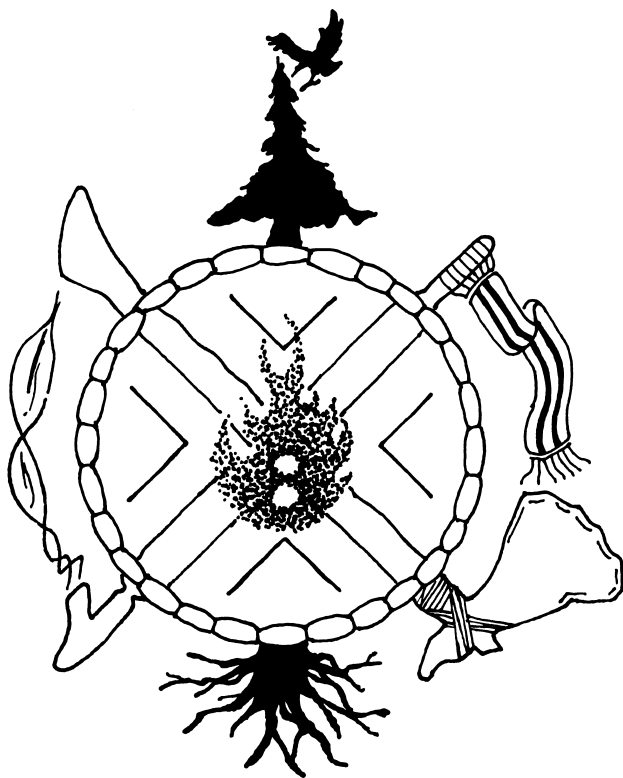


A Road to the Eighth Fire

A warlock mathematician's view on how we can use the original treaties as a guide towards reconciliation as humans



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A Choice Between Two Roads

In the time of the Seventh Fire a New People will emerge to retrace their steps to find what was left by the trail. ...

It is at this time that the Light-skinned race will be given a choice between two roads. If they choose the right road, then the Seventh Fire will light the Eighth and final Fire — an eternal Fire of peace, love, brotherhood and sisterhood. If the Light-skinned Race makes the wrong choice of roads, then the destruction which they brought with them in coming to this country will come back to them and cause much suffering and death to all the earth's people.¹

The term *reconciliation* brings up a huge variety of responses. For politicians, it often means paying lip service to historical wrongs while continuing to perpetrate them more subtly in the present. For many, it means attempting to fix the crown so it can function without genocide (which as we shall see, is a bit of a contradiction), getting it to “honour the treaties”. A few people,² seeing the contradiction of the previous version, say that is impossible, that by accident of my birth, I will be their enemy forever. Personally, I believe that reconciliation doesn't necessarily involve the crown (and as we shall see, it can't), and that fundamentally, it is a process of rebuilding a new relationship *as humans* under the natural laws of the land, and carrying out our human responsibilities to protect the land from all those who would destroy it, including the crown. This is a difficult road to go down, as it requires tearing down most of the beliefs and institutions that many of us have grown up with, but it is a *possible* road to go down, and the only one that can lead us to the promise of the Eighth Fire and a peaceful future.

I am certainly not the first to describe this path, and this idea of building relationships as humans to each other and the land appears over and over again, from the creation stories to the prophecy teachings to the original treaties. Although it is often misinterpreted, the Two Row Wampum is an excellent example of this, and

1. Edward Bentoon-Banai, *The Mishomis Book*, pp. 92–93.

2. Names are deliberately omitted to protect the confused.

the metaphor of the ship and the canoe it uses relates to a lot of important ideas. The belt describes the relationship between the two nations here as that of two vessels travelling along the same river. According to the agreement, no one was to damage or try to steer the other vessel, or to have one foot in each, holding them together. Now, as was predicted, the ship of “civilized” Canada and the crown is sinking, and there many people tangled in its rigging, being dragged down with it, grabbing at whatever they can (usually the side of the canoe, or a piece of wreckage that has fallen on it) in a desperate attempt to stay afloat. The canoe is strong, but not strong enough to hold up the ship. The tension of the rigging is pulling the canoe down as well. This brings us to a fundamental question. *If you were on that canoe, and there was someone clinging to the side, caught in the shipwreck’s rigging, would you fight them, trying to push them into the water to go down with the ship, or would you cut them loose from the rigging and save them as well as the canoe?* As in the prophecy, one choice leads to death and destruction, as very few will let go and go to their death without a fight, and the other choice can lead to peace, letting the ship go down with only those aboard who want to stay on it.

I think it is this path of helping people escape the ship that the original treaties intended. In 1764, a year after the British crown had thoroughly rejected the idea of Anishinabe sovereignty by enacting the Royal Proclamation, the Anishinabe presented a second copy of the two row belt. If it was truly meant to bind people to the crown (as British, and now Canadian, propaganda claims), it would have been a *declaration of war*, proclaiming that settler people would be enemies forever. This story certainly does not fit in with the the spirit of peace and brotherhood that the belt was presented in, making it very suspicious. Instead, I think that the idea of not having one foot in each vessel had a different meaning: that if someone came aboard the canoe, they would be cut free of any of the ship’s rigging they brought with them. Historical relations are full of examples of this. Many people jumped ship (many by choice, others after having been captured in battle, often choosing not to return after they were freed), and not only were they welcomed aboard the canoe, but many of them were given new identities, separate from their former colonial

these are all correct views, each a small part of the larger picture. Let us begin with a simple idea: the crown is the set of institutions that keeps the “Canadian”, or “civilized” way of life going, looked at as a single entity. Looking at it this way is like describing an ant colony as a whole, having its own goals and actions independent of the goals of the individual ants, a perspective often (badly) called *artificial intelligence*.⁴ By seeing what keeps the cities and the colonial life going, we can see how the crown works, why it is sinking and why it cannot be reasoned with.

The question of how civilization (literally, the culture of cities) operates brings to mind a teaching from Mel Basil, who explains “The wealth of most of our cities lies at the expense from those lands and waters that are already destroyed by the war machine from this first world.”⁵ If we follow this line of thinking, we see that cities, by definition,⁶ are so large and dense that they far outstrip the capacity of their local lands to provide for the needs of their people. To keep the cities going, *resources* must be brought in from other lands, importing food, water, fuel, and all of the other requirements of life.; meaning that in order for the cities to exist, other communities must be given the role of exporting the city’s needs. Already, we have a need for colonies, and a need to *enforce* the colony relationship, even if those communities it is imposed on do not want it.

This attitude of domination even extends to the land itself, destroying the land again and again through clearcuts and agriculture, year after year, to grow a food supply based on grains and soy, plants which only grow in disaster areas. This only works temporarily. By now, the oldest lands treated this way, former forests, have been totally destroyed to become the Arabian and Sahara deserts, and many more former ecosystems are themselves only kept “productive”

4. Douglas Hofstadter, “Ant Fugue” in *Gödel, Escher, Bach*. Unfortunately, due to the terrible name, many people mistakenly believe this way of understanding only applies to transistorized systems. AI theory was about ants (and other forms of biological intelligence) first.

5. Mel Basil, “Three Canoes”, *Radio BED*, September 22, 2014, [<http://radio-bed.com/post/98179315909/>].

6. Jason Godesky, “The Nature of Cities”, [<http://rewild.com/anthropik/2007/09/the-nature-of-cities/>].

by massive inputs of petrochemical (themselves products of destruction) in a last-ditch attempt to hold back the the massive imbalances left by such destructive practises.⁷ This is quite the war machine indeed, and it is so deeply integrated into the foundations of civilized society that there is no “easy fix” for it. True decolonization, which includes returning to a sane and permanent relationship with the land, requires nothing less than a total transformation of how people live their lives. If we so with known possible solutions, this looks very much like the prophesied return to the traditional ways.

The war machine, enforcing a way of life based on domination and destruction, doesn't just target the land, and its practises extend to its treatment of humanity. This brings us to the true nature of the crown and civilization: *a system where life needs permission in order to even exist*. This is the basis of the civilized notion of “land ownership”, where locally, the “owner” has absolute power to decide who (human or nonhuman) has the right to exist, and access to an army to enforce that power. It is this crazy arrangement that creates a need for *money*, giving what would otherwise be just ordinary pieces of paper near total control over people's lives.⁸ Because all land is owned, people must pay for permission to have shelter.⁹ Because all land is owned, people must pay for permission to access food. Because land is owned, owners have the “right” to destroy the land completely, and exterminate anyone and anything who isn't useful to them (such as indigenous peoples), seeing them as “problems”. In this system, the crown is an institution whose purpose is to be the the ultimate giver-of-permission, controlling the army and delegating its power through giving out ownership, or “real (royal) estate”. This system of paying to exist means that greedy people who happen to get power can use that power to extract payment (aka. surplus value, aka.

7. Richard Manning, “The oil we eat: Following the food chain back to Iraq”, *Harper's Magazine*, February 2004, Vol. 308 Issue 1845, p. 37, [<http://www.resilience.org/stories/2004-05-23/oil-we-eat-following-food-chain-back-iraq>]. Godesky, “The Nature of Cities”.

8. Derrick Jensen in Franklin López, *END:CIV* (film), [<http://www.submedia.tv/endciv-2011/>].

9. Keeping this need going is, of course, the real reason for for all of the persecution of the homeless we see.

profit) from those who need their permission, and use that profit to consolidate even more power, ensuring they (collectively) take over, turning the crown into a greed amplifier.¹⁰ Clearly, such an institution, a total rejection of the legitimacy and sacredness of life itself, has no place in good relationships.¹¹

To keep this permission-to-exist system from turning into wholesale slaughter, or at least to keep the slaughter from getting any worse than it already is, people must be kept useful to those in power, who might otherwise not give an “acceptable” portion of humanity this permission. This is why civilization prioritizes “job creation” above all else. Unfortunately, such a solution can only ever be temporary. To be useful to those in power, people must be able to produce a *profit* for the, and in a profit based system (of which the Ponzi scheme is a classic “toy model”), the system must continuously expand in order not to fall apart, giving us civilization’s constant drive for *economic growth*.¹² This is made even worse by the fact that there are *multiple* societies under this system, as this creates an economic arms race, with the threat of being “developed” (expanded into) by each other, and turned into resources, making the need for economic growth even stronger (or, if there are those that don’t, their power is quickly replaced, another greed amplifier).¹³ It is now that we see the true nature of the crown: it is *wendigo*, a system that always needs to

10. Stephanie McMillan, *Proletarian Theory is a Revolutionary Social Force*, [<http://stephaniemcmillan.org/category/comic/proletarian-theory-is-a-revolutionary-social-force-comic/>]. The less-greedy have less motivation to increase their power, and thus their behaviour gets displaced (when weighted by the total power they control) on average.

11. Even if keeping the crown around were possible, the result of doing so would likely be an Orwellian nightmare, with a caste of Indians with the inherent right to exist and a caste of “Canadians” under the rule of the crown (i.e. without the right to exist). The thought of this, which is definitely not good relationships as humans, is probably what scares people away from the idea of decolonization.

12. Gayle Highpine, in *Why capitalism cannot stop destroying the Earth* [<http://rewild.com/index.php?topic=977.0>] gives a very accessible proof of this.

13. Jason Godesky, “Thesis #12: Civilization must always grow”, in *The Thirty Theses of Anthropik*. [<http://rewild.com/anthropik/2005/10/thesis-12-civilization-must-always-grow/>].

consume *more*, devouring the land at ever-increasing speed.¹⁴ It dies not care about us, except that we and our lives are made of resources that can be turned into profit. Already, the earth is being destroyed so quickly that there might be nothing left in a mere half a century, and nothing left means none of us left either. The crown's ship is sinking, and if we don't get away from it soon, it will take us down with it.

Caught in the rigging

*You can survive about 3 seconds without security, 3 minutes without air, 3 hours without shelter, 3 days without water, 3 weeks without food, and 3 months without companionship.*¹⁵

Since the crown is such a threat to our survival as humans, many people wonder why those born into that insane way of life don't try to bring it down on their own. One popular "explanation", a particularly nasty one, is that people born civilized (and in some versions of the story, their descendants for all time) are somehow born evil, capable only of greed and destruction. Of course, this idea of *Original Sin* is just as preposterous as when it first appeared in the Old Testament. People are not born evil, but they are born with *survival instinct*, and circumstances can shape that instinct into a force for creation or destruction. The simple truth is that in civilization, it is essentially impossible to effectively fight the system alone and survive, and in the absence of outside help, this limits effective resistance to being a last-ditch act of desperation, something that is only done when there is no other chance to survive. Without help from those already *successfully* resisting, someone's only option to survive is to do whatever they can to earn permission to keep existing, keeping the crown's destruction going despite people's intentions, creating a

14. Basil Johnston, "Modern cannibals of the wilds", in *The Globe and Mail*, August 1, 1991. Robin Wall Kimmerer, "Windigo Footprints" in *Braiding Sweetgrass*, p. 303.

15. Although the source of this quote is lost to the ages, the "Rule of Threes" is a piece of wisdom heard by practically everyone learning about survival anywhere.

cycle of colonial violence that is passed down the generations. This cycle of desperation keeps the system together, and if we are going to bring it down, it is what we need to break through. Fortunately, if we are willing to help each other, the cycle can be broken.

Since resisting colonialism almost by definition requires living in a way that doesn't actively keep it going, one of the main barriers here is that the traditional ways of life *don't work alone*: they need an entire community. On an individual level, finding food can be *extremely* hit-and-miss, but when multiple people share and help each other, the chance that *someone* manages to feed the community becomes very high.¹⁶ Also, human minds are not meant to endure prolonged isolation, which does terrible things and is certainly not a viable long-term way of life. Finally, we have the problem of the transition: when living in civilization, very few are able to learn *every* skill necessary to survive long term, and certainly not at a level which allows them to do so *in hiding* (necessary due to the ongoing criminalization of traditional ways of life). All of these factors mean that escape from colonial life needs a traditional community to escape to, not only providing the stability and companionship that comes from mutual aid, but also giving newcomers an opportunity to learn in the field before they have to handle everything themselves.

Because escape from colonial life requires a community to escape to, the model of temporary *allyship* championed by many is not a viable one for effective resistance. When people from civilization resist the crown and its system of destruction, or even act to defend specific pieces of land from those acts of destruction, it threatens the expansion that keeps civilization going, making them enemies of the society they came from, and sometimes even enemies of their

16. Jason Godesky, "Thesis #7: Humans are best adapted to band life," in *The Thirty Theses of Anthropik*. [<http://rewild.com/anthropik/2005/09/thesis-7-humans-are-best-adapted-to-band-life/>]. Unlike agriculture, due to the sheer diversity of traditional food sources, the results of individual attempts at hunting and foraging are essentially uncorrelated, so the Law of Large Numbers takes over.

own families.¹⁷ When the temporary relationship that led to the resistance comes to an end, they have nowhere to go, and this is hardly a survivable situation. Because of this many people who want to help are very afraid to enter into these kinds of relationships, not out of fear of the resistance itself, but out of fear of being thrown back to their new enemies after the battle is over. To get over this, we need to rethink allyship, replacing it with the *permanent* relationships of accomplices and turncoats,¹⁸ not only defending the land together, but rebuilding traditional communities, giving turncoats a place to go when they have passed the point of no return and beginning an evacuation of civilization. Many are skeptical that people will defect and actually take up these relationships, but survival instinct is a powerful force. The last time defection was an option, it was a relationship that many took up.¹⁹ If we once again bring down barriers caused by the need for short-term survival, the need for long-term survival takes over, and that instinct is an extremely powerful force towards resistance. Already, a few communities, such as Unistoten camp, are quietly starting to transition to this new model, and although this is still only happening in the shadows, a few people have already taken notice and new relationships have begun to form.

If ways out are indeed opening up, why are only only a few people taking them, instead of a flood? this brings us the third barrier: *mass confusion*. When people grow up in civilization, they are indoctrinated in all sorts of colonial lies, carefully trained never to think about things that could expose the horrible truths about their way of life.²⁰ Finding out the truth causes a realization that “everything I believe is false”, a dangerous situation at the best of times, and even worse when the realization so only subconscious. Most people

17. Albert Memmi, *The Colonizer and the Colonized*, p. 21. In this respect Harper was right, land defenders are indeed enemies of “jobs and growth”, but as we have seen, that is a good thing.

18. Albert Memmi, *The Colonizer and the Colonized*, p. 22.

19. James Axtell, *The Invasion Within*, pp. 302–304.

20. I’m guessing this is why school subjects are taught as separate, isolated ways of knowing, as to start to truly see the ugly truths, one needs to combine knowledge from multiple subjects, and notice that those ideas contradict. People who are trained never to combine those ways of knowing probably won’t, keeping the secrets safe

have no training on how to handle these kinds of situations,²¹ and the resulting confusion makes them susceptible to propaganda and backup lies.²² In the worst case, this can lead to insanity.²³ This kind of confusion makes it very hard for those raised in civilization to educate themselves unaided, and many fall to the trap of false exits (having the true ones hidden makes the problem even worse). Civilization contains many courses of action that mimic the *appearance* of escape and resistance (at least to someone confused and desperate) but which actually reinforce the power structures of the crown. NGOs such as Greenpeace and the AFN give people the appearance that they are stopping the destruction of the planet, but they are really just corporate lobby groups, often actively suppressing actual grassroots indigenous resistance efforts and traditional communities.²⁴ Fake medicine people trick their victims into believing they offer a way out of the insanity of colonial life (and even make it look survivable), while in reality, they only keep their victims paying their outrageous “fees”. To counter this, we need to bring the real solutions out into the open, reaching out to those discovering the truth before they be pulled back by the lies, helping them through this difficult time. The possibility of permanent relationships, of resistance together, needs to come out of the shadows.

Because effective resistance needs escape, and escape needs a community to escape to, it is the existing traditional communities who currently hold the cards. In a critical-mass situation like this (aka.

21. If you are concerned for a friend, you might want to point them in the direction of Elezior Yudkowski's *Harry Potter and the Methods of Rationality* [<http://hpmor.com/>], a manual on dealing with these thoughts sanely, disguised as a very funny story about a boy who suddenly finds out he's a wizard.

22. Widdowson and Howard's *Disrobing the Aboriginal Industry* is an excellent example of this sort, exposing just enough of the official lies to be believable, but replacing them with yet more lies, with the truth nowhere to be found.

23. Due to its very high concentration of people who civilized indoctrination never worked on, the mathematical community has been hit especially hard by this problem, with insanity being a common occurrence among great mathematicians.

24. Paul Watson in Franklin López, *END:CIV* (film), [<http://www.submedia.tv/endciv-2011/>].

an Allee Barrier) opportunities to start communities from scratch are very limited, usually arising from the threat of an attack (eg. from Enbridge, SWN, etc.) bringing people together in a hurry and making it worth the incredible risks.²⁵ However, for communities that are already stable (across the barrier), people can be brought in easily, getting them ready to spread resistance across Turtle Island. To return to our central question, the propel from the ship are tangled in the rigging, and are unable to break free alone. By merely trying to survive while tangled, they put the sinking ship's unbounded weight on whatever they try to stay afloat on, pulling down not only the canoe, but the land as well. However, it doesn't have to be this way: the people in the canoe have the power to cut them loose from the ship, and in return, those rescued can cut others loose, untangling the rigging and letting it sink into the sea empty. If traditional communities are willing to accept and evacuate turncoats from colonial life, resistance can spread, and we can break the crown's greatest strength.

Old invitations...

*If any man or any nation outside the Five Nations shall obey the laws of the Great Peace and make known their disposition to the Lords of the Confederacy, they may trace the Roots to the Tree and if their minds are clean and they are obedient and promise to obey the wishes of the Confederate Council, they shall be welcomed to take shelter beneath the Tree of the Long Leaves.*²⁶

In every sphere of Indian life, the colonial captives found that the color of their skin was unimportant; only their talent and their inclination of heart mattered. ...

25. Martin Krkosck, EEB319H1F: Population Ecology, Fall 2014.

26. Dekanawidah, *The Great Law of Peace* (Translated by Arthur C. Parker), §2, [<https://archive.org/details/constitutionoffi00parkuoft>].

*If the captives could be taught to think, act, and react like Indians, they would effectively cease to be European and would assume an Indian identity. This was the Indians' goal.*²⁷

If the evacuation of colonial life is what's necessary, how do we begin the process, and start forging permanent relationships? To find a guide, we need only look back to the time of the Fourth Fire, before the Royal Proclamation came into force. When relationships between Anishinabe and European newcomers began, ancient laws such as that described in the *Ever-Growing Tree* belt (quoted above) invited newcomers to take up the laws of the land, welcoming them into their communities. As relationships developed, and more formal treaties (such as the Two Row Wampum) were made, these invitations continued, and an evacuation was well underway. As Hector de Cr voc ur wrote, "Thousands of Europeans are Indians, and we have no examples of even one of those Aborigines having from choice become Europeans."²⁸ In the case of Roanoke, an entire colonial settlement ceased to be, baffling the British for centuries as to why everyone left with no signs of struggle. Aimed at individuals, these invitations continued even during times of hostilities, with communities not only welcoming defectors, but also making great efforts to give captives (of which, contrary to propaganda, very few were killed) new identities and and integrate them into life on the land.²⁹ Although captives were initially considered children when they were adopted,³⁰ they had the same opportunity as all other children to become full adult members of the community, and many integrated so well that they refused to return to their former lives when hostilities ceased, sometimes even risking their lives to escape when recaptures by British forces. To quote Benjamin Franklin,

That [returning to traditional lives] is not natural to them merely as Indians, but as men, is plain from this, when white persons of either sex have been taken prisoners young by the

27. James Axtell, *The Invasion Within*, pp. 321–322.

28. Quoted in James Axtell, *The Invasion Within*, p. 302.

29. Arthur C. Parker, *The Indian How Book*, p. 306.

30. Jason Godesky, "Nine Nations: The Longhouse", [<http://rewild.com/anthropik/2007/07/nine-nations-the-longhouse/>].

Indians, and lived a while among them, tho' ransomed by their Friends, and treated with all imaginable tenderness to prevail with them to stay among the English, yet in a Short time they become disgusted with our manner of life, and the care and pains that are necessary to support it, and take the first good Opportunity of escaping again into the Woods, from whence there is no reclaiming them.³¹

At that time, people who jumped ship (whether it was through their own choice or they fell off due to the circumstances of war) were being cut from the rigging quite successfully, and if we want to do that again, we should look closely at how it was done.

The first question that comes to mind is why these invitations were extended. I don't know enough of the teachings to say this with certainty (since I haven't been through this myself yet), but to me it seems like these invitations go right back to the creation stories themselves, carrying their work forward. In the Haudenosaunee creation story, it is told that all beings, even "disturbing" ones, have important places in creation, and that to do our part in it, we need to seek balance.³² This is the foundation of many treaties, including the Great Law of Peace, the Dish with One Spoon, and even the Two Row Wampum. This respect for life even extended into ideas of war, with the goal being to only defeat enemy nations as political units, with their people living on under the Great Peace. Eventually, such people and their descendants formed the majority of the Haudenosaunee.³³ Their entire system of governance was based on peace, balance, and individual liberty, and wars of extermination did not fit with those ends. Evacuation, on the other hand, not only had the power to create lasting peace, but also had the power to make communities whole again, filling the voids left by those lost to war

31. Benjamin Franklin, "To Richard Jackson, May 5, 1753", *The Writings of Benjamin Franklin*, vol. 3, p. 137, [<http://archive.org/stream/writingsofbenjam03franuoft>].

32. Kaayanesenh (Paul Wiliams), "Creation", in *Words That Come Before All Else*, p. 4.

33. Arthur C. Parker, *The Indian How Book*, p. 308.

and disease.³⁴ Now, with many traditional communities torn apart to the point to the point that they're nearly gone, bringing people back to them is more important than ever. With people coming back to the, those communities can become strong once again.

Like the Haudenosaunee, the Anishinabe have similar ideas, reaching not only the creation stories, but also the very language itself. According to Basil Johnston,

“Anishinaube” means “I am a person of good intent, a person of worth,” and is made up of “Onishishih” (meaning “good, fine, beautiful, excellent”) and “naube” (meaning “being, male, human species”).³⁵

In the language, Anishinabe is not a bloodline (as the crown tries to fool us into thinking), but a way of life, our original instructions as humans, The creation stories say that we were created out of love.³⁶ Nanabozhoo and Skywoman, the original people in the creation stories, representing all of us, are the younger brothers in creation, arriving in a world already inhabited by other beings and having to learn its ways, often making mistakes, but trying again and using what they learned to do better.³⁷ The newcomers from Europe were not inherently evil, they were people who had lost their way, and the balance of creation could be restored by helping them back to a good way of life, living like they're here to stay. As the animals and plants taught their younger brothers Skywoman and Nanabozhoo, the Anishinabe welcomed and taught those of their younger European brothers who came with good intentions, helping them become Anishinabe themselves. In this way, evacuation carried out the

34. Arthur C. Parker, *The Indian How Book*, pp. 306–307. James Axtell, *The Invasion Within*, pp. 304, 314–315.

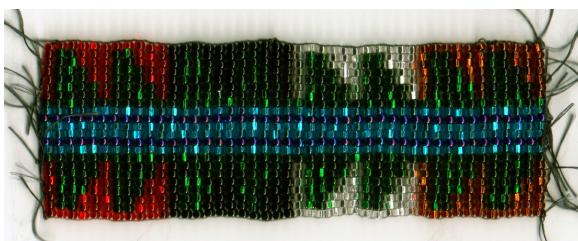
35. Basil Johnston, quoted in Niigaanwewidam James Sinclair, “K’zaugin: Storying Ourselves into Life”, in *Centering Anishinaabeg Studies*, ed. Jill Doerfler, p. 87. This is also the Latin meaning of the word *Indian*, a word originally meant to be a literal translation of words like Anishinabe.

36. Betasamosake (Leanne Simpson), “Theorizing Resurgence from within Nishnaabeg Thought”, in *Centering Anishinaabeg Studies*, ed. Jill Doerfler, pp. 287–288.

37. Robin Wall Kimerrer, *Braiding Sweetgrass*, pp. 3–10, 205–215.

ongoing work of creation, and in these crazy times, with so many people straying so far from the land's teachings, this work is more important than ever.

Now that we know why the invitations were given, the next thing we need to know is how they were honoured: how the process of evacuation was carried out. and people were brought back to their original instructions. To find out, we look at the stories of the captives. After they were shown great kindness on the trail towards their new communities, and given gifts by the warriors who took them, their journeys began with a ceremony of rebirth. The purpose of this was to cut them free of the ship's rigging, to symbolically purge them of their "whiteness" and to achieve justice for those lost to the hands of their former societies.³⁸ The ceremony was also to direct the mind of the newcomer, showing them that enmity wasn't permanent, that they had a second chance at life, beginning again under a new identity, if they accepted the love they were being shown. Returning to traditional life and the original instructions could only be done by choice, so to be successful, evacuation was carried out in the spirit of love and equality.³⁹ Having been through the rebirth ceremony, the captives were treated as equals: although



My own beaded interpretation of the invitations that were a part of the original treaties. The core of the Two Row Wampum is set in the middle of the Ever-Growing Tree stretching through the colours of the four directions. This serves as a reminder of the context in which the belt was given: as an invitation for the newcomer people to take up the great peace and trace the roots back to the tree.

38. James Axtell, *The Invasion Within*, pp. 313–314.

39. James Axtell, *The Invasion Within*, pp. 314–316, 327.

they were still in the initial learning stage of their new lives, they were treated the same as others on that journey, and could follow it to the same ends. As they progressed, “nothing in Indian life was denied them.”⁴⁰ Not only were they taught the language and culture of their new nations, introduced and trained in the traditional ways of life themselves, creating a physical transformation. Like that of children, this kind of education was done in the spirit of adventure, more like play than civilized school, and in this way, the important lessons of life were learned easily.⁴¹ In these ways, the transformation was total: those who had lost their ways could come back to the original instructions and become Anishinabe again. These are methods we can use again.

Often, the evacuation process was so effective that many former captives eventually became great warriors, some of them even going to war against their former colonial societies.⁴² By honouring the original instructions, and helping those who had lost their ways find them again, the Indians’ invitations to their fellow humans became a major threat to British power.⁴³ With a way out of colonial life, the crown lost its power to impose obedience through desperation, as people could always vote with their feet and escape.⁴⁴ This is what we need to do again: to help people escape from colonial life and rebuild what is left of traditional communities and warrior societies so that they are strong once again. Many people, of all ancestries, are caught in the rigging looking for a way out, and how that we know how, it is time to cut them loose and bring them back to our true original instructions.

40. James Axtell, *The Invasion Within*, pp. 316–318, (quote on p. 318).

41. Arthur C. Parker, *The Indian How Book*, pp. 110–112. James Axtell, *The Invasion Within*, pp. 322–324, 308.

42. Arthur C. Parker, *The Indian How Book*, p. 308. James Axtell, *The Invasion Within*, pp. 320–321.

43. James Axtell, *The Invasion Within*, pp. 304–306.

44. Jason Godesky, “Nine Nations: The Longhouse”, [<http://rewild.com/anthropik/2007/07/nine-nations-the-longhouse/>].

...Swept under the rug

*And We do further strictly enjoin and require all Persons whatever who have either wilfully or inadvertently seated themselves upon any Lands within the Countries above described. or upon any other Lands which, not having been ceded to or purchased by Us, are still reserved to the said Indians as aforesaid, forthwith to remove themselves from such Settlements.*⁴⁵

Of course, the British weren't going to give up their power of desperation without a fight, and in 1763, they struck a heavy blow against the original treaties. That year, they abandoned their prior nation-to-nation relationships by passing the *Royal Proclamation*, a piece of legislation which claimed all of Canada under the sole authority of the crown. In place of the old treaties and their invitations, the Proclamation claimed that the only "legitimate" relationships were land surrenders, a policy which has become the crown's standard procedure to this day.⁴⁶ To put a stop to the old relationships, and especially the ongoing evacuation, the Proclamation (quoted above) introduced the idea of *Indian Status*, legislating the ideas of Original Sin, defining who was and was not Indian and therefore allowed to love according to the land's original instructions. Although this policy was advertised as being to protect the Indians, in reality it was the exact opposite, and by 1764, it was brutally enforced. The military forced many Indian nations to hand over all of their non-status members (escaped/captured Europeans and *all* of their descendants) over to them, to be brought back to the colonial settlements by force.⁴⁷ Even so, many of the "liberated" captives risked the wrath of the English military to escape their new captors, and return to their homes in the Indian communities. Eventually, under this new threat, the evacuation came mostly to a stop, and people started to think of this new arrangement as normal, as many people do today. It was then that status was turned into a divide-and conquer tech-

45. *The Royal Proclamation of 1763*, [<https://www.aadnc-aandc.gc.ca/eng/1370355181092/1370355203645>].

46. Just look at the entire "land claims" process for an excellent example of this in action.

47. James Axtell, *The Invasion Within*, pp. 306–307.

nique, shrinking and delegitimizing traditional communities a few members at a time, never enough to spark an all-out uprising. This had managed to shrink and divide communities greatly, with many families considered “illegitimate” because of this policy, shunned by the INAC leadership.⁴⁸ If we are to restore traditional communities to the strength they need, we can’t be bound by this. *We need to defy the idea of status.* To quote Lynn Gehl, “If the Canadian nation is able to assimilate new citizens, so can Indigenous nations. Blood arguments and status arguments are colonial.”⁴⁹

As the policy of Status chips away at the traditional communities, it creates a fear of “legislative extinction”, which unfortunately, often leads to the promotion of *blood purity* as a “solution”. This plays right into the crown’s hands, as not only does it lead to the abandoning of traditional laws, as we have seen in Kanawake,⁵⁰ but is also *excellent* propaganda material. Pushing blood purity gives legitimacy to the policy of status, and to the idea of original sin on which it is based. Combined with some perhaps misguided attempts to seek help in the form of temporary allyship, this can be spun into a devastating message of fear. *In this lie*, settlers are a race of people born into evil, incapable and undeserving of living by the original instructions, where any attempt to move towards the truth is “appropriation” (another evil), and redemption can only be found by giving up one’s life for the chosen “indigenous people”, with no chance of acceptance even if one does survive the battle. Of course, this is complete and utter baloney, but it is very loud baloney. Thanks to propaganda and misunderstandings, this message appears over and over again, especially to people who are only just starting to discover the truth about colonialism. This kind of lie keeps people afraid of decolonization, that it might look just like the current system, except with

48. Lynn Gehl, “Long Live the ‘Algonquin frauds’”, *Black Face Blogging*, [<http://www.lynngehl.com/black-face-blogging/long-live-the-algonquin-frauds>].

49. Lynn Gehl, personal communication, March 29, 2015, [<https://www.facebook.com/lynn.gehl/posts/888823581163281>].

50. Kahawinóntie (Cheryl Diabo), “Residency, identity and the Great Peace”, *Two Row Times*, November 5, 2014, [<http://www.tworowtimes.com/news/national/residency-identity-great-peace/>].

Indians and non-Indians trading places, continuing genocide instead of ending it.⁵¹ This fear of reversed genocide does an excellent job at uniting non-Indians on to the side of the crown, even when many of them would actually see their lives *improved* by a return to the traditional ways. If we stay silent about them, these lies and propaganda will continue to fill the public eye and do their damaging work. If we are to get people back to our original instructions, we must confront these lies head on, displacing them with the truth. Perhaps we should start with a simple message: *Come join our struggle for the long haul, we won't hand you over to the enemy after the battle Let's build a new relationship.* It might not be these exact words, but such a message repeated across Turtle Island could have a huge effect, bringing the old invitations of the original treaties back out into the open, letting people know that it is possible to come back to our original instructions. Evacuation can happen once again.

Cutting the rigging, going forward

*If we natural people of the earth could just wear the face of brotherhood, we might be able to deliver our society from the road to destruction. Could we make the two roads that today represent two clashing world views come together to form that mighty nation? Could a nation be formed that is guided by respect for all living things?*⁵²

We are in a crisis situation, and we need to work on getting land-based immersion to produce fluent speakers. It would be wise to have Council around a Sacred Fire to find answers. What can possibly be more important than this? ...

*I say we have a Cultural Camp that lasts forever and we never let go.*⁵³

51. It is this fear that leads to the myth of “reverse racism”, especially when the occasional Indian gets fooled by this lie and starts repeating it.

52. Edward Bantoon-Banai. *The Mishomis Book*, p. 93.

53. Aasinii Zwaasniing (Isaac Murdoch), personal communication, February 15, 2015, [<https://www.facebook.com/photo.php?fbid=1533974036890367>].

Faced with the crown's powers of lies, fear, and desperation, we must never lose hope: we must remember that despite its masses of rigging entangling and pulling down everything in sight, it is still a sinking ship. As it goes down, cracks are opening up in its armour. Its need to maintain the appearance of human rights and the rule of the constitution gives us many opportunities. Supreme court cases, such as *Marshall*, *Sundown*, and *Tsilhqot'in* restrict the crown's persecution of traditional ways for the moment, giving us a chance to reach out to people in relative peace. Some of the remaining traditional communities (such as Unistoten Camp) who are out there defending their lands are already doing this. It is time for the traditional communities to come out of the shadows, to rekindle their old invitations and begin the return to our original instructions once again.

We must remember that desperation is the main force holding the sinking ship together, and desperation can be broken. There is a lot of will to do better, and by providing a way out of the insanity of civilization, we can finally start to harness its full potential. Right now, much of this caught in the tangles of the ship's rigging: there are those who have not yet imagined life without the crown, and who come up with all sorts of failing attempts to fix it; there are those who can't find a true way out, and fall victim to the false ones offered by the fake medicine people; and finally, there are those whose failed search for a way out costs them their lives, who lose all hope and succumb to madness, self-harm, and suicide. If we help each other break free of colonial life, we can stop all of the tragedies at once, and use this will to take us a long way down the road toward a sane way of life. Those who have found their way back can even help cut others loose, making this sort of healing spread like wildfire. Those who have been torn away from their original instructions (essentially all of us) can finally make their return, and we can finally break the cycles of abuse and violence keeping us away from them.

We must remember that without the power of desperation, the crown becomes extremely fragile. Technically, it is very easy to shut down the economy: with everything depending on the smooth operation of many different infrastructure systems, many of which are falling apart due to a lack of cheap resources, there are many

possible points of failure that could act as the tipping point, and many of these growing weaknesses have the potential to be helped along without bloodshed.⁵⁴ When we are still dependant on the system functioning for our lives, our actions are limited to round dances in the streets and other such symbolic acts. If we are living outside of it, out on the land, we can be much more creative, and we can finally defend the land effectively, as those returning to tradition are already starting to do. By offering a way out of civilized life, we turn what might otherwise be a war against 300 million people (all of those born civilized) into a fight against a machine. If we work together, the crown is beatable. Without the force of desperation holding it together, the ship can be pushed off the canoe in pieces.

We must remember that we already know how to bring back people who have lost their way, to cut the rigging and help them return to their original instructions, regardless of blood or status. The relationships of the original treaties show us the way to do this; we just need to recognize that it is a life-long journey, and the path is often one-way. We need to recognize that resistance has a point of no return, turning temporary relations of allyship into permanent communities of resistance. By rebuilding communities out on the land, we get rid of the need to keep our options open in civilization. Having a community to call home means there's no fear of having to go back after the fight, which means there's no need to hold back our actions because of this fear. If we get the old evacuations going again, Creating permanent cultural camps that turn into permanent communities of resistance, it can help unite us as humans to protect the land for generations to come.

Together as humans, we can overcome the forces that threaten the survival of our world's life. If we help each other back to our original instructions, the crown is just an empty, sinking shell of a falling-apart machine., It can be broken. The old invitations of the original treaties give us a map, and if we follow where it leads, we can make

54. The *Earth First Journal* [<http://earthfirstjournal.org/newswire/>] covers these sorts of issues quite regularly. See also Jason Godesky, "The World's Biggest Machine is Breaking Down", [<http://rewild.com/anthropik/2007/01/the-worlds-biggest-machine-is-breaking-down/>].

our way back to the great tree of peace and the promise of peace and brotherhood of the Fourth Fire. By combining our knowledge under the guidance of the original instructions, we can do even better, forming the mighty nation spoken of in the prophecies. We may have a lot of work ahead of us to begin the evacuation and achieve this goal, but there is definitely hope, We may not be able to fix the crown (it is working as intended), but as humans, we can move beyond it, back to our original instructions. This would be true reconciliation.

Together, we can light the Eighth Fire.

Giiwe-anishinabedaa awiya.

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