

WE HAVE
THE RIGHT
TO EXIST

A Translation of Aboriginal Indigenous Thought

The first book ever published from an

Ahnishinahbæð'jibway Perspective

by

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CHAPTER IV

INDIAN TREATIES

Indian is an English-language word, which came through the Late Latin, Latin, and Greek languages, and originally referred to the River Indus; it comes from the same roots as the word Indo-European.¹ There is also a folk etymology which is gaining currency: the word *Indian* came from the Spanish, *Con Dios*, referring to the Judeo-Christian God. The word Indian is not indigenous to this Continent, and does not refer to the autochthonous peoples of this Continent, who are linguistically invisible in the Western European languages. *Indian* is a euphemism for European subject person. The English word, Indian, is defined by the dictionary² as "a. Of or pertaining to India or the East Indians; also, noting, belonging to, or pertaining to the race embracing the aborigines of America . . ."³ Indians and Aboriginal Indigenous people are not the same people. In the 1950's people admitted this, and many of the same individuals who now vehemently proclaim their Indian-ness, openly referred to themselves as "French Canadians." Neither the Indians, nor the Europeans who created the Indians, have a sense of their own identity. They do not know who they are in the same way that an Aboriginal Indigenous person does.

In the ancient religious philosophy of the *Ahnishinahbæó'jibway*, life is based on a circle: a circle of equals rather than a hierarchy, inter-connected spheres of life in harmony with each other. The Europeans' culture, like all hierarchies, is based on a power struggle. There was no patriarchy in our society, and there was no power struggle. There are no words for war, or peace, in the *Ahnishinahbæó'jibway* language. There is no word for God, no word for Devil, no word for Chipewewa, and no word for Indian.⁴ Our language and our culture

are inseparable from our all-encompassing religious philosophy; for us all time, all thought and all action, is within the non-violent context of Grandfather *Midé* and Grandmother Earth. Our land and our forests are, and have always been, an integral part of our religion, our philosophy and our very identity as *Ahnishinahbæó'jibway*.

One does not sell his/her identity; one does not sell one's relations, one's family burial ground, religion, nor philosophy. In the treaty-making process, the Euro-Americans dealt with *their* subject people, the Chippewa Indians whom they had created through colonization, mythology and genetic engineering. These people were not from here, and had no deep connections to this land. The United States Government expediently dealt with Métis and White Indians who had Western European values rather than Aboriginal Indigenous ones. As Indian Commissioner Thomas Morgan wrote in his 1892 Report to Congress, to suggest that mixed-bloods were not Indians in terms of their right to claim the property of the putative tribe:⁵

. . . would unsettle and endanger the titles to much of the lands that have been relinquished by Indian tribes and patented to citizens of the United States.

The *Ahnishinahbæó'jibway* had no part in any of the U.S. Government's Indian treaties or agreements.

VARIOUS EUROPEAN TERRITORIAL CLAIMS

The European subject Métis who have been defined as Indian wards of the U.S. Government under trusteeship, have no legally defensible rights. Whatever rights they claim as Indians are administered through Chief Jim Crow and his squaw, A-par-theid. The United States' dealings with their Indians, in treaties and subsequent documents called Agreements, did not relate to the European concepts of eminent domain, consummated national title, and imperial dominion. This cornerstone of the relationship between colonial nations and the territory which was presumed to comprise them (for the sake of brevity referred to as eminent

CHAPTER V

INDIAN RESERVATIONS

The United States Government used the authority claimed under the U.S. Constitution and through their Indian treaties to create Indian reservations. The one hundred and two Indian reservations established by the United States at the close of the treaty-making era are the "Indian Country"¹ upon which the Federal instrumentalities of Indian Tribal Governments claim Sovereignty and a "unique"² relationship with the U.S. Government.

The Indian reservations have become media showcases in which whatever images of Indians are in vogue at the time, are displayed by the Euro-Indians and Mérits. Until recently, these were usually the vanquished savage of the cowboy and Indian movies, the "End of the Trail" motif still used by the Indians, or the "lazy Indian," "drunken Indian," bashable welfare mother stereotypes. These projected identities were personified by the Euro-Americans' Indians, and then used by Western European civilization to justify the theft of Aboriginal Indigenous peoples land and resources.³ Since about 1989, the prevailing negative portrayal of Indians in the media has changed. Some of the surviving Aboriginal Indigenous people have gained access to a few English-language media in the past few years, and so many of the images which the mainstream Euro-Americans portray of their Indians have changed to protect their Indian mythology. On many surfaces visible to the general public, the Indian reservations have become living museums promoting the Indians' Federally-controlled arts and crafts,⁴ picturesque Indian dances,⁵ teepees and tom-toms and other quaint pseudo-historical aspects of the hierarchical Lislakh's American Indian culture. What is

being publicized is not Aboriginal Indigenous culture—and it is not intended to provide a viable economic base for either the Indians or the Aboriginal Indigenous people on the Reservations.

Recently, Indian gaming has been heavily promoted in the media as an "important economic development tool,"⁶ touted by the Euro-Indians who run the casinos through the I.R.A. Tribal Councils as the "new buffalo." The focus in the media has oscillated between polarities: casinos providing jobs and income for the Indian [Tribal Councils] and fraud, corruption and possibly organized criminal involvement⁸ in the Indian casinos. The institutional structure of so-called Indian gaming is not addressed: the Indian casinos are operated under the jurisdiction of the U.S. Department of the Interior, through the federal structure of the I.R.A. Tribal Councils under negotiated "Government to Government" agreements with the State, by White management corporations such as Grand Casinos.⁹ The only relationship which the *Ah'nishinabwé'jibway* have to the Indian casinos is that they are on our land. If there are any profits derived from these casinos, they do not reach the Aboriginal Indigenous people.

The mainstream media also fosters the illusion that Indians are Aboriginal Indigenous people by extensive coverage of Indian "settlements" on such matters as spearfishing and Indian allotments.¹⁰ These issues are presented by both the Euro-Indians and the White media in a tone which builds a reservoir of potential White backlash.¹¹

Indians are defined as wards of the U.S. Government, under Federal Trusteeship.¹² The fee-simple title to so-called Indian land is held by the United States as trustee, and the eminent domain claimed by the United States. Most Indian treaties included a clause in which the presumed Indian rights to the land were ceded to the United States. The grounds on which Indians claim to be "sovereign nations," when they own neither land nor their own identity, is a unique mystery. The Indian identity traps people into an abusive relationship with the United States.

STARVATION INTO SUBMISSION

"Indian Reservation" is a code word for concentration camp. The Indian policy of the United States, during the 1870's and early 1880's, was the concentration of both Métis and Aboriginal Indigenous people into Reservations, enforced by a kill-on-sight policy outside of the concentration camps, and accompanied by social engineering within what were euphemistically called Reservation communities. This was the implementation of President Grant's peace policy:¹³

Indians who did not go willingly to the reservations would be either driven there by force or exterminated in the process. Once on the reservation, the Christian agents and teachers could help them assimilate the white man's culture.

For the Aboriginal Indigenous people, the killing fields were on the Reservations, as well as beyond the boundaries drawn by the United States Government. At least 75% of my relatives, the *Ahnishinahbæó'jibway* alive in 1870 at Red Lake, had been killed by 1885. As Indian Superintendent A.B. Meacham reported to Acting Superintendent of Indian Affairs H.R. Clum in 1871:¹⁴

Actual experience demonstrates the impracticability of 'consolidating' tribes of Indians, although in theory it looks well; and, if we seek to gratify the wishes of heartless white men, it can be made a complete success, as the weaker tribes are exterminated by the stronger, despite all efforts of agents to protect them. No people are more ambitious for power, nor exercise it with more tyranny, than do *Indians*. Under the present humane policy of the Government, the civilization of Indians is possible. To accomplish it, however, requires . . . men who are thoroughly Christianized, . . . fully comprehending the whole economy of our Government; fired with ambition to do good by elevating a fast-decaying race to the plane of citizenship, and supported with the assurance that their term of office entirely depends on faithfully achieved success. . . . In this way will be found the only approach to successfully combat and supplant their old superstitious ideas and practices of savage religion, medicine, marriage, merchandise of women [sic], and the various inborn

prejudices against our laws, usages, and customs. Then, too, another great hindering cause is the existence of chieftainship and hereditary honors.

The destruction of *Ahnishinahbæó'jibway* rice beds by damming waterways, cutting of forests to destroy both permacultural food-plants and game habitat, the slaughter of the buffalo herds were all part of the Euro-American policy of occupation, a continuation of the violent strategy of U.S. colonists' salting the fields and burning the crops of the Aboriginal Indigenous peoples of the East Coast. The Friends of the Indians at the Lake Mohonk Conference in 1890 explicitly discussed "starvation into submission."¹⁵

Senator Dawes: Do you know that every agent is authorized by law to change the rations into agricultural implements and seeds? . . .

Question: If the rations were stopped, what would they do?
Mr. Riggs: A great many would starve. . . .

Question: If the rations were stopped, the people would starve, you say. If they can not be taught until they starve, what would you do?
Mr. Riggs: I fear we should practically have to starve them until we got them taught.

Question: Would it be an advantage to the agent to abandon the ration system?
Mr. Riggs: I think it would be an advantage to him to stop giving regular rations. That is, he would be free. . . .

Question: Will Mr. Riggs repeat the Lord's Prayer in Dakota?
Mr. Riggs did so.

Question: Has the time come to stop issuing rations to the Dakota Indians?
Mr. Riggs: I think not for the full stopping, but for a reduction of it.

Question: If the starving process were tried, would not the people of the United States speedily send help?
Mr. Riggs: I think they would.

Question: If the plan of stopping rations were adopted, would it not be better to carry out the plan of sub-issue of rations, so that those who are trying to farm land would not be obliged to

By Exception 41, the Red Lake Band does not contend that the Nelson Act is void.

The legal brief of this case also observes that if it were required:

... that a statute or treaties, in and of itself, may not be less than fair and honorable... a host of treaties of cession would be void *ab initio*.

The White man has written volumes and volumes of history, treaties and agreements, laws, and bureaucratic regulations for the Indians, and has tried to include the Aboriginal Indigenous peoples under the same fabricated identity as Indians. The *Ahnishinahbæ'jibway* are not, and have never been, Indians.

THE GENERAL ALLOTMENT ACT

The General Allotment Act, sponsored by the same Senator Dawes who was advocating genocide at the Lake Mohonk Conference, was passed by the United States Congress on February 8, 1887. This Act of Congress followed the pattern of previous piecemeal allotment clauses in various Indian treaties and agreements. The provisions of the Dawes Allotment Act include "allotment in severalty," meaning that the land which had been held jointly by Aboriginal Indigenous people would, under the alleged eminent domain of the United States (claimed under Roman imperial law), be broken up into allotments, individual land-holdings of 180 acres or less, issued to Indians by the United States Government. The land designated by the White man as "surplus land" on the reservations was opened to White settlement, with some of the income from the sale of this land by the U.S. to be used for what U.S. policy-makers described as the civilization of Indians, including kidnapping Aboriginal Indigenous children from their homes into the boarding schools.

The B.I.A.'s interpretation of the allotment act also established "Courts of Indian Offenses," which are described in a later chapter. The intention behind allotment was twofold: to destroy Aboriginal Indigenous peoples' culture, communities, and

government; and to steal land and resources. The rules under which allotment was carried out were written so that within three generations the land would be gone. The United States Government described allotment:⁴¹

Through the allotment system, more than 80% of the land value belonging to all the Indians [sic] has been taken away from them; more than 85% of the land value of all the allotted Indians has been taken away.

And the allotment system, working down through the partitionment or sale of the land of deceased allottees, mathematically insures and practically requires that the remaining Indian allotted lands shall pass to whites. *The allotment act contemplates total landlessness for the Indians of the third generation of each allotted tribe.*

ALLOTMENT AND BLOOD QUANTUM

The Indian Agents determined who was eligible for allotment on the Reservations. We have researched who was allotted at White Earth Reservation in Minnesota, since a great many Chipewya Indians from White Earth ended up at Red Lake after their allotments were alienated. By 1917, 5,165 people had been allotted at White Earth; with more than three thousand additional allotments issued principally to "mixed bloods."⁴² Of these people, about 925 were called full blooded Indians by Dr. Ales Hrdlicka,⁴³ the anthropologist from the Smithsonian Institute who invented the Bering Strait Theory and boiled up visiting Inuits for their skeletons.

Full blooded Indian, however, does not mean Aboriginal Indigenous person. The list of "Hinton Full Bloods, examined by Doctor Hrdlicka"⁴⁴ includes not only Méts people who were categorized as full bloods for political reasons,⁴⁵ descendants of Indian Agents, and people who became full bloods because they were helping with the blood-quantum determination process, but also people whose ancestry was Moorish or Sub-Saharan African. The Hinton Roll also includes women who had married non-Aboriginal men, and thus had lost their *Ahnishinahbæ'jibway* *Dodems*. The vast majority of White Earth allottees were

either Métis people, or other Lislakhs. Ignatia Broker, a Métis storyteller and historian from White Earth, told us about the anthropologists coming to the boarding school, measuring the childrens' heads, and determining what subsequently had legal status as "degree of Indian blood" by looking at blood samples on microscope slides. "Full brothers and sisters had different blood quantum," she said. The oral history describes Indian enrollments being sold to Whites for a few dollars. Beyond stealing land by allotment to dubiously qualified individuals, the packing of the rolls diluted what little remained of the White Earth *Ahnishinahbæo'jibway* community, to the vanishing point.⁴⁶

THEODORE ROOSEVELT'S PHILOSOPHY OF ALLOTMENT

President Theodore Roosevelt endorsed Machiavelli's prescription of keeping non-hierarchical peoples "powerless and dispersed." In his message to Congress, December 8, 1901, President Roosevelt said:⁴⁷

In my judgement the time has arrived when we should definitely make up our minds to recognize the Indian as an individual and not as a member of a tribe. The General Allotment Act is a mighty pulverizing machine to break up the tribal mass. It acts directly upon the family and the individual. Under its provisions some sixty thousand Indians have already become citizens of the United States. We should now break up the tribal funds, doing for them what allotment does for the tribal lands; that is, they should be divided into individual holdings.

Roosevelt also used executive orders to appropriate Reservation lands into the National Forest system. Look at a map which includes both Indian Reservations and National Forests.

ALLOTMENT AT RED LAKE

The *Ahnishinahbæo'jibway* community of Red Lake refused allotment. The United States Congress Act of January 14, 1889 specifically provided that *any* Chippewa Indian in Minnesota could be allotted at Red Lake.⁴⁸ Métis people from Minnesota, North Dakota and Wisconsin picked out prospective allotments,

along the lakeshore, in prime pinelands, and on proposed farmland. The book listing these proposed allotments at Red Lake was cataloged as missing by the National Archives in 1992, but the older *Ahnishinahbæo'jibway* still know where the immigrants intended to be allotted.⁴⁹

Ahnishinahbæo'jibway land is held jointly, through the *Miâé*, and it is against our Grandfather religion to sell Grandmother Earth. We were adamantly opposed to allotment, and the intended devastation of Aboriginal Indigenous communities on other reservations through allotment was becoming apparent. My grandfather's brother, Om-be-ge-shig, acted on the consensus of the *Ahnishinahbæo'jibway* community, when at a meeting between the B.I.A. and the Métis who were contemplating allotment, he walked up to where the leaders of the meeting were discussing their proposal. He took his knife and plunged it into the stack of papers they had on the table. "This," he said to the White and Métis people there, "is what will happen to you if you allot our land." Red Lake is one of only two reservations in the United States which was never allotted (the other is Warm Springs, Oregon). The United States Curtis Act of 1898 unilaterally withdrew recognition from any Tribal Governments which had refused allotment.

RESERVATION ECONOMICS

The underlying philosophy of the United States Government's relationship to their Indians is underscored by the economic system fostered by the U.S. on the Red Lake Indian Reservation, which is based on resource exploitation. According to a 1936 review of the "Industrial Development" at Red Lake:⁵⁰

Lumbering and fishing are the principal industries of the Red Lake Indians, the greater part of their income being derived from the activities attendant to the manufacture of lumber from the tree to the finished board, and from the sale of fish. A few of the Indians derive a substantial [sic] income from the sale of berries, wild rice, maple sugar, and snakeroot, as well as the sale of wild hay, although hay has not been much in demand the last two

years.

The sawmill, which was constructed in 1925, was not in operation in 1932, 1933, 1934, and 1935, for the production of lumber, due to lack of marketing facilities and the overstocked condition of the lumberyards. However, the planing mill, box factory and power plant were operated during the mill shut down.

During the period July 1, 1936, to June 30, 1937, the sawmill operation, including logging camp, paid to the Indians a total of \$52,658.91. In addition to the foregoing, \$2,586.04 was paid to Indians on vouchers for miscellaneous services rendered at the sawmill, such as fuel wood, hauling, etc., making the total among of proceeds to Indians from sawmill activities approximately \$55,250.00. For the period July 1, 1937, to June 30, 1938, the sawmill operation, including logging camp, Indian contract logging and miscellaneous services, paid the Indians \$92,849.07.

On June 30, 1934, the lumber inventory at the Red Lake Indian Sawmill was 10,521,585 board feet, or about twice the average amount of lumber produced annually during the preceding years when the sawmill was in operation. On June 30, 1936, the lumber inventory amounted to 7,792,869 board feet, much of this inventory being of the lower grades and lumber that had deteriorated through stain and rot. On June 30, 1936, the lumber inventory was valued at \$51,417.88, and during the fiscal year ending June 30, 1937, 3,166,707 board feet of logs were converted into 3,414,460 board feet of lumber....

The United States Government continues to exploit the *Ahnishinahbæō'jibway* forests. Truckload after truckload of mostly pulpwood presently goes out of the Reservation, profiting White-owned corporations and yielding a kickback to White Indian timber brokers. It was calculated that in the last thirty years enough lumber had been cut at Red Lake to go around the world twice. There has been no lasting economic development to show for this, although large areas of forest have been demolished, left as clear-cut littered with piles of slash.

Complementing the resource-extraction economics promoted by the United States Government is an unemployment rate on the Reservation which ranges between 50% and 90%, depending

on who is counted as employable and the definition of "employed," and an economic system based on transfer payments: government employment and welfare. Many of the Métis and White Indians have developed a co-dependent relationship with the government based on welfare. Augmented by the Indian programs available to Indian families, some manage a reasonably comfortable existence on a combination of B.I.A. welfare and county payments. The *Ahnishinahbæō'jibway* have a much more difficult time getting welfare, even in cases of genuine need; state and federal welfare regulations are circumvented by throwing these peoples' applications in the trash as soon as they leave the Agency building. The larger problem is not only the economic hardship sustained by the Aboriginal Indigenous people, but that the Reservation has a high percentage of Métis and Euro-Indian welfare recipients. Their use of welfare is used to justify other so-called Social Services Programs, which are shielded from scrutiny both under the cloak of so-called "Indian Sovereignty," and by fallaciously categorizing *Ahnishinahbæō'jibway* as "Indians" and obscuring what is happening to a minority of Aboriginal Indigenous people obscured in the mass of total Indian statistics. Some of the Social Services programs at Red Lake, as they are applied to the *Ahnishinahbæō'jibway*, are in current violation of the International Convention for the Prevention and Punishment of Genocide. Sustainable and permaculturally-healing economic development, owned by the *Ahnishinahbæō'jibway*, the *Dodems*, is needed.

ABORIGINAL INDIGENOUS PEOPLE

I have spent my life hearing "hey, Chief," and "Indian!" I am neither one of these; what the Lislakhs have created is not my identity. Making it rain, living in a teepee, tomahawks, tom-toms, woo-woo-war-whoops and smoke signals are all Hollywood stereotypes, subsidized as Indian culture by the U.S. Government, and promoted by both the Whites and their Indians—and are as obsolete as Amos and Andy. These stereotypes have nothing to do with the reality of Aboriginal

Indigenous people, and need to come to an end. In their arrogance, and in their fear, the Euro-Americans know almost nothing about the Aboriginal Indigenous people of this Continent. They have extensively studied their Indians, but have not dared to learn about us because of what they would learn about themselves, and about their violent hierarchical society. I have watched many of these people go into denial when confronted with the truth about their own society. Some have told me, "the truth hurts," or "your writing is like a punch in the nose." I can understand their denial, because their tenure on this Continent is based on layer upon layer of lies so deep that the truth has become invisible to them. By understanding the Euro-Americans' language, and studying their behavior and thought patterns through their language, I can see who they are. They live in a maze of unreal dichotomies. Many believe that they are telling the truth, but beyond the boundaries of their language, they are lying.

The Euro-Americans have no roots on this land. From the perspective of Aboriginal Indigenous people who have lived in the same place for thousands of generations, the descendants of Lislakh immigrants are transients. Some do genealogy, family history, or regression into past lives, etc., in their yearning to find out where they came from and who they are. On some level of their awareness, they understand that an individual cannot be severed from their family and ancestors. The people who call themselves American (a European name) have immigrants' roots, and a culture of violence and greed which is externally imposed on them. There has to be something better than that.

The people at the top of the hierarchy are not the people who can create real culture—culture belongs to all the people. You do not get a culture from the one percent of the people who want to keep everybody else under control. The immigrant peoples of this Continent need to find out who they are, and to create a culture which belongs to them. Maybe they will end up adopting some of the Aboriginal Indigenous peoples' culture. Maybe they will become civilized, after all. I do not mean pow-wows and

feathers, I mean the essential values and understanding of the land. When you have that deep gut feeling that you are a part of this land, then you will belong here and will know that the land is to be looked at with reverence and respect. You will understand what we mean when we say, "Grandmother Earth is not to be sold, and all things are connected."

CHAPTER VI

EURO-AMERICAN PERSPECTIVES

The Western Europeans have written more than a thousand books about Chippewa Indians.¹ None of them is an accurate description of the *Ahnishinahbæw^f jibway* or other Aboriginal Indigenous people, because these books and other documents have been written from a European perspective. The Lislakh patriarchal languages have been developed over the centuries to obscure the possibility of egalitarian society—and even when Western European historians, social scientists, and other writers are face-to-face with egalitarian people, their language imposes a hierarchical, male-dominated structure on their perceptions and understanding of the real world which is around them. Very few Western Europeans have critically examined the deepest structures of their languages using the hypothesis that other structures actually exist—and even fewer have transcended the linguistic patterning of their mind to see beyond. They do not have the grammar, the vocabulary, or the mythic and syntax structure to describe egalitarian Aboriginal Indigenous people in our own context. As the feminists who have struggled with such surface problems as Ms., his/hers, and chairpersons know, the Western European languages are Man-made, strongly influenced by the medieval male Church hierarchy. The meaning of English-language words continues to be mutated, restructuring linguistic reality to meet the needs of the ruling patriarchs. Even high-class White women are disadvantaged by the English language.

There are a few books which have been catalogued as having been written in the so-called Red Indian languages. Those which I have seen are written in Chippewa, not *Ahnishinahbæw^f jibway*, are hierarchically structured, and are frequently the work of Christian missionaries.

WILLIAM WARREN'S "BIBLE OF CHIPPEWA HISTORY"
 William Whipple Warren, Indian historian, had an article and a book published. The article, "Oral Traditions Respecting the History of the Ojibwa [sic] Nation," published in 1852,² was either edited or ghosted by Indian Agent Henry Schoolcraft, who apparently used William Warren to give writing which promoted Schoolcraft's agenda an aura of legitimacy.

The book attributed to William Warren has been called the "Bible of Chippewa Indian History": *History of the Ojibway [sic] People*, published thirty-two years after his death, by the Minnesota Historical Society in 1885.

Despite a precautionary preface written by Roger Buffalohead in the reprint edition of 1984, the implication remains that W. W. Warren wrote about the *Ahnishinahbæw^f jibway*. Warren's book is based on a manuscript which passed into the hands of his fellow Minnesota Territorial politician and treaty-maker Hon. Henry M. Rice after Warren's death, and eventually was donated to the Historical Society; his notes have not been preserved. Warren claimed to speak the Ojibway [sic] language "perfectly,"³ although the language he spoke was the fur trade Creole of the Métis. He served as an interpreter for the 1847 Treaty of Fond du Lac, of which Henry Rice noted,⁴ without understanding the irony, that "the Indians [sic] said he understood their language better than themselves."

Warren claims the matrilineal Crane Clan of the Chippewa Métis people, which has no relationship to the *Ahnishinahbæw^f jibway* *Dodems*. By his own admission he was a product of Western European civilization, a European subject with a European patriline. Warren's father was a White man, patrilineal descendant of Mayflower Pilgrims who migrated from beyond the East coast, and became involved in the fur trade and later in the United States Government Indian Service. His mother was Mary Cadotte, a Catholic French Métis woman without an *Ahnishinahbæw^f jibway* *Dodem*, whose family had been a part of the fur trade for several generations. William Warren married the daughter of a Scottish-born fur trader and one of his

ANTHROPOLOGISTS

Anthropologists and other social scientists have tried to study every people in the world, seeking to understand the holistic reality of humanity over space and time, and the patterns of culture, with scientific rigor. When I was young, there were several anthropologists on every Indian reservation, and although there are no longer Ph.D. students walking around with notebooks, social scientists are still studying the reservation: using the Indian court system and other Euro-American institutions both as a source of data and as a tool for manipulating the community (for example, family violence).

One of the problems with anthropology is that science is, itself, an artifact of Western European culture, and is saturated with the values of Western European civilization. *Ah'nishinahbæo'jibway* society is egalitarian, and this fundamental understanding of the reality of We the People, Grandmother Earth, and Grandfather *Mide'* is central to who we are. Anthropologists, to whom egalitarian societies "exist only in theory,"⁹ state unequivocally:

[I]n actuality, all societies assign status, implying hierarchy of one sort or another. Status is based on the relative merit of an individual in comparison to others in a group. Some individuals are judged more highly, and some more lowly than others. . . . In stratified societies, status is rewarded with social advantage [power over others] as well as prestige. All societies require leadership of some sort. . . . The role of shaman, or medicine man, . . . gives him individual advantage over others . . . he is of higher status.

This is a projection, a self-serving interpretation made through a distorting lens, the "glass wall" of Western European culture. It is a reflection of the Lislakh's long history of domination by theocracy or centralized states deriving authority from the dogma of a religious hierarchy, and has nothing to do with sovereign Aboriginal Indigenous peoples' social organization.

If anthropologists came into our community with courtesy and respect, trying to find common ground rather than defining us in their terms, they would see us differently than they have.

Anthropologists have a long tradition of social engineering, as explained by Margaret Mead in 1942:¹⁰

. . . the British invented a special use for anthropologists as advisers to the government. In colonial countries, where a small colonial staff had to administer large areas filled with native people speaking diverse languages and practicing a large number of strange and diverse customs, there are always administrative problems: Why is there a sudden outbreak of headhunting in the gold-fields? . . . What will be the response of a tribe of two hundred fishing people if the government moves them to other land? These are recurrent situations, and some governments retained anthropologists to find immediate answers to these vexatious questions. Trained to get the outlines of a situation quickly in cultural terms, the anthropologist was asked to find the source of the trouble and to suggest satisfactory answers. His answers had to be within the rules the colonial administration as set up . . . education was too long a process. . . .

The anthropologists, and the masters they serve, have been approaching their inter-relationship with Aboriginal Indigenous people from the perspective of, "I own this, this is mine," instead of, "Hello. Can I come in?" and working with us as human beings equal to themselves. With hierarchical attitudes of superiority, no matter how subtle, they are creating their own barriers between themselves and egalitarian peoples. Margaret Mead saw these barriers as an advantage, and explained in 1976:¹¹

It's a lot easier to study the cultures where you can't marry people, where there's such a gulf that that kind of over-identification doesn't occur. The minute you study a culture where you might marry them, or adopt their children, or be adopted by them, you get new complications. Extreme ones.

Dr. Mead was answering an interviewer's question about anthropologists who "joined the tribe." This was a one-sided question: in Western European culture, White men can marry Aboriginal Indigenous women, but White women are not supposed to marry Aboriginal Indigenous men. There were miscegenation laws against this. The cases in point cited by the

interviewer were male anthropologists. The *Ahnishinahbæð'jibway* and many other Aboriginal Indigenous societies are patrilineal, meaning that when one of our women marries a White man, her relationship to her birth people changes—she has married into her husband's people, and in some very important ways her social identity becomes that of a White woman. (The Métis of Canada are just now confronting this.) Western European social science is a one-way street: the anthropologists' studies of their subject people are considered legitimate science, but the Western European social structure and social engineering precludes reciprocity.

The Western European society which draws the anthropologists' agenda does not intend to live in egalitarian harmony with Aboriginal Indigenous peoples. They do not plan to leave our resources unexploited. The élite of anthropological ethical institutions, Cultural Survival of Harvard University, helped draft the International Cultural Survival Act of 1988, which included:¹²

Historical processes do not make small traditional societies disappear. Greed and a lack of understanding, however, do. Such groups are weak and tempting targets to the development programs that they are presumed to hinder or in the name of States that they are presumed to subvert.

There is no reason, however, that indigenous and tribal peoples cannot survive, both physically and culturally; the rapid changes that contact with expanding industrial societies and economic and political institutions brings....

As the push to exploit the resources of the Earth reaches the remaining untouched areas of the world, contact with isolated societies is inevitable [*sic*]—but their destruction is not. These vulnerable societies need the benefits of modern life [*sic*], but to survive they need the ability to choose how much they will adapt and how long the process will take.

Their survival is important for our own ... indigenous peoples have rich storehouses of information...

Cultural Survival does not address the Western Europeans'

claim of purported rights to come onto Aboriginal Indigenous peoples' land and exploit the resources, in many cases destroying the permacultural subsistence base. I am suspicious of anybody who tells me that change on their terms, no matter how nobly they perceive them, is inevitable.

OF ANTHROPOLOGISTS AND INDIANS

Margaret Mead wrote in 1965,¹³

We know that if we can get a cultural description exactly right it will have the effect of making those who are characterized by it laugh harder and more warmly than they would at a similar characterization in some other culture.

United States Government ethnologist W.J. Hoffman described the *Ahnishinahbæð'jibway Midé*:¹⁴

This opposition [to Christianity] still exists among the leading classes of a number of the Algonkian [*sic*] tribes, ... many of whom have been more or less isolated and beyond convenient reach of the Church. The purposes of the society are twofold; first to preserve the traditions just mentioned, and second, to give a certain class of ambitious men and women sufficient influence through their acknowledged power of exorcism and necromancy to lead a comfortable life at the expense of the credulous....

Hoffman and other U.S. ethnologists were locked into their own culture, and even on the rare occasions when they talked to Aboriginal Indigenous people rather than the Métis informants with whom they were more comfortable, they saw their own projections. The *Ahnishinahbæð'jibway* have never had a hierarchical society, and using our Grandfather *Midé* to gain power over other people remains unthinkable.

Indian Reorganization Act Chippewa Chairman Roger Jourdain kicked the anthropologists out of Red Lake Reservation in the 1960's. This was a meaningless gesture. As is made clear from their lists of informants,¹⁵ the anthropologists were studying the Chippewa Indians. Roger Jourdain might have been wor-

ried that the anthropologists would find out that he and most other Chippewa Indians are impostors, that they are really French Méts. There is a rapport between the Chippewa Indians and the White anthropologists that does not exist between either one of these groups and the *Ahnishinahbæó'jibway*. The Chippewa Indians have the same religion, the same values, and the same hierarchical language structure as the anthropologists who were studying them.

University Indian Studies departments are also promoting the artificially created Indian identity. According to many Indian Studies departments, a good way to be a Real Indian is to put on your feathers and go to pow-wows, just like the Boy Scouts playing Indian.¹⁶ (Roger Jourdain and his entourage started vicious rumors about Mike Stately, who is a professional police officer, because his wife wanted to start a Boy Scout troop on the Red Lake Reservation. The Boy Scouts' Indian programs run into conflict with the Federally Recognized Indians, who want a monopoly on plagiarizing Aboriginal Indigenous peoples' identity and culture.)¹⁷

The pow-wows Indians sponsor have nothing to do with the Aboriginal Indigenous peoples' religious and social gatherings. These Indian pow-wows have music with a European cadence, costumes out of Hollywood, and big-money prizes. It's a three-ring circus, complete with unintentional clowns, a Barnum and Bailey show of wanna-be's easing the White man's guilt. The Euro-Americans have yet to come to terms with the massive genocide of the Aboriginal Indigenous peoples of this Continent. Anthropologists have wasted a lot of ink, written a lot of fantasies out of their own sub-conscious about Indians, while *Ahnishinahbæó'jibway* just sat back and watched with amusement. Some of the anthropological studies of Indians read like Rorschach tests of the anthropologists.

Ahnishinahbæó'jibway have been observing the Europeans and Euro-Americans for more than a hundred years. French anthropologist Claude Lévi-Strauss¹⁸ suggests that "third world anthropologists come study" the Western Europeans. It would

be fun to write anthropological studies of the Euro-Americans, and tempting to use their own styles of anthropological writing to describe the paradoxical structure of their decadent and unbalanced society: their anarchy of laws which do not apply to the law-makers, their foolishness, the rapacity of their economic system, their criminal behavior, their detached relationship to reality and paucity of common sense, and their violent male-centered social hierarchy and its consequences. There are a lot of good people who are Euro-Americans, but the ethos of their culture, and of the leadership to which they have acquiesced, is written very clearly in the past five hundred years of their history and in their present relationship to this land.

The Euro-American *nouveau riche* spend a lot of time, effort, and energy finding European nobility in their family tree, although some branches of their family tree break abruptly at this Continent's Atlantic Coast. Some families changed their names, some people said they were orphans, records were lost or destroyed, but the prison boats kept going back and forth, exporting resources and bringing indentured labor to the Virginia Company and other corporations exploiting the resources of this Continent. Schoolchildren are told that the Founding Fathers said "all men are created equal,"¹⁹ and that anybody could be President. But, the hierarchical social system of the Euro-Americans has its roots in Europe, and there is a very restricted upper class. Only a White European man can become President (the U.S. Constitution refers to the President with a specifically male pronoun), and the majority of U.S. Presidents have been related by blood to the European royal extended family.²⁰ There is a hereditary class of a few privileged people, and then there are the homeless, and those in prison, those working for minimum wage, and all the rest. Every once in awhile, about once a generation, there is an economic depression and inflation, designed to create problems which keep people in their station in life.

In the *Ahnishinahbæó'jibway* culture, each person holds their personal Sovereignty. No human being holds Sovereignty over

another. That is one of the crucial differences between the hierarchical and egalitarian cultures. We had no need for greed, competition or violence. Our philosophy and our religion were connected to reality and in harmony. That's why our land was the way it was when the Europeans got here. It was beautiful, it was a generous paradise.

There was enough for everyone in our primeval forests. I remember the old-growth trees which remained in my childhood, the White Pine, so big that three men couldn't get their arms around them. Many of them were so old that they were living here before Columbus was born. Now, our *Ahnishinahbæo'jibway* permacultural infrastructure has been destroyed, in accordance with Western European free-market economics and the self-proclaimed apex of cultural evolution upon which that economic philosophy is based.

The Euro-Americans have written an enormous body of Indian mythology to justify what they have done. They have used the more than one hundred Indian reservations which they established as social laboratories, studying captive people like animals in a cage, after they have destroyed our ecosystem and our food supply, and hooked us into their dollar-economics scheme. Now, they are studying us in the context of the culture of poverty they have created: food stamps, unemployment, and despair. Why aren't they studying us in our Aboriginal Indigenous context of an intact ecosystem and self-sufficiency? The Euro-Americans are using their Métis people to redefine *Ahnishinahbæo'jibway* history to fit their own paradigm—while destroying the Métis at the same time, turning them into Indian wards of the United States Government under trusteeship.

Anthropologists are re-defining the Aboriginal Indigenous peoples of this Continent as Indians because, in their perspective, Indian "is the one term that applies."²¹ The nature of the Indian identity is such that this is a human rights violation, as well as being inaccurate.

The social scientists and social engineers did not realize their war culture would draw Aboriginal Indigenous people into their

off-Reservation labor force as a part of their war machine, and that some of us would thereby have the opportunity to learn their language and study them in their own context—that we would go beyond dismissing their behavior as incomprehensible foolishness and a very strange gift from *Nanaboozho*,²² and understand how these Western European people really think.

Ahnishinahbæo'jibway are taking our history, our destiny, and our identity back into our own hands. That doesn't mean that we want to go to war—because in our religion, the *Mide'*, there is no violence. That doesn't mean that we want to get even, because that's not part of our religious way of living, either. But, since the Western Europeans are on our land, maybe we can educate them and civilize them into being responsible and balanced people, instead of going to war and creating needless violence. The Christian God, the Islamic God, and the Jewish God are all violent. The leaders of the Judeo-Christian and Islamic peoples manipulate their Gods into going to war, into maintaining the constant upheaval that's necessary for a hierarchical social structure and expansionistic societies. If the White man's God has so little backbone that he can be manipulated that easily, why can't the people use him to create harmony, instead of destruction and violence? All people are inherently responsible for their actions. Everyone is put here for a purpose. When people take the responsibility that is theirs, and eliminate the many facets of violence which are entrenched in their culture, then we can all address the health of human society and Grandmother Earth in an effective holistic way, and restore harmony and balance. We cannot leave the legacy of a poisoned, plundered man-made desert. The time has come to scrutinize the pathology of Western European culture, and to heal its dysfunction that generate abusive social relationships, shattered families, rigidly armored psyches, and unconscionable waste of life. We have to make this a decent place for all living beings, and for the generations yet to come.

CHAPTER VII

HISTORY AND TIME

The Euro-Americans have been hiding the truth about history from generation to generation, hoping that the Aboriginal Indigenous people would be absorbed into the Métis community under the ersatz identity of Indian, or disappear into extinction like the Indigenous Tasmanians of another English colony, like so many of the Aboriginal Indigenous peoples and Nations of this Continent who have vanished from Euro-American time.

In Western European linear time, the past vanishes into obscurity, perceived as dimensionless and infinitely small at the vanishing point of linear perspective. Their history becomes what they describe as the dead past, hypothetical and in a sense perennially unknowable, inaccessible in the abstract. The Western Europeans become detached from their continuity in time and thus seemingly insulated from their history, encapsulated in a present reality which has been severed at its roots. The elaborate centralized revision of history described by George Orwell in his book *Nineteen Eighty-Four*¹ is unnecessary, a metaphorical example of the Western Europeans' extant relationship to time. The elderly and the young are polarized, and communication across time has been broken for all but the artificial aristocracy who define history as only their own, and claim time in terms like the month of Julius Caesar, Year of Our Lord, A.D. Euro-American culture has been manipulated by corporate advertisers in the media to idolize youth, so that the people molded as consumers become convinced that the young know more than their elders. Their oral history is discarded, and the peerage at the top turns to a new page in the history of their relationship with those they subordinate every generation, maintaining a

socialistic Utopia in the First Estate, and exploiting the resources and the time of everyone else within their hierarchical domain. In *Ahishinahbæō'jibway* time, the circle always comes around, and the past is never gone. This is the nature of our history and our time, and no matter how long the European peoples remain on this Continent, they cannot hide from the truth and the lies of their own history in the annals of linear, academic time. They cannot run away from the consequences of their past, because it is inextricably part of their present time. Even if they run away to outer space, as they dream to do in so much of their science and fiction, they cannot hide—they always carry with them the legacy of time.

Ahishinahbæō'jibway time is perennial and unending, harmonized with the cycles of the seasons, flowing as an inseparable part of reality. *Ahishinahbæō'jibway* time is intrinsically life and death, Grandmother Earth, Grandfather *Midé*. Western European time is fragmented, splintered into mechanically defined seconds and minutes and hours, boxed into externally imposed segmented days on a blank calendar, defined without dimension or texture. It is an artificial, abstract construct. Western European time has a beginning—the Biblical Creation and the Big Bang are metaphysically and structurally equivalent—and therefore logically has an end.

I have spent a time studying the White man, and have heard him use the motto, "Eat, Drink, and Be Merry, for tomorrow we may die." (I have heard Indian alcoholics say the same thing, "I might as well drink; they have the atomic bomb.") From an *Ahishinahbæō'jibway* perspective, this is a very strange thing to say, a morbid declaration of complete powerlessness and utter lack of hope, a pathological symptom of linear time and Western European languages. Judeo-Christianity's underlying thanatolatristic philosophy, their assertion which has endured for a millennium that "The World Will End," their comic-strip archetype fakirs carrying "The End is Coming" signs, enables brutal hierarchy to exist by warping time, and deludes their subject peoples into both a terrible hopelessness and sense of futility.

By sticking their heads into the sands of their history to hide from the consequences of their past, Western European culture has lost the meaning of both life and death, which are part of the same harmonious totality. Since the Greeks consigned their ancestors to Hades, the Western Europeans have been lost souls. The Judeo-Christian's world may end along with the Indian world, but the time has come to debunk their paradox, and their lethal self-fulfilling prophecies including the Indian Religions' reflections of Judeo-Christianity. There will be changes—the Western Europeans have come full circle and have met the beginning and thus the end of their paradigm of exploitive expansion, but the reality expressed in *Ahnishinahbæwô jibway* philosophy will endure.

The Lislakh's future time has been stolen from them to balance the denial of their past time, so they don't plan for their children or grandchildren. They leave huge deficits, ecological disasters, and plundered resources for the next generations. They justify their irresponsibility in time with the disempowerment of their hierarchy: they never know when they will be conscripted to go fight in another war—they can't refuse, because their citizenship can be taken away, and they will be thrown in prison. The Western Europeans' myth-spinners are still depending on the "next frontier," and there are no more frontiers. They have reached the end of their expansion, and have replaced reality with mirage.

A Métis friend of mine told me about his brief job as an interpreter during World War I. He needed to ask an *Ahnishinahbæwô jibway* their date of birth, a requirement of European time in filling out U.S. Government military conscription forms. "When were you born?" he asked. "The year [the town of] Thief River was founded." "What month?" he asked. "When the corn was so high," meaning the month of July. My friend said he wondered, "how the hell can I write that?" it's two different times, two different ways of relating to the world. So, he figured it was time to quit, rather than trying to interpret time.

He could have translated this simple part of time, but it would have taken too much red tape, so that was the end of his short time as an interpreter.

The Indians always talk about Indian time, which is a part of Western European Indian mythology, patterned by their masters on European time, and has nothing to do with Aboriginal Indigenous peoples' time. Indian time is a mirror image of European time, an excuse for filling out the European projections of Indians being lazy and late. Indians pat themselves on the back and call Indian time "the Grand Entrance," but to the White man it's watching subject people grinnin' and shufflin' in a demeaning role. The people who say they live in Indian time have relinquished their own time. The White man has tricked the Indians into filling out White stereotypes in the White man's time, and unwittingly supporting the White man's self-image that he's more intelligent and morally superior.

Addicted Indians are trapped in Euro-American identities like "Drunken Indian." They deal with alcohol and drugs in terms of Indian time, hours and minutes just the same as the Europeans. Indians talk about going on a three-day drunk and how long their hangover will last in linear time. When their drug hit runs down, then it is time for another fix. That is Indian time, which is the same kind of time as their White fathers'. The Indians only walk in one world, and that one is within the lower echelons of the White man's world of Western European time.

The White man says "time is money," and ascribes value to time in the context of his social class system: so many dollars an hour for wage-labor, so many dollars a year in salaries and compound interest. Money and time are a part of the same thing. A person is paid for their time—they are not on their own time. *Ahnishinahbæwô jibway* time is a part of the fabric of reality, and cannot be bought or sold. This is part of the difference between Western European time and *Ahnishinahbæwô jibway* time. One of

the reasons Euro-American immigrants have destroyed our ecosystem is to control us through their economic system, bought and paid for with our stolen property, in quantified monetary time.

The United States Government promotes Indians, rather than face the consequences of their genocide of the Aboriginal Indigenous people here and in time. They have the illusion that by obscuring their past, by focussing on and promoting the good/bad dichotomy of Indian stereotypes, they can buy time. Most of the Indians have no idea of the ways in which they are being manipulated (although a few of them do).

Aboriginal Indigenous time has absolutely nothing to do with hours and minutes. We are on our own land, and our time is ancient and inseparable from our land. The meaning of the *Mide* title of my great-grandfather, Bah-se-nos, is in part in honor of time, the four seasons and the four directions. In European time, he has been dead for more than ninety years, and is therefore gone, forgotten. In *Ahnishinahbæo'jibway* time, Bah-se-nos is present and real, along with the phases of the moon, the intricate harmony of the time of the flowering and fruiting of each plant, the fledging of birds and the metamorphosis of insects, the time of making sugar, the time of dreams, the time of harvesting *mahnomen*.

The Minnesota Department of Natural Resources tries to regulate Grandmother Earth according to European time. They try to play their own God, and pass regulations mandating when *mahnomen* will be ripe, and can be harvested by fee-payment to the State, under State license. Their regulations have nothing to do with the ripeness of *mahnomen*.

Western European scientists think that they can manage the forests by brute force, applying insecticides and herbicides that will kill everything in time. Everything in nature has a place; exterminating one species destroys the harmony, and other species become extinct in a chain reaction. The bugs, the mosquitos, the wood-ticks are all part of Grandmother Earth; they have a place here and they have a place in our religion.

Grandfather *Mide*, and Grandmother Earth: that is who we, the *Ahnishinahbæo'jibway*, are. Mother Nature comes out in the spring of the year, gives birth to all of the young. The trees flower, the birds hatch, the deer and the bears and all of the other animals have their little ones. The mosquitos come out, and then the mosquito-hawks and the birds and the bats eat the mosquitos. When you spray DDT or any other insecticide, you unbalance everything. Everything is walking around in the woods sick; there is no fruit because there aren't any insects to pollinate the flowers.

Ahnishinahbæo'jibway and other Aboriginal Indigenous peoples' resources have been used to build the structure of Euro-American society. It is our resources which have been stolen to "make America great," and it is our resources which have been changed into a foreign currency; and then that alien money system has been used to oppress us, destroy our community and our forest-based permacultural food supply, control our time and lock us into poverty. We had immense wealth, spiritual together with material, in our forests and in our land. Everything was kept in harmony, abundant and beautiful.

In my great-grandfather's time, old-growth forests covered more than half of this Continent, from the Atlantic Ocean to the tallgrass prairies west of the Mississippi. The trees rose to meet the skies, and the sentence of these ancient living beings was a part of our *Ahnishinahbæo'jibway* community, part of the seamless continuity of time. They were more magnificent than the finest of the Europeans' cathedrals, but they were not oppressively cold, psychologically manipulative man-made canyons of stone; nor flying-buttressed edifices like hordes of giant locusts crouched in waiting to devour the land and suck the life out of Grandmother Earth. Our forests were comfortable and nurturing, like the haven of baby chicks under their mother hen's wings. The forests were home, serene and secure, gentle and wise. Theirs was a concert of voices: the sharp snapping of trees in the cold winter nights, the wind in the pines, the low calls of mother foxes to their young, the soft conversation of our

Dodemian and the crackling of the fires in the sugarbushes, the spring symphony of birds, the drumsongs drifting across the water in summer, and the whooshing beat of the air as millions of birds flew south in the fall. When I was young, I walked through these forests. The earth was soft underfoot, like walking on a plush carpet. The undisturbed primeval forests had very little underbrush, and a person could see a great distance.

When we were young boys playing in the old-growth pine forests, we used to watch the flying squirrels in the pines in wonder and amazement. We watched them glide from one tree to the next, walking behind them on a thick carpet of pine needles. They were beautiful, graceful animals. It's been more than forty years since I have seen a flying squirrel. They have joined the vanishing species that disappear with the plunder of the ecology. They are gone, because their home in the ancient pines has been clear-cut, replaced by aspen, and the whole ecosystem has changed. There is no habitat for flying squirrels in aspen brush. Where are the smallest of the woodpeckers, that used to be all over the woods when I was a boy? In the last ten years, I have only seen three of these tiny birds. Where are the cedar swamps, so thick that it was dark at noon? I used to go down into these swamps and pick our swamp tea, and a few of the moccasin-flowers. All of this is gone, and not one White man raised his voice in protest when this entire forest was destroyed. It is only very recently that a few of the Euro-Americans are waking up and realizing that all life on Earth is connected. They are standing up in public and speaking out in defense of the spotted owls, and the kangaroo rat, and all of the other beings that are an integral part of Grandmother Earth, that gives us all life. I applaud these courageous people.

Most White men can not see into the forests; they can only see the edge of them. Along the highways and lakeshores in Northern Minnesota is a Potemkin forest: a strip of trees about six trees deep. What the Minnesota Department of Natural Resources calls "aesthetic buffers" mask ravaged clearcut land.

The old trees have been cut, replaced with what are called tree farms, in which the ground is hard, furrowed with plow ridges, and choked with underbrush. These pitiful tree plantations are diseased monocultural plantings grown in an overload of insecticides and herbicides; barren unbalanced ecologies where the wildlife starves or is poisoned. They bear no resemblance to the forests which belong here.

The ecosystem in this area is in serious trouble. The forest products companies will not—and cannot—restore what they are looting and ransacking. A few trees cut down will grow back in an intact forest, but forest ecosystems, once destroyed, are not renewable. "Fish flies" are one example of our fine-tuned ecology. Ask any old-timer about the clouds of fish flies, so thick they looked like smoke, that swirled and hummed every May. I haven't seen a single fish fly in four or five years. They may be "pesky," but they are a necessary part of the ecosystem, and provide food for the hatching fish at the exact time that they need it. When the Euro-Americans destroy the forests, they destroy everything, and ultimately themselves.

The beauty which our people kept for thousands of generations has been completely destroyed in my lifetime by the Euro-Americans and their Indians. My children will never see much of what was our peoples' beautiful, magnificent heritage, because of the greed of the Whites and their Indians. Our water is polluted, our fish are cancerous and infested with parasites, and the game has almost disappeared—because the inter-connected circles of life have been destroyed. The children growing up now see aspen brush and do not have any understanding of what a real forest means. They are a lost generation, and nobody is telling them that a stand of aspen, which the D.N.R. defines as "forest," is something entirely different from the beautiful primeval forest which was once here. Once clearcut, the old forests are gone, and will require undisturbed centuries to regenerate.

You can plant tree farms to the horizon, and you still do not replace even one of the trees that was here. A healthy

much more than trees, and planting trees will not restore an ecosystem which has been demolished. It is said that the Europeans "can't see the forest for the trees." Don't get me wrong—I'm certainly not against planting trees—but no matter how many trees you plant or tree farms you make, no matter how much public pomp and circumstance, and no matter how many scientific foresters with Ph.D.s, a tree farm has very little resemblance to the harmonious, intricate, and balanced ecosystem of the *Ahnishinahbæwô'jibway*. A tree farm will not stop your lakes from drying up; it will not provide what forests must provide in order for the lakes and rivers to be full of fish.

The scientists talk about forest management, but for them the bottom line is G.N.P. They do not seem to understand that even a free-market, democratic economy cannot exist outside the reality of the ecosystem. Allow the clearcutting to continue, and you will see—you will feel the effects much closer to home than you expect.

Such heedless destruction is sacrilegious to the *Ahnishinahbæwô'jibway*. The *Midé* is beyond European time, encompassing our lives, everything that we do and think and dream. It is not a one-hour-a-week religion, like Christianity, where a person goes to Church on Sunday morning, and then goes back to destroying the environment again. The Western Europeans have declared a war of total annihilation on our religion, on Grandmother Earth, and on Grandfather *Midé*, and then they have the gall to say that we, the *Ahnishinahbæwô'jibway* who have always been a non-violent people, are warlike.

From an objective perspective, outside of the context of Western Civilization's traditions, there is no substantive difference between the Euro-Americans' Science and their religions. When I didn't understand English, I thought that the reason that neither one made any sense was because I couldn't communicate. But, after learning their language, what they are doing looks even worse. The Euro-American policy of irreversible environmental destruction is justified and supported by accredited scientists with Ph.D.s. But, the scientists do not live here, the stockholders

of the resource corporations don't live here, and they don't care about the devastation and suffering that they leave in the wake of their greed.

White urban dwellers live embedded in layer within layer of Lislakh linguistic and cultural artifacts, often completely disconnected from reality. In the man-made context of the city, they have no basis for personally evaluating the truth or falsehood of scientific assertions, and many uncritically accept ludicrous self-serving lies like Acting President Ronald Reagan's statement that "trees cause air pollution," or the U.S. Department of Agriculture's underlying thesis that "mature forests are bad." But, the woods are a part of me, a part of my *Midé* religion, and I know the terrible destruction that has been done. The Chipewewa Indians have been used to sell the land and sell the woods, which is not their identity, and which is not a part of their religion. Some of the most destructive loggers are White Chipewewa Indians, including some of the Federally recognized Indian leaders. The land and the forest are not theirs; they don't know anything about *Ahnishinahbæwô'jibway* customs and values. They are Lislakh immigrants acting out a stereotyped caricature.

The Indian leaders dress up in feathers, and are used to conjure up a public image that Aboriginal Indigenous people are quaint and nobly defeated anachronisms, living in tepees. But, at night, these Indian leaders sleep in nice motels, paid for by the United States Government or the Christians' churches. The White-appointed Indian leaders tell the general public about how the people on the reservations are hungry, and then they go to a fancy restaurant to eat steak. (Such selfishness is unspeakable in the context of *Ahnishinahbæwô'jibway* values.) There are hungry people on the Reservations and in the urban ghettos: both Indians who are caught in the web of the Indian identity and the few surviving Aboriginal Indigenous people, who are blacklisted from anything more than a menial job by the Bureau of Indian Affairs, and who are the ones who are hardest hit by 45-50-90% unemployment rates on most reservations. But, wha

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CHAPTER VIII

leaders discuss over their steaks is rhetoric which only entrenches the problems.

I have lived under the oppression and genocidal tactics of which I write throughout this book, and writing about what has happened re-opens the old wounds. I see the *Ahmishinahbæd'jibway* whom I knew as a child. I can hear their voices again, these, my people, who died along with their whole families, for the White man's greed. Both myself and my children have been attacked, physically beaten by Euro-Americans, for no reason other than that we are *Ahmishinahbæd'jibway*. I do not want to dwell on the pain of the past, but it is necessary that it be addressed, because it is an inherent part of the larger structure of Western European civilization and it must be dealt with openly. The past and the present must be addressed honestly and fully; we must build a better world for everybody.

IDENTITY AND STEREOTYPES

Indian is a fabricated identity which Western European civilization has applied to the Sovereign Aboriginal Indigenous peoples of these Continents, as well as to mixed-blood and White people under Western European control. None of these people are Indians. The Indian identity is a projection, a mythology embodying characteristics which the Western Europeans do not wish to recognize in themselves.

The Western Europeans have come, uninvited, into other peoples' lands, trying to redefine reality for their own benefit.

Western European stereotypes and labels are used to create identities which prescribe behavior for those who accept these external definitions as a description of themselves, pre-empting their own knowledge of who they are. (Stereotype is also defined as "abnormal repetition of speech or phrases, etc., as seen in some phases of schizophrenia.")¹ According to British psychiatrist R.D. Laing:²

... the best way to control and manipulate an individual is not to tell them what to do; that always generates resistance, hostility and defiance. Instead, tell a person *who* and *what* they are. They will end up eating out of your hand, or in the case of the mass media, out of the sponsor's hand. ... [The media] are mutually reinforcing resources in the American struggle for identity.

Synthetic identity is a means of externally-manipulated control both for individuals and for groups. People who do not have full command of the English language are especially vulnerable.

Psychiatrist Thomas Szasz describes the process of imposing an artificial identity:³