

**February 2008**

# **Wulustuk Times**

Wulustuk, -Indigenous name for St. John River

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### **This publication now the "Wulustuk Times"**

Each month we try to gather and produce the latest, most comprehensive native news material from the Indian country. Proceeding with this concept, we feel that a well informed reader can better relate with, analyze and grasp a situation more effectively when the right tools and information are at hand. Our aim is to provide stories that are easily understood and supported on a solid foundation.

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## **NATIVES DEMAND ROYALTIES FOR LAND**

In a Canadian precedent, a First Nation has created its own bureaucracy to collect royalties, approve plans and set environmental standards for any development on its traditional lands -- a swath of prime Southern Ontario real estate.

The four-month-old Haudenosaunee Development Institute set up by the Six Nations in Ontario has sent letters to municipalities and is also approaching developers privately to hammer out deals, with the implied alternative being the kind of economic disruption that has blocked highways, rail lines and housing developments in the province.

"This is a first in Canada for a [First Nation] to say we are going to take this matter into our own hands, because historical evidence would suggest the governments of Canada and Ontario are either unwilling or incapable of finding creative solutions," said Aaron Detlor, the administrator of the HDI, which was created by the Six Nations Confederacy Council.

But the province has said the HDI has no authority, municipalities up and down the Grand River are ignoring it and at least one home builder has likened its demands to a mob-style shakedown.

Yesterday, Premier Dalton McGuinty said no one should be paying development fees to the HDI. "We don't recognize development fees being charged by anyone but municipalities. I understand there is a land claim here that predates Confederation, and I think everybody understands there is a fundamental issues of difference here between First Nations community and the federal government, but I think we also need to understand there is a way to resolve these things, there is a table there. "My advice to anybody is not to pay those [development fees]."

The territory in question is the Haldimand Tract, stretching from Lake Erie to Grey County. It encompasses 10 kilometres on either bank of the Grand River and takes in large chunks of such cities as Kitchener-Waterloo, Cambridge, Brantford and the outskirts of Hamilton.

The Six Nations claim rightful ownership of the land, which it says was granted to forefather Joseph Brant in 1784, and never legally surrendered. They are now gearing up to assert jurisdiction over the entire Haldimand Tract.

"What we're doing is not any different in terms of process to what municipalities do," said Mr. Detlor, a lawyer by training. "We have some different objectives in terms of the level of environmental protection that we're seeking, as well as ensuring that the land provides for the perpetual care and maintenance of the Haudenosaunee, as was originally intended."

Kim Fullerton, a lawyer who has handled many aboriginal land claims cases in Ontario, has never heard of an organization quite like it. "It's radical. It's audacious," he said. "I think what you're really seeing is that First Nations are saying that they want to participate in the economic mainstream and they want a share in the benefit of what's being done on their land.... It's going to be very interesting to see how it finally gets resolved, whether the governments are going to make room for the First Nations to collect fees on their land."

But empowered solely by Haudenosaunee law, the HDI has gone to developers directly to negotiate leases and payments for use of the land claimed by the Six Nations.

A deal was successfully negotiated with a wind farm power generation plant near Shelburne, Mr. Detlor said. There have also been positive talks with commercial property developers in Brantford.

"We're encouraged that progressive developers and companies understand the needs of the Haudenosaunee and that our process for them is simply one of the costs of doing business," Mr. Detlor said.

But not all have been so receptive. Mike Quattrociocchi, president of Mayberry Homes, said he was invited to a meeting with the HDI after work on an eight-unit townhouse complex in Brantford was halted by protesters.

He said he was told that for a 4% cut of his \$1.2-million project, a \$7,000 application fee and an agreement that he could lease the land back from the Six Nations for 999 years, his work site was "less likely" to be the target of protest.

"What I said to them, was, 'If you guys were Italian, it would be called the Mafia,' " said Mr. Quattrociocchi, a former city councillor. "It's nothing more than extortion, pure and simple. It's, 'You pay up or we're going to stop you.' "

After his refusal, Mr. Quattrociocchi said construction was interrupted six times, he was pushed two months behind schedule and he probably lost more money than he would have paid.

"I'm not paying any fees for development I have a legal right to with my land titles," Mr. Quattrociocchi said. "I really, really resent being used as a pawn in this political game of extortion to get the government to take notice."

William Montour, elected Chief of the Six Nations of the Grand River Council, said he has some sympathy for developers. "I see them as the meat in the sandwich," he said. "But in a lot of cases you have to use every available tool that you can to get your issues across. We've been waiting since 1975 to finish the business that was started back in 1784 with these Grand River lands."

Although the HDI is the brainchild of the Confederacy Council -- the Six Nations' traditional hereditary government -- Mr. Montour said as elected leader, he supports the aims of the institute.

"We can't wait any more," he said. "Our population is young and it's growing ... We're a population that has to be looking to the future as to how we're going to provide for our future."

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## BACK STORY

1784 Six Nations claim their ancestor, Joseph Brant, was given the land by King George III and General Haldimand in appreciation of his loyalty to the British during the American Revolution. The area includes the length of the Grand River from its mouth to its source and 10 kilometres on each bank.

1792 Land reduced to 111,000 hectares.

1796 Six Nations allows its chief, Joseph Brant, to sell off some of the land and invest the proceeds.

1840 Government recommends a reserve of 8,000 hectares be established on the south side of the Grand River and the rest sold or leased.

1841 Six Nations agree to surrender for sale all lands outside those set aside for a reserve with the money from the sale being invested. However, the agreement is hotly contested and subject to a 1995 lawsuit. The Six Nations claim they never surrendered title to the land. 1924 The Canadian government establishes an elected government on the reserve. 1995 Six Nations sue over the land.

February, 2006 Natives occupy the Caledonia building site.

## **NB FIRST NATION WANTS FINANCIAL CONSULTANTS REHIRED**

Members of a New Brunswick First Nation say they want Ottawa to reverse the firing of a third-party management firm that was cleaning up the band's finances.

The Halifax-based firm Arbuthnot, MacNeil, Douglas, Dorey and Associates was hired to run the Tobique First Nation in October 2007. Third-party management is often used by the federal government when it is believed that a band is unable to cope with mounting debt.

But the federal government has since fired the firm.

Reports obtained by CBC News show the management firm had found evidence of inadequate funding from Ottawa, mismanagement by the band government and cheque forgery.

Seven RCMP investigations are currently under way into the financial activities of the First Nation.

The firm's reports allege a band employee forged \$30,000 worth of cheques and that about \$25,000 was stolen from the casino on the reserve.

Consultant Brian Dorey declined to discuss the details of the firm's findings because of the current RCMP investigations. None of the allegations has been proven in court.

"We want to stay away from talking about specifics so the RCMP can do their work and let the investigation take the direction it should take," Dorey said.

But Dorey said he believes the findings may be why the federal government abruptly fired the firm on Dec. 12.

"We were changing some systems that may have impacted some people in a negative way. So certainly there were people who were upset about that," Dorey told.

Many firms brought in by Ottawa aren't accessible or transparent, said band member Deborah Audibert.

"The difference with these, with this firm, was they met with the elders of the community first, and were very open. They said they would be available to people, and the biggest thing is that they just didn't say it, they did it," Audibert told CBC News.

Audibert has been organizing members of her community to pressure the federal government to rehire the firm.

"Community members have been upset ever since we lost our third-party managers in December, so a group of us decided we weren't just going to take it anymore," Audibert said.

The firm didn't just take over from the band and council, said Tobique elder Georgina Kipp. It actually gave power to the community and people felt involved in the process of pulling the First Nation out of debt, Kipp said.

"Even if there was going to be a delay or whatever, they would tell us. So at least we weren't worried and we could tell right away what to expect instead of it being pounced on us like the other managers did. We didn't know what was going on before they came," she said.

Tobique Chief Gerald Bear said the alleged fraud is a "mystery" to him but he does endorse the consultant's findings of inadequate federal funding.

"They proved to us what we've been saying all along," Bear said. "We're being grossly under funded for essential services."

The First Nation needs an additional \$2 million a year in addition from the \$10.3 million it currently receives from Ottawa, Bear said.

Northern and Indian Affairs Canada declined to comment on the firing but said federal officials plan to meet with the band soon.

## **AUSTRALIA APOLOGY TO ABORIGINES**

The apology represents a break from previous policies pertaining to Aboriginal people

The Australian government has announced it will issue its first formal apology to Aboriginal people when parliament resumes next month.

Indigenous Affairs Minister Jenny Macklin said the apology would be the first item of business when the new legislature convened on 13 February.

It is aimed at the "Stolen Generations" - Aboriginal children taken from their parents to be raised by white families.

It was the "first, necessary step to move forward from the past", she said.

Prime Minister Kevin Rudd announced plans to apologise after his victory in last year's general elections.

The move is a highly symbolic one marking a definitive break from policies of previous administrations, correspondents say.

'Respect

Ms Macklin said that the content of the apology had been determined after wide consultation with Aboriginal leaders.

It would be made "on behalf of the Australian government and does not attribute guilt to the current generation of Australian people", she said in a statement.

"Once we establish this respect, the government can work with indigenous communities to improve services aimed at closing the 17-year life expectancy gap between indigenous and non-indigenous Australians," she said.

Thousands of Aboriginal children were forcibly taken from their parents and given to white families or institutions to raise between 1915 and 1969.

The policy was aimed at forcing assimilation between Aboriginal and white communities.

Indigenous campaigners have been seeking a billion-dollar nationwide compensation package for the policy.

But the government has ruled this out, instead promising to fund improved education and health care facilities for Aboriginal communities.

## **CULTURE AND LANGUAGE IMPACTED BY URBANIZATION**

p.paul

Lately there has been a huge exodus of native people to the city. They are leaving their natural habitats, their homes and communities preferring to live cities across the country.

This mass movement of native people signals a desperate move or search for better life and living conditions and opening an escape hatch from endemic deprivation, poverty, overcrowding, skyrocketing shortage of jobs and virtually zero economic opportunities on reserves.

A large number of native people are moving into cities today even though cities to them are complex, different and frightening, but even with their shortcomings and apprehensions, urban unreadiness and questionable knowledge of city ways they choose to move anyway.

Added to the many challenges, most of the migrants have only outdoor-type experiences like hunting/fishing and trapping, etc. but have no urban-type skills or industrial-based

backgrounds to offer for urban dwelling. Yet despite this handicap, will chose to relocate to improve their economical chances for themselves and for their families in the cities.

Generally, English is the language of work, business survival in urban areas which presents a major hurdle to many who spoke mainly native language on their reserves. In the city however, they are forced to use English and a highly unfamiliar lifestyle, or suffer the consequences of returning to their reserves if they can't adapt successfully..

To get through in city life each day, many obstacles such as the language barrier. (English or French) can be very challenging and almost impossible to overcome forcing some to question why they made such a huge transition relocating from the reserve to the city.

Trapped in this awkward situation often puts a person into personal dilemma or embarrassment by forcing them to communicate in less familiar second a language until they can learn to cope independently and survive in an urban setting.

For those who are determined to make it in cities, their native language begins to be replaced and/or slip backward sometimes to a point of failing, as they become used to city ways.

In the meantime as new generations come along hearing and speaking English only, plus entering English school system to further separate them from their native tongue, the alienation grows. Then as they become young adults with somewhat limited knowledge of their native traditions and language/culture, the corruption multiplies and adding to the cultural/linguistic backslide.

While succeeding generations have but limited exposure to their native tongue at home in cities, English predominates as native language slips unconsciously into casual redundancy or is only used by the retiring seniors or elders who incidently were the original pioneers to city life.

Recent statistics show that today more than half of the native population across the country have moved to urban centres and that movement has left a huge gap in sustaining the integrity and a working knowledge of native languages as a whole.

Additionally, because of the influx of the modern tools and technologies among native young people today, such as computers, ipods, the anglo-oriented school systems, the Net, etc, native languages have literally been pushed almost into extinction as urbanization progresses.

The resulting impact of the city living along with the increased flow of electronic gadgetry has impacted aboriginal languages to a point of disappearing and taking native culture with it.

In the final verdict, the life and integrity of the native languages, and indeed, native culture itself, may be in jeopardy for years to come unless preventative measures are taken soon to stave off further decay and decline towards total cultural/linguistic breakdown.

## **ABORIGINAL LANGUAGE SHOWS GAINS AND LOSSES**

BILL CURRY - Globe and Mail

OTTAWA — Ottawa's definition of status Indians is facing increased strain in light of new census data showing an exploding number of Canadians identifying themselves as aboriginal.

New census data shows the aboriginal population in Canada has grown 45 per cent in the past decade. As a percentage of Canada's total population, aboriginals have grown from 2.8 per cent in 1996 to 3.8 per cent in 2006.

The expanding numbers raise new challenges for provincial and federal governments over the definition of aboriginals and "status Indians," which ultimately determine which level of government is directly responsible for meeting the needs of this growing population.

The federal government may soon have no choice but to re-visit this highly sensitive issue as the B.C. Supreme Court struck down key parts of the Indian Act defining Indians in a ruling last June. Ottawa has appealed the decision, but internal documents show government officials are scrambling to address the possibility of defeat.

"The definition of aboriginal is a problem," said Angus Toulouse, the Ontario regional chief for the Assembly of First Nations. "What many people don't know is aboriginal is a term used to encompass First Nations [Indians], Métis and Inuit. Three very distinct indigenous groupings. Who is a First Nations' person is unilaterally defined by the federal government and this is a big problem. First Nations really want to decide who their citizens are, not the federal government – they define who is status and not status."

While the term aboriginal is a very broad one, "status Indian" is clearly defined in the federal Indian Act based on lineage. The vast majority of federal spending on aboriginals is targeted toward Canada's roughly 767,000 status Indians. That policy essentially leaves out the roughly 400,000 Métis and non-status Indians living in the country.

Further, as status Indians have children with non-natives, the number of status Indians is projected to decline so significantly that some native communities will no longer have any children that meet Ottawa's definition. A report done for the department of Indian and Northern Affairs projects that within five generations, there will be no aboriginal children who will meet the definition.

In recent years, particularly since the 2005 first ministers meeting in Kelowna on aboriginal issues, provincial governments are becoming more involved in tackling issues facing their aboriginal citizens.

When premiers emerged from 24 Sussex Friday following their meeting with Prime Minister Stephen Harper, several told reporters that they had agreed to work together on matching their growing aboriginal populations with the expanding shortage of skilled labour across the country.

Manitoba Premier Gary Doer touched on the issue during a press conference in Ottawa on Monday.



"I would argue, with the skill gap in this country that is projected by every analyst over the next 10 years, and with the growing demographic of aboriginal peoples, it just makes good sense to have strategies to get people who are under-employed and under-educated [access to] the proper programs," said Mr. Doer.

Mr. Toulouse agreed, saying there is a need for both Ottawa and the provinces to fund specific apprenticeship programs for young aboriginal adults who may not have completed high school or university.

"These investments make sense given the Canadian population is aging, retirement rates are rising and First Nations population represents a large pool of untapped potential to fill this gap," said the regional chief.

The National Association of Friendship Centres, which provides social services and job training in urban centres to all aboriginals, said the new data shows governments need to pay more attention to aboriginals living in cities.

"The majority of Aboriginal peoples live in urban areas and federal spending should reflect this reality," said Peter Dinsdale, the association's executive director, in a statement.

## **FIRST NATION VOWS TO STOP URANIUM MINING**

Canadian Press

TORONTO — Aboriginals in eastern Ontario warn that they will occupy a proposed uranium mine north of Kingston later this month unless the province calls a halt to the project.

The Ardoch Algonquin First Nation said Friday that it usually permits mining and other activities on its lands but that it cannot accept uranium exploration.

Former Ardoch chief Robert Lovelace said mining uranium destroys the land and threatens the health, well-being and cultural survival of the Algonquins.

Mr. Lovelace said he does not expect an agreement with an exploration company, Frontenac Ventures Corporation, before a court-ordered consultation process ends Jan. 28.

He wrote an open letter to Premier Dalton McGuinty, warning of the potential for another tragedy similar to the fatal shooting of an aboriginal protester at Ipperwash provincial park in 1995.

Mr. Lovelace accused the Liberals of ignoring the recommendations of the Ipperwash inquiry, saying the government has adopted a position of "civil indifference" toward Ontario first nations.

## **BORDER ISSUE, TRAVELLING TO USA**

NOTE: The following memo came from a native gentleman from Northern Maine who frequents the border regularly. He and others who cross the border often were given notice

earlier that starting February 1, 2008, more intricate and formal documentation will be required by anyone, from US or Canada, when crossing the border. However, upon personal investigation by crossing a couple points of entry into the US, I discovered the earlier notice was in error, and that any native border-crosser would need only their "Band Card" for a legal entry into the US until further notice or until a definite official statement from the US Homeland Security comes into effect, universally.

*Hello MR. Pat,*

*During my crossing in Fort Kent from Clair, NB the U.S. Port of entry told me of new documents that will be needed to enter from Canada.....The form that shown was ..... CBP Publication No. 0000- 0644 : Revised January 2008.....*

*If your not aware of the new regs ,stop in at the port of entry and ask for that document.... It would be great info for the news letter next time it goes out This is good news for our sisters and brothers.*

*There seem to be two cards they will accept.. KEEP UP THE GREAT NEWS LETTER.....  
Danny*

## **BLOOD TEST COULD ASSESS PROSTATE CANCER RISK**

CTV.ca News Staff

A simple blood test might one day soon be able to determine which men are likely to develop prostate cancer.

Previous research has already found five gene flaws associated with prostate cancer risk. While each flaw, or variant, alone is moderately associated with the risk for prostate cancer, this new study found that when the variants are assessed together, they have a strong cumulative effect.

A man with four of the five variants has a 400 to 500 per cent increased risk of developing the disease compared to men with none of the variants, the researchers from the U.S. and Sweden found.

When a family history of prostate cancer is added to the equation - for a total of six risk factors -- a man with at least five of the six factors has an increased risk of more than 900 per cent.

The article will be published in New England Journal of Medicine.

The researchers came to their findings after analyzing DNA samples from 2,893 Swedish men with prostate cancer and 1,781 healthy men of similar ages; all were participants in a prostate cancer study in Sweden.

They found that each of the gene variants was fairly common in the population. But together, these five variants and a family history accounted for almost half (46 percent) of the prostate cancer patients the team studied.

The research team plans to sample DNA from U.S. populations of men to see if these genetic variants exist outside of Sweden.

If they do, the researchers think they could develop a simple blood test that would screen for these gene variants. Such a test could be highly useful, especially for men with a family history of prostate cancer or those who have a marginally elevated PSA (prostate specific antigen).

The researchers note, though, that the test would not be able to tell how aggressive a potential cancer may be.

"This information is not yet available as a genetic test for risk of prostate cancer, but efforts are under way to rapidly develop one," says William B. Isaacs, Ph.D., of the Johns Hopkins Brady Urological Institute, who participated in the study.

"While these findings need to be validated and refined, it's a step in the right direction to revealing the genetic-based reasons for this cancer that we have been looking for over the past 15 years," he added.

Currently, age, race and family history are the three factors associated with increased risk of prostate cancer. Family history is believed to account for about 10 per cent of prostate cancer cases.

Until last year, no specific genetic variants had been consistently identified as markers for prostate cancer risk. Then, advances in technology allowed researchers to take a more systematic approach to looking at the entire genome.

Through these searches, several research teams identified five genetic locations associated with risk of developing prostate cancer: three on chromosome 8q24, one on chromosome 17q12 and one on 17q24.3.

Each variant alone was associated with moderate risk, but the effect wasn't considered significant. This study was the first to evaluate whether there is a cumulative effect from having multiple variants.

The researchers said further study is needed to determine how genetic testing may complement PSA testing.

## **INDIAN OWNS, GOVERNMENT A TRUSTEE**

NOTE: The memo below was sent to us by an avid reader, Daryl, - We thank him for it.  
-----Pat, I found this in my Tappan Adney research notes. Thought you might find it an interesting statement to put in your newsletter. ..Daryl

"The Indian Service must scrupulously, in all its dealings with the Indian property and resources, unswervingly be guided by the fact that the Federal Government is a trustee of these resources; that the land, oil, the forests and all their other resources belong to the Indians. The Government must never forget this fact, not even for a moment."

William A. Brophy, Commissioner of Indian Affairs before the Indian Rights Association, January 17, 1946

## **DAN'S CORNER - EARTH MOTHER AND THE PEOPLE: THE TRUE MEANING OF ABORIGINAL RIGHTS**

For me, it is simple. Aboriginal rights, human rights and birthrights should all be the same thing. But for the Native person, they are not.

I, like my ancestors before me, was born an aboriginal with a deep and loving connection to our sacred Earth Mother. That connection goes back to the beginning of our existence and it brings with it a sense of responsibility and respect for the Earth Mother. Our people were expected to take care of our sacred Earth Mother; that was a responsibility given to us from time immemorial. In turn, our sacred Earth Mother would sustain us. It was a simple, mutually respectful relationship. That was our birthright, our human right, our aboriginal right.

It was also our birth/human/aboriginal right to use our own language, determine our own destiny, conduct our own ceremonies, follow our own spiritual ways, maintain our sovereignty, raise and educate our own children, build our own institutions, and care for our own land, which was originally called Turtle Island. These basic rights ensured peace and equity in our communities. People did not go without. Only what was needed -- wood, food, fish, deer, moose, etc. -- was used, and always, there was thought of the generations yet to come. Our heritage was built on sharing and respect. Conservation was natural. There were no toxins dumped into our rivers. We did not deplete fish, game or anything, for that matter. And we did not destroy our forests. Creator made us the Custodians of the land and our ancestors took our responsibility seriously. Greed was not a part of our birthright.

Things have changed. After the European invasion of our land, a Eurocentric government determined what our rights would be. Even today, the non-Native, updated versions of human rights have been thrust on us. Canadian government legislation and policies have decided what is in our best interest, even though they have never lived in our skin or felt the connection that has been handed down by our ancestors. It's like trying to make a carrot behave like a cucumber: they are both vegetables, but one has grown in the earth, while the other has grown on top. There are differences.

I, like many of my generation, cannot speak my Maliseet language, thanks to Canadian legislation. Many Native people lost their children to residential schools, their independence, their means of livelihood, and their land. There is no equity or peace which was my birthright. Even the right to practice spiritual beliefs and customs was outlawed. All of these things took place as a direct result of Canadian government legislation.

Taking away our birth/human/aboriginal rights was wrong. It is genocidal and goes against the laws of Creator, and it has caused terrible damage in the hearts and minds of aboriginal peoples everywhere. But, regardless of all that has happened, or should I say because of what has happened over the past 500 years, we as human beings must continue to act responsibly toward our sacred Earth Mother. We, as aboriginal people, must remember, live-by and preserve those original instructions, those traditional teachings, to love, honour, respect and protect our sacred Earth Mother. That is our only hope of surviving the holocaust

that is taking place against our Earth Mother, against our people and all natural living human beings.

Sadly, the holocaust that is taking place in our forests is being perpetrated by some of our Native people, and for the same rationale that was used by our oppressors: greed. This greed is being disguised by "wannabe white" Natives as economic necessity. Some cry, "I only want to feed and clothe my family," but they are really talking and acting like businessmen who see a way to accumulate wealth. They speak of profits and growing into large companies. Unfortunately, the concept of sharing doesn't enter into it for many. In most cases the notion of conservation for the generations yet unborn is never considered, and our sacred Earth Mother is not respected. That is nothing more than personal greed.

As aboriginal people, as human beings, and as the designated protectors of the land, we have a responsibility to all living things, all of creation: the two-legged, the four-legged, those creatures that fly, all creatures that swim, all plant life, the trees, the water, the air, the land -- every living thing. It is our responsibility to love, honour, respect and protect all creation. In doing this we honour our birthrights, our human rights, our aboriginal rights, and the Ancestors who kept our traditional teachings alive. We honour the Seventh Generation, yet to come. That is the root of our Aboriginal/human/birth rights. These are the rights we need to understand and defend. These are the rights we must be allowed.

I conclude this article by recognizing, acknowledging and respecting my relationship to all other living things, past, present and future. Our sacred Earth Mother requires our respect if she is to continue to sustain us. ALL MY RELATIONS.

## **DEAN'S DEN**

### My Arrow

I shot an arrow into the air  
When I was young, and fit, and fair  
I watched its flight into the sky  
As it flew forth to by-and-by,  
It cruised along to many things  
And all at once it sprouted wings  
It climbed and climbed to dizzy height  
'Til it was almost out of sight,  
Glider, kite, a big balloon  
Agile airship – contrived cocoon  
Add an engine for – airplane  
But then it metamorphosed again,  
Now a rocket, now a jet  
What you wish is what you get  
Bomber, missile, ICBM  
My arrow turned to all of them,  
Be content with what you hath  
For nobody knows the future path  
And as it ventured into – space

I thought of man, the human race,  
I did the deed to test my skill  
With no intent to main or kill  
But time has changed my humble bow  
To instruments of war and woe,  
I shot my arrow into the air  
And now I feel my age, and care  
For what goes up, comes down – you see  
And so, I find, its target ... me!

D.C. Butterfield