

un sympathetic to "ethnic subnationalism", and pro integrated state

The Politics of Cultural Sub-Nationalism in Africa. Victor A. Olorunsola, Editor.
Anchor Books, New York 1972.

P. XIV: ... except in the case of Israel and perhaps Pakistan, states are historical antecedents of nations.

... in the scramble for Africa the colonial powers cut out enclaves for themselves with an absolute disregard for tribal loyalties and ethnic capabilities.

NIGERIA

P. 40

By Victor A. Olorunsola, Ford St. U., Ames
An aggravating source of ethnic conflict revolves around the determination of who gets what, how, and by how much.

Nigeria:

While elements of British colonial administration were sympathetic to the separate national interests of the Yoruba (West), Ibo (East) and Fulani (North) Hausa (North) the overall tendency was to favor one group Fulani-Hausa over the others. This tendency was enhanced by the Hausa-Fulani "easy acquiescence to authority".

Further: competition between the principle groups "Yorubas denounced the 'aggressiveness and clannishness' of the Ibos" while Ibos "despised the Hausa-Fulani easy acquiescence to authority."

Uganda: Nelson Kestis

P. 53 "Like many other African states Uganda was the product of borders drawn in Europe (and later adjusted by Protectorate officials) without much regard for the ethnic identification of the peoples in question. This resulted in two anomalies, First, many border peoples were divided between two or more states. Second, a variety of ethnic groups with unlike cultural practices were included in the same state.

* * * *

P. 54 "Under British rule 'District Councils ... [became] the repositories of local power in defense against central power!'"

"The 1900 Agreement with Buganda that made Uganda a Protectorate instead of a crown colony was largely responsible for the development of this state of affairs...."

P. 56: "Immanuel Wallerstein warned us to keep separate three levels of loyalty: 1) to the extended family; 2) to the tribal community; and 3) to the tribal government."

P.63 On some issues an ethnic group, which was commonly perceived as a single unit, found itself bitterly divided; only to unite when challenged from the outside.

P.64 Gertz typology: five patterns of politics on primordial ties:

- 1.) a majority set against a single large minority (Cyprus & Udon-Suitoko)
- 2.) one central group opposed to several medium sized peripheral groups (Indonesia, possibly Ghana and Uganda);
- 3.) Two evenly balanced major groups (Detenon, possibly Pakistan);
- 4.) gradation of groups from large ones to small ones (India, the Philippines);
- 5.) Multiple small groups (TANZANIA)

Kastis Note: Additional patterns

6.) groups may conflict within a local context but combine forces on national issues.

7. "many subnational movements are oriented to the international

local levels. [This can happen either because an ethnic group is split by national ^{styles} borders and becomes self-aware as a consequence of irredentist elements, or because the group feels itself a persecuted minority, declares its independence, and appeals for recognition from other national states and international organizations.

2.) Variance in internal political cohesiveness with particular reference to "part-time" leaders, and "full-time" leaders; political styles of total passivity to demands that their adherents accept their absolute sovereignty in all matters.

AKZIO:

P. 79:

P. 82: States which did not come about as a result of expressed nationalism: United States of America - Central & South American Countries.

"territorially rather than ethnically circumscribed call for self-government based on democratic ideas of the period and provoked by the severity of a non-representative central government.

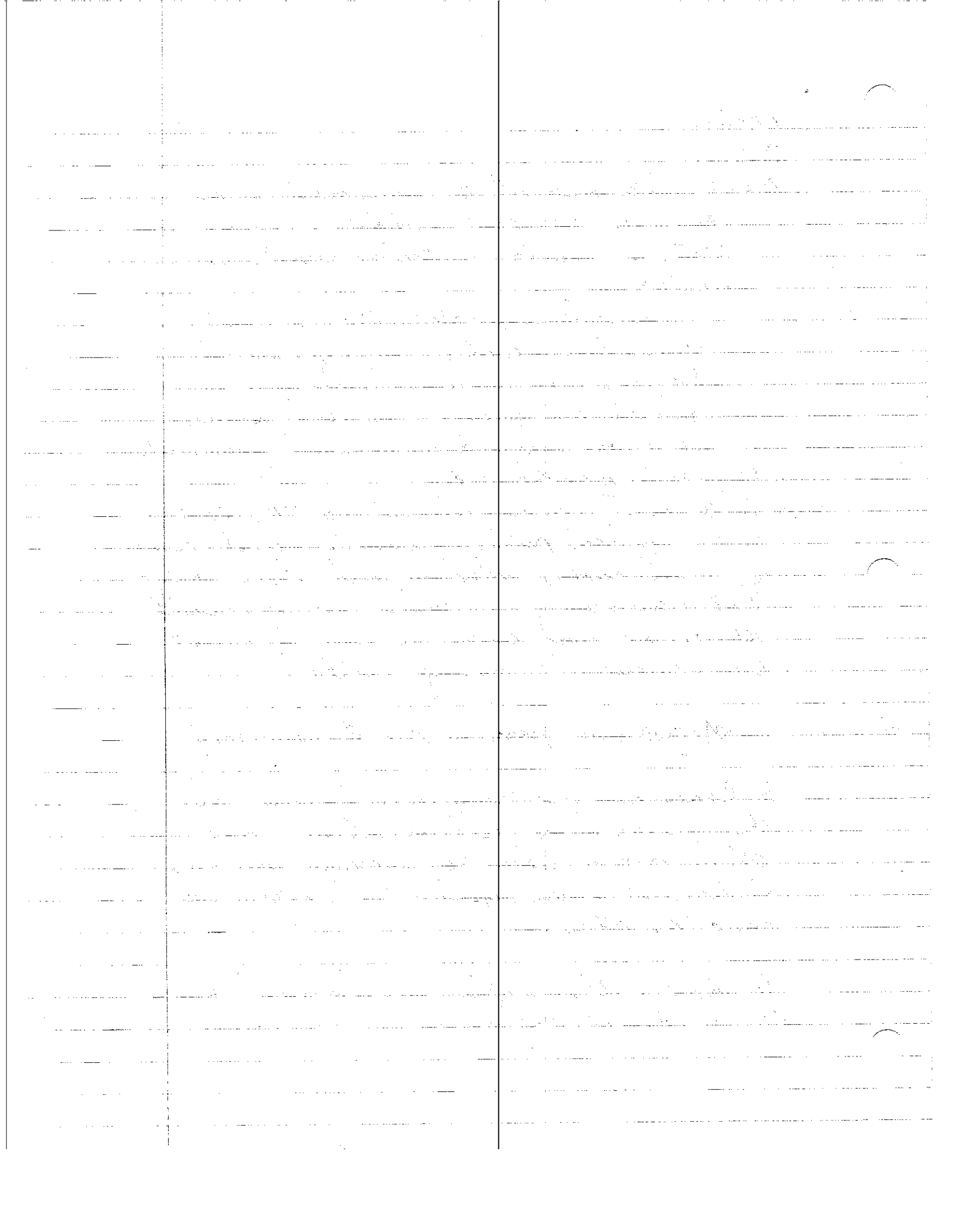
integration of nationalities.

P. 98 The general characteristic of the system is an official policy favouring equal rights of individuals, whatever their ethnic origin, but discouraging or viewing as somewhat abnormal any claim of non-dominant ethnic groups to group-rights.

P. 101 - integrationist policies are discriminatory.

in Canada the English and French are the privileged nationalities while other nationalities as Ukrainian, German Indian etc. - are expected to integrate with one or the other -

in the U.S. the English (occidental) are the privileged nationalities



Colonial administration

P. 20: "with the arrival of colonial authority ethnic boundaries were either frozen in order to better maintain law and order, or changed in order to reward one ethnic group at the expense of another. Indirect rule was justified mainly on the argument that it would be cheaper to permit traditional authorities to carry out administrative tasks under British supervision than to have British officers do it themselves. Reliance on traditional authorities meant organizing administrative units in traditional or "tribal" terms (as the British perceived them).

P. 22 Indirect rule also enhanced the position of local rulers as the focus of cultural identity.

British appointed chiefs: emphasis on hierarchical authority and reward of supplicants for good behaviour.

introduction of bureaucracy as a tool of division and control.

A Survey of the Contemporary Indians
of Canada. (Oct. 1966) - H. B. Hawthorn,
Editor - Indian Affairs Branch, Ottawa.

P. 364 "... lacked the federal franchise until 1960
and with the exception of Nova Scotia, the
provincial franchise until the post world-
war II period." * * *

"Although there was a certain logic
involved in Indian political exclusion
due to the special system of administration
to which they were subject, and the fact
that they did not receive a number of
the services provided by federal and
provincial governments for other citizens,
the result was to place them in virtually
a colonial relationship to government."

AKZ10, Benjamin. States and Nations.
ANCHOR Books. 1966.

P. 39 "... an ethnic group tends to diminish
as and when its political influence is
reduced, as and when it loses its character
of a national group."

P. 39-40 "... an ethnic group exercises in fact
or effectively strives to exercise major
influence on the political structure of
society. Such influence can be the
function, as it were, of the mere numerical
and cultural weight of the given group,
and when without any deliberate
organized effort to that effect; it can
also result from a conscious effort
to maintain or to shape a political
structure in which the values of the
ethnic group would find the utmost
satisfaction possible under the circumstances.

P. 40-41 "... phenomena such as the tension
between Sinhalese and Tamils of
Ceylon (Sri Lanka), the drive of certain
ethnic groups in India for recognition
as autonomous states within federation,
the position of the Shan tribes in
Burma, the attempts ^{to} federalize
Congo and Nigeria on an ethnic
basis, indicate that we are in the
presence of an emerging poly-
nationality pattern."

P. 45 The simplest model of a nation is that of a politically organized ethnic group - whether sedentary or nomadic - living in relative isolation from other ethnic groups, a phenomenon quite frequent in technically under-developed societies until the very recent past. The political organization formed by such a group will be, accordingly, a mono-ethnic state."

Footnote ① "if the system thus described is 'independent' of extraneous political rule, or if its 'dependence' on an extraneous system is merely occasional, it will certainly constitute a State; and here again a kinship basis will alter the situation."

P. 51 "The problems posed by poly-ethnicity... are of a durable character, and their solution in one manner or another may seriously affect the structure and social climate of the state involved, in extreme cases even its territorial integrity or its very existence."

P. 51 The appearance of a non-dominant ethnic group in the role of an active nationality beside the dominant one transforms the state into one which is not merely poly-ethnic but also multi-national

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2 November 1983

Dear Lois:

Since you have been good enough to send me several letters and I haven't sent one in return I think its about time a counter flow began. So0o0o.... here goes....

Events since May have commanded more than 100% of my attention and only recently have I begun to regain control over my life. Leading up to May I became involved with a mini-cabal to overthrow the administrative regime of the National Congress of American Indians. Many of the elected leaders around the U.S. had concluded that the NCAI had drifted away from direct control by Indian governments and into the control of U.S. government officials. This drift was in direct opposition to Indian government interests. In May I was appointed Acting Executive Director and given the responsibility for reorganizing NCAI's administration and policy focus within 45 days. A new Executive Director had been appointed, but wasn't due to assume his duties until the middle of June. Needless to say, within those 45 days I ruffled a lot of feathers in the White House, the Department of the Interior and assorted other offices of the U.S. government. In addition to efforts to distance NCAI from the U.S. government I had to surgically remove a whole host of "Washington Redskins" hangers-on from influential positions. (For your information, Washington Redskins refers to individual Indians who have over the years taken up residence in Washington D.C. and subsequently assumed the role of "Indian experts" in connection with the U.S. government. This group acts as individuals who outwardly proclaim the sanctity of Tribal Rights while privately working to minimize tribal influence in the halls of the federal governments. By so doing each person hopes to maximize individual "Redskin" influence and, thus, ensure a continuing income because of U.S. dependence on them.)

After my stint as Acting ED I became the Deputy Director and Consulor for the International Relations Portfolio. My formal "employee" association with NCAI came to an end on August 11 when my "cabal comrades" began to buckle under growing political pressures from the U.S., Nicaragua and the Redskins began to get organized in support of retrenchment. Oh, did I mention Nicaragua? Yes, the Sandinista government got directly involved in the internal affairs of NCAI to force the organization to withdraw a Mutual Cooperation and Support Agreement which I negotiated in July and early August between NCAI and the MISURASATA (Miskito, Sumo and Rama) organization. Among other things, the agreement called for the withdrawal of foreign troops from Miskito, Sumo and Rama soil (including the U.S., Honduras and Nicaragua) and international support between U.S. Indians and Indians in Central America. When news of this agreement was received

by the New York Times, other news services and a collection of embassies and foreign ministries both the U.S. government and the Sandinista junta began to apply pressure on NCAI to change its position in support of Indians in Central America. Though NCAI hasn't changed its position, I became the scape-goat. This first hand experience has confirmed and strengthened my views about "indigenous political power" within

The context of international affairs. It has further confirmed my view that indigenous peoples have an important and strategic role to play in international relations.

In the midst of all this I have been trying to refocus my energy on the things I most want to do (other than perhaps test my theories)...writing about the emerging new international political order. As I explained to you when we last talked on the phone I have, of late, been working on a piece which I hope will add something to our discussions about a photo essay. The working title of this piece is "Indigenous Nationalism and the Emerging New International Political Order". The University of Toronto Press will be publishing my essay as a part of a book next spring entitled "Perspectives on Aboriginal Rights".

To give you an idea or sense of my essay I'll let you read a few selected paragraphs.

"Indigenous nationalism has manifest itself in no fewer than fifty nation-states and involves more than 150 indigenous groups. Active indigenous nationalist movements have taken the form of separatist or independence movements, movements for increased regional autonomy within an existing state, and irridentist movements which seek to move state frontiers and state political influence farther from the center of an indigenous territory. Whether characterized as separatist/independence, regional autonomy or irridentist, each indigenous group uses either political activism, violent confrontation or a combination of both to secure its political goals."

"Like a global patchwork quilt placed over the ancient world of original nations the imperial state system has kept hidden and divided indigenous peoples who live in enclaves throughout the world.

"Hidden beneath the quilted state system are hundreds of indigenous nations -- many of which have recently begun to push aside state control and dominance, and thus reemerge once again as free and independent nations."

Since I haven't finished the piece I can't send the whole thing. I identify in the essay several indigenous groups we may want to include in the photo essay. For example we may want to concentrate on the Nagas, Meghalay, Mizoram, Pripura and Manipur who have been conducting a war of independence against India since 1949. We may want to show the Miskito, Sumo and Rama of Honduras and Nicaragua as they confront U.S., Honduran and Nicaraguan forces currently occupying their homeland of Aisuban Tasbya. If we use connections through the Southwest African Peoples Organization we could include in the Essay materials showing the Ovimbundu and Harrah peoples as they continue their struggle against South Africa. I believe the leadership of the Kanak Liberation Front in the French held territory of New Caledonia and perhaps the Papuans of ("West Irian") New Guinea would cooperate with us. The Pipil Indians of El Salvador would, I believe, be willing to cooperate if Adrian Esquino's discussions with me are any indication. I met with this leader of the National

El Salvadoran Indian Organization in August.

If our collaborative work were to include, say, eight groups in South Asia, Indonesia and the South Pacific, Central America and the Caribbean, Southern Africa and Southern Europe I would say we would be looking at a cost of between fifty and sixty-five thousand dollars. Incidentally, I suggest that we focus some attention on the WCIP General Assembly (June 1 - 10, 1984) at Tlahuitalpec, Mexico.

Depending on when we could get some initial funding, I suggest we could begin work in January or February. I am writing a letter to Ms. Lynn Walker of the Ford Foundation in New York to see if some initial support may be possible.

To make this book an authentic expression of indigenous views I think we should approach it with the idea that each "section" actually represents an opportunity for each group to tell its own story. I am confident that that story will reflect the thesis that indigenous nations are reemerging. Furthermore, I think we will show that such reemergence is not a product of western ideologies like capitalism, communism, socialism and facism, but rather reemergence is a product of nationalism born from ancient origins predating the existence of modern nation-states.

Well, what do you think? Can we talk some more? Maybe we can actually get more concrete with a book outline and more specific plans for funding. Since we are probably looking at a 12 month project just to gather photographs, make agreements with various subjects and arrange transportation, we may be looking at an overall project of eighteen months just to complete the manuscript. Maybe Publication in 1985.

I just had a thought. May be I should get in touch with Gerald Wilkens of the National Indian Youth Council in New Mexico to see if his organization would be interested in sponsoring our photo essay project. Maybe his organization would be interested in contributing a little toward the project.

Lois, I am very interested in this project and I would like to work with you. I'm sorry I have been so absorbed in recent months, but now I am free to concentrate on this "emergin" project. I will send you the "emergin international" essay as soon as I finish and have made copies. If you agree with the general shape of my ideas then perhaps we can become more specific about approaches, sites, specific groups, publishers, and money.

Let me know if this letter has helped give more shape to the idea of a photo essay project. I promise to be much more a part of our collaboration than I have been up to now.

Now, I had better get this letter stuffed into an envelope so you can read my chatter before the end of November. Pounding on my illiterate typewriter I shall sign-off. Oh, this is hopeless!

Hangin on,

detailed budget. The proposal would have to outline the purpose, schedule, end result, and moneys needed for the project. The figure you cite...does it include salaries, travel costs, stationery and telephone, photographic film, tapes for the interviews (if needed), costs of translators... I keep thinking that the budget is high...but maybe not. Maybe we could cut-out southern Europe to lower the budget?

In any case the ground we cover will no doubt be determined by the amount of money available. Writing to your friend in Mexico sounds like a good idea. The Ford Foundation is another.... as I understand, the U.S.A. has many more private funding sources ...and more generous, I hope, than in Canada. In any case other than indigenous organizations I think private organizations are the right source...provided the proposal is properly packaged. I've gone the public route on other occasions in Canada...and things are really tight...and nowhere could a project get more than 10,000 dollars, if any. Once we get on the road...maybe we could hit-up a few airlines and see what they are willing to spring for. Once they see a few well-known names on the list of sponsors they might want to be a part of it to. The library should have lists of the private funding organizations in the states.

Given the amount of groundwork necessary for this kind of project...just getting the money together, I think you are being very optimistic with a January or February starting date....I see a time frame closer to mid-'84...I hope I'm wrong...maybe we'll be lucky.

The formula for the book should be 50-50, I think. 50 per cent photographs and 50 per cent text. That makes it easier for the numerous non-readers to go for it..the formula gives it a mass market...one that is likely to encourage publishers. Because a book with color photographs (and I think they should be since the tribes are no doubt a colorful people) costs dollars to produce... so you have to make it up with a mass market. But there's no doubt that a book like this would have an international market... everybody likes to think they love Indians...right!

I think your assessment of an ~~an~~ eighteen month time frame for the research is accurate. As for publication...well with an eighteen month time frame publication will likely be the end of 1986. It takes approximately 8 months to turn over a book like this.

Well, Rudy, I think this project has a lot of potential. I'M anxious to pursue it as well. I think we should get more specific, i.e. with an outline and a proposal. But, I can't even begin to put one together because I don't have the information on the specific tribes etc. You do and I trust you also have numerous contacts throughout the world. In any case, I'm not overemphasizing when I say that the project is dependent on your preliminary knowledge of the subject. I have the journalistic and photographic skills...so the shape of the project, editing, etc. should be no big problem. As far as publishers, I can muster suggestions etc. with little difficulty... as for money my approach is generally hit and miss though I can come-up with lots of ideas. But, believe me...money is a long process unless you have a specific benefactor in mind. Hopefully as I said...there are a few private groups who will spring for anything on Indians. The other thing to keep in mind regarding the proposal is who to approach explaining your theory. If we talk in terms of the "Emerging New Political Order" we may be considered radicals at worst or academics at best. Being the former is irrelevant except when it comes to getting money...being the latter is totally

Lois L. Ross
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SOH IXO

November 14, 1983

Dear Rudy;

Well it definitely sounds like you've been busy alright...up to your neck in political hassles it sounds like. You definitely have a stronger stomach than I do...I could never quite get into the back and forth and underhandedness etc., in most organizations... Oh well...

It was good to get your letter and by this time I've reread it carefully a few times since I already have endless questions and suggestions. First of all, I of course agree with your theory, otherwise I would never even begin to think about working on a project with you. Secondly, while the theory is the basis, if the intent of the work is to let Indians speak for themselves we both have to be prepared for discovering avenues and junctures we'd never thought of...meaning that once you get down to the research, etc. new things always occur. That said...It's likely the work will flesh out the theory, but on the other hand it is quite possible that the conclusion will end-up quite differently than what you now imagine. In any case conclusions are not the most important things...what's happening is.... In other words maybe no new nations will emerge...maybe only a few will...then again maybe a shitload of new nations will...history will be the final determinant.

I agree totally that the book should be in documentary form... meaning that the people should tell the story. Personally I think that format works exceptionally well. It's convincing and seems to be on the verge of becoming more popular with the public. Of course, I'm also partial to photo essays. By the way, I would really like to read the article you have written for the University of Toronto Press...

First of all...since you know so much more than I about indigenous groups and what they are going through during this period in history...the decision as to which ones we cover will be up to you by and large. The only thing that must be kept in mind is location due to the budget and what amounts we come up with, the availability or necessity of translators, the amount of work ~~and~~ it will take to cover that amount of ground, and exactly what problems, if any, there are in photographing the tribes. Perhaps it will take a fair amount of background work to photograph these people...not all...but some...I don't know what the cultural views of some of the tribes might be towards a camera.

Secondly - the budget and possible funding sources. The fact that we are dealing with Indians means that we may have an advantage... a little tokenism might go a long way. You'd know more about that than me. All I know is that farmers are very popular these days... maybe Indians are. In any case...how did you get the figure of between 50,000 and 65,000 dollars. We would need a proposal and

incorrect for this project. So we can explain what we're up to... but k.I.S.S. (keep it simple stupid)...in any case we discuss this when we get to the proposal stage. Let me know what you think about all of this stuff.

By the way the conference in or near Oaxaca might be a good place to make contact with some tribes. If we could get money for the conference we could likely get a lot of preliminary work done there. Do you have an agenda for the conference? What about the observer list you have on? Or has all of that gone by the wayside along with the recent political hassles?

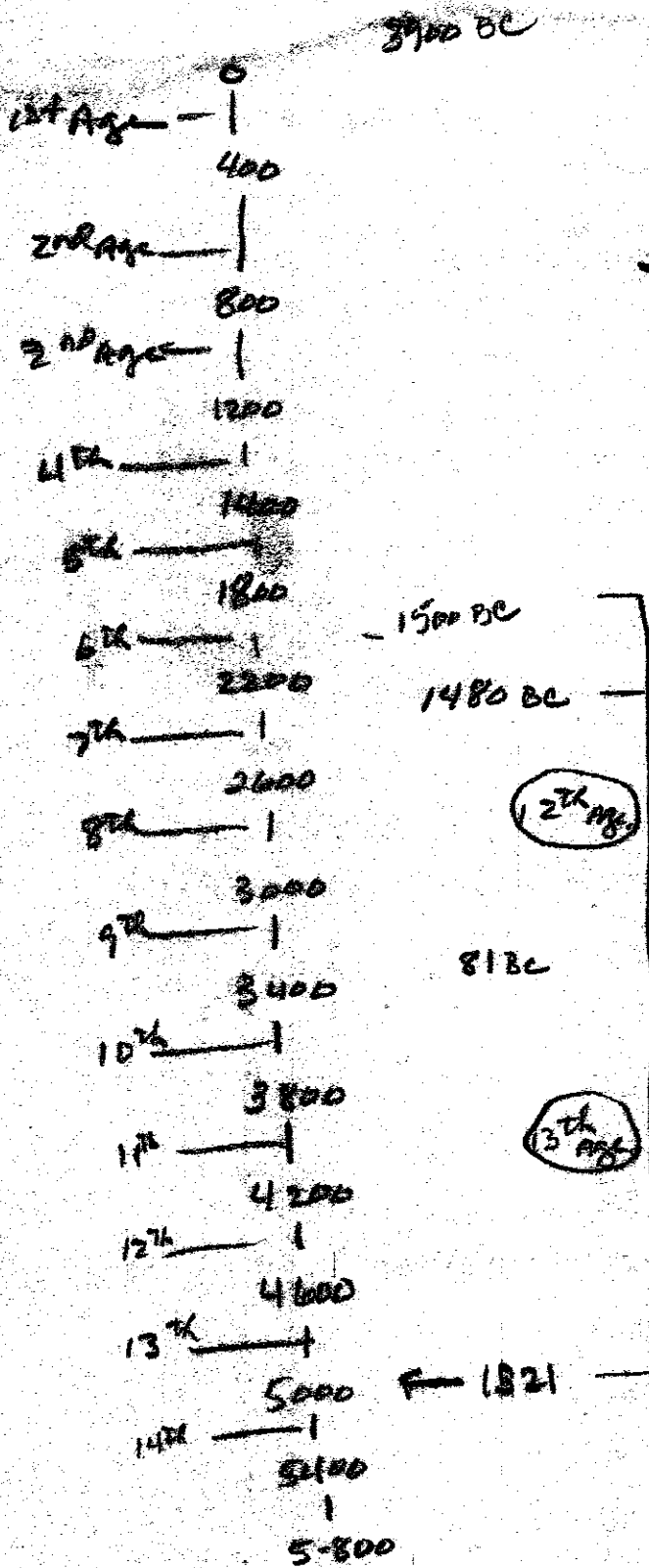
So there are some suggestions. If you could get together an outline or something so that we could begin...that would be great.

Looking forward to hearing from you.

Rais

P.S. The project might have a better chance of getting money if a well-known Indian organization or... perhaps... an individual... endorsed it. It could either be with a letter recommending the project or some start-up funds... What do you think?

Sue ya!



In the vival
 In the 10th age, the Kayabuvival
 and the Imin the first
 King of the vival
 18,200

1440 years

MesoAmerican Periods of change -

Early Pre classic

2300 - 1500 BC

pottery first appears, new hybrid maize - settled villages

Note: Olmec traditions begin about 1000 BC about the same time as the Southern Mayan lowlands.

Maya Highlands and Pacific Slopes extend to 5000 BC and 2000 BC

Religion: Maya gods typified time, the cosmos and agriculture. Gods often conceived in sets of four, or being, in effect, four beings in one, a concept related to the four cardinal directions.

P. 135

Starting point of Mayan calendar is figured on the basis of units of time: — 3113 B.C. — 5095 years ago from 1982.

baktun = 144,000 days

Katun = 7,200 days

tun = 360 days

uinal = 20 days

kin = 1 day

Successive multiples of 20 except the tun which was comprised of 18 uinals.

9.14.19.8.0

Earliest Maya stela long count date is from Tikal is 8.12.14.8.5 extending to AD 292. — Most recent is 10.3.0.0.0 or AD 989.

For a period of 40-60 years at about 500-600 AD, there is a break in records all through the southern lowlands. This occurred at about the same time as the Teotihuacán civilization came to a close.

Note - P. 137

At the close of 900 AD the construction of ceremonial centers, the carving of dated stelae and other artistic endeavors ceased throughout the whole southern half of the Maya lowlands and never resumed. - (in Guatemala, El Salvador.)

Maya	2300 BC - 1450 AD	3750 yrs
OLMEC	1250 BC - 400 BC	850 yrs
TEOTIHUACAN	50 AD - 700 AD	650 yrs.
TOLTEC	900 AD - 1170 AD	270 yrs
AZTEC	1345 AD - 1521 AD	176 yrs.

INDIGENOUS NATIONALISM IN NORTH AMERICA

by

Rudolph C. Riser

BOOK SUMMARY

The scores of indigenous nations which originally occupied North America had become fragmented into small enclaves after generations of military, economic and political warfare with invading peoples from outside the continent. Now, surrounded and dominated by the states of Canada and the United States of America, more than one thousand indigenous tribes and communities are struggling to reestablish their nations. They have carried on a "cold war" with the surrounding states to maintain their separateness for the greater part of the twentieth century. Even as the cold war has continued, many indigenous nations have begun to reclaim their autonomy and national integrity. The international realities and implications of the "cold war" conflict between reemerging indigenous nations and the states of Canada and the United States are described and explored from the indigenous perspective.

Forward: by George Manuel
Introduction

CHAPTER 1: Colonies into States; Nations under Siege

A brief review of relations between indigenous nations, the United Kingdom and her colonies in North America prior to the formation of federal states. A discussion of indigenous treaties and the subsequent process of forming enclave indigenous territories.

CHAPTER 2: Children of the same Mother

A discussion of the United Kingdom's colonial administration and how British laws (i.e. the Royal Proclamation) and the colonial bureaucracy were implanted in Canada and the United States as tools to regulate and control indigenous populations. The similarities and differences between Canadian and U.S. indigenous colonial administration are discussed. Contemporary patterns are examined.

CHAPTER 3: Indigenous Cold Wars with Canada

Elements of cold war politics between selected indigenous nations and Canada are examined from an indigenous perspective; with particular emphasis on the period: 1969 to 1982. Indigenous nationalist initiatives and Canadian Constitutional patriation efforts are discussed.

CHAPTER 4: Indigenous Cold Wars with the United States

The struggle for political self-determination and

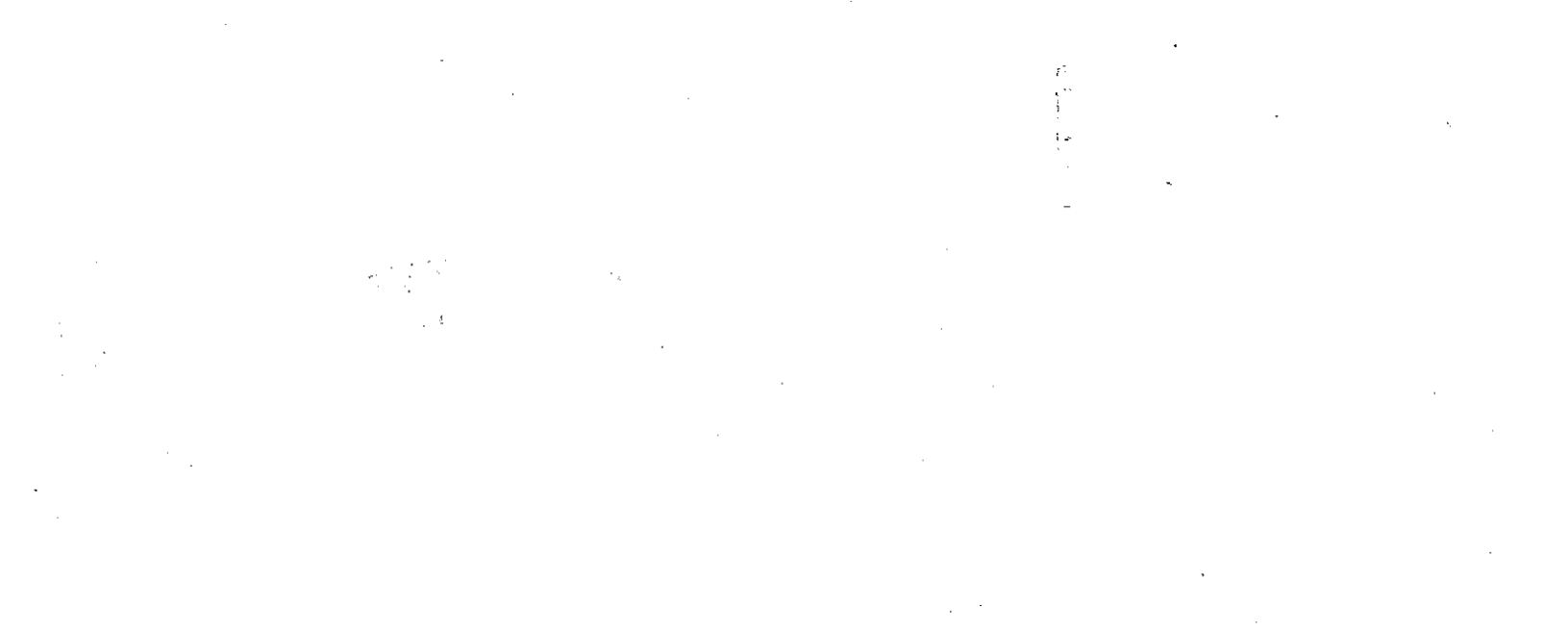
"government-to-government relations" are discussed with an examination of U.S. government motives and actions to dismember tribal groups. Emphasis is placed on the period: 1969 to 1982 and U.S. Indian Policy initiatives in connection with the Helsinki Final Act.

CHAPTER 5: Indigenous Nations into States

An examination of Dene, Micmac, Cree, Bella Coola, Navajo, Anandoga, Lakota, and Quinault efforts to reestablish their national identity and their pursuit of a recognized political status. The implications of these indigenous nationalist movements within North America and the global context are discussed.

Notes by Chapter:

References:



hieroglyphic writing "seems" to have developed in a secret context and appeared during the first millennium B.C.

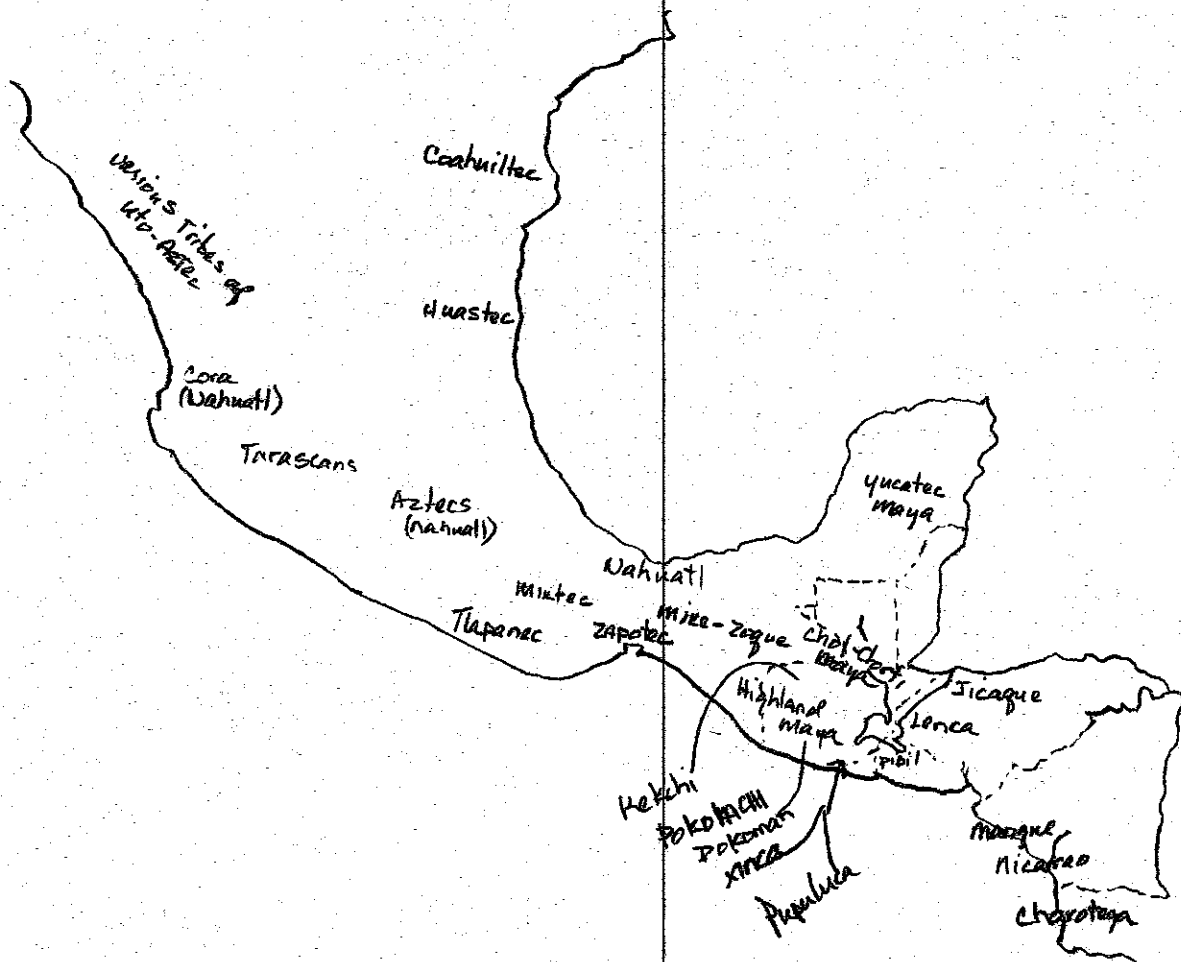
"Calendars combined astronomical, mathematical, and astronomical astrological knowledge and lore with religious beliefs and rituals."

Division of year into 18 months of 20 days each, plus 5 additional days

Another calendar was a 360 day calendrical round based on a permutation of 20 day signs and 13 numbers.

"Large Territorial Powers possibly arose as early as the beginning of the first millennium A.D.; - certainly such political organizations existed in the centuries immediately before the Spanish Conquest.

Principal Mesoamerican Tribal locations



Heino-Geldern, Robert von (1953), "Die Asiatische Herkunft der Südamerikanischen Metalltechnik," Paidexma, Band 5, PP 347-423, Frobenius-Institute - S. Wolfgang Goethe-Universität, Frankfurt am Main.

P.23

trans Pacific import of pottery (Ecuador coast - Valdivia complex) with Japanese Jomon ware - Radio carbon dates are 3000 BC to 2500 BC - consistent with late Jomon

Emilio Cliff Estrada, Evans & Meggers (1962) Possible Transpacific Contact on the Coast of Ecuador" Science, Vol. 135, No. 35011, pp. 371-372, Lancaster.

Emilio Clifford Estrada-Evan's (1962) "Cultural Development in Ecuador," in Aboriginal Cultural Development in Latin America: An Interpretative Review. B.S. Meggers and Clifford Evans, editors, Smithsonian Miscellaneous Collections Vol. 146, No. 1, PP 71-88 WASH, D.C.

-P.23. Bark Cloth is dated to 2000 BC in Peru.

Tu dyed cloth, the step-shaped mace head of stone, blow gun and the Pan Pipe are all pre-Columbian

Hagerdahl, Thor (1952). "Aboriginal Navigation in Peru: Objects and Results of the Han-tiki Expedition; Some Basic Problems in Polynesian Anthropology," Proceedings, 30th International Congress of Americanists, pp. 72-85, Royal Anthropological Institute, London.

P.20 Siberian and upper North American Contacts from 4000 BC to 2000 BC.

P.20 - Pottery connections with Siberia between Eastern and upper North America are dated from 1000 B.C.

P.21 Northwest Coast and subarctic peoples engaged in contacts reflected in the basketry hat and skat-armor (NWC) and snowshoes and tobaggan of the subarctic.

P.21 Trans Pacific contacts - 3000 BC - 1400 BC

cultivated plants - Cotton (*Gossypium* sp.),
Sweetpotato (*Ipomoea batatas*)
gourd (*Lagenaria siceraria*)

Trans Pacific impact of cotton to the Western Hemisphere relies on - Old World Cotton both wild and domesticated, has 13 large chromosomes
New World wild cotton has 13 small chromosomes. (*Gossypium raimondii*)
American cultivated cotton (*G. barbadense*) has (antiquity of 2000 B.C.) in Peru 26 chromosomes, 13 large and 13 small.
Hawaiian wild cotton has 13 large and 13 small chromosomes.
- not proven only a possibility - botanist diffusion hypothesis intervenes.

P.22 Trans Pacific impact of the sweet potato appears to have taken place in Oceania from an American origin.

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Emilio Clifford Estrada-Evans (1963) "Cultural Development in Ecuador," in Aboriginal Cultural Development in Latin America: An Interpretative Review. B.S. Meggers ed Clifford Evans, editors, Smithsonian Miscellaneous Collections Vol. 146, No. 1, pp 77-88 Wash, D.C.

P.23 Bark Cloth is dated to 5000 BC in Peru

Tu dyed cloth, the star-shaped mace head of stone, blow gun and the Pan Pipe are all pre-Columbian

Hoyerdahl, Thor (1952). "Aboriginal Navigation in Peru; Objects and Results of the Hori-tiki Expedition; Some Basic Problems in Polynesian Anthropology," Proceedings, 30th International Congress of Americanists; pp. 72-85, Royal Anthropological Institute, London.

hieroglyphic writing "seems" to have developed in a secret context and appeared during the first millennium B.C.

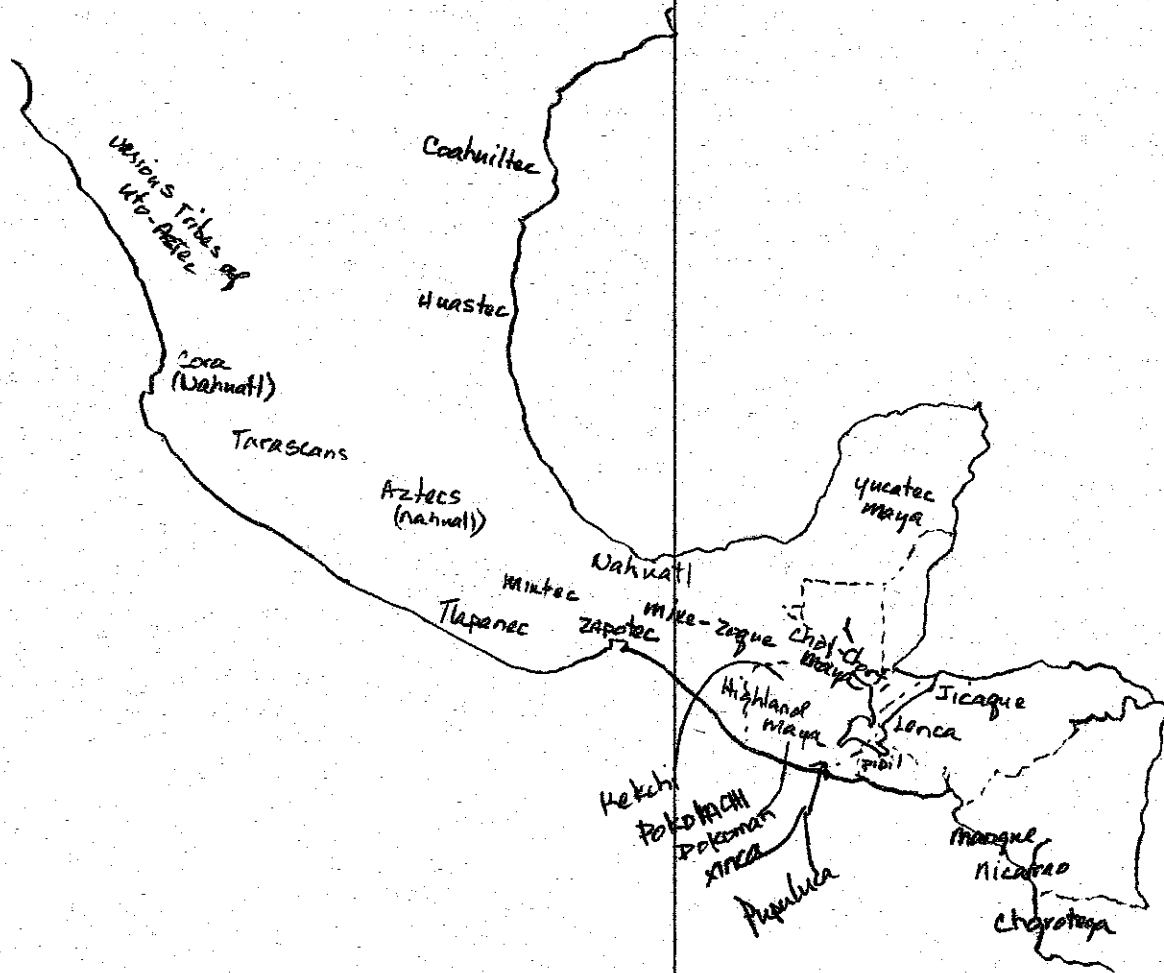
"Calendars combined astronomical, mathematical, and astronomical astrological knowledge and lore with religious beliefs and rituals."

Division of year into 18 months of 20 days each, plus 5 additional days

Another calendar was a 360 day calendrical round based on a permutation of 20 day signs and 13 numbers.

"Large Territorial Powers possibly arose as early as the beginning of the first millennium A.D.; - certainly such political organizations existed in the centuries immediately before the Spanish Conquest."

Principal Mesoamerican Tribal Locations



CANADA

Clot. General

1965 - 433 pages

D. McKay

320.971/clot ss-2-4

Great Books 1895-1914

Second, Revised

1960 - 283

G. Arden & uncan

942.08 Hist. upper floor

Africa - Politics

The Politics of cultural
subordination in Africa

Arden Books

320.54/P167 S-24

P. 16 - McIntyre

"The 'Old Colonial System', as it was called, was a centralized system. It was designed to supervise the trade of the empire, to encourage British manufacturing, shipping and fisheries, and to foster the growth of British power."

P. 17

"The Old Colonial System was based upon the theory that wealth was, in a sense, static; that a nation could ~~not~~ only prosper at the expense of others."

P. 20

"The continental problem concerned Britain's newly acquired empire in the west. How should she rule it, dispose of the land, deal with the Indian inhabitants? What were the defence requirements and how would they be paid for? ... Settlers demand new lands; the indigenous peoples require protection; clashes between the two lead to costly military expeditions."

Proclamation line - 1763 - Royal Proclamation?
Note page 22 -

P. 26 McIntyre

"So far the colonists have been referred to as 'rebels', but in a liberal sense they were also 'revolutionaries'. They had long enjoyed virtual self-government, but only by the grace and favour of the English King and subject to the legislative supremacy of Parliament - They wanted 'Home Rule'.

P. 29

~~"The Dominion overcame its growing pains. The 1880s were a decade of depression; the North-west rebellion and the cost of~~

"A revolt by the Indians and métis of the Saskatchewan River region in 1885, led once more by Louis Riel, was suppressed by force and ended in Riel's execution. Free homesteads were then granted to settlers to open up the prairies."

Fell P. 121 SAGA -

America: Asga-Samal Labyans called
- "The Great North Land".

✓

Ref. - McIntyre.

G. L. Beer, *The Origins of British Colonial Policy*
1578-1660, Macmillan, 1908

Cambridge History of the British Empire, vol. 1 *The*
Old Empire, C.U.P., 1929.

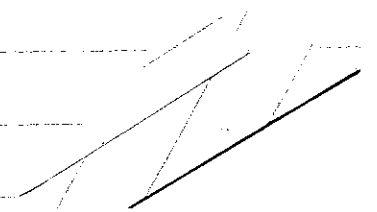
C. M. Andrews, *The Colonial Background to the*
American Revolution, New Haven: Yale U.P., 1961

Earl Gray, *The Colonial Policy of Lord John Russell's*
Administration, 2 vols. Richard Bentley, 1853.

Tim Sikyea →

Yellow knife

Designer



D. ~~195~~ 98

Great Upon the Mountain

Crazy Horse of America

By Vinson Brown

Copyright 1971, by UB

Naturegraph Publishers, Healdsburg,

California 95448

Indigenous Nationalism in North America

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Chapter 3:

- 1) "Two Approaches to Native Rights", Constance Hunt.
"Policy Options" Vol. 2, No. 4, Dec 1980 / Jan 1981

Chapter 4

- 1.) Rysor, Rudolph C. "Indian Affairs in the United States: A Reasonable Critique (unpublished) March 16, 1982
 - 2.) TRIBES and States in Conflict: A Tribal Proposal Random Island Press 1982
 - 3.) ON The Evolution of Standards Concerning The Rights of Indigenous Populations. National Congress of American Indians, Aug 10, 1983 Palais De Nations, Geneva, Switzerland
- Rethinking Indian Law, Edited by the National Lawyers Guild, Committee on Native American Struggles. The Advocate Press, New Haven, Ct. 1982

Bella Coda area et al
North and South KWAIBETU (coast)

Tsimisian,

Haisala

Nuhalk

Chilkoten

Carrier

Homalkka

Lillout

Potential Federation of nine Bands and Tribes
Barriers and obstacles?

Boldt, Menno. "Social Correlates of Nationalism: A Study of Native Indian Leaders in a Canadian Internal Colony," *Comparative Political Studies*, Vol. 14, No. 2, July 1981, 205-231.

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