

## TABLE OF CONTENTS: JANUARY 2007

SUPREME COURT UPHOLDS RIGHT FOR NATIVES TO CUT ON CROWN LANDS  
"BLOOD DIAMOND" POSE THREAT TO ONTARIO FIRST NATION  
RESIDENTIAL SCHOOL SURVIVORS WIN HUGE \$1.9B SETTLEMENT, - 24G EACH  
ABORIGINAL CAN HUNT AT NIGHT SAYS SUPREME COURT  
VERY USEFUL INFORMATION: CANCER CELLS  
BORDER PASSPORT JUST AROUND THE CORNER  
SPAET (BEAR) MTN. - ANOTHER CASE ON ECON. DEVELOPMENT GONE WILD  
DAN'S CORNER,- ON HOW WE BECAME TO BE KNOWN AS "INDIANS'  
DEAN'S DEN, - NEWS

## WGC Newsletter

Each month we try to gather and publish the latest, most current and relevant native news events and top stories for our membership. A well informed and updated clientele is better able to see, relate with, analyze and grasp their situation more effectively when they have the tools to work with. It is our objective to provide as wide a scope as possible for our readership to be as informed as possible. This format of providing news and the disseminating the right information is our top priority.

Web accessNot only our local readership is serviced with this format of news production, but the audience that surfs the net can benefit as well. A talented and seemingly tireless worker, Sharon Green, from Ontario helps us to reach our audience and readers around the world by putting our monthly newsletter on her web site. To view her site go to Gathering Place First Nations and search in there to find our newsletter.

## Contact

You can reach us by postal mail at P.O. Box 3226, Perth-Andover, NB. Canada E7H 5K3, or at our US site at P.O. Box 603, Fort Fairfield, ME 04742. By telephone we're at 506-273-6737 in NB, Canada, and via Internet at

## SUPREME COURT UPHOLDS RIGHT FOR NATIVES TO CUT ON CROWN (INDIAN) LANDS

- 9.0 decision applauded by aboriginal leaders and grassroots First Nations  
ppaul

Tobique First Nation, NB (Special) - Along time coming! The new ruling handed down by the Supreme Court of Canada, Thursday, Dec. 7, 2006, regarding cutting of wood on crown lands represents another step on a long journey in reestablishing Indigenous Aboriginal rights.

The 9-0 decision is a culmination of a 7 year court battle fought by three NB native woodcutters, Darrel Gray, Mi'kmaq, Pabineau First Nation whose four harvested maple trees were seized in 1999, and two Maliseet men from the Woodstock First Nation, Clark Polchies and Dale Sappier, apprehended while hauling wood harvest on crown land which was destined to be utilized for domestic purposes.

The battle raged heavily from provincial courts to the supreme level ending in a decisive victory for aboriginals in December of 2006.

The outcome favoring aboriginal cutter was based on the grounds that both the Mi'kmaq and Maliseet peoples historically logged wood on these lands, and other lands in the province long before Europeans came to North America. Given these historical facts and reasons, the Supreme Court granted a unanimous victory to the native woodcutters.

The traditional use of the wood was to construct and furnish homes, provide for families,

produce tools and equipment for survival, as well as heating homes and shelters, etc. In light of the wood was to construct and furnish homes, provide for families, produce tools and unanimous decision was concurred as a reasonable conclusion in these cases.

The affirmative decision, in effect, means restoring, recovering and regaining some of the natural and aboriginal rights lost or stolen from First Nations since European arrival.

The loss of aboriginal rights such as unrestricted hunting, fishing and trapping escalated dramatically as euro-Canadians began forming Euro-styled governments in this country during the colonial period. The racial segregation that followed from the colonization relegated native people to abandon their natural habitats and livelihoods and live isolated on government regulated and closely controlled Indian Reserves.

At the present time, (2007) there are up to 633 government dominated Indian Reserves remaining in Canada where the federal Indian Act reigns supreme. Historical/ aboriginal concepts:

We, the aboriginal people of this continent once thrived in a lifestyle free of court judgements, red tape, bureaucratic restrictions and limitations imposed on our every-day existence.

In the pre-contact times native people engaged in boundless freedom to harvest any resource, anytime, anywhere under guidance of our own Indigenous Aboriginal governments.

Indigenous Aboriginal government, given to us by the Creator, was based on natural evolution of customs and traditions that came through countless eras of simple, uncomplicated day-to-day life of our ancestors. This was the code and law practiced among all tribes across the land.

Indigenous government built on fundamental human rights, justice and equality, was guided by renowned tribal leaders and gifted Elders whose role entailed protecting and respecting all rights of individuals and the preservation of all beings from the smallest of the largest, from the unseen to the most visible, each accorded equal concentration, capacity and consideration.

This was the Law in Skigin-wee-kog (Aboriginal Homeland) that prevailed among all tribes in North America.

Since the arrival of Europeans some 500 years ago, most ancient native customs and basic human principles adhered to, by native people have essentially disappear through forced assimilation, segregation and societal pressures and over-driven legal domination.

Ironically though, when native people become in conflict with law, whether on reserve, or off, they are usually tired, tested and convicted under the white system instead of going through their own indigenous circles of Aboriginal Law, which in affect, puts them in a legal know r a typical two sided dichotomy within the role and administration of justice.

Again given te wide cultural difference between white and aboriginal societies regarding justice and civil rights, native people are tremendously disadvantaged in every perspective.

These legal and societal difference, added to the huge gulf in the trail process essentially leaves natives no leverage for getting fair play or receiving equal justice. To native people the justice system resembles an alien, punitive and offensive mechanism of control and subordination.

As a result of these conflicting views on rights, justice, law and order, we are seeing the ongoing conflicts raging in every courtroom across the country struggling to intermesh aboriginal concept and rights with euro-canadian standards.

Historically and statistically, fair and equitable justice has proven difficult to achieve for native people reflected be the 20% native inmate population in most prisons while the total aboriginal numbers in Canada stands only at 6%. Something is definitely out of balance in this picture. Catching-up needed:

In conclusion therefore, many more court decisions such as seen in the Gray, Polchies/ Sappier and the Marshall cases need to be reflected Supreme Court to reassure and convince aboriginal people that Canada's court system can be fair and equal to all regardless of gender, race, age,

creed , color or nationality.

### **"BLOOD DIAMOND" POSE THREAT TO ONTARIO FIRST NATION**

CBC NewsFirst Nations group in Ontario is trying to dissuade Americans from buying Canadian diamonds this holiday season, saying the jewels are mined at the expense of its people.

Alvin Fiddler, deputy grand chief of the Nishnawbe Aski Nation, said De Beers Canada in particular is causing environmental devastation and disrupting his community of 45,000 Cree and Ojibwa in northern Ontario.

"They're not clean diamonds; they're not conflict-free diamonds," Fiddler told CBC News.

"People are paying a price for these diamonds and it's our people in the Nishnawbe Aski Nation. Our people, our children, are languishing in poverty while these resources are being extracted from their territory."

Fiddler this week had an editorial published in the diamond industry trade publication Rapaport News, in which he outlined his concerns about Canadian diamond exploration and mining. He says several communities have called for a moratorium on mineral exploration on land where the legal title is under dispute.

"The battle over diamonds will be largely fought in the United States, where annual sales of diamond jewelry represent almost half of the \$55 billion sold worldwide. The time is now for consumers in the United States to connect the dots and weigh in," Fiddler wrote in his editorial.

"Tell De Beers, other diamond miners and Canada that unless things change, Canadian diamonds are no better than conflict diamonds from Africa."

Linda Dorrington, a spokeswoman for De Beers said the company is making an effort to negotiate with First Nations in Canada but said land rights need to be decided by government. The company has one project underway along with exploration work within Nishnawbe Aski territory.

"We encourage the government and these groups to continue to work together to get these matters settled," she said.

Fiddler said the diamond company should stop work until the government settles the land claims. The trade in diamonds originating in conflict zones, sometimes called "blood diamonds," has helped pay for wars in Africa that have killed millions in Angola, Sierra Leone, Liberia and Congo.

Under heavy criticism from human rights activists, governments, non-governmental organizations and industry enacted the Kimberley Process Certification Scheme in 2002, which tracks diamonds from the mine to the store.

Jewelers are bracing for more consumer scrutiny this season with the opening of the new film Blood Diamond set amid the brutal civil war in Sierra Leone in the late 1990s. Industry officials have launched a high-profile campaign, saying the Kimberley Process has curbed the "blood diamond" trade.

### **RESIDENTIAL SCHOOL SURVIVORS WIN HUGE \$1.9B SETTLEMENT, - 24G EACH**

p. paul

TOBIQUE FN, (Special)- It took many decades and tonnes of dollars spent on personal and class action suits, plus exhaustive legal research, pain, frustration and a lifetime of waiting for some students to reach this stage but the settlement finally came, almost in disbelief to some and too late for others.

On the Tobique FN several survivors who attended the Shubenacadie residential school in Nova Scotia during the 50's through the 1970's and 80's will share in the settlement money from this court decision.

But sadly many others who looked so anxiously towards this day did not make it. They died in the belief and undying determination that this compensation payment was long overdue and should have been paid to them years ago so they could enjoy it personally. Now, if the earlier forecasts receive their share of the compensation funds.

The common assumption for the long delay in settlement was argued by some that the government deliberately stalled the process in hopes of reducing the total payout sum. The schools throughout the 130 years of operation. The present number of living survivors stand roughly around 80,000 who will receive \$24,000 each.

The schools were joint government/ church operated institutions for more than a hundred years, generally starting in 1874.

In 1969 the federal government decided to go it alone and relieved the churches completely and the controversial schools ran for another 25-30 years until the last residential school closed in the 1996 in British Columbia.

But in a historical sense, rarely acknowledged, some corporate-run residential schools began much earlier in the 1820's. The were schools in New Brunswick which incidently failed as did the latter institutions. And not surprisingly they terminated essentially for the same reasons, child abuse, and physical exploitation. Children were forced to work without pay or compensation in domestic and farm related work, and were subjected to live under extremely hard and poorly managed conditions.

Prolonged delay to reach settlement for the current survivors:

As a result of a long delay in reaching a final settlement, the federal government will be obligated, as directed by Canada's court, to compensate fewer living survivors because of the high mortality that's has occurred among the aging former students who now have reached their senior years.

Original concept:

The original concept in launching the residential school system in the 1800's was to bring civilization and Christianization to native children and provide them formal education.

The government of Canada saw this course of action to be important in the fact that the frequent travel and constant mobility of native families whose indigenous lifestyle was mainly in hunting, trapping and gathering had no opening for formal education for children.

In effect, the children as young as four and five were forcefully taken from their families to be confined and trained in white-run school systems for years, hundreds of miles away from home base until they reached eighteen years of age.

The rigmarole through this 'alien' process of 'white' education robbed the children of their natural heritage, aboriginal culture, language and identity which, in many cases, lead in permanent disconnection or broken ties with their families and societies. The family breakaway indeed knowing who they were or where they belonged, and secondly, the loss of family ties resulted in homelessness when children turned 18. They were cast aside and went adrift to essentially become the lost of forgotten generation.

As anticipation by the designers of the plan, formal education or concentrated orientation into a foreign culture would eventually eradicate the native way of thinking from the children and dissipate all notions and ambitions of pursuing their indigenous lifestyle, natural skills, knowledge and beliefs as native people.

There were exceptions for some however who made the best of their situation and persevered regardless of the challenges they faced.

For instance one most prominent and notable survivors of these schools is the present national chief of the Assembly of First Nations, Phil Fontaine, who was confined in a residential school system in Manitoba for several years during his early childhood.

Mr. Fontaine remarked upon hearing of the decision from a panel of courts from across Canada, "Oh my gosh," he said, "This has been so many years in the making."

Although the die has essentially been cast to seal and close this shameful chapter of Canadian history for good, another milestone has yet to be reached by the senior members or representatives of the government. This milestone would entail a clear, precise and a genuine pronouncement of grief and sorrow must be announced from on high. In other words, a heartfelt apology must be made to aboriginal people.

The native community believe that the remaining bridges to across in finalizing the restitution process is the receipt of an official apology from a senior leader of the country, i.e. the Prime Minister. This however is proving almost impossible to achieve to date. Nevertheless, this is the critical and vital elements needed to reach official closure.

There have been some low-level, half-hearted effort, made in the past to produce significant apologies which, to native people, ranked unsatisfactory for the purpose intended and damage incurred.

For instance one former Minister of Indian Affairs, Jane Stewart, made sort of a portrait gesture towards making an apology with her unsteady "statement of reconciliation" in 1998, which apparently fell short of the mark desired by native people. The waiting continues.

To put it succinctly and precisely, the infamous Residential School chapter of shame will finally close one day in the future, permanently, when that official apology is received from the nation's foremost leader, the Prime Minister of Canada.

Until such time, the doors of shame will remain open for the world to see and witness the tremendous dishonor and social chaos and disorder Canada perpetrated on native people for centuries in order to reach her objectives of taking over their land resources.

## **ABORIGINAL CAN HUNT AT NIGHT SAYS SUPREME COURT**

CBC News

Two aboriginal men from British Columbia have the right to hunt deer at night with lights, the Supreme Court of Canada ruled Thursday.

In a 4-3 decision, the court sided with Ivan Morris and Carl Olsen, members of the Tsartlip First Nation of Vancouver Island.

The men had been convicted in a provincial court of hunting at night by flashlight, a practice that is illegal under B.C.'s Wildlife Act.

But the Supreme Court said the men's treaty rights, in this case, prevail over provincial law. The court overturned the convictions.

The four judges who ruled in favour of the men said that the North Saanich Treaty, signed in 1852, allows modern Tsartlip people to hunt using traditional methods.

And Tsartlip people traditionally hunted at night using lights, the judges said.

Originally, the Tsartlip people would have used torchlight, bows and arrows, but their equipment must be allowed to evolve, the judges said.

"And the use of guns, spotlights and motor vehicles reflects the current state of the evolution of the Tsartlip's historic hunting practices," the judges wrote in a summary of their decision.

In the narrow decision, the three dissenting judges argued that night hunting is dangerous and the right to hunt unsafely is not protected by the treaty.

Olsen and Morris were charged in 1996 after they fired five shots at a decoy deer set up by conservation officers to catch people hunting illegally. Olsen and Morris found the deer by flashlight.

After the men lost their case in a provincial court and in the B.C. Court of Appeal, they took it to the Supreme Court. The high court heard their appeal last year.

## Decision renews night hunting debate

Lawyers for the Tsartlip say Thursday's ruling by the high court means other aboriginal people should be allowed to hunt at night in B.C. as well, without fear of prosecution.

Louise Mandell noted that other First Nations may not have treaty rights like the Tsartlip, but hunt at night and have the right to do so as aboriginal people.

"I think that the decision definitely shines a bright light on the province to make sure that those night-hunting practices are recognized," she said.

However, the B.C. Wildlife Federation's Paul Adams is critical of the decision, calling it dangerous.

He told CBC News that there is a question of public safety, especially in the densely-populated Saanich Peninsula, north of Victoria, where the Tsartlip live and hunt.

"The discharge of a rifle at night time when you don't know what is beyond your target is a very dangerous thing for the general public."

Meanwhile, a B.C. law professor said Thursday's judgment is significant at a broader level.

"It shows that treaties can be paramount to provincial law," said John Borrows of the University of Victoria.

"Treaties can have overriding influence over provincial laws. We've seen that before, but we've not seen it before in British Columbia with treaties."

## VERY USEFUL INFORMATION: CANCER CELL

1. Every person has cancer cells in the body. These cancer cells do not show up in the standard tests until they have multiplied to a few billion. When doctors tell cancer patients that there are no more cancer cells in their bodies after treatment, it just means the tests are unable to detect the cancer cells because they have not reached the detectable size.
2. Cancer cells occur between 6 to more than 10 times in a person's lifetime.
3. When the person's immune system is strong the cancer cells will be destroyed and prevented from multiplying and forming tumors.
4. When a person has cancer it indicates the person has multiple nutritional deficiencies. These could be due to genetic, environmental, food and lifestyle factors.
5. To overcome the multiple nutritional deficiencies, changing diet and including supplements will strengthen the immune system.
6. Chemotherapy involves poisoning the rapidly-growing cancer cells and also destroys rapidly growing healthy cells in the bone marrow, gastro-intestinal tract etc., and can cause organ damage, like liver, kidneys, heart, lungs etc.
7. Radiation while destroying cancer cells also burns, scars and damages healthy cells, tissues and organs.
8. Initial treatment with chemotherapy and radiation will often reduce tumor size. However prolonged use of chemotherapy and radiation do not result in more tumor destruction.

9. When the body has too much toxic burden from chemotherapy and radiation the immune system is either compromised or destroyed, hence the person can succumb to various kinds of infections and complications.

10. Chemotherapy and radiation can cause cancer cells to mutate and become resistant and difficult to destroy. Surgery can also cause cancer cells to spread to other sites.

11. An effective way to battle cancer is to starve the cancer cells by not feeding it with the foods it needs to multiply.

#### Cancer Cells Feed On:

1. Every person has a cancer-feeder. By cutting off sugar it cuts off one important food supply to the cancer cells. Sugar substitutes like NutraSweet, Equal, Spoonful, etc. are made with Aspartame and it is harmful. A better natural substitute would be Manuka honey or molasses but only in very small amounts. Table salt has a chemical added to make it white in colour. Better alternative is Bragg's aminos or sea salt.

2. Milk causes the body to produce mucus, especially in the gastro-intestinal tract. Cancer feeds on mucus. By cutting off milk and substituting with unsweetened Soya milk cancer cells are being starved.

3. Cancer cells thrive in an acid environment. A meat-based diet is acidic and it is best to eat fish, and a little chicken rather than beef or pork. Meat also contains livestock antibiotics, growth hormones and parasites, which are all harmful, especially to people with cancer.

4. A diet made of 80% fresh vegetables and juice, whole grains, seeds, nuts and a little fruits help put the body into an alkaline environment. About 20% can be from cooked food including beans. Fresh vegetable juices provide live enzymes that are easily absorbed and reach down to cellular levels within 15 minutes to nourish and enhance growth of healthy cells. To obtain live enzymes for building healthy cells try and drink fresh vegetable juice (most vegetables including bean sprouts) and eat some raw vegetables 2 or 3 times a day. Enzymes are destroyed at temperatures of 104 degrees F (40 degrees C).

5. Avoid coffee, tea, and chocolate, which have high caffeine. Green tea is a better alternative and has cancer fighting properties. Water... best to drink purified water, or filtered, to avoid known toxins and heavy metals in tap water. Distilled water is acidic, avoid it.

6. Meat protein is difficult to digest and requires a lot of digestive enzymes. Undigested meat remaining in the intestines become putrefied and leads to more toxic build-up.

7. Cancer cell walls have a tough protein covering. By refraining from or eating less meat it frees more enzymes to attack the protein walls of cancer cells and allows the body's killer cells to destroy the cancer cells.

8. Some supplements build up the immune system (IP6, Flor-ssence, Essiac, anti-oxidants, vitamins, minerals, EFAs etc.) to enable the body's own killer cells to destroy cancer cells. Other supplements like vitamin E are known to cause apoptosis, or programmed cell death, the body's

normal method of disposing of damaged, unwanted, or unneeded cells.

9. Cancer is a disease of the mind, body, and spirit. A proactive and positive spirit will help the cancer warrior be a survivor. Anger, unforgiveness and bitterness put the body into a stressful and acidic environment. Learn to have a loving and forgiving spirit. Learn to relax and enjoy life.

10. Cancer cells cannot thrive in an oxygenated environment. Exercising daily, and deep breathing help to get more oxygen down to the cellular level. Oxygen therapy is another means employed to destroy cancer cells.

### **BORDER PASSPORT JUST AROUND THE CORNER**

CTV.ca News Staff

Tougher rules governing air travel to the United States, which kick in late next month, have helped spur a sharp volume in the number of Canadian passport applications.

The federal agency that issues passports is advising Canadians to wait until spring to apply unless they need the travel document right away.

In November alone, the agency received more than 355,000 applications -- a 33 per cent increased compared to the same month a year before.

Many people are also seeking new passports because they rushed to obtain one in the weeks following the Sept. 11, 2001 attacks on the United States when security became more strict.

As the travel documents expire after five years, those passport holders are now applying for new ones.

"Passport Canada is making every possible effort to meet the increase in demand while respecting its service standards," Gérald Cossette, Passport Canada's chief executive officer said in a written statement.

"We are taking steps to reduce waiting times without jeopardizing the security and the integrity of the Canadian passport" he added.

The agency is implementing several measures to reduce waiting times:

- New employees have been hired to meet clerical needs
- Regular employees are working overtime to process all applications
- An extra shift has been added at print centres to maximize output

To avoid delays, the agency urges Canadians to send their applications by mail or to bring their applications to a Service Canada or Canada Post receiving agent rather than show up at Passport Canada office.

Starting January 23, travellers flying to the United States must carry a valid passport or a special Nexus Air card, which is held by some frequent travellers.

The NEXUS program offers simplified and expedited border crossing to frequent travellers.

For the time being, Canadians travelling to the United States by land and sea can continue to use documents such as birth certificates and drivers' licences.

### **SPAET (BEAR) MTN. - ANOTHER CASE ON ECON. DEVELOPMENT GONE WILD**

Destruction contravenes financiers principles

By Andrew MacLeod

December 27, 2006 edition of Monday Magazine

In the concluding remarks of a letter we mentioned last week to Tsartlip chief Chris Tom about the sacred cave on Spaet specialist Paul Griffiths offers some suggestions that get well into the realm of politics.

He points out HSBC Bank Canada is a principal lender to the project. It is unclear how much money HSBC has put behind the development, but documents filed with the City of Langford confirm the bank holds a mortgage on it. HSBC proclaims, Griffiths says, "to be one of the world's most progressive and proactive banking organizations."

HSBC has pledged to follow the Equator Principles, which set ethical targets for financial institutions. A website about the principles says, "Negative impacts on project-affected ecosystems and communities should be avoided where possible, and if these impacts are unavoidable, they should be reduced, mitigated and/or compensated for appropriately." It continues, "We believe that adoption of and adherence to these Principles offers significant benefits to ourselves, our borrowers and local stakeholders through our borrowers' engagement with locally affected communities. We therefore recognise that our role as financiers affords us opportunities to promote responsible environmental stewardship and socially responsible development."

A spokesperson for HSBC in Toronto, Sharon Wilks, says in an e-mail that the Equator Principles "apply to major infrastructure financing which is usually for large, complex and expensive installations that might include, for example, power plants."

For reasons of client confidentiality, she says, she can't comment on a specific customer, such as Bear Mountain. Nor can she say how the institution's credit guidelines are applied in Canada since the bank considers that confidential competitive information.

In his letter to chief Tom, Griffiths writes, "HSBC may have already judged that the development project activities to date did not exactly match with its avowed lending principles and policies related to safeguarding natural and cultural heritage values." He suggests HSBC is "acutely conscious" of the additional impacts development may have on the cave and "may be predisposed to working to protect the cave and rehabilitate the cave site."

Griffiths has also, by the way, written premier Gordon Campbell asking him to intervene to prevent the destruction of the Spaet cave.

Nor is the cave the only feature HSBC may be hearing about. Songhees land manager Cheryl Brice says she's provided her chief and council with a list of other significant sites on Bear Mountain property. And a 2005 report by Enkon Environmental Ltd. found the Florence Lake North Subdivision, proposed for an area next to Spaet Mountain, would impact 27.45 hectares of sensitive ecosystems.

That includes over 20 hectares of Garry oak meadow which contain numerous red-listed species considered to be at high risk of extinction or extirpation.

But then, what are a few red-listed species or ethical principles worth to HSBC when there's a buck to be made?

### **DAN'S CORNER,- ON HOW WE BECAME TO BE KNOWN AS "INDIANS'**

In 1492 when Christopher Columbus landed on the shores of our homeland (Turtle Island) there was no country that we now know as India. Instead that particular country was called Hindustan. The people that Columbus encountered when he and his crew landed were the Carib, the Tainos

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

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

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

In my youth I had tremendous difficulty being called an Indian because to me it was a negative put-down being equivalent to nigger, chink, redskin or honky. Today, however, I am very comfortable with the label.

And I agree with Columbus' assessment of our people and our outer and inner beauty. That we are beautiful in every way.

I am humbled, honored, privileged and proud to have been born an Indian.

All My Relations,

### DEAN'S DEN, - NEWS

The campfires all were burning  
There was meat in every pot  
Days of lack and wanting  
And hungry nights forgot,  
A protracted winter over  
When the winds would wildly sweep  
But the moose hunts were successful  
For the snows were never deep,  
The maple trees gave freely  
And the women pounded corn  
All grateful to the spirits  
As they rose and faced that morn,  
The children were out playing  
As the men worked on canoes  
When a runner came to visit  
With the most astounding news,  
A giant ship was sighted  
Just a little ways off shore  
Manned by wondrous strangers  
Like they'd never seen before,  
They came with gifts and handouts  
But - nobody could foresee

What history was unfolding  
Or ... the things that were to be!  
D.C. Butterfield