

What is the most important teachings and capacities that **define Indigenous relationships**?

*Snukwnkhwtskhwts'mi'ls* “fellow suffer” empathy

*Téek'e* “to share with those in need” compassion

What are their **opposite**?

“Evil”? – though not convinced an Indigenous category, e.g., Niimíipuu term *qepsí* “bad” “incorrect,” something bad within the larger context of *tamálwit* “the law” “what is correct” (equated with Indigenous knowledge/practice); with Spaulding translated Bible, borrowed term and assigned it the meaning of “evil,” something sinful

What is **qepsí**? Acknowledging influence of malevolent spirits and sorcerers,

*qepsí* does not exist in and of itself, is not an entity or “thing,” but reflects and identifies a certain behavior, key of which is lack of empathy and compassion, **lack of humanity**.

Recall **St. Augustine**, after years as a Manichean (who believe very much in the reality of evil), came to believe that evil was not real, but a privation: “evil is nothing but the removal of good until finally no good remains.”

To call someone “evil” is often to label them an adversary, an enemy, for political reasons

**Áannutche** “to take by the arm” “bad medicine” something essential is prevented, blocked or removed

**Illness** is a manifestation of something shot into someone, preventing/blocking the necessary balance of health, or of something removed from someone, lost soul. And the remedy is removal of the blockage or reinstating the lost soul

**Something missing, in a void**, and if left unaddressed, leads to deep **fear**. In turn, fear is manifested as envy, jealousy and hatred, **behavior that is harmful to others**.

Look into the eyes of an evil person, and often see fear, fright, anguish. See the behavior of an evil persons, and witness hatred, prejudice and aggressive actions. Example of Oki

How to address *qepsí*?

punish, incarcerate?

**or** seek to reintegrate

Indigenous: no punitive actions, no whippings, no jails, no capital punishment

All forms of addressing bad behavior **attempt to reintegrate** the deviant person, **reinstall** in him or her the key capacities of humanity, i.e., **empathy and compassion**, that have been lost. Fill the void.

Stories told of proper actions and consequences if not, teasing cousins, “heart talk” from a clan uncle, an “intervention sweat” for a deviant young man by all close male relatives, direct shamanic intervention via a spell sent to and consumed by Oki, or

even **ostracism**, e.g., Cosechin (a last resort, a giving up on all human attempts to change someone), an attempt at a sort of involuntary “vision quest,” allowing the deviant to be removed from human society in order to directly confront his or her animal and spirit relationships, in the hope the void could be filled.