoned tobacco. The Sun asked them why they had come and what they wanted – that they could have anything they wanted. They said all they wanted were weapons to slay the monsters on Earth.

The Sun told them to show him where they lived, through a hole in the sky. They did with the Wind's help. Now the Sun knew these were his sons. He told them, "I know now you want to save your people and that to do so you will need weapons of war. You will succeed in this difficult challenge and in so doing you will grow into manhood."

The Hero Twins Acknowledged by their Father

The Sun took each Twin into a separate room and adorned them with battle moccasins, leggings, a war shirt, a headdress, and flint armor. Out of the joints came fire and lightning bolts. He named them Monster Slayer and Child Born of Water. He gave them flint armor, lightning arrows, the deadly sunbeam and rainbow, spears, knives of red stone and the weapons they asked for. He gave a small jet image of a man to Monster Slayer and a turquoise image to Child Born of Water to swallow. It was here they came to understand their outer physical and inner spiritual selves.

The Hero Twins Return to Earth

The Hero Twins returned to Earth with the help of the Sun who shot them on a lightning bolt down to the top of Blue Bead Mountain, the home of the Big Giant.

Defeating the Big Giant

First the Hero Twins had to kill the Big Giant, their half-brother. Their father told them they would not be able to do this without his help. When they come to the home of the Big Giant, they were to call upon him. They did and they were able to kill the Big Giant with lightning arrows, the Sun shooting the first one.

Fighting the Monsters

Upon the Earth, every place the Hero Twins killed a monster it turned to stone. The lava flows near Mt. Taylor in New Mexico are not lava from a volcano, they are dried blood from the monsters. The angular rock formations on Navajo land are the carcasses of monsters turned into stone, such as Shiprock, the carcass of a man-eating bird.

The Hero Twins thus defeated the monsters, except for Hunger, Poverty, Cold Woman and Old Age who convinced the Hero Twins that they had a purpose. Without Hunger, there would be no incentive to grow crops, to raise livestock. Without Poverty, there would be no incentive to work, no incentive for improvement or ingenuity. Without Cold Woman, the world would always be hot. There would be no seasons, no plant

growth upon the Earth. Without Old Age and its outcome of death, there would be no incentive to bear children, to nurture them, to pass on our wisdom and responsibilities to them.

The Hero Twins Near Death

The Hero Twins were tired and sick from fighting the monsters, from their contact with all of the negativity associated with them. They lay near death.

The Twelve deities of Navajo came to the Hero Twins, unmasked, knowing their presence was needed. They are Mother Earth and Father Sky, Dusk and Dawn, Sunlight and Sun, Talking God and Call God, Male and Female Corn, Pollen Boy and Corn Beetle Girl. They healed the Hero Twins and gave them this ceremony for the Navajos.

The World is in Harmony

With all of the monsters dead, Changing Woman took skin from her body and mixed it with cornmeal and made the first Navajo five-fingered ones. This was how we were created.

There is a Navajo sandpainting showing the four sacred mountains and a hogan upon Mother Earth, beneath Father Sky with the Sun and Moon below Milky Way Boy. It is a land of beauty. It is a land of harmony. This is our home. This is our world.

And what of our lives - they mirror the heroic journey of the Hero Twins.

(An abbreviated version of the Navajo Creation story. As part of an oral tradition, Navajo stories may vary by storyteller and location, e.g., number of worlds, trials, etc.)

**5. Veáse “The Witness,” Yagniza, www.nahmus.org,
Personal Testimonies, Yagniza.**

/Inca-Navajo Paper Oct. 28, 2003

Reconocido como el primer escritor cl?stico hispanoamericano, autor de la mejor de todas las obras que se han escrito sobre la historia antigua de Am?rica, el Inca Garcilaso de la Vega (Per?, 1539-Espa?a, 1616) capt? y supo brindar, como ning?n cronista europeo pod?a hacerlo, un fresco inigualable del verdadero esp?ritu de la civilizaci?n incaica.Â La diferencia entre leer sus Comentarios reales (1609) y los relatos de otros cronistas es la misma que hay entre leer una obra en su original o en una traducci?n escueta. Publicada en dos vol?menes, esta edici?n sigue a la establecida por ?ngel Rosenblat modernizando las graf?as y cotejando en este caso las diversas ediciones iniciales. Year: 1985. However, Garcilaso Inca was taught within the Spanish system of his father and for the most part, "Garcilaso interpreted Inca and Andean religion from the European and Christian point of view that he had been taught to adopt from infancy and that provided him with most of his historical and philosophical terminology." [3].Â Se trata de la obra cumbre del Inca Garcilaso de la Vega (1539 1616) y una deâ€¦ â€¦ Wikipedia EspaÃ±ol. Comentarios Reales De Los Incas â€” Les Commentaires Reales de los Incas ou litt?ralement en castillan Commentaires royaux des Incas, sont une Å“uvre Å“crite en prose par le mÃ©tis hispano quechua Inca Garcilaso de la Vega qui conte tout ce qui concerne l'empire inca, de sa naissance Ã â€¦ WikipÃ©dia en FranÃ§ais. Only RUB 220.84/month. Spanish: El Imperio de los Incas Vocab. STUDY. Flashcards.Â nombre que los indÃ©genas usaban para el rey. extenderse (ie). to extend, stretch, expand. los habitantes. las personas que viven en un lugar. una tribu. a tribe.