

Wulustuk Times

Wulustuk - Indigenous name for St John River

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1964 aerial shot of the Snowshoe islands 10 Km. n. of Fredericton, NB

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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 You can reach us at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. By phone we're at 506-273-6737 (NB. Canada), and through the Internet - pesun@nbnet.nb.ca

THE RICHES IN ORAL TRADITIONS

On June 9th, 1603 on a visit to St. Matthew's Point (a distance of one league from Tadoussac), Samuel de Champlain interviewed the "Grand Sagamore" of the "Algonquins" whose name was Anadabijou. He wanted to know what the Algonquins believed, how they came to be here on earth. It is important to understand that altogether at that place there were a thousand native peoples of the Etechemin nation (Maliseets), Montagnais nation (north shore of the St. Lawrence – "Porcupine Indians"), and Algonquin nation, because they had united together in a great battle with the Iroquois. Therefore these three nations knew one another, were friends, and had overlapping cultures.

The great Anadabijou told Champlain that they believed there was a God, who created all things. Whereupon Champlain asked him, since they believed in one sole God, how had he placed them in the world, and whence was their origin? "He replied that, after God had made all things, he took a large number of arrows, and put them in the ground; whence sprang men and women, who had been multiplying in the world up to the present time, and that this was their origin." Champlain found such a story to be foolish and so he told Anadabijou what was apparently a more believable Euro-Christian version of creation. He told the great Sagamore "that what he said was false, but that there really was one only God, who had created all things upon earth and in the heavens. Seeing all these things so perfect, but that there was

no one to govern here on earth, he took clay from the ground, out of which he created Adam our first father. While Adam was sleeping, God took a rib from his side, from which he formed Eve, whom he gave to him as a companion, and, I told him, that it was true that they and ourselves had our origin in this manner (from clay), and not from arrows, as they suppose. He said nothing, except that he acknowledged what I said, rather than what he had asserted." So that, according to Champlain, is the true story. Now, which is more believable, humans made from clay, or humans made from arrows planted in the ground by God? You will note one other difference in this Euro-Christian story, that man wasn't put here just to have a relationship with other animals and plants, but to "govern" or have dominion over them, a fundamental difference in beliefs.

Because the French Roman Catholics had quite elaborate ceremonies, Champlain then asked the great Sagamore what ceremonies his people were accustomed to in praying to their God. "He told me that they were not accustomed to any ceremonies, but that each prayed in his heart as he desired." In other words, their relationship with the Creator was considered a personal one, very sacred, and not to be flaunted openly as the French did. But hear how Champlain interpreted such an answer. He concluded, "This is why I believe that they have no law, not knowing what it is to worship and pray to God, and living, the most of them, like brute beasts. But I think that they would speedily become good Christians, if people were to colonize their country, of which most of them were desirous." Well, we know how that story ended some four hundred years later.

These first peoples that Champlain met, which included ancestors of the present day Wolastoqiyik, didn't have a bible with written stories and religious instructions. In fact, these ancestors left very little materialistic evidence of their cultures. They had such little impact on Mother Earth that it frustrates ethno-historians and archaeologists. They didn't leave behind any pyramids, tombs, temples, bridges, canals, or elaborate stone walled cities like some other early civilizations, and they left only a scant few petroglyphs. They made full use of everything. If the wooden handle on a hatchet broke, it could be used for fuel in a fire for cooking or for heating the wigwam. The very materials of which the wigwam was constructed could eventually serve as fuel, and they were biodegradable if it was abandoned for any reason. The same applies to their birchbark canoes, snowshoes, toboggans, and trapping devices. These ancestors lived in total harmony with Mother Earth. If you want to learn how to "go green" and make the smallest "carbon footprint", which is the fad today, then look at the ways of the Wolastoqiyik ancestors before contact with the Euro-Christians. Theirs was a model for all of us to use. They recycled everything. This is not a revolutionary new idea. The Wolastoqiyik left no textual writing behind not on slates, not on rocks, not on paper. They left a few pictographs on rocks, very few, but they didn't have a written language. So what have they left to tell of their past, and preserve it for future generations? They have traditional stories and songs, commonly referred to as oral traditions. They relied on the power of the mind to memorize legends that go back hundreds and thousands of years, some in the form of songs and dances (digital stories). The sharing of legends and knowledge by using the spoken word in song and in dance was far more powerful, meaningful, and effective than written words on paper. In this way they preserved and transmitted their history, their laws, and their knowledge across the generations. It was an art form, using voice, dance, and musical instruments that etched the story or message into the mind in a much more powerful and permanent way than pen on paper could ever do. There were no books or papers to store or carry. They carried these stories in their minds wherever they traveled. The Euro-Christians were amazed at the ability of the Wolastoqiyik to travel long distances over vast areas of the forest land without using a paper map with linear and textual information, and without a compass. Take away the paper map and compass from the Euro-Christians, and they would

be lost in the wilderness in a very short time. But the entertaining stories and songs filled with ancestral knowledge were permanently engraved into the mind of the Wolastoqiyik and gave them remarkable travelling skills. Their ability to memorize these stories was phenomenal, and the accuracy of their memory was crucial, for the stories contained valuable survival and cultural information, including communal laws. Some stories could take an hour or longer to tell. The most famous oral tradition is that of the Iroquois Confederacy, a lengthy "oral constitution" called Gayanashagowa or the Great Law of Peace. It has 117 laws, many of them having more than five or six lines each, yet they have been passed down orally since their creation, which is now believed to be as early as 1190 AD.

The Wolastoqiyik ancestors knew this eastern "land of the dawn" well. They knew where every plant grew and where every animal dwelled in forest, stream, marsh and meadow. Their stories incorporated these important places, the many prominent landmarks, and the colourful tales were passed down through generations as both entertaining and educational legends. They had descriptive and meaningful names for all the plants and animals, and they had many uses for each of them. Plants that many people would walk past today, and that are being destroyed by urban development, they would use for food, medicine, materials and dyes. Ceremonies, celebrations, and healing rituals all centered around plants, animals and other gifts from Mother Earth. They were intimately connected with the earth as their Mother who was created by the Great Spirit. Their respect for her and all her creatures is evident by the ancestors giving animal names to their clans and to individuals. They had a cultural and spiritual relationship with the land and all creatures that dwelled in it. To take their land from them is to destroy who they are, their very identity. The unspoiled land and abundant wildlife came to an end very suddenly with the arrival of European intruders. The places the Wolastoqiyik hunted and gathered foods and medicines were soon lost. Forests were leveled and streams and rivers were dammed. Traditional stories that incorporated specific landmarks, animals, and plants had their meaning distorted, eventually becoming just a mysterious past as the landscape and living creatures were destroyed.

The legend goes that one time Koluskap (Glooscap, Gluskabe, Koluwoskap) was pursuing some giant beavers up the Wolastoq on snowshoes during the spring of the year. Some bad beavers had built a dam at the mouth of the Wolastoqiyik (at Reversing Falls) and flooded some of the islands where the Wolastoqiyik lived. Koluskap had smashed open the dam to let the water out into the ocean and the bad beavers ran up river in fear. He threw rocks up river to hit the beavers, and one of them he hit at Grand Falls. There is red clay in the riverbank there where he wounded the beaver. Other rocks bounced off the beavers and landed at Plaster Rock. He went after them on snowshoes as the river was still frozen. As he passed by the narrows near present day Kingsclear where the rocky banks are very steep, he gripped the ledges for support to help him get through. There are stories that tell how the image of his face could be seen in those rocks much the same as it was also seen near the mouth of the river just above the dam built by the giant beavers. When passing by the face on the rocks they would always leave some tobacco at the base. Near the mouth of the Mactaquac stream the ice in the river had become so soft that Koluskap had to leave his snowshoes behind, as they were becoming a burden. He journeyed on without them in pursuit of the bad beavers. These became two islands in the river and were always known as the snowshoe islands. A Wolastoqiyik, when travelling through these places would look for these features as told in the stories.

After the Mactaquac dam was built across the river these places were lost. The snowshoe islands above the dam were submerged out of sight. The face of Kaluskap in the rocks below the dam became grown over with shrubs and trees, hiding it from view. There was no more ice floating down the river below the dam at that point in the spring to keep the plant growth

cleaned off the rocks. The image of Kaluskap is not seen there anymore. Above the dam, places like Pokiok Falls and the rapids in the river near Meductic were lost after the flooding by the dam. The historic site of the fortified Maliseet village and graveyard at Medoctec where the young English boy, John Gyles, was taken captive and lived for eight years was flooded. Popular salmon pools were lost including the one at the Point (Indian Point) in Upper Woodstock where John Solis and old Joe Bite camped each summer, and where Peter Joe built birchbark canoes for many years. For many generations the Maliseets, both Passamaquoddies and Wolastoqiyik, had come to this salmon pool to fish every year. They camped along the river and on the small island (Indian Island) near the Point. The salmon don't come there to spawn any more because the conditions are not suitable for them with the deep, slow flowing water of the manmade lake. In ancient times the Point was a workshop location where the Maliseets gathered under the butternut trees to make flint knives, arrow points, stone hatchets and to celebrate, dance and tell stories. A sweat lodge at that location was excavated in the 1930s, as were other artifacts. But all of this is under water now. In Bull's Creek in lower Woodstock, where the small stream flows into the river, there was regularly found unusual little crafts of clay made by the Kiwolatomuhsi, mysterious creatures who nobody has ever seen. The crafts were of many unique designs, some like hollow tubes and some like rings that could fit on your finger. When a Wolastoqiyik was travelling in the river and came to the mouth of this little stream with the interesting clay objects, he remembered the story, and so he knew exactly where he was. But the area has been flooded and these unique little crafts are no longer to be found. All that remains are the stories that tell of the Kiwolatomuhsi and some actual examples of these crafts in a collection of one Wolastoqiyik who lives in Woodstock.

Today, one of the values of the Kaluskap stories and similar oral traditions is that they preserve the past. The Mactaquac dam might have flooded and obliterated Kaluskap's snowshoes that he left in the river, but the story is the evidence that they once existed. Stories of the places where the Wolastoqiyik hunted, fished and gathered medicines were important to the survival of future generations. The stories must be understood for the truth and wise counsel contained within them. Places and creatures are identified, and life's lessons are taught. Also, stories like those of the giant beavers with teeth 6 inches long, are evidence of how far back in time the Wolastoqiyik lived in this land, for archaeologists have discovered and proven that such giant beavers (*Castoroides ohioensis*) were dwelling here during the last days of the ice age. The New Brunswick Museum has a tooth from one such creature among their collections.

There is currently an impressive exhibit of thirty paintings by Roch Sappier at the historic Connell House in Woodstock entitled, "The Glooscap Legends and Red Earth Tales". Each one depicts a Kaluskap story. These are full of interesting detail and each one is accompanied by the written story as told to him by his late grandfather. Mr. Sappier also has paintings at the Beaverbrook Art Gallery in Fredericton.

Some of the stories of the ancestors were put into song to make them easier to remember. The songs, too, were important for teaching future generations about values and survival. Some of the lighter songs like the Paddling Song, the Hunting Song, the Pine Dance Song, the Trading Song, the Going Away Song, the Oloseqsok Song, various Greeting Songs and many others, contained important social and cultural themes.

But with the changing landscape and the disappearing traditional culture of the Wolastoqiyik through forced assimilation and their conversion to writing, the oral traditions began to be lost. This was a concern to a few exceptional white men. In 1914 W. H. Mechling published a 130 page book containing 40 Maliseet tales about Gluskap, Poktcinskwes, Mekweisit, Kiwakw,

Alaista, Elnadu, and many others. He gathered these stories from Maliseets in St. Mary's, Kingsclear, Tobique Point, Edmundston, Oromocto, Cacouna, and one old Maliseet living on the Penobscot reservation in Old Town, Maine.

Earlier in 1884 Charles Leland published a book, *Algonquin Legends*, in which were many stories he had gathered from the "eastern Indians" of Maine and the Maritimes. One of the songs in his book that has become quite well known is "The Song of the Stars," a Passamaquoddy song. It tells a story that describes an event and scene that everyone can still see today, and modern man cannot erase it with dams, urban expansion, or with forestry and agricultural operations.

THE SONG OF THE STARS

We are the stars which sing,
We sing with our light;
We are the birds of fire,
We fly over the sky.
Our light is a voice.
We make a road for spirits,
For the spirits to pass over.
Among us are three hunters
Who chase a bear;
There never was a time
When they were not hunting.
We look down on the mountains.
This is the Song of the Stars.

The words of this song are very discerning and even spiritual in nature. It is about the stars in the night sky that sing a song with their light like birds of fire. Among them are the three hunters who chase a bear (Ursa Major, or the Big Dipper. The bowl is the bear, and the stars in the handle the three hunters). They have always been hunting and looking down upon the mountains. As spring turns into summer and summer into fall the hunters chase the bear across the sky. Tradition has it that they wound the bear in the fall and its blood falls down and stains the forests with red. Then the bear comes down to the earth and hides in a cave and is healed from its wounds over the winter. Then it rises again in the spring and the hunt resumes and you will see the hunters chasing the bear once again in the night sky. Every year they chase the bear across the sky and wound it and the leaves are stained with red. The circle of season is taught by this story. The road, which the stars make for the spirits to pass over, is the Milky Way.

The most sagacious line in the song is, "Our light is a voice." Light as a voice recognizes that the light of the stars speaks to our eyes and tells a story. In fact we know in these modern scientific times that light vibrations are sensed by receptors in the back of our eyes and our brain interprets what they are saying. There is a melody and a song in the light that comes from the universe, and the ancients knew this.

Take time every now and then to look up into the night sky to see where the three hunters are located as they chase the bear across the dark abyss. Then realize that you are watching a play that your ancestors also watched in ancient times, and they knew by the location of the chase what things would be happening among the living creatures down here on earth. This is the evidence of your ancestral past, enlightenment for the present, and assurance for the Seven Generations to come.

All my relations ---

----- Nugeekadoonkut

HONOURING DONALD MARSHALL Jr.

A personal tribute to a man of great courage, the late Donald Marshall Jr.

The determination Donald Jr. and his late father, Grand Chief Donald Marshall Sr., displayed in proving his innocence and finding justice for him, throughout his wrongful conviction ordeal was rock solid, they never wavered. They finally persevered and, as history relates, Jr. was exonerated.

The outing of the systemic racism prevalent in Nova Scotia, and Canadian society in general, that was responsible for Donald's wrongful conviction in 1971, has been, and still is, and will continue to be, the most positive outcome from his horrific ordeal. The revelations turned the Canadian and Nova Scotia justice systems on their heads, and caused major reform in both systems. The reforms have made it far less likely that another First Nation Person will be convicted in Canada of a major crime because of his/her racial origins.

For their courage in taking on a formidable opponent, Nova Scotia's Justice system, and causing such great positive change in it, we owe Donald Jr. and Sr. a great debt. Springing from it we have a binding obligation to pick up the mantel and continue the battle against systemic racism until such time as it becomes a sour memory.

I have a suggestion to make, that I'm sure would honour Donald's memory properly, and please him tremendously. There is a Cornwallis park in Halifax, which is named in memory of a British colonial Governor, Edward Cornwallis, who made an attempt to exterminate the Mi'kmaq, which could be renamed in his honour. It's continued existence with it's current name, because it is named in honor of a man who tried to wipe out a race of people of colour, is a symbol of the residual systemic racism that is still alive and well in this province, and a blight on the Province's good name. Changing it would be a signal by Nova Scotia that it is serious about ending forever systemic racism in the Province. Therefore, remove Cornwallis's statue, install one of Donald Jr., and rename the park Donald Marshall Jr. Memorial Park. A fitting memorial to a man of great courage!

Donald has now departed to the Land of Souls, where he will keep company with the Great Spirit, and family members and friends who preceded him, in tranquility for eternity. Although he will be missed by family and friends, he will be with us in spirit forever!! - Danny

DONALD MARSHALL, Jr. -A man of Peace

p.paul, TFN

In every lifetime comes a man of dignity, humility and honours

These are virtues no one readily sees or rates the highest, - they were in Donald

The paths he took were generally vague and humble in nature

Paths that hardly anyone noticed or yearned to follow

Most of them fraught with firmness and determination

Such was the man in Donald, who lived in peace and confidence

For fifty-five years he walked among us in a humbled stride

The road he took was generally rough and rugged

But onward marched this man of destiny

Upon a trail beset with rocks and boulders

Alas! one day his fate became a cris-cross

And fortunes jumped from calm to nightmare

A dreaded mishap beset the straight and narrow

And placed Donald, in a cloistered prison cell

Eleven years for an act he didn't commit

Although in six he got a pardon but with conditions

Pegged on admission to a deed untrue
And from his word be freed from prison
But in his heart it meant a lie, a sly, a distorted fact
From which he cringed and then retorted
Back to prison for five more painful years
At the longest last the guilty man arose
And admitted having done the crime
Thus freeing Donald of the horrific killing
Of an innocent brother he truly trusted
On which his wrongful jail-term hinged
During the long imprisonment he knew down deep
That one day to come, truth would break
Of his wrongful conviction, his innocence intact
And upon that discovery would see his freedom
The dogged spirit and deep belief stayed firm in Donald
Until the day he met his freedom

Sadly though on 6th of August, 2009
We lost a hero, Donald Marshall Jr. forever a friend to all
It was a day all nations mourned and felt a sorrow
A brother, a son, a cousin gone, may he rest in peace

TOBIQUE FIRST NATION PROBES FISHERY DEBT

CBC News

A First Nations community in New Brunswick is investigating its Grand Manan fishery operation to find out how it is racking up a massive debt.

The Tobique First Nation has licenses for lobster, scallop and groundfish. But it also has debts for repairs to vessels and unpaid fuel, said band councillor Wendall Nicholas.

"We learn, almost day to day, of new debts or new areas that we have to address," said Nicholas, who was elected in November and is responsible for Tobique's fishing operations on Grand Manan, N.B., and in Digby, N.S.

He said he's troubled by the increasing debts, which have negatively affected the community's relationship with its creditors.

Nicholas said he wants to get the debts paid off quickly and is considering selling off some property.

But he said he also wants the band's investigation to find out what went wrong.

"Basically we've asked for some assistance for us to have a greater look in that," said Nicholas.

"At the moment, I'm not able to comment on where we are, but it is certainly affecting individuals that have worked with us in the past, and we've asked for them to work with us in an open way, so we can better understand where all our revenues were flowing."

Despite the troubles, Nicholas said he still hopes to have Tobique fishermen ready for the fall lobster season.

'It baffles my mind'

Tobique's lucrative lobster and scallop fishery should have been enough to keep it afloat, contends Barry LaBillois, community aquatic resource development officer for the Aboriginal Aquatic Resource Secretariat.

"If any bands within the Maritimes should have made a go of it, it should have been Tobique," said LaBillois, who helps manage the native fishery for status and non-status aboriginals who live off-reserve.

"Whether it was poor management at the management level of their fisheries, whether it was management within chief and council ... it baffles my mind."

More education about the business side of the native fishery is needed for both native and non-native fishermen, said LaBillois.

He also contends the federal Department of Fisheries and Oceans should have provided more guidance when natives were given guaranteed rights in the commercial fishery.

"Explain to them and show them how it's supposed to be run, instead of just dumping millions upon millions of dollars into each community and giving away licenses and vessels and this and that and throwing them into the business," he said.

ORDEAL AT THE BORDER

Sharon Kiley Mack
BDN Staff

TOWNSHIP 25, Maine — Hundreds of blueberry rakers traveling from Canada into Maine at the Calais border crossing during the past week were stopped, searched and questioned by U.S. Customs officials, something many said hasn't happened to them in more than 40 years. The rakers on their way to Maine's blueberry fields were Micmacs, one of the First Nations groups of aboriginal peoples of northeastern Canada. Many said this week they believe they were stopped because they are Micmacs.

At the blueberry-harvesting areas north of Columbia Falls on Tuesday, many said their vehicles were searched by customs officials and dogs and that their paperwork was scrutinized. They carry First Nations status cards that serve as identification. The cards should enable them to cross the border under recently implemented Department of Homeland Security regulations.

Some of the Micmacs said they were held up for as long as three hours. Many reported that border agents frightened them with an aggressive attitude.

Several people who did not want to be identified reported that flour for their traditional fry bread was confiscated and at least two vehicles were damaged during searches. One, a pickup truck belonging to John Augustine, was damaged when a search dog trying to climb onto the back of the truck badly scratched the paint on the tailgate. Augustine said he was given a damage claim form and instructed to get estimates for repairs and submit appropriate paperwork.

Ted Woo, public affairs officer for U.S. Customs and Border Protection in Boston, confirmed Tuesday that there was "a temporary enforcement action in effect but it is now over" at the Calais-St. Stephen, New Brunswick, crossing. He denied that it was aimed at First Nations members but did say the action specifically targeted blueberry rakers coming into the U.S. "We do these a lot, not just at land borders, but at seaports and airports as well," he said. "We were looking primarily for those looking for illegal employment and assuring everyone had proper documentation."

Woo said Thursday that the status cards used by First Nations people "were not an issue" in the enforcement action at the border. "The action focused only on one particular part of an industry. The cards played no role at all."

Woo said it is Customs and Border Protection's policy not to discuss individual operations and declined to say how many vehicles were stopped, where other similar operations have taken

place, what prompted the Calais-St. Stephen operation, or whether anyone was turned back or arrested.

Woo stressed that similar operations take place “all over the country for various reasons.” He said many of them are targeted at a certain group of people, such as rakers and harvesters. “We do not look at anyone’s ethnic or racial background,” he said.

Vincent Simon, a crew boss for Northeastern Blueberry Co., a processor owned by the Passamaquoddy tribe, disagreed with Woo’s characterization of what was happening.

“This has never happened in other years,” said Simon. “People were told that it was random, routine, but it was anything but that.”

The rakers realized the extent of the operation as they gathered at the fields last weekend and traded stories of their experiences. Of 120 people on Simon’s crew, 100 reported being stopped, he said. Similar numbers were being reported for other work crews: 100 at one, 110 at another, he said.

“It makes my blood boil,” said Simon.

Simon, a former Micmac chief from Thunder Bay, Ontario, said he has been a supervisor for 18 years and was a raker for 30 years. He said that during the harvest, 800 Micmacs or more typically cross the border to work.

Starting late last week, several hundred vehicles were stopped, all of them containing Micmacs, according to Simon.

“Nobody travels from Canada to pick blueberries unless they are First Nations,” he said.

Anne Levi of Elsipogtog, New Brunswick, said she was surprised when she was pulled over and asked to come inside the border station.

“They put the dogs in my vehicle and let them walk all over my bedding,” she said. “They took all our clothes out of our bags. ... They went through our underclothes and our bathroom supplies.”

Levi has been crossing the border to rake blueberries for 40 years. “I’ve never seen anything like this,” she said. “In my group, I was the first car pulled over. Then there were two more, both natives.”

She said when the families attempted to speak to each other in Micmac, they were told to stop talking and were separated by authorities.

“This was a shock to us,” she said. “When I was there, every car with a native was stopped.”

Kevin Augustine, also Micmac from New Brunswick, said he too was stopped. “I really feel it was racial targeting. This is a wee bit too much.”

Grace Milliea, 49, was traveling with her four children, ages 20 to 9, when she was pulled over at the border. “My kids were scared. I’ve been coming to the U.S. twice a year since I was 9 and never before have I seen this,” she said.

Milliea said every person whom she saw show a status card — a work permit for First Nations members — was stopped and searched.

For John Augustine Jr., 41, it was very unpleasant.

“They kept us there more than an hour,” he said in a quiet voice. “They had me pull my shorts up and then said higher, higher. There was a woman behind me. It was just like a prison. We didn’t know what was going on.”

Washington County Sheriff Donnie Smith said Wednesday he had received no complaints from any of the rakers.

Anne Levi said the Micmacs would be unlikely to file formal complaints with any law enforcement office. She and others said they were afraid their names would be placed on a watch list by the U.S. government.

“We do not want to have more trouble when we cross the border next time,” she said.

KIDS INVOLVED IN BORDER SCHEME

Tom Godfrey - Sun Media

As many as four children a week are showing up without parents or loved ones at Niagara Falls border crossings to file refugee claims to stay in Canada, U.S. immigration workers say. And some suspect unscrupulous consultants could be behind the scheme to send child refugees here for a hefty fee so that one day they can sponsor their parents.

The children are in the U.S. illegally or arrive there from other countries and head to the border, said Brian Brown-Cashdollar, executive director of Vive Inc., a Buffalo shelter that helped resettle almost 4,000 refugees in Canada last year.

There has been an increase in the number of minors showing up at his hostel, he said. Some of that increase stems from tougher measures taken last month by Ottawa to ban nationals from Afghanistan, Congo, Haiti, Iraq and Zimbabwe from making claims at the border.

About 200 children are expected to seek asylum this year at Niagara crossings, officials said. Child refugees, who are called "unaccompanied minors," are dealt with quickly by a team of immigration officers in Fort Erie, he said.

"A lot of these people (children) have been through hell," Brown-Cashdollar said. "Most of them are easily accepted in Canada."

Some of the children have lost parents in wars or other violence and arrive at the border traumatized, workers said. A number of them are visa students from Afghanistan who were refused status in the U.S. and can't return home due to the fighting, Brown-Cashdollar said.

NEED OF PROTECTION

Under Canadian law, children who show up at the border have to be accepted since they're considered in need of protection.

The youngsters are looked after by CAS until they're 16, when they're eligible for housing and other benefits, including health care coverage.

NDP immigration critic Olivia Chow said people will do anything to get to Canada.

"This is sad because these children must be desperate to leave their families behind," Chow said yesterday. "I can't imagine how desperate their parents must be."

She said the claimants have to appear before the Immigration and Refugee Board, which decides if they can stay. They can sponsor their parents if they're over 18 and have become landed immigrants.

Chow wondered if unscrupulous agents were coaching the children to file claims.

Prominent Toronto immigration lawyer Mendel Green also suspects the children are being coached by consultants. "This is really tragic situation," he said. "One good thing is that the children will receive proper hearings."

Immigration lawyer Richard Kurland said four kids a week showing up at a high-volume port-of-entry is not a lot.

"If we are spending billions of dollars to fight the Taliban, we can open our doors to a few kids seeking sanctuary in Canada," Kurland said.

More than 1,000 children filed claims at Canadian borders from 2000 to 2004, according to a 2007 study.

RESIDENTIAL SCHOOL SURVIVORS FILE \$15B LAWSUIT

CP

WINNIPEG -Gary McLean says that when he was 7 years old and could not speak English, he was forced to attend Dog Creek Indian Day School.

His older siblings taught him how to ask to go to the bathroom in English, but he says that didn't save him from getting the strap when he spoke his native language of Ojibwa.

During his eight years at the school, McLean says he was forced to kneel in a corner of the classroom as punishment for having spoken Ojibwa. He adds that he was also repeatedly sexually assaulted by a nun until he left the school in 1965.

But when Prime Minister Stephen Harper offered a formal apology and compensation package to former students of native residential schools last year, McLean wasn't included. That's because he and roughly 70,000 other aboriginal children across Canada went home for the night.

The exclusion has prompted McLean and others to file a \$15-billion lawsuit in Manitoba pressing for compensation from the federal government. The lawsuit, which they hope will be approved as a class action, alleges aboriginal children in day schools suffered just as much abuse as residential school survivors and the scars run just as deep.

"The only difference is they got to go home at the end of the day," says Ray Mason, a residential school survivor who helped bring the lawsuit forward. "It only takes five to 10 minutes to abuse somebody."

One student says he had his mouth washed out with soap every time he spoke his own language, says Mason, who is chairman of Spirit Wind Survivors. Other plaintiffs say in the statement of claim that they were abused with a strap, as well as physically and sexually abused by nuns and priests who ran the schools.

The lawsuit says the Crown should have protected aboriginal children from the alleged abuse years ago. Now, it says, the legacy ``has saturated the very fabric of aboriginal peoples." They suffer higher suicide, incarceration and infant mortality rates because of the "federal ethnocide policy," according to the statement of claim.

Joan Jack, the lawyer representing day school survivors, says those who went home should be treated the same as students who were kept in residence away from their families.

"Whether you went to a school where you slept at night or you went home at night is not relevant to you ending up not being able to speak your language, feeling ashamed of who you are, being abused spiritually," she says.

"People want to be able to feel that they belong here, that this is our country. We are the indigenous people of this country and Canada is slowly waking up to that fact."

The federal government has not yet filed a statement of defence and none of these allegations has been proven in court.

Jack says they hope Ottawa will avoid a lengthy and expensive legal battle by simply including day school students in the residential school agreement. The \$15 billion the lawsuit is seeking in damages was based on the ratio sought by residential school survivors in their claim, she says.

Although the group doesn't have a lot of money, Mason says the fight won't stop until the federal government acknowledges the day school residents.

"The apology doesn't mean anything to them because it doesn't include them," Mason says.

"Until that day comes that everybody is included in getting justice and fair compensation, there will be no rest."

DAN'S CORNER - So that our people may live

Our Medicine Elders tell us that our people will die if we forget our traditional teachings, our spiritual teachings, our language, our heritage, the Ancestors, the People and the Seventh Generation. This is what has been happening to our people over the last 500 years... since contact.

At contact the eurocanadians were killing our people off through a systematic effort at genocide. Since becoming more civilized their efforts have become somewhat more subtle.. They enact legislation and impose and force their genocidal legislation upon our people. They impose their Indian Act, their reservation system, their educational system, their democratic system and their economic system on our people.

Being forced to live under the eurocanadian value and belief systems for so long (500 years) and being down for so long under the eurocanadian system, being down is beginning to look like up to our people. Therein lies the crux of our peoples' situation in the present day, thinking that our forced "downness" is actually up.

Through this reversal in thinking we are now willingly and unwittingly assisting and contributing to the ultimate destruction and death of our people. While all of the imposed eurocanadian systems are destructive to the continued survival of our people, their imposed education system is the most destructive of all because of its ability to indoctrinate our people into thinking just like eurocanadians, our long time oppressors. Into thinking that the eurocanadian system of education is exactly what our people need and require for our survival as a people. This, to me, is the height of brainwashed thinking when a people begin to think exactly like their oppressors.

This article was sparked by a presentation which I attended at Saint Thomas University. Having myself experienced life within the hallowed halls of yearning back in my youth, at a time when I was so young, dumb and blind, I look back now and shudder at my indoctrinated and brainwashed days in academia.

Our people had been told by our oppressors and we had been abused for so long by our oppressors that we wanted to believe, as I did, that "eurocanadian education" was our peoples' salvation.

Years of propaganda, indoctrination, socialization and education had me believing that higher education was and is a search for "truth". I have discovered, most painfully, that this is the biggest crock and is right up there with another of our white brothers' lies. The one about some lost white guy in the Garden of Eden.

What I have discovered over the years is that universities, academia, intellectuals, academics etc. are just like the rest of white society and just like the rest of us ordinary people.

Academics and intellectuals are small, weak, fearful and lost people just like the rest of us. They are racist, possibly more so given their intellectual standing, they are just as hate-filled, they are liars, cheats, crooks, bullies and dope-heads. They are cold-hearted, calculating, rapists, killers and paid assassins who will do anything for money. They are intellectual terrorists who are paid to either hide or distort or manipulate the truth.

In our oral traditions, our Elders tell us that we all have a responsibility to the seventh generation. We fulfill that responsibility by learning and passing on our original instructions. We fulfill it by learning and passing on our traditional teachings, language, identity, history, our heroes, and our traditional spiritual ways and ceremonies. We all need to dedicate as much time and energy, if not more, into learning and passing on our ways just as we give to learning about the ways of a culture that was never ours to begin with.

As for our people, we have to stop learning and teaching about being a victim. We have to stop thinking, talking, and acting like victims. We have to stop blaming the white men, the system, the politicians, and we have to stop blaming ourselves.

Our people blame the white man for all their troubles. There's truth in this, but this does not excuse our willingness to accept the situation and make it even worse. We can quit the dependency, quit the drugs and quit the blaming anytime we choose. We can quit bickering and stand together anytime we chose. Instead of ruining opportunities and ending up with

nothing by failing or refusing to stand together, Indians everywhere can unite for the good of the whole.

Instead of wasting energy by acting like victims and laying blame, we should work at raising our level of awareness; awareness of ourselves and our relationships. That is where it all begins - on an individual basis. Even the ocean began with one small drop of water.

Be aware, too, that when you willingly put yourself through the education provided in the eurocanadian school system, this system is accomplishing what 500 years of hatred, racism, alcohol, wanton destruction and genocide has not been able to do. That is, eliminate the Indian people as a self-determining, independent and self-sufficient people. The white man's education really does a very good job of conditioning, brainwashing, shaping, and programming us to be obedient, pliable, civilized, christianized and unaware brown-skinned white men.

If you're like me, you have learned everything about being white by participating in their educational institutions and all of their different socializing institutions. I know the English language, at the expense of my own. I know all about their religions, educational, political, economic, health and justice institutions, all at the expense of not knowing my own.

What we must begin doing, in a very serious and committed way, is spend as much time and energy as is necessary to learn about ourselves by getting educated in our own Indian Elders school system. I don't mean that we should not get the white man's education, but that should be our choice - if we choose - to do so. As I see it, we have no choice. Right up to today, the white man's education is still being imposed upon us in various ways.

This is where awareness becomes very important. We must be aware that the white man's educational system is designed to serve their needs and their interests, and the option to be part of that system has not been, and never will be, our choice. It won't be our choice until we are allowed the opportunity to bring ourselves back to balance and harmony through our own traditional teachings - our spiritual teachings, our language, our culture, our ceremonies, our identity, and the teachings of our Elders. This is the kind of balance and harmony toward which I am working.

For our people, the white man's education should be seen as a tool; a tool to help us get along in the white man's world and nothing more. In my view, it is not a particularly good tool at that. It is racist, sexist, elitist, and imperialist. It is exclusive and not inclusive. It is one-sided and biased, pro-war and anti-peace, pro-competition and anti-cooperation, and it is pro-business and profits and anti-human and anti-Earth Mother. How can this help me?

As I have already stated, I am trying to put myself back in balance and harmony. I realize it begins with me. In order to do so, I'm studying in our "Medicine Elders school system." I am studying for my Ph.D. in Indian spirituality, ceremonies, culture, history, values, world view, language and Maliseet (Indian) identity. I have been doing this for the past 35 years in a very serious and committed way. I will continue until my Earth Walk is completed.

In 1492, Indian people were self-determining, living in the traditional spiritual way of the Ancestors; living, preserving and passing on our traditional teachings; walking their healing path; and holding councils in the traditional council circle format.

In 1992, our people are no longer a self-determining people, no longer living our traditional spiritual way of our ancestors; no longer living, preserving nor passing on our traditional teachings; not on our healing path; and no longer holding council in the traditional council circle format.

Are we to be the generation that allows that final and irrevocable break in the sacred hoop of life; in the complete break with and from the Ancestors (past), from the people (present) and the future (the Seventh Generation)?

Or are we to be the generation that begins the process of healing and mending the sacred hoop of life through the return to our traditional teachings? So that our people may live.
This essay is for my cousin Ann Beamon and her family. All My Relations, Dan Ennis, TFN Aug. '09

MAINE INDIAN SCALPS OFFERED ON CRAIGSLIST

AP - 9/3/09

PORTLAND, Maine —(Special) The FBI is investigating <http://www.craigslist.com> posts selling "Maine Indian scalps" to "white people only" after the leader of the Penobscot Indian Nation reported the matter to state and federal officials.

The postings discussed six scalps and related artifacts obtained by bounty hunters in the 1700's and came from a private family collection.

The posts, no longer accessible, included a Maine cell phone number and the name, "Whitely Bradford." The phone was not accepting calls.

Federal investigators and Penobscot leaders have proceeded under the assumption that the scalps are legitimate. Penobscot Chief Kirk Francis says it's a hard time for the tribe to look back on, and to be reminded of it so bluntly.—and then to see someone profit from it — doesn't sit well.

DEAN'S DEN - Aims

Declaration, Petition, or Charter

Academic constitutional claim

It's more than these put together

It's direction, intention, and aim,

It's "the run" as well as "the run of"

Free course, and "holding the reins"

Political power invested

Impartial accommodation of gains,

Speech, expression, religion

What is coming - to one and to all

Hope and yearning and wanting

Elbowroom - for big and for small,

It's what is right and is proper

Freedom of choice - and the rest

It's "of, by, and for" to a people

Knowing themselves ... what is best!

- D.C. Butterfield

TALKING CIRCLE SCHEDULED AT NICTAU LAKE

A reminder to the regular Talking Circle participants and other interested persons who may wish to attend. The ceremony will be held at Nictau Lake (Mt. Carleton) on Saturday, September 26th starting at 12 noon. All persons interested in attending may call either Pat at 506-273-6737, Dan at 506-273-2212 or Diane at 506-356-2337 to express their interest in joining the Talking Circle. Participants will gather at the Park's entry point from around 11:00 to 11:30 AM. From there everyone will travel in cargo formation directly to the ceremony site

at the lakeside. A lunch and a social event will follow directly after the ceremony so bring a sandwich and a drink for the afternoon session. The event should end roughly around 3 PM for daylight travel back home.

LABOUR DAY EVENTS AT TOBIQUE FN, SAT - SUN.

COME AND JOIN THE LABOUR DAY FESTIVITIES AT TOBIQUE FIRST NATION ON LABOUR DAY WEEKEND, SEPT. 3RD TO THE 6TH. MANY OF THE FINE EVENTS BEGIN ON THURSDAY, SEPT 3RD AND GO RIGHT ON 'TIL MONDAY, SEPT. 6TH. ONE VERY SPECIAL ATTRACTION WHERE THE WHOLE FAMILY CAN PARTICIPATE, IS THE TRADITIONAL POWWOW EVENT THAT WILL BE HELD AT THE MUD-WAAS PARK ON RT.105 STARTING FRIDAY THE 4TH TO SUNDAY THE 6TH. EVERYONE IS WELCOME. SO COME AND JOIN US AND HAVE FUN IN ROUND OR TRADITIONAL DANCING. ALL FOR FREE!

Have a nice day