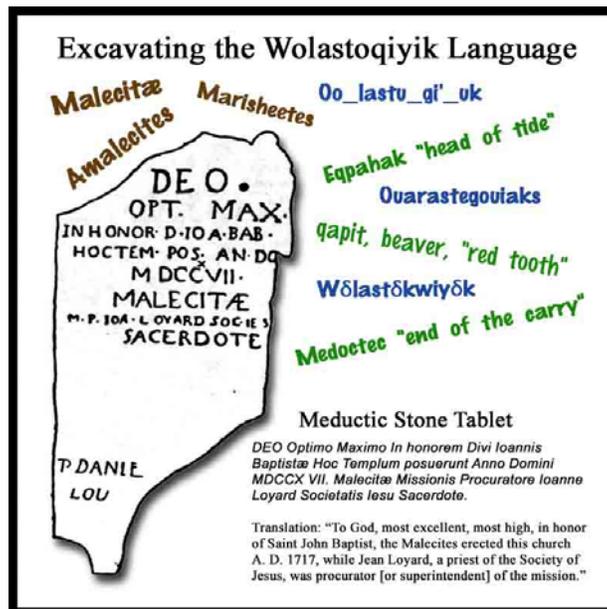


Wulustuk Times

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 is to provide you with the precise tools and the best information possible.

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EXCAVATING THE WOLASTOOIYIK LANGUAGE

Mareshites, Marasheete, Malecite, Amalecite, Malecetes, Ma'lesit, Maleshite, Malicetes, Malisit, Maleschite and many more spellings. So many variations of one name. The Maliseets, as we refer to them today, never called themselves by that name before the white man came here. It was assigned to them by others. Over the years there have been various explanations of the proper spelling and origin of this word. Vincent Erickson wrote in the "Handbook of North American Indians" that the name Maliseet "appears to have been given by the neighboring Micmac to whom the Maliseet language sounded like faulty Micmac; the word 'Maliseet' may be glossed 'lazy, poor or bad speakers.'" Similarly Montague Chamberlain, in his Maliseet Vocabulary published in 1899, suggested that it was derived from the Micmac name Malisit, "broken talkers"; John Tanner in 1830 gives the form as Mahnesheets, meaning "slow tongues" and states he was given that name by a "native." In 1878 R. R. Bishop Baraga in his Dictionary of the Otchipwe Language refers to the name Maléchites as being derived from the Cree mayisit or malisit, "the disfigured or ugly foot"; Father Joseph-Pierre-Anselme Maurault in his Histoire des Abénakis, depuis 1605 jusqu'à nos jours, in 1866, says it is from Maroudit or Malouidit, "those who are of Saint Malo." Rev. Eugene Vetromile in his Indian Good Book published in 1856 says both Micmac and Mareschite come from an old Abnaki word, malike, which means "witchcraft" on account of their many "jugglers" or shamans, and he adds, "hence

the French name Micmac is a substitute for Mareschite". Tappan Adney, in his attempt to reconstitute the old tribe of the St. John River Indians, writes in a brief to officials in Ottawa that "after confederation they became officially known as Malecites or Maliseets, a term of reproach of Micmacs, the word Mal-az-it, 'One who talks poorly', or as Rand gives it, 'One who talks gibberish.' " So it is obvious that the origin and meaning of Maliseet is controversial.

I will offer one more possibility. In the Catholic Encyclopedia, the definition of MALISEET begins with this statement, "Also MALECITE, MALESCHITE and AMALECITE, the last being the official Canadian form."

According to this definition then, the Catholics' official name for these inhabitants they found living in this new world was Amalecites or in Latin, Amalecitæ.

In February 1849 the Journals of the Legislative Assembly of the "Province of Canada" reported that "the tribe of Amalecite Indians residing in the Townships in the rear of the Parish of L'Isle Verte were praying for aid to open a Road leading to the said Parish." In 1871 Charles Tupper (who became the 6th Prime Minister) approved an allotment of \$100 be paid out of the Lower Canada Indian Fund "for the relief of that portion of the band of Amalecite Indians living at Riviere du Loup." In 1888 Col. Garrick Mallory refers to the well known Gabriel Acquin as "an Amalecite, 66 years old, who spoke English quite well." In 1889 Indian agent Narcisse Lebel wrote in his report, "The Amalecite Indians of Viger are dispersed in small groups over the counties of Temiscouata, Rimouski and Kamouraska." Indian Agent James Farrell also referred to them in 1890 as "the Amalecite tribe." As late as 1902 the Department of Indian Affairs in their annual reports referred to the "Tribe or Band" in New Brunswick as the "Amalecite." In their report ending June 30th that year they refer to the Woodstock Reserve as being Amalecite, "Purchased May 22, 1851, by the Provincial Government, for the use of the Amalecite tribe of Indians at the Maductic. No. 281."

The early French missionaries referred to the first inhabitants of this land as Malecitæ or Amalecitæ.

Evidence of this is on the slate-stone tablet that was discovered in 1890 in Meductic at the site of the old chapel that was built in 1717. On the tablet was a Latin inscription and the word Malecitæ. The full Latin inscription reads as follows:

DEO Optimo Maximo In honorem Divi Ioannis Baptistæ Hoc Templum posuerunt Anno Domini MDCCXVII. Malecitæ Missionis Procuratore Ioanne Loyard Societatis Iesu Sacerdote.
Interpretation: "To God, most excellent, most high, in honor of Saint John Baptist, the Malecites erected this church A. D. 1717, while Jean Loyard, a priest of the Society of Jesus, was procurator of the mission."

Why did the Catholic missionaries use the name AMALECITE? What was its origin? The early French and English translations of the Holy Bible from the Latin Vulgate contained stories about the A-Malecite or Amalecite people. These people were the first nation in the biblical story of creation, the aboriginal people of the land of humankind's origins. Amalec, the grandson of Esau, was the founder of this first nation. The Catholic Encyclopedia says of this ancient Biblical tribe, "the Amalecites were nomadic and warlike." Did the native peoples of the St. John River country remind the missionaries of the Amalecite nation in the Bible? It is quite possible that the Catholic missionaries, who were fond of giving biblical or Christian names to the Indians who they converted to Christianity, also applied this biblical name Amalecite to the Wolastoqiyik people as a whole. In much later translations of the Bible the hard "c" or "ch" in Amalecite was replaced with "k" as Amalekite.

The term Malecite without the leading "A" was used commonly up into the 1740s. Pierre-Francois-Xavier de Charlevoix refers to Malecites in his "Histoire et description generale de la Nouvelle France" published in 1744. However, by the 1750s another spelling of Malecite started to appear, written as Marisheet or Maricheet. In 1758 Abbé Pierre Antoine Simon Maillard refers to them as Mariqueets and Maricheets in his "Account of the Customs and Manners of the Micmakis and Maricheets Savage Nations, &c." He mentions also that the Maricheets "used, till lately, to be in a constant state of hostility with the Mickmakis. But, however, these nations may be at peace or variance with one another, in one point they agree, which is a thorough enmity to the English."

Rebel Col. John Allan, Indian Agent for the Eastern Department of the Continental Congress in the American Revolution named a military schooner in honour of the Maliseets because they were helping his cause in separating from the "British tyrants". He called the schooner the Marisheete. In his journals he refers to them as the St. John's Indians and also as the Marisheetes tribe (spelled variously Merecheete, Marasheet, Maracheete). He recorded in his journals meeting with all of the Marisheete chiefs in the summer of 1777 at Aukpaque (now Eqpahak). When the British advanced on Aukpaque he led about 500 of the Marisheetes on a long exodus from the river, going up to Meductic and down the ancient trail "by the lakes" to Machias, Maine where they resided nearby the rebel headquarters in small encampments until after the revolution. I gave more details of this exodus in last month's newsletter.

One of the possibilities for this change of Malecite to Marisheet could be related to the problem the Wolastoqiyik had in trying to pronounce some of the English and French letter sounds. The letter R was one. There was no R in their language. The word "crazy" became "clasy". Mary became Mali, which eventually became Molly. Pierre became Piel or Piol. The first son of Pierre became Piolsis (little Piol), or Polchis. The son of Paul also became Polchies or Paul Schesh. The name Martin became Moulton. Charles became Sha'les or Sauls and Saulis. Likewise J was another problem. Jacques became Sok or Sak, and son of Sak became Saksis (little Sak) or Sacobie (baby Soc). The early French missionaries had called these first nations Amalecites or Malecites, basically a Hebrew term, and the Indians began using that name to refer to themselves, proud to be recognized as the "first nation". Of course Malecite was easy for them to say as there was no R in it. In later times when the English or French heard this unfamiliar term from the Indians, and also hearing them having trouble pronouncing other English and French words, they assumed they were trying to say the word Marisheet but couldn't pronounce the R. And so, Marisheet became the name recorded.

Erickson stated in the "Handbook of North American Indians" that the term which the Maliseet use for themselves is Wdlastdkwiyd. That it is derived "from the name they gave to the St. John River, in the drainage area of which they dwell; it means 'people of the St. John River' or, more exactly, 'people of the beautiful, good, pleasant river.' " According to Chamberlain in his "Malecite Vocabulary", the name they apply to themselves is Wulastuk-wick, "dwellers on the beautiful river," or, as given by Maurault, Ouarastegouiaks, "those of the river whose bed contains sparkling objects." The "Indian Good Book" published in 1856 by Eugene Vetromile gives them the name Ulastook on the opening page. W. F. Ganong spelled the name Woolahstukwik. Tappan Adney who spoke the Wolastoqiyik language, broke the word down this way, "O_lastu_gi'_uk." He often disagreed with his contemporaries like Montague Chamberlain and W. F. Ganong about many Indian names of rivers and places. He contended that the name of the river Wul-as-tukw did not mean "beautiful river", but rather literally, "pleasingly, it flows through its channel, river that." He put the name in the active voice grammatically, not how it looks or feels to an observer, that is to say, not in the passive voice. It has life, a spirit, in the name. He also stressed that it refers to the river country not just the river. That the ancient general name of their people also included the Passamaquoddies (Peskotomuhkatiyik) and

Penobscots (Panuwapskewiyik), and they all were called "Wal-un-tuk-wi-uk" meaning "The River-Country People".

The name debate has gone on for years and it constantly changed so that for any decade the people are given a different name. But always it is the English or French writer who is trying to define who they are. These River-Country people know who they are and they know that their language, which contains their history and their culture, is very much endangered now. The history of their people buried within their language, the names of animals, rivers and lakes, in stories, songs and dances, is a history that predates Europeans coming here. For example their legends about Koluskap (Koluwos = good, ap or nap = man or male) tell about giant beavers that dwelled in this land. Most of the early historians and other writers considered these to be mythical fables. However, in the mid-1800s archaeologists discovered fossil remains of giant beavers measuring over 8 feet long and weighing up to 485 lbs with teeth up to 6 inches long. A tooth of a giant beaver is in the collections of the New Brunswick Museum. It turns out that these legends were NOT just imaginary FABLES. The Koluskap legends and other stories contained events and landmarks that describe the land of the Wolastoqiyik like a verbal map. The white man was always amazed how the Indians could travel through parts of their lands they hadn't travelled before and not get lost. Besides being intimate with nature, the animals and birds, the sun and moon, and the seasons, they also used their Koluskap stories to guide them. They would look for the face of Koluskap in the steep rocky bank of the river (near Mactaquac), for the snowshoe islands where Koluskap took off his snowshoes (flooded by Mactaquac Dam in 1967), and for the rocks stained red with blood at Grand Falls and Plaster Rock where Koluskap had thrown the big rocks after the retreating giant beavers that had dammed the river at its mouth (Reversing Falls area). The whole landscape of the River-Country people was described in stories all the way to the Notre Dame Mountains in Quebec, the extremity of their territory. Other places in Wolastoqiyik land were given descriptive names. Eqpahak (Ekwpahak or Aukpaque) means "head of tide", or "where the swift water starts." It defines that unique location on the river to where the Fundy tides reach. Metawtik (Meductic) is the end of the carry or the journey, marking the end of the well-known route by land, river and lakes to Passamaquoddy and Penobscot country.

Abekagwimek (Becaguimec stream), a place where the salmon lie side by side in smooth water. Sigtahaw (now Bristol) means "where he killed him" and refers to the place where a Mohawk Chief and Maliseet Chief engaged in a battle all afternoon until finally the Maliseet killed the Mohawk. Pohenegamook (a lake) means "Grab it from them." Chikunik'abik (the destroyer place) or Checanekepeag (the destroying giant in Gyles memoires) is the older Maliseet name for Grand Falls. It refers to the legend of Malobiannah, the legendary Maliseet woman who led a war party of Mohawks in birchbark canoes over the Great Falls and saved her people at Medoctec from a surprise attack. Today this great falls is most often referred to as Kapskuk, or Cobscook, simply meaning where the water falls over huge ledge formations. There is a Cobscook in Maine too. Unfortunately this is an example of modern name revisions dropping the oral traditions that were once associated with the older names.

Wolastoqiyik is obviously a very descriptive language. It preserves events and places that once existed in the past. The missionaries and colonists preferred to name places after saints and famous people, or from places they came from in the old country: St. Anne's Point (now called Fredericton), Gagetown, Maugerville, Arthurette, Knowlesville, Jacksonville, Florenceville, Bristol, Sheffield, Kingsclear, Douglas, Odell, Hart's Island, etc. None of these names describe the places. Likewise animal and bird names of the Wolastoqiyik are descriptive. Squirrel is mihku, "the one that is red." Partridge is mociyehs, "he does not fly straight." Snipe is enemik-coss, "rocks his backside." Porcupine is matuwehs or pomatuwehs, "the one that is climbing all the time." Beaver is qapit, "red tooth." Other aboriginal languages are similar. In Penobscot

beaver is tomahq, "cuts wood". By studying the languages we can learn that a beaver is an animal that cuts wood and has reddish coloured incisors.

In the history of the white man invading the land and establishing his "dominion", imposing his culture and his complex written laws to satisfy the greed of the ruling Crown, the Wolastoqiyik language was deliberately suppressed. Every effort was made to eliminate it by the early Catholic missionaries and later by the residential schools. In so doing, they have almost wiped out the oral records of prehistoric man in this region, and along with it a history of the ages, of a culture that lived in very close relationship to the animals and plants and survived off them for food, medicine, clothing, utensils and tools. This is of great value to us all today. It is not out of date knowledge.

Times are changing. On June 11, 2008 Prime Minister Harper offered Canada's aboriginal peoples an official apology for the government's involvement in the Indian residential school system and its ongoing policy of forced assimilation. A step in a new direction has been taken. Even though it is a small step, it changes the attitude of the past governments. In recent years a special group of ethnologists, a type of language archaeologists, have begun "digging" into aboriginal languages for clues and evidence of past events and artifacts just as they have done archeological excavations on historical land sites. They can learn more about the prehistoric world that existed in this land before white man came here and understand it much better. Excavating for artifacts of history and culture buried within the language to learn more about ancient peoples and the wild animals and natural events in this land is one more reason why we must preserve the language and legends of the first peoples of this land. There is truth and reality in those stories, as well as a treasure chest of rich life values. We need to start digging deep into the many layers of the language to discover artifacts of great value to ALL mankind, not just the Wolastoqiyik. Everyone stands to gain from what treasures are uncovered. Studying white man's writings about the language will not do it. It is difficult to use letters to describe sounds, especially Wolastoqiyik sounds. Just look at the many ways Maliseet and Wolastoqiyik have been written. But there is a solution. Modern digital video technology allows us to record the voices of the few remaining elders who still speak the language. The expression on their faces, the hand gestures, and the tone of their voice all capture the oral tradition of the River-Country people who never had a written language. Recording them in natural scenes, doing traditional work, basket making, pounding ash, gathering birchbark, harvesting medicinal plants, visiting historic sites, and then linking the scenes interactively by GPS data to digital information in a database could not be done before now. It is also a tool for teaching the next generation the language and culture that was always passed on orally. Such a project has already started. It is a new beginning, a new era of hope. This is the new age of digital oral traditions. May the New Year hear distant drums and the voices in the mists along the river shouting "Hey Hey" as the blessings of the ancestors echo throughout the land of the River-Country people.
..... all my relations, Nugeekadoonkut.

TOBIQUE LOOKS TO PAST TO PRESERVE ANCIENT CULTURE AND LANGUAGE

p.paul

Tobique FN, (Special) - A new teaching technique for reviving a fast-disappearing cultural activity in arts, crafts and language has been initiated at Tobique through a film-documented study of the community's past socio-economic history and lifestyle.

The initial 20-week project entails integrating 20 individuals (male/female) of various skills, ages and backgrounds who will share and co-share duties and responsibilities in carrying out various socio-economic skills and tasks that earlier Tobique residents used to pursue a traditional livelihood.

The main focus and attention that will be strictly adhered to, throughout the entire project, will be the application of the Maliseet language. That component will be vital.

During the 20-week tenure two film crews will record the proceedings as the participants go through their paces. A local camera crew will undergo technical and professional training from an outside firm of film specialists on the proper use of cameras and other technical equipment. The responsibility of the camera crews will be to follow and record every step and move taken by the project personnel in documenting the various tasks performed. Filming every phase of the activities will enable the project to create a permanent file for internal use or follow-up training for future generations.

After a full compliment of training has been completed and where local members are fully qualified to pass on their skills in preserving culture and language, some economical benefits could very well arise in exporting technical expertise to other native communities who might one day need to revive and restore their cultural strengths and language skills.

In this training process each task completed will be recorded in short 10 to 15-minute VCR disc format which will be kept in safe, secure storage for future training purposes.

Most tasks in the program will focus on aboriginal craftwork such as in production of snowshoes, miniature birchbark canoes, suede or leather garments and products, moccasins, medicines, indigenous tools and instruments, souvenir items, etc.

But the primary interest will be on basket making, a long-term Maliseet livelihood that sustained many Tobique families for many years. Tobique is located within the heartland of a huge potato industry in New Brunswick and the State of Maine where baskets were virtually indispensable to the potato industry until the 1950's and 60's when mechanical harvesters came into use and reduced the need for potato baskets.

The 20-week course led by Coun. Brenda Perley and sponsored by the Chief and Council is intended to provide long-term employment for the graduates within the community. Or secondly, the expertise gained by the graduates could very well be exported to other native communities wishing to follow the Tobique model.

NATIVE PLIGHT SPURS UN CRITICISM

CP

Ottawa: Official's Attawapiskat information inaccurate

OTTAWA — A United Nations official is taking the federal government to task over its treatment of the Attawapiskat First Nation and aboriginal communities in general.

But the government is firing back, accusing James Anaya, the UN special rapporteur on the rights of indigenous peoples, of spreading inaccurate information for the sake of publicity.

"Anyone who reads the letter will see it lacks credibility," said Michelle Yao, spokeswoman for Aboriginal Affairs Minister John Duncan.

"Our government is focused on the needs of the residents of Attawapiskat — not publicity stunts."

Native leaders asked Anaya earlier this month to look into living conditions in the James Bay community and elsewhere.

"I have been in communication with the government of Canada to express my deep concern about the dire social and economic condition of the Attawapiskat First Nation, which exemplifies the conditions of many aboriginal communities in the country," Anaya said in the statement issued from Geneva on Tuesday.

He said he wrote to Canadian officials on Monday, expressing his worries and asking them for more information about funding, policies and respect for human rights.

"The social and economic situation of the Attawapiskat (community) seems to represent the condition of many First Nation communities living on reserves throughout Canada, which is allegedly akin to Third World conditions," he writes in a public summary of the letter. Full text was not immediately released.

He notes non-aboriginal people in Canada have some of the best living conditions in the world, but aboriginal people routinely face higher poverty rates and live with poorer health, less education and higher unemployment.

Anaya says he has been told Ottawa systematically underfunds reserves and does not respond adequately to cries for help. He reiterates many complaints raised by the Assembly of First Nations as well as the First Nations Child and Family Caring Society of Canada.

The Caring Society is fighting Ottawa in court, accusing the federal government of discrimination by funding First Nations child welfare, health and education at lower levels than non-aboriginal populations.

Anaya said he wants to hear Ottawa's side of the story and vowed to monitor federal policies and responses very closely.

A spokeswoman in Anaya's office said he has no first-hand knowledge of the Attawapiskat situation.

"Information about the situation came from various sources and is part of Prof. Anaya's general monitoring of the conditions of indigenous peoples around the world," Maia Campbell said in an email.

ATTAWAPISKAT HOMES BUILT IN FREDERICTON

CBC News

A New Brunswick company is building 22 modular homes for people living in the troubled northern Ontario First Nations community of Attawapiskat.

Some families on the First Nation have no running water or electricity and have had their basements flooded with sewage. Meanwhile, others are living in tents as the cold weather has started to hit the northern community.

Fredericton-based Maple Leaf Homes has received a contract to build homes for Attawapiskat, which has been put under the national spotlight after the federal government sent in third-party management to run the reserve.

The company is not new to building modular homes for cold climates.

Chris McLean, the assistant general manager of Maple Leaf Homes, said the company learned many important lessons about cold climate construction when it built homes for mining camps in northern Canada. Those techniques will be used in the homes that are heading to Attawapiskat.

"We're putting more lumber in the floor, it's a stronger build, with closer spacings, and we're able to fill that cavity completely with insulation," McLean said.

"We've kept all our plumbing above floor level, for any water lines, to reduce any chance of freezing. The only pipes we see through the floor are going to be drain drops for the plumbing itself. There won't be any water supply in the flooring system whatsoever."

The modular homes will also be filled with extra wall insulation and sprayed in roof insulation. There will be mould resistant paint on the walls and vapour barriers under the houses. The company will also upgrade exhaust fans, and air exchangers with extra power. The units are designed to warm the frigid air coming in and to reduce condensation.

On Dec. 10, the federal government announced that it had purchased and ordered 15 modular homes for a total cost of \$1.2 million. The modular homes, measure about 75 square metres, each include three bedrooms.

Attawapiskat Chief Theresa Spence sent a letter to Aboriginal Affairs Minister John Duncan after the original order was placed saying that 22 homes were needed on the reserve and not 15.

About 1,800 people live in Attawapiskat. The federal government has put the reserve under third-party management. That move has been opposed by the chief and band council, but some residents have endorsed the plan.

The federal government says it has given Attawapiskat around \$90 million since 2006, including \$4.3 million for on-reserve housing. It has also ordered an independent audit of the community's finances.

HOMES WILL ARRIVE IN LATE DECEMBER:

The Fredericton-based company has been working quickly in order to get the homes finished and ready to be sent to the northern Ontario reserve.

With 300 workers, and five different trades working on a house at one time, the company can turn out three homes a day.

Dennis Psiuk, the company's head of special projects, said the first houses will leave Fredericton on Dec. 19.

"Our plan is to have all 22 units into Moosonee just before Christmas," he said. The challenge then will be waiting for the opening of the ice road that will go to the reserve.

The houses will cost around \$100,000 each. And the company said, if they are maintained, they should last indefinitely.

Psiuk said the company will install a camera and post the construction of the homes on the Internet, so the community can watch their homes being built. The contractors say the band council is responsible for installing sewer and water connections now. But they will have help connecting the houses when they arrive. The company is sending a crew of experts in the installation of houses in sub-arctic conditions.

WALMART GRANTS \$500,000 TO FIRST NATIONS DEVELOPMENT INSTITUTE

PRNewswire

LONGMONT, Colo., -- First Nations Development Institute received a \$500,000 grant from Walmart to support the availability of healthy and affordable fresh foods in Native American communities.

The project will assist in developing or expanding locally-controlled and locally-based food systems to provide healthy foods and support agricultural related entrepreneurial ventures and the local economy in Native American communities. The project will be implemented and administered under First Nations Development Institute's Native Agriculture and Food Systems Initiative.

"Production and consumption of locally-grown foods increases economic independence, leading to sustainable economic development in Indian Country," said Michael E. Roberts, president of First Nations Development Institute. Roberts also expressed the importance of this partnership with Walmart, "Access to healthy foods is an important component in preventing and controlling diseases such as diabetes, heart disease and obesity in Native American communities. By gaining control of local food systems, Native communities can provide healthier foods to tribal members and address the prevalence of diet-related diseases."

Typically, federal food programs for Native Americans are designed to provide short-term food assistance to needy families and thus cannot support long-term sustainable food systems focused solutions.

"Supporting local farmers in Native American communities helps create a sustainable, long lasting effect by improving farm practices and growing the fruits and vegetables that people need to live healthier," said Pepe Estrada, Director of Corporate Affairs and Walmart's liaison to the Native American and Alaska Native community. "We're excited to be a part of the good work that will be done through this support."

First Nations Development Institute launched the Native Agriculture and Food Systems Initiative

in 2001 to enhance the overall well-being of Native American communities. Since its inception, the Native Agriculture and Food Systems Initiative has provided numerous trainings, direct technical assistance and 106 food security and agricultural grants to Native American Communities across the United States.

Those interested in learning more about this initiative can visit www.firstnations.org .

About Philanthropy at Walmart Walmart and the Walmart Foundation are proud to support initiatives that are helping people live better. From February 1, 2010, through January 31, 2011, Walmart and the Walmart Foundation gave \$732 million in cash and in-kind gifts, including donating 257 million pounds of nutritious food to local food banks across America. The Foundation also supports education, workforce development, economic opportunity, environmental sustainability and health and wellness initiatives. Internationally, Walmart gave \$66 million in cash and in-kind gifts to charitable organizations. To learn more, visit www.walmartfoundation.org .

About First Nations Development Institute For more than thirty years, using a three-pronged strategy of educating grassroots practitioners, advocating for systemic change and capitalizing Native communities, First Nations Development Institute is dedicated to strengthening Native American economies. First Nations serves rural and reservation-based Native communities throughout the United States. For more information, visit www.firstnations.org .

N. SHORE TRIBAL COUNCIL SAYS “NO” TO NUCLEAR WASTE IN THEIR TERRITORY

SooToday

Chiefs of the North Shore Tribal Council say no! to a multi-billion dollar nuclear waste disposal project in their territory

CUTLER, ON (December 20, 2011) – The First Nations of the North Shore Tribal Council strongly reject the prospect of the North Shore of Lake Huron becoming a site for the long-term storage of nuclear waste for the Nuclear Waste Management Organization (NWMO).

The City of Elliot Lake has publicly expressed interest in possibly becoming one of the sites for the long-term disposal of nuclear waste for Canada’s nuclear industry.

Elliot Lake has a long history of uranium mining that resulted in the boom and bust of the city, as well as significant and lasting environmental damage to the local watershed and nearby ceremonial grounds.

In addition, there are dozens of [radioactive] tailings ponds surrounding Elliot Lake currently waiting for a solution for their safe disposal.

“We cannot idly stand by and watch as they inject Mother Earth with this cancer,” says Chief Lyle Sayers, chairman of the North Shore Tribal Council. “We must ensure that the future natural resources of this area are there for our children, generations to come, and businesses alike.”

The half-life of this material is hundreds of thousands of years old and could impact generation after generation.

No site can ever be totally safe for nuclear waste storage.

“Natural disasters sometimes happen, such as we’ve seen in Japan. It could make this whole area a nuclear wasteland suitable for only that industry,” says Chief Sayers. Our statement to the Canadian Nuclear Safety Commission and to the Nuclear Waste Management Organization is:

Do not waste your financial resources if you plan to conduct a study in this area because a nuclear waste dump is not going to happen here.

The North Shore Tribal Council represents seven First Nation communities across the North Shore of Lake Huron.

Chief Lyle Sayers is the chief of the Garden River First Nation and also the chairman of the North Shore Tribal Council.

DAN’S CORNER - Solstice

The love, joy, peace and compassion which is evident at this time is ever so good for our hearts; and what is good for our hearts is good for our Earth Mother.

To all our relatives we send you strong, loving and healing energy so that today your heart, your home, your lives and your spirit are filled with love, peace, abundance and happiness.

We send strong healing energy to our relatives who are suffering, in pain, in turmoil, or are otherwise in need of love and healing. May the sacred life force of Love bring healing and may it lift heavy hearts.

We share your love, peace, happiness and laughter. Your laughter and happiness lifts the hearts of Grandmother and Grandfather. When we are in ceremony you are all carried within the light of our hearts and are lovingly remembered through spirit, through light, through peace and through love.

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

We conclude by recognizing, acknowledging and respecting our sacred relationship to all other living things past, present and future. Our sacred Earth Mother requires our love and respect if she is to continue to sustain us. From our lodge to yours we send you light, love, peace, healing and abundance. All My Relations, The Ennis

'DEAN'S DEN - My Tongue

My "tongue" is how I weave my words
Bequeath what I believe
It's the life-blood of my people
It's the heritage I breathe,
Historically unwritten
It's how I "shoot the breeze"
In simply conversational
Or - a "vocabulary squeeze",
It has balance, grace, and eloquence
A symmetry all its own
A natural, flowing, parlance
Linguistically alone,
My "tongue" lets me communicate
Have an interchange of views
Discuss, debate, and dialogue
Convey my messages and news,
It's how I connect, how I link up
It's how I keep in touch
How I express affectations
To me - it means so much,
I can have a quiet friendly chat
Or, converse in "heart to heart"
It's my way of verbal intercourse
When I've something to impart,
It's how I vocalize my thoughts
How I get my point across
And if a people lose their "tongue"
It's an ever endless loss,
And so, I cherish language
And, am so proud of "my tongue"
I do my best to see it pass
> From the elders ... to the young!

-- By 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.