



**Title:** 19 December 1988 Personal Correspondence on Rocks, Migrations, and Power

**Author(s):** Dr. Shigeru Kounosu

**Published by:** Worldwide Indigenous Science Network

**Publish date:** 31 August 2013

Disclaimers:

The information and all content provided herein by the Worldwide Indigenous Science Network (WISN) are provided as a service and are for general informational and educational purposes only. Original creator(s) of materials contained herein retain full copyrights. Although WISN uses reasonable efforts to ensure high quality materials, WISN does not guarantee the accuracy or completeness of content. Neither WISN nor any party involved in creating, producing, or delivering this information shall be liable for any damages whatsoever arising out of access to, use of, or inability to use the materials, or any errors or omissions in the content thereof. Users assume all responsibility for the access to and use of these materials.

Translations of any materials into other languages are provided as a convenience, and translation accuracy is not guaranteed nor implied. Users may refer to the original language/official version to ensure accuracy.



wisn.org | 573 Waine'e Street, Lahaina, Hawai'i 96761

Dec. 19, '88.

Dear Pam

There is a picture of "Rock Face" that you might look at. It has remarkable resemblance to the one that you gave me a photo of. It is in a book (page 260) Space Ship In Prehistory, by Peter Kolosiw [Citadel Press 1982. ISBN 0-8065-0731-1.] The book belongs to E. Milton, and I did not have a chance to make a copy. But you might find the book in Calgary. There is a mention of "Birdman" which is very much like "Raven" of Haida/North West Coast Totem. (see also the "Eyes" (copy 8)). The book is talking about the possibility that people came to the Earth from other planet. That may or may not be the point that you are interested. But the resemblance in two Rock Faces might be of your interest.

The Rock Face was found in Easter Island. And it is said to be the face of God "Make-Make". That sent me to look for more clues in Easter Island. Sure enough, there were others. The enclosed are some of pictures. Aku-Aku by Thor Heyerdale [Allen&Unwin 1960] has photo of Rock Drawings (copy 1) and sketch of Birdman (copy 2). Round Eyes are there too. Photos from Easter Island by Alfred Metreaux [Oxford U press 1959 (3)] and Modernization Of Easter Island by J. Doiuglas Porteous [U. of Victoria Press 1981 (4)] are probably the same Rock Drawings as (1). Other artifacts are also similar to Haida/North West Coast ones.

In addition, there is a Stone Text in A. Metreaux's book (copy 5). Another book: The Mystery Of Easter Island by Jean-Michel Schwartz [Avon Books 1973] talks of Written Text (6). A more detailed analysis of written Texts is given in a book The Eighth Land by Thomas S. Barthel [U. of Hawaii press 1978].

A story mentioned in Schwartz's book tells of "Sparks of Spirit blown up went into Rocks". The "Rock" is therefore revered as "Knowledge". People there represent the "knowledge" by Red Rocks in a shape of Hat and put them on the gigantic Stone Statues. It also refers to "Sacred Turtle". [I note that Haida Stories do not mention "Turtle". It could be that in adaptation to a cold climate the name might be changed to something people there can see. I do not know the Language to check if there had been changes. On the other hand, I do not imagine Oneida see too many Turtles around in New York State. Yet "Turtle" survived. Why?]

Barthel's book mentions "The Dream Voyage of Hau Maka" (7). A word "Hiva" frequently appearing in all these stories remind me of "Kiva" of Hopi. "Hiva" is something like what you call "Cove" --- incidentally, do you mean "Cove" is also called "Gii Laii"? ---.

At any rate, it appears that people in ancient times traveled a great distance, or at least some minority did. It could have been "Space Travelers" or "Voyagers". In Japan, there is no written story in that effect, but there are "folk beliefs" which suggest small group of "strange people" came. They can be Koreans, Polynesians, Chinese, Mongols, Eskimos, Ancient Europeans, or Space People. Unlike the large scale immigration of people that Anthropologists trace, they are characteristically of small group or an individual, like "survivors/refugees" of calamities.

[My family is often suspected of such an origin. My ancestors were "strange" to villagers. They were poor uneducated peasants, but they apparently had innate ability to read and write, did art, craft works, mathematical part of land survey, etc., but not quite competent at "domestic economy", nor were strong physically, Of course, in Japan, people are all "mixed up", whatever were their origins. So we cannot trace nothing much. Only the "strange" characters somehow emerge in family line.]

- - -

Such "Mixing" from "strange people" has a significant implication. It runs counter to the present Paradigm of Native American Movements in that "Race/Tribe" is not simple "red-or-white" object (not to be judged "black and white"). A "People" or a "Culture" is made up of different origins in Diversity (Genetic Pool). At this phase of history, I think it is important to stress the uniqueness of Native People/Culture, so that "Equality" and "Liberty" are restored. In a sense that is more to do with "Human Right".

But, I mentioned the "Power" issue --- not "Right" issues -- that Native People Culture has to go into. And beyond that, there is an issue of "Fraternity". You know very well that there are deprived and repressed people within what is referred as "The Whites". Even in native society, some persons are "more equal than others". "Welfare" that you are concerned has to do with the "Fraternity" part --- i.e. how to live in a community ---. The "community" is a collective living organism of many different kinds of people. How to "live" in that sense is difficult indeed. Certainly, economic inequality, political

repression/discrimination, and hostile prejudice have to be removed. But that is not enough.

A "Community" shares a common understanding in a balance of diversity. The common understanding is the "Culture". A "Culture" is not artifacts that museums display. A "Culture" is not what is "looks like", such as color of skin, blood type, sexual relation/lineage, way of dress/foods/routines, norm of acceptable behavior, etc. It has more to do with "mental", "inner" world of people. One way to get glimpse of it is through Language of the Community. But to "speak" a Language means to think/feel/experience. And there, comes a sense of "Universe" which is intimate and sensual. Perhaps we are trying to become "intimate" with a Culture. But as we know well, it is not easy to go beyond romanticizing.

Yours

Sam K.