

Tobique First Nation, NB June 2014

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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PRIOR CONSENT REQUIRED FOR RESOURCE EXTRACTION

By Peter Globensky

Successive governments in Ontario have not been able to connect the dots and realize that the future of resource development and extractive industries in Ontario must be based not only on sound and constructive consultation policies and practices, but also on a commitment to build capacity within First Nations communities and share in the revenues created by these developments.

For a number of months, I have been working with some very dedicated professionals who comprise the Land and Resources department of my wife's community of Pic Mobert First Nation. We have been compiling a cumulative environmental effects assessment for upcoming federal-provincial hearings respecting the application of mining giant Stillwater Canada to create a series of open pit mines within the traditional territory that Pic Mobert has shared with other Aboriginal communities for hundreds of years.

Located within the 1850 Robinson-Superior Treaty area, the reserve lands are located north of Puskaskwa National Park and are adjacent to White Lake Provincial Park. The ancestors of current day community members sustained themselves physically, culturally and spiritually by hunting and harvesting the bounty of the vast lands and waters of their traditional territory with community members travelling far afield in the process.

In using Traditional Environmental Knowledge as a primary source of information for the assessment, it very quickly becomes clear that the dominant theme weaving its way throughout the history of Pic Mobert First Nation has been one of the relentless and unceasing dispossession of its traditional lands by external forces. Through the process of "galloping incrementalism" the territory of the Pic Mobert Ojibwe has been subjected to every form of incursion.

There were the free grants of generous right-of-ways given to the Canadian Pacific and National Railways, the Trans-Canada highway, all manner of Crown forestry leases and their attendant roads and bush trails, and an invasion of speculators and prospectors looking for the next silver lining. But the crowning triumph has to be the alienation of traditional First Nations lands through the creation of thousands of square kilometres of "protected spaces," most prominent among them White Lake Provincial and Pukaskwa National Parks. All of this without consultation let alone free and informed consent.

Well, no more!

The principle of free and informed consent is now championed in an internationally-recognized agreement. Now that Canada has finally signed The United Nations Declaration on the Rights of Indigenous Peoples, the federal government commits itself and Canadian jurisdictions to fulfill its spirit and intent.

Dragged screaming and kicking to the signature table in 2012, Canada finally joins the other 144 countries in the world bound by the tenets of this Declaration. A July 2013 extract from the report of the United Nations Special Rapporteur, James Anaya on the Rights of Indigenous Peoples, sums up the responsibility of signatory states quite succinctly: "The Declaration and various other international sources of authority . . . lead to a general rule that extractive activities should not take place within the territories of indigenous peoples without their free, prior and informed consent. Indigenous peoples' territories include lands that are in some form titled or reserved to them by the State . . . or other areas that are of cultural or religious significance to them or in which they traditionally have access to resources that are important to their physical well-being or cultural practices."

Armed with this new international tool and with a raft of decisions from Canada's senior law courts, the future of resource extraction in Canada is going to be done in a whole new way.

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THE UN CONFIRMS IT: CANADA'S RELATIONSHIP WITH FIRST NATION IS BROKEN

Monday, James Anaya, the UN Special Rapporteur on the Rights of Indigenous Peoples, issued his highly anticipated report on "The situation of indigenous peoples in Canada." Professor Anaya has reported a broken relationship between the federal government and Indigenous peoples, which is mired in distrust. He highlighted a serious and persistent crisis in outcomes for Indigenous people in this country, and the fact that the steps taken by the Conservative government to date have failed to address this crisis.

The lagging education outcomes persist unchanged, housing shortages have reached crisis levels, water and waste water systems are at the breaking point and the tragic gaps in Indigenous health outcomes are continuing unabated. When talking about the unacceptable wellbeing outcomes for Indigenous peoples, Professor Anaya noted that during the years the Conservatives have been in power, "there has been no change in that gap."

Although First Nations have made meaningful strides to improve education, a lack of proper resources and systemic structural problems in the First Nations' education system have severely limited their progress. Unfortunately, the Conservatives' recent legislation was unilaterally developed and will do little beyond entrenching what has been government policy for the last 30 years. Although they have changed the name of the bill to suggest actual control is being transferred to First Nations, the Minister retains extensive powers to intervene in the administration of First Nations' schools. First Nations' education reform must recognize First Nations jurisdiction, deliver a comprehensive approach to protect language and culture, include an effective mutual accountability framework and adequate, sustainable and predictable funding. Most importantly, it must be co-developed with First Nations and part of an ongoing and meaningful dialogue with First Nations communities. Bill C-33 does not meet these essential criteria for success.

Responding to Professor Anaya's claim that Indigenous housing is in crisis, the Parliamentary Secretary for Aboriginal Affairs bragged that his government had built "11,000 units of housing" on reserve since coming to power. He failed to mention that funding and target levels pre-dating his government should have built more than 18,000 units between 2006 and 2014. Those targets did not even account for an additional \$295 million over five years committed in 2005 by the previous Liberal government to further improve on-reserve housing. Their own 2011 federal evaluation of First Nations housing identified a shortfall of 20,000 to 35,000 new units and the AFN has identified a gap of as much as 85,000 units. Unfortunately, the Conservatives have no plan to deal with on-reserve overcrowding and dilapidated housing, which the Special Rapporteur characterized as a "crisis."

Their answer to crumbling First Nations' water systems was to simply push through legislation that downloaded more responsibility and liability onto First Nations communities, without any additional resources to actually address the problems.

The Conservative government has engaged in a cynical and unilateral approach that has badly damaged the relationship between the Crown and Indigenous peoples in Canada. The government's stubborn refusal to fulfill its legal obligation to consult with Indigenous peoples on matters that may impact their inherent and/or treaty rights cannot continue. The result has been

both an erosion of goodwill and bad public policy. This should not be a partisan issue. This is about rebuilding the trust between Canada and Indigenous peoples in this country. As Indigenous people in Canada have made clear, "nothing decided about us without us."

Unfortunately, the government's answer to the assessment of, among others, Professor Anaya, former Conservative Minister Jim Prentice and their own Special Envoy on West Coast Energy Infrastructure that it has failed to adequately consult with Indigenous peoples regarding resource development is that the status quo is doing the job. The government told the Special Rapporteur that, "the duty to consult and accommodate in connection with resource development projects can be met through existing processes, such as the environmental assessment process."

Aside from the fact that Bill C-38 gutted that assessment process, it is not acceptable to deal with this Constitutional duty as an afterthought in a regulatory process designed to address other issues like environmental impacts. The result is that too many resource development projects are moving forward without Indigenous people receiving a fair share of the economic benefits or being engaged as partners in their development. It also means this issue repeatedly ends up in the courts where Indigenous people are consistently winning. This approach not only undermines the honour of the Crown, but is expensive, time consuming and simply bad economic policy.

Professor Anaya also forcefully reinforced the overwhelming consensus in Canada on the need for a national public inquiry into the ongoing tragedy of missing and murdered Indigenous women and girls. He echoed the demands for an inquiry by the grieving victims' families, Indigenous leaders, and all of the premiers. This horrifying situation was already a crisis when the Native Women's Association of Canada identified almost 600 cases in 2009 and recent statistics compiled by the RCMP have doubled that estimate, identifying approximately 1200 cases. This epidemic of violence must end and this Conservative government, which claims to be tough on crime and to stand up for victims of crime, cannot continue to ignore this national disgrace. One immediate way to begin to restore the broken trust with Indigenous peoples would be to immediately implement the Special Rapporteur's recommendation for a national public inquiry.

This report is an important external review. At only 26 pages long, it has the additional possibility of providing all Canadians with a readable summary of the current situation and clear recommendations for what Canada needs to do to improve things. I urge every Canadian to take the time to read it -- it is a great way to "Idle KNOW More."

These are not just Indigenous issues. They are issues that the 96 per cent of the Canadian population who are non-Indigenous need to understand so they can add their voices to demand the government implement Professor Anaya's recommendations. The Conservatives need to heed the UN recommendations to authentically reset the relationship by engaging in a true partnership with Aboriginal communities to make urgently needed progress on the appalling conditions for far too many Indigenous people in Canada.

GRASSY NARROWS TAKES LOGGING FIGHT TO SUPREME COURT

CBC News

A case before the Supreme Court of Canada on Thursday could determine the future of resource extraction in much of the country.

Grassy Narrows First Nation, in northwestern Ontario, is challenging Ontario's right to issue logging or mining permits on their treaty lands.

Councillor Rudy Turtle said clear cutting of trees near his home has ruined trap lines and scared away the moose in the area.

"If someone can't get a moose, they have to rely on store-bought food, which is unhealthy and very expensive," Turtle said.

"Whenever someone kills a moose, it's their supply of meat for their whole family for the winter."

The First Nation argued successfully in an Ontario court that their treaty rights to hunt, trap and fish are "subject only to limits placed by the federal government," as laid out in Treaty 3. Ontario appealed the decision and won, then Grassy Narrows took it to the Supreme Court of Canada

Clear cutting on trap lines

The lawyer for Grassy Narrows said the case will lay out the responsibility of the federal government "to try to help sort things out between the non-Aboriginal people who want to use resources and the Aboriginal people who are also using those resources."

Robert Janes said "what Grassy Narrows wants more than anything is to maintain its community ... a protection of its traditional way of life and finding a way of building a local, sustainable economy."

Turtle said the unemployment rate in Grassy Narrows is close to 80 per cent.

"There has been clear cutting in people's trap lines and some of our people have been unable to trap because there's nothing to trap," he said.

Mercury poisoning from a Dryden pulp mill ruined the fishery more than 40 years ago.

"Benefits of forestry go to Toronto"

The court will have to decide "what's the right balance between a traditional way of life and maintaining a local economy," Janes said.

"As opposed to advancing the goals of the Ministry of Natural Resources, which may very well see many of the benefits of forestry go to Toronto or other distant communities in Ontario."

A decision isn't expected in the case for several months.

Meanwhile, Ontario has plans to issue new logging permits in the Whiskey Jack Forest, near Grassy Narrows.

A spokesperson for the Ministry of Natural Resources said the plan was scheduled for implementation April 1, but is now under review by the Ministry of Environment.

FIRST NATIONS MOUNT NATIONAL DAY OF RESISTANCE IN SEVERAL CITIES

At heart of today's protests is frustration with First Nations education bill

CBC News

More than 1,000 people rallied in Ottawa today to protest the federal government's approach to aboriginal Canadians.

They are calling it a day of resistance. While aboriginal people and supporters arrived by the busload on Parliament Hill, protesters also took to the streets in Kahnawake, Saskatoon, Sudbury and Winnipeg.

The protesters said they are frustrated about the federal government's proposed education reforms for First Nations, and about Ottawa's refusal to call a national inquiry into missing and murdered aboriginal women.

"When people are starting to be desperate, you see people like this turn out on the street," said Ontario Regional Chief for the Assembly of First Nations Stan Beardy.

"I think we'll see more and more of that. People are getting very desperate."

The protesters are determined to be listened to, something they say the Conservative government isn't doing. The poverty, social and health problems continue for many, both on and off reserve.

For Kitigan Zibi Chief Gilbert Whiteduck, change will happen if Canadians realize one thing.

"When First Nations are doing better, Canada is doing better," he said.

First Nations education

This morning, dozens of Kahnawake Mohawks marched along Highway 138 toward the Mercier Bridge, before heading to Ottawa to join the protest on Parliament Hill.

They carried signs that read "Kill Bill 33" and "Protect our education." Many of the protesters were students who say the bill is an insult.

"It's our culture and I don't think they should take that away from us," said Rihanna Dibo, a Grade 9 student at Kahnawake Survival School. She is afraid the proposed changes would take away her language and culture classes

Diane Beauvais is also worried. Her mother was instrumental in introducing culture and language classes in schools

"It was very important to my mom to bring the culture and the language back and it did come back, people know who they are and this bill is gonna do the exact opposite," said Beauvais. "It's going to turn it around."

She said schools in Kahnawake are constantly improving their graduation and literacy rates, and what they need from the government is financial support ... without interference in their curriculum.

Chiefs from across Canada are in Ottawa to craft an official response to the proposed First Nations control of First Nations education act.

For his part, AFN Quebec Regional Chief Ghislain Picard said the bill is unacceptable.

"It's one ideology imposing its way to another one," said Picard.

Chiefs plan to unveil their formal position on the legislation at the end of the month.

STORIES OF THE GITCHII KUWEHS - THE GREAT PINE TREE OF EQPAHAK

Chapter 3: The War that Changed the Future

"I will tell you a story about the Great War that forever changed the way the Wulustukieg and their allies fought against their enemies," said the Gitchii Kuwehs to the old crow Ka-ka-gus. "It was the beginning of great change in this land. It took place in a time when all the skigins of this eastern

land of the dawn still had their traditional skigin names. It was before those names were taken from them and they were given new Christian names by the Europeans who came to this land from across the ocean. Those Basques and Maloins from the country we now call France, the Frenchmen, who the Wulustukieg often called the Normans." Ka-ka-gus asked, "Were they the first ever to come across the ocean?" Replied the tree, "I have heard stories that go back much earlier in time to a group of Northmen who came across the ocean to this land. I will tell you about that sometime too. This story that I will tell you now took place when the courageous Chkoudun of the Trout clan was the sagum of this river country. The Wulustukieg had enemies, other nations of skigins who dwelt in distant lands west of this river. The Mohawk skigins of the great lakes country were a dreaded nation. They belonged to the Iroquois confederacy of several allied nations. The Mohawks would send their warriors east to this river and raid the Wulustukieg villages capturing the young children and women to take back to their own country. There was another confederacy of nations called the Armouchiquois who lived to the west down along the coast below the place called Saco. The Wulustukieg occasionally traded with them, but sometimes there were disagreements and great battles were fought. Sometimes the Wulustukieg and their allies won these wars, but even so, some of their own warriors were badly hurt or killed. It was this way for many generations of Wulustukieg. But when the first Europeans started coming across the ocean from France to fish in the waters off our coast, a change began. The Wulustukieg saw the big fishing ships long before the western skigin nations ever saw them. The Wulustukieg first heard the sound of muskets that used gun powder to fire lead balls. These were powerful weapons that could be used for hunting and also for war. They were much better than their bows and arrows and spears. The Wulustukieg also saw cast iron kettles that could be hung directly over a fire and boil water to cook their meat. This was much faster and easier than filling birchbark containers with water and throwing hot rocks in the water to make it boil. Birchbark could not be placed over a fire or it would burn. The other western skigin nations did not see these new tools and devices until much later. When the Wulustukieg first met with these Normans or Frenchmen, they were very anxious to have guns like theirs, and iron kettles, and steel knives, and sharp metal swords and steel tips for their arrows. These items would make a big difference in how they lived. Their own arrows and spears had blades and tips made from sharp bones and rocks, but they were not as strong as steel. The French Europeans said they would like to trade their guns and iron kettles for furs and for digging up mines of gold, silver and iron in their river country. They said they would also help the Wulustukieg fight their western enemies and conquer them. This was very enticing for the Wulustukieg and so they agreed and accepted these Frenchmen as their new friends for trading and bringing peace to their land, and providing them with new hunting tools and fire proof pots for cooking their meats." Ka-Ka-gus cawed, "Wow, that was lucky for the Wulustukieg that they became such good friends with these Frenchmen." "Well, it seemed that way at first," said the old pine tree, "but the future did not work out the way they had thought it would in their hopes and dreams. Let me tell you a memory I have from long, long ago."

"It was in the evening as the sun was setting and the breezes had quieted. The Wulustuk waters were calm and all was quiet. The Wulustukieg had built a fire in the island village of Eqpahak and were sitting around it and listening to the Sagum Cacagous telling stories about the courageous Sagum Chkoudun who was no longer walking on this earth. Cacagous referred to him as "the Great Father" rather than Sagum Chkoudun because it was traditional to not speak the name of someone who had died. Cacagous told the Wulustukieg about when the Great Father Chkoudun first met the Frenchmen named Pont Grave and Champlain [1]. It was at St. Matthews Point beside Tadoussac in the spring of 1603 on the Frenchmen's calendar [2]. Tadoussac was the place on the north bank of the great River of Canada where Pont Grave had built a trading post three seasons earlier. The Frenchmen had come across the ocean in their big ship and with them were also two skigins who had been taken to France from a previous trip. These two skigins could now speak French and so they could interpret for the sagums and the Frenchmen when they wanted to talk to each other. There were a thousand skigins at this place, men, women and children, when the Frenchmen arrived in their big ship. Sagum Chkoudun was there with the Wulustukieg nation. The Sagum Begourat was there with the Algonquin nation. The Sagum Anadabijou was there with the

Montagnais nation. These nations had joined forces and had gone into Iroquois country and attacked these most dreaded enemies. They had defeated them by using a very smart plan and a surprise attack. A hundred Iroquois warriors were killed but not one of the Wulustukieg, Montagnais and Algonquins died. They had returned from this battle without any losses and were celebrating their great victory over the Iroquois by holding a tabagie. It was a great feast with singing, drumming and dancing that lasted all day and night. These jubilant sagums met with the Frenchmen and talked about trading. Sagum Anadabijou smoked a pipe with them and said he would be very grateful to have their king as his great friend and to have the king help them make war upon their enemies. It was a very good meeting, so good that when the Frenchmen left for France they took with them the son of the Sagum Begourat and four more skigins, with the promise of bringing them back on their next trip when they came to trade again." "That was very trustworthy of them," said Ka-Ka-gus. "Yes it was," said the old pine, "but another war was to come that would change their future." And he continued with the story Cacagous had told that night. "Over the next couple of years when the Frenchmen came back, the Sagum Chkoudun became a close friend with them. He showed them he was a faithful friend by wearing a cross symbol around his neck like they did and he erected a huge cross in the public area of his village of Ouigoudy. He went on several exploratory trips with them to show them mines of copper, gold and silver. He knew all the places in Wulustukieg land and also other places and villages down the coastline into Armouchiquois land. In the spring of 1606 of the Frenchmen's calendar [3]. Pont Grave and Champlain and their men were sailing in their ship and it was blown into the rocky shore during a fierce storm and was badly damaged. The next day Sagum Chkoudun was passing nearby in his birchbark canoe and he saw them wrecked there and he sent for his men to come help the Frenchmen unload the provisions from the beached and broken ship. Then they took all of them by canoe back to their fort at Port Royal in Mi'kmaq land. The Frenchmen were very thankful to the Sagum Chkoudun for rescuing them. In the fall of that same year Chkoudun and Messamouet, a Mi'kmaq sagum, went with the Frenchmen in a shallop [4] exploring down the coast as far as Chouacoet [5]. On this trip they met with Armouchiquois sagums Onemechin and Marchin because Messamouet had wanted to make peace and trade with them. The meeting did not go well because Messamouet felt he had been cheated and insulted in the trading, and he vowed to himself to come back and make war with them. Not long after another Mi'kmaq skigin named Panoniac went to Chouacoet to trade some merchandise and he ended up getting killed. This was a dreadful event. His body was brought back to the St. Croix River where some of the Wulustukieg were camped. They were the first to see this before the great Mi'kmaq Sagum Membertou saw the dead body. They embalmed Panoniac's body and then took it in a canoe across the Bay of Fundy to the village of the Mi'kmaq. There was much wailing and crying for days and the sagum Membertou was very angry and he vowed to get revenge of the Armouchiquois. He sent his two sons to all the lands and villages of the Wulustukieg, Montagnais, Algonquin and Mi'kmaq to spread the word of this horrible deed and for them to come together in the spring at a place near his village and be readied to go to war against the Armouchiquois. In the following spring when the shad fish were running [6] warriors young and old began to arrive, including sagums Chkoudun, Anadabijou [7], Oagimont [8], Memboure, Kich'kou, Messamoet, Ouzagat, Madagoet, and Oagimech. Among them was Panoniaques the brother of Panoniac who had been killed. In all there were about 400 warriors. A brilliant plan was made and they practiced their moves for nearly two months. Then off they went down the coast to carry out their plan. The Sagum Membertou had very strong armor, a shield of hardwood, a sharp Frenchman's sword and he was also given by the Frenchmen a musket loaded with gun powder and lead balls. The Sagum Chkoudun had been given two muskets of which he was thankful very proud to carry. All their warriors now had arrows with sharp metal tips made from silver. The Armouchiquois had none of these foreign weapons. Also, the Mi'kmaq Sagum Messamoet had been to France and trained in warfare there using the French weapons and he was a very skilled fighter."

"Their plan was to keep most of the warriors lagging behind out of sight and Membertou would pretend that he and just a few of his men were coming there to meet and trade. Among the items he would offer to trade was a horn. He would hold out the horn and then blow it to show the

Armouchiquois how good it sounded, but when he blew the horn his warriors, who were hidden, would hear it as a signal to come charging into battle. And so it did happen just this way. At the sound of the horn Membertou struck out at the Armouchiquois, the fighting began, and the hidden warriors charged in. But the enemy had hidden warriors too. During this attack Chkoudun 'the courageous' received a heavy blow to his spine from a birch root war club by the Sagum Argostembroet that almost broke his back and he was hurt badly and could hardly move. His brother Chkoudumech saw this and he beat his way through the Armouchiquois warriors to reach his brother and carry him out of there, but the enemy Sagum Olmechin struck him a heavy blow and knocked him to the ground. Then Panoniagues was wounded in the chest with a javelin. One of the Armouchiquois named Mnesinou, attempted to pierce Membertou with his spear but the old sagum dodged it and the spear only pierced his sleeve, but it struck his son Actaudinech in the hip. Membertou seeing this gathered his strength and stretched out his arm and swung his razor sharp French sword so hard it cleaved Mnesinou in two." Said the old pine tree, "When I watched Cacagous telling the story of this battle he acted it out too. He would jump back and forth yelling loudly as if fighting, and he would thrust out his arms as if throwing a spear or swinging a club or sword."

"Some Armouchiquois warriors, who had stayed back from the main battle, sent a cloud of arrows from all directions. The arrows kept coming and coming. Although some of Membertou's warriors were hit, the arrows of the Armouchiquois had only heads of bone that did not make a fatal wound like the steel tipped arrows of the skigins who were friends of the Frenchmen. At this point Membertou determined it was time to use the powerful muskets that the French had given them. He fired his musket with a loud, thunderous bang. Then the gravely wounded Chkoudun who was still able to fire his two muskets had remembered the man who had struck him on the back and he took aim at Argostembroet and fired, dropping him to the ground. He then turned toward the other Armouchiquois warriors. Along with the loud bangs of these muskets firing, ten of the Armouchiquois fell dead and the thunderous explosions frightened the rest of them away. Among those others who fell were Abejou, Chitagat, Olemechin and Marchin. Many Armouchiquois warriors lay dead, their army defeated, and Membertou now sensing victory, sounded retreat."

"Amazingly in this battle not a single warrior died of Membertou's army but some were wounded, and Chkoudun was hurt very badly. Among the other wounded fighters were Oagimont, Mememboure, Pech'kmeg, Oupakour, Ababich, Pitagan, Chich'kmeg, Vmanuet, and Kobech whose wounds they dressed with the help of their aoutmoin [9] who covered the wounds with the kidney of a beaver as a bandage. They gathered the spoils from the defeated Armouchiquois and left the battle scene and headed back up the coast to their home lands. The success of this battle was celebrated for many days, and they knew that it was the weapons of the Frenchmen that helped win the war, particularly the muskets, swords and steel tipped arrows [10]. From that time on the Wulustukieg and other eastern nations wanted to remain friends with the Frenchmen and trade with them and learn their ways. The courageous Sagum Chkoudun of the Trout clan was wounded so bad that he could no longer fight battles or paddle his canoe, and he died soon after this war. Cacagous of the crow clan was chosen to take his place as the Grand Sagum of the Wulustukieg. He considered himself a close friend of these Frenchmen."

Notes: 1. François Gravée Du Pont and Samuel de Champlain: 2. May 25, 1603: 3. April 10,1606: 4. Vessels used for sailing or rowing in shallow waters, especially a two-masted, gaff-rigged vessel: 5. present day Saco, Maine: 6. spring of 1607: 7. Montagnais chief: 8. Passamaquoddy chief: 9. medicine man, prophet: 10. For details of this war see Les Muses de la Nouvelle France by Marc L'escarbot 1609.

..... to be continued in CHAPTER 4.

BOY FORCED TO GET CHEMO TREATMENTS RETURNED TO PARENTS

CBC News

An 11-year-old Ontario boy who was taken from his parents' custody after they refused to continue his chemotherapy treatments will be returned to his family.

The boy's parents, who were in a Hamilton courtroom Tuesday, reached an agreement with the Children's Aid Society that their son will go home at the end of his current bout of chemotherapy.

His family has also agreed to bring the boy, who suffers from an aggressive form of leukemia, back for further treatments.

The family has also been granted special funding to seek second and third opinions on his prognosis.

"Now the question is whether the treatment that's proposed is in the best interests for this child," Marlys Edwardh, the family's lawyer said. "And we'll deal with that separately."

The family will be back in court in June 16 to resolve their continued appeal of CAS jurisdiction.

"Right now we had to play by their fiddle and that's fine," the boy's father said outside court.

The boy's father and stepmother, who can't be identified to protect the boy's identity, lost custody to the CAS when they tried to refuse a second round of chemotherapy treatments, as the boy had requested. Instead they planned to seek alternative treatments.

But medical officials insisted that he needed the treatment, saying the boy had a good chance of recovery and that he wasn't capable of making his own life and death decisions.

The boy was diagnosed with acute lymphoblastic leukemia when he was seven and underwent a debilitating round of chemotherapy. The cancer went into remission but returned earlier this year.

He was told last week he'd have to undergo more chemo treatments but he refused.

DAN'S CORNER: OUR CHILDREN: OUR TEACHERS

By Dan Ennis

Children are special gifts from Creator. When they begin their earth walk they still carry with them the original instructions from Creator. They have a very close connection to the other side, to Creator, to the sacred, the ancestors, the lightenergy, and all the teachings that can make us whole as human beings — Teachings about unconditional love and joy, balance and harmony, peace, respect, patience, forgiveness and responsibility. Children are our teachers.

In the days before contact, our ancestors knew this. Traditionally, children were treated with respect, cared for, protected and honored. There was no abuse of children. Our people recognized their special place in the community, and the whole community took care of them. The people listened to what they had to say, because they knew that the children were close to Creator and brought teachings for everyone, to remind them from time to time of what they had forgotten as adults. There were no personal expectations or self-serving demands put on them. They were recognized as special gifts.

Over the past 500 years, we have lost the sacred understanding of our children. Our people, in rushing toward assimilation with our oppressors, have taken that sacred charge to the killing fields of the oppressor culture. To fit in, we began to treat our children in the same way as our white oppressors treated their children, without love, without respect, without understanding, without listening, without unconditional acceptance, without honor, and without the sacred bond that looks to the future of all children, to the seventh generation.

If we are to continue to survive as people, we need to return to the traditional teachings. Only then will we act as responsible human beings. We must respect all people, our ancestors, all of creation, and especially the children, even those not yet born.

If we would open our hearts, our eyes and our ears to our children we could learn great truths. I see this when I look into the eyes of my grandchild. These special gifts from Creator have something to teach us, something we need in order to heal and to survive, and we need to open our minds and hearts to receive these teachings and this healing. We must honor and protect these tiny messengers Creator has loaned to us.

All My Relations

DEAN'S DEN: PURPOSE AND LAST OF A BREED

Purpose

Sometimes you have to take a stand

Uphold - defend - what's right

Your principles - your purpose

Even if ... it means you have to fight!

Last Of A Breed

His mold - cast in iron

Stamped by home and place

Ilk, family, and kinfolk

A fixture of bravery and grace,

If you get on his wrong side

Well, you'd better take heed

He's harder than hemlock

He's the last of a breed,

He believes in his birthright

And protecting what's his

Despite timing and trade-offs

That are hard to dismiss,
A feeling that all things
Of true value and worth
Are meant to be mentored
And belong to the earth,
For the next generation
Preservation - a must
Through lineage and bloodline
And - the ancestor's trust,
Conservation - safekeeping
Before its all gone
Perpetual bounty
That lives on and on,
He can't stand by watching
And - letting it bleed
A heritage hero
He's ... the last of a breed!
D.C. Butterfield

THE MEDUCTUK TRAIL

When the Meductuk Trail is mentioned, it seems to mean a different thing to different people. Meductuk was the largest Maliseet village with the largest Maliseet population. It became known very early as a fortified site with a stockade and trench with water around it. It was a low area with the St. John River on one side and rather steep banks on the three other sides. A large flat by the St. John provided a rich agricultural area. The annual high water provided rich nutrients to the ground. Although today the term Meductek, sometimes ending with a c, that in this instance means end of the trail, Edmund Tappan Adney said was a similar type of term as Wulustuk that includes geologic features, and all the animals and wild life that were attracted to it and were meaningful the native inhabitants. Meductek could include not only the village area, the portage route east of the village by the bad falls near the mouth of the Eel River before it pours into the St. John, or the continued water trail to Penobscot or Passamaquoddy waters. It also was meaningful to the paddling to or from Quebec City or Montreal to the west. One could learn which was meant by listening to the speaker's context.

The Wulustuk was a fantastic fishing place at this junction. It provided ideal conditions for salmon to spawn while another spot provided conditions for sturgeon to spawn. Both were Maliseet

favorites sought after dark by torch light. The salmon was speared; the sturgeon harpooned. The harpoon line was tied to a big log. The largest river residents would soon tire pulling the weighty log that wouldn't let go of him. The Maliseet called the sturgeon Basukus meaning "thick shelled." They were often as long as a canoe, if not longer. When the fish had tired, the fisherman could easily haul it to shore. The sturgeon was said to have nine different kinds of meat. Striped bass were another popular Wulustuk fish that came up stream when Meductuk waters warmed. In the fall the herring swam up the wonderful Wulustuk in vast numbers. The Maliseet caught and smoked them and then stored them in birch bark containers

for winter eating.

This article will proceed with the broadest concepts, of Meductuk trails leading west to Montreal, east to the Atlantic ocean, and south to the Passamaquoddy or to the Penobscot. that joins the Penobscot waters. When the French dominated New France, Meductuk became an important stop for the mail carrier on the Montreal to St. John route. The mail carrier was usually a Maliseet who paddled over the ancient canoe trails. This trail could be compared to Canada's contemporary Cross Country highways used by most truckers today. A Maliseet mail carrier held the record for the time for carrying the mail over the route until the mid twentieth century when the mail contracts were given to airlines. The trail was also used by the military and the Bishop of Quebec for his annual visits. Meductuk was a major stop on the route.

Abraham Gesner made several surveys of Nova Scotia and New Brunswick. These surveys looking for coal deposits and minerals took him by canoe all over country much of which could only be reached by canoe. Gesner mentions warnings of rapids or falls by a posted birch bark sign of an upset canoe. There must have been such a warning posted for the Eel River falls before the river integrates with the St. John River. This falls was very tough falls dropping to the St. John, said to be only canoeable in the spring high water by the most skilled paddlers. I think it was a 1929 newspaper reporter who tried to convince a superb Maliseet paddler that he should run the falls. He replied, "I'm not ready for the obituary page yet!" This much used portage may have been that which Gesner referred to as where the rock was worn down by countless moccasined feet.

Grand Lake was another popular fishing and hunting place easily reached by canoeing east from Meductuk. At one end of the lake there was an unusual bar. It floated and changed direction with the wind. The weather was forecast by the position of the bar. It was like a giant weather vane. The Maliseet called the floating bar Chmmkes. If it was a calm day, it pointed away from the shore to the middle of the lake. It would also lie close to shore pointing east or west depending on the direction of the wind. On a calm day, if a person decided to paddle beside the bar out to the middle of the lake, he was warned not to hit or touch the bar with his paddle. If the paddle, even unintentionally, slightly grazed the floating island, a big wind would rise up immediately. The paddler would be lucky to reach shore without upsetting. It would happen that quickly. The bar was a quarter of a mile long, perhaps longer. All the Maliseet knew about that bar.

There was another strange thing about the lake. It was said that in a bay at one end of the lake there were frogs as large as small babies. On a calm evening they could be heard splashing as they jumped into the water. No one seems to have been able to sneak up on them to observe them without being detected. The bashful frogs did not show themselves to man.

Meductic was a marvelous place to live for it offered many opportunities.

Nicholas Smith

To Be Continued...

REDSKINS' NAME DENOUNCED BY U.S. SENATORS

Team owner Snyder has refused to change name, citing tradition

The Associated Press

Half the U.S. Senate urged National Football League commissioner Roger Goodell on Thursday to change the Washington Redskins' name, saying it is a racist slur and the time is ripe to replace it.

In one letter, 49 senators cited the NBA's quick action recently to bar Los Angeles Clippers owner Donald Sterling for life after he was heard on an audio recording making offensive comments about blacks. They said Goodell should formally push to rename the Redskins.

"We urge you and the National Football League to send the same clear message as the NBA did: that racism and bigotry have no place in professional sports," read the letter, which did not use the word "Redskins."

The letter comes at a time of growing pressure to change the team name, with statements in recent months from President Barack Obama, lawmakers of both parties and civil rights groups.

Sen. Bill Nelson, a Florida Democrat, wrote his own letter saying he doesn't believe that retaining the Redskin name "is appropriate in this day and age." He described himself as "one of your great fans for both the game and you personally."

Redskins owner Daniel Snyder has refused to change the name, citing tradition. The franchise has been known as the Redskins since 1933, when it played in Boston.

In a written response, NFL spokesman Brian McCarthy said "diversity and inclusion" has long been a focus of the NFL.

"The intent of the team's name has always been to present a strong, positive and respectful image," McCarthy said. "The name is not used by the team or the NFL in any other context, though we respect those that view it differently."

Senate Majority Leader Harry Reid, D-Nev., and Sen. Maria Cantwell, D-Wash., led the letter-writing effort. All senators on the letter are Democrats. Cantwell spokesman Jared Leopold said Republicans were not asked to participate.

Democrats not signing the letter were Tim Kaine and Mark Warner of nearby Virginia, where the team's headquarters are; Mark Pryor of Arkansas, in a tight re-election race this year; and Joe Manchin of West Virginia and Joe Donnelly of Indiana, two of their party's more moderate lawmakers.

The senators noted that tribal organizations representing more than 2 million Native Americans across the U.S. have said they want the Redskins name dropped.

Despite federal laws protecting their identity, "Every Sunday during football season, the Washington, D.C., football team mocks their culture," they wrote.

"The NFL can no longer ignore this and perpetuate the use of this name as anything but what it is: a racial slur," the letter said.