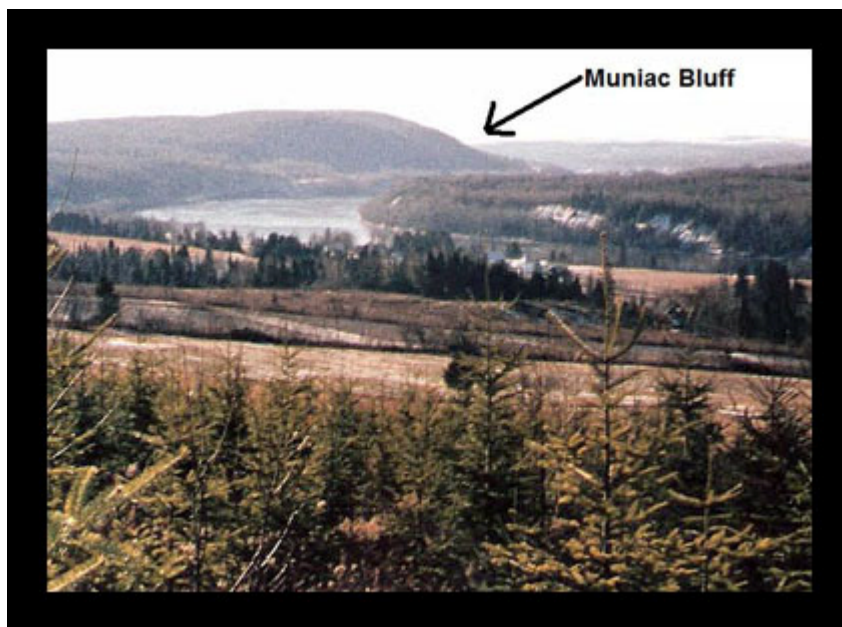


Wulustuk Times

Wulustuk - Indigenous name for St John River

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



"Muniac Bluff":

1. Bluff - a precipitous overlooking promontory along a river or coastline.
2. To mislead by presenting a bold, strong, self-confident front. And, understanding spoken vs written language issues: Muniac was spelled 'Amwinek' in 'Maliseet Vocabulary' by Montague Chamberlain 1899, Muniac Stream was spelled 'Amuiniak' meaning "bear place" as well as 'Amoiac' meaning "gorge like" in 'Geographical names of New Brunswick' by Alan Rayburn 1975.

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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.

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

MUNIAK BLUFF

There is a folklore legend
The prime of tradition's stuff
That tells about an ancient ruse
The fabled Muniac "bluff",
It seems a group of Natives
Had summered for many a year
By the banks of Muniac Stream
In peace, and freed from fear,
One autumn all the hunting men
Had left to look for game
Women, children, and elders
Would tend the campground's flame,
But then, as fate would have it
Came warriors from the west
To annihilate the many
And make captives of the rest,
Yet, from the top of Muniac Bluff
Where the river could be seen
By chance, one saw them coming
And would sound the warning keen,
They gathered what canoes were left
But instead of taking flight
They struck a trail cross-country
To the spot, just out of sight,
Four people took to each canoe
Disguised as fighting men
In single file they paddled on
Then - they did it all again,
To a hiding enemy scout
A few appeared as many more
Like one long unbroken line
That hugged the further shore,
Thinking that the camp was strong
And surely well protected
They turned-tail toward the west
All feeling undetected,
When the hunters did return
They praised their heroes bold
And the tale of Muniac "bluff"
Has ever since been told!

-D.C. Butterfield

“THE TORONTO PURCHASE”: GREATEST SWINDLE IN CANADIAN HISTORY. TORONTO BELONGS TO THE FIRST NATIONS

Toronto exists because of one of the biggest swindles you can think of. In 1787, the British Crown first made what was known as the Toronto Purchase from the Mississaugas who were the Indigenous Peoples in the region. However, this was no tidy real estate transaction, the deed for the original purchase was left blank, the exact size of land was unclear and the names of Mississauga chiefs were attached to it by separate pieces of paper. Payment for this dubious purchase was some small arms and tobacco. In January 1794, Governor General Dorchester wrote a letter to John Simcoe, the Lieutenant Governor of Upper Canada, stating that the blank deed was of “no validity” and called it “an omission which will set aside the whole transaction, and throw us entirely on the good faith of the Indians for just so much Land as they are willing to allow.”

In December 1794 Dorchester wrote to Alexander McKee, then the Deputy Superintendent General of Indian Affairs, saying “proceedings are so informal and irregular as to invalidate and set aside the whole transaction,” and that the deed itself was “of no validity or value.”

In 1805, a new effort was made to establish British legitimacy and ownership of the area a new deed was drawn up dramatically expanding the area claimed by the Crown and a scant 10 shillings was paid for 250,880 acres of land. The new boundaries stretched from the mouth of Etobicoke Creek to Ashbridges Bay and 40 kilometers north to what now is approximately Highway 9.

Not only that, but the location for the purchase was selected specifically as a strategic point of access by rivers and Lake Simcoe through to Lake Huron and the profitable fur-trade that existed in the north. The safe harbour along Lake Ontario would then facilitate easy transit of furs and other goods.

Swindle of Epic Proportions

Like I said, Toronto exists because of a swindle of epic proportions.

It took another 205 years for the Mississaugas of the New Credit First Nation to reach a settlement with the government of Canada on their obvious claim that proper compensation was not paid for the land.

In 2010 a landmark, negotiated settlement saw the federal government pay \$144-million to settle the land claim of the Toronto Purchase. That amount was based on what was considered a fair price for the land in 1805 extrapolated to 2010 dollars. The agreement was reached only after almost 20 years of legal requests, an official commission and negotiations between the Mississaugas of the New Credit and the federal government.

As a Torontonian I’m glad that the government finally paid up, but this process of thieving colonialism is still playing out today and the righting of historical wrongs doesn’t go far enough if we don’t learn from our past mistakes and not repeat them. Unfortunately, the recent changes to the colonial relic of “The Indian Act” by the federal government shows we haven’t learned our lesson. The changes that the bill makes are significant covering issues such as full or partial surrender of reserve land without a vote by the majority of community members as was previously required.

Speaking to CBC radio Pamela Palmater, Academic Director of the Centre for Indigenous

Governance at Ryerson University, said:

“Think about it this way, say you had a First Nation of 5,000 band members and there’s a small contingency who want to make a deal with Enbridge to have a pipeline go across a community and the majority didn’t want to have that. Well, you can now set up a vote to surrender a piece of the reserve land to allow a pipeline to go through by those handful of people.”

Palmater nails the essence of what’s happening today and how it’s the same as 200 years ago. Only instead of a profitable fur trade, Canadian and international corporations are salivating at the prospect of new mineral, oil and gas resources from northern Ontario’s “Ring of Fire” to the expansion of the Oil Sands in northern Alberta.

“Treaties are Constitutionally Protected”

“Keep in mind about two-thirds of reserves in this country were set up via treaties. Those treaties are constitutionally protected. Those reserve lands are set aside for the exclusive use and benefit of band members only” said Palmater when asked how Bill C-45 violates treaty rights. “So the concept of surrendering those lands, either conditionally or unconditionally, is something that takes away from the collective use and benefit of those reserve lands – especially if the integrity is not maintained.”

The longstanding intransigence of the Canadian government on negotiating agreements with First Nations around land claims and sovereignty needs to be radically changed. However, to replace the foot-dragging of previous policies with the unilateral take-it-or-leave-it approach that the conservatives are taking is no way forward.

What we need as a society is a new conception of nation building that rests on the dual pillars of respect for Indigenous Peoples’ sovereignty and our responsibility to create a society as partners ensuring we all equitably share the wealth and protect this great land.

It is clear that the government and corporate elites don’t share that vision and would rather continue down the profitable path of colonialism and theft. But together ordinary people can work to prevent the modern swindling of First Nations, and working-class Canadians, from happening again. •

Mick Sweetman is the editor of The Dialog newspaper at George Brown College, where this article first appeared.

CANADA MUST RESPECT THE RIGHT OF INDIGENOUS PEOPLES TO MAKE DECISIONS ABOUT RESOURCE DEVELOPMENT ON THEIR LANDS

Indigenous Peoples’, human rights, and faith organizations are calling on Canada to ensure that Indigenous Peoples can freely decide for themselves whether and when resource development projects will take place on their traditional lands and territories.

In a statement released on the eve of the sixth anniversary of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, Indigenous Peoples’ and civil

society organizations say it is time to end the colonial practice of imposing development decisions on Indigenous peoples.

“Decisions about the land go to the very heart of who we are as Indigenous Peoples,” said Perry Bellegarde, Chief of the Federation of Saskatchewan Indian Nations and Saskatchewan Regional Chief of the Assembly of First Nations. “We need to be able to make our own decisions, with full access to all the relevant information and without pressure or coercion, to ensure that the land is used in a way that reflects our values and our needs. We will always promote processes that unite us in finding long-lasting solutions.”

The UN Declaration affirms Indigenous Peoples right of self-determination and requires that governments obtain the free, prior and informed consent of Indigenous Peoples in decisions about resource development on their lands.

“Inuit have indicated through our joint Circumpolar Inuit Declaration on Resource Development Principles in Inuit Nunaat that we want to be partners in development and seek out projects that benefit our communities,” said National Inuit Leader Terry Audla, President of Inuit Tapiriit Kanatami. “We see this as a natural extension of our rights as Aboriginal People, which are protected in Canada’s Constitution and in our five comprehensive land claims as well as the UN Declaration.”

Alex Neve, Secretary General of Amnesty International Canada, said, “International human rights law requires rigorous safeguards to ensure that Indigenous Peoples aren’t further marginalized, impoverished and dispossessed. When it comes to large-scale resource development, the necessary standard is almost always that of free, prior and informed consent.”

Although Canada officially endorsed the UN Declaration in November 2010, Canada has continued to claim that the UN Declaration should have no effect on development decisions.

The joint statement points out Canadian courts have already concluded that human rights declarations, including the UN Declaration, and other international instruments are “relevant and persuasive” sources of interpretation of human rights in Canada.

“The unprincipled opposition to the UN Declaration is just another example of Canada’s double standard on human rights and rule of law when it comes to Indigenous Peoples,” said Ellen Gabriel, Indigenous rights activist.

The joint statement notes the growing international acceptance of the right of free, prior and informed consent, including its endorsement by a number of influential industry organizations.

“It’s deeply disappointing that when the world is finally beginning to embrace the rights of Indigenous Peoples, Canada is attempting to turn back the clock,” said Jennifer Preston, Canadian Friends Service Committee.

Grand Chief Stewart Phillip, Union of British Columbia Indian Chiefs, said, “Canada’s continued refusal to recognize and uphold the human rights protections affirmed in the UN

Declaration ignores the very real risk that unrestrained resource development could lead to grave human rights violations against Indigenous Peoples and that Canadian companies could end up complicit in such violations.”

Canada is at the heart of a contemporary global rush for resources. An estimated three-quarters of the world’s mining and mineral exploration companies are headquartered in Canada. Canada’s national Economic Action Plan is intended to support the development of an estimated 600 new large-scale resource extraction projects in the next decade.

The joint statement was endorsed by the following organizations:

Amnesty International Canada
Assembly of First Nations
Canadian Friends Service Committee (Quakers)
Chiefs of Ontario
Council of Canadians
Federation of Saskatchewan Indian Nations
First Nations Summit (British Columbia)
Femmes Autochtones du Québec / Quebec Native Women
Grand Council of the Crees (Eeyou Istchee)
Haudenosaunee of Kanehsatà:ke
Inuit Tapiriit Kanatami
KAIROS: Canadian Ecumenical Justice Initiatives
MiningWatch Canada
Native Women’s Association of Canada
Union of British Columbia Indian Chiefs

For more information, please contact:

Elizabeth Berton-Hunter
Media Relations
Amnesty International Canada
416-363-9933 ext 332
BBerton-Hunter@amnesty.ca

Marla Monague
Chiefs of Ontario
416-453-7530
marla@coo.org
Valerie Galley
Federation of Saskatchewan Indian Nations
cell: 613-293-4806

val.galley@fsin.com

Patricia D’Souza
Senior Communications Officer
Inuit Tapiriit Kanatami

613-292-4482
dsouza@itk.ca

Claudette Dumont Smith
Executive Director
Native Women's Association of Canada
613-722-3033 ext 223
cdumontsmith@nwac.ca

Grand Chief Stewart Phillip
Union of BC Indian Chiefs
604-684-0231

IDLE NO MORE CALLS FOR MASS ACTION ON OCTOBER 7

Our collective movement "Idle No More" has been growing in leaps and bounds over the summer season! Our #SovSummer campaign launched on June 21 s National Aboriginal day was lifted up by hundreds of Indigenous-led community actions across both Turtle Island and Mother Earth! We have amassed a database of over 120,000 Idle No More supporters through the new website along with a growing list of hundreds of thousands of followers on social media and many more taking action in the streets and out on the land.

Idle No More organizers recently attended and participated in an important meeting of sixty Indigenous land defenders and their allies representing front line struggles from across Canada. The meeting named by organizers "**Building Unity to Action**" took place on August 17, 2013 in Toronto, Ontario on the traditional Anishinaabe Territory of the New Credit First Nation. This was a strategic & tactical planning meeting organized by Idle No More-Toronto and Defenders of the Land to crystallize a plan for fall action. One of the primary outcomes of this historic meeting was consensus by all participants to collectively put out a call to all Native and non-Native supporters to join in a mass day of action on Oct 7th, 2013. This day marks the 250th Anniversary of the British Royal Proclamation, which lead to the founding of this country they call Canada – a country founded on indigenous lands.

If you believe in the spirit of Idle No More and the 6 calls for change of #SovSummer then we ask you to stand up and be counted this October 7, 2013! We encourage local autonomous groups to join in this call for a national day of action with messages and tactics that are appropriate to your local struggles. We must collectively send a clear message that our movement will not stop intervening in Canada's attempts to conduct business as usual, until our right to free, prior, and informed consent is universally upheld, until provisions of Bill C-45 are repealed, until justice is served in the dealings over our murdered and missing Indigenous women and girls and until our lands and our treaties are respected!

Organize an event in your community and read below about recent and upcoming Idle No More actions and events near you! Don't forget to add your event for the October 7 day of mass action and be counted! Stay tuned for announcements by signing up to get involved

and following us on Facebook and Twitter.

HUMAN RIGHTS MUSEUM OR HARPER PROPAGANDA? GENOCIDE IN CANADA DENIED

By Pamela Palmater

Canada has a dark history -- one which begins long before Confederation in 1867. The state of Canada, which was previously a British colony, was only made possible by the theft of Indigenous lands and resources, and the genocide of Indigenous peoples. While some government officials will admit that some of their laws and policies may have resulted in assimilation, you will never hear any of them speak of their elimination policies which resulted in genocide.

What is the difference between assimilation and elimination? Assimilation is when one group (usually the colonizing settler government) tries to force another group (Indigenous peoples) to abandon their culture, language, values, traditions, practices and beliefs for those of the colonizer. Policies like residential schools, resulted in the disruption and loss of Indigenous language and culture. This can and has resulted in inter-generational trauma in many Indigenous families, communities and Nations.

Elimination policies are much more direct. The scalping bounties issued in the Atlantic region for the scalps of Mi'kmaw men, women and children were meant to physically eliminate Mi'kmaw peoples. The distribution of smallpox blankets to Indigenous peoples were meant to physically eliminate Indigenous peoples through the ourpurposeful spread of a deadly disease. Similarly, the forced sterilization of Indigenous women in Canada without their knowledge and consent was also meant to eliminate any future population of Indigenous peoples. These are what have been called elimination policies.

Some will debate whether the residential school policy was a policy of assimilation or elimination, but I argue that it was both. The physical abuse for practicing one's culture is a form of forced assimilation; whereas the starvation, torture and medical experiments conducted on the children which resulted in upwards of 40% of the children dying, is elimination.

Whether it is assimilation or elimination, all of the acts fit under the definition of genocide as noted in the UN Convention Against Genocide.

Article 2 In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

See: <http://www.hrweb.org/legal/genocide.html>

If you look at any of the criteria, Canada has committed acts under each which can be defined as genocide. The colonizing governments have:

(a) purposely killed Indigenous peoples (smallpox blankets, residential schools, scalping bounties, starlight tours);

<http://www.cbc.ca/news/canada/story/2013/02/18/residential-schools-student-deaths.html>

(b) have caused serious bodily harm (residential school torture, deaths and beatings in police custody, medical experiments in residential schools and in First Nation communities);

<http://www.theglobeandmail.com/news/national/hungry-aboriginal-kids-adults-were-subject-of-nutritional-experiments-paper/article13246564/>

(c) deliberately inflicted conditions meant to bring about death and illness (chronic underfunding of essential human needs like water, sanitation, housing, and food);

<http://pi.library.yorku.ca/ojs/index.php/crsp/article/viewFile/35220/32057>

(d) prevented births (forced sterilization of Indigenous women);

http://www.naho.ca/documents/naho/english/publications/DP_womens_health.pdf

(e) transferred children out of Indigenous communities (residential schools, massive 60's scoop where kids taken and adopted into non-Indigenous families, current policy of child apprehensions);

<http://www.originscanada.org/the-stolen-generation/>

Thus, if the new Canadian Museum for Human Rights will not use the term genocide to describe what Canada has done to Indigenous peoples in Canada, then its own credibility will be called into question. A few staff members at the museum do not have the right to decide how history will be presented. The grisly facts about Canada's treatment of Indigenous peoples is something that must be recognized and accepted if there is any hope of moving forward in a good way or at least in a way which does not repeat the atrocities of the past.

One does not have to look too far to find the real reason why the museum will not use the word genocide -- it is Crown corporation, i.e., an arm of the government. The museum staff are quoted as saying: "as a Crown corporation, it's important the museum's terminology align with that of the federal government." This Harper government's modus operandi is to control information, silence opposition and present propaganda instead of open, accountable fact-based reports.

<http://www.winnipegfreepress.com/local/cmhr-rejects-genocide-for-native-policies->

217061321.html

While the museum appears to be relying on the fact that Canada has refused to acknowledge that its policies against Indigenous peoples were genocide, they should also note that those governments and politicians who have committed genocide in other parts of the world never admitted their illegal activity either. Canada will never admit wrong-doing unless and until it is brought to justice. Even Canada's watered-down residential schools apology was quickly followed by a denial that any cultural genocide took place.

<http://aptn.ca/pages/news/2011/10/27/residential-schools-saganashduncan-apologize/>

There is little point in even opening this museum if its only purpose is to act as a propaganda machine for the federal government. We can expect little more than government-approved pictures, displays, and histories if even the terminology are going to be censored. Why waste all that money, when one could simply log on to the Harper government website and read the propaganda directly?

The continued denial of genocide in Canada, against the weight of much academic research and evidence, shows that Canada (the government) has no real interest in moving forward in a respectful relationship with Indigenous peoples. In fact, all of Harper's actions to date indicate a desire to go back in time and resurrect old assimilation policies. Perhaps this is the real reason why Harper does not want the museum to educate Canadians about the truth?

<http://rabble.ca/blogs/bloggers/pamela-palmater/2012/09/harpers-manifesto-erasing-canadas-indigenous-communities>

1,760 HURON-WENDAT NATION ANCESTORS RE-BURIED **Canada NewsWire**

TORONTO, Sept. 14, 2013 /CNW/ - Today, through a partnership between the Huron-Wendat Nation, the Ontario Heritage Trust and the University of Toronto, the remains of 1,760 Huron-Wendat Ancestors were reburied in a serene resting place that will be protected in perpetuity, reconnecting the Huron-Wendat Nation with their forebears. This is the largest reburial of aboriginal ancestral remains ever undertaken in North America.

The reburied remains date back from the 13th to mid-17th centuries and were discovered during excavations conducted by archaeologists primarily from the University of Toronto in the mid- to late-20th century. The 1,760 Ancestors were discovered in a number of separate burial sites in various locations in southern Ontario.

The private reburial occurred at the location where the largest of the original burial sites was discovered. The significant natural heritage and archaeological preserve is situated within a conservation area owned by the Ontario Heritage Trust.

As a result of the partnership forged between the Huron-Wendat Nation, the Ontario Heritage Trust and the University of Toronto to conduct the reburial, the Huron-Wendat Ancestors have been reconnected with a place they once inhabited and united in a

traditional burial site.

The Ontario Heritage Trust will ensure that the site, known as the Thonnakona Ossuary - the name given to the reburial ground by the Huron-Wendat Nation - is conserved as a serene natural landscape and sacred site in perpetuity.

QUOTES

"Decades later, we finally gave our ancestors a respectful burial. September 14th is great day in our history. The Huron-Wendat Nation, with their brothers and sisters from the Wyandot Nation and other First Nations, paid tribute to our ancestors in the highest regard. We also thank our partners for their ongoing support in making this journey a memorable one."

— Konrad Sioui, Grand Chief of the Huron-Wendat Nation

"By returning the Ancestors of the Huron-Wendat Nation to a peaceful resting place, this reburial honours their lives, their memory and their legacy. It also provides an opportunity for future generations of the descendants to connect with their history and heritage. I am truly moved and humbled to have witnessed this historic moment and am deeply grateful to the peoples of the Huron-Wendat First Nation, the Ontario Heritage Trust and the University of Toronto for their collective efforts and energies in facilitating this sacred and significant occasion."

— Michael Chan, Minister of Tourism, Culture and Sport

"I'm pleased the Huron-Wendat Ancestors have been treated with care and respect and have been reconnected with a place that was their home. We commend all the parties involved for the years of hard work that has culminated in this historic event."

— David Zimmer, Minister of Aboriginal Affairs

"I'm very pleased that the Ontario Heritage Trust has had the opportunity to take a leadership role in facilitating this reburial and respectful reconnection of the Huron-Wendat Nation with their Ancestors. It represents a momentous event in the history of the province and an important step along the road to building stronger relationships with First Nations communities."

— Thomas H.B. Symons, Chairman of the Ontario Heritage Trust

"This return and reburial represents the closing of a circle for all involved. The University of Toronto community appreciates the spiritual significance of the resulting reconnection of the Huron-Wendat Nation and their Ancestors, and we are grateful to the Huron-Wendat Nation and to the Ontario Heritage Trust for their partnership in this historic event."

— David Naylor, President of the University of Toronto

QUICK FACTS

The Wendat peoples resided in the region of Ontario between the years 1200 and 1650. Today, the Huron-Wendat Nation is located in the community of Wendake near Quebec City. It is the only Wendat Nation in Canada.

LEARN MORE

See the [Huron-Wendat Ancestors Reburied in Ontario Backgrounder](#) for more information. Find information about the [Huron-Wendat Nation](#), [Ontario Heritage Trust](#) and [University of Toronto](#)

BACKGROUNDER

Huron-Wendat Nation Ancestors Reburied in Ontario

Through a partnership between the Huron-Wendat Nation, the Ontario Heritage Trust and the University of Toronto, the remains of 1,760 Huron-Wendat Ancestors have been reburied in a sacred burial ground to be known as the Thonnakona Ossuary.

The Huron-Wendat presence in Ontario

The Huron-Wendat are a confederacy of Iroquoian-speaking peoples that for centuries prior to European contact established a number of settlements in the area that is now central Ontario. Renowned for their agricultural production, the Huron-Wendat became increasingly involved in the fur trade after European contact. By the middle of the 17th century, following epidemic disease and intense warfare, the Huron-Wendat relocated their villages - settling in what is now Quebec, as well as parts of the United States.

Today, the Huron-Wendat community known as Wendake is located 10 km north of downtown Quebec City. It is the only Huron-Wendat community in Canada. There are approximately 3,900 members of the Huron-Wendat Nation in Canada. Nearly 1,500 reside on the Wendake reserve in Quebec. Other Huron-Wendat peoples reside in Michigan, Kansas and Oklahoma.

A reconnection with history and community

This reburial unites 1,760 Huron-Wendat Ancestors - representing a number of burial sites (or ossuaries) found in various locations in southern Ontario - in a shared resting place. Given the development that has occurred in the region over the last century, this was a unique opportunity to reconnect the Ancestors with a natural landscape that remains largely unchanged since the time it was inhabited by Ancestors of the Huron-Wendat.

The reburial was conducted by the Huron-Wendat Nation according to their traditional practices, with comingled burial areas for each of the original ossuaries. The private re-interment and associated ceremonies were carried out by the Huron-Wendat community and attended by members of First Nations communities from across Ontario, Canada and the United States.

The Thonnakona Ossuary

The Huron-Wendat have named the site of the reburial the Thonnakona Ossuary - Thonnakona being the name of a famous Huron-Wendat Grand Chief, meaning "King of Kanatha." "Kanatha" or "Kanata" refers to the Huron-Wendat word for "village" or "settlement," which is where the name "Canada" originates.

In the words of Huron-Wendat Grand Chief Konrad Sioui:

The name "Thonnakona" was chosen to honour our Grand Chief who welcomed Jacques Cartier at Stadakonnah, along the St. Lawrence River in our ancestral territory. Thonnakona was later kidnapped by Jacques Cartier, along with six others, and never returned to Stadakonnah.

Following the reburial, the Huron-Wendat Nation, the Ontario Heritage Trust and the University of Toronto will be working in partnership to identify educational opportunities to share information about the reburial and the history of the Huron-Wendat Nation.

Aussi disponible en français

SOURCE Ontario Heritage Trust

CANOE TRAILS

Nicholas Smith

>From time immemorial the rivers, lakes, and chains of lakes have been the common trails and highways of the First Nations. Geographically the northeast has a good mix of waterways running both on a north-south axis as well as an east-west axis. Often the northeast rivers run into those running east-west. It was very easy to get around on the waterways that crisscrossed the country side. The canoe was a very early development of an easily controllable craft in the often racing rivers filled with rapids developed ever so long ago. Logs, even if hollowed, would become unmanageable in such conditions. Early man in the area quickly found that he could find his way to almost any place that he wished to go. River banks were often navigable for children wanting to exercise legs cramped from sitting still in the canoe. They could easily run along beside the canoe. In winter the frozen watercourse remained the predominant highways for the snowshoe shod. It was fairly easy to run on the flat snowy surface following fresh game tracks.

There were well-trod portages connecting rivers and lakes. The early colonists preferred land for their highways. Often traditionally portages became woven into the early highway systems and remain as the basis of parts of some highways to day. The waterways remained the highways of choice for many Maliseet until almost the end of the nineteenth century. The railroads developed rapidly in the mid 1800s, a major threat to the canoe for long trips. The canoe was still favored for hunters and fishermen to reach their favorite remote territories into the twentieth century when the automobile became the chosen method for travel.

Meductuk, "the end of the trail" was a classic example of a village, centered like the hub of a wheel with its spokes leading from it in all directions. Meductuk's canoe trails lead from it in all directions. It was also the largest Maliseet village having the largest population of all the Maliseet villages. Residents must have been scattered over a large circumference rather than all concentrated around the flat. Its location on the St. John gave it easy access for travelers wishing to go east or west. However, probably the heaviest travel was south over a five mile portage trail south to the Eel River. The east bank consisted of large areas of marshland ideal conditions for fish, beaver, muskrats, raccoons, otter, ducks, and even moose were attracted to it. The west bank was on high ground and well forested. The River drained the Eel Lakes, other areas attracting a rich variety of wildlife. Tributaries to the east

became highways to other fine sources of game while to the right was a portage to NorthLake and chains of lakes and rivers eastward to the Passamaquoddy; Shiner's Rock to the west led to a portage and rivers feeding into the Penobscot River.

The Eel River was such a rich source of food that during the Riel Rebellion in the West, the Woodstock Indians fled to the Eel River watershed because they were afraid of being attacked and imprisoned if they remained in their village. The Meductuk Eel River Trail became a refuge for the Maliseet in a troublesome time. The hard times of the 1930s forced many people to trap. By the 1940s many fur bearers became almost extinct in the Province so that trapping them was forbidden. On a sunny day in 1951 I accompanied Peter Paul up the Eel River Trail. Before long we saw a beaver lodge, then another and another. When we returned to Woodstock, Peter excitedly exclaimed that the beaver were returning. The Eel River Trail was living up to its old reputation as a rich supplier of food! The next time I canoed on the River men were building levies to raise the water level. I asked why they were changing the water level. The Eel River had ideal conditions to attract coot, but the contemporary duck hunters didn't like coot so changing the water level would create conditions favorable to other species of duck. When the water was raised some of the camp owners complained about the high water. It's very difficult to improve on the Creator's work!

Dear Editor,

I am writing in response to Gordon Gibson's op/ed writing "Canada's Apartheid Wall"

I am a 60+ Indian man who was born and raised on one of those EuroCanadian inventions known as an Indian reservation or, as our people refer to them, concentration camps. Where were the Gordon Gibson's of Canada when our people were forced to live and die in those concentration camps? Where were they when the white Indian Agents were running those concentration camps and stealing and profiting from the forced hunger and misery of our people? Where were they when Indian women were forced into sterilization? Where were they when our children were forcibly taken from our families and placed in residential schools? Where were they when the Beothuk of Newfoundland were annihilated by the EuroCanadians for one reason and one reason only...in order to steal their land and continue hold onto their ill-gotten gains?

The special legal status of which Gordon Gibson writes was never sought by our people. As with all aspects of Indian/white relations it was forced upon our people. Forced upon us in order to steal our homeland, to hold on to stolen land, to maintain control of people who once owned the land and to continue denying the truth of how white Canadians and their government managed to steal our homeland through genocide.

I agree with Gibson's comments on the four things that his parallel society is based on: other people's laws, meaning white EuroCanadian laws put in place in order to steal our homeland and the continued theft of our homeland. Laws designed to keep our people controlled and confined to those reservations under government control. Laws designed to force white education upon our people in a continuing effort to make Christian, civilized, obedient and compliant dark-skinned white Canadians. Genocide laws offering bounties on our heads, ears and/or scalps.

I am not sure what he means about other peoples' money but my guess would be tax money. When one considers that all tax money comes from the land and its resources then that money is Indian peoples' money since the land that has come to be known as Canada is and always has been our **homeland**.

On the guilt thing, again I am not clear in what context Gibson means but either way it is up to white Eurocanadians to reject guilt regardless of its context and instead accept responsibility for what was done to the Beothuk in the name of greed and the Whiteman's god.

As for the race thing, this is the creation of those transplanted Europeans. When Europeans came to our homeland some 500 years ago our people greeted them with loving and open arms. Our people saw another human being who, as a creation of Great Creator, should be treated with love and respect and as equals.

For Gibson's forefathers however, what they saw greeting them were "Indians" and therefore not worthy of love, respect nor equality and thus was born the idea of keeping the races apart (apartheid), separate and unequal.

Gordon Gibson's views are truly racist when he writes that Indians are demonstrable failures today simply because they are mentioned in the for-white-Eurocanadians-only Constitution, but that women, Chinese, Jews are all relatively fine because they are not mentioned in the Constitution. How racist and simplistic a view.

He willfully refuses to recognize, acknowledge nor accept the tremendously destructive impact that the loss of our homeland, our spirituality, our culture has had on our people. Those losses continue into the present day in the form of cultural genocide as alluded to by David Ahenakew. It is cultural genocide when those outsiders, after having committed genocide (there are no more Beothuk), continue to occupy our homeland and oppress our people through the forced imposition of the outsider's social, educational, religious and political institutions e.g. The reservation system, the pass-law system, forced sterilization, the religious residential school system and the present-day educational laws and then blame the victim (Indians) for being unable to fit the Eurocanadian vision of a "good Indian".

Does Gordon Gibson or any other reasonable Canadian seriously think that our people would wish, if given the choice, to be party to such a grotesque monstrosity as the DIA, the Indian Act and/or policies, or the Indian reservation system? Speaking as one of those ordinary Indians that Gibson refers to: I say NO! I left the reserve for mainstream society seeking something better in terms of health, employment, education. What I found is what exists in all Indian communities as a fact of life. What I found was racism, prejudice, hatred and discrimination against Indians.

I agree with Gibson's proposition that Indians are fundamentally different from other eurocanadian human beings in that the land that is now known as Canada is and always has been our homeland, and that those transplanted Europeans stole our homeland through the use of genocide, religion, lies and deceit.

All My Relations, Dan Ennis

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.