

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

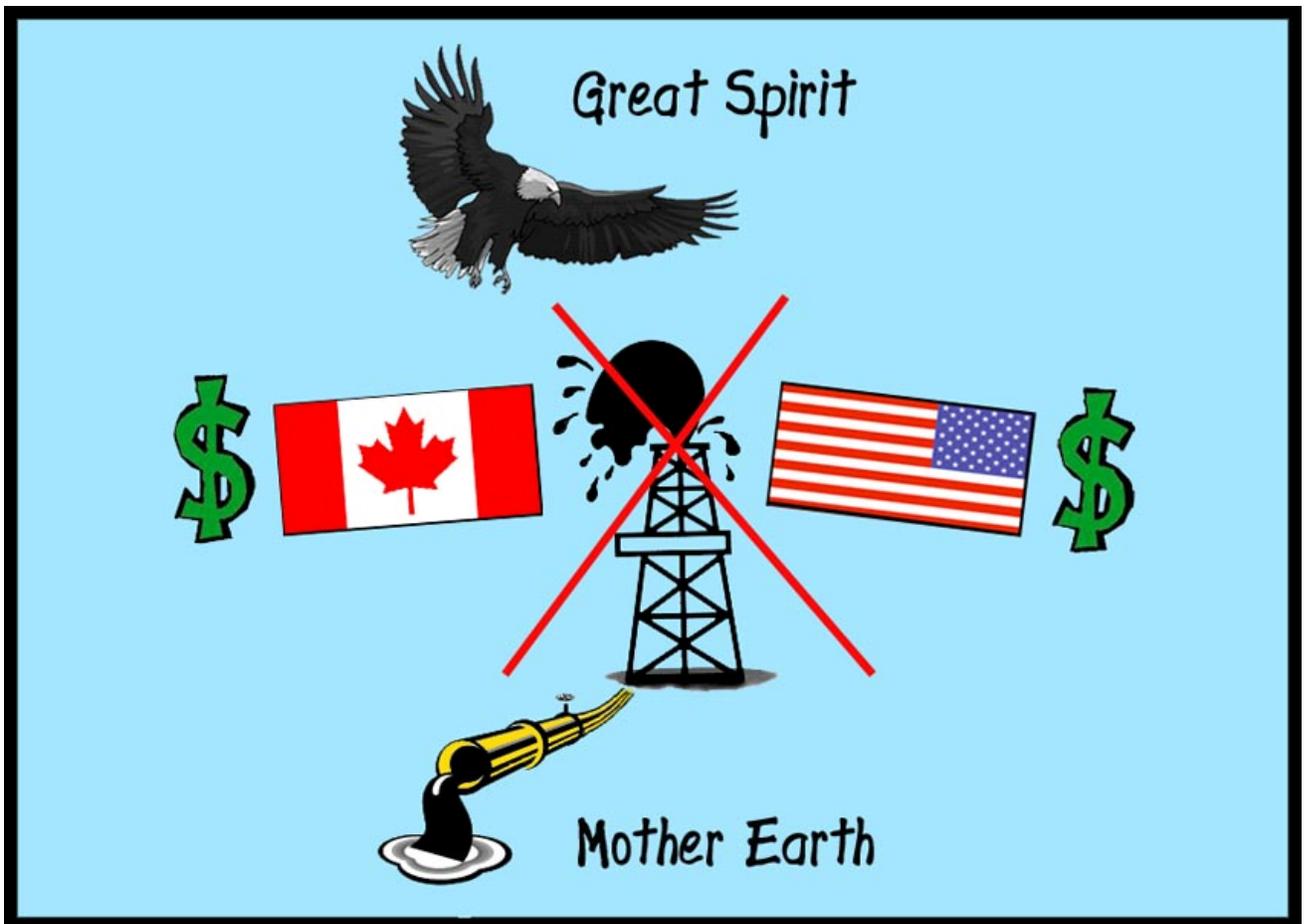


Table of Contents-April 2013

FIRST NATIONS SAY THEY WILL FIGHT OILSANDS, PIPELINE

NATIVE AMERICANS & OTHERS BRING BATTLE AGAINST BIG COAL TO DOWNTOWN SEATTLE

MEDIA CAN DO BETTER, JOURNALIST ARGUES

NEW AND MODERN TREATIES

LOSS OF CULTURAL PATH AND IDENTITY CAN BE RESTORED

MUD TIME

DAN'S CORNER: - KOOKMIS-ENOOG (Our Grandmothers) on Indian time

DEAN'S DEN: SUNNY SIDE

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 always is to provide the precise tools and the best information possible.

Contact:

We can be reached at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. By phone, call us at 506-273-6737. Our email address is, pesun@nbnet.nb.ca

FIRST NATIONS SAY THEY WILL FIGHT OILSANDS, PIPELINE

Minister of Natural Resources says pipeline projects are in First Nations' economic interest
The Canadian Press

An alliance of First Nations leaders is preparing to fight proposed new pipelines in the courts and through unspecified direct action.

Native leaders from Canada and the United States were on Parliament Hill on Wednesday to underline opposition to both the Northern Gateway and Keystone XL pipelines.

The first would tie the Alberta oil sands to the West Coast, while the second would send bitumen to refineries on the American Gulf Coast.

Natural Resources Minister Joe Oliver said the federal government is consulting with First Nations, and is ready to hear their concerns.

"We're making every effort to respond to the concerns we have heard on the West Coast," he said after a caucus meeting.

"I've had quite a few conversations with aboriginal leaders and aboriginal people. And I've found those conversations very constructive. They want to do the best for their communities and we want to do the best for their communities as well. So I remain very hopeful."

Speaking to CBC News, Oliver said there was an "enormous economic benefit" at stake for First Nations.

"There is an opportunity to transform many aboriginal communities which have been suffering from high unemployment for far too long," he said. "There is an opportunity for jobs, for economic activity, for equity participation, and I would hope that when they see that there isn't an environmental risk that they would embrace these opportunities for their communities."

Oliver said the government supports peaceful protests as part of a democracy, but "we do expect people to live within the confines of the law."

Chiefs brush off federal appointment Some of the chiefs brushed off the federal government's appointment this week of a special envoy to look at tensions between natives and the energy industry.

Vancouver-based lawyer Doug Eyford is to focus on energy infrastructure in Western Canada, but some native leaders say he has no credibility.

He is to examine First Nations concerns about the troubled Northern Gateway proposal, as well as the development of liquid natural gas plants, marine terminals and other energy infrastructure in British Columbia and Alberta.

He will discuss environmental protection, jobs and economic development, and First Nations rights to a share of the wealth from natural resources.

"He's going to be reaching out to find out more about their interests and their concerns and to look for ways that resource development can help improve the lives of aboriginals, create more employment, create more opportunities for communities," Oliver said.

Some native chiefs, however, said Eyford has already failed. Although he is also the federal government's chief negotiator on comprehensive land claims, they said he hasn't accomplished much on that file.

Chief Allan Adam of the Athabasca Chipewyan First Nation said natives are determined to block the pipelines.

"It's going to be a long, hot summer," he said at a news conference. -"We have a lot of issues at stake."

'We're going to stop these pipelines.'

Phil Lane Jr. of the American Yankton Sioux, said native groups south of the border will stand with their Canadian cousins.

"We're going to stop these pipelines on way or another," he said.

Chief Martin Louie of the Nadleh Whut'en First Nation in northern B.C., said the pipeline opponents will never back down.

"If we have to keep going to court, we'll keep doing that," he said.

He said the stakes are high and go beyond native issues.

"We're the ones that's going to save whatever we have left of this Earth," he said.

Aboriginal Affairs Minister Bernard Valcourt said he hopes no one resorts to violent confrontation.

"The rule of law applies," he said. "We are free to express our opinions. That's the genius of Canada but we do it within the respect of the rule of law. I think they will do that. I hope so."

Chief Reuben George of the Tseil-Waututh First Nation on Vancouver Island said it's time to act against the federal government's resource development agenda.

"We, as a nation, have to wake up," he said. "We have to wake up to the crazy decisions that this government's making to change the world in a negative way."

Valcourt said it's not an either-or argument: "This is about responsible development. I think we have the genius in Canada to be able to develop our natural resources while protecting our environment."

NATIVE AMERICANS & OTHERS BRING BATTLE AGAINST BIG COAL TO DOWNTOWN SEATTLE

Sky Valley Media

(SEATTLE, WA) -- Idle No More, which began in 2011 in Canada as an ongoing protest movement originating among the Aboriginal peoples there comprising the First Nations, Métis and Inuit peoples and non-Aboriginal supporters, has since blossomed into an International movement.

On Thursday Idle No More Seattle, in response to a national call to action from the International Idle No More, local tribes and white activists are teaming up in a battle against the coal industry that takes center stage in downtown Seattle.

Idle No More Seattle, which consists of members from the Lakota, Anishinaabe, Duwamish, and other tribes as well as non-native American members, has planned a protest action for 3:00 pm Thursday with a gathering at Westlake Center and then a march to the SSA Marine

company's office at 1131 SW Klickitat Way, Seattle.

SSA Marine is a large transportation service company that, along with affiliates, operates "more cargo terminals than any other company in the world," according to company literature.

"It is well known that coal is one of the dirtiest forms of energy, and the coal industry in the U.S. is already suffering. In an effort to circumvent environmental regulations and U.S. demand for cheaper natural gas, companies backing the Gateway Pacific Terminal (GPT) - such as Arch Coal, Peabody Energy, Goldman Sachs, and locally-based SSA Marine - are pushing for coal shipments to Asia, despite public outcry and shaky profit projections," said Idle No More Seattle spokeswoman Olivia OneFeather

She says groups such as hers believe that shipping coal to Asia will not only have negative local economic implications "from displaced businesses, strip-mining, toxic coal dust, and damage to local waterways," but that coal being burned anywhere in the world will still add to the now "well-documented and scientifically backed impacts of climate change."

A May 2012 article in Time magazine explains why there is a national battle underway over coal exports to Asia.

Idle No More Seattle says it is important to bring the fight against GPT to the doorstep of SSA Marine, as it has the power to listen to the community, their employees, and local government to publicly announce the company will "no longer participate in the coal industry or support the Gateway Pacific Terminal project," according to OneFeather.

The movement seeks to establish a new public voice, often silent in the past, in those matters decided sometimes behind closed doors by governments and large corporations; decisions that can be to the detriment of native peoples and their lands, to the environment as a whole and to members of the general public who often have little input into decisions made far away by lawmakers, powerful lobbyists and money interests that affect their lives.

MEANING OF THE FULL MOON

The growing and dying of the moon reminds me of our ignorance which one goes through - but

when the moon is full it is as if the Great Spirit were upon the whole world.
Black Elk - Oglala Sioux

DOUBT

If there is a shadow of doubt someplace, that surely will cause weakness
Black Elk - Oglala Sioux

MEDIA CAN DO BETTER, JOURNALIST ARGUES

By Leader-Post

For journalist Wab Kinew, the Idle No More movement provides the media a chance to re-examine how aboriginal issues are covered.

Speaking to a crowd of about 300 people at the University of Regina on Tuesday night, Kinew noted coverage of the movement that swept the nation recently too often focused on the back and forth between First Nations Chiefs and the federal government at the expense of the thousands of people who took part at the grassroots level.

"It ignored the broader and, to me, much more important story of the fact that this is a movement driven by grassroots people, and they were speaking about the environment, they were speaking about opportunity for kids, they were speaking about space for culture," said Kinew, who is also the director of indigenous inclusion at the University of Winnipeg. "But if you watched the media coverage of Jan. 11 (the day Prime Minister Stephen Harper met with some First Nations Chiefs), you didn't hear much about the environment or kids or culture."

The discussion was instead dominated by which aboriginal leaders did not attend the meeting in Ottawa, as well as divisions within the Assembly of First Nations, Kinew lamented.

Arielle Zerr, a third-year journalism student at the U of R, followed coverage both in the newspapers and through social media. She also noticed perhaps too much coverage of the day-to-day politics rather than a continued focus on the organic nature of the movement.

Zerr said she will take that lesson with her when she begins her journalism career.

"I think you have to remember to always talk to the affected people, to not just get the opinion of a government official," she said in an interview. "You have to make sure to talk to the people that are part of a movement and the people being impacted by it."

Media outlets may have dug deeper into the issues later on in the newscast or in a separate newspaper story, Kinew said, but he would have liked to see the grassroots angle as part of the main stories that dominated headlines for months.

Social media has also changed the way people consume news, Kinew added. Rather than watch a full TV newscast for broader coverage, many read articles through a link on Twitter or Facebook.

"I think that kind of suggests we're in an era where we have to rethink how we provide balance," Kinew said. "Maybe we should be thinking about providing balance within each story and not just over all of our coverage."

He felt coverage was not properly balanced from the start in December, and wrote the celebrated online piece, *Idle No More Is Not Just an "Indian Thing"*.

"I saw that what I took to be the aims of the movement were not really being conveyed

through the media, were not being properly understood by the average Canadian or the mainstream Canadian. To me, Idle No More is about the environment, it's about doing right by kids, it's about allowing space for Indigenous people to practice their culture."

vbrown@leaderpost.com

NEW AND MODERN TREATIES

New and Modern Treaties

New and modern treaties means dealing with new and modern fascist Nazis. New and modern Nazis but with the same old violent attitude and mind set that white is right and that might is right.

These new and modern Nazis, just as with Hitler's Nazis, have absolutely no regard or empathy for their own kind. Look at what they do to their poor, women, veterans, disabled, etc.

Their terrible treatment of their own kind should tell our people what to expect from the new and modern Nazis.

The new and modern Nazis' ancestors started a process with the genocide of the Beothuk people and the new and modern Nazis intend to finish the process of completely eliminating all remnants of Indians within Canada by any means necessary. To exert the Final Solution to Canada's Indian problem once and for all through the use of their new and modern treaties.

Once agreed upon and signed by all parties it will create the rules for the negotiations for the parties to begin working toward new and modern treaties. New and modern treaties with federal and provincial governments and could possibly include corporations.

The steps are 1) Umbrella Agreement 2) Framework Agreement 3) Agreement In Principal and 4) Final Agreement or Treaty

These new and modern treaties are the continuation of whites manipulating our people for white gain. There is no point in negotiating if Canada has decided everything in advance, which is what the umbrella and framework agreements and agreement in principal are all about

The driving force behind the white government's recent push to have the Indians of Canada to sign new and modern treaties/agreements/accords is the business corporations that are hungry for our land and resources

Those original treaties of peace and friendship were signed on an nation to nation basis by the grand chief along with members of the traditional council known then as the Wolastoquyik Governing Council. Those treaties signed by our wise

ancestors remain in force into the present as confirmed by different S.C.C. decisions. Our Peace and Friendship Treaties are just that treaties of peace and friendship that signed away none of our homeland nor any of our resources.

Since the Peace and friendship Treaties signed nothing away the question must be asked: How did our homeland become someone else's country?

Our W.G.C. governed within all of our homeland, and not just separate Indian reservations.

The present-day separate six Indian reservations were setup by the Canadian white government as a means of dividing and conquering our people.

The Indian reservation system is the brainchild of our white oppressors as a means of controlling and manipulating our people. This was also the reason that the Canadian government installed, at the point of a gun, the illegitimate elected council system.

The elected chief and council have absolutely no legitimacy nor authority outside of the reservation boundaries.

What this means is that whatever agreement/treaty is reached through this process has no jurisdiction nor authority outside of those six Indian reservations and the remainder of our homeland will remain in the hands of those white thieves who stole our homeland.

Our homeland extends the length of the Wulustuk River valley. The valley runs from its headwaters in Quebec to its mouth in St John which is some 450 miles and anywhere from 50 to 75 miles on either side of the river.

Our people should pursue an action/case to the UN under UNDRIP.

The only thing that we should be talking to the governments of Canada and NB is financial payment for the theft of our homeland and our resources.

Once we have been paid for the loss of our homeland then we can begin to look after ourselves as our ancestors did for those thousands of generations.

Our nation (Wolastoqiyik) had nothing to gain by signing those treaties other than to be free from war and killing and the theft of our homeland.

But the whiteman had all to gain by devising and signing those treaties. He was, after all, the invader and thief who was stealing our land. With his treaties the whiteman could continue stealing our land but with an air of legitimacy, at least in their own minds.

I will now touch on the issue of our self-determination as a people, as opposed to self-government.

Self government means that you are like a provincial or state government. As a self-governing provincial-like government you are bound by Canadian federal laws, regulations,

rules, etc.

Whereas self-determination means that you are as our ancestors were, free and self-determining peoples and nations. Self-determining until the arrival of those white European invaders with their treaties.

Basically self-determination is the idea that all are equally entitled to control their own destinies as spelled out in the UNDRIP.

I end this essay with the question that all of our people should always be asking: How did our homeland become someone else's country?

These are the words of a child of the Canadian holocaust.

Dan Ennis

March, 2013

LOSS OF CULTURAL PATH AND IDENTITY CAN BE RESTORED

p.paul

Since time immemorial, native people have inhabited the North American continent (Turtle Island) in perfect order, balance and harmony patterned after their traditions, beliefs and respect for Nature as instructed by the Creator.

The aboriginal ways of survival extending over eons of time in this hemisphere depended entirely on the basic tools and principles of survival handed down by the beloved ancestors.

Some of these traditional tools included the reverence of a canoe which was constructed totally of earthen materials, shelters which also came from trees, bark and roots, food from self-cultivated sources and protein secured from wildlife, garments and coverings secured also from wildlife, and fibrous plants abound in almost any terrain. These were the aboriginal tools and materials all available in nature, free for the taking and gifts from the Creator in every nation.

These unique gifts were the essential part of survival and life in aboriginal societies well before and after the arrival of Europeans to this continent.

Today, marked changes in the pattern of life has invaded and/or corrupted the traditional ways and teachings of the first inhabitants of this land.

In many ways they have essentially been forced, or coerced into adopting customs, tools and lifestyles of the non-native peoples around them.

The traditional old ways have been affected severely and inevitably many native societies have changed and acquired identical living standards and patterns of their white

counterparts.

For instance, native housing has the same features, structures and patterns as the non-native dwellings making it difficult to identify a native village from a non-native community.

In the area of education, almost all native students have undertaken the same formal education as their white counterparts making it almost impossible at most times to discern one's native roots and indigenous identity.

These newly adopted patterns of life of a native person can often result in internal confusion, or a slippage on one's self identity whereby they question in the end, where they fit or belong in the larger society and/or what course in life they should follow.

In short, many find themselves caught up in a cultural impasse or alone in a societal maze, unsure of the right road ahead which may differ sizably, from their traditional teachings and early basics learned or experienced during youthful times under disciplined conditions and parental guidance.

This internal confusion or loss of identity can last for an indefinite time, while for others, it is merely a relapse period that can be overcome with determined effort and a vowed commitment to regain full strength and recovery and eventual return to traditional native paths and teachings.

MUD TIME

Nicholas Smith

It was the time of year generally known as "mud time." Melting snow mixed with thawing ground. Big globs of gooey mixture stuck to anything that walked or tried to go through it. Boots were necessary when one went out. Sometimes a boot would sink several inches in the muck. The more one tried to extricate his foot, the more he seemed to be drawn in to the muck. Such conditions did not hinder one from going to a favorite trout stream, but one trying to find almost forgotten trails could wait a few weeks. Even a car might be pulled in and become stuck deep in the mud. Uncomplaining mothers mopped floors, sometimes more than once a day. Older daughters felt that there was a newer and better way to clean the floors. It was so comfortable to remain by Peter Paul's old table not far from the stove and hear the elders reminisce with tales of the way things were.

Someone said that the maple sap was beginning to run when he was interrupted by the slamming of the door and a quick, "Kwe!" There were replies of, "Kwe," in return.

One of the elders said "Kwe" is a much shortened greeting than what was formerly used. Kwe isn't anything more than a quick greeting like, "Hello." In the old times we used, "Bak-wi-naks-i-wun." That became shortened to, "Bak-wi-nak-I." This greeting represents a Maliseet time when they went to summer or winter camps seldom seeing anyone other than the closely linked family. It was a long time before they returned to a village center for trading where they would again meet old friends. The English translation is "Looking at you

opens up the past with all its pleasant memories!" It was a really fine way of saying, "Its so nice to see you again!"

After the greetings the conversation quickly returned to maple syrup and the current sap houses producing the wonderfully sweet condiment. Then someone chimed in, "Wasn't that an original Indian product that white guys soon learned how to produce from us? There was general agreement that he was right. Then questions arose as how the Maliseet harvested maple syrup in former times. No one seemed to really know. There were guesses, theories, conjectures, but not genuine answers.

The general assumption was that the Indians learned about maple sap from the squirrels who were observed to break a small twig or branch of the sugar maple and drink the sap. If the Maliseet continued to watch the fractured limb with the fluid flowing from it, they noted that hungry bees and ants were also drawn to the sweet tasting liquid. One watching these may have decided to break a small branch and place a birchbark container beneath it. When it was filled, he took it home and placed it near the fire where it soon began steaming and then boiling. Finally it turned a rich light honey color. Spills from a ladle on the snow hardened the drops into a sweet treat. Perhaps a piece of moose meat was put into the bark kettle to boil, the sweet liquid became a rind around the meat giving it a most delicious flavor. However it was discovered, it quickly became a part of early spring Maliseet activity.

Every hunter knew where sugar maples grew in his hunting areas. The maple groves became the destination for late winter-early spring camps. Soon the trees were tapped with birch bark kettles catching the flowing fluid. Branches that winter storms had pruned were gathered to feed the hungry fires that boiled the sap to produce the syrup. The steam filled the air with a pleasant odor. The syrup added flavor to most foods. Some of the sap was boiled until it turned to maple candy. When reheated and spread on moose meat, or other meat or fish, it made a tasty treat.

The maple syrup season was also the time when the Kiwakw, giants with icy hearts came from the north. Their keen ears could hear the happy people in maple groves when they were a long way off. Their voices were also extremely loud and bone chilling and could be heard while they were miles away, just a few of their giant strides away. These monsters with icy hearts were cannibals with huge appetites. They were feared by all the Maliseet. It would do little good to try to run from them for a few of their giant steps would catch up to those trying to run and hide. If the Kiwakw could be tricked into coming to a warm place where the ice in their hearts would melt or to take a medicine to make them vomit their icy hearts. They often had two or three icy hearts, After losing one or two icy hearts the Kiwakw lost their cannibal characteristics and become pleasant people. Then they would usually become very helpful visitors in the camps before they were ready to return to their northern habitat. The Kiwakw were known in some form to all the northern tribes. The Micmac called them Chenoo.

DAN'S CORNER: - KOOKMIS-ENOOG (Our Grandmothers) on Indian time

Our two peoples, Indians and Euro-Christians, world view's are as different as night and

day.

One excellent example of this fact is the concept of time. Time such as past, present, future, hours, days, weeks, months and years. Time is a Euro-Christian manmade concept and construct.

To the Euro-Christian the universe is a "block universe". One imagines a square box that is divided in three sections. One section represents the past, another the present and the third the future. All three sections co-exist at the same time.

To the Euro-Christian, time can be spoken of as changing, slowing down or speeding up. Objects and events exist in portions of time: they can be in the past, in the present or in the future.

It also depicts the future as bounded, that is, there will come a "time" when the boundary is met and confronted. The Euro-Christian idea of "progress" came in because the present is making progress in its movement toward a goal - the future.

To our people there is no such manmade concept or construct of time as put forth by Euro-Christians. Instead we were given, through our original instructions/traditional teachings, the concept of an infinite universe, an infinite Creation, an infinite Creator. Time is merely a measure of motion: of the motion of the sun, stars and moon through the sky, of changes that are visible and can be predicted.

Kookmis-enoog, our Grandmothers, taught us that the present generation are co-creators of future conditions. We do not exist in a preordained universe. Our actions in the "now" bring the "future" universe into existence.

> From these teachings one could imagine a ball to which one slowly adds a layer and each layer is a "present" which is laid over a steadily growing "past" supporting the present.

Since we are participants in a process of motion and change, we know that we can affect the future. If we kill off all of the buffalo, polar bears, or chop down all of the trees, then we will live in a world without buffalo, polar bears and trees. There is no glorious "future" out "there" waiting for us to arrive. We build the future through our present actions. We do not, however, "build" as gods but as participants. The universe is a process, of which we are a small part. In this process the goal is always toward balance and harmony. Our survival depends on maintaining balance and harmony.

In these two world views, the universes that Indians and Euro-Christians inhabit are two different "worlds", parallel universes, so to speak. We occupy the same "space" and the same "time" yet we live in two different "worlds".

All My Relations,
Dan Ennis,

DEAN'S DEN: SUNNY SIDE

Sunny Side

There was a man out walking
While the slightest breezes blew
Tho the day was sort of cloudy
The sun was peeking through,
The Wind said slyly to the sun
With a sullen, sulky, scoff
"By a bit of extra effort
I can blow his coat clear off!"
So the Wind began to puff
The coat billowed like a sail
The man just pulled it tighter
And so withstood the gale,
The Wind got strong and fiercer
Every minute gaining speed
'Til it was finally out of breath
And ready to concede,
"I guess that coat just won't come off!"
He exclaimed then to the sun
Who gave a sunny smile and said
"I'll show you how it's done!"
The sun sent down its warmest rays
And soon the day got hot
The man thought - this is better
This weather hits the spot,
It wasn't too much longer
Now - everyone please note
The proof was in the pudding
For, he'd taken off his coat!
The same thing works with people
You can blow and puff and scowl
But nothing works as smooth and well
As ... a warm and sunny smile!

D.C. Butterfield

Quote from Chief Standing Bear

"Nothing the Great Mystery placed in the land of the Indian pleased the white man, and nothing escaped his transforming hand. Wherever forests have not been mowed down, wherever the animal is recessed in their quiet protection, wherever the earth is not bereft of four-footed life - that to him is an "unbroken wilderness." But, because for the Lakota there was no wilderness, because nature was not dangerous but hospitable, not forbidding but

friendly, Lakota philosophy was healthy - free from fear and dogmatism."

"And here I find the great distinction between the faith of the Indian and the white man. Indian faith sought the harmony of man with his surrounding; the other sought the dominance of his surrounding. In sharing, in loving all and everything, one people naturally found a due portion of the thing they sought, while, in fearing, the other found need of conquest."

"For one man the world was full of beauty; for the other it was a place of sin and ugliness to be endured until he went to another world, there to become a creature of wings, half-man and half-bird. Forever one man directed his Mystery to change the world He had made; forever this man pleaded with Him to chastise the wicked ones; and forever he implored his God to send His light to earth. Small wonder this man could not understand the other. But the old Lakota was wise. He knew that man's heart, away from nature, becomes hard; he knew that lack of respect for growing, living things soon led to lack of respect for humans, too. So he kept his children close to nature's softening influence."

.....Chief Luther Standing Bear (1868-1939), Chief of Oglala Sioux Tribe.
He witnessed the slaughter of unarmed men, women, and children at Wounded Knee in 1890.

PRISTINE -(2)

P. is for the Precious Peace and Perfection our waters held in Pristine times

R. is for Reverence, Reliance and the sacred Role our water played in preserving life

I. is for Immeasurable purity and cleanliness our waters were, a mere century past

S. is for the Safety, Stability and Solid Sense our ancients Shared to keep our waters pure

T. is for Timeless eons our brooks and rivers flowed in Testament to their splendour

I. is for 'Idle No More' that alerted nations of high contamination levels in global water systems

N. is for the Navigational rights and boundless freedom endowed to sleek Native birchbark canoes

E. is for the Eternal hope that one day man will see the deadly paths involved in rampant turn to industrialization

Nid Layig!

By Pat Paul, Tobique FN, NB. Canada March 25, 2013

Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.