



RESEARCH ARTICLE

“Trickster Methods for Decolonial Resistance or How the Cardinal turned Red”

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Introduction

What follows is an essay-as-trickster-story about a decolonial resistance grounded in the Land, where land, nature, people, plants, and ecosystems exist in a community or “as societies... [with] ethical structures, inter-species treaties and agreements, and [an] ability to interpret, understand and implement” these, as described by Haudenosaunee and Anishnaabe scholar Vanessa Watts. Watts asserts that the non-human beings of Land (habitats and ecosystems as societies) actively and directly influence the organization of human societies. “Human thought and action,” Watts claims, “are therefore derived from a literal expression of particular places and historical events” (23). Mohawk scholar Sandra Styres extends this understanding to

the meaning of Land itself, explaining that the concept of place is less than what Land entails. "Place refers to physical geographic space," defined by what is contained within that space (often called "landscape, ecosystem, and/or environment—denoted as land with a lower case 'l'). Land (capital 'L') is more than this, Styres argues. Land includes "place as a physical geographic space but also the underlying conceptual principles, philosophies, and ontologies of that space." Styres describes Land as "conceptual," "experiential," "relational," "embodied," "spiritual," "emotional," "(re)membered," "storied," "sentient," and even "consciousness" itself, while also encompassing land and place as "physical geographic space" (27).

The argument of this essay-as-trickster-story is that Land, so understood, has a decolonial force and engenders Indigenous revitalization grounded in kinship with the Land. Indigenous revitalization grounded in kinship with Land operates *through* kinship and the specific values of kinship ethics and land-based knowledge production, derived from particular pieces of land or within particular communities of Land. The decolonial force of Indigenous revitalization grounded in kinship with Land is not about fighting fire with fire but rather fighting fire with water. The operations of decolonial resistance through Indigenous values of kinship and kinship with Land "provide the ultimate antidote to colonialism," according to Michi Saagiig Nishnaabeg scholar Leanne Betasamosake Simpson (17). This essay-as-trickster-story explores this idea while also considering the value and meaning of a trickster mode of decolonial resistance that operates through a contrary embodiment of colonial modes and values to disempower them—to fight fire with fire in that uniquely trickster manner.

In this essay-as-trickster-story, the trickster is a philosopher, which is a slight reimagining of the traditional trickster of stories. The trickster philosophers in my work—from Coyote and Iktomi to Jisdu (ᎠᎵᎠᎳ), the Cherokee rabbit trickster and the main character in this essay-as-trickster-story—each carry some of the traditional personality and actions of their tricksterness from story into their role as trickster philosophers. However, since they engage with Western philosophers and other academics in these



essay-as-trickster-stories, they mimic the academic context of this engagement and act as tricksters would, I imagine, in this academic context, which is a context of ideas, writing, argument, and texts. The trickster story aspect of this essay serves at least two functions. It creates a framework for an academic or philosophy essay as a story, which is significant in several ways, many of which are beyond the scope of this essay. Simply put, it introduces an aspect of orality and livingness to the text, moving it, even if only slightly, beyond the two-dimensionality and linearity of flat academic texts that often act as mere disembodied words floating free from the Land. The second function of the trickster story arises from the suggestion in this essay and others that a trickster methodology can act as an anti-colonial anti-method—a way of disrupting the colonial conceptual framework and practices that serve to reinforce and often reify the point of view of land as an object where human being float free from the land. The colonial point of view is not actually a point of view, however, since it floats free from the Land in an ontology of nothingness, all the while presenting itself as the a view from nowhere or every point of view all at once. The trickster methodology operates as a kind of mirror, exposing the hypocrisy and self-banishment of the colonial perspective through the words and actions of the trickster as they adopt those frameworks and practices and present them to the reader.

The last piece of information to share with the reader before the story begins is a bit of context. The story may or may not center around a real trip I took to the Vatican in 2022. It was part of a project called “Science and Ethics of Well-Being and Happiness,” led by the Vatican’s Pontifical Academy of Social Sciences (PASS) and Columbia’s Center for Sustainable Development. For several years, a core group of economists, psychologists/neuroscientists, theologians, and philosophers met several times a year to articulate concepts and strategies for global well-being and happiness.

This particular meeting focused on intercultural concepts of well-being and happiness, so I was included to bring a Cherokee and broadly Indigenous perspective. There were Buddhist, Confucian, African, and many other perspectives represented. Even if this story is broadly based on this actual event, as a trickster story, it may contain significant embellishment.

Part I Elohi Aneladisi RGA DŊWJŋŊJ (Land-Trip)

(A clearing in the forest. Jisdu (ḥŋŋS), the rabbit trickster, is deep in thought as he watches the birds flit about and scurry for their breakfast.)

Jisdu (ḥŋŋS):

(Stroking his chin)

I have always wanted to visit Rome. It just seems like the perfect place for a rabbit to roam, with all that wonderful food and famously old places. But I don't care much for flying. That's for the birds! I can't swim or walk on water (at least very well or for very long)... It really seems like getting to Rome is pretty much out of the question.

(Suddenly looking down to the ground and spotting a hole, Jisdu (ḥŋŋS) has a brilliant idea)

Jisdu (ḥŋŋS):

(Excitedly)

Of course! I'll ask Oganv (ŋSŋŋ), the Groundhog, for help! If anyone can dig a way to Rome, it's him!

(The scene shifts to Oganv's (ŋSŋŋ) usual spot. He is always found near one of his many holes.)

Jisdu (ḥŋŋS):

(Happily approaching)

Siyo, ginali! I was wondering if you might be available this morning for some hole digging.



Oganv (ᄁᄁᄁ):

(Beaming)

Siyo, Jisdu! You know there's nothing I love more than digging holes. What do you have in mind?

Jisdu (ᄁᄁᄁ):

(Rubbing his paws together)

I'm thinking of a very special hole... one that leads all the way to Rome!

Oganv (ᄁᄁᄁ):

(Chuckling)

Rome, you say? Well, I've never dug that far, but I'm up for the challenge!

(Oganv glances at the sky, says a quiet prayer to Unelanvhi (ᄁᄁᄁᄁᄁ), before throwing his face into the dirt to begin digging. He digs and digs. He digs and digs and digs. There is a lot of digging. After quite a period of time, Oganv's (ᄁᄁᄁ) head pops back out of the hole.)

Oganv (ᄁᄁᄁ):

(Panting)

There you go, Jisdu. Your special hole is ready!

Jisdu (ᄁᄁᄁ):

(Cheering)

Wado, ginali!

(Wasting no time, Jisdu jumps straight into the hole, scurrying through it with speed. He scurries and scurries. He scurries and scurries and scurries... until... he pops out on the other side right in the middle of Saint Peter's Square! As Jisdu travels through the

hole, the Land, Elohi (RGA), begins to lecture to him. Elohi's (RGA) voice echos through the Land.)

Elohi (RGA) (Voiceover):

(Low, resonant)

Indigeneity is grounded in place. As Daniel Wildcat puts it, to be Indigenous is 'to be of a place.' Even language arises from place—not just in the sense of experiences with places, but from the Land itself (Deloria and Wildcat 32). Take the Diné language, for example. It is a manifestation of language literally in the Land, called saad łaa'ii (first word). Saad łaa'ii is not a language spoken by people; it is part of the Land itself, shaping the Diné people and their spoken language, Diné bizaad, which means 'the people's language.'"

(Jisdu pauses in his scurrying, listening intently to the Land voice as it continues.)

Elohi (RGA) (Voiceover):

(Continuing)

Twelve words were given to the five-fingered earth-surface people. Three each from the four sacred mountains (Dził Diyinii Dìí'go Sinil) that frame the physical and spiritual body of the Diné or Diné Bikéyah (Diné landscape-being). Sisnaajiní (Blanca Peak), the white shell mountain to the east and of the dawn gave three white shell words. Tsoodzil (Mount Taylor), the turquoise "blue bead" mountain to the south and of the daylight gave three turquoise words. Dook'o'osłíid (San Francisco Peaks), the abalone shell mountain to the west and of the yellow dusk gave three abalone shell words. Dibé Nitsaa (Hesperus Mountain), the black jet mountain to the north and of the night and darkness gave three black jet words. These first twelve words of Diné bizaad (the people's language) were spoken by these mountains as winds out of a deep mountain cave. The people's language comes directly from the Land, is literally first spoken, in this originating form, by the Land through the wind as the physically voiced manifestations of the four sacred mountains. The wind that carries these words



is the same wind that makes up the breath that voices the spoken words of Diné bizaad. Nilch'i, the wind, is both the ordinary wind that spirals around and through Diné Bikéyah as well as the breath that circulates in and out of the five-fingered earth-surface people. Nilch'i, or wind, is fundamentally a medium of communication. From Dził Diyinii Dǫ́'go Sinil come winds that bring guidance, instruction and strength. As Edward Little puts it,

we speak the [nilch'i] of white shell language [from Sisnaajiní] to feel, think, and discipline our mind intelligently. . . , the turquoise language [from Tsoodzil] to gain and learn modern education to acquire traditional values and wisdoms. . . , abalone shell language [from Dook'o'osííd] to develop our minds and bodies from childbirth to old age. . . , the black jet shell language to sense danger and to be aware of evil things (2019).

(Jisdu continues on scurrying down his special hole, as he ponders the teachings of the Land.)

Elohi (RGA) (Voiceover):

(Continuing the lecture)

The common way that Western thinkers grapple with Indigenous ways of being as ways of being that come out of place, land, or nature is through examining the manner in which language, knowledge, and being might be shaped by people's experiences with land (one might interpret Keith Basso's *Wisdom Sits in Places* as an example of this form) or examining the manner in which language, knowledge, and being might be evolutionarily shape human interaction with the land. In Bruce Wilshire's examination of possible common currents between William James and Black Elk (parts of *The Primal Roots of American Philosophy*), he clearly seems to think

of originating out of the Land or nature as an evolutionary phenomenon. He laments Descartes sealing off the mind from the "Earth that formed us and from the animals and plants with whom we evolved in the most intimate, intricate, and reciprocal ways over countless millennia" (5). While it is true that Indigenous philosophy views the human relationship to animals, plants, and even me, the Land as intimate, this originary but evolutionary way of understanding language, knowledge, and being as coming out of Land misses the most important feature of Indigenous philosophy's connection to place, land, and nature. While both Wilshire and Basso's work articulate important elements of the relationship to land and nature, they miss the manner in which this relationship is both originary and continual, which limits their insights into this relationship to me, the Land. Land is not just "land." While it includes land as we commonly think of it, it is so much more. Land at its furthest and richest deeps is the originary and continual ground of being, of kinship, of knowledge. Or as Vanessa Watts tells it, the "place-thought" of Land where "human thought and action" are "the literal expression" of Land as community (23).

Jisdu (ᑭᑎᑎᑎ):

(Looking puzzled and raising his hand like he has seen many a child in American schools)

Why do I never hear of these teachings when I travel through the cities of America?

Elohi (ᑭᑎᑎᑎ) (Voiceover):

(In a even more serious and somber tone)

Speaking of a human intertwining with land, where I, the Land, am a being and a relative, triggers the operations of epistemic guardianship within the settler colonial epistemologies of ignorance, the patterns of cognitive dysfunction that produce inverted systems of knowledge—as a matter of course, ignorance and falsity are the byproducts of settler epistemic practices rather than knowledge and truth. Settler epistemic guardianship and its epistemologies of ignorance not only serve to create



the false world of settler colonialism but also to maintain the delusional epistemic world that is necessary for its ongoing survival. The delusional epistemic world serves settler colonial power because it presents the imaginary world of Euro-supremacy as the entire world. Settler colonialism, then, as articulated in Patrick Wolfe’s work, is a structure of power that produces subjugating effects in a myriad of ways, including the subjugation of the production and recognition of Indigenous knowledge. Settler colonialism as a structure of power targets the land, the being of the land and the intertwining of Indigenous being with Indigenous land. Fundamentally, you from me.

Jisdu (ᎠᏍᏏ):

(Stopping again and rubbing his chin reflectively)

So, settler colonialism is a structure of power that targets kinship?”

Elohi (ᎠᏍᏏ) (Voiceover):

(Sounding even more wise than before)

Well, settler colonialism both targets kinship and gathers its power through the obscuring of kinship.”

Jisdu (ᎠᏍᏏ):

(Looking smug because he is beginning to feel like he understands.)

That means settler colonialism is a form of power that is conceptualized around the obscuring of the being of land and of the intertwining of human being with the being of land. Is that gotlvhisodi (ᎠᏍᏏ) (correct), Elohi (ᎠᏍᏏ)?

(Jisdu (ᎠᏍᏏ) spoke Jalagi Gawonihisdi (the Cherokee Language) here, although he was often known to speak Jisdu Gawonihisdi (the Rabbit Language). The Land spoke the Land Language—Elohi Gawonihisdi in Cherokee or saad łáa’ii in Diné Bizaad. The Land Language was the foundation of all language, communication, and kinship. In some cases, it was understood to be the foundation of creation itself, when, for

example, sacred ones sang the shape of the Land into being. The Land most often speaks only in the Land Language, which is understood by most of creation but only by some humans and then only some of the time. The Land is represented as Elohi or Diné Bikéyah here, but there are thousands of other Indigenous representations of Land.)

Elohi (RGA) (Voiceover):

(Prideful in tone at the accomplishment of this student)

Yes, Settler guardianship functions to assimilate or eradicate Indigenous forms of life and knowledge that exists outside or are seen to exist outside of the limits of life and knowledge set by the settler forms of life and knowledge. Settler guardianship often excludes Indigenous ways of being, knowing, and valuing in the process of attempting to be inclusive of and respectful of Indigenous ways of knowing. Under Settler guardianship, Indigenous ways of being, knowing, and valuing are always under radical suspicion that requires their facing the settler justificatory tribunal, which determines whether Indigenous forms of life are justified in so far as they either meet standards appropriate for settler frameworks or are seen as capable of being assimilated to these frameworks. Many Indigenous candidates that face this tribunal are outright rejected. Others are judged as requiring assimilation to settler frameworks—a settler form of revise and resubmit. The settler justificatory tribunal also addresses the special requirements for the production of Indigenous knowledge through proper ethnographic form and expression. In particular, Indigenous knowledge as expressed by Indigenous people must be produced through their bodies or their lives as containers of the truth of Indigenous knowledge as a form of ethnographic containment.¹ Proper ethnographic form and expression means that

¹ See Mishuana Goeman. (2015). "Land as Life: Unsettling the Logics of Containment." In *Native Studies Keywords* (p. 71–89). University of Arizona Press. Audra Simpson (2007). "On ethnographic refusal: Indigeneity, 'voice', and colonial citizenship". *Junctures*, 9, 67-80, (2014). *Mohawk Interruptus: Political Life across the Borders of Settler States*. Durham: Duke University Press., Audra Simpson and Andrea Smith (2015). *Theorizing Native Studies*. Durham: Duke University Press.



Indigenous ways of life and expressions of truth are judged on the basis of the authenticity of the container of that truth as a proper representation of Indigenous people as Indigenous cultural artifacts of truth rather than as producers of truth in the context of a kinship with the land and other beings in kinship with the land. The tribunal of epistemic guardianship then also judges Indigenous knowledge in terms of the proper form of Indigenous knowledge as set by the settler colonial epistemologies of ignorance, which includes judging the validity of Indigenous knowledge in relation to its necessary existence as a particular Indigenous cultural artifact.

Jisdu (ᑭᑎᑎᑎ):

(Looking puzzled again)

This seems like a pretty weird way of doing things, of being in kinship, you know. I mean it is a way of being in kinship that is anti-kinship.

Elohi (RGA) (Voiceover):

(With a bit of air of mystery)

It gets weirder still. These limits serve to maintain the delusional world of Euro-supremacy through the settler colonial epistemologies of ignorance because these limits are nothing more than the idiosyncrasies of the settler himself, which means the limits of the settler guardianship are not intellectual, rational, or even meaningful limits but simple gibberish to represent the limits of the being of the settler himself as a limit of all things. The limits of settler guardianship are nothing more than the limits of the settler himself as a container that judges everything outside of himself as unworthy. The limit of settler guardianship is then not a meaningful limit. It is a subjective and delusional limit of the settler himself who is playing God. The only way that anyone other than the settler could manage to accord with the limit of settler

guardianship is to be the settler himself, which is impossible and results in the conclusion that the only one who can accord with the limits of settler guardianship is the settler. This means everyone else is in conflict with the limits of settler guardianship by the definition of settler guardianship itself. This makes the definition of settler guardianship meaningless as a starting point as its limit is nothing more than the settler himself in his own container of self-banishment.

Jisdu (ḥoḏS):

(Nodding with understanding)

This makes a lot of sense of what I have seen in Amayeli (in-between the waters) or what the settlers call Amelige (America) over the last 500 years. I have many examples of just that sort of thing.

(Jisdu (ḥoḏS) knew these examples from Amayeli because he had experienced them firsthand as he was always in the background of the major events and happenings (and most of the minor ones too) in Amayeli since time immemorial. The editor of this story added footnotes and references to his recounting, but Jisdu (ḥoḏS) is recounting the words from his experience and perfect rabbit memory.)

Jisdu (ḥoḏS):

(With an excited squeak in his voice)

John Winthrop, the Puritan lawyer from England who help to establish the colonial encroachment onto Amayeli (in the form of Massachusetts Bay Colony, founded in 1630), argued that the ywvi of Amayeli (or the Indigenous peoples of the Americas) had no capacity to block colonial encroachment onto the lands of Amayeli. He claimed that the ayeli dunadotlvsv of Amayeli (Nations of this land) did not have ownership of their lands and territories and that it was perfectly legal to "enter upon the land which hath beene soe longe possessed by others." His justification was Amayeli was still in nature, under which "that which lies common, and that has neuer been replenished or subdued is free to any that possesse and improue it" (140). What



was Winthrop's evidence that Amayeli was still in nature? He proclaims that "Natiues inclose noe Land, neither have any settled habitation, nor any tame cattle to improve the Land by, and soe have no other but a Naturall Right" (141). In other words, Winthrop is claiming that the ayeli dunadotlvsv of Amayeli lived in a natural state and had no right to the land that they had so long possessed because they did not practice the very particular farming practices of the Gilisi (English). The requirement that in order to properly farm land, the yvwi (people) must plow their fields with Oxen is not a meaningful requirement, as you suggest, Elohi. It is the gibberish of settler guardianship, where the settler judges the yvwi of Amayeli as lacking rights over land and territories they have so long possessed simply because they do not exist within the container of the Gilisi (English) themselves as subjective artifacts. This is an act of self-banishment by the settler, a rejection of the possibility of kinship—not only kinship for the settler but for the possibility of kinship per se.

Jisdu (ḥoḏS):

(Chuckling)

I tried to tell him, Mr. Winthrop, at the time, as I have with many yvwi (people) of Amayeli over the years since the animals came down from Galvladi (the world above the sky).

Elohi (RGA) (Voiceover):

(Returning to the deep and somber tone)

Yes, Jisdu (ḥoḏS), in particular, there can be no space for the most fundamental form of kinship—kinship with the Land out of which all things come to be and are maintained. All other kinship flows from kinship with the Land, which is fundamental to being.

Jisdu (ᎠᏍᏏ):

(Responding thoughtfully)

For my relatives, the Jalagihi Ayeli (ᏍᏍᏍ ᏚᏚᏚ: Cherokee Nation) or Anijalagi Aniyvwi (ᏍᏍᏍ ᏚᏚᏚ: Cherokee people), the relationship to lands they have long possessed is one of dejadaligenvdisgesdi (responsibility for one another) of anigaduwagi (the people who come together as one)—an original name of the Cherokee people. In Jalagi Gawonihisdi, you are called Elohi (ᏚᏚᏚ) Elohi (ᏚᏚᏚ) is not earth in the planetary sense, right?

Elohi (ᏚᏚᏚ) (Voiceover):

(Sounding Pleased)

You are correct my little furry relative. Elohi (ᏚᏚᏚ) is grounded in what Vine Deloria Jr. calls "an intimate knowing relationship." "Indian metaphysics," (which was an earlier way of describing Watts' place-thought), he wrote, "was the realization that the world, and all its possible experiences, constituted a social reality, a fabric of life in which everything had the possibility of intimate knowing relationship" (Deloria and Wildcat 2).

Possession over land becomes, then, a form of power and domination when it is cut off from its originary context in Elohi (ᏚᏚᏚ) and dejadaligenvdisgesdi (responsibility for one another).

Jisdu (ᎠᏍᏏ):

(Looking please that he is digesting these all-important teachings)

Being conceptually and materially cut off from kinship with the land both gives rise to and becomes a tool of the power and domination of settler colonialism and the so-called limits of settler guardianship. But this power that arises from being cut off from the Land in an originary and continual way is a ditlilostanv (imitation). This ditlilostanv (imitation) arises by the unmooring of kinship from Elohi (ᏚᏚᏚ). The contrary doctrine



of ditlilostanv (imitation) power and reason (through separation, abstraction, and domination) removes people from the possibility of kinship and founds the being of human beings in self-banishment or solitude. In this solitude, human reason, human knowledge, and human power are also banished with the banishment of the other beings who can be responsible for one another (dejadaligenvdisgesdi). Where there is no kinship as grounded in an intimate knowing relationship with you (Elohi (RGA)) as the originary and continual ground of kinship, there can be no real reason or non-self-destructive power. These are the teachings I have gathered from my relatives, the Anijalagi Aniyvwi.

Elohi (RGA) (Voiceover):

(Voice loud and booming)

Exactly! The limits of settler guardianship, then, are only ditlilostanv (imitation) limits as you say. These limits only exist within the invented and delusional world of settler colonial epistemologies of ignorance, but there are ways that this delusional world can be disrupted. There are forms of Indigenous resistance that can circumvent the force of the settler guardianship. If the delusional bubble of settler guardianship is pierced, settlers can hear the voices of Indigenous people regarding Indigenous ways of being for the first time. Hearing the voices outside of the delusional bubble of settler ignorance can break the vicious cycle of the epistemologies of ignorance. In this moment of temporary liberation, on both sides, there is a space that is opened that reveals the deeper levels of the possibilities of actual kinship that arises out of the always already being in motion kinship relationship between people and Land. It is this relationship and the possibilities of kinship per se that coloniality obscures in order to imagine and act out its fantasies of settling and remolding Indigenous land

and people as a new Europe, a new England, a new Spain, a New York, a New Amsterdam, and so on.

Elohi (RGA) (Voiceover):

(Continuing)

But remember that epistemic guardianship cannot be corrected by an error theory, one that would guide those who operate under epistemic guardianship to contexts where knowledge of Indigenous people or even the production of Indigenous knowledge in a settler context can be achieved. The resistance to epistemic guardianship must be part of the process by which Indigenous knowledge is created whether there is epistemic guardianship or not. The resistance to settler guardianship cannot happen through mere decolonial tools but must approach resistance through an Indigenous understanding of the appropriate context for the production of knowledge in the first place.

Jisdu (ᑭᑎᑎᑎ):

(Trying to prove his comprehension and squeaking loudly)

So, like through dejadaligenvdigesdi (responsibility for one another) of anigaduwagi (the people who come together as one)!?

Elohi (RGA) (Voiceover):

(Continuing)

Yes, you must resist and correct settler guardianship through the expression of Indigenous values. You cannot become the settler in order to change him. As Secwepemc leader George Manuel wrote, in his 1974 book, *The Fourth World: An Indian Reality*, decolonization is not "a destination" but "the right to travel freely . . . on our own roads" and "in our own vehicles" (217). Michi Saagiig Nishnaabeg scholar Leanne Betasamosake Simpson says of the process of decolonial revitalization that it is "transform[ing] the colonial outside into a flourishing of the Indigenous inside,"



which, like the Fourth World, must be done “on our terms, without the sanction, permissions or engagement of the state, western theory” or the like (17). She is right in thinking that this is not just a process of Indigenous people simply discovering themselves, but a way for Indigenous people to “re-establish the processes by which we live who we are within the current context we find ourselves,” and for doing that, she says, “[w]e need our Elders, our languages, and our lands” rather than funding, a friendly colonial climate, and allies if Indigenous people are to truly engage in this decolonial transformation. Reestablishing this process “will ground,” she notes, “our peoples in their own cultures and teachings that provide the ultimate antidote to colonialism” (17).

Elohi (RGA) (Voiceover):

(Speaking slower with very clear articulation, seeming to give emphasis to these particular words)

Indigenous revitalization, which is a foundational strategy of resistance to settler guardianship, requires more than a direct or transparent return to Indigenous modes of being or a return to Indigenous land-based practices and teachings. The modes by which we re-establish “the processes by which we live” must also allow us to “travel our own roads” and “in our own vehicles.” These modes must be capable of re-establishing Indigenous modes of being from “within the current context we find ourselves” and as such must have the power to “transform the colonial outside into a flourishing of the Indigenous inside.” These modes should operate through our “own cultures and teachings,” from our “Elders,” “languages” and “lands,” but in a way that reveals the nature of the relation between “the colonial outside” and “the Indigenous inside” in such a way as to provide an “ultimate antidote to colonialism” (Simpson 17).

(Jisdu (ḥoḏS) wasn't sure about this idea. Being contrary was his way. It didn't matter whether it was settler or Native, he was going to be contrary to anyone and everyone. Taking up the ways of the settler in order to undermine them was just the sort of thing a trickster was known to do. He remembered the Oglala Many Horses saying: "I will follow the white man's trail. I will make him my friend, but I will not bend my back to his burdens. I will be cunning as a coyote. I will ask him to help me understand his ways, then I will prepare the way for my children. Maybe they will outrun the white man in his own shoes."

Jisdu (ḥoḏS) (Voiceover):

(To himself)

Trickster methods are dangerous though. I remember all the times that I have been eaten in the process of playing a trick. I guess being a real trickster isn't for everyone.

Jisdu (ḥoḏS):

(Deciding to include Elohi (RGA) in his internal debate)

Is there any room for a little rabbit trickster, like me, in this resistance to settler guardianship?" I mean I am really good at tricking, and this sounds like some tricky stuff.

Elohi (RGA) (Voiceover):

(With a positive and encouraging tone)

Yes, Jisdu (ḥoḏS). I think you can be quite helpful in the plan to resist settler guardianship. As I have said, the return to Indigenous ways of being in response to the operations of settler colonialism cannot be direct or transparent. The modes through which we return to Indigenous ways of being must challenge operations of settler guardianship as part of the present reality we find ourselves in but in a way that reveals the nature of the colonial outside in relationship to the Indigenous inside so as to transform the colonial outside into a flourishing of the Indigenous inside, as Simpson tells us. But as Walter Mignolo points out, the colonial outside is, in the first



place, constructed to obscure the Indigenous inside, constructed through “colonial difference” to hide and suppress “local histories” (64). The local histories the colonial difference serves to suppress are conceptualized through an Indigenous philosophy of place, where human beings are a part of the earth that brings them forth. It is the grounding of being, knowing, and valuing in the Earth or Land, in Elohi (RGA) as you say from the Jalagi Gawonihisdi, that settler guardianship attempts to obscure. It is the foundation of kinship in me, the Earth, the Land, that the ditlilostanv (imitation) universals serve to obscure. The colonial outside is then nothing more than ditlilostanv universals laminated onto the local histories of Indigenous land as grounded in Land or land-as-kinship. Land or land-as-kinship, as the ultimate ground out of which beings come to be and are maintained is what is obscured by the false generality of settler guardianship in relationship to mere land. The colonial outside is the construction of an abstracted or delocalized colonial reality that is laminated onto Indigenous Land or land-as-kinship in order to obscure the relational ground of being, knowing, valuing and authority and project onto Land a colonial outside. It is to blanket mere land onto Land and to blanket the false generality of settler guardianship onto Indigenous ways of being that arise out of kinship with the land, where Land is itself the relational ground of kinship and not an object or mere land. This serves to hide me from you. It obscures our kinship as the ground of all kinship. *(For several minutes Iktomi, Lakota spider trickster, has been in the shadows just behind Jisdu (hoDS), and then suddenly steps up right next to him.)*

Iktomi:

(Smiling at his ability to insinuate himself into any conversation on or in the Land)

Part of what frames the false generality of mere land where humans float free from the land is the purposeful obscuring of what Leksi Vine Deloria Jr. calls "the nature of the world discerned from a spatial point of view" (Deloria *God is Red* 63).

(Jisdu (hoḏS) (Voiceover):

(Gasps and thinks to himself)

Where the heck did Iktomi come from?

Iktomi:

I am always lurking just over in the corner trickster cousin

Anyways, Leksi Deloria says that the spatial point of view sees time, history and human beings through specific relational kinship sites. When we abstract time, history and humans into time apart from space and humans apart from land, we construct the planetary human and planetary history that float free from the land. The particularities of people's kinship with land can then be given a pretense of universality across all land through the abstractions of humans and time by an obscuring of the spatial point of view. "The fundamental difference" of "domestic ideology" between "American Indian and Western European immigrant," Leksi Deloria says, is that "American Indians hold their land—places—as having the highest possible meaning," where all "statements are made with this reference point in mind" (62). Settler colonialism sees people, time and history as divorced from space, place or land, and so conceptualize colonizing movement across the globe and across the American continent "as a steady progression of basically good events, thereby placing history—time—in the best possible light" (62). These operations of colonization require a de-spatialized and falsely abstracted sense of time and history as universal. "The very essence of Western European identity," Deloria says, involves the de-spatiality of time and history such that the progression of time and history in themselves are "peculiarly related to the destiny of the people of Western Europe and later, of course, the United States" (63). What Leksi is speaking of here is what



gives rise to the circularity and meaninglessness of settler guardianship, as you and the Land have been saying, my trickster cousin.

Iktomi:

(Grinning widely and waving all of his spider limbs in a professorial manner)

Leksi Deloria also speaks on the issue of the false generalities that function through the de-spatiality of land and people in order to manufacture an abstract European identity and an objectified American continent. The false universal of settler guardianship is created, he says, through an obscuring of the “nonhomogeneous pockets of identity” that “represent different historical arrangements of emotional energy” within particular relationships to land, according to Leksi (*Deloria God is Red* 64). De-spatiality allows for a conceptualization of time and history as the progressive development of universal truth. The “evolutionary process,” Leksi proclaims, is projected as a progression “from primitive superstitions to logically perfected codes of conduct, from a multiplicity of deities to a monotheistic religion,” as “the result of a revelation of ultimate reality,” but this progression toward a supposed ultimate reality is nothing more than the obscuring of the “nonhomogeneous pockets of identity” as “different historical arrangements of emotional energy” within particular relationships to land. (65-66). The abstracting of time and history from land and place serves to obscure those differences that exist in places that are not identical with the peculiar differences that exist in European places as the framework of settler guardianship. This is Leksi’s version of the colonial difference and the blanketing of settler epistemologies of ignorance onto Indigenous land and ways of being my trickster cousin.

Iktomi:

(Continuing his soliloquy and beaming with pride at his ability to take over the Land's lecture)

Leksi Deloria says the spatial point of view, in contrast to the mistaking of "a particular local situation . . . for a truth applicable to all times and places," grounds its forms directly in the world around it (66). Sealed within the context of a spatial point of view where land is kinship and humans are grounded in the land, "revelation was seen as a continuous process of adjustment to the natural surrounding and not as a specific message valid for all times and places" (Deloria *God is Red* 67). Sacredness is tied to the particularity of land ("a river, a mountain, a plateau, valley, or other natural feature") that enables people to "relate all historical events within the confines of this particular land, and to accept responsibility for it" (67). These particular specific relational kinship sites "are permanent fixtures in [Native] cultural or religious understanding" because the sacredness exists in the land as kinship itself rather than land as object, "Holy Lands," that are "appreciated primarily for their historical significance"—important because of what free floating human beings did upon the essentially blank and meaningless canvas of mere land (67).

Elohi (RGA) (Voiceover):

(Booming in to take back over this lecture)

You are quite correct and really on to something my spider relative.

(As the Land begins to speak again, Iktomi vanishes completely.)

Elohi (RGA) (Voiceover):

(Reverting to the original and somber tone)

Revealing the colonial blanket of de-spatiality serves to disrupt the power of it because the colonial blanket projects itself as reality rather than a hiding of reality," the Land continued. There is a "border where the colonial difference emerges," in Mignolo's words, which is the gap between this blanket and the ground (64).

Revealing this blanket discloses the relationship between the colonial outside and the



Indigenous inside and in such a way as to provide an ultimate antidote to colonialism because it exposes the ditlilostanv (imitation) reality and power of colonialism and settler guardianship. Revealing the blanket exposes the necessary lack of fit between land as kinship and the blanket of mere land and humans that float free from. Marking off the ill-fittedness of settler guardianship as a conception of humans floating free from mere land, of the necessary cracks and fissures in the construction of the colonial outside in the first place, reveals the false and imaginary nature of the power of settler guardianship that only through illusion functions or has any power at all.

Elohi (RGA) (Voiceover):

(Continuing)

The reason that this revealing of the blanket provides an ultimate antidote to colonialism is that in clearing the way for seeing and experiencing the land as kinship where humans are grounded in the Land, me, that brings them forth, there is a space to accept responsibility for the always already in motion kinship with the Land and each other that has been obscured by the blanket.

Jisdu (hōōS):

(Looking confident)

This is why the resistance to settler guardianship must operate through dejadaligenvdisgesdi (responsibility for one another) of anigaduwagi (the people who come together as one), duyugodv (SGAō) (right)?”

Elohi (RGA) (Voiceover):

That is right my rabbit relative.

Jisdu (hōōS):

(Continuing his query)

So, it is through being anigaduwagi (the people who come together as one) that resistance to settler guardianship can happen, duyugodv (SGAØ)?

Elohi (RGA) (Voiceover):

(Speaking suggestively)

Explain what you mean my usdi rabbit relative.

Jisdu (høDS):

(Looking confident)

Well, "anigaduwagi" is not really just a name of the Jalagi people, as in Keetoowah, or even the *Jalagi* mother town of Kituwah, but a value or a way of being. "Ani" means "they," so it references the people that do this action of "gadugi." Gadugi is often understood as a kind of connectivity or action of creating and maintaining community. But the word is related to gadu (bread), gaduasuyvdi (yeast) gadusi (hill or upland), gadui (top), gaduhvi (city), gadulugodi (cultivate). The center of meanings that bring together this conceptual variety are the ideas of bringing individuals (seeds, ingredients, people, land) together in such a way that collectively they rise up, rise above, or come out on top (bread dough, hill, city, or corn plants). So to be gadugi is to come together in such a way that the collective rises up or above the things that keeps the individuals from joining together, the things that would keep them separate, keep them from duyugodv (truth). Duyugodv (truth) can be seen as the antidote to the settler epistemologies of ignorance that found settler guardianship in the first place.

Jisdu (høDS):

(Beginning to wave his paws and rabbit ears somewhat professorially)

But, duyugodv is much more than the Gilisi kanejv (English word) "truth." Duyugodv is a way or path (ganvvn) rather than an end product. Duyugodv is a way for individuals (seeds, ingredients, people, land) to be sustained or be well as individuals and as a

(Scene shifts to Jisdu (ḥoḏS) right in the middle of Saint Peter's Square, having just popped out of the hole that Oganv (ḡ50ᵂ) had made to Rome. Jisdu (ḥoḏS) is standing right in front of Saint Peter's Basilica in the plaza that, under the direction of Pope Alexander VII, was redesigned by Bernini in 1656 so that "the greatest number of people could see the Pope's blessing" Norwich (175).)

Jisdu (ḥoḏS):

(Bouncing up and down on his little tail, while waving and pointing at the Basilica)
Very exciting! This is the Vatican!

(Jisdu (ḥoḏS) has hatched a plan to resist settler guardianship. He was a rabbit trickster, after all, and tricksters are built for resistance—even though tricksters often trick themselves as they are tricking others.)

Jisdu (ḥoḏS) (Voiceover):

(Thinking to himself)

It is a dangerous game.

Jisdu (ḥoḏS) (Voiceover):

(Pondering to himself)

If any place is at the heart of the history of settler guardianship, it is the Vatican. It was, after all, a load of Papal Bull from another Alexander Pope, thinking about the Alexander Pope who ordered the construction of this Basilica. Pope Alexander the VI provided the pretext to colonizers as they divided up the Indigenous world in his name—some bull that later became known as the Doctrine of Discovery and codified into US law through the Supreme Court in the 1820s and 30s. The operations of political guardianship within the political and legal power structure of the settler state, operations that derive from this load of Papal Bull, are similar to the way that settler guardianship functions in relation to Indigenous ways of knowing within settler state frameworks of knowledge and their intellectual institutions. Political and legal guardianship is built into the current framework of what they call "Federal Indian law"



in the United States, where Congress has absolute power over Indigenous nations within the settler state without any limits or constitutional checks because Indigenous nations are understood to exist as wards of the settler state.

Jisdu (ᠬᠣᠳᠰ) (Voiceover):

(Continuing his internal lecture)

The guardianship principle in settler societies is the legal and political doctrine that settler states have the right and obligation to protect Indigenous people, particularly from themselves. In the United States, the guardianship principle has functioned to justify the outlawing of traditional political, cultural, or religious practices that were seen as retarding the necessary progression of Indigenous people from savagery to civilization, a progress that was deemed necessary in order to allow Indigenous people the opportunity to participate in civilized settler society, which we know, of course, from the structure of settler guardianship and the settler epistemologies of ignorance means nothing more than trying to become identical with the settler and all his idiosyncrasies. In historical times, the guardianship principle justified the outlawing of the potlach, the sundance, the gourd dance, as well as the removal of commonly held tribal land in favor of individual allotment as private property. In more recent times the guardianship principle has justified the outlawing of traditional tribal systems of government and land management as well as the removal of tribal jurisdiction over violence against Indigenous women on tribal land when the perpetrator is a settler and not a citizen of any Federally recognized tribe within the United States.

Jisdu (ᠬᠣᠳᠰ):

(Speaking quietly to himself)

All of this comes from the load of Papal bull Pope Alexander VI deposited! The Inter Cetera load of Papal Bull!

Jisdu (ᵂᵂᵂ) (Voiceover):

(Returning to his internal lecture)

Alexander and his uncle were the only two popes to come from Spain, and it was in response to a request from the Spanish crown that he issued his load. In February of 1493, Cristobal Colón (commonly known as Christopher Columbus in English or Tsvsgina (the Devil) in Cherokee) wrote a letter to his benefactors, the King and Queen of Spain, where he described lands with pleasant and gentle breezes and beautiful meadows with many rivers of great and good waters, of which nearly all are filled with gold. The word "gold" was magical and sacred word to all these folks, but Tsvsgina also spoke of spices, pepper, and cotton, and of course innumerable slaves, by which he meant all of the yvwi of Amayeli (Indigenous peoples of the Americas).

Jisdu (ᵂᵂᵂ) (Voiceover):

(Continuing his internal lecture)

Before Pope Alexander left his load of Bull and before Colón had sailed west across the Sea of Darkness in 1492, another Pope (Nicholas) directed some bull to King Alfonso of Portugal, ordering him to "capture, vanquish, and subdue the... pagans," to "put them into perpetual slavery," and "to take all their possessions and property" (Davenport 20-26). This bull provides the framework for the Doctrine of Discovery and Federal Indian Law in the U.S. because it gives ownership of lands and people to the so-called 'discoverer,' which of course can only be European.

(Jisdu (ᵂᵂᵂ):

(Muttering softly hoping the tourist taking pictures didn't hear him)

I have often wondered why the yvwi of Amayeli did not have rights to all the lands and people of Europe when they discovered them, wandering aimlessly on the shores of Amayeli. I mean, that was the first time Amayeli discovered them too!



Jisdu (hɔɔS) (Voiceover):

(Going back to his internal lecture)

The reason discovery is a one-way street between European and Native is that the self-banishment doctrine of settler guardianship and the epistemologies of ignorance create a fantasy world that holds nothing more than the settler himself. By the time Colón had set sail, it was already part of the bull of the land that he was authorized to “take possession” whatever lands and people he “discovered” that had not already been claimed by wudeligvditlv (Western) people and so “not under the domination of any Christian rulers” (Thacher 96). So, when Colón returned to Europe, Pope Alexander VI was quite happy to help his friends, the King and Queen of Spain, by issuing his Inter Cetera load of bull on May 3, 1493, which assigned to Spain all the lands and people ‘discovered’ by Colón on his journey, as well as any lands which he or any other representative of Spain might ‘discover’ in the future.

(Jisdu (hɔɔS):

(Speaking a little louder but looking about to make sure he isn’t noticed talking to himself)

Portugal, I can tell you was not the least bit pleased by this concession to Spain, which explains why another load of bull was issued on the following day.

Jisdu (hɔɔS) (Voiceover):

(Returning to his internal monologue)

On May 4, 1493, the Pope declared that Spain should not take possession over lands and people already in “possession of any Christian lords” (Davenport 68). Then the Pope took out his great big, black magic marker and drew a line between the North and South poles, dividing Amayeli between Spain and Portugal. This Pope’s magic marker is the reason Portuguese is spoken in Brazil and Spanish in Argentine: these

colonial states are divided just along the line of the Pope's load of bull and magic marker.

(While standing in the middle of Saint Peter's Square, watching people wander around taking pictures and lining up to visit Saint Peter's Basilica, Jisdu (ḥoḏS) ponders how he could test the theory of trickster resistance here in the Vatican.)

(Jisdu (ḥoḏS):

(Speaking out loud but to no one in particular)

I have to get into the Vatican itself. Into something important. Into some trouble. But Vatican City is guarded. It is like a whole other country with a border and everything. They were definitely not going to let some Cherokee rabbit trickster in. These sorts of things always required paperwork, and I never had any paperwork. I always get by through trickstering. But how can I get passed the Swiss Guard into Vatican City? This is going to be a tough one.

(Scene shifts to the entrance to the border of Vatican City City at the Gate of Saint Pellegrino. There were two Swiss Guards standing on either side of a vertically lifting gate that stood over a wide road. The Swiss Guards are stern-faced and motionless. Jisdu (ḥoḏS) is approaching this Gate and its Swiss Guards.)

(Jisdu (ḥoḏS):

(approaching one of the guards with a wry Jisdu (ḥoḏS) smile)

Siyō, Ginali! (Hello, my friend!). How are you this fine morning?

(The guard remains motionless and stern-faced.)

Jisdu (ḥoḏS):

(Continuing)

Do you want to play a game? If I beat you at this game of tug-of-war, you have to let me into Vatican City.

(The guard nods his head.)

Jisdu (ḥoḏS):



(Surprised the guard agreed)

Ok, take ahold of this rope, and wait until it is snug before we start the game.

Swiss Guard 1:

Ok

(Jisdu (ħŕŏĐŠ) runs across the road to the other guard and convinces him to play this game as well, handing him the other end of the rope.)

Jisdu (ħŕŏĐŠ):

(Yelling to the second guard)

Now Pull!

(The first guard finds his rope tightening and so begins to pull back. The two guards begin playing tug-of-war with each other—neither knowing they were not playing with Jisdu (ħŕŏĐŠ) but with each other. They pull and pull. They pull and pull and pull and pull. They are very much matched in strength as well as intellect. As they pull and pull, they huff and puff and grunt and sweat. While all this pulling and puffing was going on, Jisdu (ħŕŏĐŠ) walks quite nonchalantly into Vatican City.)

(Scene shifts to Jisdu (ħŕŏĐŠ) wandering through the Holy See, past the the Apostolic Palace and the Fountain of the Sacrament.)

Jisdu (ħŕŏĐŠ):

(Wondering where he could find something important going on)

This is definitely not a very hopping place. I haven't seen a single soul since sneaking through Saint Pellegrino's gate.

(Although he wondered later: since this is the place where folks where know to argue over how many Angels could fit on the head of a pin, whether it made sense to say he could see souls at all).

(Jisdu (ħŕŏĐŠ) is wandering along via dell'Aquilone.)

Jisdu (ᵐᵒᵒᵑ) (Voiceover):

(Thinking to himself)

Where is this "via" was taking me and what is a "dell'Aquilone"?

Iktomi:

(Calling from a spider web in a nearby tree)

The fountain of the Eagle!

Jisdu (ᵐᵒᵒᵑ):

(Looking surprised)

Thanks again my trickster cousin! You truly are always nearby. Geez!

Jisdu (ᵐᵒᵒᵑ) (Voiceover):

(Thinking to himself)

Eagles and water are very Jalagi things. This seems like the perfect place for a Cherokee rabbit trickster to be.

(Jisdu (ᵐᵒᵒᵑ) is approaching the fountain. There is a large pool of bubbling water containing various sized and moss-covered statues of women, many of whom were mostly submerged—one only has her head barely poking out of the water. Above the water there are what looked like caves, one large and a much smaller one above it. On top of the very small cave rests a statue of Wohali (the Eagle).)

Jisdu (ᵐᵒᵒᵑ) (Voiceover):

(Thinking to himself)

This truly seems like a sacred place.

(Jisdu (ᵐᵒᵒᵑ) steps into the flowing water and submerges himself, says a prayer to ganvhida ywvi (the long person, the river). When he finishes and steps out of the water, he sees a crumpled piece of paper being blown along the via in front of him. He reaches down, picks up the paper, and slowly unfolds it. At the top of the paper there is the seal of the Pontinifcia Academia Scientarvm Socialivm. Under that seal are the following words:



Dear Brian Burkhart,

We are pleased to invite you to the Science and Ethics for Happiness Project's meeting on intercultural conceptions of happiness and well-being. This meeting will be held at the Casina Pio IV in Vatican City on March 3rd, 2022.

Jisdu (*ḥoḏS*)

(Shouting)

That is today! This is my chance to try my new trick."

*(Jisdu (*ḥoḏS*) sets off to find Casina Pio IV. Following the signs over the hill to Pontifical Academy of Social Sciences, he enters Casina Pio IV. The plenary has just begun) (Scene: a very formal-looking, rectangular hall with much Latin writing on the walls and many busts of very serious looking Vatican-related folks. There are four sections of three rows, one section for each of the four walls. There are many very serious folks in each section. On the south side, Dojuwa VdG (the Cardinal) is seen wearing a black robe and holding a large bell with much Latin writing on it. Dojuwa VdG (the Cardinal) seems to be in charge. He clearly is representing the Vatican in these matters. Across from Dojuwa VdG (the Cardinal), on the north side of the hall, are rows of what someone said are scientist. On the western and eastern walls are what someone described as philosophers of the world. Jisdu (*ḥoḏS*) notices that in the eastern section, there is a name plate of some philosopher from the Southern Plains of the United States, (Brian Burkhart) but that the chair was empty. He decides this is where he will sit.)*

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*(Dojuwa VdG, the Cardinal, can be seen ringing the large bell with the Latin writing. The ringing of this bell was startling to Jisdu (*ḥoḏS*). It was, after all, quite a large bell. It*

seemed large enough that one could stuff a smaller sized rabbit into it. As the bell rings over and over, the various individuals in the four sections of this council come to order. The council begins with a speech from Dojuwa VdG, the Cardinal, who spoke against the scientists.)

Dojuwa VdG, the Cardinal:

(Speaking sternly and pointing at the row of scientists)

They only care about matter and so cannot understand the soul of human beings that is not made of matter. The human soul allows us to be free from the material world and achieve true happiness. Something the scientists and their mere materiality can never understand.

Jisdu (ᠬᠣᠳᠤ):

(muttering to himself)

Float free from the land!

(After the Cardinal's speech, there is a round of speeches from the philosophers and scientists. The Cardinal demands that these speeches be very short, and he will ring his bell very loudly when the large digital clock on the wall reaches the time for each speech to end. Of course, these great minded men and women do not stop their speeches when the clock tells them to end. They are completely unfazed by the Cardinal's ringing of the bell, often even showing expressions of severe irritation. As the great minds continued to ignore the Cardinal's ringing of the bell, the Cardinal is more and more frustrated. He begins to interrupt the great minds to give his own speeches, extolling the virtues of the human soul and the limits of understanding happiness through the material world. He seems to be extra irritated by the speeches of the scientist who were women, something that causes much sadness and anger amongst the great minds.)

Jisdu (ᠬᠣᠳᠤ) (Voiceover)

(Thinking to himself)



This was not going very well. It is definitely not gadugi.

(Finally, it comes around to the section along the Eastern wall, where Jisdu (ḥoḏṣ) is seated. And finally, it is Jisdu (ḥoḏṣ)'s turn to speak for this first round of the great Vatican council of great minds.)

Jisdu (ḥoḏṣ):

(Waiting for the bell, then beginning his speech)

I will speak of the dejadaligenvdisgesdi (responsibility for one another) of anigaduwagi (the people who come together as one). Happiness is founded in gadugi, and gadugi creates a ganvvn to duyugodv. Through gadugi individuals can come together in a way that the collective rises above the things that keeps them separated and keeps them from duyugodv (truth). Duyugodv is the way for individuals to be sustained, to be happy as individuals and as a collective. It is through gadugi, duyugodv or happiness can be found both severally and collectively.

(At this point, the Cardinal begins ringing his bell, but Jisdu (ḥoḏṣ) does not stop.

Regardless of how vigorously the Cardinal rang it, Jisdu (ḥoḏṣ) does not stop. He still has something very important to say. He speaks to the Cardinal and the folks on the Vatican side of the great hall, and he speaks to the scientists on the scientists' side of the great hall.)

Jisdu (ḥoḏṣ):

(Shaking his head and speaking in an accusatory tone)

You both are operating with ditlilostanv (imitation) concepts of human beings and ditlilostanv (imitation) concepts of happiness. Your ditlilostanv (imitation) humans can never come together (gadugi) to reach duyugodv (sustained well-being or happiness) because your ditlilostanv (imitation) humans float free from the land.

(To the Cardinal side, he speaks of the manner in which the Cardinal claimed that only through human souls that were essentially separated from the land could humans achieve happiness because the Land was nothing but dead matter. To the scientist side, he speaks of the manner in which the scientist responded to this by saying that nothing more than the study of mere spiritually inert material stuff was necessary to understand human happiness. He speaks about how these were two sides of the same coin that was created in the bubble of wudeligvditlv (Western) thought, religion, and experience and are only maintained through the colonial self-banishment of the epistemologies of ignorance that maintained the illusion that the wudeligvditlv world was the only world, the illusion that founds settler guardianship, which operates through this illusion as well as serving to maintain it.)

Jisdu (ᑭᑦᑎᑦᑎᑦ):

(Looking first at the Cardinal and his side and then at the scientists and their side)

If you look outside of the bubble of the world in which both of you are contained, you will see the necessity of understanding the originary and continual kinship relationship all things have to the Land and that which brings them forth and sustains them in a more than mere material manner. It is in the context of this most fundamental form of kinship—kinship with the land out of which all things come to be and are maintained—that other kinship flows, and it is kinship with the land that is fundamental to being a being, human or otherwise.

Jisdu (ᑭᑦᑎᑦᑎᑦ):

(Remembering his recent teachings from the Land)

It is only through understanding and moving in relationship to our fundamental and continual kinship relationship with Elohi (ᑭᑦᑎᑦᑎᑦ) that yvwi (people of any sort) can anigaduwagi (people who come together and rise above that which separates them) and so be able take dejadaligenvdisgesdi (responsibility for one). You can only truly gadugi (come and rise together) and take dejadaligenvdisgesdi (responsibility for



one another) when you understand that you are fundamentally in an always already in motion kinship relationship with or within Elohi (RGA) and with all other being through the context of being grounded in this kinship relationship with land. This always-already in-motion kinship relationship with other all other beings can never be erased: all actions, good, bad, or indifferent, are kinship actions and either sustain or damage kinship relationships with all the various beings with which we are in kinship. *(By this time, the Cardinal is vigorously ringing the bell to the point of breaking out in sweat. He sends one of his aids to stop this rabbit trickster nonsense. His aid stands right in front of Jisdu (hoDS) who tells him it was time to stop even as Jisdu (hoDS) continues to speak.)*

Jisdu (hoDS):

(Concluding)

It is only in the context of understanding the always already in motion kinship relationship we have with the Land that brings us forth, a relationship that is both of the Land but more than material (once again looking back and forth between the Cardinal and the Vatican side as well as the scientists and scientist side), that humans can gadugi and take dejadaligenvdisgesdi on a ganvvnv (path) to duyugodv (sustained happiness as a way of life).

Dojuwa VdG, the Cardinal:

(Huffing)

Finally!

(There are a few more rounds of vigorous bellringing and speeches from the great minds and the first round of the great council comes to an end. There is then a feast with every kind of wine (not Vatican wine which Jisdu (hoDS) is told is gross). All the food is brought from Veneto with a special chef from the region. There is so much

Risotto: Risotto with vegetables, Risotto with beans, Risotto with fish, Risotto with frogs, Risotto with wood pigeon, and Risotto with quail. And there is Veal. There is so much Veal. There is Pandoro cake and Tiramisu for dessert. But it is the amount of wine and varieties that impressed Jisdu (𐌹𐌶𐌰𐌸). He is quite the party animal, after all. There is Valpollicella, Valpollicella Ripasso, Amarone, Recioto, Soave, Bardolino, and Cabernet. This is definitely going to be an animal party.)

The Proceedings II

(As the feast ends, the Cardinal announces that the second round of the great council will shortly begin. The Cardinal, having grown tired of ringing the bell and being ignored by the great minds, ask various of the great minds if they are willing to chair the next round and be in charge of the ringing of the bell. Each of the great minds politely refuses. The Cardinal looks defeated and sad. Jisdu (𐌹𐌶𐌰𐌸), who is always more than happy to help, raises his small rabbit foot. The Cardinal looks at him, questioningly. After asking one more time for volunteers from the great minds, he finally gives in and agrees to let Jisdu (𐌹𐌶𐌰𐌸) chair the second round of the great council.

Jisdu (𐌹𐌶𐌰𐌸) takes his seat in the section along the Eastern wall, and the Cardinal and all the others take their places as well. The ancient bell for ringing is presented to Jisdu (𐌹𐌶𐌰𐌸) for appropriate use. Jisdu (𐌹𐌶𐌰𐌸) looks around and saw that all the great minds are ready to begin, and so he closes his eyes and gently rings the bell, which was quite a challenge as the bell is almost as big as he.)

Jisdu (𐌹𐌶𐌰𐌸):

(With a very somber and serious tone)

Remember the rules of this great council. Everyone has on only have a few minutes to speak (after which the great and ancient bell would begin ringing), and after each speech, there will be a few minutes for questions.



(The first speaker beings. She is one of the great scientific minds. Her words are brilliant and compelling to Jisdu (hroðs).)

Great Scientific Mind I:

I would speak about different notions of happiness that could be scientifically deduced from different cultures outside of the bubble of the Western world. I will spoke of the need to include Western notions of happiness if the council was to be global rather than merely parochial...

(As she is speaking, the time-limit passed. The Cardinal looks at Jisdu (hroðs) and motions to the bell for ringing. Jisdu (hroðs) smiles and nods but does not reach for the bell. As she continues speaking, the Cardinal looks a Jisdu (hroðs) again and more vigorously motions to the bell. Jisdu (hroðs) smiles and nods, placing his hand on the bell, smiling and nodding to the Cardinal once again. As she continues to speak, the Cardinal huffs at Jisdu (hroðs) and motions still more vigorously to the bell. Jisdu (hroðs) smiles and nods. This time he slowly picks up the bell and holds it in front of him. Just at the moment the great mind finishes her speech, Jisdu (hroðs) begins to ring the bell more vigorously than it had ever been rung on that day.)

Jisdu (hroðs) (Voiceover:

(With the biggest grin on his face)

I have rung the bell perfectly and at just the perfect time.

(Jisdu (hroðs) remains perfect throughout his time as chair of sessions at the great council. When he rings the bell, no one spoke over his ringing or after. Of course, he only rings the bell at just the exact time that each speaker finishes her speech. As the first great mind had finishes her speech, a number of hands raise from the great minds. Jisdu (hroðs) picks the first person to raise her hand and makes a mental note of

*the order by which other hands were raised so that he can call on those great minds next. As first questioner beings, the Cardinal starts waving his hand. He motions directly to Jisdu (*ḥṛḳḏḥ*) and indicates that he should allow him to speak. Jisdu (*ḥṛḳḏḥ*) is confused. The first person is still in the process of asking her question. He smiled and waved to the Cardinal, with typical rabbit frivolity.)*

Dojuwa (VdG), the Cardinal:

(Scowling)

Mutters something under his breath.

*(After the great mind finishes her question, Jisdu (*ḥṛḳḏḥ*) calls upon the original great mind, to whom the question was addressed, to respond. When she begins her response, the Cardinal looks at Jisdu (*ḥṛḳḏḥ*) and huffs. Jisdu (*ḥṛḳḏḥ*) once again smiles and waves in his usual rabbit manner. After the original great mind is finished, Jisdu (*ḥṛḳḏḥ*) calls upon the second person who had raised her hand. When she begins to speak, the Cardinal has had enough. He throws his hands in the air and even tosses all of his papers into the middle of the great hall. At this point the questioner stops and looks a Jisdu (*ḥṛḳḏḥ*).)*

Great Questioner I

(Puzzled and concerned)

Should we continue or just stop and let the Cardinal speak?

Jisdu (*ḥṛḳḏḥ*):

(smiles and shrugs)

Ya'll just continue speaking, my relatives. I am but a silly rabbit who clearly knows nothing about the way that these serious discussions are supposed to proceed. If the Cardinal is mad, he is just mad at me and my silly rabbit ways. It has nothing to do with you.



(By this time, the Cardinal has turned bright red and has remained so ever since that day. He pushes his chair back and stomps out of the room. The great minds look to Jisdu (ħŕŕŔŦ) with questioning eyes.)

Their eyes: (Voiceover):

What should we do, Jisdu (ħŕŕŔŦ)?

(Jisdu (ħŕŕŔŦ) just smiles and nods in his usual manner. He points at them to continued and points at himself, indicating that it is he that was the problem and not them. The great council should continue. Eventually, the Cardinal returns and even has the opportunity to respond to words of the great council, where he once again extolls the virtues of the immaterial soul and the vices of the material world. Jisdu (ħŕŕŔŦ) continues chairing this great council in his usual rabbit manner until it concludes. As it was ending, Jisdu (ħŕŕŔŦ) is reflective.)

(Jisdu (ħŕŕŔŦ) (Voiceover)

(Thinking to himself)

I am sure, I will never be asked to chair another session of this great council again. I may be removed from Vatican City and asked to never return. Oh well, what is a rabbit to do but to be the rabbit that he is and do what a rabbit does.

(The second great feast begins, which takes place before the third and final proceeding of the day. Jisdu (ħŕŕŔŦ) is busy eating, drinking, and enjoying the great feast when the Cardinal approaches him. Jisdu (ħŕŕŔŦ) shoves a few extra mouthfuls of food in his rabbit face because he is sure that he will shortly be outside of Vatican City on his rabbit tail.)

Dojuwa (VdG), the Cardinal:

(placing his hand on Jisdu (ħŕŕŔŦ)'s shoulder)

I would like you to chair the next session. I appreciate how seriously you took the work of chairing.

Jisdu (*hoʔs*):

(smiling and knowing that he had only taken his work as seriously as any rabbit trickster could)

Of course, I will, my relative.

*(Jisdu (*hoʔs*) continues to chair each session for the rest of the great council. When the great council is over, Jisdu (*hoʔs*) says goodbye to his new relatives and makes his way back to the Gate of Saint Pellegrino, where he finds the Swiss guards still engaged in the game of tug-of-war that Jisdu (*hoʔs*) has tricked them into. When they each see him. They each let out an angry shout, looking at the rope they are each pulling—each still thinking that Jisdu (*hoʔs*) is on the other end pulling back. They each drop their end of the rope and begin gesturing angrily to Jisdu (*hoʔs*). Jisdu (*hoʔs*) just smiles and nods at them with his usual frivolity.)*

Jisdu (*hoʔs*):

(Smiling and waving)

See you later my relatives.

(The Swiss guards grab their side arms and give chase.)

Jisdu (*hoʔs*) (Voiceover)

(Begin to run faster)

Here we go. A typical day in the life of a rabbit trickster. Hopefully this will not end like that time with Doctor Buzzard when there was nothing was left of me but my bones.

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