

WE HAVE
THE RIGHT
TO EXIST

A Translation of Aboriginal Indigenous Thought

The first book ever published from an

Ahmishinahbæó'tjibway Perspective

by

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CHAPTER XIV

RELIGION

The *Ahnishinahbæó'jibway Midé* is the religion, the philosophy, the government, the legal system . . . etc. . . . of the *Ahnishinahbæó'jibway*. The birchbark scrolls of the *Midé* trace our history back through four ice ages¹—about a million years. Fundamentalist Christians express the beginning of their Judeo-Christian tradition as the "creation of the world" slightly less than 6,000 years ago.² Although they give an account of their African "evolutionary roots," Western European scientists describe the first "man" as having lived (in Asia) three ice ages ago, and trace their own roots into the last ice age.³ The Aboriginal Indigenous peoples of this Continent are not included in their charts of "Evolution of Man."

The *Midé*, our Aboriginal Indigenous religion, teaches us to live in harmony, in reality, with responsibility; that we are all part of the Circle of Life.

Midé cannot be translated from the *Ahnishinahbæó'jibway* language into English, nor Chippewa. The Chippewa Indians and the Christians tried to translate *Midé* as "Grand Medicine Lodge," and said that we were "Devil-worshippers," who practiced "bad medicine." What the Indians call the "Great Spirit," and what the Christians call "God," do not exist in our religion, and neither does the Devil. These concepts come from the good-and-evil dichotomy of their believers' European, Catholic roots. The fragmentation of peoples' world-view into pairs of opposites with emotionally-laden connotations is a part of Lislakh hierarchical society.

How can Aboriginal Indigenous people be "Devil worshipers" when the land, the water, everything about the ecosystem

was kept in such a beautiful condition? Now, under the Euro-American and Indian religion and economic system, everything is destroyed. All the lakes and streams are polluted, and the water is undrinkable.

The Euro-Americans always say "Church and State are separate." After the 1863 Indian Treaty was signed with the Chippewa, the U.S. Government gave *Ahnishinahbæó'jibway* land to the Christian Churches. The Indians sold the land, and the Euro-Americans divided up our religion and our church, so that the immigrants could build their churches and practice their own religion. It is claimed that the United States of America was founded on "freedom of religion."

The *Ahnishinahbæó'jibway* religious and philosophical tradition, the *Midé*, is holistic—there is no compartmentalization between religion, economics, science, philosophy, and politics. From an Aboriginal Indigenous perspective, the traditions of the Lislakhs also comprise a holistic totality, although for those studying that system from within, it is usually broken into disconnected categories. If one looks at the history of the various schools of thought through which these people of Western Civilization understand their own system, it may be easier to see the whole pattern. The abstract within which social and religious reality is defined comes to the Western Europeans through the Ancient Greeks: into modern science through Aristotle and into modern religion through Judeo-Christianity, which also has roots in Ancient Greek ways of thinking. Greek philosophers, including Diogenes and Plato, realized that truth was unattainable within their idealized structure, and demonstrated this in various and sometimes humorous ways. One contemporary scholar who has made connections between religion, economics and politics is MIT economist Paul Samuelson.⁴

The *Ahnishinahbæó'jibway* cannot sell our *Midé* religion, which is a part of our land. In English we were being asked to sell "land," but Grandmother Earth and our relationship to her is part of our religion. The Indians have never understood this, since they have approximately the same values as their Lislakh

fathers. Selling Aboriginal Indigenous land does not pose existential prohibitions of identity, sacrilege, and fundamental morality for these immigrant Judeo-Christian peoples. Political scientist Murray Edelman wrote,⁵ "Religion, as Langer points out . . . work[s] together with economic organizations . . ."

The Indians whom the Euro-Americans created on this Continent are just as important as Christianity in maintaining the economic system and other parts of the inter-related imported European infrastructure. The social structure of Western European Civilization depends on establishing metaphysical justification for its economic system, which functions so that the people at the top of the hierarchy retain most of the wealth created, and the workers are kept in their place. The economic system, in turn, is a means of controlling access to resources, and distributing both the bare necessities and the incentive goods in a way which will maintain the hierarchy. The symbolic value attributed by Western European civilization to gold, silver, and paper or other promissory money is a smokescreen. What their money is really about is power, and control over the resources with which that power is maintained. The Indians are as necessary as institutionalized Christianity for the functioning of the imported Euro-American economic system. Indians are critical in maintaining the fiction that the Euro-Americans have a legal and honorable right to the Aboriginal Indigenous peoples' land of this Continent, through the Indian treaties. The institutions and dogma of Judeo-Christianity provide the foundation upon which Western European civilization occupies this Continent—and provided the rationalization for the genocide, dispossession and enslavement of the so-called "pagan" Aboriginal Indigenous peoples.

Part of the purpose of the Euro-Americans' Indian boarding schools was to destroy Aboriginal Indigenous religions. All I knew when I went into the Boarding School was the *Ahnishinahbæó'jibway Midé*. I did not know about the Christian God, the Indians' "Great Spirit"—or the Devil, which is also part

of Christianity. During the first few years that I was at the Boarding School, there was a German prefect named Leo Schwartz, who was obsessed with the Devil. During the night, we could hear him praying in his room, and then he would start chasing the Devil. "Out, out," he would say, in German. He had a toilet in his room, and he would flush the Devil down the toilet, and then he would chase his Devil from his room into the sickroom, down the stairs into the playroom, and out the front door. I don't know why he never chased him out the back door. Sometimes we would meet Schwartz on the stairwell, chasing the Devil. He would be hollering "Out, Out, Out!" When he saw us he would stop chasing the Devil, and look at us sheepishly as he snapped out of his abstract hallucinations. Then, he would go back upstairs to his room. We wondered where the Devil went when Schwartz stopped chasing him—we figured the Devil went back into Schwartz' room.

Leo Schwartz looked like a crazy man; he had strange blue eyes with red rims. Once when I was sick, alone in the sickroom during the day, Schwartz chased the Devil out of there twice. I was so sick I didn't pay any attention the first time. When he came through again my curiosity got the best of me. I wanted to see what the Devil looked like. I sat up in bed and looked, because I'd heard so much about him in school. I didn't see anything. I recuperated right then, put on my clothes, and as sick as I was, I got out of the sickroom.

Both the Chippewas and the Catholic priests have superstitions arising from their Lislakh roots; illusory ideas generated by the artificial cultural mechanisms which sustain their social hierarchy. The centralized power and artificial ranking of their society is reflected in Judeo-Christian metaphysics. The *Ahnishinahbæó'jibway* children did not find the Christians' description of Heaven very attractive. We figured that if we went to Heaven, we would be at the very bottom of the Heavenly hierarchy, spending eternity among strangers, polishing all the gold.

By intentionally blurring the distinctions between the *Ahnishinahbæo'jibway* and the Chippewas, the United States Government purposefully confused the *Ahnishinahbæo'jibway Midé* with the very different Chippewa Indian religion, and used the Indian religion which they had created to try to obliterate the *Ahnishinahbæo'jibway Midé*.

The Chippewa Indians have a Lislakh patriline.⁶ The replacement of Aboriginal Indigenous people with people of this patriline is prescribed in the Judeo-Christian Bible:

... Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

For all the land which thou seest, to thee will I give it, and to thy seed for ever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee ...

The land that the Lord was giving away to his chosen people, already belonged to somebody else. The seed (patrilineal heirs) to which the Bible refers repeatedly,⁸ is a directive for world conquest through genetic engineering.

TWO WORLD-VIEWS

The *Ahnishinahbæo'jibway* do not want to take over the world; cherishing diversity is an inherent part of our traditional values. We have lived harmoniously and non-violently on our own land for more than one hundred millennia. We, the *Ahnishinahbæo'jibway*, have a right to exist on our own land as a Sovereign people.

There are two very different religious philosophies on this Continent. One is the aggregate of the centralized, hierarchical world religions and other rigid schools of thought, including Indian religion. The other is the philosophy and world-view of the *Ahnishinahbæo'jibway* and other Aboriginal Indigenous people. The *Ahnishinahbæo'jibway Midé* is a way of living in har-

mony and community; a facilitation of each person's Sovereign relationship with Grandmother Earth, with Grandfather *Midé*, with the Circle of Life which encompasses us, and with the Great Mysteries of the Universe. The *Midé* is experienced, it is directly connected to Grandmother Earth; they are married. This is where we come from.

The *Midé* is an egalitarian religion/philosophy, and relates not only to what happens after death, but also relates directly to life. We have said in English, "all life is sacred," although a more accurate translation would be "all life transcends Western Civilization's dichotomy between the sacred and the profane." The *Ahnishinahbæo'jibway Midé* is a philosophy, but it is also and simultaneously a non-abstract experience in physical reality. Proselytizing is not a part of our religion. *Ahnishinahbæo'jibway* are born into the patrilineal *Dodems* of the *Midé*.

The hierarchical world-view of Western Civilization has survived, been refined, sophisticated and expanded over the past six thousand years. The imaginary and symbolic worlds of its purported reality are remarkably consistent in internal structure. Nearly every possible loophole through which a person might catch a glimpse of what the *Ahnishinahbæo'jibway* and other non-hierarchical peoples understand as reality has been blocked by diversionary tactics, re-interpretation, automatic mind-blocking processes of denial, and emotionally-laden stereotypes. Because of this culturally-imposed blocking of information which is threatening to the hierarchy, I would be greatly surprised if even one percent of the people who read this understand what I am writing. I am not questioning that the people who are reading this are intelligent people. I am simply observing that the boxes of compartmentalized thinking into which the heirs of Western Civilization are forced by their culture, are extremely difficult to escape. Regimentation is an important part of any hierarchical culture, and even brilliant trained observers have a mental block, buttressed by several millennia of hierarchical cultural and linguistic evolution. Standing outside the system, this structure is obvious. The reality of the Lislakh cultural, linguistic, and

religious tradition is almost invisible from inside that system, but it's there.

Margaret Mead, who re-wrote and popularized the discipline of anthropology, tried to meticulously avoid value judgements about other peoples' cultures. But, she was trapped by the arrogance of the system into which she was born. Even though she was trying to be fair, her own culture's values led her to subtly discredit the perceptions of the people she was studying. Her self-definition and training as an anthropologist constrained her, and she could not discard the Western European analytical categories she brought with her. If she had remained with one group of egalitarian people, had learned their language fluently, and if she had been able to see herself as human in their context, then she might have been able to go beyond what other anthropologists have called the "glass wall," into an Aboriginal Indigenous understanding of the world, and see something truly beautiful. Lislakh reality is structured in such a way that venturing outside of its constructs can seem terrible and frightening, but there have been a few Euro-Americans who have seen at least part way into an Aboriginal Indigenous reality.

Aboriginal Indigenous people are, because of our egalitarian, non-violent and holistic understanding of reality—and because of our inalienable connection to the land and resources upon which expansionistic societies depend—seen by the Euro-Americans and their cohorts as intrinsically threatening. Christianization was seen by U.S. policy-makers as a means of transforming us into a sub-group within their hierarchy, an ethnic group or a minority, and thereby no longer dangerous to their social order. This agenda was expressed at the Lake Mohonk Conference as a mandate for missionaries to "act as one body representing one great constituency, and combining their various energies to one great end, the Americanizing, civilizing and Christianizing of the aborigines of the soil."¹⁰

At St. Mary's Catholic Mission at Redlake, the staff wanted to bring us into their imaginary world, and simultaneously protect themselves from experiencing our world. Some of the defense

defense mechanisms of the Lislakh hierarchy became obvious. When I asked questions which the Nuns felt were threatening, they slapped me, and said "Have blind faith!" They were not educating me in the sense that *Ahnishinahbæō'jibway* would expect a person to be taught—they were programming me. The beautiful, loving reality of my Grandfather was too much a part of my reality for the programming to stick, although the brutality of the Mission School experience was enough to cause me and every other *Ahnishinahbæō'jibway* child who experienced it, years and years of anguish. *Midé* religious elders said, "don't believe them, they're lying," but I had to understand what it was that would make people act like the missionaries and other European people here had acted. There is more to know than simply rejecting the Euro-Americans as "liars." I had to find out why they did what they did, and how they think.

INDIANS

The nature of Lislakh reality directly relates to the Aboriginal Indigenous peoples' problems with Indians. It doesn't matter if Europeans or Métis dress up in feathers, say they're Indians, and act foolish. That's not our problem. The problems arise when immigrant peoples try to appropriate and re-define Aboriginal Indigenous peoples' identity, claiming that they are "American Indians," and thereby facilitate the alienation and theft of our land, and the destruction of our environment, our culture, and our people.

The invention and maintenance of Indians is done in European languages. There is no word for Indian in the *Ahnishinahbæō'jibway* language—the Métis use the word *Shi-nabbe* but that's a word they stole and broke into a shorter word.¹¹ Indians are a crucial theme of the Euro-American mythology about their relationship to this land and their identity as "Americans." Many get very nervous when they perceive themselves in danger of "losing their Indians." Metaphysical Indians are indispensable to the American Dream. With surgical precision, the molders of public opinion script their Indians to

portray whichever extreme of the good-evil dichotomy meets the exigencies of the moment. Indians were polarized as the Noble Savage, they were also concocted from the Euro-Americans' worst fears and bogey-men, and there are a disproportionate number of Indians in prison because of the dichotomies of this projected stereotype. From the Wicked Witch who went after Hansel and Gretel, to the Big Bad Wolf who ate Little Red Riding Hood, the Indians are the polar opposite of what civilized and Christian Euro-Americans are presumed to be or fear they might be. As such, they balance the social equations of artificial dichotomy. Without Indians as a buffer between themselves and the reality of their history, the Euro-Americans are in the position of having to confront some very painful truths.

DICHOTOMY AND PARADOX

Professor-philosopher Harvey Sarles, whom we thank for returning long-distance phone calls to discuss some of these issues, and linguist-philosopher Noam Chomsky, whom we thank for answering our letters with thought, have both helped me come to a clearer understanding of the way that the Lislakh people think. With regard to religion, I thank Dr. Sarles for his advice, "read Genesis, John, and Revelations of the Bible, to help understand how they think. If you want to know, read it without getting angry."

Lislakh reality is a mind-game fraught with artificial paradoxes. Good and bad, Jekyll and Hyde, God and Satan are all part of the abstract entity, forced into extremes and then kept apart by artificial categories of compartmentalized thinking. Responsibility is an inherent part of *Ahnishinahbæð'jibway* reality, but is avoidable in the compartments of linear European reality. As long as certain rules are followed, a Lislakh can evade accepting the responsibility for the consequences of his actions, at least within the figments of his mind.

I can go from the *Ahnishinahbæð'jibway* culture into the Euro-American culture, and I am still the same person. I am comfortable with my identity and I know who I am. My peoples' ancient

roots grow deep here in this land. I am not a stranger here. I am not European, and in Germany I felt the disconnection from one's aboriginal indigenous place that Euro-Americans must have to live with on this Continent.

Most Europeans, including the Chippewa Indians, cannot go into the *Ahnishinahbæð'jibway* culture. They can look right at something, and not see it, because they don't know how to get outside of their prescribed definitions of reality, and look at the real world. The extent of their detachment from reality is readily apparent in reading European philosophy and religious texts. Any philosophical school where the practitioners seriously wonder whether or not they exist, is caught up in masochistic mind games. From the *Ahnishinahbæð'jibway* perspective, there are mysteries but no paradoxes. Our continual contact with Grandfather the *Midé*, with our inherent nature as living beings, and with Grandmother Earth where we come from and where we will go, does not make us primitive or ignorant.

JUDEO-CHRISTIANITY

I do not have anything against the Judeo-Christian or Islamic traditions (or any of the others they call World Religions), as the personal spirituality of those who sincerely live these philosophies. However, the Holy Roman Empire and other Judeo-Christian Churches are also political institutions—and the individuals of whom the institutions are composed bear a responsibility for the actions of those institutions. Judeo-Christians, in particular the Catholics and Protestant Episcopalians, on my land. For a century and a half, they have used unimaginable violence against my people. They have been telling my people that they "know how to live," and have discredited the culture, traditions and religion of the *Ahnishinahbæð'jibway*.¹² It is with this background that I write what I do about Judeo-Christians. All peoples of the world have a right to live on their own land, harmoniously in accordance with their own traditions.

The abundant, harmonious, and lush paradise which encompassed both of these Continents was an expression of Aboriginal Indigenous peoples' religion and philosophy. The Europeans could not believe that such a place ever existed, and the miracle of it was such, that they readily believed myths of Golden Cities and Fountains of Youth. These are the same people who believed that the world was flat, and whose languages retain vestiges of flat-world thinking to this day.¹³

The Europeans who came to these Continents came from a plundered wasteland. The wars which raged back and forth across Europe had destroyed the European ecosystem and polluted the water. The social disharmony and ecological destruction that are a consequence of the Lislakh practice of war were a breeding-ground for countless plagues. War creates masses of starving people, and fosters the rape of both the women and the land. *Ahnishinahbæw'jibway* see this kind of behavior as unacceptable and insane.

The Lislakh paradigm of world conquest comes directly from their religions. They absolve themselves from responsibility by retreating into the abstract, and recently by saying "church and state are separate," but the very first chapter in the Judeo-Christian Bible includes the political admonition:¹⁴

... and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

We do not see the *Ahnishinahbæw'jibway Midé* as extending beyond our Aboriginal Indigenous lands—although there are other Aboriginal Indigenous traditions which belong in each place of Grandmother Earth. The *Ahnishinahbæw'jibway* believe in valuing what we have, and taking care of it respectfully, rather than strip-mining our own ecological infrastructure, and then looking for somebody else to rob. For nearly a million years, we have lived in harmony. We never took all of anything, and we made sure there was enough left for future generations. If a

young person heedlessly takes more than they need, or kills any living being without good reason, they are certain to get a kind but effective lecture from one of the Clan Mothers.

I had a well-meaning White friend question how we could have survived without being expansionistic. He did not understand that we lived in harmony, not only with our environment but also with our neighbors, and that being ourselves on our own land was enough for the *Ahnishinahbæw'jibway* to survive harmoniously as a Nation, throughout the sixty centuries of brutal peace and strife encompassing the rise and fall of every Lislakh empire.

The Lislakhs' expansionistic world-view precludes their dealing with those peoples who are their neighbors under conditions which are harmonious. Peace and harmony are two different things.

Social hierarchy means parasitic social relationships. Judeo-Christianity uses the concept of sin to bring people into their web of centralized control. The metaphor which the Judeo-Christian Bible uses to describe this intrinsic parasitism is a cannibalistic one: "eat of my flesh, drink of my blood," with the explanation that the human sacrifice of Jesus Christ will "take away sin."

People will spend all day in the Church, doing penance for their sins, seeking ritual purity.¹⁵ Indian religion is the same as Christianity in this way. Guilt is one of the hooks used to catch people's psyche. It's a necessary part of the economic system and often motivates people to donate all their worldly goods to the church (or to other charities which buttress the overall structure), because they are sinners. There have been, and can be again, harmonious, balanced communities without such psychological distortion.

I remember my first experience of Christian cannibalism at St. Mary's Catholic Boarding School at Red Lake. It was traumatic and profound, and to someone from the *Ahnishinahbæw'jibway* tradition, gruesome beyond belief. The Nuns gave us little children what they said was our "first communion," with instructions about how to "receive the Host." They told us that the

Communion wafers were the "body of Jesus Christ," and told us not to chew on them, because we would be biting into Jesus Christ. They told us to let the wafer "melt in your mouth."

During the first years I was at the Mission School, there was a Catholic community event in which St. Nick brought candy and apples to children assembled right outside the Boys' building at the School, around Halloween. St. Nick was dressed up as a Pope, with a crooked staff and big high pointed hat which now reminds me of the hats worn by the Ku Klux Klan. The White Indians sang a song about "Ho, Ho, Ho, the Good St. Nick." The *Ahnishinahbæo'jibway* were in the back of the assembled group. The older children whispered to us younger ones, "that's Johnny Windigo." The *Métis* have changed *Windigo* to mean a giant spirit who can bring diseases, and consume people and everything else. The harmonious *Ahnishinahbæo'jibway* understanding of *Windigo* has been transformed by the Chippewa *Métis* to conform to the Lislakh linguistic dualism of good and evil.

THE BLACK-ROBES

The French were the first Europeans to maintain an organized presence in the *Ahnishinahbæo'jibway* Nation. The economic pretext was the fur trade, but what the Europeans really wanted was everything we had. Father Louis Hennepin was among the early French explorers, and his description is one of inconceivable, unimaginable wealth. Father Hennepin, who was supposed to be the embodiment of Christian values, writes of his 1679 expedition:¹⁶

We found very good ripe grapes as large as damson plums; to get them we had to cut down the trees on which the vines climbed. We made wine which lasted us nearly three months and a half.

Hennepin also writes about stealing Aboriginal Indigenous peoples' seed corn, killing animals and taking only a small portion of the meat, and cutting down trees for what he termed "security."

The Europeans had been impoverished for so long that they had no way of coping with the immense wealth which, because of *Ahnishinahbæo'jibway* non-violent and egalitarian way of keeping everything in balance, was simply there. In the *Ahnishinahbæo'jibway* way of thinking, there was no need to lock anything up. If somebody needed something, they took what they needed. Our ecosystem was intact and abundant, and there was enough for everyone.

The "black robes" were part of the first wave of European migrants. One of the words for Frenchman in the *Ahnishinahbæo'jibway* language is *We-me-tig-o-ji*, which describes the "wooden sticks" (crucifixes) which the French Catholic Priests waved around when they met my ancestors.

When the "black robe" Christian missionaries got here, they told the *Ahnishinahbæo'jibway*, "you have original sin; we have to baptize you to wash away your sin." The concept of original sin is not in our culture. Baptism is used to bring people into the Christian hierarchical structure, take away their self-esteem, and control them like sheep in the fold.

The Christian pioneers used both sides of their dichotomy to bring people into their system, also using the label of "Anti-Christ." When an Aboriginal Indigenous person says, "I don't believe in what you are saying, I have my own tradition," the Christian missionaries have responded with the accusation "you are the works of the Devil." They called our *Midé* longhouses "Grand Medicine Lodges," with very strong negative connotations. The early missionaries tried to re-define the *Ahnishinahbæo'jibway*, translating such names as *Ma-ji-qwe-wis*, which means "life energy,"¹⁷ as "Evil Spirit."¹⁸

The United States Government's efforts to discredit and destroy the *Midé* were a deliberate part of their broader agenda of destroying the *Ahnishinahbæo'jibway* and other Aboriginal Indigenous Nations. As Bishop Whipple said during the 1890 Lake Mohonk Conference:¹⁹

Now, remember, no nation has ever survived the loss of its religion. It might have been a very poor religion, and full of superstition, but the moment that it lost that sense of accountability to an unseen power, and had no standard of right outside of itself, it perished like the fabric of a dream.

The United States Government specifically subsidized Christian churches at Red Lake.²⁰

Senator Albert Beveridge explained the relationship between Judeo-Christianity and the United States in terms of Manifest Destiny in a speech before the U.S. Senate in the year 1900:

We will not renounce our part in the mission of our race, trustee, under God, of the civilization of the world. And we will move forward to our work . . . with gratitude for a task worthy of our strength, and thanksgiving to Almighty God that He has marked us His chosen people, henceforth to lead in the regeneration of the world. . . Mr. President, this question is deeper than any question of party politics; deeper than any question of isolated policy of our country even; deeper even than any question of constitutional power. It is elemental. It is racial. God has not been preparing the English-speaking and Teutonic peoples for a thousand years for nothing but vain and idle self-contemplation and self-admiration. No! He has made us the master organizers of the world to establish system where chaos reigns. He has given us the spirit of progress to overwhelm the forces of reaction throughout the earth. He has made us adept in government that we may administer government among savage and senile peoples. Were it not for such a force as this the world would relapse into barbarism and night. And of all our race He has marked the American people to finally lead in the regeneration of the world. This is the divine mission of America, and it holds for us all the profit, all the glory, all the happiness possible for man.

I have also heard the policy of Manifest Destiny expressed in terms of "my brother's keeper."

Despite the evidence in their own history, most Euro-Americans seem to have almost insurmountable difficulty in seeing the extent to which they have lost their personal

Sovereignty to Judeo-Christian religious institutions. God is acknowledged as their ultimate sovereign on every piece of their money, in their Pledge of Allegiance, and throughout their governmental and judicial ceremonies. However, the majority of Euro-Americans go into denial when the nature of their relationship to Judeo-Christian institutions is discussed. Having no point of reference outside of the Christian world-view, they are cut off from awareness of their life, their relationship to the Earth, their bodies, and much of their minds.

The people of Western Civilization say, "you are free." Free is an abused word. From what I have experienced in Euro-American society, and in studying their languages, I haven't found anything that was free, yet. There was always a price, and it was usually a very high one. *Ahnishinahbawé jibway* do not need to say, "you are free." There is no word-for-word translation of the English word free in our language. Freedom was just a natural part of life, without anything un-free as a comparison.

INDIAN RELIGION

The Indian religion which has come into popular view is not Aboriginal Indigenous religion, and it is not indigenous to this land. The Chippewa Indian religion is a Creole religion, combining elements of French feudal folk Catholicism and Islam.²¹ This Indian religion also has plagiarized some *Ahnishinahbawé jibway* material, reinterpreted into a hierarchical Judeo-Christian structure, and includes some superstitions arising out of the Métis experience on this Continent. Under the ministrations of Bishop Baraga and other missionaries in the 18th and 19th Centuries, Chippewa Indian religion was further modified to conform to Catholic duality.

There is also an even newer Indian religion, which is a group of cults created in response to Euro-American demand for "Indian Spirituality." This Indian religion has incorporated some of the Métis Chippewa religion. The Euro-American people who are drawn to Indian religion are frequently people who feel that something is missing in mainstream religious traditions. They

are looking to Indian religion to fill the void in their lives, hoping to find themselves and their spirituality. They are not going to find Aboriginal Indigenous spirituality in Indian religion—patrilineally, Indians are Lislakh immigrants just like the Whites. Indian culture has been re-invented to fit the mold of Judeo-Christianity since colonial times:²²

At a conference held by Conbury in 1702 with five of the Indian Sachems, at Albany, the Indians expressed the hope that the Queen would be a good mother and send them someone to teach them religion. Translations were made to assist the Mohawks in their reading of the scriptures in their language.

Although there are a few sincere Méhis playing the role of Indian Medicine Men, Indian religion has all of the problems of popular cults, including certain Christian personality cults of the electronic media. The people who become Indian Medicine Man get caught up in an impossible role. Indian religion is, like Judeo-Christianity, centralized, and the Medicine Man's followers have unattainable expectations of him. Some of these Indian Medicine Men are caught by their own egos, and get trapped by the structure of Indian religion into situations which are destructive both to themselves and their followers.

Prior to the Civil Rights Movement, the Aboriginal Indigenous religions had gone underground. When the American Indian Movement and other Civil Rights Movements brought Aboriginal Indigenous religion out, the real spiritual men, the ones who are indigenous to this land, came out for a brief moment. Particularly among the Lakota, there were some who welcomed anybody who came seeking with a sincere heart. The U.S. Government saw this, and understood the threat that egalitarian Aboriginal Indigenous spirituality posed to the centralized hierarchical institutions of Judeo-Christianity. So the U.S. Government passed the Indian Freedom of Religion Act in 1978. After that, the Aboriginal Indigenous religions went back underground, and there has been a bumper crop of wanna-be Instant Indian Medicine Men.

One of the problems is that the Indians have lost their identity, even though they might have had an Aboriginal Indigenous mother or grandmother. Through their White fathers and grandfathers, they have become a part of the European culture. Their connections with Aboriginal Indigenous religion—if they ever had any on this Continent—are history. Some became Instant Indian Medicine Men from self-interest, rather than from a commitment to serve their community, and a lot of them have been trapped in their own mystique. Nobody knew what was going on, and they still don't, because they are not connected and they are not in harmony. They are stuck in hierarchical thought. One Indian Medicine Man would say something, and another would contradict him. There were, and still are, a lot of inflated and hocus-pocus claims: being healed of cancer, and everything else. There is no such thing as an Indian Medicine Man in *Ahnishinahbæo'jibway* culture, and never was. There are no words in English to describe the religion, philosophy and medicine of *Ahnishinahbæo'jibway* men and women.

I had a long talk with a Lakota man who had adhered to his traditional religion. He told me, "You are born into the *Midé* through your *Dodems*. For us, it is different." I cannot speak for the Lakota.

There are many false prophets in Christendom. The Indian religion which was legislated by Congress also has false prophets. The Indians who have been created by the Euro-Americans talk about "my Indian traditions," but they are plagiarizing the Aboriginal Indigenous peoples' traditions and redefining them in hierarchical terms. They have stolen everything except our values. If they had stolen our values, they wouldn't be lying about their identity, promoting stereotypes and vicious labels, claiming our property and masking the genocide.

The *Ahnishinahbæo'jibway* have lost our pow-wows, which used to be Aboriginal Indigenous events open to everybody. I haven't gone to a pow-wow since the early 1980's, because they don't have anything to do with the *Ahnishinahbæo'jibway* any

longer. The pow-wows run by the Chippewa Indians are commercialized, with admission fees and big-money dance contests. The music at the Chippewa pow-wows is not the music I remember from the *Ahnishinahbæwô jibway* pow-wows of my childhood. The vibes of the Chippewa pow-wows are no longer Aboriginal Indigenous ones. The Métis mock the culture of the very people they're trying to imitate; some of the men dance in women's jingle dresses. I have also seen pow-wows put on by Boy Scouts and other White Indian Dance Groups. In the 1970's, there was one such group which travelled around Europe, and what they presented was not Aboriginal Indigenous culture.

The sweat lodge is one of the Aboriginal Indigenous medicines which has been mutated into a principal ceremony of Indian religion. It has been taken out of context and reinterpreted with hierarchical mystique. The sweat lodge is good for you. Like a sauna, it cleans a person out, which is necessary. But, the way it's done in the Indian religion, there is a lot of hocus-pocus which is nothing more than exploitive showmanship. It has become a symbol, both for the Indians and for the Catholics (who are incorporating it into their religion), changed from the real into the abstract. Over the past few years, the Catholics have made a concerted effort to incorporate Indian symbolism into their Mass (beaded buckskin altar cloths, star quilts over sweat lodges, etc.), in order to hang onto their Indians. This is not the first time Christian missionaries have tried to assimilate Aboriginal Indigenous intellectual property into their hierarchical structure. Christian missionaries took many *Ahnishinahbæwô jibway* words and transformed them into their own value structure. For example the word *ja-wên-da-go-si-wîn*, the meaning of which Baraga defined as including happiness, good fortune, and prosperity, was transmuted into "Holy Communion."²³ Judeo-Christians have a long tradition of appropriating and assimilating the religious symbols of other people. Christmas trees are another example.²⁴ I see no need for a religious celebration marked by ritual deforestation.

The Indians say "we are a Sovereign Nation," but what they are using is Euro-American Sovereignty, which is used against their own people, and also used to oppress the *Ahnishinahbæwô jibway*, over whom they have no jurisdiction. The United States Government is retrenching their control over Indians through legislation such as the Indian Freedom of Religion Act and its amendments, including the 1994 Senate Bill S. 1021. This unilateral bill violates the Establishment Clause of the U.S. Constitution, Bill of Rights, and regulates Indian religion. For example, a Federally Recognized Indian must get a U.S. Government license to possess an eagle feather.

The United States is also using the Indian religion, and their unilateral Indian Freedom of Religion legislation, to try to claim unjustifiable jurisdiction over the *Ahnishinahbæwô jibway* and the *Midé*. There is no way in which these immigrant peoples can presume jurisdiction over the Aboriginal Indigenous peoples of this Continent, nor over ancient religions and philosophies which are far older than all of their so-called World Religions put together. We are concerned about the way in which the Indian Freedom of Religion Act is being used to plunder and desecrate the graves of our *Ahnishinahbæwô jibway* ancestors. These graves are not "Indian mounds."

I am not a medicine man, and I am not a prophet. I am a human being. I was born *Ahnishinahbæwô jibway*, and I have a different way of looking at the world than the Euro-Americans. What I am writing about our religion is commonly known by *Ahnishinahbæwô jibway*. When people come asking me for the truth, I tell them that Sovereignty is within each person. If a person goes into the forest, and becomes a part of it, rather than looking at it from outside, one can start to understand what the *Midé* and other Aboriginal Indigenous religions are about.

There isn't any shortcut, and neither officially sanctioned nor self-proclaimed intermediaries can give answers to that which human beings must experience for themselves. The *Midé* happens to be the religious philosophy of the *Ahnishinahbæwô jibway*, and this is who I am. I have nothing to do with the Indian

religion. Appropriating another people's religious philosophy is unnecessary. Every human being can come into non-violent harmony with Grandmother Earth, with Grandfather *Midé*, with life and death, with the Great Mystery. The institutions of mainstream Lislakh society are saturated with violence, and living the totality of one's life non-violently within their context is not always easy.

CHAPTER XV

LANGUAGE

Ahnishinahbæó'jibway language is more than words. It is the totality of communication in several dimensions of reality. Our language is in living time with Grandmother Earth, rather than in a mechanical and abstract time.¹ All languages have embedded in them the ways in which the native speakers of that language understand and interact with the world. Each language contains the history and the values of the people whose language it is. Aboriginal Indigenous languages are the joint property of all those who are native speakers of the language. Aboriginal Indigenous languages are the living past and present, embodying the values, the consensus harmony, and the meaning of life and death of those peoples whose ancient heritage these languages are. The Aboriginal Indigenous peoples of this world have within their languages their understanding of the nature of humanity. Each language contains a legitimate and crucial piece of the knowledge necessary for humanity to survive. Over the past hundred years, the English-speaking peoples and their subject mixed-bloods have been systematically destroying non-Lislakh languages, trying to eliminate everything but their own hierarchical Utopian world-view and ideology. The languages of the Western European Nation-States are controlled by a centralized élite, and are imposed on their lower classes, who ain't got no choice. To elucidate this in the vernacular, English ain't my kinda talk, neither.

The *Ahnishinahbæó'jibway* language is balanced, both male and female, non-violent, egalitarian. Our Aboriginal Indigenous language is the compiled wisdom of hundreds of thousands of generations of our people. It is a powerful tool for understanding the world, a guide for our behavior, and an interpreta-

tion of our harmonious inter-relationship with Grandmother Earth and Grandfather *Midé*. *Ahmishinahbæó jibway* contains our eloquent oral history, the blueprints for our gift economy based on generosity, our social structure expressed in terms of *Dodems* and family, and our holistic and balanced relationship to the Universe. When a person fully understands another language, they also can see into the heart, mind and spirit of its native speakers.

The American English dictionary definition of language² did not include the concept of communication³ before the Cold War,⁴ and hints at the usage of language as an intellectual prison.⁵

We talked about this dictionary definition of language to other *Ahmishinahbæó jibway*. One elder of the Wolf *Dodem* said, "Ahi That's why they tried to beat our language out of us. . . . The purpose of English is to oppress, not communicate. That makes sense." The Euro-Americans tried to take away our *Ahmishinahbæó jibway* language and replace it with Chippewa, a hierarchical Creole language with a Lislakh structure.

The languages of Western European civilization are abstract⁶ systems of symbols, which have been influenced into their deep structure by professional philosophers, the literate priesthood, and writers patronized and acclaimed by the élite. English, which is the most widely spoken of the Western European languages, is inherently linear, compartmentalized, and based on dualism.⁷ The roles and identities readily available to an English-speaking person, their connotations, their relative hierarchical ranking and the constant struggle to attain higher rank,⁸ are all inherent in the English language.

Linguist, politician and educator S.I. Hayakawa observed, "even when we act without thinking, our actions are likely to follow the lines laid down by our patterns of thought, which in turn are determined by the language we use,"⁹ and quoted Dr. Alfred Korzybski, who founded the theory of general semantics:¹⁰

A language, any language, has at its bottom certain metaphysics, which ascribe, consciously or unconsciously, some sort of structure to the world

Now these structural assumptions are inside our skin when we accept a language, any language

We do not realize what tremendous power the structure of an habitual language has. It is not an exaggeration to say that it enslaves us through the mechanism of semantic reactions and that the structure which a language exhibits, and impresses on us unconsciously, is automatically projected upon the world around us.

I disagree with Korzybski only about egalitarian Aboriginal Indigenous languages, which have fluid, organic deep structure, rather than an eternal, abstract, and transcendent one.

My native *Ahmishinahbæó jibway* language, and at least some other Aboriginal Indigenous languages, are not structured with reference to the abstract, or the ideal. We look at the world differently, and I have never read a description written by any White or Indian, of our language, our culture or our history, which has not imposed Western European hierarchical structure (and other preconceptions) upon us. Because of the strictures imposed on these people by their language, White and Indian writers see Aboriginal Indigenous people through their abstractions. The Indian identity is such an abstraction, enabling them to disavow the consequences of their actions of the past, and deny the reality of peoples whose egalitarian cultures operate with an entirely different world-view than theirs does.

The consistency with which Western European social scientists and other learned men manage to dismiss Aboriginal Indigenous world-views as inconsequential or invalid is impressive. In an introduction to semantics, Dr. Anatol Rapoport categorically rejects Aboriginal Indigenous religion with a statement which reveals his lack of understanding:¹¹

The shaman of a prescientifically oriented tribe and the demagogue of the modern national state both hold their power because people react to words as if they were facts. Both word

magic and demagogy aim to channelize the reactions of people to symbols, so as to make responses automatic, uncritical, immediate (what Korzybski calls "signal reactions").

Dr. Rapoport and almost all of his colleagues have not examined their deeply held assumptions that Aboriginal Indigenous people are ignorant, and that our world-view is inferior rather than different;¹² and he projected his linguistic structures of manipulative control and hierarchy onto a group of people who were almost certainly egalitarian. If the Western European scholars had understood the reality of what they call shamanism, which English and other European languages have neither the words nor semantic structures to describe, the European immigrants would be treating this land a lot differently.

REALITY AND HIERARCHY

The concept of hierarchy, which is entrenched in Lislakh reality through their languages, culture and religion, is alien to the *Ahnishinahbæð'jibway*. Rather than acting upon the world, in *Ahnishinahbæð'jibway* one acts in concert with the other beings with whom one shares Grandmother Earth. There are no objects of verbs in the *Ahnishinahbæð'jibway* language. A person harmoniously "meets the Lake," rather than "going to get water."

We have a very ancient oral tradition. *Ahnishinahbæð'jibway* talk about something that happened three generations ago—or about the mountains that used to be here—describing that which happened in an accessible and connected time. *Ahnishinahbæð'jibway* language describes our relationship to time in ways which are not readily translatable into English. We are inseparable from our holistic time: the living harmony of the rising and setting of the sun, the cycles of the seasons, the phases of the moon, the concert of the Universe. We are not in the same kind of compartmentalized mechanical linear time as Lislakhs.

This book has been quite difficult to write, in large part because English-language words have a pre-conceived idea of the nature of the world embedded in them. The template for this conceptual boilerplate is Judeo-Christianity, and the Indo-

European and Semitic languages upon which this religious philosophy is based. People whose native language is English (or any other Lislakh language) are caught up in a regimented, fragmented hierarchical world-view which masquerades as reality. Their language tells them, and very few question it, that "this is the world," and at the same time their language misrepresents the nature of reality. Most English-language words do not refer to reality. When I had difficulty communicating, I used to think that it was because I did not know enough English. Although this is sometimes the case, it is also because the English language, with all of its half a million words, is a very poor medium with which to express *Ahnishinahbæð'jibway* thoughts.

Even the word, reality, is ambiguous. The *New Century Dictionary* defines reality (a word inherited from the Roman Empire) as "the state or fact of being real, having actual existence, or having actually occurred. . . also, resemblance to what is real. . . also, that which is real. . ." The English-language "actual existence" to which the dictionary refers is not reality, but is a hierarchical, verbally-mediated idealization of reality.

In the Western European linguistic rendition of reality, even physical pain becomes unreal. The immense pain inflicted by the violence of war and peace is real, and as an Aboriginal Indigenous person, I feel the pain inflicted on another. But, from the context of a hierarchical illusion of reality, the connections between living beings are broken, and the pain of another becomes unreal. Members of society are conditioned by the nation-state as children to become insensitive to others' pain. It has been this way since Sparta and Plato, and present-day examples include the expected applause as Indians are killed in Cowboy-and-Indian movies, the violence presented every week to Sunday-school children of a man being tortured and nailed to the cross, the violence of children's programming on TV, etc. This disconnection from reality is a brutal, terrible way to structure a society.

The Puritans ran away from Europe to escape from the inherent brutality of hierarchy, but because they continued to use

the English language as the vehicle for their self-definition, they could not see the violence in themselves, and re-created what they had run away from. The smooth functioning and perpetuation of the hierarchical structure requires that people be desensitized to violence, and be willing to blame scapegoats. In order for the parasitic relationships of hierarchy to continue, the social background has to be the violence of war and peace. As Machiavelli explains, managed chaos is a fundamental precondition for continuation of the hierarchical structure. When a community of the lower echelons becomes too harmonious, the people near the top of the hierarchy must destabilize it and start factions. The history of the U.S. Government's interactions with the Red Lake *Ahnishinahbæw'jibway* shows this manipulative destabilization and factionalization. From a broader perspective, the history of Western European civilization is a chronicle of its precarious social balance on the razor's edge between totalitarianism and civil war.

The word *realize*, from the same Latin root as *real* and *reality*, is defined in part as "to present to the mind [and *only* to the mind] as if real, or to bring vividly before the mind. . . ." Some might find it significant that the same Roman Imperial word, *real*, also came to mean money for some who were once at the crest of another expansion of the Lislakh colonizing/exploitation paradigm. There is no hierarchical language, as far as I know, which deals with reality. I can stand in either the *Ahnishinahbæw'jibway* or the Euro-American culture, and when I look at Lislakh history, the shattered ecology they have left in their wake and their abandoned cities beneath the drifting sands of man-made deserts, the nature of their relationship to reality is clear.

Diogenes went about looking for an honest man with a lantern, but he couldn't see the truth right in front of him (even when Maxmilian got out of his light), because he couldn't see outside the constraints of his language. He couldn't smell truth, he couldn't taste it, he couldn't hear it, he couldn't touch it—he couldn't find it and he couldn't do anything with it. All he had

was an insubstantial word, which was useless without the badge of authority. Chandi sought non-violence, but he was trapped by the violence of the abstract hierarchy embedded in the Indian languages. The Christians say that they are looking for peace, but the Christian nations keep ending up with war, because war and peace are part of the same paradigm in their linguistic structure, inseparable from each other and both violent.

For more than two thousand years, the intellectual elite have claimed their man-made symbols are Divine in origin, the essential template of God-given pure reasoned truth, compared to which living reality is an imitation, "the appearance of reality," and human use of language "thrice removed from the king and from the truth."¹³ Plato, as rendered by Socrates, was trying to describe reality and couldn't do it. He was trapped by abstract ideas of truth, and the structure of his hierarchical language, and could see only the manipulative distortions and illusions of his own society. He could not get out of the box of his own linguistic structure, and see from another vantage. What looked like truth to Classical philosophers, looks like unreal deception from the outside. The words that the cultural heirs of these philosophers repeat over and over like mantras: truth, love, freedom and peace, are cruel illusions. Western European languages will not let their speakers touch these elusive dreams for even a brief moment—although the living reality which such abstract English words seek to evoke is accessible through Aboriginal Indigenous ways of being, living as an inseparable part of Grandmother Earth.

From an *Ahnishinahbæw'jibway* perspective, the purpose of our language is communication in inter-connected natural reality. Because of our Aboriginal Indigenous language, it is our pleasure and responsibility, each and every one of us, to take care of Grandmother Earth and cherish the other living beings who share this Earth with us, to keep the environment for the generations to come, and that is why our land was an abundant paradise when the Europeans got here. The deep structure of our language was reflected in everything around us, just as Europe

reflected the Lislakh languages. Our language is in harmony with nature, while the hierarchical languages alienate their native speakers from reality, and lead them to destroy the very things that sustain their life.¹⁴

According to linguist and professor¹⁵ Dr. Harvey Sarles¹⁶, the purpose of the languages of Western European civilization is "taking us out of nature." Dr. Sarles explained that, for the Western Europeans, language is that which sets humans apart from other living beings, and further, artificially "separates the mind from the body." He described the abstract ideal of the Lislakh languages as unchanging, claimed to be of Divine origin,¹⁷ in dialectical opposition to life, the body, and all that which changes, which is categorized as corrupt.

If purportedly unchanging, unchangeable ideal reality, separate from experienced reality and inaccessible to the uninitiated, is built into the language, then the speakers of that language will find it extremely difficult to think about possibilities of deep structural change in their society,¹⁸ values, and ways of thinking. If reality cannot be changed, and is by definition immutable, then change in the power structure (as opposed to the particular individuals in power) becomes unthinkable, by definition eternally unchangeable, even with a revolution or a civil war. If ideal reality is static, and doesn't flow, then it's compartmentalized, deliberately disconnected, existing as something which is inaccessible and lifeless in the void.

The structure of the Lislakh languages makes fundamental change to the hierarchy inconceivable to people within the structure, controlling them in ways that are difficult for them to see and nearly impossible for them to resist. And it is applied to people outside the language with arrogance. I remember the *Ahnishinahbæó'jibway* being told by the speakers of English and French, "We are superior. We are civilized. Our culture is so much more intelligent than your culture." Built into their abstract was an ideal empire that would last forever, but because of their language, they did not see the inevitable reality of depleted resources. They have been disconnected from reality

for so long that most of them are struck, hypnotized by their language. They have not understood that in order for their society to endure, when they take something, they must put something back.

The carnival huckster's pitch, the auctioneer's chant, the revival preacher's sermons, as well as political oratory and church-choir songs, all use the cadence of language to grab onto a person's unconscious¹⁹ mind, and lull them into uncritical acceptance of what is being done to them. European and Euro-American music also uses rhythm and patterns of tone to mesmerize people into an externally regimentated state.²⁰ For me, *Ahnishinahbæó'jibway* music is different, inseparably a part of myself, the land, the forests, and all living beings.

Taking human beings out of nature, through their languages, takes away their humanity. The Western European hierarchical languages have been developed over the generations to fit the needs of the elite, and I have watched and heard this process in action as the Euro-Americans have tried to mutate the *Ahnishinahbæó'jibway* language into Chippewa. I have listened to European Indians make up Chippewa words, and from my childhood, I remember older *Ahnishinahbæó'jibway* laughing at how foolish what the Indians said in Chippewa sounded to them.²¹ I have watched as professors of so-called Indian languages²¹ have tried to restructure our egalitarian and living grammar to fit their own agenda of what a language is supposed to be. I was there, when the United States Government paid the Catholic Church (with money from the sale of my resources) to physically beat my ancient Aboriginal Indigenous language out of me, and I am still here as my language is coming back to me.

In the late 1930's and early 1940's, going to the movies was a big deal, and many of the movies shown on the reservation were cowboy and Indian propaganda films. When the cavalry and the cowboys massacred the Indians, all the little French Métis kids clapped and cheered. Now, some of these very same French people who applauded the slaughter of Hollywood Indian savages, assume the celluloid identity of Indian, dress themself-

ves and their children in stereotypical feathers, turquoise and beadwork, and tell me in clipped Hollywood Indian accents that they are "looking for their traditions." Most of them do not realize that those Indians they seek to emulate were in complicity with the United States Government in the genocide of the Aboriginal Indigenous people.

Although we the *Ahnishinahbæ'jibway* have had writing for millennia, we have not confused our symbols with what they represent. We have not limited our understanding of language to spoken and written words, nor have we used it to set ourselves apart from other living beings. I remember my grandfather talking with his horses in *Ahnishinahbæ'jibway*; he and the horses communicated with each other. He never spoke Chippewa, and he never spoke English, and he looked at the world from an Aboriginal Indigenous perspective, in an egalitarian harmony.

During my grandfather's lifetime, from the 1850's to 1936, the *Ahnishinahbæ'jibway* were beset by immigrant Europeans and their Chippewa Indians in our own land. I have lived in the context created by White (which includes Chippewa Indian) society. In order to function surrounded by Western European culture, I have had to understand the White man from his own perspective, and learn these immigrant peoples' English language. I have asked a lot of questions, and have heard a lot of lies, nonsense, evasive answers and comments like "what do you want to know that for?" What is being done on *Ahnishinahbæ'jibway* property is my business.

For years, I carried a dictionary with me wherever I went, and looked up every word I did not understand. I had a difficult time learning English, due to its hierarchical structure. I have needed to step outside of my Aboriginal Indigenous thinking, because to speak English, and particularly to write in English, I have been compelled to force myself to stand temporarily in the void of Western European abstraction. In order to survive, I had to communicate with the White man, so I have learned to see the world through his artificial, hierarchical structures, and to participate,

however superficially, in a system which, according to *Ahnishinahbæ'jibway* values, is un-natural, strange and foreign to this Continent. It is very difficult for me to find words and grammatical structures within the English language, which accurately and clearly express Aboriginal Indigenous thoughts.

I have learned English within the constraints of its circular definitions of abstract and disconnected words, and have also learned to understand English from within the conflict-laden status and control connotations of its grammatical structure. The *Ahnishinahbæ'jibway* perspective of language is an interactive communication with the world. Clearcutting the forest is Lislakh language, inseparable from the English words which name this devastation "scientific forest conservation." I have taken photographs as bulldozers scraped into the denuded earth, where I walked as a young boy on a soft carpet of pine-needles through a community of pines which had grown there for millennia. I still feel sad and numb when I drive by that demolished place, where the White B.I.A. had an unnecessary, and ugly, school built.²² I feel a big ache inside of my chest when I see what has been done to the forest, the flying squirrels, the birds, and everyone else whose home was there. The Europeans who came here, homeless, two centuries ago, now have homeless people in the cities they have built here. By cutting down the forests they have made the birds, and the bears, and everyone else homeless, and have also destroyed the food chain and the water cycle, which is the foundation of survival for us all. The Europeans do not have the right to come into the land of people who are living in harmony and destroy what we have cherished for millennia. The Europeans write in their Bible that the Judeo-Christian God created all living things.²³ If they really believe this, why all of the destruction?

In the *Ahnishinahbæ'jibway* language we do not speak with the meanings embedded in grammatical structure, subject acting upon object, but we see the consequences of English-language thinking all around us. The streams and lakes were crystal-clear forty years ago. I remember looking down through twenty feet

of limpid water to watch the big snapping turtles and the schools of fish. The waters are all polluted now, green and slimy, and contaminated with mercury,²⁴ sewage and agricultural chemicals. When I was younger, the Indian Agency built homes for the B.I.A. employees at Redlake. The sewer lines ran directly into a creek where we used to fish. That's insane, flushing their toilets right into Pike Creek, a few hundred yards upstream from the largest lake claimed by Minnesota. To us, doing something like that was inconceivable. In English words, they said, "we are here to help you become civilized," but their actions translated into pollution and disrespect. The Europeans are replacing what the *Ahnishinahbæōjibway* maintained for a hundred millennia, with the artifacts of their hierarchical thinking, with contemptuous disregard for the *Ahnishinahbæōjibway* whose land this is.

THE ABSTRACT

The Lislakh languages are a crucial key to understanding the White man. English, German, and rote Catholic Latin (which are the European languages I know) are made up of abstract words, which are defined by Judeo-Christianity as being the only valid basis of reality, Divinely ordained, God Himself:

In the beginning was the Word, and the Word was with God, and the Word was God.²⁵

The abstractions of which these languages are constructed seem to me to be illusions within a void which is spiritually dead. The inner sanctum of these abstractions is an exclusive private club: White, male, and upper-class. There is social hierarchy within the abstract: the hereditary elite are the ones who are served by the structure and who dominate it. Beneath them, in a subordinate role as second-class members of the club, are the intelligentsia; lettered craftspeople and social engineers who work with abstract concepts within the language to serve the needs of the self-proclaimed aristocracy. Many of the intellectuals who participate in the abstract maintain their personal sense of integrity by compartmentalizing their thinking, relegat-

ing awareness of their linguistic and social shackles to their unconscious minds. They know that there are rigid constraints on free and independent thinking, so they focus their attention on what they call beauty in the abstract, rather than on the inevitable consequences of what they are doing as servants of those who are obsessed with power and control, never realizing that somebody outside of their system may be watching them. I have listened to intellectuals who live for the abstract tell me with near rapture about their theoretical art.

The abstract has, over the millennia, developed many levels of complexity sufficient to divert those who would seek truth into a lifetime of delving into illusory human constructs. For the genuine seeker of truth, the abstract is one of the many blind alleys built into any enduring hierarchical system, sustained by the structure of Lislakh languages.

The abstract is presented to the uninitiated masses as the high priests' hotline to God, as ultimate truth. Whether scientific or theological, the experts' erudite statements about theoretical, dogmatic ultimate reality are based on reasoning inaccessible to those who do not know the specialists' language. Many of the Western Europeans' assertions about reality seem counter-intuitive in the limited languages of lower social ranks. This reinforces the Classical assertion that only the abstract ideal is real, that perception is illusory, and:²⁶

... every sort of confusion is revealed within us; and that is the weakness of the human mind on which the art of conjuring and of deceiving by light and shadow and other ingenious devices imposes, having an effect upon us like magic.

Most of what is presented in the media, particularly television, is illusion in the abstract which depicts, redefines and promotes what the aristocracy believes is necessary to maintain their version of a hierarchical Utopia—in which they live at the present moment, in the abstract as well as in the real, while most of the rest of the human beings in the world are kept as their *de facto* slaves through the artifice of Lislakh languages.

The abstract patterns and sustains the class system upon which hierarchical governments are structured, whether such government is categorized as monarchy, democracy, communist or totalitarian. The land, the resources, and the living time of human beings which is called labor, are real. It is said, as though it were inevitable, "the poor will always be with us."²⁷ The old European feudal abstract has evolved a mercantile Machiavellian superstructure, and uses language to disempower any potential threat to the entrenched élites. The abstract is designed so that the invaders could steal the land, resources and time from the autochthonous people and a few people can usurp the autonomy of everybody else.

The literal translation of the English-language expressions, "free market economy," "democracy," and "communism" are entirely different from their English connotations in an egalitarian language. One of the reasons why Ogden and Richards' dream of a clear universal language, Basic English, gathers dust on university library shelves, is because the elusive ambiguity of slogan-concepts like "freedom," needed to maintain the power of the hierarchical abstract, disappeared when such words were translated into the 800-word vocabulary of Basic English.²⁸

The abstract Lislakh languages ultimately hide reality even from the leaders and their expert counsellors. When the European emigrants left home, they were fleeing the decimation of their own homeland, and the violent chaos and repressive totalitarian phases of Lislakh social structure. They said of our *Ahnishinahbæw^h jibway* land, in their European languages, "there is nothing here," and then proceeded to destroy what we had, recreating that from which they had fled. They say, "Empires rise and fall," but the paradigm of imperialism is built into the Lislakh languages (rather than reality). It will continue to wreak havoc until speakers of those languages can lay their abstractions aside, and understand the artificial molds into which they are being forced from a grounded perspective, meaning that they put their feet on the ground and understand that they come from

Grandmother Earth. If they can take a handful of Earth, and feel the harmony and the connection: that this is where we all come from and where we all return, that this Earth is life itself, and that death and going back to the Earth is a part of life. Only then will they return to their roots as human beings, and then they will understand.

When I turned my back on the Indian identity and Western European materialism, then I became free—again, because I was born free. I could feel the weight lift from my shoulders, and my hands become untied, as I left the shackles of Western European civilization behind me.

I have suggested to Aboriginal Indigenous people who have asked my advice, "learn to speak and write in English, so you can communicate, so you can defend yourselves with clarity, so you can understand the White man."

ABSTRACTS

Indians are an abstraction, an artificial identity. When the English conquered the French Métis people, they turned them into Indians as a part of the spoils of war. At the same time, they applied their abstract identity to the Aboriginal Indigenous people. The only thing the French Métis give up under the imposed Indian identity is their self-respect and who they really are. But, Aboriginal Indigenous people who accept the Indian identity give up our land, our children, our religion, our ancestors' graveyards, all living things that sustain us and even the air that we breathe. We give up everything by allowing ourselves to be put into an Indian identity: Grandmother, Grandfather, our *Dodemians* and ourselves. Indians use the slogan "Indian and Free," but assuming the White man's abstract Indian identity means giving up all freedom for Aboriginal Indigenous people. There are some Aboriginal Indigenous people who say they are Indians, but they are quoting their ancestors who did not understand English, and who did not understand the implications of the English word, Indian.

Chief Joseph did not understand the details of Western European abstract thinking, although he knew quite clearly the reasons that the gesture meaning English in Aboriginal Indigenous peoples' universal sign language signified speaking with a forked tongue. Because he could not speak English, he could not defend himself against the abstract Indians and the abstract laws which were used to steal his land. The United States Government gave Chief Joseph four artificial identities: Chief, Nez Percé, Indian, and Joseph. (In the genealogies we have done, the Euro-Americans gave a lot of people the name Joseph.)²⁹ This is the way Chief Joseph was interpreted as describing what happened—I don't know what was lost in translation:³⁰

Suppose a white man should come to me and say, 'Joseph, I like your horses, and I want to buy them.' I say to him, 'No, my horses suit me, and I will not sell them.' Then, he goes to my neighbor, and says to him, 'Joseph has some horses. I want to buy them, but he refuses to sell.' My neighbor answers, 'Pay me the money, and I will sell you Joseph's horses.' The white man returns to me and says, 'Joseph, I have bought your horses, and you must let me have them.' If our lands were sold to the government, this is the way they were bought.

The neighbor that Chief Joseph describes as selling things which do not belong to him was not an Aboriginal Indigenous person. Neither Joseph, nor any other Aboriginal Indigenous person, can sell land. Abstract Euro-American land titles do not, and cannot, change the reality of Aboriginal Indigenous connection to the land.

European land title is an abstraction, which is probably why legal documents relating to land titles are called abstracts. Europeans and Euro-Americans base their land title on abstract Judeo-Christian dogma. As explained by one real estate attorney:³¹

I acknowledge your letter inquiring as to the title of the ... property prior to the year 1803. Please be advised that in the year

1803 the United States of America acquired the Territory of Louisiana from the Spanish Crown by conquest. The Spanish Crown had originally acquired title by virtue of the discoveries of one Christopher Columbus, sailor, who had been duly authorized to embark upon the voyage of discovery by Isabella, Queen of Spain. Isabella, before granting such authority, had obtained the sanction of His Holiness, the Pope; the Pope is the Vicar on Earth of Jesus Christ; Jesus Christ is the Son and Heir apparent of God. God made Louisiana [territory] ...

This is an imported European perspective which has no jurisdiction on this Continent.

The symbolic solvency of the U.S. dollar has depended on revenue from Aboriginal Indigenous peoples' land and resources since the first European refugees got off the boats: as collateral and security,³² as a political lever via kickbacks from the railroads, mining interests, timber companies, and other resource corporations,³³ and as a source of tax revenue. This is the origin of the American money slang, "one red cent," and the racist pun, "a buck." Although the paper upon which money is printed is real, the value ascribed to it is an abstraction.³⁴ Outside the imaginary realm which is the context of Lislakh languages, their money has no real value.

LANGUAGE AND IDENTITY

A formal European language is really a group of dialects, jargons and cants which reflect and reinforce social stratification.³⁵ There is a jargon for each different class of people defined within the language. There is low German and high German. The lawyers and the doctors each have their own languages, and within their professional realm they rank each other with varying degrees of status. Truck drivers have their own jargon. There is street language, and prisoners have a certain language that they use, talking to one another without moving their lips. The people who are in prison are there because of language: the role they are living out as criminals is linguistically defined, and the police know just what they are going to do.

The way that a person uses language identifies them as belonging to a particular class; it cements them into an identity, both bonding them together as a group and dividing them into caste levels within the group. When I was in the White world, I had to function as a truck driver, and I spoke the jargon of the truck drivers. Teamster's Union Truck Driver was an identity which I took on in the White world, although because of English-language racism, I remained an observer outside of the drivers' hierarchy.

When I quit driving truck and helped found the American Indian Movement to work for social change, I left my truck driver identity and took on the White Indian identity of a militant, dressed in cowboy boots, a cowboy hat, an Indian bandanna, blue jeans, dark glasses, headband and long braids. Since Indian is a mythological identity, we initially took our cues from Hollywood. The news media defined us, a process of interaction in which the people who fit the White media's preconceptions of what a Real Indian was supposed to be were the ones featured on the news. We wanna-be's played back into the stereotype, adopting the images in the media. The original goals of A.I.M. got lost in the abstract.

The English language played an important part in the failure of A.I.M. Many beautiful goals and objectives were written up by the American Indian Movement, identifying the problems in the community. As a young man with idealism, I believed that using the Euro-American paradigm of social change was workable, and that the militancy of A.I.M. was a vehicle through which we could solve the problems confronting the Indians and the Aboriginal Indigenous communities. When, after Wounded Knee and the takeover of the Bureau of Indian Affairs, social change did not happen, I proposed that we take a different approach, and use community-owned economic development. The Euro-Americans who had become recognized as Indian leaders, in part through the media and in part because of external White support, disagreed and said they were going to demonstrate some more, drawing media attention to themselves and feeding

their egos. I resigned as treasurer of the American Indian Movement, because although they said they were going to make social change, it did not happen, and could not happen in the way they were going about it. It still has not happened, and can not happen from within the Indian identity, which is a proprietary identity of the White man. Most of the people who were demonstrating did not know who they really were or where they were going, and did not have a clear vision of what they wanted to accomplish.

Within the constraints of abstract language structure, the militant Indian movements did establish some organizations which were supposed to address the problems within the community. But then, the language fooled us again, because these organizations did not—and could not—address the problems. The conditions which were documented in the early 1960's are still there. There have been a few new buildings and other cosmic changes, which address the social problems only symbolically.

In fact, going about social change in the ways we could talk about it in English, entrenched the problems of the community. Some of the individuals who were involved with A.I.M. moved up in the White man's social hierarchy, often as professional token Indians, but the overall conditions in South Minneapolis are no better now than they were in 1968. The doors that were opened, opened to individuals rather than to the community. After I resigned, I found that doors which had been open to me as treasurer of A.I.M., were once again slammed in my face. The structure of the English language, like fractal equations in mathematics, simultaneously generates the social problems; and molds peoples' perceptions and ideas, which leads their thinking to prescribed solutions which maintain the overall social structure. I see the problem as being in the language, which is inherently and by definition hierarchical at its abstract foundation. Within the context of Lislakh languages a person is not free. They are caught in a parasitic web. The social problems can be solved, but not within the definitions and paradigms provided

by English and other Lislakh languages, and not while using the stereotyped identities created by the speakers of those languages, such as being Indian.

THE CHIPPEWA LANGUAGE

During my formative years there were four languages in common use on the Red Lake Reservation: the Lislakh languages of English, French, and Chippewa; and the Aboriginal Indigenous language, *Ahnishinahbæð'jibway*. My mother was called an Indian woman, although according to her genealogy, she was a French Métis. I don't remember if she spoke French, because she died when I was three years old, but I remember her talking to me in English. She probably spoke some of three languages: Chippewa, English, and French.

Chippewa is a hierarchical Creole language, a hybrid language of the French Métis, which was worked over into a Christian language by the missionaries. The book which is mislabeled *A Dictionary of the Ojibway Language*³⁶ is really a Chippewa dictionary,³⁷ and has the tracks of missionaries all over it. Their pious linguistic and social engineering was intentional.³⁸

... The experience of the missionary societies the world over is that, beginning with the conscience and hearts of men, they must be reached through the language which they spoke in their childhood. Hence the first thing the missionary does in going to a pagan people is to get hold of their language, to reduce it to writing and make a vocabulary and then put in it some portion of the word of God. That is the missionary rule the world over. ... Quite a number of languages have been enriched with portions of the word of God.

Chippewa began as a barter and trade pidgin, used by the Europeans and Métis, and became a language of colonizers, commercial hunters and trappers, and fur traders. Its structure reflects its French feudal and mercantile heritage, overlaid by the work of Baraga and his colleagues. Chippewa has never been an Aboriginal Indigenous language.

Ahnishinahbæð'jibway has always been an egalitarian language. The way that we kept the ecosystem typifies our language. Chippewa, English, and French have been the major languages spoken on the reservation for the last sixty years, and during this time the *Ahnishinahbæð'jibway* forests have been demolished. Destroying the forests is beyond the bounds of thinkable thought, in my language. The *Ahnishinahbæð'jibway* thought the Euro-Americans were crazy, ruining the ecosystem upon which our lives depended, but at that time there was no way of stopping them or the Indians they were using as a part of the process of deforestation. When we did not speak English, we could not explain what was happening in a way that others would understand. The U.S. policy was to annihilate us by destroying our food supply. I don't see any difference between cutting down our forests, and burning Euro-Americans' grain fields and shooting their cattle. Both are violent destruction of a peoples' subsistence.

The White man said we were crazy for not plundering and looting our ecosystem to "make money." There has been no communication with the policy-makers, no dialogues, no rebuttals, not even a rap session about what is going on here. The U.S. Congress legislates in the abstract, then uses their statutes to cut down *Ahnishinahbæð'jibway* forests and turn them into paper money owned by the White man. After the Euro-Americans steal or destroy everything we value, then they tell us, "you are poor, and you don't have anything ... and because you have no money, you are at the fringe of respectable society."

The missionary black robes were sent here at considerable expense as a part of the colonization process. Were they really converting people to Christianity? In one dimension, conversion to Christianity involves symbolic magic, transformation with the sprinkling of water, but I have always thought that holding a religious philosophy requires understanding that philosophy. The concepts of Christianity have never been in the *Ahnishinahbæð'jibway* language. There is no word for sin, and neither God nor the Devil exists in my language or culture. Our

fundamental relationship to the Universe is different from that of the Judeo-Christians and their Indians. In the Mission School, we were not taught enough English to understand Christianity. I still wonder about missionaries going into other countries, and saying they are converting people. How can you convert someone, if you can't communicate in their language, and vice versa? The missionaries have converted Métis people, because these people already had Lislakh values—but in my way of thinking, these converts were already assimilated and belonged to the Judeo-Christian states, because of their White patriline.

The Missionaries claim they learned the Aboriginal Indigenous languages. I remember the Catholic priests preaching in Chippewa, and what they said didn't make any sense—in Latin, in English, in *Ahnishinahbæó'jibway*, or as I understood it, even in Chippewa. I don't know what language the priests thought they learned. The Missionary Societies have yet to hear the other side of the story from the Aboriginal Indigenous peoples against whom they have sent their missionaries.

THE ENGLISH LANGUAGE

Although the Catholics gave sermons in Chippewa, they battered the *Ahnishinahbæó'jibway* children for speaking our Aboriginal Indigenous languages, both in the Government School and in the Mission School. At the same time, they told us, "God is Love." Such violent sado-masochistic practices of love are very different from the harmonious *Ahnishinahbæó'jibway* understanding. When the Euro-Americans talk about "Peace and love around the world," I have learned to expect more violence, because of the unresolvable dualism in their language. I do not understand how violence could possibly be considered love, but one of the Christian Métis preachers at Red Lake used to take his wife down to the lake and beat the Devil out of her.

Western European scholars write that their grammar is inherent in Man's brain, and the Judeo-Christians claim that the structure of language comes from God. They recognize only

their own violent concept of God, so in rigid linear abstract thinking it might seem reasonable that there should only be one linguistic structure, their own, which (not incidentally) sustains the hierarchy. The present English First movement apparently follows the same logic.

The annihilation of the ancient egalitarian languages of the Aboriginal Indigenous people was an explicit policy of the United States Government. Using Indians to get at Aboriginal Indigenous people, this policy was discussed in detail at the Lake Mohonk Conferences in conjunction with the Dawes Allotment Act. In 1887, General Whittlesey said:³⁹

... The reasons for desiring the Indians taught in the English language are so self-evident and apparent that it was supposed every friend of Indian education would gladly co-operate with the government in the good work. . . . These Indians ought to be English-speaking Indians to-day. The Seneca language should be a dead language to-day, just as much as the language in which the Elliot Bible was printed has become a dead language. There should not be a tribe of Indians that had to be addressed in the native tongue after sixty years of missionary work. Judge Draper told us the other day that the majority still speak their own dialect and hold to their traditions and superstitions in the State of New York. . . . We have heard it said in this room that we do not want to raise any more Indians; we shall keep it up, as long as we keep teaching them their own language. . . . They have found that the way to educate and civilize is to teach them English, so we shall find it all over the country.

In 1888, the Reverend Lyman Abbott said:⁴⁰

... The impalpable walls of language are more impenetrable than walls of stone. . . . If the Government were at once to assume the entire work of educating the Indian children of school age in the United States, and of compelling them to attend the schools, and of furnishing them therewith sufficient knowledge of the English language, the methods of industry and the moral laws to fit them for civilized life, the churches . . . could bend their energies to the twofold work of the higher ethical and spiritual culture of the Indians . . .

And, in 1890:⁴¹

As to the subjects taught, there must, in the first instance, be the English language, which should be required of every pupil. Their own tongues tend to narrow the intellect, and are not fitted to impart and express the ideas which expand the mind and excite higher aspirations. . . .

For Aboriginal Indigenous people, compulsory education was designed to teach the minimum amount of English necessary to function as a Helot laborer, and completely destroy Aboriginal Indigenous languages.

The way the nuns at St. Mary's Mission School dealt with *Ahmsishnahæó'jibway* children was not to teach us English in a kind and considerate way. They called us "dumb little savages," and gave us tests in English, which only the Métis children understood. They would make us get up in front of the class to read out loud. We didn't know what the English words meant nor how to pronounce them, and they would make fun of us for being ignorant. We left the eighth grade with a vocabulary of less than 400 words of English, shattered self-esteem, and our *Ahmsishnahæó'jibway* language beaten into hiding deep inside us, although not repressed in our subconscious.

I lived for ten years without much language: nine years as a political prisoner in the Mission School, and a year as a farm-hand in the Red River Valley, learning rudimentary English. Without a language, one is scared, and has no confidence. It's like being dropped into a country where nobody speaks your language and you only speak a few halting words of theirs, only know a few letters of their alphabet. I spent a lot of time listening to the way people used their words.

At the Mission School, there were a lot of gestures, facial expressions, fist-waving and other non-verbal communication. Many people, French Métis as well as *Ahmsishnahæó'jibway*, were so traumatized by their compulsory education that they never have learned much language. There is a broken English called "Reservation English," which has a vocabulary of about four

hundred words.⁴² This fragmentary dialect is spoken here and in the "red ghettos" in the cities. Reservation English limits communication just as Chippewa did, and without a verbal language, minor disagreements escalate into the body-language of fist-fights. A person can function without a language, but only within very narrow limits. Instead of talking, people will snap their eyes, or look off into the brush when they meet somebody on the road.

When I was young, there was a lot of name-calling, labelling and stereotyping in the Mission School, which was not discouraged by the Nuns. Promoting racism, hatred, and conflict was a part of their agenda. I often wonder about all the non-Whites in prison who do not have full use of the language. Many of them were told by their teachers at school, "you are no good," and they have lived out the White man's stereotypes, and have not been able to defend themselves because they do not know English. They get trapped by the White man's violence, because they do not have access to enough language to define themselves. They cannot find out what the laws are,⁴³ and without a language they are ripe for victimization and exploitation.

It has taken me at least thirty years of concentrated study to teach myself English. It was difficult because of the hierarchical thinking, abstractions, and ambiguities embedded in this Western European language. I had to learn English one word and one sentence at a time, because I could not find an analytical structure that made any sense to me. I kept asking people whose native language was English, what the key to their language was. What was crucial to my understanding—that it is an abstract hierarchical language, was not important enough for them to think of mentioning, because they were looking at it from the inside. I still have trouble with their linear thinking, especially when writing, and their abstractions never cease to amaze me. People arguing about things that aren't real seems very strange.

Under the misnomer of Chippewa,⁴⁴ the *Guinness Book of World Records* lists the *Ahmsishnahæó'jibway* language as the most difficult in the world.⁴⁵ This classification is from an English-

language perspective, and reflects the differences between the structure and world-view of the two languages, rather than the inherent complexity of my own language. My grandfather raised me with Aboriginal Indigenous values, and my mind was structured in my formative years by the *Ahnishinahb  'jibway* language. This is why I had such trouble with English. It was a real struggle to look at the world through the White man's eyes. I left the Reservation for years, to get away from the distortions and barriers created by the B.I.A. and their Indians, to study the Whites and their social engineering in other contexts. In order to understand English, I had to study the history, the philosophy, and the religion of the people who developed English, including their endless wars which raged back and forth across Europe. I had to learn about Euro-American politics and social engineering. I studied the White man's values, ethics, and abstract thinking, in his language, in order to understand the way the English language works. I was greatly amazed when I comprehended that the Indians didn't know about either English or *Ahnishinahb  'jibway*. After researching the genealogy and the history of Red Lake, everything crystallized, and I finally began to see the full picture.

I have come to the realization that language is the key to understanding between the *Ahnishinahb  'jibway* and the Euro-Americans. In order to live harmoniously on this Continent, all who call themselves Americans need to learn to put their feet on the ground, and overcome their culturally imposed terror of that which is beyond the rigid boundaries of the ideal abstract underlying their language. To understand Aboriginal Indigenous people, they need to learn our languages and interact with us in our context, rather than creating a buffer like the Chippewa and other illusions of Indians so they don't have to deal with reality.

The Aboriginal Indigenous peoples of the world have given the Europeans many things. Now, we would like to give you something else: another way of looking at the world, a way to live in harmony, the freedom that many immigrants were looking for when they came here. It was said that the First World War

was the "war to end all wars," but violence leads only to more violence. Maybe we can, yet, recreate what was once here, a harmonious society in which everyone respected one another, where the ecosystem was intact and abundant, and there wasn't even a word for war or peace in the language. Aboriginal Indigenous philosophy and reality is a new frontier, of freedom and spirituality.

Women and non-Whites have been excluded by the patriarchal structure of the American English language. As long as this language is on this Continent, the grammar and the vocabulary need to be re-organized and restructured, and new categories of words need to be brought into the language to fit the needs of the changing world, including a word which means harmonious co-existence, instead of peace. Lislakh history has come full circle, and the old paradigms of Manifest Destiny, plunder, and corporate feudal structure must be trashed. We are at a moment in history when humanity has the capability of moving into other dimensions and a new paradigm, a world of egalitarian harmony, regeneration of Grandmother Earth, and respect for one another. The prophesied time of change is here, calling from deep within the land, and every person has something valuable to offer.