

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

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THE LIFE OF THE FOREST IS IN THE CANOE

Sadly the writers of the past stereotyped the Maliseet and Mi'kmaq peoples as being ignorant, uncivilized savages who could not read nor write and who were considered poor heathens who had no laws to live by. They were considered not much more than beasts of the forest. Father Pierre Biard wrote this about them in 1611: "On the whole, the race consists of men who are hardly above the beasts. They are savage, haunting the woods, ignorant, lawless and rude. They are wanderers, with nothing to attach them to a place ..They regard themselves as much richer than we are, although they are poor and wretched in the extreme."

Well, there is one piece of Maliseet tradition and craftsmanship that can prove them all wrong - the birchbark canoe. The birchbark canoe is a symbol of brilliant craftsmanship, self-sufficiency and an intimate connection with Mother Earth. Very few people living today can build a traditional birchbark canoe. It requires much more than knowing how to put the pieces together. Not one piece of a birchbark canoe is made from any synthetic material. There are no nails, no wires, no glues or caulking compounds. The builder has to gather virtually all materials from the forest, including the birch bark, spruce roots, white cedar planks, and spruce or pine resin. This very functional water craft is made entirely from the living forest. The very life of the forest resides within each birchbark canoe.

Unlike the boats of the Europeans, the birchbark canoe was light and easy to carry over portages of anywhere from a few hundred meters to twenty or thirty kilometers. Gabe Aquin, a famous Maliseet guide, could carry a canoe on his back for many kilometers, and would often run while carrying it. At night when turned over it served as a shelter from wind and rain. The smooth, rounded birchbark hull glided smoothly through the water at speeds faster than even the smaller European dinghies. If a canoe got damaged during a trip there were always materials for repairing it in the forest. There was no need to carry supplies. A tear in the birch bark could be sealed with resin from a pine or spruce tree (resin is converted into a rosin "gumming" compound made by adding tallow and sometimes charcoal). If the tear was quite large there were plenty of birch trees in the forest to provide a patch. As a bonus the same resin used to seal the tears and seams could be used as medicine or chewed as gum (before converted to rosin). The bark was also used to make cups, bowls and baskets as well as torches. You never had to carry supplies, just an axe and a knife would be your cargo. These too could be used to make bows, arrows, snares and traps out of the forest for trapping your next meal. So you didn't need to take large quantities of food on a long trip either. Birchbark canoes had different styles depending on their use, whether in inland rivers and streams, or out in the ocean, for fishing or for hunting large seals, or for high speed, long distance travel.

Anyone who has participated in a workshop for building a birchbark canoe will appreciate the knowledge needed. You must know when it is best to gather the bark from the birch tree. You will learn how to select the best tree and how to peel, roll and store the bark. You will learn where and how to dig spruce roots, and how to peel and split them. You will learn how to build the frame, the gunwales, using huge stones for weights. You will learn how to use a crooked knife to shape the cedar ribs and planks. You will learn how to steam and bend the ribs to fit into the canoe bottom without being nailed or glued. They can be removed easily if broken, or if storing the canoe outdoors in winter they can be loosened to

avoid freezing damage. You will learn how to use the split spruce roots as lashings to lace the bark to the gunwales. You will learn how to boil a mixture of resin and tallow to make the gumming compound. You will also learn how to etch beautiful symbols into the winter bark to give your canoe identification. I have barely begun to describe the many things that need to be learned in order to build a craft as complex and sophisticated as a birchbark canoe.

The birchbark canoe was already in existence as a beautiful, desirable craft when the Europeans first came here. It is the undisputable evidence that the Maliseets were a brilliant people with exceptional skills. It also shows how self-sufficient they were and how in tune they were with the natural world. Tappan Adney referred to their "high standard of simplicity". He wrote, "It seemed to me then, as it has ever since, from contacts with the Indian in his primitive life untouched by the white man's culture, that the Indian had attained that which the Japanese possessed, not so much a low standard of living as a high standard of simplicity, which under the same conditions the white man has not essentially improved upon."

All my relations ..Nugeekadoonkut

FACT SHEET - PROGRESS REPORT ON ABORIGINAL AND TREATY RIGHTS NEGOTIATION IN THE MARITIME AND THE GASPÉSIE

In the Marshall decision of September 17, 1999, the Supreme Court of Canada (SCC) found that the Peace and Friendship Treaties of 1760-61 affirmed the right of certain Aboriginal groups to provide for their own sustenance by taking the products of their hunting, fishing and gathering activities, and trading them in the pursuit of a "moderate livelihood". This decision potentially affects 34 Mi'kmaq and Maliseet First Nations in Nova Scotia, New Brunswick, Prince Edward Island and the Gaspésie region of Québec.

Under the Peace and Friendship Treaties of 1760 and 1761 in the Maritimes, the Mi'kmaq and the Maliseet signatories did not surrender rights to lands or resources. Today, the Mi'kmaq and the Maliseet First Nations maintain that they continue to hold Aboriginal rights and title throughout their traditional territory. Also, the Supreme Court ruling in the Marshall decision confirmed that the Mi'kmaq and Maliseet possess a treaty right to hunt, fish, and gather for a moderate livelihood.

Over the years, the courts have recognized the existence and validity of Aboriginal and treaty rights but have only partially defined the nature and scope of these rights. A consistent theme throughout these decisions has been the need for governments and Aboriginal people to resolve their issues and find a fair and equitable solution through negotiation, rather than litigation.

Canada is discussing Aboriginal and treaty rights and self-government with provincial governments and Mi'kmaq and Maliseet groups in Nova Scotia, New Brunswick, Prince Edward Island and the Gaspésie region of Québec. As a result of these discussions, a

number of agreements have been signed and the parties are working on strengthening their relationship, broaching issues of mutual concern and making progress towards addressing outstanding Aboriginal and treaty rights.

DO NOT EXPECT JUSTICE IN THE CROWN'S COURTHOUSE

We already went through this kind of thing at Sharbot Lake in 2007. It's a simple fact that there is NO JUSTICE for Indigenous people in the Crown's Courthouse.

When we use the Courts, ie the Queen's Theatre, the only benefit to us is in the publicity. We need to keep this critical issue in the spotlight. If the situation in Mi'kmaq territory goes out of the news, that is when bad things will happen to destroy our momentum. And we do have momentum which is terrifying to the corporatists.

The judge in this case is absolutely ignorant. Read her remarks very carefully. This type of ignorance reveals her deep seated RACISM. It is the RACISM of denial, the deadly psychological aspect of this low level warfare being waged against us.

You cannot expect the fox to protect the chicken house.

Kittoh

FYI

<http://aptn.ca/news/2013/11/18/court-loss-elsipogtog-braces-swns-return/>

November 18, 2013 · 7:33 PM

After court loss, Elsipogtog braces for SWN's return

By Jorge Barrera, APTN National News, Nov 18, 2013

"Frack Off" rally this past summer, New Brunswick.

FREDERICTON-There were tears outside a courtroom in Fredericton Monday after a New Brunswick judge ruled against Elsipogtog First Nation which was seeking an injunction to stop a Houston-based energy company from continuing its controversial shale gas exploration work north of the community.

Weeping supporters hugged Elsipogtog Chief Aaron Sock after Justice Judy Clendening

handed down her ruling, effectively clearing the way for SWN Resources Canada to continue the last phase of its shale gas exploration work about 46 kilometres north of the Mi'kmaq community.

"I think we're still in shock, we're nervous and scared about what's going to happen," said Judie Miksovsky, from the St. Mary's First Nation Maliseet community near Fredericton.

Elsipogtog was seeking to convince the judge to issue the temporary injunction against SWN arguing the province had failed to consult properly and that a conflict, echoing the heavily armed RCMP raid on Oct. 17, loomed on the horizon.

Clendening, however, found that Elsipogtog failed to adequately make its case.

"In my view and at this stage, and without any real evidence of the irreparable harm that may be occasioned on (Elsipogtog), it is apparent that SWN is suffering monetary losses," said Clendening. "There is no evidence of the degree of harm to (Elsipogtog) that is related to the Crown's request to consult."

Clendening also dismissed Elsipogtog's argument that a violent conflict loomed on the highway if the company was allowed to continue its work.

"The respondents (SWN, the province) are not inciting this reaction and there is no evidence that the respondents will interfere with a peaceful protest," said Clendening, in her oral ruling. "The threat of radical elements converging is not a reasonable factor to be considered. SWN needs to complete this phase of the work and there is no evidence that the consultation and accommodation cannot be recommenced between the Crown and (Elsipogtog)."

SWN has faced months of protests and blockades from a persistent opposition of Mi'kmaq people from Elsipogtog and sister communities who are supported by Acadians from surrounding communities. The Mi'kmaq-led opposition fear shale gas exploration will eventually lead to hydraulic fracturing, or fracking, threatening the area's water.

Mi'kmaq-led demonstrators have twice turned back SWN and its contractors on Hwy 11, which is the last area where the company wants to conduct shale gas exploration before winter. They have vowed to stop SWN at all costs and have set up a camp just off the highway.

On Oct. 17, heavily armed RCMP tactical units descended on an anti-fracking camp on another highway called Route 134 which was blocking SWN's vehicles in a compound owned by JD Irving Ltd. The RCMP arrested 40 people and seized three rifles, ammunition and crude explosive devices in an operation that led to a day-long clash with Elsipogtog residents. Several RCMP vehicles were also torched in the melee.

Chief Sock said he hoped violence could still be avoided.

"I just hope and pray that it remains peaceful," said Sock.

Sock said there was little he could do to stop the violence if it flared.

"I am just one man, I can't really commit to anything," said Sock.

Elsipogtog has pulled out of the Assembly of First Nations Chiefs of New Brunswick (AFNCNB) over the ongoing controversy surrounding SWN's exploration work. The AFNCNB was named in the band's application for the injunction. The band argued that the AFNCNB had failed in its delegated duty to act on behalf of the community in the consultation process.

AFNCNB's lawyer Kelly Lamrock said the organization did not oppose the injunction and said the judge's ruling came with a lesson.

"Take all that opportunity to build evidence and then take your shot in court, because if you are going to take a shot at the government in court, don't miss," said Lamrock.

Back in Elsipogtog and at the anti-fracking camp, many waited nervously for the judge's decision. They know the people will again be out to stop SWN's machinery on the highway.

"Profits over lives is the rule of law now," said Brian Milliea. "Our people have been put on crosshairs now."

And at the campsite, people were preparing for the return of SWN.

"We will still be out there until it stops," said one of the warriors at the camp.

SHALE GAS TENSION FLARE, BUT DAY PASSES IN RELATIVE PEACE

CBC News

The energy company that's been the focus of heated protests in New Brunswick finally made some headway Tuesday in its seismic mapping of Kent County, but only with the help of a court order and a small army of police officers.

SWN Resources Canada trucks were out working near Rexton, N.B., as more than 30 protesters gathered along Highway 11. The police presence was heavy, with at least 23 vehicles on site.

While there were tense moments, the day ended in relative peace. There was one arrest - blogger Miles Howe.

The protesters were based Tuesday at a nearby organic farm owned by Barbara Quigley. She brandished a letter she wrote to tell the RCMP the protesters are welcome on her property.

Quigley said she's appalled at the money being spent to keep anti-shale gas protesters at bay, and is tired of the cause being referred to as an "aboriginal issue."

"There is no division here among us," she said. "We're all together on this, it's not just aboriginals here, and the fact that they try to purport it as just a First Nations issue, I find extremely offensive"

The injunction issued by a Fredericton judge last week forbids protesters from getting closer than 250 metres to SWN trucks, and 20 metres from the side of the highway where work is being done.

One protester said it's unclear why Miles was arrested. He said everyone is obeying court-ordered restrictions.

"As far as I know he was arrested because his car is parked to the side of the road - and it is actually off the road, it's off the paved shoulder," Allan Marsh said.

"There is no signs up, that are posted, that say 'No Parking.' There's nothing that says you cannot park your car on the side of the road.

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CANADA PRISON POPULATION AT ALL-TIME HIGH

CBC News

New figures show the number of visible minorities in Canadian prisons has increased by 75 per cent in the past decade, while the number and proportion of inmates who are Caucasian has declined significantly.

As well, Canada's prison population is now at its highest level ever, even though the crime rate has been decreasing over the past two decades. Ten years ago, the number of inmates in federal prisons was close to 12,000. It's now more than 15,000.

These are just some of the statistics expected to be examined Tuesday, when the annual report of Correctional Investigator of Canada Howard Sapers is tabled in Parliament. His report is widely expected to be a scathing indictment of federal correctional policy.

"You cannot reasonably claim to have a just society with incarceration rates like these," Sapers said Sunday in a speech he gave at a church in Toronto.

Sapers gave his audience a litany of grim figures. He pointed out that close to a quarter of all inmates are aboriginal even though they make up only four per cent of the population. The rate of incarceration of aboriginal women increased by 80 per cent in the past decade.

Sapers said the situation is particularly critical for black and aboriginal inmates.

"These groups are over-represented in maximum security institutions and segregation placements. They are more likely to be subject to use of force interventions and incur a disproportionate number of institutional disciplinary charges. They are released later in their sentences and less likely to be granted day or full parole," he said.

Sapers adds that overall spending in the Canadian justice system rose 23 per cent in the past decade. "During that same period, Canada's crime rate fell by exactly the same proportion," he said. It now costs an average of \$110,000 a year to house a male inmate, nearly twice as much to imprison a female inmate.

"The growth in the custody population appears to be policy, not crime driven. After all, crime rates are down while incarceration rates grow," he said, adding that crime across Canada has been declining for more than a decade, long before the current government's "tough on crime" agenda.

Sapers said the United States, with one of the highest incarceration rates in the world, has changed course, having realized that more people in prison doesn't mean safer streets. "If there was a relationship between public safety and incarceration, then the downtowns of the big American cities would be the safest environments in the world; they're not," he said.

The federal budget for the Correctional Service of Canada (CSC) has increased 40 per cent to \$2.6 billion in the past five years, most of it being spent on building 2,700 new cells. Even then, Sapers said more than 20 per cent of inmates are now double-bunked in cells designed for one inmate. It's a practice that was uncommon in the past and Sapers says is

now leading to growing tensions inside prisons.

He compares it to a time 40 years ago when prison riots in Canada were common, including the infamous riot at the now-closed Kingston Penitentiary. "Many of the same problems that fuelled that explosion are still with us, crowding, too much time spent in cells; lack of contact with the outside world, lack of program capacity, the paucity of meaningful prison work or vocational skills training and polarization between inmates and custodial staff."

Sapers said many of the inmates are sick and elderly and by law require health care which last year cost the corrections system \$210 million.

Under Canadian law, prison is supposed to be seen as a last resort and should be used as little as possible for the shortest time necessary. As well, it says prisoners continue to have human rights and are sent to prison as punishment, not for punishment.

Sapers says recent changes by the government that see inmates serving longer sentences, cuts in prison pay and imposing austere conditions do little to improve public safety; instead, he says it makes it more difficult to rehabilitate and reintegrate them back into society upon their release.

LAND IS LIFE

Land is the basis for life in all nations. Its use is often misunderstood by others. In 1970, after learning a great deal about Wabanaki ways, I decided that if I went north as far as the road would take me, I would see Indian life dependent on the land much as it was for the Maliseet, Penobscot and Passamaquoddy about 1850. I invited the late Peter Paul, who was brought up by grandparents who still lived the values of their 19th century parents. In 1970 I was sure we would see First Nations people honoring the same values that the Maliseet had a hundred years prior to that. I thought that Peter Paul would see things long forgotten reminding him of the 19th century life style that enriched his youth. Unfortunately, he was not able to accompany me.

What I didn't know when I went to Lake Mistassini in Quebec Province was that I was witnessing a secret project that would destroy much of the land that from time immemorial provided the indigenous people an honorable sustainable way of life. The provincial government projects forced the indigenous people from a time tested supportive lifestyle known to the first inhabitants of the land following the Ice Age.

When I heard of the proposed fracking in New Brunswick by a government employing similar tactics as the neighboring Province used forty years ago in a plan that had no respect for Mother earth, I thought how many times has the government come up with a plan to provide economic security to the area. Each plan turned out to be only temporary but terminated a part of Mother Earth's marvelous gifts. The first to deplete the land were the European fishing fleets that came to supply Catholic Europe with fish for the required Friday

meal. The fish of the rivers were challenged by dams. While fishing the early fishermen decimated large flocks of great auks until they were no more. The indigenous hunters knew that they were an emergency source of food not to be indiscriminately killed. Then it was the beaver that were soon almost extinct forcing the trappers to move further west. The huge flocks of passenger pigeons that no longer darken the sky were gone. Then the large moose were hunted and killed for their hides, the meat left to rot. Those remaining followed the caribou to greener pastures. It wasn't only the animals of the forests that were depleted, the great pine were branded with the mark of the king and cut to build a great fleet of ships. When the pine became scarce, the spruce were attacked and one species after another was depleted such as oaks and walnuts. By 1950 sources of pumpkin pine could be counted on one hand. European diseases were brought to destroy others that were left such as birch and elms.

Each stab at the beautiful bountiful Mother Earth provided only a temporary stimulus to a precious economy that favored only a few, something unknown to the indigenous people, but their effects made a lasting change in their lives. The indigenous people were no longer the dominant inhabitants of the region. Sixty years ago the great Mactaquac Dam project was a proposal sold to New Brunswick people as an enterprise to bring great prosperity to the Province. None of the ten promised economic rewards from the Dam have created the golden egg of economic prosperity nor are they likely to. Neither has it made any significant improvement in the job market.

In a desperate search to improve job resources and economic opportunities Provincial leaders are now looking toward another stab at Mother Earth. The approach to this quandary has been reckless avoiding proper scientific studies to prove that Mother Earth will not suffer severely from the hydraulic attack and provides no data to warrant the destructive process. In less than 500 years strangers from Europe have caused great destruction to the earth without finding a way to great successful life they have looked for. Its strange how the indigenous people lived on the same land for more than 13,000 years finding it extremely bountiful.

Nicholas N. Smith

ON HOW WE BECAME TO BE KNOWN AS "INDIANS"

In 1492 when Christopher Columbus landed on the shores of our homeland (Turtle Island) there was no country that we now know as India. Instead that particular country was called Hindustan.

The people that Columbus encountered when he and his crew landed were the Carib, the Tainos and the Arawak. These people were much like the Indians on the mainland, who were remarkable (European observers were to say again and again) for their hospitality and their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, and the frenzy for money that marked Western civilization.

Here is what Columbus wrote in his journal: They brought us gifts of all kinds which they exchanged for our glass beads. They are well-built with excellent bodies and handsome features. So tractable, so peaceable are these people. Columbus wrote about his feeling that there is not in the world a better nation. They love their neighbors as themselves, and their discourse is ever sweet and gentle and accompanied with a smile, their manners decorous and praiseworthy. Columbus continues writing in his journal on the beautiful people that were the Indians of the Americas. He wrote that ethically, morally and spiritually these people were as close to God as any he had encountered anywhere.

In his journal he began referring to them with the Latin term "indios", meaning child or children of God for their god-like qualities. Since the Europeans spoke in different dialects some pronounced the word indios as Indien or Indianer. In time the word became Indian and its original and true meaning was lost.

In my youth I had tremendous difficulty being called an Indian because to me it was a negative put-down being equivalent to n-word, chink, redskin or honky. Today, however, I am very comfortable with the name. And I agree with Columbus' assessment of our people and our outer and inner beauty. That we are beautiful in every way.

All of the many Indian nations that know North America as their homeland had their own names for themselves such as Wulustukyeg (Maliseet) , Mi'Gmaq, Penobscot, Passamaquoddy along with the ones mentioned above and all of the others all had their own names that roughly translated to human beings and or people. I am humbled, honored, privileged and proud to have been born an Indian.

In our language...

BUL-LEE-DUH-HUMSE-ELLE-OSKIGIN-AH-WE. PROUD TO BE INDIAN.

All My Relations,

Dan Ennis

Nov 29, 2013

DEAN'S DEN: NO ROOM

Suppose, Mary's name was Meadow Grass
And Joseph's - Mighty Bear
With a promise that Creator's Child
Would grow up in their care,
And, as they sought new hunting grounds
The days of Meadow Grass were due
And what He'd be to all mankind
They understood and knew,
They'd traveled to a friendly camp
But every spot was jammed
The longhouse crowded - busy
Each teepee full and crammed,
All they heard, "There is no room
No nook to have a baby
Use the lean-to in the woods!"
It could be okay - well, maybe,
So in there, that humble hut
They prepared, and said their vows
And thus the Infant came to be
Born on a bed of boughs,
That night the sky was all lit-up
Every creature voiced respect
A new star hovered there above
As was foretold to expect,
Three 'Chiefs' came from far away
> From distant lands that "were"
Bringing gifts in recognition
Many valued goods, and fur!
Supposing that was how it'd been
If that had been the case
The same impacting Message
Just a different time and place,
What if that - was where it's at
And Christmastime thus chose
One can only wonder - how it'd be now
One can only just ... suppose!

D.C. Butterfield

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