

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Photo, courtesy of Bold Eagle Program

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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 the precise tools and the best information possible.

Contact

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HONOURING TOBIQUE VETERANS

p. paul

"Lest We Forget"- The following are Tobique veterans who gave their all in WW-II. They were: Walter Tremblay, Paul Nicholas, Vinal Joe Ennis, Sanford Saulis and Jerome Paul. -RIP.

Generally speaking, native people are a combination of natural patriots and proven warriors as attested by their readiness to serve in military when conflicts break out in any part the world, or when or where their country gets involved. Presently we have a young man, Pvt. Wendell Perley

(Johnny Hands' son) serving in Afghanistan as a testimony of Tobique men doing their part.

The readiness of Tobique veterans has been a standard rule and there is no reluctance when a call of duty beckons Tobique warriors. For instance in 1940 roughly 45 young men enlisted in WW-II and most were quickly trained to fight overseas and were sent to the front lines in Europe before they turned 20. In that war, five of our 45 servicemen, mentioned above, never returned.

Even with a meager Tobique population of less than 300 during WW-I, a couple dozen of our young men readily rolled up their sleeves and joined up when the European countries erupted into a full-scale war in 1914.

The same eagerness was demonstrated in 1939 and early forties when another call to duty arose, our Tobique young men were again engaged in battle. WW-II took place in Europe.

Even when lesser battles erupted between 1950's and 2000, eg. the Korean War, the Viet Nam War and Desert Storm, Tobique men readily donned their uniforms for those conflicts as well.

In all of these wars not a single native person was ever obligated to join the forces either in Canada or the US under conscription orders because native people were exempt, being officially "non-citizens" in Canada until the 1960's. Only 'citizens' were obliged to serve in military under conscription rules. The fact was, every native person in uniform was a full, willing volunteer.

Nevertheless and despite the legal juggerknot, off to battle our native youth went in vast numbers equaling or even surpassing non-native proportions in some instances, when major scale battles raged anywhere in the world.

This was, and always has been, the 'unwritten rule and an innate concept' held by native people that when wars erupted in any part of the globe, 'we do our part'.

At this writing, November 2009, we respectfully honour and give thanks to our warriors for their unselfish participation in the military and for their readiness to serve and save the free world.

An all-community tribute marking Veterans Day at Tobique is observed every year at the 11th hour, of the 11th day, of the 11th month. Everyone is invited.

CAMPUS, COMMUNITY CREATE WABANAKI HERITAGE PROJECT GARDEN

For immediate release: Oct. 14, 2009

News Release No.: 09-10.021

Contact: Rachel Rice, 207.768.9447, rachel.rice@umpi.edu

PRESQUE ISLE – Members of the campus and community are working together to create a new garden for the University that is tied to the local region and Native American culture.

Professors Alice Sheppard and Dave Putnam received a 2009 Project Compass Educational Mini-Grant for about \$1,000 this summer to work with students and community members on the installation of representative plant specimens at a small plot near the central campus park woods. These plants are used by the region's Native peoples in many ways, including food, healing, dyes, ceremonies, and artifacts.

Putnam is serving as supervisor of this project and Sheppard, who has been trained as a master gardener, is providing assistance, soil preparation, soil enhancement and obtaining plants. Under the guidance of Maliseet (Wolastuqiyik) elder and medicine man Rocky Bear, of the Tobique First Nation, student Jenn Prokey is studying Native Plants, designing the garden, and developing an informative brochure about it as a senior science project. According to Putnam, traditional knowledge regarding the use of the plants is coupled with a traditional ethos about how and when to gather them. Symbolic offerings of "medicines" illustrate the belief that when one takes, one must give, and when one disturbs a living thing, it must be done in "a good way."

Rocky Bear said that, for him, this project is an excellent opportunity to share an important part of the Maliseet culture with Native and non-Native people alike.

"It's for everyone who wants to learn," Bear said. "My hope is that there will be more Native content in the school's curriculum and that more Native content will be implemented in the classroom."

Dr. Robert Pinette also is supporting the creation of the garden, consulting on the identification and plant habitats. Community partners Jeanie McGowan and Mary Ann McHugh have offered their experience and extra plants from the Nylander Museum in Caribou to the project. Glenda and Gordon Wysote (Mi'kmaq) have contributed their knowledge of medicinal plants in the creation of the garden.

Work on the garden began this summer with the removal of competing vegetation from the plot, soil enrichment with humus and an 8-week solarization process. An order has been placed for additional plants to complete the garden. Plant labels in English and Maliseet as well as a

sign for the garden will be installed this fall.

Professors anticipate that the garden will be utilized in courses involving anthropology, botany and environmental science.

"It is interesting to learn that the plants we see in the rest stops, roadsides, and at local parks were used for thousands of years by Native Americans. Jenn's project helps anyone identify them, while creating a living tribute to Wabanaki peoples," Sheppard said.

RECEPTION FOR LT.- GOV. NICHOLAS SUN. DEC. 6, (2-4 p.m.) AT TOBIQUE BINGO HALL

p.paul

A community supper/reception has been arranged to honour one its finest, Graydon Nicholas, 63, who is the first aboriginal person to assume the highest public position in New Brunswick, as the Lieutenant-Governor, the Queen's representative.. His installation into office as Lt.-Governor was on October 6, 2009.

Tobique First Nation will also honour the Lt. Governor for his many accomplishments in public life at a gathering on Sunday, December 6, (2-4 pm) at the Tobique Bingo Hall.

At Tobique Graydon will be accompanied by his wife Beth, (a L.L.B.) and the couple's two sons Brian and Michael. Brian the eldest son, 38, is married and presently lives in Arizona with his wife and their 2-year old son Kato. Michael, the younger of the two sons will also be present.

Brief background sketch on Lt.-Governor Nicholas:

Graydon Nicholas graduated from the UNB law School in 1972 and completed his articling requirement in Grand Falls under the keen tutorship of the late barrister Theodore (Ted) Duffy.

After articling, Graydon worked in partnership with a Fredericton law firm for a few years until he decided to open a company of his own in the late 1970's.

As the first native lawyer in New Brunswick, Mr. Nicholas worked feverishly for approximately ten years in his law firm until one day a grand opportunity opened up. He was offered the position of being the first aboriginal provincial judge in New Brunswick. He promptly accepted.

For more than 15 years, Judge Nicholas heard and adjudicated hundreds of cases of every degree and description in his courtrooms in Woodstock, Burton and finally Fredericton.

It was in Fredericton during the early months of 2009 when the provincial government leader of the day, Premier Shawn Graham, decided to visit Judge Nicholas in his chambers with an offer in hand. The premier was there to request Judge Nicholas to be the Lieutenant Governor of the province.

The news of the premier's visit broke quickly in the media and a huge mixed reaction followed putting the question of acceptance or refusal to rest for the interim until, by protocol, the Prime Minister of Canada, Stephen Harper was consulted. By law the Prime Minister has to either approve or disapprove of the premier's appointment.

In the meantime, Harper's approval came rather slow in the late summer of 2009 and much of the original fervor generated by the announcement in the spring had cooled down considerably. However, when the PM gave his approval the temporary lull quickly disappeared and the hype returned. From there the appointment was confirmed.

Lastly, Tobique First Nation, Graydon's home community was next to honour the Lt.-Governor with a pot luck dinner at the Tobique Bingo Hall.

This occasion will give friends, neighbors, relatives and the entire community a chance to honour one of their own in their special way.

This event will be open to the public.

HARRY LAPORTE NAMED GRAND CHIEF FOR WULUSTUK GRAND COUNCIL

p.paul

During his final days, grand chief Ervin Polchies was given a brief period by his doctor to prepare and perform final business, duties and responsibilities. He immediately called for a special meeting to name a successor for his title.

Shortly thereafter a single-purpose meeting was quickly organized called the "Passing of the Title Gathering" attended by around 30 Council members at the home of the grand chief in Woodstock FN.

During that gathering Harry Laporte from the St. Mary's First Nation, Fredericton, was to be named successor of the title at the event of the grand chief's passing.

On October 6, 2009, grand chief Ervin Polchies passed and the designated successor, Harry Laporte officially became interim Grand Chief until such time the council called an election for a permanent grand chief.

Our reporter asked the designated grand chief to define how the Council would function under his leadership.

Laporte gave roughly five distinct paths he would pursue as chief.

First, he said, he would strive to deal with the low membership question by remolding it into a fairer representation making it a 50/50 male/female composition right across the board. This ratio would be held at every stage, level and function within the council and its membership.

The grand chief indicated that his second priority would be to enlarge the membership to the fullest degree possible whereby the brothers, sisters and relatives living in distant places like the US or other countries would be contacted and encouraged to rejoin and stay in touch with the larger membership to aid in planning, managing and coordination of activities.

The third direction would be to bring back or revive as many traditional practices and ceremonies that once were regularly performed and celebrated. This reclaiming of our old ways would extend to all age levels and be made a priority in the Council's mandate to encourage and stay firmly on path of rebuilding and restoring our traditions.

Number four, the Grand Council would promote full-council celebrations once a year as "home coming ceremonies" to reaffirm and re-acquaint all brothers and sisters who have taken residence in outer communities, in effect, to bring membership back to the circle. This would be an opportunity to reinforce and celebrate our unity in a traditional setting.

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The fifth item, the chief rated as a major responsibility. "We must hold on to our language as rigidly as possible, because without it our ties, our closeness, our identity could slip away from us without our knowing it and be lost forever. Language is a vital component to everything we do, and any loss of it could weaken vital links in our strength and solidarity.

Finally, the chief wishes to thank all membership who supported his appointment as grand chief. With this backing behind him, grand chief said his commitment and resolve to uphold and fulfill the duties and meet challenges would be greatly enhanced.

For contact or communication, Chief Harry Laporte can be reached through his secretary-attaché, Alma Brooks, at St. Mary's First Nation, Fredericton, NB, Canada. Email almabrooks@hotmail.com

NEW FSIN CHIEF SETS TARGETS FOR THE NEXT 200 DAYS IN OFFICE

The Nuu-chah-nulth Tribal Council claimed a legal victory Tuesday after the B.C. Supreme Court affirmed the right of aboriginals to sell the seafood they harvest.

In a lengthy written decision, Justice Nicole Garson gave the aboriginal people of the west coast of Vancouver Island the right to harvest and sell fish and other seafood in their territory, although the right is not unrestricted and must be negotiated with B.C. and Canada over the next two years.

Garson recognized the aboriginals' territory as extending nine nautical miles offshore -- not the 100 they had asserted -- and added that their "claims to aboriginal title to their fishing territories are dismissed."

Garson said the natives "are entitled to a declaration that they have aboriginal rights to fish and to sell fish" and have proven that the "fisheries regulatory regime (which includes statutes, regulations and policies) has excluded them from the fishery and infringed their aboriginal rights."

She added that Canada "led evidence to justify the entirety of its fisheries regime but not to justify its failure to permit the Nuu-chah-nulth to exercise their aboriginal fishing rights"

Cliff Atleo Sr., president of the tribal council, said he is "very pleased" the decision finally recognizes aboriginals' traditional culture of trading seafood, including with the first Europeans to arrive on the B.C. coast.

He added there is "no question" the decision would assist other coastal first nations in their own fight to obtain the right to trade in seafood as their ancestors once did.

Michael Doherty, lead counsel for the Attorney-General of Canada, confirmed the decision is an important one but also noted that the application of the right to sell seafood remains to be negotiated and in his view should not include the right to sell fish caught for food and ceremonial purposes.

Ottawa has not yet decided whether to appeal.

Shawn Robins, communications director for the B.C. Attorney-General's Ministry, said the provincial government is reviewing the complex judgment and is reserving comment until later in the week.

Phil Eidsvik of the BC Fisheries Survival Coalition said he is pleased the decision "does not affect DFO's ability to manage the fishery" and does

not "create race-based fisheries."

The Nuu-chah-nulth launched its writ in June 2003, the trial began in April 2006 (with evidence heard in Vancouver and the native community of Ahousaht), and the closing legal arguments occurred in March 2009. Five bands with 4,341 members were involved in the suit: the Ehattesaht, the Mowachaht/Muchalaht, Hesquiaht, Ahousaht, and Tla-o-qui-aht.

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Comment on this story at <http://www.vancouver.sun.com/unews>

"SCREW-UPS' FORCED SALE OF NB POWER TO QUEBEC

The Windsor Star

NB Power is a crippled utility that has been shooting itself in the foot for years and now needs to be rescued says Tom Adams an energy analyst who has been covering the provincial affairs since 1995.

NB Power has come to the end of its rope Adams said in an interview. They have spent themselves into the ground Adams cites a long-running series of huge business screw-ups that have plagued the provincial utility and contributed to the Thursday to a \$4.75-billion deal under which Hydro-Quebec will take over NB Power's distribution, transmission and generation assets and its \$4.75 billion in debt.

Adams -- who has testified on NB Power before the Crown Corporation Committee of the provincial legislature and

the province's Energy and Utilities Board, as well as writing analyses for newspapers and the Atlantic Institute for

Studies -- said while some of the utility's assets are sound . . . many other aspects of NB Power's systems are a mess.

Some, such as the company's obsolete Grand Lake generating station, are highly polluting, while others, such as the

Point Lepreau nuclear generating station, are highly inefficient with operating costs per unit substantially higher than the Darlington station Ontario, which itself performs in the lower quartile of reactors in North America, Adams wrote in a blog posting Wednesday for the energy consultancy he now runs. The result is that those assets are going to need renewal in the very near term ... There are going to be major expenses to get some of these things into

service" Adams said.

To some extent, Adams said, NB Power was restricted by the political culture in New Brunswick and can't be held entirely to for utility's tattered state of affairs. Nevertheless, he added, there is a train of identifiable and individual decisions made by the utility's managers that led to the current state affairs. One was the refurbishment of the Point Lepreau generating station, whose budget has ballooned from an original estimate of \$865 million to \$1.8 billion and whose timeline has doubled from 18 months to 36 months. Cost were driven up, in part, when low-pressure turbines

were being overhauled by a company out of the U.K.

These are massive pieces of delicate rotating equipment that were shipped across the Atlantic. They were sitting in the harbour in Saint John ready to deliver to the Lepreau site. They were sitting on barges and they were shifting them

around. And oh my gosh, darn it -- the barge flipped over, and don't they have their turbines sitting on the bottom of the bay.

LOCAL ABORIGINAL STUDENTS FIND SUCCESS

The shy aboriginal girl dropped out of high school in Grade 9.

Kelly Coaster felt like an outsider at the Stoney Creek high school near her home, as if no one was like her there.

But then she heard about NYA:WEH, an innovative stay-in-school initiative for aboriginal students offered at downtown's Sir John A. Macdonald Secondary School.

Today, Coaster rides a bus 50 minutes each way to be part of a school community where she feels she belongs.

"I feel so welcome here," said the 17-year-old. "Every school should have this program."

NYA:WEH, which means thank you in Mohawk, is an acronym for Native Youth Advancement with Education Hamilton. The program has grown from six students at one inner-city school to more than 220 at three schools across Hamilton.

And it's likely a strong reason why Hamilton bucks the national trend when it comes to aboriginal high school graduates.

A new report released yesterday highlighted major concerns facing Canada's youth. Vital Signs 2009, compiled by the Community Foundations of Canada, shows aboriginal students graduate from high school at much lower rates than their non-aboriginal peers.

Overall, the high school completion rate for aboriginal Canadians was 56.3 per cent in 2006 compared to 76.9 per cent among non-aboriginals, according to a Statistics Canada report.

But the rate for Hamilton aboriginal students is 65.8 per cent --nearly 10 percentage points higher than the national average for aboriginals.

"It makes me feel good," said Josh Dockstator, NYA:WEH's program co-ordinator. "Aboriginal students learn in a different way. This program is not just education. It's a holistic approach. We're breaking down other barriers so they want to come to school, so that school is an enjoyable place."

Sir John A., for example, offers aboriginal issues courses as well as a native arts class. Dockstator is one of three aboriginal advisers who oversee students' introduction to aboriginal culture. Students also receive practical help, such as free bus tickets to get to and from school, breakfast and a hot lunch daily. There is also the NYA:WEH room, an aboriginal resource room where students are welcome anytime.

If you dropped in yesterday, you'd find a cultural worker punching holes in circles of deer hide for drums students will soon assemble, while another youth worker helped a student with homework.

"This program provides familiarity," said youth worker Bronson Bob. "It's a safe place for students to go."

Among aboriginal students who are part of the program, there has been a 30 per cent increase in credit accumulation, along with decreases in absenteeism and suspensions, according to the Hamilton Community Foundation.

The program began at Sir John A. in September 2003 after two Hamilton Community Foundation donors expressed concern about the problems facing local aboriginal youth.

The foundation met with aboriginal leaders and helped gather information to create the program, as well as generating funding.

The NYA:WEH program is also available at Parkview Secondary School in the east end and Cathedral High School in central Hamilton.

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FIRST NATIONS FETED IN ORILLIA (ONT.)

By: Packet and Times

ORILLIA, (ONT) -One Orillia high school is taking a cultural approach to the school board's push for an increased focus on student achievement.

Until Friday, Twin Lakes Secondary School is hosting First Nations Celebration Week.

"We want to bring aboriginal culture and integrate it into our school culture in authentic ways," said Tonia Shmordok, who, last year, started the Full Circle committee, a collaboration of teachers.

Doing it authentically means more than having students watch a ceremony or drumming session, she said. Aboriginal music is being played through the speakers between classes and students are being encouraged to substitute the English term "thank you" with the Ojibwa "miigwetch."

Shmordok got the idea after teaching in New Zealand, where she saw how proud the indigenous Maori people were "and how integrated into the culture they are."

"We've got a First Nation population here... and they're not being recognized," she said. "We should be moving into that direction."

The result is the week-long spotlight on First Nations. Special guests and speakers have visited, or will be visiting, classrooms to address such topics as alternative medicine, aboriginal law as a career, native music and cultural awareness.

Today, Chippewas of Rama First Nation Chief Sharon Stinson Henry was scheduled to speak to an assembly of students about the headdress as a symbol of leadership.

Even the lunch menu in the cafeteria has some new additions, including corn soup, Indian tacos and fried bologna.

Mark Douglas, fish fence guardian and storyteller with Chippewas of Rama First Nation, spoke to classes yesterday about... well, whatever they wanted to know. He took questions from the start.

"I'm carrying around about 30,000 years of stuff in my head and my heart. I carry more in my heart than my head," he said. "The Coles Notes of the Reader's Digest version of the 30,000 years of stuff could not fit in an hour."

He told the students about his experiences with schooling, hunting and gifting people in his village with Indian names.

This is the first time a weeklong celebration like this has been held at Twin Lakes.

"It really opens people's minds," Shmordok said. "We've tried to bring as much positive awareness as we can."

The Full Circle committee, which includes student success teacher Jennifer Pinney-Rodger, is also "trying to get native studies classes put into place and to get resources for teachers" to provide those courses, Shmordok said.

First Nations Celebration Week is aimed at Twin Lakes students in all grades.

EAGLE FEATHERS & SACRED ITEMS CAN CROSS BORDER

p.paul

For decades, native people have been harassed and even roughed up at times by Customs officials from both sides of the border for carrying sacred eagle items through the border.

Many native persons (medicine people and others) were even charged, fined and convicted for illegally transporting parts and pieces of the eagle for use in sacred ceremonies and other traditional rituals.

Eagle feathers were declared "off limits" through an "endangered species" regulation recognized in both countries. The transportation ban for bald eagle parts started in 1940, and for the golden eagle in 1962.

This law has changed. It is no longer illegal to transport eagle feathers to or from either country as of February, 2003.

According to the Canadian Wildlife Service (Environment Canada) and the US Fish and Wildlife Service (Department of the Interior) an agreement and an interim solution has been mutually reached to neutralize the regulation of transporting eagle feathers and/or other parts of the eagle across the US and Canada border under certain conditions.

This interim solution applies to status Indians and allows them to transport eagle items to and from the United States for cultural and ceremonial purposes. Under the terms of this solution, individuals crossing the border with eagle items will be asked

*to declare transporting eagle parts for cultural and ceremonial purposes,

* to present their Certificate of Indian Status (status card), and

* to complete a US Fish and Wildlife Service import/export form (available on-line at <http://www.le.fws.gov.travelwitheagleitems.htm>)

For more information on transportation of eagle parts, contact Environment

Canada.

INDIAN AFFAIRS MINISTER CHUCK STRAHL FORCES VOTING ON QUEBEC NATIVE COMMUNITY

Invokes Section 74 of the Indian Act to resolve internal divisions

OTTAWA - Indian Affairs Minister, Chuck Strahl has used rarely invoked Indian Act powers to force voting on a small Algonquin community in northern Quebec that has been locked in a years-long battle with the federal government, while being torn by internal divisions.

In a letter to Barriere Lake, a 450-person community that sits about 300 hectares north of Ottawa, Strahl said persistent instability in the community had forced him to step in to the community's generations-old traditional system with an electoral one.

"I have come to a difficult conclusion that the community, as a whole, is lacking the political will and the governance tools to resolve the matter," wrote Strahl, in a letter dated Friday, Oct. 30. "I have decided, therefore, to invoke the powers conferred upon me by the Indian Act. "

An Indian Affairs Minister has invoked the powers under the section 74 of the Indian Act twice since 2002, and its most infamous use came in 1924, when Canadian authorities imposed an elected band council on the Ontario Iroquois community of Six Nations.

Barriere Lake sits on 24 hectares of land negotiated by a priest and the Quebec government. It's one of Canada's poorest communities and currently is governed by a traditional-selection process codified in the mid-1990s. Under the system called blazing, elders select leadership candidates who are either accepted or rejected by the community.

The community, however, has fallen into bitter internal conflict that has exploded into violence, forcing the intervention of federal powers under section 74 of the Indian Act to offset the ongoing turmoil in the community.

DAN'S CORNER ... Free Power? ... NOT SO!

I would like to comment on something that has been on my mind since the whiteman built the Tobique Narrows Dam on our Tobique River and on our homeland (Skigineeweekog).

According to older Indians, who were around when the whiteman/A'jin came around trying to convince our people that a dam on our land would be a good thing for our people. White A'jin made some verbal promises to our people about what the Government would give to our people in return for allowing the construction of a dam on our land.

I will only mention the major important verbal promises made to our people.

The main, number-1 major verbal white promise made to our people was FREE electric power for our community "forever".

Another major verbal white promise was for employment for our people during the construction phase as well as future employment for maintenance of the dam.

Another major verbal white promise was to be the addition of light poles and paved streets for our community.

Another major verbal white promise was that our community's major source of food, employment and income, our salmon, would not be negatively impacted.

And finally, Another major verbal white promise was that our people would be monetarily compensated for the loss of our land.

Now, as we all may or may not know, in the whiteman's court when one party (A'jin) does not live up to their end of a contract then that contract agreement is null and void, or not in force and then the object (our land) of said agreement reverts back to its original owners (our people).

Another principal of the whiteman's Common law deals with property and possession. It states that possession of property is 99% of the law. What this legal principal simply means is if whatever property is in dispute (in this case our land and the dam) that the party in possession of the disputed property has the law on his side until such time as the other party legally proves otherwise.

All of this is to say that the Tobique Dam and the land that it sits on is unceded and belongs to our people; and that no person on the Tobique First Nation should be forced to pay for the electric power coming from our Tobique Dam.

Given the fact that the white's never lived up to their end of the agreement means that we have lost a huge amount of money, resources, royalties, food fisheries, and on and on.

Looking at just the loss of monetary compensation for all of the electric power generated from our Tobique Dam should run into the millions. Our people have not seen any royalties for the 60 years that this dam has been on our land.

Getting back to what has been on my mind regarding the Tobique Dam. No one in our community should see or refer to anything associated with our Tobique Dam as being free, simply because it is our Tobique Dam and our

land which we have paid and paid and paid in blood over the last 60 years.

Whatever little compensation money that the government of New Brunswick is presently paying our people is just that... compensation. Compensation for the theft of our land, the loss of our resources, the loss of our food fishery, the loss of our salmon income and the loss from all of those major verbal white promises that the whiteman didn't keep until now.

It is compensation owed for our land and our dam. It is not free power or free anything else.

All My Relations,

Dan Ennis

DEAN'S DEN ... Tired

The old vet looked around him

At a world all wallowed and mired

And then he wondered, as he looked at himself

Is it alright for a man to get tired,

Is it alright for a man to get tired

Tired of struggles and such

Tired of toiling and turmoil

Tired of giving so much,

Is it alright for a man to get tired

Tired of the gabble and guff

Tired of the brass and the blabber

Tired of - suffice, and - enough!

Is it alright for a man to get tired

Tired of the stress and the strain

Tired of working and worry

Tired of - once more, and - again,

Is it alright for a man to get tired
Tired of the grist and the grind
Tired of the pull and the long-haul
Tired in body and mind,
Is it alright for a man to get tired
Tired of wondering "Why?"
Tired of - make do, and - manage
Tired of just getting by,
Tired of the crud and the bunkum
Tired of him getting skinned
Tired of least expectations
Tired - of pissing into the wind!
Is it alright that a people are tired ...

.... .. D.C. Butterfield

INVITATION

Everyone is invited to attend the Tobique reception for the Lt.-Governor Graydon Nicholas at Tobique First Nations, on Sunday, December 6. (2-4 PM).

Potluck dinner to be served.

The event will be held at the Tobique Bingo Hall located at the entrance of the reserve directly off Route 105.

Have a nice day