

Wulustuk Times

Wulustuk - Indigenous name for St John River

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



In Search of Survival

Over the years Aboriginal folks have been isolated on 'Indian reserves' or 'reservations' in US and Canada via government policies. In turn, Native populations have opted to begin a dialogue with United Nations in search of better ways and firmer solutions to resolve the many obstacles that have stunted and plagued the basic Aboriginal lifestyles since the arrival of 'outsiders' to their lands. As a result, a meaningful parlay with UN dealing with the 'racial divide' or segregation was never a major issue or a priority on either side. But in this formidable bid to advance and upgrade a long delayed closer tie with the general populations and the UN, the challenges are vast and complicated. In that vast gulf white populations across the land have built countless technical wonders..... and devices since their arrival which are totally alien to Aboriginal Nations. Basically, it means strategical adjustment has to be initiated between the white and native populations to create a workable harmony and a closer tie and relationship in the end. Let us therefore advance our Nations to achieve a united front and a universal means of success and Survival. So be it!

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Wulustuk Times:

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim always is to provide the precise tools and the best information possible.

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JOINT STATEMENT ON THE ANNIVERSARY OF THE UN DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLE: LAND AND RESOURCES RIGHTS MUST BE RECOGNIZED AND PROTECTED

September 13th marks the 7th anniversary of the adoption of the United Nations Declaration on the Rights of Indigenous Peoples, a consensus global human rights instrument. The Declaration calls on all states to safeguard the traditional land and resource rights of Indigenous peoples, including legal title to lands. The Declaration also requires fair and transparent mechanisms to ensure any disputes over lands and resources are resolved in a just and timely manner.

The rights recognition and protection called for by the Declaration is increasingly reflected in decisions by Canadian courts.

For example, in a unanimous decision, *Tsilhqot'in Nation v. British Columbia*, the Supreme Court of Canada ruled in June that the Tsilhqot'in people in central BC continue to hold title to 1700 km² of their traditional territory. Accordingly, they have the right to control how the land is used and to benefit from its resources.

In this landmark decision, the Supreme Court affirmed that Indigenous land title that predates the arrival of Europeans in the Americas continues to exist and can be legally enforced. In the ruling, Chief Justice Beverley McLachlin pointedly stated that where unresolved Indigenous title claims exist, government and industry would be wise to obtain the consent of the Indigenous peoples, since decisions made without their consent may be overturned once title is resolved. The decision stated, "if the Crown begins a project without consent prior to Aboriginal title being established, it may be required to cancel the project upon establishment of the title."

Such rights to control and consent are consistent with the UN Declaration.

The UN Declaration and the Tsilhqot'in Nation decision present crucial opportunities to reframe the relationships with Indigenous peoples so that human rights are fully respected and Indigenous peoples are able to ensure the security and well-being of present and future generations. To achieve this, governments in Canada must be willing to break with the status quo that has dispossessed, marginalized and impoverished Indigenous nations, communities and families.

Our organizations call on the federal, provincial and territorial governments to affirm and uphold the rights of Indigenous peoples - as set out in the Canadian Constitution, Treaties, and international human rights law. This requires:

Working collaboratively with Indigenous peoples to resolve outstanding land and Treaty disputes in a manner that is fair, timely and consistent with Canada's domestic and international legal obligations.

Abandoning adversarial and regressive approaches now firmly rejected by courts and international human rights bodies.

Providing effective protection of Indigenous peoples' rights and interests pending the resolution of land and resource disputes, including respecting their free, prior and informed consent on all decisions with the potential for significant impact on their rights.

Respecting the Supreme Court's ruling in Tsilhqot'in Nation that "incursions on Aboriginal title" can never be justified "if they would substantially deprive future generations of the benefit of the land."

Almost two decades ago, the Royal Commission on Aboriginal Peoples ("RCAP") concluded that First Nations, Inuit and Métis peoples have legitimate legal claims to a much larger land base than they currently control. RCAP warned that if Indigenous peoples "cannot obtain a greater share of the lands and resources in this country, their institutions of self-government will fail . they will be pushed to the edge of economic, cultural and political extinction."

Affirmation of the land and resource rights of Indigenous peoples cannot be deferred for another generation. Governments in Canada must act now, with urgency and good faith. As the Supreme Court emphasized in the Tsilhqot'in decision, "What is at stake is nothing less than justice and reconciliation."

-- Ad hoc coalition on the UN Declaration on the Rights of Indigenous Peoples

Signatory organizations:

Amnesty International Canada

Assembly of First Nations

Canadian Friends Service Committee (Quakers)

Chiefs of Ontario

Federation of Saskatchewan Indian Nations

First Nations Summit

Grand Council of Crees (Eeyou Istchee)

Indigenous World Association

KAIROS: Canadian Ecumenical Justice Initiatives

Métis National Council

Native Women's Association of Canada

Tsilhqot'in National Government

Union of British Columbia Indian Chiefs

PEACE AND FRIENDSHIP AGREEMENTS AND THE UNITED NATIONS REPORT

(This is a follow up to the September 2014 article, "What is Aboriginal Title?")

On September 16, 1604 explorer and mapper Samuel de Champlain met with Chiefs Bashaba (spelled variously Bessabez and Betsabe) and Cabahis at the "head of tide" on the Penobscot River near the location of present day Bangor Maine. Bashaba was the Sakum of that river, and Cabahis was the Sakum of the next river down the coast, most likely the Passagassawakeag. Champlain had brought with him two Indians (probably Panounias, a Mi'kmaq, and his wife an Armouchiquois) who knew the language of the Penobscots, and who he used again on the next trip down the coast. This meeting with Bashaba and Cabahis was the first recorded conference and oral agreement with the Eastern Indians. To quote directly from Champlain's journal, "I directed our interpreter to say to our savages (Panounias and his wife) that they should cause Bessabez, Cabahis, and their companions to understand that Sieur de Monts had sent me to them to see them, and also their country, and that he desired to preserve friendship with them and to reconcile them with their enemies, the Souriquois and Canadians, and moreover that he desired to inhabit their country and show them how to cultivate it, in order that they might not continue to lead so miserable a life as they were doing, and some other words on the same subject.

This our savages interpreted to them, at which they signified their great satisfaction, saying that no greater good could come to them than to have our friendship, and that they desired to live in peace with their enemies, and that we should dwell in their land, in order that they might in future more than ever before engage in hunting beavers, and give us a part of them in return for our providing them with things which they wanted. After he had finished his discourse, I presented them with hatchets, paternosters, caps, knives, and other little knick-knacks, when we separated from each other. All the rest of this day and the following night, until break of day, they did nothing but dance, sing, and make merry, after which we traded for a certain number of beavers." This was an agreement for the two nations to live together in peace in this land, and to share the natural resources through trading arrangements. Land ownership was not discussed.

Some seventy years later, in 1675, at a time of war between the English and the French who were fighting over "resources" in the "New World", the Indians being caught in the middle, a number of Sakums met with the Englishman Abraham Shurte (a British agent who had built the first fort and trading post at Pemaquid). One of the Sakums, Madockawando, who was Maliseet by birth (he was an adopted son of Chief Assiminasqua of the Kennebec) asked Shurte, "Where shall we buy powder and shot for our winter's hunting, when we have eaten up all our corn? Shall we leave Englishmen and apply to the French? or let our Indians die? We have waited long to hear you tell us, and now we want, yes! or no!" By this time the negative impact of the trading agreements with the Europeans was being felt as the First Nations became dependent on the European system. Disease had wiped out many of the First Nations and they were soon outnumbered by the Europeans. Their old ways could not survive in this new system of staying put in one spot within boundaries allotted by the Crown. That is the legacy that has led to their situation in Canada today.

In the 17th and 18th century paper treaties came into the scene replacing the earlier oral agreements of handshakes and wampum strings. The St. John River Indians (Wolastoqiyik) signed with their totems, or their "x" marks, several peace and friendship agreements. These handwritten agreements gathered dust for over three centuries until Tappan Adney of Upper Woodstock, New Brunswick, an advocate for aboriginal rights, dug them out and blew off the dust in the 1940s. Over time the Wulastoqiyik who ranged throughout their territory along the St. John River watershed lands had been broken up by the British into individual "bands" assigned to small blocks of "reserved lands" and were living off hand-outs from the British Crown, supposedly as part of the ancient peace and friendship treaties and the Proclamation of 1763. The Government, wanting to appear compassionate and generous, created an Indian Act and assigned a "trustee" to manage the "treaty Indians" under the terms of its legislation. The traditional culture and governance of the free roaming Wolastoqiyik could not possibly survive in these assigned confines of restricted blocks of land, which made up only a minuscule portion of their traditional hunting and fishing grounds. Their relationship and benefits in the peace and friendship treaties from sharing the land and resources with the English are no longer what they had anticipated three hundred years ago. They have become captives like animals caught in "live traps." They must regain their title rights to their original territories and natural resources that existed prior to the European assertion of sovereignty if they are to get back their traditional "self-governance." One can't exist without the other.

It has been a long journey since Tappan Adney dug out the old treaties and started fighting

for the rights of the "St. John River Indians" in the 1940s, but today the voices of the First Nations in Canada are being heard. At long last their plight has been recognized by the United Nations, a worldwide confederation of many nation-states that is not accountable to British Crown laws. On July 4, 2014 James Anaya, Special Rapporteur on the rights of indigenous peoples tabled a report on "The situation of indigenous peoples in Canada." Anaya participated in the drafting of the United Nations Declaration on the Rights of Indigenous Peoples. This latest report is an excellent summary of the historical background and current status of the First Nations in Canada through the eyes of an outsider who has seen similar situations throughout the world. He frequently refers to "the partnership" between the First Nations and the Government of Canada as they negotiate to share this land and its resources together. He calls the Indian Act "A rigidly paternalistic law at its inception." In regards to what he calls "resource extraction projects" he recommends that Canada should develop a policy framework for implementing the "duty to consult that allows for indigenous peoples' genuine input and involvement at the earliest stages of project development." He recommends that the First Nations be allowed control over forestry and mining operations on their own lands and derive benefits from them: "The federal and provincial governments should strive to maximize the control of indigenous peoples themselves over extractive operations on their lands and the development of benefits derived therefrom."

Although the United Nations does not have any power as a sovereign confederacy of nations to enforce its recommendations, by this report and modern communication technologies it brings to the attention of the entire world many of the situations and conditions of aboriginal peoples in the Canadian nation. Already it has exposed Canada's lack of attention to investigating the tragic stories of thousands of missing and murdered aboriginal women. Attention is finally being given to Canada's aboriginal situation from "outside the box" of Crown laws. Everyone should read this report, which is downloadable on the Internet at this link.

<http://unsr.jamesanaya.org/docs/countries/2014-report-canada-a-hrc-27-52-add-2-en.pdf>

... all my relations, Nugeekadoonkut.

B.C. PREMIER SIGNS AGREEMENTS WITH TSILHQQTIN FIRST NATION LEADERS

The Globe and Mail

British Columbia Premier Christy Clark admits that a Supreme Court of Canada ruling on First Nations land rights was a legal loss for her government.

Ms. Clark travelled to the remote Nemiah Valley southwest of Williams Lake on Wednesday, becoming the first B.C. Premier to meet with Tsilhqot'in First Nation leaders on their traditional lands.

While there, she signed agreements committing the province and the Tsilhqot'in to start negotiations making the recent landmark court win for the Chilcotin-area aboriginals work for all British Columbians.

The Premier said the decision has presented everyone with a new opportunity and a new future.

"Technically, on a legal basis, we lost," Ms. Clark said. "But I don't see it that way."

"The Supreme Court of Canada has set out a fork in the road for us here, and I am determined that - in looking at the decision - we can embrace it and we can make it something where everybody in British Columbia wins," she said as she prepared to meet the Tsilhqot'in leaders.

The court decision in June was the first time in Canadian history a First Nation was granted title to such a vast piece of land.

"I think this, in presenting us with a new opportunity for reconciliation with First Nations, can be something that we're all going to win from," Ms. Clark said. "Aboriginal and non-aboriginal alike."

Many legal, aboriginal and government experts suggested the high-court decision shifts the balance of power on land use and land rights issues in favor of aboriginals, signaling new rules for resource developments on areas considered aboriginal territory.

But Ms. Clark said after meeting last week with Tsilhqot'in leaders, she sensed a willingness from both sides to work together on economic and social issues in spite of the court decision.

"I think this court decision has created a new space for understanding between us," she said. "It's changed the landscape."

"It's going to set us on a new path."

The letter of understanding also maps out plans to redress a 150-year-old wound that has yet to heal for the Tsilhqot'in over the hangings of six chiefs during the Chilcotin War of 1864, in which 20 British Columbians died.

Tsilhqot'in National Government spokesman Joe Alphonse said last week that Ms. Clark's commitment to redress the hangings of their chiefs inspired the leaders to consider the future.

He called the meeting with Ms. Clark positive, significant and powerful, saying the Premier also committed to make an official visit to Tsilhqot'in territory Oct. 26 to participate in annual celebrations marking the 1864 hangings.

The Chilcotin War is known as Western Canada's deadliest attack by aboriginals on non-

aboriginal settlers. It started in April 1864, and by the end of May, 19 road builders and a farmer were dead.

The aborigines, fearing an influx of settlers into their territory, put up an armed resistance to workers who were attempting to build a road through their territory into the gold fields of the Cariboo.

A militia army of more than 100 people was sent into the area, but the almost inaccessible terrain made the task nearly impossible.

After three months, the area's police chief invited the aborigines to a meeting, where the First Nations - believing they were being summoned for peace talks - were arrested.

Five were hanged in Quesnel and another in New Westminster.

"They were tried as murderers," Mr. Alphonse said. "We felt betrayed. It's a huge part of the history of Canada and nobody knows about it."

Ms. Clark said the letter of understanding calls on the province and Tsilhqot'in to jointly consider proper redress for the hangings.

10 FIRST NATIONS WITH MORE THAN 10 YEARS OF BAD WATER

No safe drinking water in Neskantaga First Nation for nearly 20 years

CBC News

Nearly half of the 133 First Nations in Ontario currently have boil water advisories, and it has been more than ten years since ten First Nations in northwestern Ontario had clean drinking water.

Neskantaga First Nation, in the James Bay lowlands, has the longest-standing boil water advisory. The community of about 300 people has been without potable water since 1995.

"Twenty years of boil water advisory, yes, it makes me angry," said Neskantaga First Nation Chief Peter Moonias.

"It makes me feel very angry for my people. They don't have to live that way when there is a human rights law that is legislated in Canada," he said. "Why should we live like this? We're part of the human race also."

Here's the list of ten First Nations with boil water advisories issued more than ten years ago:

1995: Neskantaga First Nation

2000: Shoal Lake # 40 First Nation

2001: Eabametoong First Nation Issued

2001: North Spirit Lake First Nation Issued

2002: Northwest Angle #37

2002: Sandy Lake First Nation

2002: Lac Seul First Nation (Whitefish Bay) + 2003 Lac Seul First Nation (Kejick Bay)

2003: Muskrat Dam First Nation

2004: Wawakapewin First Nation

2004: Slate Falls

*source: Health Canada

Only one other province in Canada has a First Nation with a boil water advisory more than 10 years old. That's Kitigan Zibi in Quebec. According to Health Canada, it hasn't had clean drinking water since 1999.

Health Canada is responsible for public health in First Nations. It says the most common cause for the long-standing boil water advisories in Ontario is "inadequate disinfection of the drinking water."

When asked by CBC what it is doing to resolve the issue, a spokesperson for the department issued an email response.

It said, in part: "In addition to the measures regarding water quality sampling, monitoring and surveillance programs... Health Canada Environmental Health Officers (EHOs) regularly visit First Nations communities to conduct public health program activities and provide training as necessary."

Neskantaga Chief Peter Moonias said he has been approached by private companies and charities offering to help with the water problems in his community.

It's an option Moonias said he is exploring, but he has concerns.

"We don't want to leave the government off the hook...when they have the obligation to do that," Moonias said. "The government is responsible to provide that service."

FAMILY OF CHEYENNE FOX LOOKING FOR JUSTICE

In 2013, three young First Nations women met sudden and tragic deaths in Toronto within a three-month period. Even more startling is the fact that the police quickly dismissed all deaths as either suicides or ruled out foul play without doing a thorough investigation.

In May 2013, Terra Gardner, 26, from Nigigoonsiminikaaning First Nation, was struck and killed by a freight train in Toronto. Police ruled out foul play despite the fact that Gardner was summoned to testify in a murder trial and she had told people close to her that she had been receiving death threats in relation to this.

In April 2013, Cheyenne Fox, 20, a member of the Sheguiandah First Nation died after falling from a 24-storey condo in Toronto. Within hours, Toronto Police told Fox's family she committed suicide.

And in July of 2013, Bella Laboucan-McLean, 25, from Sturgeon Lake Cree Nation died after falling 31-storey's from another condo in Toronto. Initially, police once again tried to rule Laboucan's death a suicide, but after much pressure from the large First Nations community in Toronto, police are now treating her death as suspicious.

Three beautiful young women, all met sudden tragic deaths and police are doing very little to find answers.

But Cheyenne's father, John Fox, won't rest until justice is served. Fox, along with friends and family of Cheyenne, strongly believe her death was not a suicide. Cheyenne left behind a two year old son, Xavier, whom she loved very much. Fox is now calling for an inquest into his daughter's death.

Members of Cheyenne Fox's family are demanding that Toronto police treat her death as a homicide.

Last November, Fox's lawyer along with supporters met with Toronto Police to discuss the death of Cheyenne. According to Fox, the police admitted that they might be part of a 'systemic failure': that is failure of the criminal justice system to treat First Nations people with diligence and respect, especially when they are victims of crime or victims of disappearances and murders.

Fox also attended Toronto Police headquarters and met with Staff Inspector, Tony Riviere and four detectives to discuss their investigation into Cheyenne's death. Riviere told Fox, "What's going on with Aboriginal folks, is not just in the city of Toronto. It's part of a larger problem."

Riviere may have been referring to the disproportionate number of First Nations women who, in the past 30 years, have either met sudden and violent deaths or have gone missing without a trace and a general unwillingness of police to help find answers. According to a report released by the Native Women's Association, at least 582 Indigenous women and girls have been murdered and gone missing in the past three decades.

First Nations women and girls are three times more likely to experience violence than any other population in Canada, according to Statistics Canada. And according to Amnesty International, Indigenous women are five to seven times more likely to die from these acts of violence.

What does John Fox know about his daughter's last day? According to the police report, he knows that the owner of the condo where Cheyenne fell from is a male. He knows that his daughter was lured into the sex trade just weeks prior to her death. He knows that the condo owner was a 'John' and had brought Fox to his place for sexual services. He knows that the condo owner told police that at one point shortly after she arrived, Cheyenne wanted to leave but he blocked the door, which may have caused her to retreat to the balcony.

Yet the police are treating the condo owner as a victim because he told police that he tried to save Cheyenne from jumping off the balcony. Also, police will not release his name nor his address to the Fox family who are Anishinabe and very spiritual. They have been unable to give Cheyenne a spirit ceremony, which is traditionally held in the location where the loved one died. And Toronto Police are denying Cheyenne's family that right.

John Fox recalled that police knocked on his door the day after his daughter died and informed him that Cheyenne had fallen at 10:30 the night before and by 8am, her death was ruled a suicide. The only witness was the 'John' whose condo she was in.

Fox explained that it took months of rallying against the Toronto Police before they finally started an investigation into his daughter's death and if it wasn't for the support of the First Nations community in Toronto and their allies, her death would still be ruled a suicide.

A gathering will be held this Friday, February 14 starting at 12:30pm at Toronto Police Headquarters (40 College Street), which is hosted by No More Silence. It is for Terra Gardner, Cheyenne Fox, Bella Laboucan-McLean along with the hundreds of other First Nations women and girls across Canada who have lost their lives to violence or gone missing.

ONTARIO REGIONAL CHIEF CALLS 'CANADIANS FOR A NEW PARTNERSHIP' A VITAL STEP FORWARD IN EDUCATING CANADA ABOUT FIRST NATION PRIORITIES

TORONTO, ON (Sept 9, 2014) - Ontario Regional Chief Stan Beardy supports the Canadians for a New Partnership announcement made last week by former Prime Ministers and First Nation leaders calling it a vital step forward in beginning a new dialogue among Canadians that will raise an awareness of First Nation priorities.

"This partnership, with the right direction and momentum, can be very successful in improving our understanding of each other and working towards reconciliation," Ontario Regional Chief Stan Beardy said. "In our initiatives at the Chiefs of Ontario, we attempt to

build bridges that will work towards a new understanding, one that will reflect our shared responsibility and provide an honest narrative on First Nations issues. This dialogue and these partnerships are vital to moving forward in a positive way because if Canadians don't really know anything about First Nations peoples, how can they support them?"

The Chiefs of Ontario communications strategy seeks to build relationships with government, corporations and mainstream Canada while educating and enlightening them about our philosophies, our traditions, and our priorities, Regional Chief Beardy added.

Last week a press conference announced the formation of 'Canadians for a New Partnership' (CFNP) which includes former Prime Ministers Paul Martin, Joe Clark, former AFN National Chief Ovide Mercredi and other high profile leaders such as former Inuit Tapiriit Kanatami (ITK) leader Mary Simon, former N.W.T. premier Stephen Kakfwi, former auditor general of Canada Sheila Fraser and Justice Murray Sinclair, who led the Truth and Reconciliation Commission (TRC).

According to the Declaration which is available to sign online, their objective is to "...begin a new dialogue among Canadians about our relationship with Aboriginal Peoples. Canadians for a New Partnership is not here to bury the past, no matter how harmful it was, but to use it as the foundation upon which the new partnership is built. To heighten awareness and increase understanding about Canada's Indigenous Peoples, contributions and the opportunities available for all Canadians."

The Chiefs of Ontario is a political forum and a secretariat for collective decision making, action, and advocacy for the 133 First Nation communities located within the boundaries of the province of Ontario, Canada. Follow Chiefs of Ontario on Facebook or Twitter @ChiefsOfOntario.

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TRADING DANCE

Nights were getting colder, often the grass had a white sheen to it in the early morning sun. Swamp maple's green leaves were changing to scarlet. Heavy steel colored clouds shielded the sun. As the days passed the heavy battle ship gray skies looked more like snow. The wind was becoming sharp, biting right through clothing to the skin. We enjoyed sitting inside near the stove around the table exchanging stories.

Peter opened the conversation with, "You know, in the old days this is the time of year we would depart from Meductic and go to our winter hunting camps." Some families would take

two or three weeks to canoe to their winter quarters. Those going the furthest distance were the first to leave. They could be going two or three hundred miles away and have a large extended family to help with the hunting and all, but the youngest had specific chores to do.. They would like to get their camp fixed up before winter snows became deep. Their winter trapping and hunting was a well-planned event by the elders who knew their territory extremely well. Young people had respect for their elders and rarely opposed doing what they were asked to do.

A day or two before a family started its journey to their remote camp for the long winter months usually a special type of trading or clown dance took place at the home of the family that was to leave. A special friend or relative of the hunter would lead the dance. Although the setting for hunters to go to their winter hunting territories was past history, the trading dance for the event of leaving for the long winter was retained by some of the old hunters as a means of preserving their culture in an entertaining way. The last time that it was performed at Woodstock was about 1945. Peter Paul gave the following description of a dance performed in 1930. The dance began about dusk when the dark shadows made it difficult to identify the intruder who was dressed in strange ragged clothing or animal skins. The strange figure moved awkwardly often looking like a hunch back. He would make a strange sound at the door or tent flap rather than walking right in as was the custom. If this did not attract a person to come to the door, he might open the door, slam it and make a weird noise that would surely attract a curious person to the door.

Once inside the dancer would sing a common introductory dance song. This gave time for people to come in and settle down keeping time with their feet and join in the common chorus, "Hek-aw, hek-aw, hek-aw" etc. that denoted approval. The incognito performer kept up his awkward dance step in time to a cleverly contrived song that described, but did not tell what the article was that he had for trading. The clumsy dancer left leaving the occupant to identify his dancing visitor and the object that he wished to trade. Trade items could be anything from food to tools, necessities for hunters in the bush.

Soon the dancer returned retaining the shuffling gait of his earlier performance bringing his item for trade. He showed his object for trade, an adze of the type used for making butter trays. The dance was a demonstration of the use of the tool. He knelt on the wooden floor, his body swayed in rhythm to his song while cutting into the floor board creating a butter tray. The tray finished, he picked up the adze and presented it to his neighbor. His face still disguised he retained his shuffling awkward gait leaving the house in the darkness of the evening. His song was a poem in rhyme and rhythm cleverly created extemporaneously made up for the occasion.

IN 1913 William Mechling taped Noel Bear of Tobique singing the following trading Song as translated by Peter Paul:

"I brought this food, my friend?
. I want something in return, my friend
Now, when you bring this, what I want,

This is just what you want,

Now if this isn't what you want.

Bring me the return present

There is a lot of this where this came from.

Don't think that you can get the best of me.

It's a bad hail storm.

If you are not going to bring it, let me know, the evening is long.

Don't think that you can out do me,

Don't think I can't walk through the storm,

I have snow shoes too,

I will snow shoe over.

Now, its whatever you think, my friend."

The Maliseet term for food indicated it was a fat, a very important food for people in the bush. The Trading Dance was a unique dance in the culture and traditions of the northern Algonquian Indians.

Each tribe used its own form developed to meet their specific weather and cultural traits. This Trading Dance was designed to meet the needs of people living in a cold climate where individual families moved to remote hunting territories during the long winter months rarely, if ever, receiving visitors. The gift was a tool that would frequently used as a reminder of the well-wisher who had presented it to him. The hunters moved several times during the winter, a conservation plan to allow breeding stock to replace the animals that had been killed.

By 1900 few Maliseet remembered the Trading Dance for by 1850 most of the Maliseet hunters became domiciled in villages in a rapidly changing lifestyle. The long winter hunt period was slowly terminated as it was no longer necessary. Men went hunting for much shorter periods returning to the village with their game and hides. A few older hunters as a remembrance of former times. Nicholas Smith

DAN'S CORNER: EKPAHAAK: THE FINAL RESTING PLACE OF OUR ANCESTORS

There is a 500 acre parcel of land located along the Wulustuk about six miles upriver from Fredericton.

In 1604 the white europeans invaded our homeland which we had always known as Oskigineewekog.

At that time Ekpahaak was one of our principal communities located along the Wulustuk River. The others being Wigoudy (now St. John), and Nerepic, and what is now Meductic, which we called Mehtawtic and which means ""end of carry"" in our language.

At Ekpahaak our people had burial sites both on the mainland and on Savage Island which by white estimates contains anywhere from 30 to 300 remains of our ancestors.

Once the european terrorists gained the upper hand in population numbers they began creating serious wars with our ancestors in order to steal our homeland. They eventually accomplished this through bullets, germ warfare and genocide.

Once the european terrorists achieved their goal in wiping out most of our people, about 95% were wiped out, the european terrorist government felt comfortable enough to ""grant"" our people five hundred acres of our land at Ekpahaak.

So on August 2, 1779 Lieutenant Governor Richard Hughes officially granted to Grand Chief Pierre Thomas and Sub-Chiefs: Chief Sachem, Francis Xavier, Nicholas Ackmobishe, Francis Joseph Mezentwite, Francis Joseph LaBelmite and Zakareen, in trust and in behalf of the Malecite Indian inhabitants of the River St. John's five hundred acres of our own land located at Ekpahaak along with four acres at Ste. Ann's Point in Fredericton containing another of our burial grounds.

In the ensuing 200+ years our people were forcefully relocated at the point of a gun to different locations along the St. John River such as Oromocto,

St. Marys, Kingsclear, Woodstock, Tobique and St. Basil where tracts of our own land were ""granted"" to our people to settle on. A kind of out of sight out of mind tactic to go along with the european terrorist's divide and conquer tactic.

If you notice none of the Indian relocation sites included Ekpahaak. Makes one wonder why?

Over time the five hundred acres were pretty much forgotten by our people, but never the sacred burial sites of our ancestors. We could not and have not forgotten our ancestors buried at Ekpahaak.

It is our sacred responsibility and duty to remember, honor, protect and respect the final resting place of our people who have completed their earth walk and who have joined the ranks of The Ancestors.

The process has begun for our people to reclaim our Ekphaak sacred burial ground along with the 1779 Ekphaak land grant. All this means is that our Maliseet Grand Council has notified the different level of white government that our people are still here and that this is still our land and that the 1779 land grant is still our land and that we intend to protect our sacred burial grounds and utilize our 500 acres.

An important part of this process is identifying, locating and marking the 500 acres along with the burial ground. And as soon as possible our traditional Medicine Elders will begin to conduct sacred ceremonies for and with our ancestors.

Then, The Ancestors will have reason to smile down upon our people for fulfilling our sacred responsibility to remember, honor, protect and respect The Ancestors, The People and The Seventh Generation.

And, as in the past, our people will be united, strong, in balance and in harmony.

All My Relations,

Dan Ennis

DEAN'S DEN: WINTER'S COMING BACK

Winters Coming Back

I look about and see the birds

All lined up on the wires

I know it won't be too long now

Until I'm starting daily fires,

The moose are getting restless

The first show-flakes are due

The robins have departed

Wild geese are winging through,

The deer are out of velvet

And in the seasons rut

A frisky squirrel scampers by
Off to hide another nut,
The bear eats hard and fattens up
With an endless appetite
Groundhog lines his snuggle-hole
And the rabbit's turning white,
The monarch butterflies are gone
I no longer hear the bees
I listen for the blue-jays call
And the black-capped chickadees,
A fox has denned not far from here
And I've found a bobcat's track
The crows are sounding the alarm
That ... winter's coming back!

Season In Check

When the frost is on the pumpkin
And the leaves are on the ground
And the whistle of the west wind
Makes an arcane eerie sound,
When the grain fields are but stubble
The potato rows lie bare
Time to think of extra quilts

And real warm winter wear,
When the last few hanging apples
Are frozen hard as rocks
Then I dig out my old long-johns
My hand-knit woolen socks,
My sheepskin parka and my mittens
Felt lined boots and turtleneck
I start to let my whiskers grow
And ... the season is in check!

D.C. Butterfield