

THE KANAJEI' TRIBE LA TRÍBÝ DÉ KANAJEI'



The Kanajei' Tribe is a group of White French Canadians who have chosen to remove themselves from modern civilization in order to escape the many insufferable ills, evils and wrongs that are always inherent to modern civilization. Their ideal is to be allowed to live good, simple and truly meaningful lives on their own according to their own traditions and the ways of natural reality.

TERRITORY & SETTLEMENTS

The Kanajei' Tribe occupies a Tribal Reserve in southern Manitoba extending from Provincial Highway 23 southwards to the line of the northern boundary of the Roseau River Indian Reserve between the east bank of the Red River and

Provincial Road 200. The area of this Tribal Reserve is approximately 70 square miles, which is more than 40000 acres.

Most of the territory of the Kanajei' Tribal Reserve consists of farmland, with some wooded areas along the Red River. Apart from the Red River which forms the western boundary of the territory, the small Marsh River flows northwards through the eastern half of the territory and a bend of the Roseau River curves through the southern part of the territory.

The Kanajei' Tribe has only one village called *Míla'* at the centre of its territory, four miles due east of the village of St.Jean-Baptiste. *Míla'* covers an area of one square mile surrounded by a dike. A square covering a quarter of a square mile in the middle of this area consists of housing; the area surrounding this square is mostly open pasture for livestock.

Just over half of the members of the Kanajei' Tribe are residents of *Míla'*, including the Tribal Chief, the sages and the tradesmen. The rest live on farms away from the village throughout the Tribal Reserve. The abandoned village of Ste. Elizabeth is in the northeast corner of the Kanajei' Tribal Reserve.

There are two major roads that meet at the center of the village: one going north-south and the other east-west. These two roads cross the dike at the four cardinal directions, sloping upwards to the level of the dike and then downwards beyond the dike on long earthen ramps.

Water is provided to the village of *Míla'* by means of a large waterwheel situated in a channel between two bends of the Red River. This waterwheel pours water into an elevated aqueduct that extends two miles to the village. The water is treated at the village through a combination of filtration and evaporation and kept in a pond where the villagers can get it. A channel from this pond extends one mile to the Marsh River to keep the water flowing.

PEOPLE & MEMBERSHIP

The Kanajei' Tribe consists of French Canadians whose genetic ancestry originates exclusively from Northwestern Europe (northern France, the British Isles, the Low Countries). They are primarily Old Stock French Canadians whose ancestors settled in the colony of Canada along the St. Lawrence River in the 17th and 18th centuries (this was the original "Canada" which was part of New France along with Acadia and Louisiana).

The Kanajei's highly value the natural and normal ideal of ethnically and racially homogenous nations, and they believe that all peoples should be free to exclude others who do not belong to their nation biologically as well as culturally (cf. Title 45 of the Salic Law). The Kanajei's understand that the gradual creation of unnatural and abnormal multi-ethnic/multi-racial/multicultural societies is an inevitable part of the development of all civilizations, and that all civilizations must necessarily tend to progressively destroy all ethnically and racially homogenous nations (even despite all "nationalisms", especially the pseudo-nationalism called "civic nationalism").

People who wish to become members of the Kanajei' Tribe are required to undergo an extensive screening process. In order to establish their ethnic and racial congruity, candidates must first provide proof of ancestry in the form of a certified genealogy along with the results of genetic testing done by a reputable institution. Special attention is given to the possibility of candidates having Jewish ancestry. Candidates who clearly have significant amounts of Jewish ancestry are categorically rejected.

Candidates whose ancestry is found to be acceptable must then undergo a thorough evaluation process through which their physical and psychological fitness is examined. Candidates with severe diseases and disabilities or with family histories of inherited diseases and disabilities are rejected. Likewise, candidates with serious mental, emotional and behavioral disorders, or a family history of these, are rejected. Moreover, candidates who hold to beliefs, views and ideals that are incompatible with the natural and normal beliefs, views and ideals of the Kanajei's are rejected.

Candidates who pass this evaluation process then proceed to a training period during which time they learn everything they need to know about being a member of the Kanajei' Tribe. Upon successfully completing the training period, the candidate is then formally initiated into the Tribe. The initiation ceremony is performed before the entire Tribe during the mid-winter Royal Festival in early February. (The traditional laws of the Kanajei's are recited every year at this Royal Festival – see under LAW below. This is done immediately before the initiation ceremony which includes the initiates being asked if they accept the traditional laws that they have just heard.)

Candidates in training are assigned to one of a number of guest houses located on the lots of well-established Kanajei' families. Candidates and their families may stay in these guest houses for their entire training periods and for as long as necessary after their initiation so that they may acquire their own properties and build their own homes. (Properties are not granted to uninitiated candidates – see under LAND OWNERSHIP below.)

The Kanajei's do not wish for their Tribe to grow out of natural proportion, either through natural increase or immigration. Their ideal is for their Tribe to remain relatively small so that their society may remain uncomplicated, uncompromised, and uncorrupted. The ideal population of the Tribe is considered to be approximately 1000, of which approximately 600 would live in the village of *Míla'*.

LANGUAGE

The Kanajei' Tribe uses the form of Canadian French which has historically been common among French Canadians in southern Manitoba, and which is closely related to Québécois French. The Kanajei's call their language *Kanajei'* ("Canadian") or *Lau'g Kanajen* ("Canadian Tongue").

All Kanajei's are able to speak English as well as Kanajei'. They also have some familiarity with "proper" French, but they always speak their own Kanajei' instead of French.

The Kanajei's are proud of their native language and refuse to let it be overwhelmed by English. At the same time, the Kanajei's have no intention of conforming to any form of "proper" French.

The Kanajei' language is written with a distinct orthography that differs considerably from standard French orthography. This orthography accurately reflects the spoken Kanajei' language. For example, whereas the word for Sunday is written "dimanche" in French, it is written *dzímau'sh* in Kanajei' (French "dimanche" would be written *dímá'sh* in Kanajei' orthography).

SOCIETY

Most members of the Kanajei' Tribe are farmers who live by agriculture and animal husbandry. Apart from these, there is a small number of sages (*lé sava'*) whose sphere includes religious matters as well as intellectual and philosophical matters, and a few tradesmen (smiths, carpenters, traders, etc.).

The notion of a job as it exists in modern civilization is unknown in Kanajei' society and the necessity of finding a job does not exist among the Kanajei's. This is due to the simple and natural way of Kanajei' society in which all members naturally find their work as a function of being part of their community. In fact, the Kanajei's see clearly that most jobs in modern civilization are nothing short of remunerated slavery (i.e. "wage slavery"). Although most people in civilization are free to choose (to some extent) where and how they wish to be enslaved, are allowed to change the place where they are enslaved as they wish, and are given a certain amount of money and other benefits for being enslaved, the fact remains that they must reduce themselves to being enslaved in order to earn a living. And the Kanajei's find that having to apply to total strangers for one's means of earning a living is altogether unnatural.

Kanajei' parents are keen to understand what their children should do for a living, whether this be continuing their parents' way of life or pursuing a different livelihood, and they do their best to guide their children in that direction and to give their children the means of doing what they should naturally do, with the assistance of relatives and other members of the Tribe.

There is no system of public education (i.e. no schools), but children who are especially intelligent are trained to become sages from their early years, and children who show special aptitudes for a trade are similarly set up for the necessary training with a tradesman (see under EDUCATION & SCIENCE below).

There is no unnatural separation between one's work and one's social life in Kanajei' society; in fact, all who may be called one's "coworkers" are members of one's own community among the Kanajei's.

A strong work ethos is an important part of the foundation of Kanajei' society. The Kanajei's understand that everyone doing their full share is an essential part of a properly functioning society. Slackers are not tolerated; people who refuse to fully contribute to the work that must be done are not welcome in Kanajei' society. Two fables relating to this are well known to the Kanajei's: Aesop's fable called the Grasshopper and the Ant, and the American fable called the Little Red Hen.

But at the same time, the Kanajei's understand that only truly necessary work should be done, and that working excessively is detrimental. The Kanajei's know that not expending excessive effort on things that don't need to be done is not laziness but common sense. In fact, the Kanajei's see clearly that being obsessed with accomplishing things that are essentially unnecessary is a typically civilized pathological disorder; indeed, this is the fundamental pathological disorder of all civilization. The Kanajei's know how much leisure time they should take, and they enjoy it fully.

Members of the sage class subject themselves to strict regulations and restrictions. Among other things, they must always wear white shirts and must always let their beards grow long. Any who defy these regulations and restrictions are expelled from the sage class and publicly declared to be outlaws. Any member of the sage class who might declare his opposition to any aspect of the traditional laws that he is supposed to maintain is considered a traitorous enemy who must be executed.

Although the sage class is clearly a religious order, it differs fundamentally from the religious orders of civilization (e.g. Jesuits, Franciscans, Opus Dei, etc.) in that it is founded on the truths of natural reality rather than the deceptions and illusions of civilized religion. And although the sage class may perhaps be thought of as some kind of secret society, none of their teachings are truly secret given that they are all directly derived from natural reality and can therefore be verified by any rational person. This contrasts sharply with the secret societies of civilization (e.g. Freemasons, Rosicrucians) whose aim is to train its members to master the wicked mentalities and wrongful ideals of civilization through its secret (i.e. occult) teachings.

Women who are exceptionally gifted mentally may become members of the sage class. Women sages are not allowed to marry because it is understood that they are not naturally suited to be good housewives and mothers.

There is no professional military class, nor is there any professional police force. All able-bodied adult males are expected to contribute as necessary to matters of tribal defense as well as policing.

No official nobility is recognized in the Kanajei' Tribe. Neither is there any real distinction between "the rich" and "the poor", the Kanajei's generally having enough to meet their needs through their own efforts and being satisfied with this. Those who have more than enough are expected to give their surplus to those who don't have enough – those who don't do this are publicly denounced and may eventually be expelled. There is no need among the Kanajei's for any kind of institutional "welfare" or "social assistance".

There are no strangers among the Kanajei's. Every Kanajei' is at least somewhat familiar with everyone else who lives on the territory of the Tribal Reserve. All of the Kanajei's can honestly say that they are members of their own ethnic community in a real way rather than pretending to be members of some theoretical and essentially fictitious "community" that doesn't truly exist.

People who are a nuisance to others are not tolerated in Kanajei' society; this is clearly indicated during the screening process that all candidates for Tribal

membership must undergo. Members of the Tribe who become a nuisance to others are required to leave the Tribe. Likewise, unruly children are not tolerated in Kanajei' society. Parents who fail to properly discipline their children are required to relinquish their Tribal membership and to relocate their families elsewhere.

Social ills that always afflict modern societies – such as poverty, dependency on welfare, unemployment, homelessness, substance abuse, vandalism, delinquency, deviance, psychological disorders, chronic health issues, systemic corruption, organized crime, dictatorial regimes, terrorism, rioting, religious conflict, gender issues, ethnic and racial issues, and slavery – are generally not found among the Kanajei's.

FAMILY

The Kanajei' Tribe recognizes normal family units consisting of a married couple (one man and one woman) with their children. Whereas the father is normally considered the head of the family, the mother is normally considered to be its heart. The father normally takes charge of affairs outside the house, while affairs within the house are normally the mother's responsibility.

Children of both sexes are normally raised by their mothers with assistance from the fathers as required. But from the age of about seven years, boys begin to spend more and more of their time with their fathers, whereas girls continue to spend most of their time with their mothers.

The mothers among the Kanajei's regularly help each other with the care of their young children and routinely take turns with babysitting duties. There is no such thing as a modern daycare among the Kanajei's – entrusting one's young children to strangers is completely unthinkable to the Kanajei's.

Among the Kanajei's, boys learn how to be men and girls learn how to be women. Ensuring that boys know what it means to become real men, and that girls know what it means to become real women, is considered to be one of the most important concerns in Kanajei' society.

Kanajei' youngsters are encouraged to consider the possibility of living in modern civilization when they reach adulthood even though this means that some might choose to do this. But the youngsters are made to understand that they will be welcomed back into the Tribe if they eventually choose to return – provided that they voluntarily agree to reintegrate fully into the traditions and customs of the Tribe and voluntarily agree not to bring civilized ideals and influences back with them.

The Kanajei's hold an important celebration called the Youth Festival in the first week of May (see below under TIME) to recognize the transition of some of their youngsters from childhood to adulthood. The common European tradition of young men and women dancing around the Maypole is part of this Youth Festival. Unlike other people who consider some dubious academic achievement (i.e. graduation from a school) as being an important step to adulthood, the Kanajei's choose instead to acknowledge the real growth and maturing of their children into genuine young adults.

The elderly among the Kanajei's are always cared for by their own and usually move in with one of their children once they are no longer able to take care of themselves. The Kanajei's consider the modern practice of entrusting elderly parents to strangers most revolting.

Beyond the nuclear family, clans (i.e. extended families) based on matrilineal as well as patrilineal lines of descent are recognized. All members of the Kanajei' Tribe belong to both a paternal clan (or "father clan") and a maternal clan (or "mother clan"). Marriage between two members of the Kanajei' tribe having the same father clan and mother clan is not allowed.

The father clans retain their historic family names, all of these being patrilineal by definition. As for the mother clans, extensive genealogical research has been carried out to trace the matrilineal lineages of the female members of the Kanajei' Tribe, and new names have been created and adopted by the mother clans that have been defined and established on the basis of these matrilineal lineages.

The Kanajei's include both of their clan names in their full names but the second of these two names is rarely necessary and is usually not used except in formal situations. The men have their father clan name first followed by *dæ* and their mother clan name, and the women have their mother clan name first followed by *dæ* and their father clan name. Women never take their husbands' clan names.

For example, a man might be called *Robeir Dzýbwà dæ Rózé* and a woman might be called *Zhenyjev Sabin dæ Lærú*. If these two married and had children, their son might be called *Wíljam Dzýbwà dæ Sabin* and their daughter might be called *Brízhít Sabin dæ Dzýbwà*.

The sages of the Kanajei' Tribe are responsible for preserving the genealogies of all members of the Kanajei' Tribe. Emphasis is placed on tracing patrilineal and matrilineal lineages for the purpose of defining the clans. Boys learn their patrilineal lineages from their fathers, and girls learn their matrilineal lineages from their mothers.

ANCESTORS AND AFTERLIFE

Keeping the memory of their ancestors is one of the most important elements of the spiritual lives of the Kanajei's, and part of every household shrine is devoted to the remembrance of the ancestors. One of the eight seasonal festivals that all members of the Kanajei' Tribe participate in is the Ancestor Festival which takes place in the first week of November (see below under TIME).

But the Kanajei's don't believe that the souls of their departed ancestors live on in some otherworldly location, and none of them entertain fantasies about rejoining departed relatives and friends in some heavenly paradise after death.

In fact, the Kanajei's believe that the only real afterlife is the posterity and legacy that one leaves behind in this real world. Although they believe that a person completely ceases to exist as a real being at death, they understand that the essence of that person lives on in the results and consequences of that person's life in this real world, including memories of that person, and that only one who is

no longer represented in this real world in any way essentially ceases to exist altogether.

For this reason, the Kanajei's believe that being remembered by one's descendants after death is the best way of living on after death, and that being remembered favorably is the only real ultimate reward that one can possibly have in natural reality. Therefore, the Kanajei's focus on doing their best to make things right for themselves and their own in this real world according to the ways of natural reality rather than being obsessed with unnaturally subjecting themselves and their own to the deceptive notions and psychologically detrimental beliefs supposedly required for eventually being accepted into some non-existent paradisiacal afterlife.

[The Kanajei's understand that many of the wicked of this world also know that there is no afterlife, but they use this knowledge wrongly as an excuse to violate the ways of natural reality in every conceivable manner, thereby constantly contributing to the ever-increasing ills, errors and wrongs that progressively infest modern civilization. They know that they won't be punished eternally in Hell, but they don't seem to mind that they are gradually creating Hell in this world.]

BIRTH AND DEATH

Births normally take place in the family home and are normally facilitated by a midwife with the assistance of the mother's female relatives. The birth of a new member of the Kanajei' Tribe is followed by an official ceremony to formally name the newborn and to present him/her to the Tribe. This ceremony must be conducted by a sage and is usually performed on the day after the new moon.

The Kanajei's never use names that are found in the Bible – in fact, giving a newborn a Biblical name is considered tantamount to putting a lifelong curse on that newborn – nor do they ever use any names of non-European origin. Most of their names are of Germanic origin (e.g. *Ríshár, Robeir, Sharl, Matsild, Zhízel*), but names of Roman origin (e.g. *Émil, Dóno, Dzjan, Zhýlí*), Greek origin (e.g. *Dæní, Katrin*) and Celtic origin (e.g. *Alei', Brízhit*) are also found.

Kanajei' women usually give birth to at least three children. Families with five or more children are not uncommon. Infant mortality rates are higher among the Kanajei's than among other people, but the Kanajei's accept this as a necessary part of natural reality.

The death of a member of the Kanajei' Tribe is followed by an official ceremony to commemorate the deceased and to bury his/her body. This ceremony must be conducted by a sage and is usually performed on the day before the new moon. There are separate sections in the graveyard for each father clan and each mother clan. Males are buried in the graveyard sections of their father clans and females are buried in the graveyard sections of their mother clans.

The Kanajei's have not retained the practice of burying the bodies of spouses next to each other because they understand that all marriages are dissolved by death and that there is no real afterlife beyond this world. In fact, they find it ridiculous to believe that the souls of spouses are reunited after death in some otherworldly paradise, or that a departed soul might wait for the soul of his or her spouse to join him or her in that otherworldly paradise.

General mortality rates are higher among the Kanajei's than among other people, and life expectancy is generally lower, but the Kanajei's accept this as a necessary part of natural reality. And the Kanajei's are of the opinion that a short life in natural freedom is far better than a long life in civilized slavery.

HEALTH

Members of the Kanajei' Tribe are generally healthier than other people. This is largely due to the healthy, natural diet of the Kanajei's and the normal physical activities that they routinely engage in, as well as the absence of noxious synthetic materials, chemical substances, and electromagnetic radiation. Another factor is the elimination of some candidates for tribal membership during the evaluation process due to a family history of medical problems.

The Kanajei's are mindful of good hygiene, and cleanliness is highly valued among them, but they are not unnaturally obsessed with sanitizing and sterilizing

everything. Personal hygiene includes bathing every evening, brushing their hair every morning, brushing their teeth after every meal, and washing their hands regularly throughout the day. General hygiene in the home is the responsibility of the housewife; Kanajei' women are very good at keeping their homes clean.

Many serious diseases and ailments (psychological as well as physical) that increasingly afflict other societies are generally absent among the Kanajei's, and it is a very rare thing for a member of the Kanajei' Tribe to seek medical attention. The Kanajei's know how to deal naturally with various ailments and injuries, mentally as well as physically, even if this sometimes means having to accept them and learning how to live with them, and they are not particularly obsessed with thwarting the natural consequences of lethal ailments and injuries.

Moreover, the Kanajei's understand that the advanced medical treatments and pharmaceuticals that people regularly depend on in civilized societies are not only quite unnecessary for them, but often detrimental. It is clear to the Kanajei's that the medical and pharmaceutical industries of modern civilization are businesses that are not averse to creating ever-increasing demand in order to maximize profits. The Kanajei's have no intention of contributing to the parasitic growth of these highly deceptive industries.

GENDER & SEXUALITY

The Kanajei' Tribe recognizes only the two natural genders: male and female. All other notions of gender are rejected. Members of the Kanajei' Tribe who might choose to recognize unnatural notions of gender are required to leave the Kanajei' Tribe.

The Kanajei's recognize that occasional sexual activity between an unmarried man and an unmarried woman is natural and normal, but they believe that sexual activity outside marriage should soon yield to marriage, especially if such sexual activity results in a pregnancy. Individuals who wish to remain sexually active without getting married are not respected among the Kanajei's.

Prostitution (i.e. using sex for material gain) is considered a crime among the Kanajei's. Individuals who are found guilty of prostitution are required to leave the Tribe.

The Kanajei' Tribe recognizes only normal sexual activity, and people who choose to recognize abnormal sexual activity as if it was normal are not welcome. Members of the Kanajei' Tribe who are found to practice abnormal sexual activity are required to leave the Kanajei' Tribe, but anyone found guilty of having engaged in pedophilia or bestiality are executed instead because of the most heinous nature of these crimes.

The Kanajei's understand that sexual deviance and gender confusion are inherent tendencies in all civilizations and that efforts to "normalize" these things will always arise in all civilizations (not just modern civilization). It is clear to the Kanajei's that civilizations always provide favorable environments for the proliferation and establishment of all unnatural and abnormal ideas and behaviors.

MARRIAGE

The Kanajei's generally encourage the normal and natural marriage of one woman to one man. Any other forms of marriage are not recognized.

Marriage is allowed any time after puberty, but most couples are married between the ages of 16 and 18. Although marriages are not arranged, parents usually play a part in setting up suitable matches for their children and no marriage can be performed without the approval of both sets of parents.

Marriage ceremonies must be conducted by sages. These usually take place in the springtime, and usually on the day of the full moon.

The Kanajei's have retained the practice of wearing wedding rings. Also, married women are expected to wear a veil over their hair when they are out in public, and married men are expected to wear a hat when they are out in public.

Divorce is generally discouraged but may be allowed under certain circumstances. A divorced man will keep all the couple's property except for his ex-wife's own personal possessions – the couple's property including the family home which the man formally gives to his wife upon marriage but which the wife must relinquish if there is a divorce (see under LAND OWNERSHIP below). A divorced woman along with her children will move in with her parents, other relatives or friends until she is remarried.

Celibacy is regarded as unusual outside of the sage class, but there is no prohibition against male sages marrying and most male sages are married. Yet, it is recognized that celibacy is more favorable to the intellectual pursuits of the sages than married life. On the other hand, female sages are prohibited from marriage because it is understood that they can't be good housewives and mothers. The idea that a man or woman might remain unmarried outside of the sage class is regarded as highly abnormal; it is generally assumed that such people are inclined to deviant behavior.

GOVERNMENT & POLITICS

The Kanajei' Tribe is governed by a Tribal Chief (*lae shef tribal*) who is appointed by the sages. Although the sages may choose to appoint a Tribal Chief's son to succeed his father, they may also choose to appoint someone else who is more qualified than the Tribal Chief's son. The sages can also choose to depose a Tribal Chief, especially for gross violations of tribal law.

The Tribal Chief is his Tribe's representative; he represents his Tribe inasmuch as his Tribe needs to be represented (e.g. justice, diplomacy). As his Tribe's representative, it is his duty to ensure that everything works for the common good of the Tribe as much as possible, and that everyone in the Tribe respects this common good and acts according to it as much as necessary (but without relinquishing their individual rights).

The Tribal Chief is the head of his people, the leader of his people; he does not rule over them or control them. Likewise, the Tribal Chief does not presume to own the Tribe's territory, this being owned by the Tribe, collectively as well as

individually. There is no question of a “Chieftom” or of any other kind of state, this being an abstract institution that imposes itself over a people and its territory.

The Kanajei’s do not recognize the absurdly unnatural idea of separating “church and state”. The natural religious views, beliefs and ideals of the Kanajei’s must necessarily be an essential part of the way that they govern themselves; to the Kanajei’s, the very idea that a government would overrule the religious views, beliefs and ideals of its citizens is simply outrageous. And because all Kanajei’s share the same natural religion (see under RELIGION below), there is also no need among the Kanajei’s for a state to assume control over a diverse assortment of competing and conflicting religions and religious sects.

The Tribal Chief is subject to certain ritual conditions and restrictions, including always wearing a white shirt and always having a beard (like the sages). The Tribal Chief must also be married and should have children – a Tribal Chief who does not produce children may be deposed. Men with serious physical disabilities are excluded from Chiefship, as well as men with serious mental or behavioral issues. No woman can ever be allowed to rule in place of a Tribal Chief, but the Tribal Chief’s wife acts as one of his advisors, and also has important ritual and spiritual functions.

Apart from his wife, the Tribal Chief is advised by the sages, but a general parliament consisting of all adult males is convened once a year after the harvest for the purpose of consulting them. Apart from the general parliament, special parliaments may be convoked by the Tribal Chief at any time in order to discuss urgent matters. All parliaments are held at the “Great Circle” to the northwest of the Temple in *Mila’* (see under RELIGION below).

During a parliament, the Tribal Chief will bring up any number of important matters. For each matter, the younger men are invited to speak first on the matter. The elders are then given the opportunity to speak on this matter. Following this, the younger men are invited to speak again in response to the elders. Then the elders are given the opportunity to respond once again to the younger men. After this, the sages are invited to speak in response both to the

younger men and to the elders. After the sages have spoken, the Tribal Chief may render a judgement on the matter.

Kanajei' women do not participate in politics because women are naturally inclined to sentimental considerations rather than rational evaluation, but their interests and concerns are represented politically by their husbands, fathers, sons, uncles, nephews, grandfathers, grandsons, male cousins and male friends. The Kanajei's understand that female politicians must suppress their natural femininity to some degree in order to be politically successful, but that they will also use their feminine nature in the political arena inasmuch as they may be unable to succeed through normal political means. The kind of woman who gets into politics is clearly the kind of woman who loves using her feminine nature against others, not only for her own misguided purposes but also out of sheer spiteful wickedness.

There are no elections among the Kanajei's apart from the selection of the Tribal Chiefs by the sages. The Kanajei's understand that ordinary people are not naturally endowed with the intelligence necessary to wisely choose those who should govern, and that they are routinely fooled by the charms and promises of deceivers and liars who do not have their best interests at heart at all. It is perfectly clear to the Kanajei's that democracy is nothing but a means to trick people into giving power to wicked psychopaths.

There are also no political parties among the Kanajei's. In terms of their political positions, the Kanajei's may generally be considered conservative (i.e. neither progressive nor regressive) centrists (i.e. neither leftists nor rightists). No one among the Kanajei's considers themselves to be on the political right or on the political left – all attempts at dividing the Kanajei's politically according to the nefarious left/right paradigm are swiftly dealt with. Although the Kanajei's are generally staunch conservatives (in the true sense of the word), some liberal tendencies may be found among them and these are usually given proper consideration, but those who insist on holding extreme liberal views (whether these be progressive or regressive) are not tolerated. (From the Kanajei' perspective, regressive liberalism would mean reverting to Paleolithic (Old Stone

Age) conditions – no agriculture, no domestic animals, no metalworking, no weaving or textiles, no wheels...)

There is no form of taxation among the Kanajei's – taxation essentially being no different than the tribute imposed on a people by foreign conquerors. The Kanajei's are fully capable of contributing voluntarily to their community without being forced to do so, and they regularly do so without being legally compelled by a government.

SOVEREIGNTY & DIPLOMACY

The Kanajei' Tribe is a fully sovereign nation, and their Tribal Reserve is a fully independent country. It is neither part of the Province of Manitoba nor of Canada. The Kanajei' Tribe has no need to be dependent on any foreign power, whether it be the Government of Canada or the British Crown.

The Kanajei' Tribe does not belong to any international organization such as the United Nations, the Commonwealth or the Unrepresented Nations and Peoples Organization. The Kanajei's have no desire to get involved with any such organization because they understand that all of them are part of modern civilization and that they all work in favor of the globalist ideal.

The Kanajei' Tribe endeavors to maintain decent relations with the Provincial Government of Manitoba and the Federal Government of Canada. It also actively fosters good relations with all nearby communities (municipalities, towns and villages, Indian Reserves, Hutterite colonies).

The Kanajei's are particularly keen to establish a formal relationship with the Roseau River Anishinabe First Nation based on mutual respect. To this end, they would agree to a formal treaty between the Roseau River Anishinabe and the Kanajei's rather than recognizing Treaty Number One that was imposed on the Anishinabe by the British Crown (the Kanajei's not being subject to the British Crown in any way). The Kanajei's also wish to do likewise with all other Indigenous Peoples, especially the other Anishinabe, the Dakota and the Metis of southern Manitoba.

LAW

The Kanajei's have their own traditional laws based largely on the traditional laws of pre-modern European peoples (e.g. the Salic Law of the Franks, the Sachsenspiegel, the Brehon Laws of the Irish, the Welsh Cyfraith Hywel). These traditional laws are maintained and applied by judges who are specialized members of the sage class. These judges are required to recite the traditional laws of the Kanajei's every year during the Royal Festival which is held in early February (see under TIME below) so that all Kanajei's may know them.

The essential purpose of the traditional laws of the Kanajei's is the preservation of a traditional society functioning properly according to the ways of natural reality. A chief concern of these laws is the prohibition of anything that would pervert, undermine, and ultimately destroy this traditional society (e.g. prohibition of money and of business for profit, prohibition of artificial substances and electrical technologies, prohibition of liberal agitation (e.g. "social justice") and political parties).

JUSTICE & PUNISHMENT

The Kanajei's generally prefer to settle differences without resorting to any kind of justice system, especially through conciliation, and they are encouraged to do so by the sages. But if criminal charges must be laid for some reason, they must formally be laid before the Tribal Chief. Any member of the Kanajei' Tribe can lay a criminal charge against anyone else.

Justice among the Kanajei's is carried out by those specialized members of the sage class who act as judges. When a person is charged with a crime, the Tribal Chief will appoint one of these judges to initiate and preside over a criminal trial.

There are no lawyers among the Kanajei's. A man who is charged with a crime is expected to defend himself in a trial, but he may choose to be defended by another man. A woman who is charged with a crime must choose a man to defend her; this can be her husband. If a child is charged with a crime, the child's

father may defend him, or the father may choose another man to defend his child.

If there is a plaintiff involved in the case and the plaintiff is a man, he is expected to present the prosecution, but he may choose another man to act as his prosecutor. If the plaintiff is a woman, she must choose a man to act as her prosecutor; this can be her husband. If the plaintiff is a child, the child's father may act as his prosecutor, or the father may choose another man to act as his child's prosecutor.

The defendant may call witnesses to support his defense. If the defendant is defending another person, he may call that other person as a witness. The prosecutor may also call witnesses to support his prosecution. If the prosecutor is acting on behalf of another person, he may call that other person as a witness.

At the conclusion of the trial, the judge will render his verdict and declare a punishment if the person charged with a crime has been found guilty. The defendant may appeal a guilty verdict to the Tribal Chief. The prosecutor may likewise appeal a not guilty verdict to the Tribal Chief.

The Kanajei' Tribe recognizes three types of punishment for crimes depending on their nature and/or severity: exaction of reparations, expulsion from the Tribe, and execution. Incarceration is never allowed. Corporal punishment is never used as a legal punishment in itself, but prescribed forms of corporal punishment are sometimes applied immediately before executions for ritual purposes.

Lying to another Kanajei' is considered a crime among the Kanajei's and may therefore be liable to punishment depending on its severity in particular situations; this for the simple reason that one who lies is thereby acting as an enemy. In fact, the Kanajei's understand that a culture that tolerates lying is sure to lose its connection with natural reality and will quickly degenerate into an advanced civilized monstrosity. It is clear to the Kanajei's that lying is an important part of success in modern civilization, and that all the rulers of modern civilization are proficient liars.

LAND OWNERSHIP

The Kanajei' Tribe has retained the surveying system according to which land is divided into sections consisting of one square mile each. Farmers typically own a quarter section (160 acres) but some quarter sections have been subdivided into 80-acre and 40-acre parcels. Residents of *Mila'* own 5-acre lots.

There is no kind of feudal or tenant system among the Kanajei's. All men are free men who own their own land. Women do not own land. If a woman is widowed, one of her male relatives may hold her deceased husband's land until she is remarried, at which time her new husband becomes the landowner.

Unowned land is granted during the yearly parliament. Following a formal request, a land grant is usually approved by the parliament and recognized by the Tribal Chief. Land that is already owned may also be acquired by mutual agreement, usually in exchange for a fixed amount of produce for a fixed period of time.

Although only men may own land, a man will formally give his wife the family home at the time of their marriage. The housewife is therefore considered the legal owner of the family home for the duration of the marriage and is legally entitled to manage her home as she sees fit. Because of this, a housewife has the right to demand any necessary repairs or improvements to her home from her husband – a husband who fails to comply with such a demand is usually shamed by the other men of the Tribe. If there is a divorce, the former wife must formally relinquish her home to her former husband.

FOOD AND DRINK

The Kanajei's derive their sustenance chiefly through agriculture, horticulture and animal husbandry, supplemented occasionally by hunting, fishing and gathering. They try to produce their own foods and drinks for themselves as much as possible rather than depending on trade for these.

The main types of meat that the Kanajei's consume are pork, beef and chicken, along with eggs. The Kanajei's have no aversion to eating meat. They consider vegetarianism absurd; veganism is viewed as a serious psychological disorder. The Kanajei's understand that the fundamental justification for both vegetarianism and veganism is sentimental, both vegetarianism and veganism being pathological reactions of oversensitive individuals to the killing of animals.

Vegetables regularly consumed by the Kanajei's include corn, peas, beans, tomatoes, potatoes, onions and lettuce. Fruits usually consumed include crabapples, strawberries, raspberries and watermelon; various jams and jellies are also made. Bread is regularly consumed, as well as various types of cakes, pies and cookies. Traditional dishes include meat pie (*turtsjeir*) (usually made with pork), pork sausages, pumpkin pie, sugar pie and carrot cake.

Food is usually cooked on the hearth or on a wood stove inside the home during the winter. It is usually cooked outside during the warmer months unless it is raining.

Apart from water, the Kanajei's drink milk, various kinds of juice, coffee and tea.

The Kanejei's believe in eating and drinking moderately; excessive consumption is always frowned upon.

There are no dietary prohibitions among the Kanajei's, nor do the Kanajei's engage in any intentional fasting, these being understood as means of unnaturally controlling behavior. The Kanajei's see no real need to subject themselves to legalistic restrictions and deprivations.

The Kanajei's use alcohol, tobacco, and marijuana occasionally. Immoderate use of these substances is strongly discouraged and is very rare, this being due to the Kanajei's living natural, healthy lives in a normal, simple society. Occasional use of alcohol and tobacco for recreational purposes is commonly accepted, but marijuana use is specifically restricted to relieving pain and alleviating anxiety – recreational use of marijuana is prohibited.

CLOTHING & PERSONAL ADORNMENT

The Kanajei's wear traditional European clothing; foreign types of clothing are never found among them. All clothing is made from natural plant and animal materials using traditional techniques.

Kanajei' women always wear dresses or skirts; women wearing pants is considered as abnormal as men wearing dresses. Married women will also wear a veil over their heads. Kanajei' men normally wear shirts and pants. The Sages and the Tribal Chief will usually wear a cape.

The women of the Kanajei's adorn themselves with various traditional items such as necklaces, bracelets, finger rings and earrings, these all being made with natural materials, only rarely being made with metal. The men normally do not indulge in such personal adornment. Apart from these are the wedding bands and headgear that married men and women are expected to wear (see under MARRIAGE above).

Tattooing is not favorably viewed by the Kanajei's and is not practiced; in fact, the Kanajei's regard permanent tattoos in much the same way as permanent blemishes or stains. Instead of permanent tattoos, the Kanajei's will sometimes apply temporary markings on the surface of their skin with various substances. This is done especially for the seasonal festivals and to mark important life events (e.g. initiation into adulthood, initiation into the sage class). These markings may be extensive and elaborate, and are normally done according to precise traditional rituals, but they are not meant to be permanent and are always removed when they are no longer needed.

Hair styles among the Kanajei's are traditionally European; foreign hair styles are never found among them. The men of the Kanajei's usually keep their hair short, while the women of the Kanajei's usually let their hair grow long, commonly keeping them in braids. Women who keep their hair short are considered abnormal. Kanajei' men usually grow beards, but some prefer to have only mustaches. The Sages all let their beards grow long. Men without any facial hair are considered abnormal, even effeminate.

BUILDINGS

All buildings are made of natural materials such as stone, soil and wood. The largest structure is the temple in *Míla'*.

Dwellings are typically simple and modest. The usual form of a Kanajei' dwelling is a rectangle which is more or less elongated, not unlike the Neolithic and Germanic longhouses of Europe, as well as the longhouses of some of the Indigenous peoples of North America. They are subdivided into two large rooms: a front room with a central hearth in which daily activities such as cooking, eating and working are done; and a back room for sleeping – the members of a household all sleep in the same room.

Every Kanajei' dwelling has a hearth; in fact, the Kanajei's believe that a dwelling can't truly be a home without a hearth fire.

There are no multi-residential buildings of any kind (e.g. apartment buildings). No buildings exist with more than one story, although some dwellings may have a partial loft, especially in the rear part of the dwelling above the sleeping room, and some may have a partial cellar.

TRADE

The Kanajei' Tribe does not use any form of money and they don't have any need for it. All trade within the Kanajei' Tribe is done through the direct exchange of goods and services without the medium of any kind of currency. Any external trade that the Kanajei's might engage in is likewise done exclusively through bartering.

The Kanajei's recognize that money greatly facilitates trade, but they don't view this as a good thing because greatly facilitated trade invariably means excessive trade – the typically civilized obsession with evermore excessive trade being largely responsible for the progressive destruction not only of Nature but of the natural order of human society.

And it is more than obvious that money also greatly facilitates crime. It is much easier to steal money than to rustle cattle, for example. In fact, money often encourages crime, and many specific crimes wouldn't even exist without money. People often steal things not to have them but as means of easily making money by selling what they have stolen. No one steals copper wires because they want copper.

No effort is made to precisely determine the value of goods and services. The relative worth of goods and services is agreed upon through the bartering process during each exchange, depending on various factors such as quality, availability and necessity.

The Kanajei's engage in external trade only as much as necessary. They have no need for exotic goods from all over the world and are not obsessed with being able to choose from a wide variety of diverse products.

The Kanajei's reject the notion of doing business for profit. Anyone who endeavors to conduct business for profit is considered a criminal and is treated as such.

The Kanajei' Tribe does not allow any outside corporations to operate on its territory in any way.

TECHNOLOGY

The Kanajei' Tribe does not use any technology (e.g. electricity) or materials (e.g. plastic) developed since the Industrial Revolution. In terms of technology, the Kanajei's may be said to be at the level of the Middle Ages, or at the level of the Iron Age of prehistoric Europe (e.g. the La Tène culture of the Ancient Celts that was brutally terminated by the Roman conquests). Generally speaking, the Kanajei's have an advanced culture rather than a civilization.

All implements that the Kanajei's use (e.g. tableware, utensils, tools, weapons) are made of natural materials such as wood, bone, stone and ceramics. The

Kanajei's have a well-developed metalworking industry and some metal implements are produced but are much less common than those made of other natural materials. Buildings and furniture are also made exclusively with natural materials (as mentioned above under BUILDINGS). All unnatural materials and substances have been completely eliminated from the entire territory of the Tribal Reserve.

The Kanajei's manage to live well without motors and machines; they don't believe that being able to do more things more quickly improves life in any meaningful way. And they don't feel particularly disadvantaged without motorized forms of transportation such as cars, trains and airplanes; travelling on foot and using carts and carriages drawn by animals is fully sufficient for them.

The Kanajei's don't use any of the forms of communication that have been developed in the modern era, including telephones, televisions and computers. They understand that there is no real need for any kind of instantaneous long-distance communication and would much rather avoid the civilized obsession with being able to communicate with everyone else immediately and incessantly. And they don't particularly care to know about everything that is going on in the world because hardly any of it has any real relevance to their lives; they understand that being concerned with everything going on in the world only serves to distract people from their own natural concerns.

The Kanajei's are quite happy without the ubiquitous and increasingly invasive security systems that infest modern civilization. They understand that worrying about surveillance systems, alarm systems and internet security systems only makes life worse rather than better. It is more than obvious to the Kanajei's that people who have locks on all their doors and who install security and surveillance systems in their houses are people who can't trust other members of what they call their "community". And the ability to constantly track and monitor citizens is clearly a feature of a most heinous totalitarian regime.

The Kanajei's are perfectly satisfied with their natural level of technological advancement and are not unnaturally obsessed with anything beyond this. They have chosen to give up all the comforts, amenities and luxuries of modern

civilization in order to escape its many ills, evils and wrongs. They would much rather live simple and natural lives in the context of their advanced culture than be constantly overwhelmed and enthralled by the unfettered material progress that typifies modern civilization and that produces ever more artificially contrived and spiritually devastating technologies.

EDUCATION & SCIENCE

There is no general system of public education, but the sages and tradesmen have their own systems of formal training. In general, boys are usually educated by their fathers and other male relatives, and girls are usually educated by their mothers and other female relatives.

Among the Kanajei's, only the sages are fully literate, but the tradesmen are usually able to read and write as much as they need to for their purposes. Tribal Chiefs may also learn to be at least somewhat literate.

The Kanajei's are not obsessed with acquiring or conferring knowledge which is of no practical use. Nor do the Kanajei's believe that having some "special" knowledge makes anyone better than anyone else.

The sages of the Kanajei' Tribe make no effort either to promote or to reject the findings of modern science. For the purposes of the Kanajei' Tribe, the findings of modern science are generally considered to be completely irrelevant and practically useless.

The Kanajei's don't care about the existence of dinosaurs, or whether or not humans evolved from ape-like creatures. The Kanajei's don't care about the composition of the atmospheres of Jupiter or Neptune, or whether there is life on planets around other stars. The Kanajei's don't care how photosynthesis works, or how plastics are produced. None of these things are important to the Kanajei's.

The Kanajei's recognize that the term "science" has increasingly been used in recent decades to present misinformation (i.e. falsely using true facts) and disinformation (i.e. using false facts) in order to mislead and deceive the masses –

this has largely been the case with the “climate change” hysteria of recent years, and is entirely the case with the global “Covid-19” exercise. The Kanajei’s further recognize that this authoritative misuse of the term “science” is clearly reminiscent of the use of religious dogmas and decrees before the modern era, and that it has largely been facilitated by the popularization of science as the quasi-theology of the religion of modernity.

ENVIRONMENT & NATURE

The Kanajei’s love biodiversity and they understand that a healthy and flourishing biome needs many different species of living beings. But they also understand that two subspecies (or races) of a single species are not naturally found in the same territories, and that the distinct distributions of different subspecies should be respected as they naturally exist. The Kanajei’s are also aware that hybridization does occur in Nature, but that it only rarely occurs in the contact zones between the territories of two subspecies of a same species or of two closely related species of a same genus. There certainly is nothing in natural reality that compels creatures to engage in widespread hybridization.

The Kanajei’s profound respect for Nature includes respect for all of its unpleasant (or bad) parts. They understand that absolutely everything in Nature is as it should be – without exception, and that the unpleasant (or bad) parts of Nature play necessary roles in preserving Nature’s proper balance just as much as the pleasant (or good) parts.

For this reason, the Kanajei’s believe that trying to eradicate or exterminate unpleasant parts of Nature is simply wrong. Although they view some animal and plant species as pests, they categorically refuse to consider the possibility of eradicating these altogether and choose instead to deal with them naturally. They similarly understand that deadly pathogens such as viruses play necessary roles in Nature by reducing numbers of sick and weak individuals, and more generally by reducing excessive population levels.

[It is understood that eliminating nuisance individuals from a human community and eradicating a species of living being are two entirely different things.

Eliminating nuisance individuals from a community is like keeping rabbits from eating the greens in a garden, or like keeping wolves from preying on livestock. There is certainly no question of a genocide of nuisance individuals.]

The Kanajei's also believe that the excessive and unrelenting destruction of Nature through various human agencies in this modern era is inarguably evil. The two foremost human agencies responsible for the excessive and unrelenting destruction of Nature are constantly increasing encroachment (especially for food production – fields, plantations, pastures) and constantly increasing exploitation of natural resources (especially forestry and mining), both of these being due to extreme human overpopulation as well as excessive technological progress, and the second of these being particularly convenient for the diabolical greed of increasingly insatiable business interests. But of course, the fact that extreme human overpopulation is the real cause of the problem is never seriously addressed. The Kanajei's are not at all opposed to the idea that the total human population of the world should be reduced to a small fraction of its present number (approximately 8 billion).

The Kanajei's are quite happy that their ability to wreak havoc with Nature is considerably limited, and that any adverse effects that they might have on Nature are practically negligible.

The Kanajei's see clearly that decades of campaigning against pollution have had a practically negligible effect – occasional and ephemeral successes notwithstanding. The Kanajei's are also fully aware that all pollution is a consequence of advanced modern technology, and that pollution in the modern sense simply didn't exist before the modern era, almost all polluting materials and substances being products of advanced modern technology.

The Kanajei's are in favor of conservation, but they understand that current efforts at conservation essentially consist of finding ways to manage animals in order to allow human interests to continue as much as possible. In other words, conservationists are trying to find out how much human beings can continue to get away with short of wiping everything out completely. The Kanajei's see clearly that tracking animals in the small territories that they are allowed to live in and

finding out everything about them has everything to do with managing Nature and nothing at all to do with leaving Nature alone. But again, the real cause of the problem is never addressed.

The Kanajei's are aware of the apparent onset of some kind of climate change, and they admit that it seems to be partly caused by human activity, but they have more than enough reasons to believe that the scientific authorities aren't exactly being honest about what is really happening and how much it is really happening. In any case, the Kanajei's are no where near being convinced that human ingenuity and innovation will produce any real and effective solutions to the effects of climate change. Yet again, the real cause of the problem is never addressed.

Civilized people sometimes think that "natural" means "whatever, whenever, however", and this false idea is sometimes used to justify abnormal and even unnatural behaviors and activities ("it's only natural!"). This false idea derives from the typically anti-natural worldview of civilized religion that falsely contrasts the supposedly ideal order of civilization with the supposed chaos of Nature. A further development of this false idea is the association of the civilization or Nature dichotomy with a heaven or hell dichotomy (civilization being the "Kingdom of God" and the "New Jerusalem").

The Kanajei's see clearly that an all-encompassing natural order exists and that everything everywhere is organized according to this natural order even despite the appearance of unregulated randomness in Nature. The Kanajei's understand that Nature would not even exist at all if there was no all-encompassing natural order, and that the disappearance of this natural order would surely entail the total destruction of Nature, resulting in genuine absolute chaos.

Although everything everywhere is subject to natural rules and regulations, these are most clearly seen in those advanced species of animal that live in well-organized social groups, such as lions, wolves and natural human beings. In the natural social groups of such animals, the young are taught not only how to live (by hunting, for example) but also how to behave within the social group according to the naturally established rules and regulations of the social group.

Although established rules and regulations obviously exist in modern civilized society as well as in natural social groups, the progressively unnatural human beings of modern civilization are increasingly taught to conform to the progressively wrong ways and wicked ideas of modern civilization, and this from their earliest years.

CULTURE & ENTERTAINMENT

The Kanajei's have their own traditional culture, including traditional folk tales, traditional music and traditional art, as well as traditional spirituality, morality and ideals (see under ETHICS as well as RELIGION below).

Their music includes many traditional French-Canadian songs and tunes, but also includes elements from other traditional European styles – classical and religious as well as folk. Traditional musical instruments used are the fiddle, harp, flute and drums. Traditional Kanajei' art includes painting, engraving, sculpture and weaving. Artistic styles range from realistic depictions to abstract symbolism, but deranged modern artistic styles such as expressionism and cubism are avoided. (See further below for traditional folk tales.)

The Kanajei's understand that artistic types tend to be psychologically abnormal to at least some degree. They see clearly that seriously disturbed artists and entertainers have played a large role in progressively obliterating normalcy in modern civilization. Any such thing is completely avoided in Kanajei' society because all psychologically abnormal individuals, including artistic types, are eliminated from consideration during the evaluation process that all candidates for membership must undergo.

Culture is never treated as a business among the Kanajei's; using culture for profit in any way is understood to be cultural prostitution and is considered a crime among the Kanajei's. There is no entertainment industry whatsoever; the Kanajei's consider their traditional culture to be much more than mere entertainment. The Kanajei's are happy to keep their own traditional musical and artistic forms and have no desire to allow anything progressive or innovative to invade their culture.

The Kanajei's enjoy various games, sports, pastimes and other forms of entertainment – none of which depend on modern technology. These include checkers, chess, dominoes, crokinole (*píshnot*), various card games (including solitaire, poker and cribbage), bingo, pétanque, soccer, baseball, golf, hockey, curling, barbeques, potlucks, picnics, singing, dancing, concerts, theatrical plays...

To the west of the Temple and the Great Circle, there is a large building which is the Community Centre. This is where important cultural events are held, such as concerts and plays, as well as potlucks and tournaments, including crokinole tournaments and cribbage tournaments. Adjacent to the Community Centre is a large open field where sporting events are held – soccer and baseball in the summer, and hockey and curling in the winter.

Elements of the traditional material culture of the Kanajei's include such things as traditional building methods, traditional tools, traditional clothing and traditional cuisine. As with music and art, the Kanajei's wish to keep their traditional material culture as it is, and are not obsessed with constantly seeking the new, the diverse, the exotic.

The Kanajei's consider their traditional culture to be a moderately advanced culture; they certainly do not consider themselves as being part of any kind of civilized culture. They are very proud of their traditional culture, and they do everything they can to preserve it as a distinct national culture, especially by categorically rejecting modern civilized culture which they generally disdain.

The Kanajei's can't be fooled into thinking that any traditional culture can ever be genuinely maintained in the context of civilization. It is clear to the Kanajei's that civilization is the very destroyer of all traditional cultures, and that any semblance of traditional cultures persisting within civilization must necessarily be disingenuous contrivances that consist of little more than occasional fake displays and showy entertainment (i.e. LARPing).

Moreover, the Kanajei's understand that reducing traditional indigenous peoples to extreme destitution has often been used as a means of encouraging such

peoples to embrace civilized ways in order to escape their destitution – which necessarily means subordinating their traditional cultures and identities to civilized interests. One should always be suspicious of a man who offers you healing when that man is the one who harmed you in the first place (or, of a man who offers you a vaccine when that man produced the virus in the first place).

HISTORY

History is an important part of Kanajei' culture, and all members of the Kanajei' Tribe are familiar with the broad outlines of the history of their Tribe. The sages are responsible for preserving this history as much as it may be known, and as far back as it may be known, including the settlement of French Canadians in Manitoba in the late 19th century AD, the settlement of French settlers in Canada (New France) in the late 17th and early 18th centuries AD, the evolution of the Kingdom of France during the Middle Ages, the conquest of Roman Gaul by the Franks in the late 6th and early 7th centuries AD, the conquest and occupation of Gaul by the Roman Empire in the 2nd and 1st centuries BC...

Important heroes from history especially include leaders who stood against the conquering forces of civilization – particularly Roman civilization, such as Vercingetorix of the Arverni, Arminius of the Cherusci, Caratacus of the Catuvellauni, Boudicca of the Iceni, Calgacus of the Caledonians, and Widukind of the Saxons. Although the Kanajei's revere these historical leaders, they realize that all their efforts ended in failure, and that civilization (Roman as well as modern) has always been able to ensure that all such efforts must necessarily fail.

The Kanajei's understand that the French Revolution was a most satanic event; they are thankful that their ancestors left France long before it happened. They also understand that this most satanic event was the eventual consequence of the inherently liberal tendencies of the Renaissance, Humanism, the Enlightenment and the Reformation, and that it – along with the Industrial Revolution – was the event that truly ushered in the era of modern civilization.

The Kanajei's understand that Germany's National Socialist regime (the "Third Reich") led by Adolf Hitler was a concerted attempt to establish an alternate

civilization founded on natural reality, and that it was inherently opposed to the modern civilization that was rapidly imposing itself upon the world. The Kanajei's recognize that the obliteration of this regime in World War II was the definitive triumph of modern civilization, and that it meant the end of any serious and effective opposition to the ever-increasing ills, evils and woes of modern civilization. But at the same time, the Kanajei's recognize that the establishment of any alternate form of civilization is not their ideal, given the fundamentally anti-natural essence of all civilization.

The Kanajei's understand that they don't need any history that has no relevance to them or to their ancestors. The sages are aware of much history beyond this, but they generally make no efforts to teach any of this unnecessary history to others, although they may occasionally refer to some of it for didactic purposes. The sages are also particularly aware of historical controversies concerning many important events of the modern era (most especially the alleged "Holocaust"). Although they do not formally endorse counter-narratives to the official histories, they know that there is more than enough reason not to mindlessly parrot the official histories either.

Although real history is favored among the Kanajei's, some traditional folk tales exist for didactic purposes. The sages are always careful to clearly distinguish these folk tales from real history. But none of these folk tales include any fantastic creatures (e.g. dragons, unicorns, centaurs, etc.) or supernatural acts. The very notion of a miracle is categorically rejected, all supposed miracles being illusory fabrications dreamed up by the psychotic minds of priests and prophets.

A particularly important cycle of folk tales involves the Kanajei' Culture Hero called the Great Druid (*Læ Gra' Dryid*) who is also called *Sei' Lú*. This folk tale cycle consistently portrays the Great Druid opposing the evil demons of civilization who serve the Devil and his two sons (especially missionaries) and managing to survive unscathed throughout the ages even despite the successes of his demonic enemies. Other important heroes of Kanajei' folk tales include *Sei' Belei'*, *Sei't Belizam*, *Sei' Tara'*, *Sei' Túdad*, *Sei't Romert* and *Sei't Evon*.

Although the Kanajei's do not attach any particular importance to Jewish and Christian scriptures, they recognize that the Jewish myth of the Tower of Babel remarkably characterizes the typically excessive essence of modern civilization. They similarly recognize the Greek myth of Icarus as a notable depiction of the typically excessive hubris of modern civilization. And Plato's Cave could hardly be a more appropriate allegory for modern civilization – and increasingly so.

ETHICS

Some may say that Kanajei' society is not inclusive, but this is a fallacious statement for the simple reason that Kanajei' society does include those who naturally belong in their society. It is fair to say that Kanajei' society is not all-inclusive, but in fact there is no such thing as a truly all-inclusive society. Every society must necessarily exclude individuals who do not conform to its values, ideals and rules. Rather than embracing the erroneous and deceptive civilized ideal of an all-inclusive society, the Kanajei's understand that their society should be selectively inclusive with its own criteria for inclusion, and that this is entirely natural and normal.

It may readily be understood that Kanajei' society is nowhere near as tolerant as modern civilized society, but what this really means is that Kanajei' society refuses to tolerate things that naturally should not be tolerated, such as mental illness, deviance and criminality. Rather than embracing the erroneous and deceptive civilized ideal of an all-tolerant society, the Kanajei's understand that their society should only tolerate those who deserve to be tolerated, and that this is entirely natural and normal.

It may be said by some that the Kanajei's are closed-minded, but this is clearly a deceptively false statement – in fact, only the dead can be truly closed-minded. The Kanajei's are not averse to considering everything and judging everything according to its own merits, but this certainly does not mean that the Kanajei's must accept everything. The Kanajei's see clearly that accepting things that are wrong according to natural reality is nothing short of sheer insanity. Always having an open mind is not unlike always having an open mouth; indeed, one who

always has an open mind is very much like a monstrous beast that tries to eat or drink any substance that it comes across.

The Kanajei's may be accused of being opposed to progress, but this is based on a false understanding of what progress means, and of what it naturally should be. The Kanajei's understand that progress is not synonymous with increase; they know that decrease is part of progress just as much as increase, that progress includes declining as well as rising. The Kanajei's are not opposed to constant progress, but they are opposed to constant increase, as well as forced or excessive progress. They see that the sun's daily progress includes everything from sunrise to sunset, and that the moon's monthly progress includes waning as well as waxing. The Kanajei's see clearly that the civilized obsession with constant progress is essentially an obsession with constant increase, and they also see clearly how detrimental – even demonic – this obsession (and everything related to it) really is, not only to the natural world and to everything in it, but to human beings themselves. In fact, the Kanajei's understand that civilization itself is the mother of all obsessive-compulsive disorders.

Whereas the obsessive mantra of civilization might well be “profit, progress and prosperity” – and these by any and all means, no matter how destructive – the Kanajei's much prefer to live their lives for the sake of natural benefit, natural contentment and natural wellness. Furthermore, the Kanajei's understand that the methodical imposition of Christian shame and guilt (as opposed to the judicious application of natural shame and guilt) was instrumental in producing the obsessive pathology that has motivated Western Civilization's undying and implacable lust for excessive profit, relentless progress and unbounded prosperity.

The Kanajei's love their freedom, but they understand that this should not include the freedom to become deviant or to defy natural reality. The Kanajei's have their own properly circumscribed rights and freedoms, as well as properly defined responsibilities and obligations, and they have no wish whatsoever to impose these on anyone else. The Kanajei's understand that the modern civilized concept of “human rights” is an unnatural artifice that serves not only to promote deviant

attitudes and behaviors but also to normalize the abnormal – even anti-normal – globalist ideal of one undifferentiated and standardized global humanity.

The Kanajei's want to be part of a community that is ethnically, racially, linguistically, culturally and religiously homogenous, and they will do what they can to preserve and maintain such a community. They clearly understand that an unnaturally excessive degree of diversity within a community is detrimental to the community, and that the promotion of diversity in modern civilization is being used to destroy homogenous communities in favor of the unnatural – even anti-natural – globalist ideal.

The Kanajei's certainly are nationalists, but they properly understand that loving one's nation and wanting to preserve it as a genuinely distinct nation does not mean hating other nations. The Kanajei's are not racists because they do not hate other races, but they are racialists because they recognize and respect racial differences, and they properly understand that being proud of one's race and wanting to preserve it as a genuinely distinct race does not mean hating other races. The Kanajei's properly understand that characterizing nationalism and racialism as essentially hateful is a fundamentally false argument.

Moreover, the Kanajei's recognize that those who self-identify as “anti-nationalists”, “anti-racists” and “anti-fascists” are all typically possessed to at least some degree by a virulent spirit of sheer hatred towards that which is truly good and truly right according to natural reality (i.e. a virulently anti-natural spirit). They further recognize that such people are typically consumed and corrupted in their private lives by various unnatural and abnormal behaviors and activities despite all appearances. The Kanajei's understand that such people are often experts at presenting a lovely and pleasant exterior as much as necessary in order to conceal and dissimulate their wicked anti-natural souls, and that this cunning expertise in concealing and dissimulating the truly anti-natural wickedness of their beings is derived from the fundamentally religious indoctrination that characterizes a certain civilized religious tradition.

The Kanajei's understand that the advanced faculties of the human mind make human beings susceptible to various unnatural thoughts, and that such thoughts

lead human beings into many detrimental behaviors and activities, including not only those that are clearly deviant but also those that are excessively progressive. The Kanajei's also understand that only moderate amounts of discipline can keep human beings from falling into detrimental behaviors and activities. It is clear to the Kanajei's that insufficient discipline always allows for the development of detrimental behaviors and activities, regressive as well as excessively progressive. At the same time, the Kanajei's understand that excessive discipline will only cause people to embrace detrimental behaviors and activities, regressive as well as excessively progressive, as reactions to the excessive discipline.

The Kanajei's categorically reject the notion that human beings are inherently or innately evil or sinful, and they refuse to use being human as an excuse for moral weakness (e.g. accepting failures and mistakes because of being "only human"). They also categorically reject the extreme – even insane – notion that evil and sinful behaviors and activities can somehow be considered right, normal or good. The Kanajei's recognize that human beings are uniquely capable of becoming evil and sinful – the saying "to err is human" (*errare humanum est*) is understood as being potential rather than essential – and they understand that human beings crucially need ways of avoiding, preventing and eliminating wrong, abnormal and unnatural behaviors and activities.

The Kanajei's want to live in a properly functioning society in which people organize themselves according to the ways of natural reality (i.e. an organic society). They believe that order should always be natural, and that despising, defying and destroying natural order is always essentially detrimental. The Kanajei's can clearly see that ever-increasing disorder is the very nature of modern civilized society, and that the ever-increasing lack of natural order in society is manifested in everything from apathy and anomie to dissociation and dysfunction to anarchy and chaos. And they see clearly that the ever-increasing disorder and dysfunction of modern civilized society is a function of the inherently devastating tendency of civilization itself.

Indeed, the Kanajei's understand that the organization and functioning of modern civilization is not only increasingly opposed to natural reality but also genuinely detrimental to a natural society, and that it is – and must necessarily be –

increasingly the result of the authoritarian managerial system that progressively imposes itself on civilized society, not only to maintain itself despite the ever-increasing disorder of civilized society, but also to effectively replace the natural order of society that it consistently undermines, disrupts and destroys with its own society of the New World Order. Furthermore, the Kanajei's understand that the logical ultimate consequence of all civilization must be total management and absolute control of everyone and everything, and that a civilization that does not tend inexorably towards this eventual consequence is perfectly impossible.

The Kanajei's have no problem recognizing the fact that modern civilization is very much a horrible disease upon the earth, nothing short of a virulent plague. They consider the cities of modern civilization to be like the points of infection of this virulent plague, not unlike cancerous tumors.

The interests of the strong and the healthy do not prevail over the real needs of the weak and the sick in Kanajei' society. Conversely, the real needs of the weak and the sick do not prevail over the interests of the strong and the healthy in Kanajei' society. The interests and real needs of all members of the Kanajei' tribe are properly addressed in a balanced manner.

The values of the Kanajei's are those of a distinct traditional nation that wishes to preserve and defend itself against the globalist influences and impositions of modern civilization. They categorically reject the idea that they must accept values that are not their own, especially when they understand these values to be fundamentally wrong with respect to the norms of natural reality.

The Kanajei's recognize that the religion that their ancestors have been compelled to conform to during the past millennium and a half is strongly influenced by a profound disdain for everything that is truly natural and naturally normal – a profound disdain that, when taken to extremes, even leads some to despise not only that which is naturally right but even that which is genuinely good. The Kanajei's further recognize that this profound religious disdain for the truly natural and naturally normal is deeply rooted in the hurt sentiments of hypersensitive individuals such as resentment, spite and envy.

The Kanajei's recognize that this profound religious disdain for Nature as it is has encouraged human beings not only to brazenly disrupt natural processes and to progressively destroy Nature, but also to embrace various forms of dependence and escapism that render human beings incapable of dealing naturally with reality as it is. The Kanajei's clearly see the results of this fundamentally religious moral debility throughout modern civilized society, both in the typical civilized obsession for distractions, sensations and entertainment (*panem et circenses*), and in the way the civilized masses have consistently relinquished their independence and freedom to the psychopaths that they have elected to rule over them.

The Kanajei's are fully aware of all the psychological strategies and tactics (i.e. mind games) that have been used not only to keep people in civilization, but to keep them increasingly dependent on civilization and to keep them under the ever-increasing control of civilization. And the Kanajei's recognize that these psychological strategies and tactics are largely represented in the religion that their ancestors have been compelled to conform to during the past millennium and a half. The Kanajei's consider themselves perfectly justified in choosing to remove themselves completely from all the psychological evils of civilized existence.

TIME

The Kanajei's recognize the solar year with four seasons, these being divided by the solstices and equinoxes. Each season is divided into two half-seasons by the midpoints between the solstices and equinoxes. The lunar months are also acknowledged apart from the solar year. These are divided into a waxing half (new moon to full moon) and a waning half (full moon to new moon), each of these halves being divided into the four phases. The days and nights are each divided into two halves before and after midday and midnight.

The Kanajei's do not recognize the seven-day week, nor do they divide the days and nights into hours, minutes and seconds. If particular dates must be determined, they are reckoned from the previous point between the half-seasons (e.g. three days from the summer solstice, ten days from mid-spring), or from the previous point between the half-months (e.g. seven days from the new moon).

Determining specific times of day or night beyond the half-days and half-nights is never deemed important.

The Kanajei's reckon the beginning of the year as being the winter solstice (around December 21). Given the Christian origin of the prevailing year-numbering system (originally Anno Domini ("Year of the Lord") – AD, and Before Christ – BC), the Kanajei's have opted for a different year-numbering system that uses the year of the deposition of the last West Roman Emperor – 476 AD – as a "Year Zero" (*A' Zéró*). Years before this year are called Before Zero (*Ava' Zéró* – AZ) and years after it are called Since Zero (*Dæpyí Zéró* – DZ).

According to this year-numbering system, the assassination of Julius Caesar on March 15, 44 BC was in the year 519 AZ; the coronation of Charlemagne as Roman Emperor on December 25, 800 AD was just after the beginning of year 325 DZ (the year 324 DZ ending around December 21 of 800 AD); and the year 2021 AD corresponds mostly (until around December 21) to the year 1545 DZ.

Eight important festivals are observed through the year, these being held at the points between the eight half-seasons: the two solstices (summer and winter), the two equinoxes (spring and fall), and the four points between these. Here are the names and the approximate dates of these eight festivals:

Festsíval dzý Zhyl (Yule Festival) – around December 21 (winter solstice)

Festsíval Rwajal (Royal Festival) – around February 7 (mid-winter)

Festsíval dé Smau's (Sowing Festival) – around March 21 (spring equinox)

Festsíval dæ Zhœnes (Youth Festival) – around May 7 (mid-spring)

Festsíval dé Meir (Mothers Festival) – around June 21 (summer solstice)

Festsíval dé Peir (Fathers Festival) – around August 7 (mid-summer)

Festsíval dla Mwasó' (Harvest Festival) – around September 21 (autumn equinox)

Festsíval dé z-Á'seit (Ancestor Festival) – around November 7 (mid-autumn)

All members of the Kanajei' Tribe are expected to gather at the Temple in *Míla'* for these eight festivals (see below under RELIGION).

New moons and full moons are also recognized as important times – some may visit the Temple at these times. The lunar months in a year are given the following names, the first month beginning on the new moon after the winter solstice:

Mwà dzý Fret (Cold month) – December/January

Mwà Mei's (Scarce month) – January/February

Mwà dla Smau's (Seeding month) – February/March

Mwà dé Flæyr (Flower month) – March/April

Mwà dé Vó (Calf month) – April/May

Mwà dzý Fon (Fun month) – May/June

Mwà dla Shalæyr (Hot month) – June/July

Mwà Plei' (Plenty month) – July/August

Mwà dla Mwasó' (Harvest month) – August/September

Mwà dé Kúlæyr (Color month) – September/October

Mwà dla Bushrí (Butcher month) – October/November

Mwà dzý Ræpó (Rest month) – November/December

In some years, a thirteenth month is recognized if there is a thirteenth new moon before the end of a year (i.e. before around December 21). This thirteenth month is called *Mwà Spesjal* (Special month).

No effort is made to correlate the lunar months with the solar year as in a lunisolar calendar; the lunar months are considered distinct cycles separate from the solar year. But correspondences between the lunar phases and the eight seasonal festivals are noted and are considered important (e.g. a full moon on the summer solstice). Of even greater importance would be the occurrence of an eclipse (lunar or solar) on the day of a seasonal festival.

The Kanajei's do not acknowledge any important dates apart from the seasonal and lunar dates given above, even to commemorate important events (e.g. Canada Day, Remembrance Day, etc.). There is no particular day for the celebration of the Tribe because this is inherently included in the pan-tribal celebration of all eight seasonal festivals. No Christian holidays or observances (e.g. Christmas, Easter, Advent, Lent) are retained but some of the non-Christian elements of these are used in the seasonal festivals (e.g. decorated

evergreens at the Yule Festival). But each family does celebrate the anniversaries of births and deaths of its own members.

RELIGION

The Kanajei's practice their own natural religion that is partly inspired by the religious traditions of the pre-Christian peoples of Europe (Celtic, Germanic, etc.) but is largely based on their understanding of the ways of natural reality. No other religions are tolerated. Members of the Kanajei' Tribe who convert to other religions are required to leave the Kanajei' Tribe.

The Kanajei's consider the idea of trying to convert other people to one's own religion to be categorically evil. They know that their own religion is right for them, and they don't believe that anyone else needs it. They certainly do not believe that their religion is the one perfect religion for all humanity, and they understand that any religion claiming this must necessarily be fundamentally demonic.

The Chief God of the Kanajei's is called *Dzjö Peir*. He is the Sky God, or the God of Heaven, and is considered to be the Father of All. Of equal importance is the Earth Goddess called *Déjes Meir*, who is considered to be the Mother of All. *Dzjö Peir* and *Déjes Meir* are considered to be the uncreated and eternal co-creators of the entire world and everything in it.

Apart from *Dzjö Peir* and *Déjes Meir*, many other Gods and Goddesses are also recognized, all of these being considered the Children of *Dzjö Peir* and *Déjes Meir*. The Gods and Goddesses are generally called *Dzjö* and *Déjes*. The Kanajei's view the Gods and Goddesses as supernatural beings who govern different domains of natural reality. They neither inhabit the elements of natural reality nor are they the elements of natural reality themselves.

The Kanajei's categorically reject any kind of Creationism, especially biblical Creationism, understanding that instantaneous creation belongs to the fantastic realm of impossible miracles rather than natural reality. But at the same time, they refuse to believe that creation could have created itself, self-creation being a

fundamentally impossible notion. They believe that all life was gradually developed (i.e. “was evolved”) by the Gods and Goddesses over hundreds of millions of years through natural processes. They similarly believe that human beings “were evolved” by the Gods and Goddesses over hundreds of thousands (if not millions) of years through natural processes. They further believe that all human races and ethnicities also “were evolved” by the Gods and Goddesses through natural processes, and that the natural separation between the different races and ethnicities is divinely ordained and therefore should generally be respected and retained.

Apart from the Gods and Goddesses are the Souls (*Lé z-Ám*) of all beings who inhabit and influence individual beings. For example, the Kanajei’s understand the Sun Soul as the Soul who inhabits and influences the sun, much in the same way as a Human Soul inhabits and influences a human being. The Kanajei’s understand that every individual thing in Nature is inhabited and influenced by a Soul, and they do their best to respect the Souls and cooperate with them as such.

The Kanajei’s never visually represent any of the Gods and Goddesses as human beings. The reason for this is that they find the notion of a divine being having a human form completely absurd, even heretical. They find it equally absurd to believe that the Gods and Goddesses would appear as animals, or with the features of animals. When the Kanajei’s visually represent the Gods and Goddesses, they do so using only abstract symbols.

The Kanajei’s acknowledge the existence of an Evil God (i.e. a Devil) who they call *Sata’* as well as *Læ Dzijúb*. This Evil God is considered to be apart from and opposed to the natural reality that *Dzjö Peir* and *Déjes Meir* have created, and he consistently endeavors to usurp, pervert or destroy natural reality as much as possible. *Satan* has two sons that the Kanajei’s call *Zhézý* and *Móamed*. The Kanajei’s consider these two to be the foremost deceivers of all humanity. *Sata’* and his sons *Zhézý* and *Móamed* are assisted by many evil demons created by *Sata’*, some of the more important among these being *Abraam*, *Sara*, *Izaak*, *Zhakob*, *Izrael*, *Rashel*, *Zhózef*, *Zhýdo*, *Léví*, *Móíz*, *Zhozyé*, *Samyel*, *Dávid*, *Salomo’*, *Élí*, *Élízé*, *Izai*, *Ézékjel*, *Zhérémi*, *Danjel*, *Zakarí*, *An*, *Marí*, *Madlen*, *Zha’*, *Zha’-Batsis*, *Pjeir*, *Mark*, *Matsjö*, *Lyk*, and *Pol*.

While the Kanajei's find it ludicrous to believe that the Gods and Goddesses would associate themselves with the human form, they believe that the Devil, his two sons and their evil demons routinely manifest themselves as human beings in order to deceive people (and that this has especially been the case with one particular group of human beings). But as with the Gods and Goddesses, the Kanajei's do not believe that the Devil, his two sons and their evil demons ever appear as animals or with features of animals. In fact, the Kanajei's categorically refuse to falsely associate animals with evil in any way – the only physical creatures in all of existence capable of genuinely harboring true evil and genuinely acting in truly evil ways being human beings.

There is a large Temple in *Míla'* where *Dzjö Peir*, *Déjes Meir*, and all Gods and Goddesses are worshipped. Its construction is largely inspired by the Gothic cathedrals of Medieval Europe. Its long axis is oriented exactly east-west, with doors at the eastern and western ends. There are tall wooden pillars on each side of the Temple, all four of them being 30 feet away from each side. A large wooden henge-like structure to the northwest of the Temple is the site of the activities that take place during the festivals. This structure is called the "Great Circle" (*Læ Gra' Serk*). To the north of the Temple is the House of the Sages (*la meizó' dé sava'*) where the sages regularly gather.

All members of the Kanajei' Tribe gather at the Temple eight times a year for the seasonal festivals, but the Temple may be visited by anyone at anytime. Farming families usually stay in the guest houses of relatives or friends in the village of *Míla'* during the seasonal festivals.

The people arrive at the Temple well before sunrise on the day of a seasonal festival. To mark the beginning of the festival, the people are required to process through the Temple just after sunrise, going from west to east.

The activities during these festivals take place outside in the vicinity of the Temple rather than inside the Temple. The "Great Circle" to the northwest of the Temple encloses the area where these activities generally take place. The people sit around the outside of this structure to witness these activities.

To mark the end of the festival, the people are required to process through the Temple again just before sunset on the evening of the festival, this time going from east to west. The people return to their homes at various times during the night, many of them staying for a while to sit around fires in the nearby field, sharing songs and drinks.

Every house also has its own family shrine devoted to particular deities as well as the ancestors. All members of the family participate together in simple prayers and devotions three times a day: once in the morning, once in the afternoon and once in the evening.

The Kanajei's do not have any kind of holy book. Their sages are responsible for committing all of their religious teachings to memory and are required to transmit them orally to the people during the seasonal festivals. But the sages do produce various documents that may include excerpts from their religious teachings committed to writing (e.g. philosophical essays, observations on nature, legal judgements).

None of the religious teachings of the Kanajei' sages are particularly mystical or esoteric, all of them being fully in accordance with natural reality as it really is. In fact, mysticism and esotericism are considered to be nothing but the contrived and deceptive sophistries of psychopathic charlatans.

The sages of the Kanajei's recognize two types of prophecy: real prophecy that accurately extrapolates real discernible trends; and false prophecy that is fulfilled through human volition and by human agency – this usually surreptitiously under some religious or supernatural guise. Apart from these, the sages recognize that the fulfilment of most prophecies never really happened, the most glaring example of this being the fabricated Christian myth of Jesus Christ which is routinely presented as a fulfilment of various Old Testament prophecies.

The Kanajei's sometimes use divination – not to forecast the future or to determine courses of action, but simply to obtain insight into various situations. They use means of divination that belong to the traditions of the pre-Christian

peoples of Europe, such as the Germanic Runes. They categorically reject the Tarot due to its thoroughly Jewish nature, and Hebrew gematria is similarly out of the question for obvious reasons.

As mentioned above, the Kanajei's do not believe in an afterlife beyond this world, believing instead that the only real afterlife is what one leaves behind in this world (see under ANCESTORS & AFTERLIFE above). The Kanajei's understand that believing in heaven and hell does nothing to make one live one's life properly according to the ways of natural reality, and that people who have believed in heaven and hell have been among the worst opponents of natural reality and most vicious perpetrators of destruction to Nature. In fact, the illusory belief in heaven and hell can only serve to compel people to obey the unnatural and artificial dictates of civilization imposed upon them by wicked deceivers.

The Kanajei's also do not believe in the absurdly unnatural notion of resurrection, seeing clearly that this notion is not represented in any real way anywhere in natural reality. They understand that the sun does not die at sunset – although it may be said to go to sleep (*læ kúshé dzý solei* – literally, “the going to bed of the sun”). They similarly understand that the winter solstice is not the death of the sun in any way whatsoever, that the moon does not die at the time of the New Moon, and that winter is not at all the death of Nature.

The Kanajei's strongly believe in the importance of properly understanding and conforming to the natural reality that was ordained from the beginning of time and for all eternity by *Dzjö Peir* and *Déjes Meir*. For this reason, the focus of the religion of the Kanajei's is to live the best possible life in this real world according to the ways of natural reality.

The Kanajei' religion celebrates the strengths and gifts of people, and encourages people to live good, productive lives for the sake of their community and posterity in this real world. The Kanajei' religion also teaches people how to deal properly with the troubles and misfortunes of life without resorting to the “spiritual” ramblings of psychotic prophets and the cunning machinations of twisted preachers.

The Kanajei' religion does not endeavor to impose any undeserved guilt on anyone, nor does it use any other means of coercing people into submission. Neither does the Kanajei' religion use some fictitious notion of salvation to compel people into faithful obedience. The Kanajei's know that they aren't inherently guilty of anything or have some imaginary innate sinfulness, and that they don't need some fairy-tale godman to save them from anything.

CONCLUSION

The Kanajei's have a full understanding of natural reality in all of its forms and aspects, and they profoundly respect all of natural reality as it really is. The Kanajei's are convinced that the way things are in natural reality is the way things should be, and they strongly believe that the ways of human beings should conform to the ways of natural reality in every way. They therefore believe that all deviations from the ways of natural reality must necessarily lead to every conceivable error and evil. And the Kanajei's are fully capable of seeing and acknowledging that modern civilization is the very manifestation of the consequences of deviating from the ways of natural reality.

The Kanajei's are fully aware that the very essence of all civilization is fundamentally anti-natural, and that the very purpose of all civilization has always been to defy natural reality as much as possible. The Kanajei's clearly see all the ways in which civilization has defied, opposed and usurped everything that is naturally real from its earliest beginnings, and they clearly see that the only possible tendency of all civilization is the progressive elaboration of a vainglorious monstrosity that would eventually destroy natural reality itself if it could.

It is for these reasons that the Kanajei's wish to remove themselves from civilization altogether.