

September 2012

# **Wulustuk Times**

## **Wulustuk - Indigenous name for St. John River**

**This publication produced monthly at Tobique, NB, Canada E7H 5K3**

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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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## **NATION'S FIRST ABORIGINAL SAINT TO BE CANONIZED**

CP

Canada's first aboriginal saint is to be canonized in October.

Kateri Tekakwitha was an Algonquin-Mohawk woman who died in 1680. Also known as Lily of the Mohawks, Kateri is considered the patron of ecology, nature, and the environment.

She was born in what is now New York state and moved to a Mohawk reserve outside Montreal when she was about 20. Pope Benedict approved her canonization late last year and she is to be made a saint Oct. 21 at the Vatican.

Roy Wilmhoff of the Holy Cross Roman Catholic Church on the Sturgeon Lake First Nation in St. Laurent, Sask., says a two-day jamboree held earlier this week was to feature prayers, singing and services.

"In the Catholic church ... to be recognized as a saint there has to be a miracle or two that the church recognizes," said Wilmhoff. "She's the first aboriginal woman in Canada or the United States (to be sainted)."

Kateri was approved for sainthood when the church recognized as a miracle the healing of a five-year-old boy who had flesh-eating disease.

In 2006, a Washington state boy, about five years old, hurt himself while playing basketball. The young boy bumped his chin on the ground and contracted flesh-eating disease.

Doctors removed much of the boy's face, but the disease was unrelenting. They had come to a point where they couldn't do much more.

Eventually a priest was brought in to anoint the boy for healing purposes. The spiritual leader also spoke with the parish and asked that prayers to Kateri be said for the boy. Many people already believed articles of her clothing had healing powers.

A sister of the parish visited the child with a relic of Kateri's and told the boy's mother to place it on her son. Both the mother and sister began to pray over the boy.

A short time later, the disease stopped progressing. The boy is now 11 and has had reconstructive surgery.

Kateri was also stricken with illness as a child. The website of the Blessed Kateri Tekakwitha Conservation Center in the U.S. relates that her village was hit by smallpox when she was four years old. Her parents and baby brother died and Kateri was left scarred, partially blind and forever weakened. Kateri led a life of prayer and penitence. She taught the young and helped those in the village who were poor or sick.

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## **HIGH RADON LEVELS FOUND IN NEW BRUNSWICK, STUDY SAYS**

CBC News

A new Health Canada study has found radon levels are much higher than previously thought and New Brunswick has one of the highest percentages in the country.

Health Canada tested 14,000 homes across the country over a period of two years and it found that 20 per cent of homes in New Brunswick were above the recommended levels.

The recommended level of radon exposure by Health Canada is 200 Bq/m<sup>3</sup> (becquerels per cubic metre) and 18.7 per cent levels in New Brunswick were found to be between 200 and 600 Bq/m<sup>3</sup>.

Health Canada also found 6.1 per cent of New Brunswick homes had levels of 600 Bq/m<sup>3</sup> or higher — the largest percentage in the country above 600 Bq/m<sup>3</sup>. Only the Yukon came close to that number at 5.8 per cent.

“The last place you'd expect to find a radioactive gas would be in your house,” said Victor Nowicki, president of Arc Geobac Group.

Radon is colourless and odorless, so the only way to find out is to test.

“It's a matter of knowledge for people and we are trying to educate people so that they do test their homes,” he said.

Nowicki's been testing radon for three years, and says lately business is picking up.

“More frequently, two to three calls a week. Six or eight months ago, it may have been once a week, so knowledge of radon is just getting out to the public,” he said.

Radon has been a problem in New Brunswick for years.

The Health Canada study also suggests that consequences of radon contamination are more serious than previously believed.

Health officials now believe it's responsible for 16 per cent of lung cancer cases in Canada.

Fortunately it's not hard to find out if you're at risk.

Since 2008, the New Brunswick Lung Association has sent out 630 radon test kits. Radon exposure is the second leading cause of lung cancer — right after smoking.

“The thing people don't realize is radon is everywhere, we are breathing it right now,” said Roshini Kassie, environmental program manager for the lung association.

“The key is make sure you aren't breathing very high concentrations of it over a long period of time.”

The lung association says that everyone should buy a kit to test their own home.

“Everyone is going to have radon, the only way to know you have the high level is to test,” Kassie said.

If levels are high, fixing it can be as simple as installing a vent or increasing airflow.

Based on the recent fact that high concentrations of radon gas are found to be present in New Brunswick Tobique First Nation will likely begin testing for the deadly gas in up to 400 homes on the reserve.

As was the case in 2008 when New Brunswick reported high radon gas counts, testing was carried out in Tobique homes. In that situation where readings were found to be high for human safety, the family affected was moved from the home until the gas leakage was stopped completely and conditions were again rendered ‘safe’ for occupation.

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## **FIRST NATIONS MUST BE PARTNERS, NOT AN AFTERTHOUGHT : Atleo AFN** Globe and Mail

The debate over the proposed Northern Gateway pipeline has vaulted First Nations people and their rights to the forefront of the national discussion on energy, the environment and resource development.

This is fitting. Our lands are the backbone of the Canadian economy. Yet we have often been seen only as an obstacle or afterthought to development (when we were seen at all). Now we have an opportunity and impetus to reconcile our rights and interests and reap benefits for all Canadians.

The Northern Gateway project is capturing headlines, but it is only one of many major projects planned or under way, projects worth hundreds of billions in economic activity.

All these projects are located in or near First Nations’ traditional territories. Any project that could affect their lands or lives requires their consent. This is what we agreed to in treaties and it is a reality in Canadian law.

The old approach of limited, back-end consultation must be swept away. It only leads to frustration, injunctions and conflict. The new standard, as articulated in the UN Declaration on the Rights of Indigenous Peoples, is “free, prior and informed consent.” From a practical standpoint, this means “engage early and engage often” with First Nations – right from conception to the last spike.

Business and industry increasingly understand this. In July, the Canadian Council of Chief Executives called for “stronger partnerships” with First Nations, citing a spectrum of positive, mutually beneficial approaches. We also see new trends toward “localnomics” – with increasing energy costs and new technologies, there is tremendous

value and profit in working directly with and for local jurisdictions.

Engagement does not guarantee a green light. It must be meaningful and it must respect community values and long-term interests both for their lands and their peoples.

Together, we can create the conditions for shared success.

First, governments must be prepared to address key, long-standing issues that are holding us back. The federal government must work with First Nations to move away from the Indian Act, to honour and give life to inherent rights, title and treaties. This work is under way, but going slowly. It requires a vigorous commitment from all governments and a national framework based on treaty implementation and rights recognition. Endless negotiation and mounting legal costs on all sides serve no one. Recognizing and implementing clear constitutional duties is a necessary and sound fiscal plan for all of Canada.

Some of this work will take time. All the more reason to start now.

But there are also immediate, practical steps. We can confirm the requirement for early engagement from local projects to national discussions on a national energy strategy. We pressed this point with premiers at the recent Council of the Federation meeting. We want to review current regulatory frameworks and ensure access and support for First Nations engagement.

Productivity and competitiveness demands a stable legal environment. We can push past conflict to implementing rights through agreed upon revenue-sharing formulas, reinvestment strategies and clear requirements for engagement and agreements with First Nations before a project proceeds.

First Nations look to build capacity and partnerships that support long-term holistic community development plans. This requires approaches that are sustainable, stable and diverse enough to adapt to new requirements for future generations. We see the opportunity and need for greater support locally. Nationally, we can create tools and supports to share models, experiences and best practices for everyone's benefit.

We can unleash the full potential of our people and communities. Our people need employment and training. Our governments want the skills to develop their own proposals for resource revenue sharing, reinvestment funds, environmental monitoring and management. We must support the institutional and governing capacity of First Nations to ensure fairness and sustainability of resource revenues, and transparency and accountability so economic and social benefits flow to all members.

Canada's path to prosperity and productivity continues to run through First Nations territories. But we are the gatekeepers, the original stewards of the land. With increased legal recognition and our unrelenting resilience as peoples, we have re-emerging confidence. There is a new opportunity to foster self-reliance of local economies for the long-term. We insist on respect for the lands, sustainable approaches and a fair share of the benefits of development. We must be full participants and drivers of new

sustainable and responsible economic opportunity. This is a path forward to prosperity for all, now and into the future.

Shawn A-in-chut Atleo is the national chief of the Assembly of First Nations.

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## **NORTHERN GATEWAY FANS SHOULD PAY HEED TO FIRST NATIONS RIGHTS**

By The Economist the New York Times Syndicate

Unlike many other parts of Canada, in British Columbia native groups never surrendered ownership of their land. They still lay claim to much of the province. Twenty years ago, the federal and provincial governments on one side, and the First Nations on the other, agreed to negotiate a settlement to land claims that cover a territory that is as large as France, Germany and the Netherlands combined and includes some of the province's main towns.

In July the Tla'amin, a small tribe on the Sunshine Coast north of Vancouver, approved a deal granting them 8,322 hectares of land, a \$30.5-million cash payment, self-government, loans for economic development and a share of natural-resource revenue. But it was approved by only 52 per cent of the tribe in a contentious vote, marked by opponents' blockades and threats of court action.

The Tla'amin are only the fourth nation, after the Tsawwassen, the Maa-nulth and the Yale, to sign a treaty. (In addition, the more numerous Nisga'a had agitated since colonial days for a treaty and achieved it in 1998 after 24 years of talks.)

That is not much of a return on 20 years of endless meetings. The British Columbia Treaty Commission, which oversees talks, says that only 40 of the 60 First Nations involved are now doing any negotiating.

Many others, representing about 40 per cent of the province's 130,000 natives, boycotted the process from the start, saying they would use the courts to uphold their rights. In some cases that is because they worry about the cost: The treaty commission has handed out a total of \$451 million in loans and \$119 million in grants to more than 50 groups to fund the negotiations. Native leaders fear that the mounting loans will take a big bite of, or even exceed, any final cash payment.

All three parties share the blame for the lack of progress. The First Nations have been slow to sort out overlapping claims. But critics of the process single out the federal government for its lack of flexibility and commitment.

The impasse has not significantly deterred investment. Energy, mines and tourist projects worth \$101 billion are going ahead in the province, according to Jock Finlayson of the Business Council of British Columbia. Companies and the provincial government have reached revenue-sharing agreements with the First Nations. "The lack of treaties is a challenge but it is not an insuperable obstacle," he says.

Some fear it could become one. Tribes in the north of British Columbia are threatening court action to block Northern Gateway, a planned oil pipeline. Since the principle of “aboriginal title” over traditional territories is affirmed in the constitution and in case law, they might well win. Better, says Grand Chief Edward John of the First Nations Summit, for all concerned to get out their pens and sign.

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## **NEW LEASES ON LIFE FOR FIRST NATIONS**

Seen as better alternative to private property  
Winnipeg Free Press

Before Ottawa's sudden interest in introducing the concept of private property to First Nations, some reserves in Manitoba have been finding success with another less-publicized option: leases.

Ottawa plans to move forward on legislation that would let reserves include private property, so people could take out mortgages and build their own homes. One of the federal government's stated objectives is to help First Nations residents build up equity towards financial independence. A controversial question is whether First Nations property owners would then be able to sell to non-aboriginal buyers, endangering the geographical integrity of the First Nation.

But some Manitoba First Nations are already trying a system of leases they view as an alternative that's safer than the introduction of private property.

The leases are made possible through federal legislation called the First Nations Land Management Act, a form of enabling legislation that lets reserve lands be developed outside the Indian Act.

The Opaskwayak Cree Nation in The Pas has used leases to build 663 homes in the past decade, and Long Plain near Portage la Prairie recently turned to it to design the shape of its proposed urban reserve on Madison Street in Winnipeg.

"We won't have title to the land, but we will control it through leases we register with our land registry," said Long Plain Chief David Meeches.

"In our view, the economic potential of this proposal, we see the Land Management Act as beneficial. It may work for us. I don't see privatization of the land working. I don't see how that will be beneficial... Down the road, you'd end up with a checkerboard First Nation."

"That's a scary thought," Meeches said.

First Nations also come under the control of provincial commerce laws once they opt out of the Indian Act. That adds to the appeal, making it easier to attract investors who want the security of knowing the rules of the game will stay the same on reserve land as anywhere else.

It's not private property, but it's an acceptable compromise for some chiefs.

"I think it is an alternative," said Assembly of Manitoba Chiefs Grand Chief Derek Nepinak, who'd like to see the scheme made more widely available here.

"It's regulation, but it's band-based, band-built regulation, including zoning bylaws and so forth for commercial development. That creates a level of certainty that investors are happy with and we see it playing out time and again with communities," the grand chief said.

Across the country, there will soon be more than 50 First Nations operating under this legislation rather than under Indian Act land management, according to the federal Aboriginal Affairs Department in Ottawa.

The legislation allows First Nations to set zoning rules, nail down property values and raise cash through a lease holdings, without risking their land.

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## **THE SHAKOPEE MDEWAKANTON SIOUX COMMUNITY TURN THE TABLES ON TRIBAL CASINOS**

The success of the Shakopee Mdewakanton Sioux Community and Mystic Lake Casino gives the lie to the controversy over tribal casinos and Indian gaming. - By Staff, Utne Reader

An old adage has it that gambling is a tax for people who can't do math. When it comes to casinos on tribal lands, well-managed profits are doing the work of taxes—improving lives both within and outside of the tribe. Native Peoples (January/February 2012) cites the Mdewakanton Sioux of Shakopee, Minnesota, who have used earnings from Mystic Lake Casino to rise from poverty to financial powerhouse.

After generations of disenfranchisement, the Shakopee Mdewakanton Sioux Community (SMSC) gained tribal recognition from the U.S. government in 1969. Despite hardship in the following years, the community established a healthcare program, childcare facility, and home improvement program. In 1982 they opened Little Six Bingo Palace, and its success laid the groundwork for Mystic Lake Casino.

Since the casino's opening in 1992, it has been easy to track the rise of the Mdewakanton Sioux. In 1993, the Shakopee Mdewakanton Sioux Community constructed a community center, followed by a fitness center, convenience store, and mall. It expanded the casino's earning potential by adding a hotel and RV park. Soon the community saw infrastructure improvements, subdivision housing, and improved health services. Members began growing wild rice, keeping bees, making maple syrup, and tending an orchard and organic garden. The tribe restored wetlands, built a spiritual



center, and invested in events and programs to preserve and celebrate Dakota heritage.

Additionally, the SMSC has become a leader in environmental stewardship. In 2006, it opened a green-roofed water reclamation facility that turns bio-waste into fertilizer and irrigation water. In 2009, it erected a wind turbine, which supplies more than enough power to meet residential demand. The tribe also makes use of biomass power, geothermal temperature control, and biodiesel fuel (converted from used vegetable oil from its restaurants). The community has been composting for several years and is planning an expanded organics recycling facility. Members are hoping nearby cities follow suit.

In keeping with the Dakota saying *mitakuye owasin*, “we are all related,” the SMSC has granted and loaned more than half a billion dollars to other tribes for economic development, and donated \$14.5 million to the University of Minnesota for scholarships and a new football stadium. Far from its days of destitution, the Shakopee Mdewakanton Sioux Community is setting an example any business would be wise to follow.

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## **MÉTIS VOYAGEUR DEVELOPMENT FUND OPENS DOORS**

(Toronto – August 14, 2012) Métis entrepreneurs in Ontario will soon have a new financier of choice with the Métis Voyageur Development Fund (MVDF) commencing operations August 14. The MVDF’s formal launch took place today and was attended by the Honourable Paul DeVillers, PC, Chair of MVDF, the MVDF Board of Directors, the Honourable Kathleen Wynne, Minister of Aboriginal Affairs for Ontario, as well as many private sector companies and Gary Lipinski, President of the Métis Nation of Ontario (MNO). The MNO initiated the formation of the MVDF last year and secured an agreement with the Ontario to provide 30 million dollars over ten years to fund the MVDF. “Today’s announcement represents a historic breakthrough for Ontario Métis. We will finally be able to provide much needed support and assistance to Métis entrepreneurs and businesses in building the economies of Métis communities, while also contributing to Ontario’s overall economic growth.” said President Lipinski.

The MVDF is an independent Métis owned and controlled agency that provides funding and support for resource or resource related sector Métis businesses. “Métis are one of the youngest and fastest growing demographic groups in Ontario,” explained the Honourable Paul DeVillers, PC, the Chair of the MVDF Board of Directors, “our fund is in a position to ensure that Métis people also play a growing role in the Ontario economy; something that will benefit all Ontario people.”

“The Ontario government is proud to support the Métis Voyageur Development Fund”, stated the Honourable Kathleen Wynne, Minister of Aboriginal Affairs for Ontario. “This fund will help Métis entrepreneurs and businesses in the resource sector start and

expand their business. These investments will support economic growth for Métis families and communities, and Ontario's economy."

The MVDF will extend financing options available to Métis for resource projects in Ontario, making secured and mezzanine debt available to fund projects that support sustainable growth. The financing will either supplement existing debt from the financial sector or sit alongside the entrepreneur's equity with the aim of allowing the development of sustainable projects that the financial markets might not finance at the required level. Investing through such a revolving fund instrument helps increase the impact and extend the availability of Ontario's investment.

"We can help Métis people propel their businesses forward," stated DeVillers, "because we are in a position to offer customized financing and on-going support that is designed to significantly increase their businesses chances of success and opportunities to grow."

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## **WHAT ARE ABORIGINAL RIGHTS? - TREATIES MUST BE HONOURED**

### **What are Aboriginal Rights?**

By New Brunswick Aboriginal People's Council Published October 18th, 2008  
Aboriginal and Treaty Rights

Aboriginal rights refer to practices, traditions and customs that distinguish the unique culture of each First Nation and were practiced prior to European contact. These are rights that some Aboriginal peoples of Canada hold as a result of ancestors' long-standing use and occupancy of the land. Aboriginal rights vary from group to group depending on the custom, practices and traditions that have formed part of their distinctive cultures. Aboriginal rights are protected under s. 35 of the Constitution Act, 1982.

### **Treaties Must Be Honoured**

By New Brunswick Aboriginal People's Council Published October 18th, 2008  
Aboriginal and Treaty Rights

On the East Coast, Peace and Friendship Treaties were signed with the Mi'kmaq, Maliseet and Passamaquoddy people prior to 1779. Treaties are solemn agreements that set out long-standing promises, mutual obligations and benefits for both parties. The British Crown first began entering into treaties to end hostilities and encourage cooperation between the British and Mi'kmaq, Maliseet and Passamaquoddy people. As the British and French competed for control of North America, treaties were also strategic alliances which could make the difference between success and failure for European powers. Unlike later treaties signed in other parts of Canada, the Peace and Friendship Treaties did not involve our surrendering of rights to lands and resources which we had traditionally used and occupied.

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## **WE MUST PROTECT THE FORESTS**

We must protect the forests for our children, grandchildren and children yet to be born. We must protect the forest for those who can't speak for themselves, such as the birds, animals, fish and trees.

- Qwetsinas, Nuxalk Nation

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## **TOBIQUE ELECTION**

Scheduled Sept. 21, 2012, to be held at Mos-Sos School, from 8am to 8pm. You are welcomed and much encouraged to participate and cast your ballot of choice. There are a total of 6 candidates opting for the Chief's position. And a total of 49 vying for a seat in Council. Do your part and vote

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## **PAMOLA**

Nicholas Smith

As I sat at Peter Paul's table enjoying a piece of Minnie's scrumptious strawberry cake. I mused if only this table could talk how much Maliseet language, history, traditions and customs could be learned. Suddenly my musing was broken by Peter Paul saying. "Come on Nick, its time to get back to work."

This time our topic was Pamola, a spirit of the night helpful to Indians in desperate straits. High hills or mountains with their heads often in the clouds were noted as special places by all North American tribes. So it was that Katahdin, that could be seen from some locations on all the Wabanaki territories had a special significance to the Wabanaki. It was a meeting place of the tribes. All the tribes had special stories about the mountain and hunting territories around it. They held the mountain, often hidden by clouds, in awe. In winter they could predict weather conditions by watching in which direction the snow was being blown off the top of the craggy peak by the ever powerful windy blasts forces through and between the nooks and crannies and around the contours of the mighty mountain.

It was at the top of the highest hill in their territories that the awesome Pamola selected a cave for his dwelling that offered a majestic view to all the surrounding forest, lakes,

and rivers. The Katahdin area has always been noted for sudden changes in temperature and weather. Violent storms often raged around the mountain. The strong winds and thunder offered a strange variety of tumultuous sounds that echoed and reechoed in the halls of the cavernous mountain. Some of the strange sounds emitted from the mountain were said to be the creations of the lonely Pamola in his cave. The Wabanaki found the territory surrounding the mountain a rich hunting ground to meet their needs. The eerie noises and sudden changes in weather were enough to discourage all Indians from investigating or attempting to explore or climb the mountain. About 1830 the first whites wanting an extraordinary experience hired Indian guides to take them to Katahdin, The guides left their climbers at the base leaving the explorers to get to the top and back on their own.

I listened attentively to Peter Paul, who was brought up by his hunter grandfather, as Peter described Pamola, a night spirit who flies through the air with a bull roarer attached to each wing emitting frightful sounds. One could hear him coming from long distances as he flew checking on the hunters below in his large area of the Wabanaki territory. Anyone needing help could call him by making a loud "whoop!" Pamola would be at the desperate man's side in no time offering to find a way to help him from his bad situation. However, if one tested him with out a need, there was an awful consequence. The one who did not believe would most likely be taken up sitting between the wings with their powerful noise makers and be flown swiftly to the lofty cavern where he was most likely never to be seen again.

No special name was given to the spirit who flew over checking the hunters on a regular basis. He was just termed Pamola, "the one who flies." His crotch was at his chest so his legs were long. His voice was like a high pitched whistle. Hunters returning from the Katahdin area often reported that they saw Pamola's lighted lantern hanging at the entrance of his door.

Peter often talked about wanting to fly and look down on the countryside just as Pamola did. On a November day Peter's dream of flying came true. He was to attend a meeting in Ottawa. The wind was getting up when Peter boarded the small commercial commuter plane to Ottawa. As he got into the flight, the gusts of wind became stronger buffeting the small aircraft. Peter had picked a window seat as he wanted to see the trees and land formations from the air just as Pamola did. The gusts of wind hit the side of the plane with a loud thunderous noise. Peter was sure that he could see the skin of the plane pushing inward with the repeated gusts and the awful noises. He was sure that the planes was going to disintegrate before their arrival at Ottawa. His dream of flying like Pamola was certainly far different from Peter's introduction to flying. The disillusioned Peter Paul decided that he would leave flying to Pamola in the future!

There are other versions especially from reservation that have a long history of a missionary and a church on the reserve. Early missionaries must have found this spirit disconcerting and in conflict with their thinking so the good Pamola turned into the devil. About 1845 the powerful Penobscot shaman John Neptune told the following story of

encountering Pamola when hunting in the shadow of Mount Katahdin on a cold, stormy windy night. John had hunkered down in his small shelter that had no window, just a small door big enough for John to pass through. Pamola paid John a visit in the middle of that cold night. John described Pamola as “a great beast, with mighty wings that dragged on the ground, with a head as large as four horses, and with horrible beak and claws.” John continued that the dreaded Pamola woke him in the middle of the night banging on his door trying to break it down, but it was frozen solid and Pamola finally went on his way. John went back to sleep.

Pamola changed to a fearsome frightening dreaded spirit from the helpful spirit that Peter Paul presented. It was now one to fear. Contact with this Pamola would have horrible consequences. There was no face to face meeting with John to test John’s well known shaman powers, nor any hint of them. Pamola was a devil type character that one should by all means stay away from and have nothing to do with.

In 1866 Father Vetromile’s History of the Abnakis was published with a story about Pamola. The story was published as if Vetromile was the first person to discover it. However Professor Vincent Ericksen and I went to the Research Archives of Georgetown University in Washington, D.C .to do research and were surprised to find a hand written copy of Vetromile’s Pamola story by Father Virgil Horace Barber who was assigned to the Penobscot Indian Mission in 1824, forty years before Vetromile’s arrival. It is also important to note that Father Barber became a professor at the Catholic seminary in Maryland in 1847 and prepared Vetromile for the Maine Indian Mission.

If there was any doubt that Pamola had taken on the image of the Priest’s devil, 1950 Penobscot and Passamaquoddy Pamola stories included sightings of Pamola’s footprints that left imprints of cloven hoofs, a sure sign of the devil. This is a clear example of an invasive power changing a cultural tradition during the 19th century. It is also a fine example of why the Doctrine of Discovery is so offensive to the Wabanaki.

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## **DAN’S CORNER: - “CROWN LAND IS INDIAN LAND”**

TOBIQUE FN - The land that has come to be known as Canada is Indian land, our land, and has always been our land. At some point after contact those transplanted Europeans arrogantly decided that they would begin referring to Indian land as Crown Land. This represents the beginning of the theft of our land. It also represents the beginning of the creation of the legal fiction and political illusion that has come to be known as Canada. This was the eurocanadian means of legitimizing what they knew and still know as the theft of land. Theft of Indian land. If one reads European history one will discover that the theft of Indian land began much earlier. This was when the Christian church divided North America into portions and gave certain portions to different countries. Along with land grants the church also granted to European whites its go-ahead to conquer and populate Indian lands for in the minds of Church officials the occupiers were/are only sub-human savages.

These savages were not civilized, not Christians, were/are not like Europeans for they did not try to conquer and convert "others" and they did not develop the land.

In the minds of Europeans the "permission" from the Christian church was and is the legitimizing force for the act of stealing land that does not rightfully belong to one. After all, the church gave its approval to steal savage land.

The Christian churches "permission" was what began the religious theft process of our land, and the methods that gave it life and sustainability, into the present, was the concept of Indian Crown Land. From there, it was simply a matter of time and eurocanadian chicanery attitudes for it to become simply Crown Land. In the present day you add to the mix the eurocanadian's deliberate and calculated state of denial with respect to their theft of our land along with their "white is right" and "might is right" attitude and you have a situation where those eurocanadians are more than willing and able to annihilate more of our people in the same manner that they managed to annihilate the Beothuk, so that they may continue holding on to our land.

Maybe the eurocanadians won't annihilate our people as in a blatant a manner as they once did but annihilate they will for they will not return our land simply because they know in their hearts that this land is our land. For their individual and collective greed is too great. Greater yet then even their individual and collective guilt for their theft of Indian land.

As Indian people we are duty-bound to do what we must do to continue what the Ancestors have instructed us to do. To honor, respect, nurture and protect our Sacred Earth Mother. And to honor, respect, nurture and protect the Ancestors, the People and the Seventh Generation.

All My Relations, Dan Ennis

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### **DEAN'S DEN: - ITS SEPTEMBER**

The wind winds thru the tree tops  
And I know what it will say  
Echoing the cries of coyotes  
On a hilltop far away,  
The apple trees are heavy  
The garden's past its prime  
Tho the herbs are staying healthy  
Basil, dill, and thyme,  
A bear fattened up on berries  
A squirrel races with a nut  
There's the pinch of procreation  
The beginning of the rut,  
[Its a classic call of nature  
With human kind in tune  
When we stop to think about it

All them babies born in June!]  
And, its a time to come together  
Black birds on the wires  
The pond frogs all are silent  
But not the cricket choirs,  
There's a shortness now of sunlight  
Its a signal to obey  
Mirrored by the maples  
And their crimson red display,  
The fields of wheat are golden  
Root crops to be dug  
A 'V' of geese goes gliding by  
In accord with nature's tug,  
I think back to summer days  
To cherish - to remember  
But I love the silence, sounds, and sights  
That remind me ... its September!  
-- D.C. Butterfield

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.