

Wulustuk Times

Wulustuk - Indigenous name for St John River

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The 'Fathers' of Confederation meeting on Mi'kmaq Land, Charlestown, PEI, Sept. 1864
(Note: Aboriginals not present)

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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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THEFT OF A COUNTRY

p.paul

OUR COVER (CANADA DAY, JULY 1, 2013) DEPICTS A PAINTING OF 'THE FATHERS OF CONFEDERATION' (ALL NEWLY ARRIVED IMMIGRANTS) MEETING ON Mi'kmaq Homeland AT CHARLETTOWN, P.E.I. - September 1864.

A HUGE QUESTION, -WHY WERE THE TRUE AND RIGHTFUL OWNERS OF THE LAND NOT PRESENT AT THIS MEETING? THE UNFORTUNATE REALITY WAS, ONLY THE NEWLY-ARRIVED EUROPEAN PEOPLES ATTENDED.

WAS THIS, 1) A TEST OR PLOY IN RACIAL CONDESCENSION, 2) A SLY & CONTRIVED COLLUSION BY FOREIGN PEOPLES, 3) A COVERT & COORDINATED PLAN TO STEALTHY OVERTAKE ALL ABORIGINAL HOMELANDS ALONG WITH THE

RESOURCE-RICH NATIVE TERRITORIES THAT STOOD UNTOUCHED SINCE TIME IMMEMORIAL?

A TRULY BASIC PRINCIPLE THAT WAS BYPASSED OR IGNORED AT THE "FATHERS" MEETING WAS THE DEMOCRATIC PROCEDURE OF INVITING THE TRUE OWNERS OF THE LAND TO BE PRESENT AND TO PARTICIPATE.

IN FACT THE TRUE OWNERS SHOULD HAVE BEEN PROPERLY CONSULTED AND FORMALLY INVITED WELL IN ADVANCE OF THE 'FATHERS' GATHERING TO REQUEST THEIR HONOURABLE PRESENCE, PERMISSION AND ALSO TO LEARN FROM THEM ABOUT THE EVER-CHANGING EARTH'S TOPOGRAPHY AND ITS CHARACTERISTICS THAT VARY WIDELY FROM COAST TO COAST.

In a truly democratic society upon which Canada presumes to stand, Honour, Respect, Honestly, Humanity and Fair Play would typically be the upstanding essentials in creating good government. Were these basic components considered or even marginally present at the conference table?

In the 1864 gathering of the 'founding fathers' seen on the cover, they quite apparently and deliberately overlooked a few points in their 'so-called' democratic process by not including aboriginal people at the Confederation table.

Unfortunately, as it went, the newly-arrived immigrants just boldly proceeded onward without due or prior consultation, negotiation or authorization from the rightful owners of the land to form their white government, much less, inviting natives to sit-in, observe or participate in discussing major issues pertaining to the rightful ownership and/or the conditions that could ensue if, in the event, a successful overtake of the land were accomplished, and the land were transferred from aboriginal hands to the control of the new euro-outsiders.

Whatever motivated the 'Founding Fathers', their underlying procedure emanating at the table was to significantly abolish native control and presence and to establish a new euro-style state and government upon this aboriginal country despite the pristine societies that had pre-existed and provided a continuum of harmony and balance with nature since time immemorial. This balance however, was overlooked and put at risk. And to blindly ignore the native way of life and aboriginal balanced governance without entering into due process and pre-consultation was truly an act of disgrace, dishonour, disrespect and a statement of pro-racial stumping on aboriginal societies and outright European arrogance that essentially lead up to wholesale grand theft of aboriginal lands and resources in this continent.

In all fairness, no foreign agency, or any nation in the world, should be able to immediately proceed forward independently and establish a national government on its own within a homeland of another nation without prior consultation, permission and/or consent of the affected populations, as was the case in this country. Had this interaction been the course followed prior to the 'Founding Fathers' meeting at Charlottown, a genuine give-and-take process or exchange might have been achieved and a valuable lesson in democracy and a 'nature-sensitive insight' would have been gained from real owners of the land.

Prior to the arrival of the Europeans to this land a true form of pristine democracy existed universally within the native populations. That pristine democracy stood on firm and solid ground for centuries untold where man, nature, wildlife and the environment were balanced, protected and respected on equal terms with all creation, as per instructed by the Creator.

This country, in fact, was a land of giving, exchanging, sharing and cross-sharing of the bountiful goods and natural resources from tribe to tribe and nation to nation.

The ancient aboriginal form of governance existed on this land for eons of time before white contact and in respect to that proven longevity, long in-depth, full scale consultations with native people regarding their customs, roles, laws, systems, and mechanisms should have been elicited before a new (Canada) governance was contemplated, introduced and implemented.

As evident, a new but unfamiliar euro-type system emerged which was basically foreign, alien, remote and unconcerned of the pristine model practiced in this land for centuries by native people was the unsavory result of Canada's Confederation.

However, the early newcomers to this land essentially ignored the long entrenched tribal customs and traditions completely, preferring to operate under euro-type models that were more familiar and utilized in their foreign homelands and societies in distant lands.

But keep in mind, had the native governance system been fully examined, explored, recognized and accepted for its merit, success and longevity, the resulting environmental standards in this country (Canada) today would have been much stronger, safer and have greater impact on global basis, and also provide rigid, proven environmental standards that would have benefitted all generations to come.

CANADA DAY, -WHY SHOULD NATIVE PEOPLE PARTAKE IN THIS EVENT?

In a printed editorial it is stated that we all have reasons to get involved in the St.Croix anniversary and by extension Canada Day celebrations, that there have been winners and losers, and that this anniversary is a time of celebration, for others an occasion for somber commemoration, and that it is a milestone by which we can judge where we stand today.

Even though Indians are mentioned in the piece, I cannot help but think the opinion was written with only non-Indians in mind. Given the fact that Indian people have been deliberately and callously overlooked (not seen) for the past 500 years, my thinking should not come as a surprise to anyone.

In my musings after having read the opinion, I thought, as an Indian person, how do I celebrate or commemorate this transplanted European anniversary? An anniversary that, if not for the kindness of Indian people, probably would not have been necessary to observe.

And if Indian people had been more like the Europeans and had inflicted upon those first Europeans the same fate as what Europeans inflicted upon the Beothuk only a few decades later, the need for this debate would have been rendered moot.

How do I, as an Indian person, celebrate or commemorate the genocide of the Beothuk, Huron, Saco, Abanaki and other nations across this country? It is like Germans asking Jews to help celebrate the Dachau, Auschwitz, Majdanek, Treblinka death camps.

As a so-called "loser" how do I celebrate the loss of my identity as a human being, as a Wulustukyeg? How do I celebrate the loss of my homeland? How do I commemorate the loss of my traditional spiritual ways and the traditional spiritual teachings? How do I commemorate the loss of my language? How do I commemorate the loss of my ability to pass on our Traditional teachings, language etc to the Seventh Generation? How do I celebrate the loss of my culture?

How do I celebrate the loss of my sacred burial site of my Ancestors? How do I commemorate the loss of my milestones which reach back thousands and thousands of years and generations?

I ask these questions from my heart. Painful, but necessary questions in my ongoing effort to get our European brothers to honestly face the legacy of the past and to honestly and truthfully address injustices in the present.

Our Elders teach that in order for people to move to an equal, healthy, peaceful and just future; that those people must first take four steps in order to reach the starting point.

First step: to recognize the truth of their past actions. No matter how ugly

Second: to acknowledge the truth. No matter how painful

Third: to accept that truth. No matter the cost.

Fourth and final step : an honest, equal, healing and peaceful reconciliation can now begin.

Failing this, all of the words of our eurocanadian brothers on "honestly facing the legacy of the past" and "addressing injustice in the present" will continue to ring very hollow to me, the Ancestors, the People and the Seventh Generation.

I end with the words of Chief Seattle, Duwamish:

"To us, the ashes of our ancestors are sacred, and their sacred resting place is hallowed ground. We know that the white man does not understand our ways. One portion of the land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The Earth is not his brother, but his enemy... and when he has conquered it he moves on.

He leaves his father's graves, and his children's birthright is forgotten. And when the last redman shall have perished, and the memory of my people has become a myth among the white man, these shores will swarm with the invisible dead of my people. The white man will never be alone in my People's homeland."

I humbly and respectfully ask anyone who cares to respond to help me in my question on how I, as an Indian person should celebrate or commemorate my losses.

But before anyone responds, I would ask that they first weigh their response from a reversed perspective. Meaning that the 500 year scenario be reversed. That my people had

invaded Europe and my people had inflicted similar diseases and losses upon Europeans which could be comparable to what occurred here on our beloved Turtle Island.

These words are from the Ancestors and a child of the North American Holocaust.

All My Relations,
Dan Ennis

HUNDREDS OF SIKSIKA FIRST NATION HOMES LOST TO FLOOD IN ALBERTA

Anger and despair as disaster strikes small community
CBC News

As the truck rattles to a stop, Siksika Chief Fred Rabbit Carrier looks out over the flooded community of Chicago Bridge where houses sit amid floodwater like islands.

Severe flooding has forced around 1,000 Siksika people from their homes on the Alberta reserve, a large portion of which hugs a stretch of the Bow River about 100 kilometres east of Calgary. The disaster has been unfolding there since Friday, when the river poured over its banks and covered some areas with over a metre of floodwater.

"How are we going to recover from all of this is what went through my thoughts," Chief Rabbit Carrier told CBC News on Sunday.

"There's a sense of hopelessness. as a leader you have to overcome that and put emotions aside and start working toward the recovery."

Chief Rabbit Carrier said the community is still in a state of emergency. The reserve's recreation centre has been turned into a shelter where a list of items - baby formula, diapers, towels, blankets and non-perishable food - are in high demand. The phone in the centre's main office rings constantly.

"We've been very fortunate that we have not lost anybody," Chief Rabbit Carrier said.

In the lobby, a group of volunteers hoping to rescue animals trapped in the flood gets organized. They've already saved several animals, but plenty of barn animals and pets alike have perished. "If it has a pulse, we'll save it," one volunteer said.

First Nation feels forgotten:

Sally Fox, who has lived on the Siksika reserve for her entire life, refused to go to the emergency shelter, opting instead to sit at a makeshift campsite on the hill overlooking her flooded blue house.

Chicago Bridge resident Sally Fox set up a makeshift camp overlooking her flooded home

where she's been since Friday. (John Rieti/CBC)"I hope the house is OK," Fox said, "but I fear the worst."

As she looks out, her husband and grandson trudge up the flooded front driveway. It's the first time since Friday the water's been low enough in her community of Chicago Bridge to survey the extent of the damage.

While Fox is stoic about the fate of her house, she's furious with the lack of media coverage.

"It was all about the Saddledome, they forgot about us," Fox said.

Chief Rabbit Carrier, while pleased by the presence of several news crews on Saturday, agrees. "We had to beg for coverage," he said.

People on the reserve are "angry" he said, that the media focused so heavily on Calgary's clean-up while people in Siksika were fighting to save their homes.

The message today, expressed clearly by everyone here is this: Siksika needs help.

Homes lost

In Little Washington, there's almost a kilometre-wide swath of flowing water still covering the community. Residents say it could be weeks before the community is dry. Even then, most of the 45 houses here likely won't be saved.

Some 45 homes in the community of Little Washington have been severely damaged. (John Rieti/CBC)Ratford Black Rider lost his house, three cars and a school bus in the flood.

"The water came in so fast, we only had less than half an hour to get what we can out," he said.

The four Siksika communities - a popular golf resort on the reserve was also destroyed - hit hardest all sit on low-lying land, nestled beneath foothills. Little Washington residents checking on their homes said there has been some flooding in the past, but it's never been more than a little water in the basement - not even during the major floods of 2005.

Today the water is still moving quickly, gushing over a cracked Little Washington road on its way toward Medicine Hat.

Chief Rabbit Carrier says he hopes his community can get into "recovery mode" in the next 24 hours. But he said he hopes when the water subsides, people don't forget about Siksika.

"WE'VE MADE OUR SACRED FIRE. WE'RE GOING TO STAND OUR GROUND HERE."

Seismic trucks won't pass, says Elsipogtog war chief, calls for help from all Nations
by Miles Howe

ELSIPOGTOG, NEW BRUNSWICK - A sacred fire, which must burn continuously and be monitored for four days, has been lit by Mi'kmaq peoples from all corners of traditional Mi'kma'ki, who have gathered in the New Brunswick community of Elsipogtog. They, as well as non-Indigenous peoples from the local communities and beyond, have now begun to congregate in a field - with permission given by the owner - adjacent to the junction of highway 126 and highway 116 west.

The gathering, which now comprises about 40 people, is directly in the path of seismic testing trucks - or "thumpers" - that are conducting geological surveying on behalf of SWN Resources Canada. SWN is exploring for shale gas deposits. Indigenous and non-Indigenous peoples worry that the seismic testing will lead to hydraulic fracturing - or fracking - of Kent County, much of which is under exploratory lease to SWN.

Elsipogtog war chief John Levi has noted that the gathering will remain peaceful, but that the seismic testing will not be allowed to continue past the sacred fire.

"We're not going to let them pass. This is the reason why we've set up," Levi told the Halifax Media Co-op. "We've made our sacred fire. We're going to stand our ground here. This would be the spot here, so we're asking for support from all non-Native and Native peoples."

DR. PETER PAUL, MALISEET AND DOCTOR

We were sitting around the fine old table after another of Minnie's delicious meals and were looking at some of Tappan Adney's sketches of Maliseet sleds, snowshoes, and other items. The craftsmanship was always excellent. If the Maliseet were to retain their independence, they had to have the ability to create everything that they would need. If something broke or wore out while in a remote winter camp, one had to rely on his own resourcefulness to fix or replace it. Almost all of a Maliseet hunter's equipment required only one person to produce it. The birch bark canoe was an exception where two or more people were usually involved in its construction.

Someone mentioned that on a Sunday afternoon the older men would go to one's home where they told stories of their exploits. One carver could not be still. It seemed that he always had to be doing something. While listening or talking he was carving the window sills or doorway of his host's home. The following week it was the carver's turn to entertain the group. The previous week's host was also a carver. While the stories were going along well with each man topping the previous yarn the previous week's host was carving beautiful butter containers in the style of his day in the floor boards of his neighbor's house. All this was taken in good humor.

The conversation turned from the objects to people who were well-known for their craft work. The craftsman who was foremost was Dr. Peter Paul. Younger people always questioned, "Why was he a doctor?" When he was a boy about ten he was playing in the yard with other boys about his age. You know how they like to wrestle one without hurting each other. In their playful way, Peter scratched the torn skin of his friend so that the torn area was not bleeding quite badly. Peter, feeling badly to see his neighbor bleeding, got up and rushed to a bare spot of the yard, picked up a handful of dirt, and returned to the bleeding boy. He put the dirt on the bleeding wound. The bleeding quickly coagulated. In the village he was called "doctor", the people believing that he had been given the gift of healing.

When Peter was a young man he went west and joined Indian traveling shows. For some year Humboldt Sharp took several Maliseet and a train car full of forest greens to set up as a typical New Brunswick hunting-fishing camp hoping to attract outdoors men attending the Boston Sportsmen's Show to come to New Brunswick for hunting and fishing. Dr. Paul had rope and sharp shooting acts in both the New York and Boston Sportsmen's shows. People sat in awe when they watched some of his acts, especially his sharp shooting acts. One winter a woman drove to Woodstock from New York. She passed a local skating rink, made a quick unplanned stop and watched him for a few minutes. Yes, she was that the skater was the same man who she had enjoyed watching in New York's Central Park. She got out of the car, went to him and asked if she had seen him skating in New York's Central Park some years ago. Yes, he replied that he had skated there twelve years ago!

He was also an extremely gifted carver, carving in stone, wood, and once carved his own image using a moose horn as his medium. Several lucky people living in or nearby Woodstock own some of his wood carvings. His etched decorated canoe paddles are exquisite. Dr. George Frederick Clarke was an eager buyer of his stone art: complicated pipes with figures of people and animals, and single or multiple deer and moose. He presented a pipe in the form of a boot to his good friend, the proprietor of Ross' Shoe Store.

When the local Woodstock train station wanted the image of a beaver over the main entrance, they went to Peter Paul to carve a mold for the beaver. A cement beaver was cast from the mold that was then disposed of. Thanks to Dr. Clarke's heirs, the Clarke collection was given to the National Museum of Civilization in Ottawa for preservation.

MANITOBA SUES FLOODED-OUT FIRST NATIONS

Government responds to class-action lawsuit with claims of its own
By CBC News

The Manitoba government is suing several First Nations that were hardest hit by the 2011 flood, responding to a \$950-million class-action lawsuit with legal action of its own.

In a statement of defence filed on April 17, the provincial government denies responsibility

for damages arising from severe flooding in the spring of 2011.

However, the province has also filed third-party claims against the four First Nations where the class-action participants are from, as well as the federal government.

The class action was filed in April 2012 on behalf of residents from the Dauphin River, Little Saskatchewan, Pinaymootang and Lake St. Martin First Nations.

It claims the province was negligent in its operation of a number of water-control structures, including the Shellmouth Dam and the Portage Diversion, causing excessive flooding on their reserves as a result.

Russell Raikes, one of the lawyers involved in the class action, says the government's response seems to be to turn around and sue the First Nations.

"The Government of Manitoba says, 'Firstly, we didn't do anything wrong,'" Raikes told CBC News.

"Then they say, 'Secondly, if we did do something wrong and we're responsible to pay, you have to contribute.'"

Share the blame, province argues

The government's statement of claim says, "If the plaintiffs have suffered losses or damages as alleged, which is not admitted, such losses or damages were caused or contributed as a result of the collective or individual negligence of the Government of Canada, the First Nations or the plaintiffs."

The claim goes on to cite "housing and infrastructure which they knew or ought to have known was not suitably constructed" and building on lands "that they knew or ought to have known was or would continue to be prone to flooding," as well as "failing to properly protect property during the course of the flooding" and "failing to mitigate any damage to property."

Raikes said he is outraged.

"Essentially, what the province does is they say, 'Look, if there's flooding here, and if we caused it, it was made a whole lot worse by you.' Which is nonsense," he said.

A Manitoba government spokesperson told CBC News the legal action does not aim to re-victimize flood victims, but it's an attempt to point out that Ottawa is responsible for infrastructure and flood protection on First Nations.

The province feels that First Nations deserve better, the spokesperson added.

The allegations contained in the lawsuits have not been proven in court.

'A slap in the face'

The Lake St. Martin First Nation was one of the hardest-hit communities in the 2011 flood.

Band spokesman Dennis Cameron said Chief Adrian Sinclair and councillors were stunned to hear of the government's allegations against them.

"They're a little bit distraught and dumbfounded as to how they are all of a sudden being targeted or being blamed for . being responsible for such actions," he said.

"How does one go about pointing the finger at Lake St. Martin when they have no control over the water control levels? They have no authority whatsoever to determine when to release water, where to release it. That all lies within the hands of the province."

Cameron said the province's latest action is "ironic and a slap in the face."

The province has also filed third-party claims against the Little Saskatchewan and Dauphin River First Nations.

"It's actually astounding and reprehensible and, quite frankly, just plain wrong," said Winnipeg lawyer Harley Schachter, who is representing both communities.

"For the province to . allege that chief and council are somehow at fault for what has befallen them is actually bordering on abusive," he added.

"It reminds me, quite frankly, of the guy who abuses his wife, hits her all the time, and blames her for having her face in front of his fist when he swings."

Schachter said fair-minded Manitobans know that First Nations in the Interlake were "sacrificed to save the homes and personal belongings of tens of thousands of Manitobans and sacrificed to save the farmers' fields, all of which would have been flooded."

Little Saskatchewan First Nation Coun. Al Shorting said he was taken aback to learn of the government's lawsuit.

"Well, that's pretty stupid because they're the ones that are creating the damage," he said.

"They're the ones that created the Portage Diversion. Those are the people responsible for the flooding!"

Province called the shots, says co-ordinator. The province has also filed a claim against the Pinaymootang First Nation, also known as the Fairford First Nation.

Cliff Anderson, who was the First Nation's flood co-ordinator during the 2011 flood, said when it comes to the government's claim, he'll keep his response to himself.

"I have my own thoughts on that, but it's not something that's printable," he said.

Anderson, who is also the lead plaintiff in the class-action lawsuit, said it isn't as if First Nations were calling the shots during the flood - it was the government.

"I think they came back three times, revising how high the water was going to be," he said.

"In the end, after a while, we couldn't get back to the sites to re-top the dikes that we had."

Anderson said he doesn't disagree that things might have been different for everyone concerned.

"If they had given us a good answer right at the start [on] how high the water was going to be . maybe we would have had proper flood protection in place," he said.

Raikes said the province's strategy of filing five separate claims makes things more complicated than they need to be.

"They're just trying to play divide and conquer," he said, adding that the strategy means one First Nation could be played off against another, allowing separate deals to be cut.

The province also opposes the motion to certify the class action.

Raikes said he is still hopeful they may be in court this fall, but he admits it may be late this year or the beginning of next year before things get moving.

TUITION-FREE EDUCATION FOR NATIVE AMERICAN STUDENTS AT HARVARD UNIVERSITY

Harvard University announced that from now on undergraduate students from low-income families will pay no tuition. In making the announcement, Harvard's president Lawrence H. Summers said, "When only ten percent of the students in elite higher education come from families in the lower half of the income distribution.

We are not doing enough in bringing elite higher education to the lower half of the income distribution."If you know of a family earning less than \$60,000 a year with an honor student graduating from high school soon, Harvard wants to pay the tuition. The prestigious university recently announced that from now on undergraduates from low-income families can go to Harvard for free...no tuition and no student loans.!

To find out more about Harvard offering free tuition for families making less than \$60,000 a year, visit Harvard's financial website at: <http://www.fao.fas.harvard.edu/> Or call the school's financial aid office at (617) 495-1581.

DEAN'S DEN: BODY AND SOUL

Are you an eye or an elbow
An ankle or an ear
A toenail or maybe a tonsil
A rib, or the rump at the rear,
Are you an arm or abdomen
A shin or even a shank
A back, or maybe the bladder
That acts as the bodies waste tank,
Are you a foot or a finger
A navel, a neck, or a nose
A tooth, a tongue, or a torso
Or a kidney that just never shows,
Par for a lung or a liver
A stomach or even a spleen
A shoulder-blade, a spine, or as simple
As bowels remaining unseen,
Are you a knee or a knuckle
A leg or some other limb
A hip, a head, or - a heartbeat
A tear - slipping over the rim,
In the body - every part matters
Together they work as a whole
The same with our life-force and spirit
If we are to be ... body and soul!

Accord - in making decisions
Avoiding - confrontations
Compatible considerations
And ... meaningful consultations!

- 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.