

DIABLO'S ADVOCATE:  
RESISTANCE & RESILIENCE  
A PUBLICATION OF DIABLO FOR PEACE  
IN COLLABORATION WITH ACORN.WIKI



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Vol.5

# DIABLO'S ADVOCATE:

## RESISTANCE & RESILIENCE

### A PUBLICATION OF DIABLO FOR PEACE IN COLLABORATION WITH ACORN.WIKI

Diablo For Peace is a youth-led initiative to build a strong, anti-racist community in Diablo Valley. Our intention is to create an intergenerational and multicultural community that serves to create a safe environment for all people who feel vulnerable in this era of uncertainty and increased violence.

This zine is a free publication intended for education and discussion. It is a compilation of essays, cited excerpts and discussion questions. We strongly encourage our readers to seek out the sources provided and share this information with others. After the essays and discussion questions, we have poetry from featured Native Californian poets and self-care routines and advice.

This zine was also made in collaboration with All-Californian Oratory Resource Network, also known as acorn.wiki, a grassroots organization of Native Californian heritage language speakers and volunteer linguists. Acorn.wiki's vision is to support Native Californian language revitalization by providing both online and real-life domains that facilitate multilingual language education and cultural empowerment.

#### **Diablo For Peace**

[ourpeacecenter.org/diablo-for-peace](http://ourpeacecenter.org/diablo-for-peace)

[@diablo.for.peace](https://www.instagram.com/diablo.for.peace)

[facebook.com/diablo.for.peace](https://www.facebook.com/diablo.for.peace)

[diablo.for.peace@gmail.com](mailto:diablo.for.peace@gmail.com)

#### **All-Californian Oratory Resource Network**

[www.acorn.wiki](http://www.acorn.wiki)

[@acorn.wiki](https://www.instagram.com/acorn.wiki)

[facebook.com/acorn.wiki](https://www.facebook.com/acorn.wiki)

[wiki.acorn@gmail.com](mailto:wiki.acorn@gmail.com)

Tabitha Smith is California Native from the North Fork Mono Tribe - Eagle Clan, on her Grandmother's side, and Concow Maidu and Wailaki Tribes from Round Valley Reservation on her Grandfather's side. She was born and raised in Sacramento and currently lives in San Diego with her Husband Jason and Dog Koda. This piece was inspired by the concept of indigenous blood memory and genetic instruction that is woven into our DNA.

### Invisible Lines

Finger tips dipped in copper-colored soil etched characters onto stone prophetically influencing an entire community.

Under a Moonlit filled meadow invisible lines traced onto the heavens revealed ancient pathways

that led our people

from their homelands to the sea.

Music from medicine scented trails matched time with footsteps of seasonal migrations.

Like the salmon that return up river each spring we knew our way.

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- . Ma Talas by Yulu Ewis
- . Invisible Lines by Tabatha Smith

### Works Cited:

- Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants.* Robin Wall Kimmerer. 2013.
- An American Genocide: The United States and California Indian Catastrophe.* Benjamin Madley. 2016.
- Tending The Wild: Native American Knowledge and the Management of California's Natural Resources.* M. Kat Anderson. 2005.

### Other recommended books:

- *California Indians and Their Environment* by Kent G. Lightfoot and Otis Parrish.
- *An Indigenous Peoples' History of the United States* by Roxanne Dunbar Ortiz

## Thinking Critically About Narrative

NARRATIVE is the point of view in which a series of historical events are recounted. Narrative can be false, just as it can also speak the truth. For example, in American narrative, Middle Eastern Islamic-majority nations are considered terrorist countries; for this reason The United States is at war with them. Meanwhile, the Latin American narrative acknowledges that The US commits terrorist acts against multiple other countries on a regular basis.

Western narrative speaks poorly of the pre-colonized Americas, if they are mentioned at all. However, there is an increasing number of Native scholars who are working to correct the conventional narrative to one that is more historically and culturally accurate.

DISCOVER is the Western narrative's favorite word. "The Discovery" of what we now call America is one of the most powerful examples of erasure: the idea of discovery eliminates all history prior to the arrival of European explorers. In the minds of many Americans, the history of this place only begins around 1492, when an allegedly Italian explorer landed on a continent Europe was not previously aware of. Europeans still, at that time, believed that the Earth was flat like paper. However, for the various first nations of the Americas (many of whom already understood the shapes and movements of celestial beings), the history of this continent begins with the inception of time itself.

Christopher Columbus was hardly the first person to visit America by boat. Not even the Vikings got there first.

The masterful navigators of Hawai'i established trade routes with Native Californians and coastal Peruvians hundreds of years before Portugal first sent out trade ships. The various boat-making tribes of Alaska also had established trade routes and relations with coastal Native Californians, meanwhile the Gulf of Mexico and the Caribbean were laced with trade routes running from the southern coasts of the United States all the way down to Venezuela. All of these navigators used their own technology and sophisticated knowledge of the movement of the stars, planets, waves and winds to guide them from place to place.

By continuing the narrative that Christopher Columbus discovered America, we erase the entire history of international trade relations between the native peoples of the Americas and the Pacific Islands, as well as their respective sea navigation knowledge and technology.

		<b>Dictionary</b>
iii		
	<i>"Utus"</i>	Get up : 'utus
	<i>Oye watches</i>	Matter (make a difference): pottaar
	The people	More: 'ope
	Congregating on stolen sacred land	People (Collective): "inniiko
	<i>'Utus"</i>	Relatives: 'inniiko
	They speak.	Restore (cure) a person: towis hinak (to make well)
	They stand.	<i>Ma machchaw</i> Speak: machchaw
	They stand together.	<i>towis hinak 'is "inniiko</i> Stand: talas
	<i>Oye smiles</i>	The: 'is
	Listening to the blessing	Together: kennetto
	He closes his eyes.	Wake up! : Tallepuhmi!
	The sun rises high	We (more than two) – Ma
	In solidarity	"Respect the water," and
	Blanketing the earth in her warmth	"Always give love" because
	Guiding the speaker's words with her comfort.	<i>We are ope</i>
	<i>'Utus"</i>	

Yulu Ewis is Coast Miwok and the proud member of the Federated Indians of Graton Rancheria. She is a political/ social activist, owner of an online ghostwriting company, a freelance writer, committee member for her Tribe's Language Committee, and co-founder of Stop Tribal Genocide (a non-profit that protects Native American culture through writing, legal action, protests, and marches).

"Ma Talas" is a poem written in English and Coast Miwok. The piece means, we stand, and it signifies that we need to stop hurting each other as a people and start working together. Stand together. It tells the story that we are more than what we are believed to be. It is a piece that speaks to our power and our voice.

### Ma Talas

<i>Ma 'is 'inniko talas</i>	ii
<i>Ma 'is 'inniko kennetto</i>	<i>We are ope</i>
<i>Ma machchaw</i>	<i>Oye says as he stands on stolen sacred ground</i>
She shouts red into the microphone	He remembers.
"Stop the madness!"	<i>We are ope</i>
<i>Ma pottaar</i>	<i>Oye rips out our submissive silences</i>
Her message stings like a slap	And sheds a tear
"Now is our time to speak!"	He watches.
<i>Tallepuhmi! Ma pottar</i>	Greed stealing our identities
"Come back to your roots"	Stripping us of our power,
"Water them,"	Spreading like sickness
"Speak with them"	Bringing us to our knees.
And "nurture them."	Exposing our power hungry reality
<i>Ma Talas</i>	Killing our spirits
<i>Ma 'is 'inniko talas</i>	Binding our children's souls
<i>Ma 'is 'inniko kennetto</i>	<i>We are ope</i>

### Identifying Western Narrative.

If we want to learn about the history of the Americas, we cannot trust in the foreign Western narrative. Without the perspective and voice of Native American scholars, students will never grasp the deeper history of these lands. Part of this work requires us to identify Western narrative and expose why it is inaccurate and harmful.

When Europeans invaded the various nations and tribes all along the Atlantic coast of the Americas, their documented accounts all followed a similar racist, capitalist narrative. We can still see traces of this narrative today.

Here are some examples of Western narratives, followed by why this perspective is historically inaccurate:

- "Primitive peoples" who didn't know how to develop their land
  - Native American languages and peoples carry sophisticated knowledge regarding the ecology from which they are from. To this day, Western anthropologists and biologists depend on Indigenous communities and knowledge for their fieldwork.
- "dirty", "unclean"
  - During the time of European contact, it was not common for Europeans to bathe on a daily basis, resulting in extreme lack of hygiene. Meanwhile, most Native American cultures value cleanliness, meaning bathing daily is a cultural norm. Because of this, they had no exposure to the various diseases that Europeans developed due to their lack of hygiene.

**Can you identify other examples of Western narrative, and explain why it is inaccurate and harmful to Native/Indigenous peoples?**

## Understanding Traditional Ecological Knowledge

Traditional ecological knowledge (TEK/TK), is how academics and Native Americans refer to the detailed knowledge and philosophy that a native language carries regarding its home ecology. Every native language has distinct TK passed down generationally without the need of any writing system.

Before the European invasion, North America hosted hundreds of different languages that belonged to a diverse mosaic of political and apolitical communities, including multiple empires, with equally diverse methods of agriculture.

Milpas of Mesoamerica, andenes of the Andes, and the Three Sisters of some North American tribes are all just a few examples of indigenous agricultural practices of the Americas.

Excerpt from *Tending The Wild*, by M. Kat Anderson, 2005. Page 125-6:

“Indigenous peoples have been pigeonholed by social scientists into one of two categories, “hunter-gatherer” or “agriculturist,” ... The image evoked by the term *hunter-gatherer* is of a wanderer or nomad, plucking berries and pinching greens and living a hand-to-mouth existence; agriculturist, at the other extreme, refers to one who completely transforms wildland environments, saves and sows seed, and clears engulfing vegetation by means of fire and hand weeding.

“Recently anthropologists have learned about the complexity of traditional ecological knowledge and the extent of indigenous people’s management of wildlands by going to other parts of the world to study more intact cultures. But a reassessment of the record in California reveals that land management systems have been in place here for at least twelve thousand years-- ample time to affect the evolutionary course of plant species and plant communities. When the first Europeans visited California, therefore, they did not find in many places a pristine, virtually uninhabited wilderness but rather a carefully tended “garden” that was the result of thousands of years of selective harvesting, tilling, burning, pruning, sowing, weeding, and transplanting.”

Today, tribes have committees dedicated to protecting and revitalizing their native language. However, most language communities do not have the funds or learning materials, like modern dictionaries and text books, to be taught in schools or even at home. Despite the severe lack of resources, throughout all of California there are dozens of languages being revitalized by both the older and younger generations working together.

Excerpt from *Braiding Sweetgrass*, by Robin Wall Kimmerer, 2013.

Page 50:

“When the speakers were called forward to the circle of folding chairs, they moved slowly— with canes, walkers, and wheelchairs, only a few entirely under their own power. I counted them as they filled the chairs. Nine. Nine fluent speakers. In the whole world. Our language, millennia in the making, sits on those nine chairs. The words that praised creation, told the old stories, lulled my ancestors to sleep, rests today in the tongues of nine very mortal men and women. Each in turn address the small group of would-be students.

“A man with long gray braids tells how his mother hid him away when the Indian agents came to take the children. He escaped boarding school by hiding under an overhung bank where the sound of the stream covered his crying. The others were all taken and had their mouths washed out with soap, or worse, for ‘talking that dirty Indian language.’ Because he alone stayed home and was raised up calling the plants and animals by the name creator gave them, he is here today, a carrier of the language. The engines of assimilation worked well. The speaker’s eyes blaze as he tells us, ‘We’re the end of the road. We are all that is left. If you young people do not learn, the language will die. The missionaries and the U.S. government will have their victory at last.’

“A great-grandmother from the circle pushes her walker up close to the microphone. ‘It’s not just the words that will be lost,’ she says. “The language is the heart of our culture; it holds our thoughts, our way of seeing the world. It’s too beautiful for English to explain.”

Discussion questions:

1. What can a non-native ally do to help support native language survival?
2. What is/are the native language(s) of your heritage? Can you speak it?
3. Why do you think native languages were so targeted by the US government?

## On The Protection of Native Languages

Think about everything that English can explain. It has words to describe its own history, knowledge, philosophies, religion, sciences like biology, technology, geography; music, poetry, even politics and relationships. Think about all that, but in Spanish. Different history, different knowledge, different poetry. Now try to imagine the same, but for Coast Miwok. Or Chochenyo Ohlone. Or Kumeyaay.

That's an astronomical amount of human knowledge in all those languages combined. But what happens when a language *disappears*? How much of that knowledge lost? **Why are these languages**

**'disappearing' anyway?**

- **Disease**, both as an intentional and unintentional consequence of early colonization. It's accepted among native and academic communities that diabetes is a modern-day colonialist disease.
- **Genocide and war**. The remaining Maya codices are a miraculous example of a native language that survived linguicide (although linguists are still working to decode this extremely intricate orthography). All the other written language materials of the Mayan empire were burned and destroyed by 16th century Spanish Catholic priests.
- **Forced assimilation**. Most dormant Native American languages were wiped out by forced assimilation and banning language itself. During the late 1800's to early 1900's, During the late 1800's to early 1900's, Native American children were separated from their families and villages and forced into boarding schools where they would get beaten for speaking their language.
- **Imperialist laws**. Just like Native Americans themselves, native languages have historically been made illegal by the imperialist countries that take over their lands.

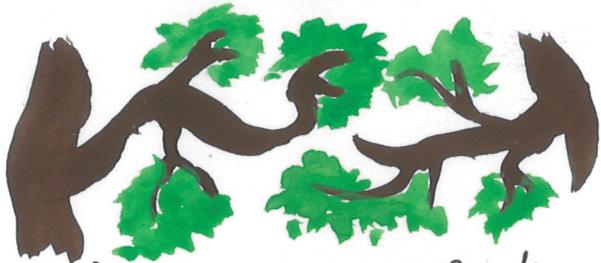
There is not a whole lot of infrastructure for teaching Native American languages. A pretty big reason for this educational gap is because until 1990, native languages here in the United States were illegal.

Page 127: "In thousands of pages of unpublished field notes, in dozens of published ethnographies, and in the statements of contemporary California Indian gatherers, the same harvesting rules can be found over and over again. We also find evidence of diverse resource management techniques-- burning, pruning, sowing, weeding, tilling-- that Indians assert were practiced to *help nature along*. These techniques, especially fire, were integral to the health and vigor of myriad species of plants and animals and were the basis of successful subsistence economies throughout the state."

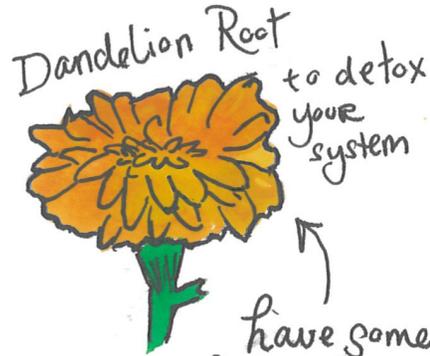
1. Do you believe that returning to traditional ecological management, like setting prescribed fires, would help maintain the different ecologies of California? Why or why not?
2. What are other examples of traditional agricultural practices found in the Americas?

# Self Care

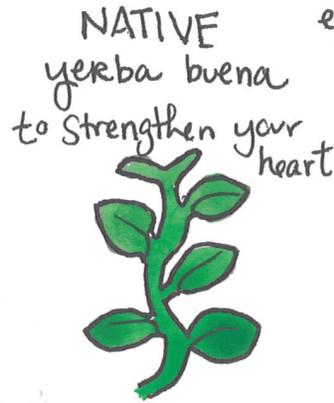
Go take a hike!



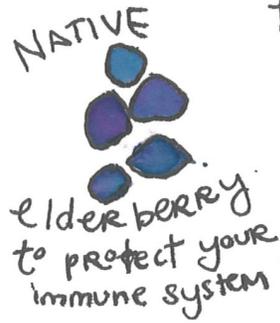
Lay down under the trees and listen to the leaves.



Dandelion Root to detox your system



NATIVE yerba buena to strengthen your heart



NATIVE elderberry to protect your immune system



have some herbal tea



Chamomile to soothe your weary mind



spend time with the moon



play yourself a song

Treat yourself to some essential oils



Rosemary for confidence



grapefruit to brighten your mood!



lavender to soothe



give yourself a neck massage



clean your environment



What else can you do to relieve stress?