

Tobique First Nation, NB June 2012

Wulustuk Times

Wulustuk - Indigenous name for St. John River

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Wulustuk Times:

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim is to provide you with the precise tools and the best information possible.

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FIDDLEHEAD ARTICLE

A Very Important but Unknown Historic Site

The picture on the cover of some fiddleheads (or mahsusiyil in Maliseet) is not all that attractive or interesting unless you know the history behind that location. This is the last important historic site of the Wolastoqiyik, the Maliseets, that has not been completely destroyed by the "progress" of the Europeans who infiltrated this land five hundred years ago. But it is also an important national historic site of those same Europeans, not just the Maliseets. Yet few people know about this site. Hikers, joggers, boaters and kayakers pass by oblivious of what was located here one time.

On this exact location above Fredericton along the west bank of the St. John River (or Wolastoq) the American flag was hoisted in the summer of 1777 during the American Revolution. At this location Col. John Allan, formerly a Member of the Legislative Assembly from Cumberland accused of treason by joining the American cause, met

with 300 Maliseet Indians, including all the chiefs, deputy chiefs, and warriors from the villages on this river, to convince them to join the rebel Americans against the motherland, Britain. At this location the British learned about Allan and his party meeting with the Indians and they sent troops up the river to take him dead or alive. At this location the Maliseets in fear took down the bell from their humble log chapel (originally built by the French), disassembled their wigwams, and began an exodus from their river. Many years later this historic bell was discovered and placed in a new church chapel in Kingsclear village near there. Over 500 Maliseets, including women, children, old men, some of them crippled, in 124 birch bark canoes gathered at Meductic fortified village below present day Woodstock and left their homeland. They began a long journey down the legendary Maliseet Trail via various rivers, lakes and portages to Machias, Maine. There they encamped nearby with the American rebels who had seduced them with promises that they never completely fulfilled. One of the crippled Maliseets was the old Grand Chief Pierre Tomah who had lost one arm and an eye during the final French/English battle in the Plains of Abraham at Quebec.

The exact location of Eqpahak village is identified on a very accurate survey plan of 1762 of "Okepahak an Indian Village". Eqpahak or Ekwpahak refers to the end of the tide waters that run up the Wolastoq. A reduced version of this map is published in the latest 2011-2012 Maliseet Moon Calendar. The island in the river at that location was where the Maliseets had an annual summer camp where they fished salmon and sturgeon, and made maple syrup in the spring. In their Grand Council chamber on the island they met and settled any family disputes, assigned their winter hunting territories for each family, and held marriage ceremonies. On the bank of the river, at the same location of this picture, the French built a chapel and provided a priest for the Indians. The fiddleheads in this picture would be very similar to those picked at this same location by many generations of Maliseets before white man came here. As you look out into the river beyond the fiddleheads in the picture, the banks of Eqpahak Island can be seen. This island where they once had their summer camps and Grand Council chamber has not changed significantly in size and shape. A modern aerial photo confirms this. It is the only one of the few historic Maliseet sites that hasn't changed. Meductic fortified village, marked as a national historic site in the 1930s was flooded by the Mactaquac dam project several decades ago. Where Nerepis Indian fortified village once stood, and was marked as a historic site in the 1930s, there is now a residential subdivision. Where Ouigoudi village once stood at the mouth of the Wolastoq, there now stands the first pier of the Harbour Bridge. Where Madawaska Wolastoqiyik village once stood there is now the city of Edmundston. At the present time the location of Eqpahak village has very little change except for a walking trail that passes through it and a home property that is located on the down river end of the historic site, formerly owned by Judge Isaac Allen who purchased both Eqpahak village and Island in 1784 (still questioned today as to its legality). The present owner of the shore property has carefully preserved the large ancient trees and kept the landscape in tact as it once was. An abandoned orchard and farm field makes up the remainder of this historic site in present day Silverwood.

The site should be recognized as historic, not only for the Maliseet people, but for the Americans, British and Loyalists. There is much more history associated with the site than has been included in this article. The least that could be done is a permanent monument to be placed there as has been done in other historic sites. all my relations, Nugeekadoonkut

WOODSTOCK RESERVE SIXTY YEARS AGO

Nick Smith

The Woodstock Reserve was a small cluster of buildings beside the St John River only three miles south of Woodstock. The main highway linking Woodstock with Fredericton and vehicle speed. It seemed to me that few obeyed the reduction in the speed limit. The children had to cross the street to reach the school. It was a culture within a culture, the community proudly respected traditions of the ancestors. Growth was slow, it was dependent on the custom of daughters remaining with their parents and raising their children in the village. Almost everyone in the community were related to one another in some way. It was similar to a traditional extended family.

The people enjoyed their traditional wild foods, commonly referred to as country food. It became tradition for those preparing a traditional meal to share it with the entire small community, just the hunters shared their game with everyone. In the mid 1960's the custom was terminated because of the increase in population of the reserve. The rising water caused by the building of the Mactaquac. The group was small enough so that one family making a traditional meal or had good luck hunting shared it with everyone. The people proudly followed a traditional government system. Their rules and regulations had been passed down by many generations. A female elder was called to attend when a birth was anticipated. She often referred to us "the mother of the reserve." Children were told that frogs brought a new baby to the village. Much of their doctoring was done by mothers who inherited knowledge of herbal medicines. The men usually harvested the native medicinal plants. Patients were encouraged to drink their prescribed beverage heartily. The more they drank, the faster the cure worked. When a public nurse was assigned to make scheduled visits to the reserve, she found it difficult for the Indians to obey the restrictions of the pills to once or twice daily. The nurse found many of her patients returning suffering from problems in imbibing to many pills

The people depended on the cool refreshing waters of many rivers, lakes and springs for their water for many years. They knew of many fine springs along canoe trails and besides early roads. Some of the roadsides springs, a basin for horses to quench their thirst and a single cup sometimes attached to a chain, from which humans drank. There were two words in the Maliseet language meaning spring water. In winter a spring was considered warm because the water bubbled up in the cold and sometimes steam rose from its source was termed warm water, in summer the spring water was refreshingly cold so was termed cold water.

The reservation water supply was from a spring on the reserve. It was generally considered a child's activity to get the water for the needs of a family. In winter a sled or toboggan was the means transporting water containers from the spring. Somehow a piece of private land was inserted between the house area of the reserve and water supply. This meant that if the private land owner were to forbid the Indians from crossing his land, the water boys had to make a large circuit to avoid transposing. Those going for water always wanted to take the short cut to the spring resulting in complaints from the farmer. It was a prejudicial situation causing tension in neighborly relations.

A crank style pay phone was installed. If the phone ring, someone who heard it would run to learn who the caller wanted. Then they ran to notify him on his call. The wood stove was important for cooking, providing hot water and for heating the home. In the early 60s one or two homes installed some sort of oil heat. Some elders were reluctant to make use of those innovations that would make them more like white people. Younger people could readily see their advantages.

Child were confined to the village area playing with their neighbors. A parental command "don't go near the road or the white people will get you!" or "If you go to into the woods, Swamp Woman will get you!" was enough to restrain young ones from wandering away and getting lost . Canadian Indians were encouraged to go to the RCMP clothing Department to pick up turned in clothing. Many of the children wore RCMP hats when they were playing in the village. The water proof pants proper attire for bush work.

Educational for children was performed on the reserve. In the early 1900s school children gathered in a large home on the reserve and were taught by a person appointed by the mayor, who happened to be a close relative. She came when the weather was good, but not when it rained or snowed. Each year was a repetition of the year before. After the third year most children saw no need to return to school. Some years later a school up to grade six run by Catholic nuns was built on the reserve. This school terminated in 1964. Children could then attend the town school. However the school bus that served the neighboring farm families would not stop at reserve. Those on the reserve did not register their vehicles in the winter months and could not afford the daily taxi fees for their children to attend the public school. Also there was a lot planning for families to do the evening before to get their children off to school on time. In reality children lacked the necessary encouragement or inducement to accept the invitation to attend public school. If a teenager desired to learn secretarial skills, it was necessary to obtain the services of a lawyer to arrange for the training.

In September 1964 mounting town pressure for improved Indian education forced school bus service for the primary grades as well high school. Entering into the whiteman's world on their own was a new experience for most of the reserve youngsters. Many on both sides of the reserve border wondered if the bringing together of the mix of cultures would be successful. Much of the success was probably due to the outstanding history teacher Kenneth Homer whose classroom relived Canadian history. He taught the subject making it seem that he had been a part of each event.

About 20 years after one of the Maliseet girls who had attended the public school how she liked the public school. She instantly recalled Homer's stimulating Canadian history classes The Indian part of Canadian history was presented to her satisfaction (to be continued...)

ABORIGINAL SENTENCES REDUCED OVER 'SHAMEFUL' LACK OF BACKGROUND REPORTS

National Post

Judges enraged by inadequate access to native sentencing services — despite an edict from the Supreme Court of Canada requiring it — have been reducing prison terms for serious aboriginal offenders in response, recent court decisions reveal.

And as courts struggle to accommodate the requirement of taking detailed aboriginal heritage into account, lower sentences may be followed by outright acquittals, legal service providers warn.

Two dramatic cases — of an aboriginal man who broke into the home of a 62-year-old woman, then robbed and raped her, and of an aboriginal woman caught smuggling heroin into Canada — led judges to issue scathing admonishments over the government's poor attention to the mandated sentencing principle.

With one calling it "a shameful wrong," both judges ruled the problems warranted reduced sentences.

The cases come after last month's Supreme Court ruling judges must always consider aboriginal heritage — through Gladue reports, named after the landmark case that first ordered it — when sentencing native offenders.

But more stringent application of Gladue in response — and a lack of resources — is jeopardizing criminal cases.

"Inevitably, there will be a call for a Gladue report from a judge and it won't be there — and then what happens? Sooner or later a judge is going to do something really drastic to bring attention to the situation," said Jonathan Rudin, program director of Aboriginal Legal Services of Toronto.

"It can lead to a standoff between government and the courts. We need to start thinking about this before something more severe happens."

In Windsor, Ont., last week, Perry Corbiere, 28, pleaded guilty to sexual assault and robbery. Ontario Superior Court Justice Renee Pomerance heard from the victim how Corbiere broke into her house and demanded money. She handed over her purse but he was unsatisfied with the \$4 in coins it contained. He demanded jewellery. She begged him to let her keep her wedding band; he said she could.

Any hope he had compassion, though, disappeared when he ordered her to bare her breasts. He mauled her and took her to her bedroom where he sexually assaulted her in several distressing ways.

“Life can change in a blink of an eye,” the woman told court.

When Judge Pomerance sought a Gladue report, she was told the service was not available in Windsor. Compliance with the law should not depend on what jurisdiction the case is being heard in, she declared.

The law “applies to offenders across Canada, wherever they may reside and wherever they may be sentenced,” she wrote.

The judge was told in Ontario Gladue service was only available in Toronto, Brantford-Hamilton, Waterloo-Wellington, Sarnia, London, and parts of Northern Ontario.

Service in other provinces is even more deficient.

When she ordered officials to explain how the Supreme Court’s demand could be met without Gladue resources, Corbiere was moved to Sarnia to have his report done.

“Giving government officials the benefit of the doubt, I will assume that Mr. Corbiere was not transferred to Sarnia for the purpose of sidestepping the broader systemic issue,” she said in her ruling.

“Problems relating to the obtaining of Gladue information in Windsor and other centres raise continuing concerns for the administration of justice.”

The Crown sought a 10-year sentence for Corbiere and a longer period before parole eligibility. He was given nine years and no parole restriction.

In the second case, Kathleen Knockwood, 54, arrived at Toronto’s Pearson airport on a flight from Bogota, Colombia. Nearly a kilogram of heroin was found in a false bottom in her suitcase.

Knockwood, who lived on Kahnawake reserve in Quebec, pleaded guilty to importing heroin. The Crown found it could not complete a Gladue report in Quebec and instead had “Gladue content” added to a standard pre-sentence report.

What was prepared was “entirely inadequate,” declared Justice Casey Hill.

“Quebec probation services balked at preparing the report in a timely fashion,” he wrote in his ruling last month.

“The outrageousness of this story is self-evident. A shameful wrong. Contempt for the rights of aboriginal Canadians. A denial of equality.”

For a crime that might normally bring 12 to 17 years in prison, the Crown sought eight; Judge Hill gave Knockwood six years, citing “serious state misconduct” through the Gladue delay.

“While regional disparities may well exist in terms of sentencing ranges in various parts of the country, the application of the Gladue principles ... are matters of federal law applicable in all regions of Canada,” he said.

Despite 1999's R. v. Gladue decision, some jurisdictions have deemed it only a suggestion. Last month, in the case of R. v. Ipeelee, the Supreme Court reiterated it was a firm requirement.

"Application of the Gladue principles is required in every case involving an aboriginal offender," Supreme Court Justice Louis LeBel wrote.

"When sentencing an aboriginal offender, courts must take judicial notice of such matters as the history of colonialism, displacement, and residential schools and how that history continues to translate into lower educational attainment, lower incomes, higher unemployment, higher rates of substance abuse and suicide, and of course higher levels of incarceration for aboriginal peoples.

"To the extent that the application of the Gladue principles lead to different sanctions for aboriginal offenders, those sanctions will be justified based on their unique circumstances — circumstances which are rationally related to the sentencing process."

FIRST NATION DIABETES PROGRAM CHANGING LIVES

CBC News

A diabetes program run by the Native Council of P.E.I. is changing lives on the Island, says its coordinator, and it's now been chosen as one of five that will mentor other aboriginal communities.

A big part of the program is teaching native people about healthy eating, and not just with information pamphlets. This week dietician Bethany Vessey took a group of young people into the kitchen to show them how to make bruscetta and guacamole from scratch.

The participants were enthusiastic, and said they learned a lot.

"There's a lot of stuff, foods I've never even heard of. Especially what we're cooking today, said Daniel Labobe.

The program, which also includes a food co-op that buys fresh fruits and vegetables from wholesalers and passes savings on to members, has been running for ten years. Coordinator Kim Gallant said it's seen a lot of successes, helping people control their diabetes and working with those who don't have it and don't want to get it.

"I see people's lives change," said Gallant

"They're starting to be more conscious of what they're eating. And this is like a big family when we have an activity or an event, the people are there behind each other."

Gallant is also running a food co-op, buying fruit and vegetables from wholesalers and passing the savings along to members who take part.

Members of the Native Council will soon be sharing what they've learned with another aboriginal community. Funding for the mentorship program will last for three years, allowing the Native Council of P.E.I. members to help other native people live a healthier lifestyle.

MUSQUEAM WIN LAND TAX CASE

Nation Talk. ca

First Nations in British Columbia that own unoccupied land off reserve, held in fee simple trust, are exempt from paying property tax as a result of a decision by the provincial Court of Appeal.

The ruling overturned a lower court decision related to two pieces of property within the University Endowment Lands near UBC, which are owned by the Musqueam Band.

The Musqueam had paid a total of about \$1.3-million in property tax on the two parcels, covering 58 acres, prior to the appeal court ruling issued on May 1.

Musqueam lawyer Maria Morellato said the case turned on a section in the Taxation Rural Area Act that provides an exemption for unoccupied lands held in fee simple trust "by Her Majesty or another person" for First Nations.

Morellato said the decision is important as it will impact the repatriation of land following treaty processes where the transfer is in fee simple.

"That's an important factor in the cost ... of maintaining land. It's a very positive thing."

The parcels of land were transferred from the province in 2008 to two companies controlled by the Musqueam for the benefit of the band, after it entered into a reconciliation, settlement and benefits agreement.

"Both of the appellant companies fall within the definition of "another person", and they have taken possession of property which is affected by the express trust created by the Agreement of March 11, 2008," Justice Christopher Hinkson said in *Musqueam First Nation v. British Columbia (Assessor of Area #09)*, 2012 BCCA 178.

The appeal stemmed from a January, 2010, decision by the Property Assessment Appeal Board. It said it was bound by a 1991 B.C. Supreme Court decision in *Westbank Indian Band Development Co. v. British Columbia (Assessor of Area #19-Kelowna)*, [1991] B.C.J. No. 2501 (S.C.), that the exemption in the Taxation Rural Area Act did not apply to non-reserve lands owned by a First Nations controlled corporation.

B.C. Supreme Court Justice Nathan Smith indicated that he was similarly bound, when he ruled against the Musqueam in an appeal of the assessment board's decision.

"If Westbank was wrongly decided, it must be left to the Court of Appeal to say so. On the basis of the law that I am bound to apply, I must answer the questions posed by the stated case in the negative and hold that the board did not err in any of its conclusions," Smith ruled in September 2010.

The exemption in the Act states that it applies to “land and improvements vested in or held by Her Majesty or another person in trust for or for the use of a tribe or body of Indians, and either unoccupied, or occupied by a person in an official capacity or by the Indians.

Bruce Hallsor, lawyer for the provincial assessor, said he expects first nation groups who control land this way to examine the decision to see if it can be applied retroactively.

“I think this is just the tip of the iceberg,” he said. “This could be a big concern for local governments.”

Hallsor said more and more non-reserve band land is being held in such a manner throughout the province.

In its decision, the Court of Appeal concluded that the Westbank decision misinterpreted the way the exemption was to be applied.

“In my opinion, the argument that the exemption in s. 15(1)(h) should be restricted to reserve lands, when considered in the context of the title of the Act, and in the context of s. 15(1) as a whole, is insupportable,” Justice Hinkson wrote.

The Court of Appeal also stated that the companies controlled by the Musqueam fit the definition of “another person” as required in the act.

Morelatto indicated that she is not expecting the province to seek leave to appeal to the Supreme Court of Canada. “The [appeal] court applied the legislative exemption as it ought to have been applied and corrected a case that, in our view, ought to have been corrected,” she said.

“Because it’s a straightforward case of clarification of the law, I’m of the view the legislature never intended the land to be taxed and that’s why the exemption was put in, in the first place,” said Morelatto

SINGING, DANCING FROM THE HEART

The Chronicle Herald

INDIAN BROOK — Brian Knockwood is a soft-spoken, quiet man — until he sings. Then his small Indian Brook office vibrates with the pitch and volume of his voice, which ranges from a deep bass to a sky-piercing falsetto, and can surely be heard from Sydney to Yarmouth.

Multiply Knockwood by 16, the number of members in the Mi’kmaq drum and song group Eastern Eagle, and, in a sense, the impact is heard throughout Nova Scotia and beyond.

This year, as Eastern Eagle marks its 20th anniversary, the group can point to hundreds of engagements around North America, several spin-off drum groups, nine

albums, a new pride in Mi'kmaq heritage and an established niche in public celebrations.

Things have changed since Knockwood was a high school student.

"Twenty-one years ago, it was not normal to live the traditional lifestyle," said Knockwood, now an addiction prevention counsellor at Indian Brook. "Doing our native thing was not the thing to do."

But, as part of an introduction to aboriginal studies, Hants East High School invited New Brunswick drummer George Paul to demonstrate his music in 1991. He stayed to instruct a small group of fascinated students, including Knockwood.

They invited Paul back to teach them some more, chipping in to pay for his transportation, holding fundraisers and billeting Paul with local elders.

There were just three aboriginal drum groups in the Maritimes back then, and one, Free Spirit of Eskasoni, took the students under its wing.

It took a lot of practice for 16 people to sing and beat the same big drum as if they were one person, or to synchronize everyone on their individual drums, said Knockwood, the group's official drum keeper.

In 1992, the students formed Eastern Eagle. Since then, the group has performed in venues ranging from small schools to national conferences, and from local community powwows to the Gathering of the Nations in New Mexico. The group has opened for Blue Rodeo and Matt Minglewood, placed third in the Schemitzun World Championships in Conn., and worked on films with Disney and CBC.

"We changed the way powwows are done, too," said Knockwood.

They used to be intimate gatherings of Mi'kmaq communities, but now half the gathering is non-native, many attracted by the changes in music style, he said.

Traditional Mi'kmaq drum and song pieces follow a slow, steady beat and are deep-voiced, suited for carrying along the hills and waterways of eastern North America. Through their travels, Eastern Eagle learned a faster and more high-pitched style born on the flat dry prairies, known as intertribal or powwow style.

"It was new here, but we loved it. It was our passion," Knockwood said, adding that the energetic style attracted other young people. "We can be role models, and we are following traditional ways."

They also sing straight, or original, vocal chants that have no verbal meaning, and contemporary style, which is a song with words.

"You sing from the heart. The drum is considered the heartbeat of Mother Earth."

Mi'kmaq drummers, singers and dancers traditionally espouse a lifestyle that is alcohol- and drug-free, and grounded in respect for their creator, their talents and the world around them. They are rarely paid for their performances, except for reimbursement for expenses.

"It's what we do," Knockwood said. "We were given the gift of voice and drum from the creator. It's not ours. It was given to us to share with the people. The gift can be taken away as easily as it's received."

Eastern Eagle is made up of men and women, aged 16 to their 40s. Most are from Indian Brook.

"The drum has taken us places that we never dreamed of — Albuquerque, Winnipeg, Connecticut, Minnesota," Knockwood said.

"We have friends all over, all because of the drum."

DAN'S CORNER: ON THE THEFT OF TOBIQUE INDIAN LAND BY EUROCANADIAN SQUATTERS

In 1841 Moses H Perley was asked by the provincial government of New Brunswick to survey the Indian population of the Saint John River valley. The survey had two goals, to ascertain whether and how the provincial government should deal with the land reserves which had been set aside for the Indians of the Saint John River valley, as well as whether the provincial government should build schools for the Maliseet Indians. In his report on the Maliseet Indians he states that he visited settlements at Kingsclear, at Meductic, at Tobique Point and at Madawaska. He notes that he found about 400 members of the Maliseet Nation in those settlements along the Wulustuk River where once there were 36,000.

The Moses Perley report is a matter of public record. At the time of his report the Tobique Indian Reservation consisted of 16,000 acres, extending eight miles in front of the river St. John and running back the same breadth four miles. Its population was 123 Indians.

Again from Moses Perley's report: "there is a very fine piece of alluvial land, called the Tobique Flat, on which a considerable quantity of hay is cut annually. The grass this year has been sold for thirty pounds, to a person in the neighborhood, who agreed to pay cash but subsequently told the Indians that money was not to be had and they must take provisions. This, it appears, was a "customary" mode of dealing with the Indians. First to bargain with them for cash at a very inadequate price, and then taking advantage of their necessities to palm off inferior articles of provision at an exorbitant rate in payment".

From the Moses Perley report, another example of eurocanadians cheating and stealing from Indians: "In passing up the front of the Tobique Indian Reserve for about three miles above the Tobique Rock, cleared and cultivated by squatters who built houses and barns and appear to make themselves quite at ease. They pay no rent, acknowledge no title and from long impunity have become very insolent and overbearing. Besides occupying the land, they openly plunder the forest in the vicinity and dispose of it, in the face of the Indians, whom they will scarcely allow to set foot upon the land and invariably hunt off like wild beasts."

"As soon as the purpose for which I came was known, they drew themselves up in hostile array and would not communicate. One of the squatters in answer to an inquiry, told me, that he had lived on the land twenty years; that he had been several times sued, sometimes taken to Fredericton and sometimes to Woodstock, but beyond that, nothing had ever come of the suits; and, he supposed, could not. That he would never take a lease of the land, or pay rent, and if driven off, he would burn the buildings and devastate the land."

"He told me that he came on the land in May, 1810; this year he has put up a house, and got in a crop. He has taken possession of a clay-bank for the purpose of commencing the manufacture of brick, and also of a Mill forthwith. I gave him a notice to desist and quit the Property, when he admitted that he came here without any authority, merely because he saw many others do so with impunity, and he thought he also might as well have some benefit from the Indian Land."

"It was stated to me boldly by Mr. John Hanson that it had so long been the "custom" for every person to cut as they pleased on Indian Land, that they considered it right and lawful to do so."

While framed in paternalistically protective terms, Moses Perley's report is part of the provincial governments process of dispossessing the Indians of their land and their identity under the guise of protecting them.

As John Hanson stated to Moses Perley "it has been the 'custom' for eurocanadians to lie to Indians and to cheat and to steal their land and resources that they considered it right and lawful to do so."

At the time of the Moses Perley survey the extreme contempt displayed by the eurocanadians with the annihilation of the Beothuk persisted and is still present today, although in a more subtle and sophisticated form and couched in legalese language.

Here is a small sampling of eurocanadian legislation enacted to either annihilate or to assimilate the Indian thereby eliminating the perceived "Indian Problem": The Indian Act (is there an English or French or German or Dutch Act?), The Indian Residential School Act, The Indian Women Sterilization Act and the Indian Reservation Pass Act to name but a few.

In terms of eurocanadian mind-set and attitudes toward our people, nothing has changed in the ensuing 171 years.

In our two peoples' journey toward that common ground of mutual understanding, mutual respect and mutual acceptance, we find our people still waiting upon that common ground, waiting for our eurocanadian brothers who are still where they were in 1841.

I write this factual information in an effort to encourage people to read their history and their history of Indian and white relations since the time of the arrival of Europeans to our homeland. I write this in an attempt to push and pull our eurocanadian brothers kicking and screaming toward that common ground.

The best way for our eurocanadian brothers to begin their journey toward that common ground is for them to release and let go of their collective and individual guilt. In its place they must take on responsibility. Responsibility, by first recognizing, acknowledging and accepting the factual history of the origins of the country that has come to be known as Canada. Through these initial steps the way will be open for reconciliation between our two Peoples and we may begin to live the teachings of our Medicine Elders... "we must love one another or die". These are the words of a child of genocide.

All My Relations, -Dan Ennis, May, 2012

DEAN'S DEN: Two Items Tuned To The Senses, Lilac, Lip Smacker

Lilac

There are many signs in nature
That a person just assumes
But I know it's truly springtime
When the lovely lilac blooms,
They take me back in memory
To another jewel without compare
I still can sense her sweet perfume
And ... smell the lilacs in her hair!

Lip Smacker

Peanut-butter and Cheese-Whip
Between two chunks of bread
Molasses too and mayo
Will work as well instead,
First you lick the edges
So there are no nasty drips
Next you take a great big bite
And then ... you smack your lipS!
.....D.C. Butterfield

CORRECTION to the May newsletter article about the Real Cause of This Year's Disastrous Spring Flood:

In the May newsletter article about the real cause of the severe flooding this spring on the St. John River there was an error in the statistical figures in the last paragraph. This was a result of a mix up with hectares and acres. The erroneous statistics stated that New Brunswick had 363,484 acres of its land area as agricultural crop land. That figure was hectares, not acres. The corrected statement in the article should have read,

"The state of the European countries that came here and brought their culture with them is such that today 70% of Great Britain is agricultural land, and 36% of France is agricultural land. Compare that to New Brunswick where just 6% (978,537 acres) makes up agricultural crop land." To see the full article with photographs go to this Internet link - <http://wiwoni.com/stewards/flooding.pdf>.

Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.