

Yachay Wasip 'Simin'

The Voice of Yachay Wasi

RUNASIMI (Quechua) is the Inka language still spoken by the descendants of this ancient civilization. The Inka empire was called TAWANTINSUYU (the Four Quarters) and extended from modern Colombia thru Tierra del Fuego. The Four Quarters are: NorthEast: Antisuyu, SouthEast: Qollasuyu, SouthWest: Kuntisuyu and NorthWest: Chinchaysuyu. Yachay Wasi means House of Learning in Quechua.



By Eliane Lacroix-Hopson

Yachay Wasip 'Simin' Fall 1998 issue had a comprehensive report on the state of our planet's water many problems. We could rerun this report as it is still accurate, not because the subject is neglected but because it is so daunting.

The 98 report was written after hurricanes tragedies in the Caribbean; Haiti is now still reeling after the 3000 deaths of the latest hurricanes episodes, Haiti being particularly victim of its deforestation history.

Fresh water supply is in part regulated by the oceans and the oceans are victim of a warming climate with a great increase of carbon dioxide which oceans absorb and which is affecting the oceans chemistry and biology to an alarming extend and impairing the oceans regulation of rain falls. (*The NYT Science July 20, 2004*)

Diminishing water increases desertification affecting 135 million people in some regions in Africa and Near Eastern countries, encouraging the planting of trees spearheaded by 2004 Nobel Peace Prize Dr. Maathai of Kenya (see story p. 6)

Although trees consume water, they contribute to watershed management, regulate water flow and serve as windbreaks and shelterbelts against sand encroachment. (*UN News Service May 24, June 16 2004*)

Drought is more than an African problem. Lakes shrink and rivers dry in Western USA and part of Europe at an alarming rate. (*NYT May 2 and June 2, 2004.*)

Pollution of rivers and lakes is a worldwide problem, including in wealthy countries: the Hudson River in New York being a glaring example. In the case of long waterways such as the Niger River (4000 miles) one of the longest in Africa, there is a shared interest and responsibility among the nine countries it serves. There is complaint of silting, choking by floating plants, destruction of aquatic habitats, discharge of untreated wastes. (*UN News Service April 26, 2004.*)

On top of all concerns is the fact of 10,000 deaths everyday due to the absence of clean water and decent sanitation as one person in six drinks unclean water and one person in three does not have access to proper sanitation. (*UN News Service July 22, 2004*)

The size of the water concern is demonstrated by the ongoing Libya (Africa) gigantic \$27 billion investment pumping non renewable water aquifers lying beneath the Libyan desert. This feat had attracted the attention of other countries as the existence of such huge aquifers is known and the UN Educational Scientific and Cultural Org. (UNESCO) started a research project. (*the new Courier, Oct. 2002.*) (cont. on pg 4)

A Yachay Wasi Project in the Andes: Recovery of the Circuit of Four Lakes

By Marie-Danielle Samuel

The co-founder and president of Yachay Wasi Luis Delgado Hurtado was born in the Quechua speaking Andean village of Acopia which is located near a large freshwater mountain lake.

Participants in Yachay Wasi Encounter of 2001 were able to experience the beauty and peacefulness of Lake Acopia.

However, this beauty is threatened by the progressive chemical pollution of its water and the slow contamination of its banks. The chemical pollution is caused by modern detergents and pharmaceutical discards and the banks are contaminated by unmanaged sanitation. The fish, a major food staple of villagers, if this pollution is not stopped, will cause a health threat. Flora and fauna are also affected.

A couple of years ago, Luis had raised his concern and asked the other officers of Yachay Wasi on the possibility to start a project to remedy the problem. Funding is not easy, and idea was put aside, but not forgotten.

In March 2004, Eliane Lacroix-Hopson and Marie-Danielle Samuel met Katina Jones of Australia at the UN session of the Commission on the Status of Women. Katina became interested in the work of Yachay Wasi and, a few months later, as District Governor of Rotary International District 9500 in Australia, she pledged a substantial amount toward the Recovery of Four Lakes Project which includes 3 other lakes in the area.

This environmental and educational project is geared to the recovery of the circuit of these four lakes located in the province of Acomayo, in the department of Cuzco, in the Peruvian Andes at an altitude of 3,600 meters (11,811 feet) and up.

These lakes are **Laguna Acopia** near the village of Acopia, **Lagunas Pampamarca** and **Asnacocha** near the village of Mosoqlaqa, **Laguna Pomacanchi** near the village of Pomacanchi.

There are 36 Indigenous communities living near these lakes with a 2002 estimated population of 25,518 inhabitants.

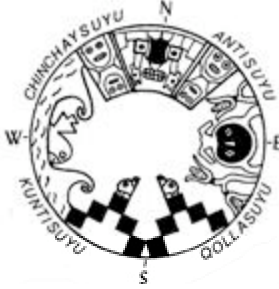
To define the scope of the project, a **study**, funded by Yachay Wasi, was conducted by Luis Delgado Hurtado in August 2004.

Work accomplished:

Investigation of the extent of contamination of the lakes and of the impact on the environment in the area.

Evaluation of the various geographic spaces near the lakes to determine the areas most contaminated.

(cont. on pg 3)



Yachay Wasip 'Simin'
a Publication of
YACHAY WASI, Inc.

*Yachay Wasi means
House of Learning in Quechua,
the language of the Indigenous
Peoples of Peru.*

Yachay Wasi, a 501(c)(3) non profit tax exempt Cultural and Educational Organization based in New York City and in Qosqo (Cuzco), Peru, is also a Non-Governmental Organization (NGO) in consultative status with the United Nations Economic and Social Council (ECOSOC) and associated with the United Nations Department of Public Information (DPI)

Long Term Projects in Acopia, Peru:

*Centro Cultural Yachay Wasi, runasimi
Traditional textiles preservation and production
Training of Community Leaders
Raising of llamas and alpacas*

Officers:

Luis Delgado Hurtado, President
Marie-Danielle Samuel, VicePresident
Eliane Lacroix-Hopson, Treasurer
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Library Collection, Haifa, Israel.*

Membership Information on last page

News from Yachay Wasi

IN CUZCO:

Observers at UN Permanent Forum on Indigenous Issues:

A delegation from Cuzco, Peru, led by Yachay Wasi president Luis Delgado Hurtado, traveled to New York City in May 2004. The three travelers were hosted by Marie-Danielle Samuel and Eliane Lacroix-Hopson, Yachay Wasi officers in New York City. The purpose of the visit was to participate as Observers in the 3rd session of the Permanent Forum on Indigenous Issues from 10 to 21 May 2004. Yachay Wasi did not organize a parallel event this year.

International Training Center of Indigenous Peoples (ITCIP) :

Luis Delgado Hurtado traveled to Greenland for a board meeting of the ITCIP in May 2004 but, regrettably was not able to participate in the Spanish training session which took place in July 2004. He attended the English session in Nov/Dec. 2003 (*Yachay Wasip 'Simin' Spring 2004*).

Sami reporter in Cuzco:

On the recommendation of UN PFII Chair Ole Henrik Magga, Yachay Wasi was contacted in September 2004 by Sami journalist Jan Rune Maso from Norway. On an assignment for the Norwegian Broadcasting Corporation, NRK Sami Radio and UNICEF, Mr. Rune Maso was traveling to Cuzco and asked for Luis Delgado Hurtado to guide him and assist him with Quechua and Spanish translations.

Bed & Breakfast In Cuzco, Peru (see page 7) ...All year around...

Luis Delgado Hurtado, who is very dedicated to the goals of Yachay Wasi and volunteers his time and energy toward them, hosts a Bed & Breakfast in his home and guides international tourists to the wonderful sites in and around **Cuzco**, including **Machu Picchu**.

IN NYC:

International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010):

Yachay Wasi is featured in the first issue of UNESCO's newsletter (July 2004). Articles provide information on a range of different activities pertaining to a Culture of Peace, including efforts from civil society. Newsletter is available at <http://www3.unesco.org/iycp/Newsletter/News01e.pdf>

Yachay Wasi's letter printed in NY Times on September 12, 2004:

To the Editor: Regarding "High Road to the Andes" (August 15) by Robin Cembalest . In 2003, the face of extreme wealth became symbolized in the luxury train Hiram Bingham to Machu Picchu. This is a \$416.50 (round trip), three and a half hour ride in a land where the descendants of the Inkas are either unemployed or live on less than \$100.00 per month. Ms. Cembalest does indeed describe well the fringe benefits of the ride and the high costs of hotels near by.

I am the main representative to the United Nations for Yachay Wasi, an Indigenous educational organization based in Cuzco. The United Nations Commission on Sustainable Development stated in 1999 that ethics should be at the core of sustainable tourism. Sustainable tourism, not to be confused with Eco-tourism, would empower Indigenous and/or local communities to gradually take control of this rich industry which currently benefits outside ownerships."

The current tourism practice at Machu Picchu in Peru mostly benefits the British train company Orient Express which operates Peru Rail and enables class segregation. *Marie-Danielle Samuel* NY Times had contacted Orient Express Peru for comments which appeared below Yachay Wasi's letter: "Orient Express provides constant community support in the region..." Excerpts of both letters appeared in PERUVIA on September 12 at <http://peruvia.blogspot.com>

UN media Internet Press Service phone interview:

From a July phone interview with Suzanne Link, IPS, after the ECOSOC Substantive Session recommended a Second Decade but did not take a decision on its coordinator, Marie-Danielle Samuel is quoted in Ms. Link's July 27, 2004 article:

"We were disappointed that the Permanent Forum was not the coordinator of the decade," said Marie-Danielle Samuel, vice president of the Peruvian group Yachay Wasi. According to her, the forum should be recognized as the world body's true representative for indigenous issues.

(See latest news on Second International Decade of World's Indigenous Peoples on pg 4)



By Marie-Danielle Samuel

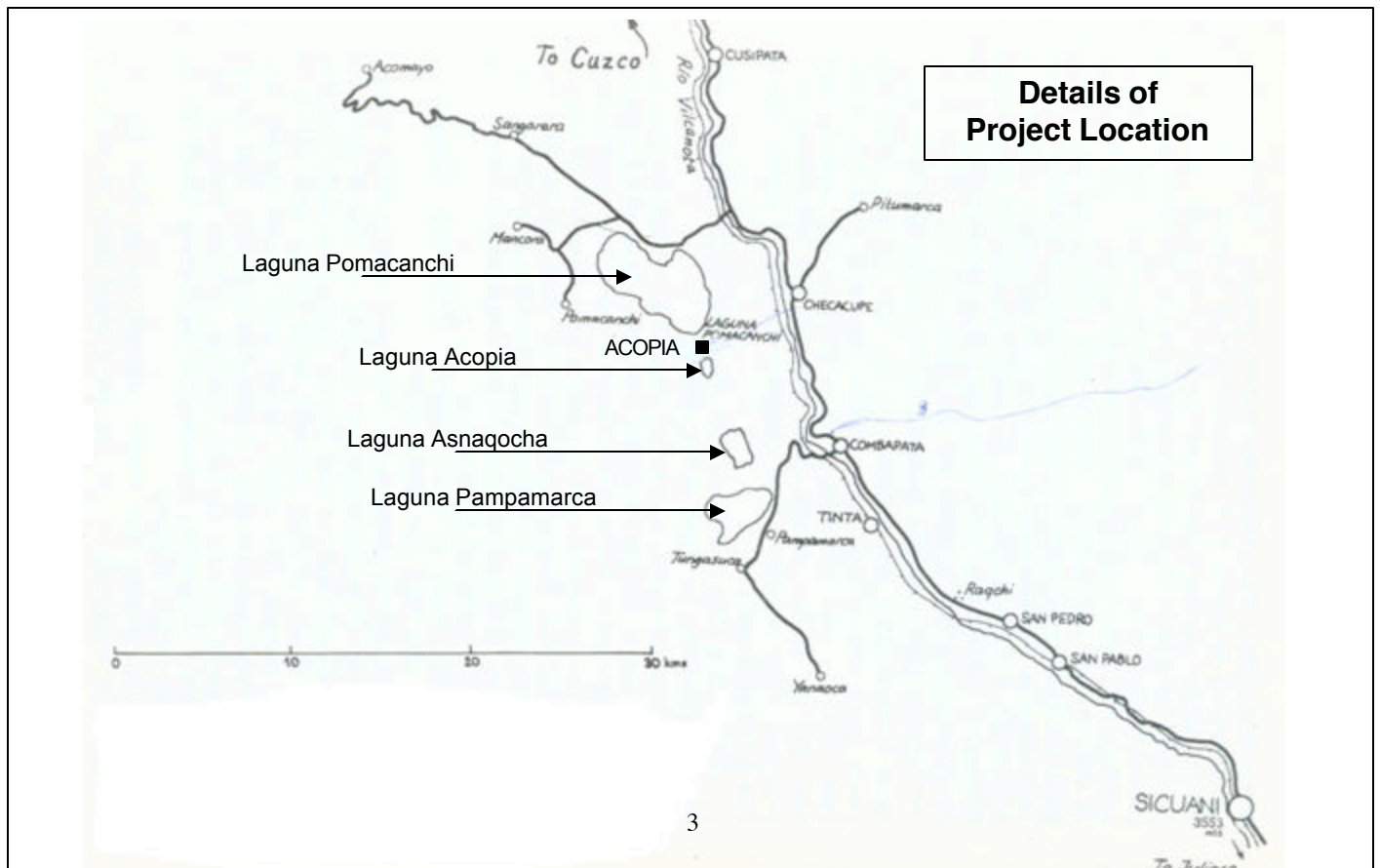
(from pg 1)
 Seven Laboratory tests were performed on the waters of Lake Acopia (near banks and center of lake). During the field work accomplished around the four lakes, coordination was realized with local mayors. Conclusions of study point to the need to clean the

lakes waters and banks of existing solid trash and to prevent further chemical contamination from detergents and pharmaceutical discards. Education of communities and establishment of adequate septic tanks and laundry facilities will be a substantial part of the project. Report of Study and Lab results are available in Spanish and translated in English. See photos in Insert

Project has the goal to clean the waters and banks of these four lakes and to recover the biological diversity, flora and fauna representative of this important site; to educate and assist the communities on way to prevent future contamination, which will include building septic tanks and laundry facilities in some villages.

First phase of project consists of cleaning the waters and banks (over ground and underground) of Lake Pomacanchi, then Lake Acopia. Education of communities around these two lakes will take place while the work is done. Acopia will be the first village where a new septic tank and laundry facilities will be built.

As additional funding is needed, Yachay Wasi met with UNDP in New York and in Lima and is contacting foundations.





Water Year 2003

(cont. from pg 1)

These many reports are following the ongoing action of the UN Agencies during the **International Year of Fresh Water 2003 "Water for People, Water for Life."**

18 UN World Organizations and 5 Regional Economic Commissions, including the International Atomic Energy Agency (IAEA) united in an unprecedented world wide coordination toward their 2002 United Nations World Water Development Report "Water for People, Water for Life" underlying the importance and urgency of the concerns previously listed in the UN Millennium Declaration in 2000.

The report covers the full spectrum of water-related issues, from life and well-being issues/health, ecosystems, cities, food, industry, energy to management challenges: management risks, sharing water, insuring the knowledge base, governance. The report places the emphasis firmly on people and Governments, as both the cause of and the solution to today's water problems.

The Executive Summary of the Report was released in 9 language versions: Arabic, Bahasa Malaysia, Chinese, English, French, German, Japanese, Russian and Spanish.

Attention to the fresh water situation has first been focused in the UN Millennium Declaration in 2000 and at the World Summit on Sustainable Development in 2002 in Johannesburg, So. Africa and a goal of safe drinking water and basic sanitation by 2015.

Under the leadership and coordination of New York Secretariat and Paris UNESCO, the International Year of Fresh Water 2003 followed up the established goals in the UN World Water Development Report. During the Year, countries, business leaders, private sector, NGOs and Civil Societies cooperate organizing studies, projects, information conferences and exhibits, students projects around the world generating interest and concern far beyond the Year contributing awareness of the importance of water to life and culture. As a result by the end of the Year the UN General Assembly proclaimed **The International Decade for Action "Water for Life 2005-2015"**

During the Year all activities were funded by Governments and other donations, including for the production of educational and information material leading to some action around the world all in cooperation with UN Agencies.

Some NGOs took an active role during the Year, such as Rotary International, one of its main projects was to provide emergency water storage solutions for the people of New Guinea where fresh water access is limited.

On World Day for Water 22 March 2004, Secretary General Kofi Annan announced the establishment of a high-level Advisory Board on Water and Sanitation which aims to galvanize global action on these issues as part of the international effort to eradicate poverty and achieve sustainable development.

The Commission on Sustainable Development 12th Session, New York 14-30 April 2004 focused on the thematic cluster of Water, Sanitation and Human Settlements for the implementation cycle 2004-2005.

On World Day for Water 2005, the International Decade for Action "Water For Life" will be launched toward achieving the worthwhile goals envisioned in the actions and documents implemented during the Year of Fresh Water 2003.

International Year of Fresh Water 2003,

Report of the Secretary-General, 22 July 2004.

UN Dept. of Economic and Social Affairs 14-30 April 2004.

UN News Service May 14, July 16, 2004.

SECOND INTERNATIONAL DECADE OF WORLD'S INDIGENOUS PEOPLE

1 January 2005 - 31 December 2014

As the first International Decade of the World's Indigenous People 1995-2004 is drawing to a close, the UN General Assembly is about to proclaim the Second International Decade of the World's Indigenous People.

As called for in the 3rd Session of the Permanent Forum on Indigenous Issues in May 2004, reinforced in ECOSOC substantive session in July 2004, the Third Committee's Draft resolution A/C.3/59/L.30 was adopted without a vote on 4 November.

It requests the Secretary-General to appoint the Under-Secretary-General for Economic and Social Affairs in NY as the Second Decade's Coordinator.

UN PERMANENT FORUM ON INDIGENOUS ISSUES

On 10-21 May 2004, the 3rd session of the Permanent Forum on Indigenous Issues was attended by current members whose term ends on 12/31/04.

On 5 May, the President of the Economic and Social Council appointed the following Indigenous members to the Forum for a three-year term beginning on 1 January 2005: Hassan Id Balkasm (Morocco), Michael Dodson (Australia), Wilton Littlechild (Canada), Aqqaluk Lynge (Denmark), Nina Pacari Vega (Ecuador), Pavel Sulyandziga (Russian Federation), Parshuram Tamang (Nepal) and Victoria Tauli-Corpuz (Philippines).

The Council then elected the following government members by acclamation for a three-year term beginning on 1 January 2005:

Eduardo Aguiar de Almeida (Brazil), Yuri Boychenko (Russian Federation), Njuma Ekundanayo (Democratic Republic of the Congo), William Ralph Joey Langeveldt (South Africa), Otilia Lux de Coti (Guatemala), Ida Nicolaisen (Denmark) and Qin Xiaomei (China), Merke Kokajev (Estonia - elect. in July) On 9/16, Liliane Muzangi Mbela (DRC) was elected to replace Njuma Ekundanayo who had passed away (see page 6)

VILCANOTA VALLEY REHABILITATION AND MANAGEMENT PROJECT

(From Reuters, Sept. 15, 2004) The World Bank has agreed to lend Peru \$5 million to help preserve the country's best-known cultural sites, including Machu Picchu and the Sacred Valley of the Incas. Additional financing of \$3.2 million will come from the Peruvian government.

Some planners have said unrestricted tourism and landslides have irrevocably damaged the world-famous archeological site and its surrounding attractions. UNESCO last year warned it could place Machu Picchu on its list of endangered sites but has yet to carry through on the threat.

The Washington-based global lender said its loan would help Peru "improve management of tourism in the Historic Sanctuary of Machu Picchu and preserve Machu Picchu's status as a World Heritage Site."

The project, to be implemented in partnership with UNESCO, the National Geographic Society and the World Monuments Fund, is meant to promote sustainable development and tourism in the Vilcanota Valley region. It will focus in particular on urban conditions in Machu Picchu Pueblo**, an unplanned town built precariously in a steep river valley serving as a gateway to the Machu Picchu site that has mushroomed in the past decade along with a tourist boom.

As the World Bank in recent years has become more sensitive to Indigenous issues and demands, this work hopefully will be accomplished in sustainable and sensitive manners. I do not think the same can be said of National Geographic Society, judging from this Society's insensitive treatment in 1996 of the Indigenous remains of the Ice Maiden, an Inka "mummy" found on Mt. Ampato.

**Machu Picchu Pueblo is really the town of Aguas Calientes which in 2000/2001 was turned from a quaint town into a monster of unsustainability. (see *The Economist* 21 July 2001)

M.D. Samuel



Yachay Wasi 'Simin' Insert - Fall 2004

A YACHAY WASI PROJECT IN THE ANDES

Recuperación del Circuito de las Cuatro Lagunas
(Recovery of the Circuit of Four Lakes)

Province of Acomayo, Dept of Cuzco, Peru

Photos by Luis Delgado Hurtado, Yachay Wasi
August 2004, during project study



Overview of the Circuit of Four Lakes



LAKE ACOPIA

Testing lake waters:
Yachay Wasi President
Luis Delgado Hurtado (left),
Chemical Engr Mario Cumpa
Cayuri and Civil Engr David
Perez Mercado (right)



Woman washing clothes with detergent in lake waters



Discarded plastic bottles and
pharmaceutical vials in waters

Chemical created foam on surface of water



Village of Acopia near Lake Acopia with Lake Pomacanchi in background





UN Permanent Forum on Indigenous Issues

Third Session - May 2004 UN Hqrs in New York
 Secretary-General Kofi Annan & Ole Henrik Magga, PFII Chair at
 opening session - *United Nations Photos/E. Debebe*



The Colonial Andes: Tapestries and Silverwork, 1530-1830
Metropolitan Museum of Art, New York City - 9/29 - 12/12, 2004



Cuzco: June Festival of Corpus Christi
Photos by Luis Delgado Hurtado

The arrival of Francisco Pizarro in Cuzco, the capital of Tawantinsuyu, the Inka Empire, in 1532 dramatically transformed the Andean cultural and religious landscape through the imposition of Spanish power, culture and religion.

NY Times, 9/24/04: **“The goal, in principle, was to save native souls through conversion to Roman Catholicism; in practice, it was to extract maximum wealth at minimum expense and open new land to European immigrants”.**

The Spanish and Christian influence on Inka crafts is demonstrated in this major exhibit which displays some 175 works of tapestry, silverwork and paintings. The paintings (such as the one on photo right) are originals from the 17th Century famous School of Cuzco. Artists were Inkas but mixed Christian subjects such as angels and virgins with their own tradition. Characteristics are flowery and heavy ornamentations using gold overlays over dark background.

Anonymous Indigenous artists copied this style in late 19th century such as painting below (owned by Yachay Wasi).



Painting from the School of Cuzco 1740-50
 From Museo Inka, Universidad Nacional San Antonio Abad del Cusco (83 1/8" x 49 5/8")

San Gabriel (41" x 42")



YACHAY WASI

Inka spirituality and Christian zeal are also fused in the yearly Corpus Christi festival in Cuzco when men carry heavy statues of Catholic virgins and saints in procession. The beautifully ornamented statues travel from various villages until they spend the night before the event in the Cuzco Cathedral on Plaza de Armas.

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**DEDICATION OF THE NATIONAL MUSEUM
OF THE AMERICAN INDIAN** - WASH. DC, Sept. 21, 2004

by Eliane Lacroix-Hopson

As described in newspapers articles, the 21 September celebration of the opening of the National Museum of the American Indian in Washington DC was inaugurated by a procession of over 20,000 festive Native Americans from North and South America, all in full regalia...

The facts behind this impressive pageant and celebrating statements are not what they seem.

First- This National Museum of the American Indian on the DC National Mall, is now the 15th museum part of the Smithsonian Institution which includes several other facilities over the country, all financed by Congressional funds, meaning American taxpayers money.

The Native American attending were "invited" by the Smithsonian "all expenses paid" otherwise no one would have come. These people do not have the money to pay for such extravaganza:

Except for tribes involved in casino gambling which contributed to the \$29 million new museum building, Native American tribes in this country survive in reservations with government funding and suffer up to 80% unemployment., while the government does not provide adequate medical service and never clarified the accounting of an 100 years old \$billions trust fund, value of the natural resources taken from the Indians.

The New York Times recalls this situation in an outraged Editorial: "A Continuing Shame" (Sept. 26, 2004)

Second- This National Museum has been built to house the collection of the former Museum of the American Indian, Heye Foundation in New York City. Without this collection there would be no National Museum of the American Indian on the National Mall. And that is the story which should not be forgotten among all the celebrations...

Yachay Wasi co-founders in New York, Marie-Danielle Samuel and myself, are members of the Bahá'í Faith and have been associated with Native Americans in Washington State in the 60's and with the American Indian Community House (AICH) and visiting National Leaders in New York since 1975 and to this day at the United Nations.

Over the years, part of activities were to support the Museum where our Indian friends worked or had exhibits of their work and this included an yearly festival around the Museum ground. In other words, this Museum was very much part of the life of New York Indians, at the time counting 35,000 strong.

George Gustav Heye (1874-1957) a civil engineer, first met Native Americans while working in Arizona in 1897 and became fascinated by Indian life, history, creativity and contemporary destruction and later on dedicated his fortune as a New York City banker to collect Indian artifacts and creative art which reached some 800,000 objects and photo archives of nearly 100,000 prints and negatives.

The bulk of this treasure was in a warehouse in The Bronx and in 1922, Mr. Heye opened and directed a museum on the Audubon Foundation ground on 155th St. and Broadway: "The Heye Foundation's Museum of the American Indian." At his death in 1957, Mr. Heye had willed his accumulated fortune trove to the City of New York.

As we visited it , this amazing collection went from tiny baby moccasins to 12 feet tall totem poles and what appeared to be life size whale wooden carvings. Some of these were standing cramped on the third floor of the museum, astonished visitors could only navigate over narrow aisles!...

Over the years the City was justly concerned and considered ways to create a better environment for this collection and thereby creating a political tug of war between City, State and Federal Governments which started around 1970 and ended in a 1980 discussion between the NYC Heye Foundation and Federal representatives to transfer the collection to

the Smithsonian Institution in Washington DC as the necessary federal funding could not be obtained to keep the collection in New York, **thereby betraying Mr. Heye's will.**

A 1989 Act of Congress established the National Museum of the American Indian as part of the Smithsonian Institution in Washington DC. As a compromise toward New York City, a George Gustav Heye Center of the National Museum of the American Indian was inaugurated in 1994 in the Alexander Hamilton US Custom House, downtown New York, confirming the frustration of New York area Indians and their friends.

During the discussions, a 1982 first exhibit has been installed at the Custom House which was beautiful and we were feeling better.

This building includes a high ceiling rotunda where a large tepee and four totem poles established the spiritual vision of what an American Indian Museum should be.

Well, the October 1994 inaugural exhibit left the rotunda empty and wasted two of its small rooms with a trite political demonstration which simply did not belong to this first celebration of the George Gustav Heye's legacy!...

I strongly expressed these feelings at the 25 October 1994 Press Conference with Senator Daniel P. Moynihan, the New York Secretary of State and the Museum luminaries.

I sent comprehensive letters to these people, to W. Richard West, Jr. Director of the National Museum of the American Indian, to AICH leaders and to the media, including to Indian Country Today (Indian leading paper) which published my long letter on their Editorial page. Senator Moynihan's was the sole response:

*Daniel P. Moynihan New York
United State Senate, Washington, DC 205 10-3201*

Dear Ms. Lacroix-Hopson:

I do thank you for your letter of October 28, 1994 regarding the Smithsonian's National Museum of the American Indian facility at the Alexander Hamilton U.S. Custom House. I regret your disappointment with the Museum's opening exhibition.

Like you, I had not wished for any part of George Gustav Heye's collection of Native American artifacts to be removed from New York City. Beginning in the late 1970's, I became actively involved in a long, at times frustrating, campaign to keep Mr. Heye's collection in the very city in which he had always intended it to remain. I thought the U.S. Custom House would be the most fitting repository.

In 1979, I secured \$29 million to renovate the Custom House, with the intent of having it turned over to the Museum of the American Indian. Unfortunately, in 1987, a generous offer by President Reagan to donate the Custom House to New York was rejected by the City. It was only after a collaborative effort between myself, Senator Daniel Inouye of Hawaii, Governor Cuomo, Mayor Koch and the New York Congressional Delegation that we were able to reach a compromise enabling the City to retain a portion of the Museum's artifacts and to house them in the Custom House building. I am confident this is the best that could be done given the circumstance and many competing interests.

As a Regent of the Smithsonian Institution, be assured that I will share your concern over the Custom House exhibition with the Secretary of the Smithsonian and my fellow Regents. I will also be sure to raise the issue of the proposed religious center at the forthcoming Suitland, Maryland, facility.

Once again, thank you for contacting me. Please do not hesitate to do so in the future on this or any other matter of concern.

*Sincerely,
(signed) Daniel Patrick Moynihan (cont. on pg 6)*

DEDICATION OF THE NATIONAL MUSEUM OF THE AMERICAN INDIAN

(cont. from pg 5)

Senator Moynihan was a very sincere public servant who never failed to respond to my many Senior Citizen complaints... Unfortunately, he is now removed from our problems.

There is another fact reported in news articles which needs clarification as the Smithsonian Institution gave back ritual objects and old bones to the tribes. Well, this decision was not due to the Smithsonian's generosity: it is simply implementing directives from the 1990 Public Law 101-601 (NAGPRA) which is protecting burial sites and cultural properties, enjoining museums to return these properties to their owners, including old bones to be reburied.

And there is the background of this historical landmark:

The 1880-1890 were the darkest time for Indians, a time of massacres and spiritual destruction as their religions were outlawed.

In 1978, National Elders decided that it was time to reclaim their spirituality and called for a general upheaval known as The Longest Walk. This was a march over the United States starting February 11 in Alcatraz Island, CA, it reached Washington DC on July 15, to attract attention on pending negative legislation while reclaiming their religions. Bahá'ís and churches helped along the way and we worked with our friends in New York and Washington.

President Carter recognized Indian religions by decree dated August 12, 1978. (This historical event was reported in full in our Yachay Wasip 'Simin' Winter 95-96 issue.)

Following this first victory, Indian lawyers and friends worked toward a legislation reclaiming their spiritual properties: action fulfilled by this 1990 Public Law 101-601 (NAGPRA).

Since the 60's, movement developed at the United Nations to help Indians be recognized as Non Governmental Organizations (NGO) in 1977. Further UN developments and legislations led to the 2002 Permanent Forum on Indigenous Issues, giving to Indigenous Peoples their rightful place, next to the World Governments at the United Nations.

In confirmation of these national and world wide developments, certainly the First Americans deserve a National Museum on the National Mall facing the Capitol. However, no one should forget that this long overdue 21st century recognition is today possible because of the dedication of **one single white man**, George Gustav Heye, a youth during the 1890's massacre of the Native Americans, who devoted his life and a \$millions fortune to save American Indian history for posterity.

End of a Foundation

In support of the Native American Graves Protection and Repatriation Act of 1990 (NAGPRA), Ms. Elizabeth Sackler founded in 1991 the American Indian Ritual Object Repatriation Foundation to assist in the repatriation of ceremonial materials, improve intercultural relationships and rid the art market of inappropriate sales.

We came in contact with AIRORF in 1996 when Yachay Wasi started its Inka Challenge in defense of Indigenous remains. Newsletters were exchanged to this day.

We were sad to be informed by Ms. Sackler that the Foundation is closing. From her parting words: ***'Having always answered the question, "How long will repatriation take?" I repeat again, "Forever". The Foundation has done its part well. I have had the honor to oversee it and now the honor to release it.'***

NJUMA EKUNDANAYO,

Vice Chair of the Permanent Forum on Indigenous Issues

Shocked Indigenous Peoples and friends learned of the 6 July 2004 passing of Ms. Njuma Ekundanayo, from the Democratic Republic of Congo, who had been recently reelected to a second term on the PFII.

As reported on Yachay Wasip 'Simin' Summer 2003, Njuma had visited our home on May 6, 2003. She wanted to meet Eliane who had volunteered at the United Nations since 1985 and also wanted to learn about the Bahá'í Faith.

This was typical Njuma, always opened to people and learning from them. She was a very loving and intelligent woman, deeply committed to African Indigenous Peoples and to African women's human rights and a forceful spokeswoman for these causes.

We loved Njuma very much, she will remain in our heart and our prayers.

Eliane Lacroix-Hopson & Marie-Danielle Samuel

The 2004 Nobel Peace Prize awarded for the first time to an African woman

Out of a record 194 nominations, the Oslo (Norway) Nobel Committee awarded the 2004 Nobel Peace Prize to Dr. Wangari Maathai, Deputy Environment and Natural Resources Minister of Kenya.

This unusual decision was criticized by some prominent Norwegians as environmental activism does not seem to be of interest in this time of war and terrorism.

This criticism is quite interesting as we do not recall any negative remarks toward Mother Teresa 1979 Nobel Peace Prize.

As Mother Teresa's life of charitable dedication may have deserved respect, it had absolutely no bearing on peace in any way, while environmental problems are causes of warfare between regions and of devastation for millions of people in China, Haiti, Amazon, Bangladesh and yes, in Africa.

Dr. Maathai, aged 64, is known as leader of the Green Belt Movement which planted over 20 million trees across Africa. This action is just one aspect of Dr. Maathai's activism dedicated to African women's human rights and against wealthy Africans' grabbing of public land, all leading her to beatings and prison terms in her own country before being elected in Government.

Dr. Maathay is well known at the United Nations, and when interviewed for a documentary by the UN Environment Programme (UNEP) she said: "I love the trees, I love the color. To me they represent life and they represent hope. I think it is the green color... I think Heaven is green." *UN News Service, Oct. 8, 2004; NYTimes Oct, 9 and 10, 2004*

SCHOOL OF CUZCO PAINTINGS

While a major exhibit of Colonial Andes works started on September 29, 2004 at the Metropolitan Museum of Arts in New York City (see Insert), another exhibit of some 50 paintings of the same 17th-18th cent. School of Cuzco started on November 19 at the Forum Grimaldi in Monaco and will go to Paris on 11 December to February 19, 2005.

The European exhibit is from the Museum Pedro de Osma in Lima, Peru, and is hailed as "Baroque splendors of Peru."

A very good article explains the impact of the Church, European art and colonization which took place at the time and the way Inka artists used this influence to assert their own creativity.

The Church used visual works created in the Flemish city of Antwerp to teach Christianity to Spanish-illiterate Inka people. "The exhibit demonstrates the links between Church, art and colonization and the bright way a brutalized people used the instrument of its servitude to assert its own identity." *From a 19 Nov. 2004 French article e-mailed by our friend, Alan Riding, NYT European Cultural Correspondent in Paris.*



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New Lecture Series on Indigenous Issues at UN Hqrs

On 21 October 2004, the Secretariat of the UN Permanent Forum on Indigenous Issues presented the first of a **Lectures Series** at UN Hqrs. Professor **Rodolfo Stavenhagen**, UN Special Rapporteur on the situation of human rights and fundamental freedoms of Indigenous peoples, spoke on "Indigenous Peoples: Diversity and Development." Event was presented by Elsa Stamatopoulou, UN PFI Secretariat Chief. Prof. Rodolfo Stavenhagen is also a contributor to the **Human Development Report 2004: Cultural Liberty in Today's World**. Ole Henrik Magga (Sami from Norway), departing** chair of PFI, has a statement in this report. Excerpts: " *Indigenous peoples are proponents and representatives of humanity's cultural diversity. Historically, however, Indigenous peoples have been marginalized by dominant societies and have often faced assimilation and cultural genocide...In May 2003 the Permanent Forum on Indigenous Issues stressed in its Second Session the importance of recognizing cultural diversity in development processes and the need for all development to be sustainable....The forum also expressed concern over development practices that do not take into account the characteristics of Indigenous communities as groups, thus significantly undermining meaningful ways of participatory development....*"

** Mr. Magga was the First Chair of the new UN Permanent Forum on Indigenous Issues. During the past 3 years, he has been a wise and knowledgeable leader, demonstrating genuine concern and compassion and always accessible. He was not available for re-election.

YACHAY WASI on ebay...

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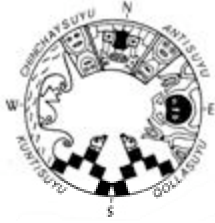


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COKATA UPO! "COME TO THE CENTER"

A Lakota Sioux Indian Dance Theatre's presentation went on at Symphony Space on Sunday November 21. A single event with little publicity that we almost missed while it was a beautiful spiritual experience and fond memory for us. We thank Linda Mattison, Yachay Wasi member and long time friend, for alerting us, along with others from our former Native American support group at NYC Bahá'í Center.

The show is a celebration of the Lakota Culture and Spiritual Stories, but the troupe of 11 dancers, 4 singers and musicians comes from several tribes and Henry Smith, Founder/Artistic Director is a Buddhist monk adopted member of the Lakota Sioux.

Traditional flute playing and story telling opened the shows, then drums and singers directed the dances. Beautiful costumes added to the quality of the event.

Part I – **Birth of a Nation:** Creation Story presented Sunrise Ceremony; Prayer song. The White Buffalo Dance is the story of the Woman Spirit of the Lakota Creation. Men Buffalo Dance and dances by women and men dancers alternating or together.

Part II – **Death and Rebirth of a Nation:** All members dances evoked the dark encounter with the Europeans and how they learned some from them, ending on a Victory Dance.

"The Vision" : the Eagle Dance, the Grass Dance and the Hoop Dance. For the Hoop Dance, the dancer uses 8 large hoops in various patterns encircling his body. The hoops represent the different people of Mother Earth . At the end, the hoops come together to create an orb representing the unity of the world.

These very good dancers and musicians represented their people at the Olympics Closing Ceremony in Greece.

E. Lacroix-Hopson & M. Samuel

BANNED IN BOSTON: AMERICAN INDIANS

On the day before Thanksgiving, Boston Mayor Thomas M. Manno signed a petition to repeal the 1675 Indian Imprisonment Act which followed a bloody war between the Wampanoaga tribe and settlers near Plymouth, Mass. which spread over the region for a year.

The law forbade Native Americans to enter the city of Boston for fear members of their "barbarous crew would cause residents to be exposed to mischief." Any Indian having business in the city was to be escorted by "two musketeers." Though not in force the law is still in the Books.

Native American organizations started pushing for repeal in 1996 when working with the city to protect Indian burial grounds on the Boston Harbor Islands. It took that long to move toward a petition last July, now going its way to the City Council and the Massachusetts Governor office.
NYT Nov. 25, 2004

SCIENTIFIC EVIDENCES AND THE BIBLE...

In October, we learned of the discovery of the remains of a "miniature people" in the Indonesian island of Flores. These people and dwarf elephants lived in the island some 13,000 years ago.

Archeologists in So. Carolina are studying what appears to be tools made 50,000 years ago. Accepted older settlements in Americas dated 13,000 years ago.
NYT Oct. 28 and Nov. 18, 2004

These are ongoing discoveries confirming the scientific evidences of 2 billion years existence of life on earth.

Yet, millions of Americans believing in a 10,000 years old Biblical Genesis are trying every year to enshrine "Creationism" in school science text books and these same Americans influenced the recent election of the President of the United States.