

# **From Conquest to Freedom Continued**

## **Part 6 “Reconciliation”**

**Theologies of conquest are those theologies that serve to set one people group over and against another, claiming for their own group legitimacy, mandate or destiny to violate the sovereignty, autonomy or self-determination of others.**

**Theologies of conquest have been and continue to be used time and again to encourage and excuse theft of lands, military and political subjugation and/or wholesale slaughter of human beings, as well as subtler forms of cultural, spiritual, social and economic oppression. It is the nature of theologies of conquest to claim exclusive ownership of universal truth and/or special status as *the* chosen people. Others are alienated and dehumanized as pagan, heathen, unsaved or heretical. Theologies of conquest serve to develop and maintain hierarchical systems of government and church structure, as well as racial and socio-economic caste systems.**

**Theologies of freedom are those theologies that encourage harmony – the same harmony (unity in diversity) that is the very nature of Creator as mirrored in creation. Theologies of freedom encourage harmony between human beings and other human beings, on both individual and group levels, as well as harmony between human beings and the rest of creation, through loving the other as oneself – giving self in quest of freedom *for all* from bondage and oppression of every sort.**

**Theologies of freedom encourage recognition of giftedness and chosenness as well as neediness of *all* peoples (one’s own as well as others). They encourage the understanding that there is no place where Creator is not already made known through Creator-Offspring, no place where Creator-Spirit does not already move. In regard to the sharing of good news, theologies of freedom encourage an attitude of watching and listening first for the good news already there. They encourage an expectation of seeing Creator-Offspring’s presence already evident in every aspect of creation, including each and every human people and culture.**

**Far from encouraging attempts to recreate others after one’s own image, theologies of freedom encourage a humble attitude of seeking, respectfully and with permission, to help with what Creator is already doing in and through others while accepting reciprocal help *from* others. Theologies of freedom yield an understanding that reconciliation and proper relationship with Creator and reconciliation and proper relationship between individuals and groups on earth are interrelated and inseparable, with greatness measured not by ability to control others but by the active giving of self that the people may live.**

This is the third in a series of talks on what I call the Four R’s: the four essential and interdependent values of respect, reciprocity, reconciliation and relationship. These

values are essential to living balanced lives, lives characterized by harmony and love – lives that value true freedom. This talk was originally shared in the Mid American Indian Fellowships in October 2005. Minor revisions, additions and some deletions have been made.

## **The Daughter of the Sun**

In most but not necessarily all cases, old Cherokee stories refer to the Sun as female.

According to the old ones, the house of the Sun is in the east, beyond the sky dome, but the Daughter of the Sun used to live in the middle of the sky. Every day, in her travels, the Sun stopped at her daughter's house for lunch. It was at this hottest part of the day that the Sun would also pause to look down at her grandchildren on the earth. When she saw the people squinting back up at her, the Sun grew angry. "My grandchildren hate me!" the Sun exclaimed to her brother, the Moon. "Just see how they scrunch up their faces whenever they look my way." In her wrath, the Sun grew hotter and hotter, until all the crops dried up.

In desperation, the people looked high and low for a solution to the problem. Finally, the Little People came up with what seemed to be a logical solution. Now, the Little People are spirit folk. There are some spirit people who are good and some who are bad. The Little People have much in common with us human beings, in that, they can go either way. They may be helpful, or they may be mischievous. They may act wisely, or their actions may prove hurtful. Here is what the Little People did in this situation: They changed two men into snakes. The first they changed into the Spread-Head or Hog-Nosed snake. The second was transformed into the Copperhead. These two were instructed to travel up the sky vault, to wait at the house of the Daughter of the Sun. "When the Sun arrives outside her daughter's door," the Little People said, "strike quickly with your deadly fangs." The two snakes slithered away to accomplish their task, but when the Sun arrived, her light so blinded the Spread-Head that when he struck, he forgot to even open his mouth to bite. He flattened his nose against the Sun. Then, in his fright, he rolled on his back and played dead, stinking like a rotting carcass, just as he does to this day. The Sun called him a "nasty thing" and went on into her daughter's house. The Copperhead was so afraid; he crawled quickly away without even trying to bite, and so these two returned to the earth.

After this first failure, the Little People decided to try again. They changed two more men into snakes. One of these became the Rattlesnake. The other became the Uktin, the Great Horned Serpent. So, you see, all of these four: the Spread-Head, the Copperhead, the Rattlesnake and the Uktin were once men. Well, just as the others had done, the Rattlesnake and the Uktin traveled up the sky vault to lie in wait outside the door to the house of the Daughter of the Sun. The Sun was still in there, having some lunch with her daughter.

The Uktin was very big and dangerous. His poison was so potent that even a little splashed on the skin could be deadly, and the mere look of the Uktin's eye could kill. All the people were thinking, "As big and mean as that Uktin is, he is sure to do the job and

kill the Sun.” But the Rattlesnake was quicker than the Uktin. Getting there first, he coiled up outside the door, nervously shaking his tail as he waited for the Sun to emerge. The Rattlesnake was so eager, that as soon as the door opened, he struck. But instead of striking the Sun, the Rattlesnake struck the Daughter of the Sun. The Sun went on her way, but the Daughter of the Sun died from the poisonous bite. As with the others before them, these two snakes returned to the earth.

The Sun burned hotter and hotter, so vengeful was she for the death of her daughter. The people could no longer leave the shade in the daytime. The trees and grasses were dying. Great fires were burning in the land. People were getting sick. It was really bad.

The Little People said there was only one solution. Seven men would have to travel to the West, to the Jusinga Ghost Country, and bring back the Daughter of the Sun. The Little People gave each man a sourwood stick, with instructions on how to use these when they arrived at the Ghost Country. The men also carried a large box in which to bring back the Daughter of the Sun. The final instructions of the Little People were these: “Once she is in the box, don’t open it, for any reason, until you are back here, in your own country.”

The men set out on their journey. Seven days later, arriving in the Ghost Country, the seven men found the people dancing in a great circle. Positioning themselves outside the circle, they waited for the Daughter of the Sun to come around. As she came by, the first of the seven men touched her with his sourwood stick. When she came around the second time, the next man touched her with his sourwood stick. This same pattern continued until all seven men had, in turn, touched the Daughter of the Sun with their sourwood sticks. At the touch of the seventh stick, she fell backward, as in a swoon. The men put her in the box, securely fastened the lid and headed back to their own country.

As the men walked along, carrying the box, the Daughter of the Sun awoke and began to complain. “I’m hungry,” she said. “Please open the box and give me something to eat.”

“Oh no,” the men said, remembering the warning of the Little People. “We can’t open the box until we are back in our own country.”

As they walked on, the Daughter of the Sun complained again. “I’m thirsty,” she said. “Please, oh please open the box and give me just a little sip of water.”

“Oh no,” the men said. “We can’t open the box until we are back in our own country.”

Finally, the Daughter of the Sun complained again. In a faint voice she said, “I can’t breathe. Please, please open the box. I think I may suffocate!”

The seven men stopped and looked at each other. It was well known that a person could live a long time without food. There were some who had lived as much as seven days without water. But air is something a person cannot live without. “Maybe we should open the box,” one man offered.

“Don’t forget what the Little People said,” another cautioned. “We can’t open the box for *any* reason.”

“But what if she dies,” yet another man said. “Then, we’re back where we started.”

Finally, someone offered an acceptable compromise. "Let's open the box just a crack," the man argued, "not enough for her to get out, but enough for her to get some air." This course of action seeming reasonable to all, the box was unlatched and opened just the tiniest crack.

"What was that?" one man exclaimed. They had all seen a flash of red light flying out from the box to disappear in the brushy woods.

"I don't know what that was," another man said, "but I think we'd better keep the lid closed tight on this box from now on, no matter what she says."

The men went on their way. Hearing no more complaints from the Daughter of the Sun, they worried that maybe she was dead. The next day, the seven arrived back in their own country. The box was opened, and to everyone's dismay, it was empty!

When the Sun saw her daughter would not be returned to her, her wrath turned to sorrow. She began to cry, and the tears of the Sun threatened to flood the whole earth. The people tried their best to cheer her up. They sang their best songs and danced until their feet were sore. The heart of the Sun was touched by this effort, but her sorrow was not taken away. Then a flash of red was seen in the edge of the woods and a beautiful song was heard. Looking down, the Sun saw her daughter, who had become the Redbird, the Dojuwa, and had elected to stay in the earth. The Sun saw her daughter in the earth, and the Sun smiled.

### **An Eye for an Eye - A Son for a Son**

When I was a little boy, my mother told me this story. At the time, I imagined it was something that had happened recently, perhaps somewhere near where we lived. As I grew older, I came to understand that this story has been passed down through the family from long ago when the Cherokee clan system was still in effect. There are those today, even among the Cherokees, who consider the clan system, especially the aspect of clan restitution, often erroneously called clan "revenge", to have been a set of savage customs we are better off without. As with any legal system, there may well have been abuses and miscarriages of justice within the clan system, yet, as illustrated in the story below, the ancient clan system, including the laws of clan restitution, had the potential of working especially well.

There were two young men who were the best of friends, yet one day something happened that caused them to be very angry with each other. The two were so angry that they got into a fight, and in the fight, one young man killed the other.

It was decided that the surviving young man was guilty of murdering his friend. The mother of the murdered young man was asked, "What do you want done? Shall we take your son's murderer out and kill him?"

"If you kill him," the mother asked, "will his death bring back my son to me? Will his death not instead leave yet another mother devastated with the loss of her son? No, don't kill him. Send this young man to my house; let him replace what he has taken away."

On the day he was to go to the house of his murdered friend, the young man was afraid. How would they treat him there? They must hate him. After all, didn't he hate himself for what he had done? How could he ever face this family? Facing death would have been much easier.

The mother met the young man at the door of her house. Hugging and kissing him on the cheek, she said, "Welcome home, my son." He was brought into the house and fed, given warm clothing, a place to sleep and some chores to do. He was treated not as a murderer, but as a true son of the household, brought miraculously back from the dead. He was uncomfortable, at first, because he had a hard time forgiving himself, and the acceptance and forgiveness of others seemed, at first, to compound his own sorrows. Even so, he did his best to be the replacement of what was taken away, and in time, the hearts of the people were healed.

### **Reconciliation Is....**

Reconciliation is the process of bringing back together, restoring friendship or harmony through the settlement or resolution of differences. The use of the word presupposes or assumes that there has been a past state of friendship, harmony or *conciliation* between the parties involved. Each of these stories: "The Daughter of the Sun" and "An Eye for an Eye – A Son for a Son" has something to say about the value of reconciliation. Mostly, these stories teach how costly reconciliation may be.

There are other stories from the Cherokee oral tradition that also convey truths about the value of reconciliation. In the story of "The Origin of Strawberries," as Kanati and Selu, the first man and first woman, are estranged and brought back together; we see that, in the process of reconciliation, words are not as important as actions, especially the action of sharing.

In the story of "Home Boy and Wild Boy," after the two brothers inadvertently release all the animals the people depend on for food, Wild Boy runs away to live by himself in the mountains. Along with Wild Boy, we learn that one cannot live happily in separation from the people. As Wild Boy returns and is reconciled with the people, we learn that, although it may be impossible to undo the wrongs of the past, one may listen carefully and do something to make things better.

In the story of "Ga'na' and the Seneca Peace," we learn that while the process of peace-making or reconciliation between two peoples may begin with one person, consensus must be reached among the people before reconciliation is complete. We also learn that reconciliation is a weighty matter, involving prayer, spiritual preparation and purification as well as costly demonstrations of sincerity. Finally, we learn, along with Ga'na', that we may all be a little more related than any of us may have guessed.

In the story of "The Moon-Eyed People" we learn that genocide, the destruction of an entire people, is the greatest of all wrongs. From this story we also learn about repentance and restitution. We are reminded that we must never forget the wrongs *our* people have committed in the past nor seek to excuse them, lest the same atrocities be repeated again and again.

In the story of "The Boy and the Snake" we see a young man become an unwitting participant in his own destruction. Once again we take warning not to forget

the past, and in the present to walk warily and with our eyes open, or there will be *no* future for our peoples.

And then there is the story of “The Origin of Disease and Medicine,” in which the animals get together to do something about the “human problem,” and the plants take pity on the humans before our kind is entirely killed off. Even this is a story about reconciliation - the reconciliation of human beings with the rest of creation. So, you see, reconciliation is a very common theme in the Cherokee oral tradition, as I suppose it must also be a common theme in the oral traditions of other indigenous peoples.

Reconciliation is also a major theme of the Christian Bible. Just think of how the story of Jesus’ death on a cross shows the costly nature of reconciliation. Paul, in his letter to the followers of Jesus in the city of Ephesus, in what is now Turkey, wrote extensively concerning the value of reconciliation.

### **Living in the Light**

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness.

Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. “In your anger do not sin”; Do not let the sun go down while you are still angry, and do not give the devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need.

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God.

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God’s holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure; No immoral, impure or greedy person – such a man is an idolater – has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God’s wrath comes on those who are disobedient. Therefore do not be partners with them.

For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness,

righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said:

“Wake up, O sleeper,  
rise from the dead,  
and Christ will shine on you.”

Be very careful, then, how you live – not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore do not be foolish, but understand what the Lord’s will is. Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ.

- Ephesians 4:22-5:20

Just as with the value of respect, Jesus, in his Sermon on the Mount, also has much to say concerning the value of reconciliation.

### **Settle Matters Quickly**

“You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment. But I tell you that anyone who is angry with his brother will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’ is answerable to the Sanhedrin. But anyone who says, ‘You fool!’ will be in danger of the fire of hell.

“Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift.

“Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you the truth, you will not get out until you have paid the last penny.”

- Matthew 5:21-26

“... Forgive us our debts,  
as we also have forgiven our debtors.”

“For if you forgive men when they sin against you, your heavenly Father will also forgive you. But if you do not forgive men their sins, your Father will not forgive your sins.”

- Matthew 6:12, 14-15

At another time and place, Jesus said to his followers,

“... If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, ‘I repent,’ forgive him.” - Luke 17:3-4

## **Levels of Reconciliation**

Reconciliation happens at several different levels, each level being just as important as any other. We hear most often about reconciliation between human beings and God or the Creator. I have no doubt that Creator wants nothing more than for all the human children of Creator to be reconciled to Creator, but Jesus tells us we cannot be reconciled to Creator so long as injustice committed against a brother or sister is holding us apart. We must first be reconciled with our brother or sister. There is also *internal* warfare going on *within* many people. For American Indian people, this may be a battle between the spirituality given directly by Creator to our people and demands of the church to lay *that* spirituality or aspects of that spirituality aside or at least to make our indigenous spirituality secondary to teachings or dogmas that come from other lands and other cultures. Most Indian people have been exposed to and affected by Christian teachings, often by the most fundamentally conservative and exclusive of Christian teachings. At the same time, many Indian people are feeling a pull of the Spirit to reaffirm or reenter the ways given by Creator to our own people. Reconciling these ways is no easy task. So, to recap concerning the various levels of reconciliation: There is reconciliation between humans and Creator which cannot happen without reconciliation between individual humans (brothers, sisters, husbands, wives, etc.), which in turn, probably won't happen without reconciliation within the human heart. There is also reconciliation between groups of humans, between nations or peoples who have brought hurt, damage, death or destruction on one another. There are those who have a very hard time understanding the need for this corporate reconciliation, since many, especially in the Western Cultural worldview, have never been taught the concept of corporate responsibility. Achieving reconciliation within our hearts is difficult. Reconciliation between individuals is more difficult. Reconciliation between people groups is more difficult yet, sometimes next to impossible. But with Creator, nothing is impossible.

## **Child's Play**

A group of children were playing in the yard of a house. “Come and hold my brother!” one boy shouted to the other children. “Hold him tight; don't let him squirm.” And so the boy tested the sharpness of his pocket knife by severing his brother's arm at the elbow.

The father of the two boys was horrified upon discovery of what had transpired in his yard. His first concern was saving the life of his mutilated child. After the hospitalization and homecoming of the terribly injured son, the father's next greatest concern was the reconciliation of the brothers. The father loved all his children and was



afraid these two would be severed from one another as surely as the one's arm was severed from his body.

In the assembly of all the people, the father arose and spoke aloud to the two brothers concerning their need for reconciliation. He was greatly troubled by the attitudes of *both* boys. The one who had done the deed was saying, "It's no big deal; what's done is done. He's still alive." The other, unable to comprehend the enormity of his loss, was still expecting his arm to grow back. Also, seeing himself as the lesser of the siblings, he was not so sure whether what was done was a crime or just the normal outcome of child's play. He lacked the capability even to hold his brother to account. He was, therefore, likely to be victimized by his brother again and again until there were no parts of him left for his brother to cut away.

### Honest Expression

In his letter to the Ephesians, Paul writes of the importance of the honest expression of anger and truth-telling with a view toward reconciliation. Paul writes of changed behavior, "He who has been stealing must steal no longer, but must work." He also writes of the danger of being taken in by "empty words." Both Jesus and Paul speak of the need and power of a forgiving heart, yet from the passage in Luke we see that two things happen *prior* to forgiveness, these being rebuke and repentance. Rebuke is that honest expression of anger at the offence, the truth-telling outlined by Paul. This is where the offending brother or sister is held to account. We are often told, "Just forgive and forget," but holding to account must precede forgiveness. Otherwise, forgiveness is nothing more than a license for unacceptable behavior to go unchecked. The two sons in the story would be better off forever sundered than for the abuse to continue. I am not talking about simple oversights and mistakes here; these are part of the human condition and should be forgiven without mention. What I am talking about are genuine hurts, crimes, abuses and oppression that are ongoing in nature. I think we know the difference, at least we should. In these cases, rebuke, or a holding to account, *must* precede forgiveness. The repentance of the offending party also precedes forgiveness. Repentance is a change of heart, a change of mind, a change of attitude which leads directly to a change of behavior. Kathy Whitley, helper for the Indian Fellowship of Lathrop, says, "Repentance is changing sides in a battle." It's like what the Irish infantry does in the movie *Brave Heart*. I've been fighting on the one side; now I've come over to fight on the other side. It's not because I see the side I was on is losing. It's because I see the side I was on is *wrong*.

We may reconcile ourselves to those who *have been* our oppressors, but we must never ever reconcile ourselves to oppression. This is what happens when forgiveness precedes or supersedes rebuke and repentance. When we forgive without the truth being told, when we forgive without the behavior having changed or even without so much as the promise of change, we are, in reality, forgiving the oppression along with the oppressor. We are saying, "It's alright. Continue with what you were doing. Go ahead cutting parts off of me; I have plenty and to spare." When we reconcile, in this way, to oppression, we oppress ourselves. In this way, American Indians are committing suicide

as peoples. This is contrary to Creator's will. For each indigenous people, the first and foremost instruction from Creator is to survive *as a people*.

The most frightening statement I have heard spoken on a regular basis is, "This country (the United States of America) was founded on godly principles, and we (the American people) must return to those principles." In reality, the history of the United States is replete with mass-murder, rape, robbery, dishonesty, covetousness and narcissistic self-worship. Furthermore, the American empire has not strayed very far from any of these foundational practices.

Related to the statement about the United States having been founded on godly principles is nostalgia often expressed by evangelical Christians in America for what are called the "Great Awakenings." The first of these began in 1734 with the preaching of Jonathan Edwards and George Whitefield (Gonzalez. Vol. 2. 228); the second began in 1797 with one of its leaders being Timothy Dwight, a grandson of Jonathan Edwards (Ibid 245). "This is the one thing standing between us and revival" or alternately, "This is the one thing standing between us and the next 'Great Awakening,'" are statements I have heard from some evangelical Christians advocating for reconciliation events with or official apologies to American Indian people.

Just as the "godly principles" upon which the United States was founded were, in reality, principles drawn from conquest theology with "liberty" envisioned only for European-American Christians, the "Great Awakenings" were rooted in the same conquest theology, fertilized by the "Angry God" preaching of Jonathan Edwards and others. While some good may be said to have come from the "Great Awakenings," including the beginnings of the abolitionist movement and feminist movement in America (Ibid), the most immediate and demonstrable result of both "Great Awakenings" were new and more massive waves of western expansion (Ibid 230, 245), as English colonists and European-Americans were revived primarily in their determination to take the entire continent from the "heathen savages," while forcing what they called "the gospel" on any who might survive.

With all of this in mind, I am understandably cautious concerning reconciliation events and efforts toward official apologies. The question in my mind is always, "What are the real motives?"

Corporate reconciliation events have become something of a fad in recent years, with activities seeming to have peaked at or around the year 2002. Early that year, one reconciliation organization put the word out that the United States and the United Kingdom are completely absolved of any guilt connected with their governments' intentional introduction of small-pox among American Indian nations. An Indian, an Englishman and an American, without the knowledge of their respective governments or the vast majority of their fellow citizens, got together to work out a deal with each other and with God. Evidently, it does not matter that the United States and the United Kingdom continue to maintain biological, chemical and nuclear weapons of mass destruction. In September 2002, a group of American Indian Christians from Oklahoma rode a bus to Plymouth, Massachusetts where, among other activities, they knelt on the sidewalk before Plymouth police officers to apologize for misconduct of Indians who had taken part in the Wampanoag sponsored Day of Mourning, the fourth Thursday in

November, the previous year. Someone who had taken part in that Day of Mourning and was also there to witness the sidewalk apology, told me these people apologized for misconduct that *never* occurred and that their actions served primarily to undermine the truth-telling efforts of the Wampanoag Indian people and others who participate in the annual Day of Mourning.

There are those who maintain that any attempt at reconciliation is a positive thing. These see the motives behind the current reconciliation movement as pure and applaud the organizations for, at least, *trying* to initiate some healing. Personally, I believe that many corporate reconciliation events we have seen happening in recent years are counterfeit or illegitimate, offering cheap, easy solutions to a 500+ year old set of very serious problems. I believe that counterfeit or illegitimate corporate reconciliation events are causing harm by preventing, or at least delaying, the start of genuine reconciliation.

Some years ago I received a telephone call from a woman representing a certain so-called reconciliation group. She spoke to me, at some length, of a proposed reconciliation event, the gist of which follows in my own words: There would be a prayer walk around a certain site, considered sacred and holy by many American Indians, but considered devil-possessed and in need of exorcism by the non-Indian Christian group planning the event. At the end of the prayer walk, representatives of the white people taking part in the event would give speeches asking forgiveness for themselves, for their ancestors and for all white people back to and including Christopher Columbus. Representatives of the Indian people taking part in the event would, at that time, be obliged to speak a word of forgiveness upon all white people, living and dead, for pretty much everything they have ever done, are doing or may want to do in the future to Indian people, winding up with a statement such as, "It's OK, after all, you white folks brought us Jesus. It doesn't really matter that you stole our land and raped, enslaved and murdered tens of millions of us in the process." The Indian people would then beg forgiveness from the white people. They would ask forgiveness on the part of their ancestors and on the part of all other Indian people, living or dead, for having the audacity to protect themselves, their children, their homes and their ways of life from wave after wave of violent European and European-American expansionism and conquest. They would ask forgiveness, on the part of all Indians, for refusal to accept a so-called gospel that was, in reality, a manifest of white superiority and supremacy. They would go on to ask forgiveness, on the part of all Indians, for the terrible idol worship practiced at the sacred site, something that had never actually happened outside the fevered imaginings of the non-Indian organizers of the reconciliation event. After that, a general prayer of release would be offered to drive all supposed demons from the sacred site, so white people might feel comfortable visiting and/or desecrating the site in the future.

The woman on the phone followed up by saying, "The Indian people are in great need of this reconciliation. They are so filled with anger and bitterness over the past that we must do something like this, so they will let down their defenses and accept our ways."

When I could finally get a word in edgewise, I shared my own opinion that, all things considered, Indian people are probably the most forgiving people the world has

ever seen, but that some of us recognize that the war to exterminate us, as peoples, is not over. I went on to say that I saw the reconciliation event she had described as just one more act of violence against our people. "How can there be true reconciliation?" I asked, "until the truth is told, the violence stops, and the war comes to an end?" Although I expressed a desire to meet with her whole group to further discuss these issues, the woman never contacted me again.

Please don't get me wrong. I do not think all reconciliation efforts are necessarily counterfeit or illegitimate. I have heard of a few ongoing truth-telling and reconciliation efforts occurring in various parts of the world. South Africa comes to mind as one possible example. One or two such truth-telling efforts or events may have even occurred in North America, but again, these are few, and far between. Religion tends to stand in the way of true reconciliation.

I have overheard Christian people wondering whether or not they may or may not properly include non-Christian people in truth and reconciliation events. I have even heard Christian people declare that Christians are the only ones with "authority in the spiritual realm."

One thing Christian people (especially Evangelical and Pentecostal church people) need to understand is the divisiveness inherent in exclusive truth claims. This divisiveness is revealed in church language which sorts the world into categories of lost/saved, wise/fools, us/them. Christians wonder whether a reconciliation event may include "non-Christians," even when "non-Christians" are often showing greater understanding of a need for reconciliation. In this present time, I am wondering whether those calling themselves "Christian" are about to be *Left Behind* in what Creator-Offspring is doing in the earth.

As mentioned before, often non-Indian Christian people consider the primary purpose of reconciliation events between themselves and American Indians to be the breaking down of Indian resistance to acceptance of Christianity. Here, a question I have overheard is, "How can we persuade Indians to accept the religion that they feel has brought them so much harm?"

My answer to this may come as a surprise or even as a shock to some, but as for accepting the *religion* that has and does bring so much harm to indigenous peoples and to the earth herself: **MAY THAT RELIGION BE DAMNED TO ETERNAL OBLIVION!!!!** Yes, you may consider that an angry shout. I am speaking here not of Christianity in general but of Christian theologies that have and continue to encourage and give false legitimacy to conquest of lands, genocide of peoples and the building and maintenance of imperial dominion. If any reconciliation movement or event or whatever, contains, as some open or hidden motive, the further luring of Indian people away from our own cultures to be more firmly ensnared by the empire of the so-called "Western Civilization," may those who have such motives be confounded in their purposes, and may their hearts be finally changed by Creator's love shown to *all* the world.

I have heard non-Indian Christian people ask, "What is the moment like when an Indian accepts Christ and becomes a Christian?" It's hard for me to even understand this

question anymore. What “Christ” are we talking about? Are we talking about the narrow, contrived Christ of fundamentalist Christians of the United States? Or, are we talking about The Eternal One, the Unelvnvhi-Uweji (Creator-Offspring) who shines as the Morning Star and is embodied by every creature, every part and aspect of creation, who is the lamb/deer/bear/buffalo/ salmon/whale/seal slain from the foundation of the earth, whose good news *has* gone out to the ends of the earth *from the beginning*, sung and proclaimed by every star, every good spirit, every animal, bird, plant, tree and rock? There are many who say they know this one. If you want to find those who are known *by* this one – far more important according to the Christian scripture (Matthew 7:21-23), watch for how they love one another. Watch for how they love all the relations, every aspect of Creator’s very-good creation. They may or may not call themselves Christian. The moment or the day or the month or the year or the lifetime in which a person accepts the one who is identified in the Bible as “Christ,” is that sacred time when the person humbly says in her/his heart "Creator, you're so big, and we're so small. Have pity on us," and in so doing comes to experience the interrelatedness, the oneness of all that is and to understand that, small as we are, we are part of that which is infinite.

I’ve also heard it said that we Indians need to realize that Christianity is not simply "the white man's religion." But, from where I stand, it seems pretty clear that, for the most part, Christianity *is* the white man’s religion, as bound up as it is with the European and European-American world-view. On the other hand, it is also evident to me that the Eternal Creator-Offspring did not wait to hitch a ride here with thieves and murderers. Any god who would do that is completely worthless and should be, must be, rejected out of hand! Please pardon my foolish ranting, but I firmly believe it is time for everyone to take a good look at how, even the very language, the excusive, churchy language, works against the hope of reconciliation and what Creator *is* doing in the earth right now, with or without the help of those calling themselves “Christian.”

I will pause here to say it is my observation that most Indian people are presently more concerned with survival as peoples than with reconciliation with what we see as the dominant culture or ethnicity. This is as it should be, since our survival as indigenous peoples of this land is still in jeopardy. We are still in the hospital, parts having been cut off of us. We are barely hanging on. In many cases, we are on life support. All the while, roaming the hallways and entering our rooms are those who would cut more parts from us or pull the plug, often at the same moment in which they are asking our forgiveness!

The nature of the indigenous struggle is the one thing that may be most difficult for non-indigenous people to understand. The indigenous struggle, whether of Indian tribes in America or Saami in Finland or Ainu in Japan or of hundreds of other indigenous peoples throughout the earth, is not a struggle simply for equality as individuals within the nation-state which has appropriated their lands as part of its territory. African Americans, Asian Americans and many other minority groups struggle for equality as Americans, in other words, to be treated just as everyone else on an individual basis. Koreans and other immigrant minority groups struggle for equality within Japan. Swedish and Russian immigrants struggle for equality within Finland. Indigenous peoples: Saami in Finland, Ainu in Japan, Aboriginals in Australia, Indians

in America and many others around the world, *struggle for existence and the right of self-determination as peoples or nations in their own lands, the lands of their ancestors*. One must understand this fundamental difference between the struggles of indigenous peoples and the struggle of minority groups, in order to begin to understand American Indian points of view or issues that need to be addressed in order to move in a direction of genuine reconciliation between non-indigenous and indigenous people groups.

Once more, I am not saying that all European-Americans are insincere in their quests for reconciliation between peoples. I believe many are very sincere, but we must be careful not to be taken in by empty words. The Father is concerned first with the survival of his children. We must continue *as peoples*. We must heal and be made whole *as peoples*. We must be given space to come to some realization of what has happened to us, *as peoples*. Then, perhaps there may be an accounting, a holding to account. We can and must love our neighbors, all our neighbors, but how can we ever reconcile with a *dominant* culture or ethnicity? Is *this* not suicide? The very fact that a culture is dominant presupposes that the culture has sought and taken dominion or control over other cultures or peoples and continues to maintain that dominion or control. In order for genuine reconciliation between peoples to even begin, the dominant or conquering culture or ethnicity must first renounce and give up the position of dominance. Too often, we are still hearing the assimilationist position put forward by those of the dominant culture: "Let's work together for the advancement of all *individuals*," which is to say, "Give up your group identity and lose yourself in our superior melting pot." We hear this sort of thing even from some who speak of a need for reconciliation.

### **If I Steal Your Car**

Maybe you've heard of the Joint Resolution for an Apology to Native Americans co-sponsored by a few United States Senators in Washington, D.C. I have not kept up with the status of this resolution on Capitol Hill, but I have read it and am not impressed. An apology without a change of behavior amounts to nothing but empty words.

If I steal your car and later feel pricked in my conscience, is it enough that I write you a formal apology and elect to keep the car? It may well be that I have become dependent on the car. It gets me to work and back each weekday and to church on Sunday. I certainly do not want to miss church on Sunday. I have had my good things in this life and certainly do not want to miss out on any good thing in the life to come. If I give your car back, it may well restore your economic circumstances, but it will greatly reduce mine. It seems to me that you should wholeheartedly accept my apology and be content to walk. It may well be that you also owe *me* an apology for ill will you have felt toward *me* since I stole your car. I even seem to remember that you threw rocks at me as I was driving away. You certainly should get on your knees and apologize for that. As for your family members who were killed at the time the car was stolen: PLEASE! There is no point in reliving the wrongs of the past. In the name of JESUS, forgive and forget! What's that? You only want the car every other Saturday? Come on, we've been through

all that. You should be grateful that I made the effort to apologize. Apologies do not come easily, you know.

When Christianity was the faith of an oppressed minority, apocalyptic visions were given of the fall of the oppressive empire. When Christianity became the religion of the oppressive empire: Rome, Spain, Portugal, France, England, The Netherlands, Russia, Germany, These United States, the emphasis was placed only on individual salvation and morality - being a good citizen of the empire. Augustine is, I believe, the founder of this great shift in emphasis from corporate justice to a castrated, individualistic Christianity. In this Western paradigm, there is no corporate responsibility for wrong-doing, except when it is the other group who is doing wrong: the Germans, the Japanese, the Soviets, the Iraqis. The empire of which one is a part is above retributive justice, since it has raised itself above God. The trouble is, the apocalyptic vision is still given to oppressed people of faith, whether Christian or not. Also, astute readers of the Christian scriptures see principles of retributive justice in Biblical apocalyptic literature that should make America tremble.

Indeed, I tremble for my country when I reflect that God is just.

- Thomas Jefferson  
Notes on Virginia; Manners

But face it; American Indians are nothing but a laughingstock to the world and to America in-particular. We are seen as those who have nothing left with which to bargain. Therefore, when we ask for meat, politicians can hand us a platter full of empty words and feel justified by the effort. They have no idea of the extent of their peril. I weep for America. She is as one whose bitter fate is already sealed, not by God but by herself. Her fate is as sealed as her tightly closed eyes, covered ears and clenched fists. She fancies herself a city on a hill, the New Jerusalem, but she has always been Babylon. It is by our fruits, not our words, that we are judged.

Some years ago, I sat with others in a casino restaurant in Carson City, Nevada. Everyone around the table was getting worked up about the Department of Interior's current theft of funds from Indian nations, everyone, that is, but Stanley, an elderly Paiute man, a direct descendant of Wovoka. Stanley just smiled and said quietly, "Creator's getting ready to do something about that."

### **First Things First**

It seems to me that, as American Indian people, we need to focus first on reconciliation within ourselves (reconciliation within the heart) and reconciliation within our own fragmented and hurting societies. We must hold *one another* to account when we act in ways that are disrespectful or not in keeping with the principle of reciprocity even toward those who are our nearest relatives - the people of our own households, clans, bands and tribes. There is also much to account for between tribes. Since I am Cherokee, I'll pick on the Cherokees here: Cherokees have assisted in white aggression

against other tribes. Cherokees raided the Tuscaroras and the Sioux remnant tribes of the east, killing many and selling many more into slavery. Cherokees assisted in the United States' conquest of the Red-Stick Creeks. The Cherokees, as well as many other tribes, have fallen again and again for the age-old divide and conquer strategy. Even today, we constantly aid and abet the real enemies of indigenous peoples, with federally recognized tribes opposing non-federally recognized tribes and non-federally recognized tribes fighting it out with one another. We need desperately to reconcile within our families, within our tribes and between our tribes. In spite of the continuing occupation of our land, we must begin to rebuild our indigenous civilization, our way of getting along in harmony and balance with ourselves, with one another, and with all creation, all our relations.

We American Indians also have much to account for in our treatment of African American people. Although many of the more traditional Indian groups readily adopted escaped African American slaves into their clans, others, copying the whites, themselves bought, sold or held African Americans as slaves, profiting greatly from their forced labor. Since North American Indians were continually taken into the slave population from the time of Metacomet's (King Philip's) War, and even before that, all the way through the Civil War (even after the Civil War in California and some other western states), many, if not most, African American slaves, even those held by Indians, were actually of mixed African and American Indian ancestry, *as are their descendants*. Yet, even today, the Freedmen of the formerly slave-holding tribes are afforded only second-class status within those tribes while some have had all tribal status stripped away. There is to be found a great deal of prejudice among Indian people in this country, directed against our African American blood relatives. I've seen this not only in the South, but even in the West and in the North. This is another area in which we have a great need for reconciliation.

What about the good-hearted white people or European-Americans who sincerely ask what their communities may do in order to work toward reconciliation with American Indians? Here is what I say to them:

1. **First of all, educate yourselves concerning American Indian history and current issues.** In so doing, you will quickly come to see reconciliation as more than offering an apology and having a good cry. Reconciliation is neither cheap nor easy. Real and genuine reconciliation involves truth telling, acceptance of the truth, repentance (change of mind and behavior), and restitution or the seeking of justice. If all these characteristics are not present, reconciliation has not occurred or is incomplete. Finally, examine your motives! I will say it again: Any reconciliation effort or event that contains a motive of luring Indian people away from our own cultures to be more firmly assimilated into Western culture is simply a new act of genocide.
2. **Make truth-telling concerning American history a priority.** Many textbooks commonly used in public and parochial schools in the United States do a better job of teaching white supremacy than true history. This is a disservice and an injustice to *all* students, not just those of American Indian or other non-white or



non-European descent. Find out whether or not this is true in your local community. Work to make some positive changes. Also, American Indians attending predominantly non-Indian church services often come away bruised and bleeding in their hearts and souls. As I have mentioned before, the most frightening statement I have heard on a regular basis is, “This country (the United States of America) was founded on godly principles, and we (the American people) must return to those principles.” We American Indians may not survive a second round of that! I am not joking. This is very serious. Those who forget the past *will* repeat the errors, mistakes and heinous crimes of the past.

- 3. Consider hosting an ongoing series of *Truth Leading to Reconciliation* events in your community.** Be careful it is not done in a way that brings more hurt. Pray about it and confer, from the beginning, with those who would be your American Indian partners. Do nothing without first achieving consensus with them in the planning stages. You might invite several Elders and other influential members of the American Indian community to speak during the events, outlining past and present injustices and hopes for the future. There could be prayers and/or songs by the Indian people as well as by non-Indians who are present. If apologies are offered, be cognizant of the boundaries. Verbal, impromptu apologies should be personal, not given on behalf of groups: the church, the denomination, all Christians, the State, the United States, all my ancestors, etc. In many American Indian cultures, it is considered the height of presumption to speak for others without first having consensual permission to do so. One speaks for himself/herself. Personal apologies should be given for one's own actions, lack of actions, attitudes, etc. Personal *regret* for the actions of groups to which one belongs or even to which one does not belong may be properly given so long as there is clearly no attitude or indication of speaking for or on behalf of the entire group. Personal apologies should never be coerced, which is to say, no one should be made to feel they have to stand and give an apology. Personal apologies should not demand or even convey the expectation of receiving a verbal response. Keep in mind that repentance and apology are not one and the same. Repentance is a change of mind and actions. Repentance is shown in deeds not words. In some reconciliation events, what passes for repentance is simply a plea for the forgiveness of ancestors. Please consider the following, originally written as an introduction to my own family history:

It is good that we honor and have a proper respect for all our ancestors. It is also good that we do our best to understand who our ancestors were, so that we may also hope to understand more of who *we* are. However, as we honor our ancestors, we must not feel obligated to take pride in everything our ancestors did or did not do, for such is the heart of ancestor worship. While it is right that we take pride in the good that our ancestors accomplished, we must not take pride in, nor excuse, nor seek to cover up that which was clearly not good.

It is not my place to ask forgiveness for my ancestors. This was and is their own responsibility, between them, Creator, and those whom they may have wronged. If I am shamed by some of the actions and practices of my ancestors, I should let shame turn to godly sorrow for "Godly sorrow brings repentance that leads to salvation (peace/health) and leaves no regret, but worldly sorrow brings death" (2 Corinthians 7:10).

What does it mean to repent for the misdeeds or sins of my ancestors? Such repentance does not and cannot imply a purchase of historical innocence for my ancestors. What would be the motive in this: To buy the innocence of the ancestors, so we may once more worship them? No, repenting for the misdeeds or sins of my ancestors means acknowledging the truth about the past, including the evil of the past and its connection with the present.... its connection with me; then deciding that I will do my best, with Creator's help, to change course, not to live in that evil, not to live in the sins of my ancestors, but rather, again with Creator's help, to bring some good. The past can never be undone or changed, but each of us can do something to help, in the present, to bring about a better future, that the people may live. This is the best way to honor those who have gone before.

4. **Become a justice-seeking community.** Giving food, clothing and money to American Indian people helps in the short term. Non-Indian communities actively seeking to bring an end to present injustices that dehumanize and hold American Indian people down is help for the long term.

Defend the cause of the weak and fatherless;  
maintain the rights of the poor and oppressed.  
- Psalm 82:3

To do what is right and just  
is more acceptable to the Lord than sacrifice.  
- Proverbs 21:3

Make an effort to uproot and deal with theologies of conquest that may well be taught in your church or in your children's parochial or even public school history books. Exclusive, us-them theologies were the leading factor in the genocide of American Indian peoples and continue to stand between all indigenous peoples and the justice we seek. Consider that the Doctrine of European Christian Discovery, born in the violence of the Crusades and codified in the Papal bulls of the 15th century, is the ethnocentric and religiocentric foundation upon which United States Indian policy is built. While seeking to uproot this leading cause of injustice against American Indians, your community may also seek to correct specific cases of injustice such as the following:

1. Recognition of the sovereignty of American Indian nations is at the whim of the United States Congress. In some very significant ways, any local non-Indian town enjoys greater recognition of sovereignty than an Indian nation. A local town may arrest and prosecute outsiders who come in and prey on their citizens. Indian national authorities, on Indian land, may not arrest and prosecute non-Indian offenders. Moneys belonging to Indian people and nations are routinely misappropriated. In the past decade, tens of billions of dollars belonging to American Indian nations have been mysteriously lost by the Department of the Interior. Over 150 American Indian nations are *not* federally recognized, which is to say, they have no government to government relationship with the United States, no recognized rights as sovereign entities and no existing communal land bases. These include many of the poorest Indian people in the country, living all the way from the east coast to California and Washington State.

Sovereignty here means the God-given rights of autonomy and self-determination as peoples.

By no means do all non-federally recognized American Indian tribes desire or seek federal recognition. As it stands now, federal recognition is not so much recognition of sovereignty as it is the establishment of dependency or co-dependency between an Indian tribe and the United States.

United States' adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples would be a huge step in the direction of full recognition of the sovereignty of American Indian tribes. The United States was one of only four U.N. member nations to vote *against* this declaration.

2. The United States government has made hundreds of treaties with American Indian nations. Although the U.S. Constitution identifies those treaties as "The Supreme Law of the Land," not one has been fully honored and most are completely disregarded. Before there may be true reconciliation on a national level, American Indian national sovereignty and all treaty agreements *must* be fully honored.

I will add here that no American Indian people ever *gained* any rights through making treaties with the United States. While the United States gained rights through the making of treaties with Indians, the Indian peoples, in all cases, lost rights. However, some rights were always retained in treaties. The United States has also promised, in virtually all treaties made with Indian tribes, to take on a trust responsibility of protecting those tribes. Whenever

retained rights, guaranteed by treaty, are ignored and trust responsibilities are neglected, the treaties are broken.

3. The United States has a national holiday honoring Christopher Columbus, a man who was personally responsible for the deaths of as many as eight million American Indian people and who set an example leading to the deaths of approximately 100 million people, the greatest holocaust of humanity the earth has ever seen.
4. While black-faced minstrel shows are, thankfully, a thing of the past, American Indian people and cultures continue to be mocked and stereotyped through the use of Indian sports mascots, through the dressing of children in paper vests and feathers for school Thanksgiving pageants and through Indian theme programs in children's and youth clubs such as Awana and the Boy Scouts.

Know that the healing and liberation of all peoples *is* bound together. We are all as the members of one body.

### **One More Level of Reconciliation**

There is one more indispensable level of reconciliation: That is reconciliation with the earth. We are of the earth and are created to live as part of the earth, yet we have disrespected the earth and ignored the principle of reciprocity that is everywhere evident in the earth. When we disrespect the earth, we disrespect ourselves, for we are neither separate from nor independent of the earth. By disregarding the principle of reciprocity, by adopting unsustainable lifeways, human beings put all life on earth at risk.

Reconciliation with the earth is basically the process of re-indigenizing. Someone may say, "What do you mean re-indigenizing? I'm an Indian; I'm already indigenous." Well, I think being indigenous goes beyond having Indian blood and a tribal card. Being indigenous also goes beyond driving a beat-up Ford and fancy-dancing at a different powwow each weekend. To me, being indigenous means being *of* this land where I am, connected to this land where I am, sustained physically and spiritually by this land where I am and giving back to this land where I am. Nowadays, there aren't even many farmers and ranchers who meet these qualifications, no matter what their ethnicity. I know a soybean farmer who has never eaten soybeans. He certainly would not eat any of the beans *he* raises, considering all the chemicals he uses. Then there are all these livestock and poultry producers who buy all their meat in the store and wouldn't know how to butcher a hog or a calf or even a chicken to save their lives, literally. And it may come to that, and before long.

Jesus spoke of wars and of earthquakes in various places (Mark 13:8). In recent years, how many natural disasters have been described with the adjective "most"? "The most violent tsunami, the most devastating hurricane, the most deadly earthquake." We may look upon all of these as "the beginning of birth pains" (Mark 13:8b). Birth pains

lead to something, not to the end but rather to a new beginning. One day our Mother Earth will roll over and cleanse herself of all on her surface that has elected to be *not* of the earth, *not* of the land, non-connected, non-indigenous, non-reciprocating, disrespectful and destructive. None of us are ready for that time. We Indian people had better be reconciling within our families and tribes, bringing our peoples, our communities together, so we may reconcile with the earth, learn to live in a good way, in a way that is sustainable for the next seven generations and beyond. We *can* do this, and we can help others to do this too, *when they ask*. The time will come when they *will* ask. The time will come, when *all* will see their need. The day will come when all peoples, or the remnants of all peoples, will be once again rooted in the earth. When that day comes, all will center on Creator, not on theology or ideology, but on Creator, not on some exclusive God-idea of this or that religion but on “*Our God*” expressed in every language even as all will center on the lamb/deer/bear/buffalo/salmon/whale/seal slain from the beginning (Revelation 7:9-10). That will be the day of true reconciliation

## **End of Part Six**

**To Be Continued....**

## Works Cited in “From Conquest to Freedom”:

- Barclay, William. *The Daily Study Bible Series: Revised Edition: The Gospel of Matthew, Volume 2*. The Westminster Press, Philadelphia: 1975.
- Barclay, William, *The Daily Study Bible Series: The Gospel of Luke*. The Westminster Press, Philadelphia: 1975.
- Campbell, Joseph. *Creative Mythology: The Masks of God*. original copyright 1968. Penguin Books, New York: 1976.
- DeMeo, James. “Peaceful Versus Warlike Societies in Pre-Columbian America: What Do Archaeology and Anthropology Tell Us?” in *Unlearning the Language of Conquest: Scholars Expose Anti-Indianism in America*. Four Arrows (Don Trent Jacobs), ed. University of Texas Press, Austin: 2006. pp. 134-152.
- Fox, Matthew. *The Coming of the Cosmic Christ*. HarperCollins, New York:1988.  
While my own understandings have developed independently of Matthew Fox, I have read this book and recommend it, as an aid to indigenization, for Christians of European descent.
- Francis, Robert. *Talks from the Heart: 12 Lessons for Native American Contextual Ministry, Volume 1*. Healing the Land, Scotland, Pennsylvania: 2004. Sorry, this book is out of print.
- Gonzalez, Justo L. *The Story of Christianity, Volume 1*. Harper, San Francisco: 1984.
- Gonzalez, Justo L. *The Story of Christianity, Volume 2*. Harper, San Francisco: 1985.
- Miller, Robert J. *Native America, Discovered and Conquered: Thomas Jefferson, Lewis and Clark, and Manifest Destiny*. Praeger, Westport, Connecticut: 2006.
- Shelton, R. Larry. *Cross & Covenant: Interpreting the Atonement for 21<sup>st</sup> Century Mission*. Paternoster, Tyrone, Georgia: 2006.
- Tolkien, J.R.R. *The Silmarillion*. Christopher Tolkien, ed. Original Copyright 1977. Ballantine Books, New York: 1979.
- Twain, Mark. *The Adventures of Huckleberry Finn*. originally published by Charles L. Webster and Company: 1885. Aerie Books LTD.
- Williamson, Margaret Holmes. *Powhatan Lords of Life and Death: Command and Consent in Seventeenth-Century Virginia*. University of Nebraska Press, Lincoln: 2003.

Warrior, Robert Allen. "Canaanites, Cowboys, and Indians: Deliverance, Conquest, and Liberation Theology Today" in *Native and Christian: Indigenous Voices On Religious Identity In The United States and Canada*. James Treat, ed. Routledge, New York: 1996. pp. 93-104. While my own thoughts on the subject predate my reading of this excellent essay, Warrior also connects Canaanites and Indians while contrasting Joshua and Jesus.