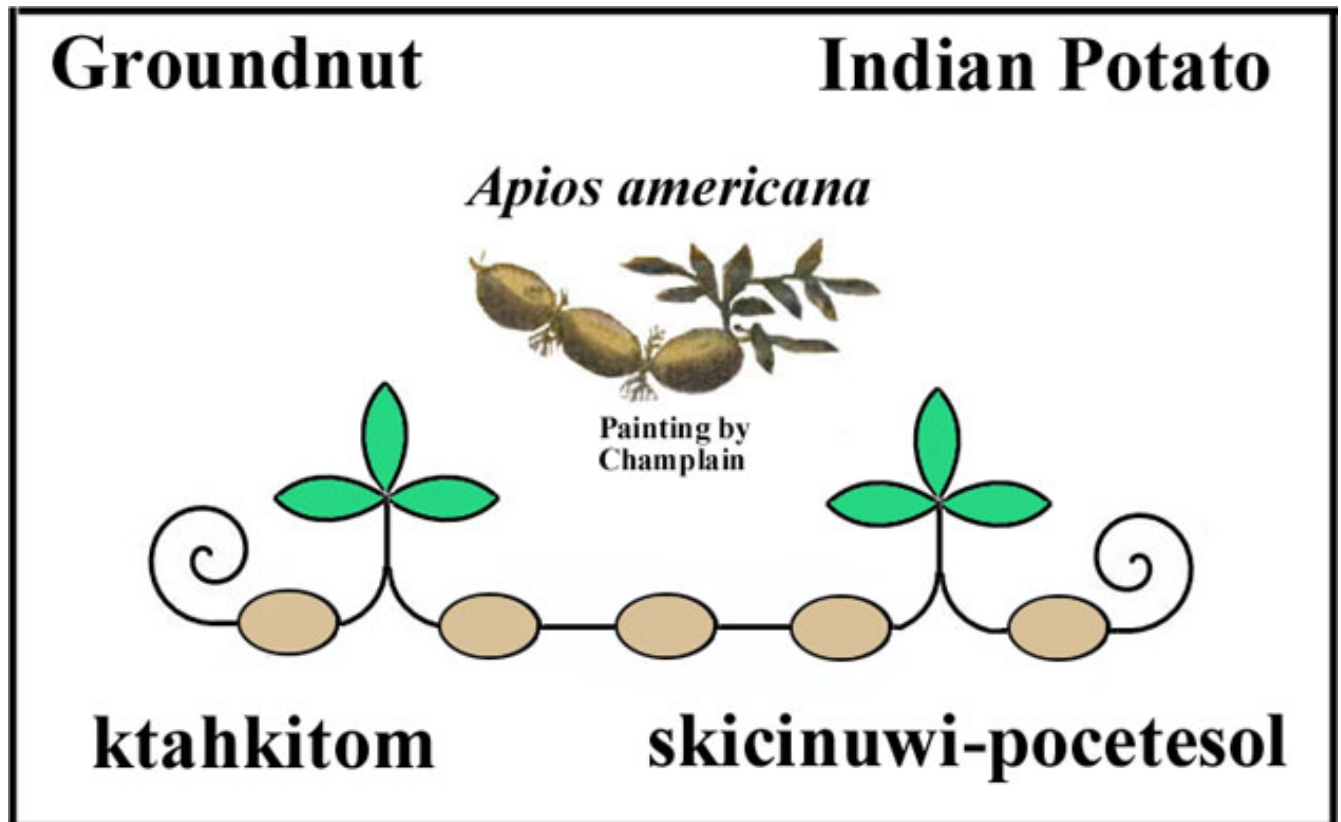


Wulustuk Times

Wulustuk - Indigenous name for St John River

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



Wulustuk Times:

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

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Wolastoqiyik GROUNDNUT- NO OTHER LIKE IT

"... Father Biard, with the servant and another who had joined them, named Jean Baptiste Charpentier, first made a trip up the river. They went in search of acorns and roots. These roots in the Savage language are called Chiquebi, and grow readily near oak trees. They are like truffles, but better, and grow under the ground strung to each other like a rosary. There are many of them in certain places, yet it is very difficult to find any place where the Savages have not already been digging, and thus only very small ones are to be found. Also we must work hard to get enough of them for a day's food." (Father Biard's relation in the Jesuit Relations, Volume III, 1616.)

By the time you are reading this in August the groundnut plants, *Apios americana*, will be starting to develop their most unusual blossoms of light pink, lavender, and rosy-brown clusters along their twining vines. By mid to late August the blooms will be seen climbing over small bushes, fallen trees, and other objects or plants like strings of patio lights.

The groundnut plant, or Indian potato (as influenced by the English), is called "ktahkitom" or "tahkitom" by the Wolastoqiyik, or "skicinuwi-pocetes" for Indian potato. The term Indian Potato can be confusing since it is also used for the Sunchoke (Jerusalem Artichoke) tubers in some older publications. In journals of the early white explorers and also the captives of the French-Indian wars, the groundnut is often referred to because it was a common food staple of the Wabanaki nations. Champlain recorded it in his journals and drew a detailed picture of it in his 1612 Map. He labelled it "pisque penay." Remnants of groundnut tubers have been found in archaeological digs of Native American campsites in southern New England that date back 9,000 years.

It is a climbing vine related to the pea family, and it is a distant relative of the soybean. Similar to other legumes it has nitrogen fixing properties, which is beneficial when grown with other nitrogen hungry vegetables like corn and squash. The roots also grow in long strings like the vines that are above ground. Tubers grow along the root strings much like beads in a necklace. The larger and more nourished the vine, the larger the tubers will grow. They can be as small as a jellybean or as large as a lemon. These tubers are where the plant gets its English names of groundnut and Indian Potato. Like potatoes, they can be peeled and are white with a firm flesh inside. Their flavour is mild like a potato too. They can be eaten fresh, boiled, baked like the potato, or added to soups and stews. But they are even better for you than potatoes, having three times the protein. The tubers also contain estrogenic isoflavones (phytoestrogens) such as genistein, which has anticancer properties. This is accomplished by preventing the formation of blood vessels that nourish new tumours.

Now comes the most interesting part. The groundnut of the Wolastoqiyik is unique to their people and territory. There is no other like it. It produces flowers, but it does not produce the tiny pods full of seeds after the flowers drop. It cannot reproduce by seed like its more southern relatives in the New England states. It can only reproduce by the tubers. Therefore all plants from this variety are clones, and none of the clones can reproduce by seed either.

In 1973 Dr. Jane Seabrook did a study of this plant for writing a Master's thesis at the University of New Brunswick (Study of the Genus *Apios*. 1973. Janet E.A. Seabrook), and subsequently she published an article in the Canadian Journal of Botany (Seabrook, Janet E.A. 1976. Studies on the genus *Apios*. I. Chromosome number and distribution of *Apios americana* and *A. priceana*. Can. J. Bot. V. 54. No. 22). In her own words Dr. Seabrook writes, "I think we established a good case for the species being out of its normal geographic range because of transport by Native Peoples. As far as we could tell, there seemed to be only one clone in Eastern Canada, and all plant material in Eastern Canada that we sampled were triploid (three rather than the normal two sets of chromosomes). This would explain why there were no seed pods because triploid plants are nearly always sterile. Furthermore, triploid plants are common at the northern and southern ranges of many native plants." She adds this interesting note, "We always found *Apios americana* plants growing near or downstream from either Native Peoples portage sites or reservations. If you look at Hal Hinds' Flora of New Brunswick, it is quite remarkable that the distribution of *Apios americana* follows waterways or coastal areas."

So this nutritious plant was primarily spread throughout Wolastoq land by the ancestors who carried them on hunting trips and on other journeys, stopping at the end of a portage to rest and munch on a few of these little round tubers. I have wandered along the historic locations of Wolastoqiyik encampments along the river and in the islands and found these plants. In these same locations are almost always the sunchokes, beach plums, and butternut trees, all common foods gathered and stored by the Wolastoqiyik to help them through the hard times of the season when food was most scarce. How many of today's younger generation walk right past these nutritious and free foods that helped their ancestors survive?

Like the fiddlehead (mahsus), the groundnut is specifically associated with the Wolastoqiyik culture, but since it requires more effort to dig the roots up in search of the tubers, it seems to have disappeared from the list of foods still eaten today. The plants are easy to propagate by the tubers, so it would require very little effort to have a patch growing in a garden spot near the house, or a common garden in the community.

This is just one of many food and medicinal plants used by the ancestors, and they taught the first white settlers about them, who soon realized their value. Perhaps it is time to revive these lost foods and medicines and develop some traditional gardens in Wolastoqiyik land to preserve and to teach the young generation that all foods and medicines don't have to come from a supermarket or pharmacy.

..... all my relations, Nugeekadoonkut

RE-DEVELOP MT. CARLETON PARK? -TOBIQUE GROUP A BIT HESITANT

p.paul

TOBIQUE FN - Alain Basque, Director, Tourism Operations, Province of New Brunswick met with several community members of Tobique First Nation on Friday, July 16 to discuss and seek community input on upgrading and developing new plans for Mt. Carleton Park.

According to the Director, the present plans developed in the late 1970's and early 80's, and the last set in 1998 are considered somewhat out-of-date and hardly representative for transitions taking place in park services today.

The Department of Tourism is therefore making room and directing new monies to upscale many features within the three major parks in the province.

To accomplish a reasonable and an acceptable plans for redevelopment, Tourism representatives recently held community meetings in Campbellton, St. Quinten and Tobique FN to listen to peoples concerns and opinions on new ways to successfully run and operate public provincial parks across the province.

In northern New Brunswick, the focus was mainly on two parks, Sugarloaf and Mt. Carleton.

Both Sugarloaf near Campbellton, and Mt. Carleton located in the upper reaches of Tobique River, east of St. Quinten, received fairly good ratings and satisfactory reviews from government officials as well as from the local people in those northern areas.

At Tobique however, with First Nations attending, Director Basque introduced the 2-hour meeting with an overview of Mt. Carleton's history and operations since it opened in the 1960's.

After the introduction the meeting proceeded well with all participants offering thoughts, views and opinions, but expressed some concerns about the lack of consultation and communication with Wulustukieg on park issues over the years.

SOME OF THE ISSUES RAISED:

It was noted at the start of discussions that the matter of re-planning or re-developing Mt. Carleton Park should be temporarily abated until such time that native (Wulustukieg) issues and concerns have been satisfactorily dealt with or resolved.

One glaring misstep on the part of the Tourism officials that prevailed from the start and right to this day was the lack of consultation and involvement given to native people in every phase of the park's operations.

For instance a huge mistake was the lack of recognition accorded to first nations on the stone monument placed atop the mountain. The inscription ignores the mountain's sacred value as a revered spiritual place where Wulustukieg gathered year after year for centuries to honour, pray and give thanks to the spiritual elements around and for medicines provided by the mountain to Wulustukieg for many centuries.

The Tobique group stated that the wildlife in the park as well as in the province has been put under severe strain or a definite risk of extinction. The strain comes from human activities in tearing up and clear-cutting of woodlands from end to end. The group maintained that when the forests are cut away to the last tree the animals are forced to go without a home, a shelter or food supply. This denial of survival basics to wildlife can lead to exposure, starvation and termination.

Just recently the media reported that the American marten has gone extinct in NB due to man's intrusion into the wilds. Also earlier, around the late 1960's, the Whippoorwill, heard almost everywhere back in those times, has also disappeared. And yet another species faded from the scene since the 1900's, is the Caribou whose trails and feeding areas could still be seen in certain areas.

Many more species not yet defined or determined have also gone extinct due to man's overuse and penetration into the woodlands. Sad to say that this oversight may extend even to the care-taking and management of our park systems.

It was also explicitly stated to Director Basque that the original name of Mt. Carleton Area was Saugumaug at one time, (meaning 'Chiefs' -referring to the two peaks on the mountain top), instead of Mt. Carleton. Carleton was a name of a non-native government official in Lower Canada during the early colonial period who had no official capacity, ties or jurisdiction over Wulustukieg or their territories. So the aboriginal name should rightly be restored.

Still another issue raised by the Tobique group was the clear cutting that went on in the park and the cut-away section is still visible to this day. This violation was committed likely by some reckless scoundrels who got away scot-free and never were caught or convicted by proper authorities despite the abundance of signage and warnings posted that no cutting is allowed on park grounds.

Director Basque admitted that he was not aware of this particular clear-cutting incident but will look into it immediately and report his findings publically in due time.

Upon the discussion of clear cutting in protected areas, another question was posed regarding the quality of policing available in protected areas and park lands. Bluntly asked, -“Is there adequate policing and protection in the park to prevent a repeat of such a cruel incident?” Answer, “Not sure, but this too will be on the ‘check list,’ and will be dealt with properly”

The Tobique delegation made it clear that the land entailing Mt. Carleton Park still legally belongs to native people based on the fact that all NB land, including park lands, were never ceded, sold, surrendered, given up, traded, treated, lost in battle or subject to any means of land disposal, conquest, or transfer.

In summary therefore, native people who have continued to use and occupy this land for many centuries are of the firm belief that the Mt. Carleton area, including all New Brunswick is legally still Indian land, and not Crown Land as so popularly held and believed by governments.

The aboriginal tenet that this land is still Indian Land will remain in the hearts and minds of Wulustukieg people forever.

NB FIRST NATION HOPEFUL OF DAM'S REMOVAL

Northern N.B. dam will be completely removed in 2011
CBC News

Onlookers watch the Eel River Dam's gates being opened in northern New Brunswick on Tuesday. (Allison Northcott/CBC) Hundreds of people turned out to watch the opening of the Eel River Dam on Tuesday, a step that many in the northern New Brunswick First Nation believe is the first step to rehabilitating their local river.

The dam has stood at the mouth of the river for the last 47 years and when the gates opened, the rush of water was greeted by a traditional Mi'kmaq song.

For many people living on the Eel River Bar First Nation, such as Jenny Peter Paul, there is hope the dam's removal will turn around the fortunes of the region's ailing seafood industry.

"They've been promising us all these years that the dam wasn't going to affect the fishing and clam beds and all that stuff, which it did," Paul said.

Paul was 11 years old when the dam was built and she said she remembers life before it, when the river flowed freely.

"Hopefully everything will go back to normal, like how it used to be. We used to make a good living through this before," she said.

'It was a major assault on our community, on the environment. It took away some of the gifts that the creator has given our people.'— Gordon Labillois, band councillor
The opening of the gates was stage two of the process to open up the northern river.

Along with opening the gates, this stage includes shoreline protection, the construction of a temporary vehicle deck and the excavation of a 150-metre-wide opening of the northern portion of the dam.

The dam will be completely removed in 2011. Once the dam is cleared out, an extended environmental monitoring program will be commenced. The New Brunswick government estimates the project will cost \$5 million.

The New Brunswick government has stated its objective in the dam's removal is to improve fish passage, restore the habitat for soft-shelled clams and other shellfish in the region and create conditions that will allow for the re-establishment of salt marsh wetlands upstream of the dam.

This is the second dam that has been partially opened in New Brunswick this year. In April, the causeway gates were lifted on the Petitcodiac River in Moncton.

Built in 1963

Gordon Labillois, a First Nations band councillor, said the town of Dalhousie's decision to construct the dam in 1963 was a major assault on the environment. For generations, people in Eel River Bar used the river to fish for eel and smelts and dig for clams.

But that changed in 1963 when the dam was built by the town of Dalhousie as an industrial water source for industries.

Jude Caplin, who lives in Eel River Bar, said many people in the First Nation lost a part of their heritage when the river was dammed by Dalhousie.

"Our elders tell us that that was their main work, it was the babysitter, it was the town newspaper, it was everything," Caplin said.

"And now, without the clam beds, you got to go to Tim Hortons to get all the news now."

Many in the area feel strongly about the negative impact that the dam had on the traditional way of life for First Nations.

Gordon Labillois, a band councillor, said the community lost something when the dam was built.

"It was a major assault on our community, on the environment. It took away some of the gifts that the creator has given our people," Labillois said.

Labillois said he has been working to have the dam removed for 20 years.

He said it is important to recognize what his community lost when the river was blocked.

"This took away six months of economic resources, of harvesting resources, out of the river, and bigger than that, the loss of a way of life, it's a way of life that our people had," he said.

The river's restoration is expected to take at least a decade. But Labillois said he is confident the river will return to the vital waterway it once was.

SEPARATE MARKET FOR SMALL SCALE HYDROELECTRIC PROJECTS FOR FIRST NATIONS

WENDAKE, QC, July 5 /CNW Telbec/ - The Assembly of the First Nations of Quebec and Labrador (AFNQL) is delighted for those communities whose projects were approved by Hydro-Québec as part of the Program to purchase power from small hydroelectric generating stations of 50 MW, following the company's announcement last Wednesday. Of the 13 projects approved, six (6) were submitted by First Nations communities.

The Aboriginal projects approved involve three Innu communities and one Atikamekw community. Two projects were proposed by the Innu Council of Pessamit and will be carried out on the Sault-aux-Cochons River. The Montagnais Council of Lac-Saint-Jean (Mashteuiatsh) also submitted two projects, one on the Ouiatchouan River, the other on the Mistissini. The Innu community of Ekuanitshit will benefit from a mini-station go up on the Sheldrake River, while the Atikamekw limited partnership Manouane Sipi will harness the Manouane River.

Still, a number of projects submitted by the First Nations were not approved as part of this call for tenders addressed to Aboriginal municipalities and communities. "We must go a step further," says the Chief of the AFNQL, Ghislain Picard. "Given our rights over these territories and the quality of the projects proposed by many First Nations, we urge Hydro-Québec to create a power purchase market reserved exclusively to the First Nations. This would not only benefit our communities, but the entire province."

The energy production potential of the First Nations territories is enormous, as is the creative and innovative potential of Aboriginal communities. This is why we urge Hydro-Québec to set up a tender market for hydroelectric and other projects that is reserved exclusively to the First Nations, the keepers of these territories since times immemorial. "The communities need projects like this in order to achieve responsible social and spatial development that meets the needs of local populations," says Chief Picard.

About the AFNQL:

The AFNQL is a regional organization that brings together the 43 Chiefs of the First Nations of Quebec and Labrador. For more information, visit www.apnql-afnql.com.

For further information: Éric Cardinal, Communications Consultant, 514 258-2315 (cell), eric@cardinalcommunication.com

THIS LAND IS STOLEN

TORONTO—"I'm here on a personal matter," Jasmine Thomas of the Carrier Nation tells a crowd of several hundred. "I live in Saik'uz, right in the heart of BC, a community of about 600. It's along the proposed Enbridge pipeline route... The proposed pipeline is threatening the traditional medicines that my great-grandmother has preserved for me."

"Not only that," she continues, "I have family at ground zero, at the tar sands. So where my father used to hunt and fish and gather, there are now open pit mines that you can see from space.

"The world's largest energy project is destroying my peoples."

As the tear gas clears over Toronto and the corporate media's frenzy over broken windows subsides, little has changed for First Nations people.

Canada still has not signed the UN Declaration on the Rights of Indigenous People; 584 Aboriginal women are still missing and murdered; and many of us still live on non-ceded First Nations territory—and are exploiting it. The list could go on.

On the other hand, Indigenous resistance is growing in Canada; so too are solidarity movements.

For the second time in 2010 (the first being the Vancouver Olympics), First Nations rights were at the forefront of a major convergence of social justice activists.

"No G20 on stolen Native land," chanted demonstrators throughout the week of protests leading up to G8/G20 meetings, and warrior flags were flying at all the marches—whether led by environmental justice advocates or anti-poverty organizers.

And on June 24, more than 1,000 people flooded the streets of downtown Toronto for the "Canada Can't Hide Genocide" march and rally.

The crowd did not gather on June 24 to protest the G20 so much as to reject it entirely.

"Fundamentally, we reject the G8 and G20 as decision-making bodies over our peoples," Ben Powless, a Mohawk from Six Nations, told a cheering crowd. "These are the illegitimate organizations of the colonial states that seek the further exploitation of our peoples."

Marilyn Poucachiche, an Algonquin from Barriere Lake First Nation, drove nine hours from her community to attend the rally and knows that story well.

"The government has been trying to assimilate or has been assimilating [our] people for a long time," she says.

Barriere Lake First Nation has a traditional governing system, a system that the Indian Act does not recognize. "The Canadian government have been trying to impose Section

74 in our community from the Indian Act," says Poucachiche. Section 74 would require the community to hold band elections. "It favours the Canadian policy on how we should govern and select our leaders."

"That will extinguish our Aboriginal title and treaty rights," she says. "They're trying to select their Chief according to their law. But we're saying it's our way, not your way."

Lionel Lapine, an Athabasca Chipewyan First Nation, says the Canadian "way" looks a lot like cultural genocide. Lapine lives at what he calls "ground zero," or Fort Chipewyan, upstream of the Alberta tar sands.

"We are on top of the second largest deposit of oil in the world and they want every single drop at the cost of our lives," he says.

"We're seeing environmental impacts, cultural impacts, human impacts; we're seeing death," says Lapine. "We're seeing the death of the delta, water, animals, plants, air. It's just a matter of time before everything's going to be completely wiped out."

Considering the devastation of his community and the planet, Lapine laughs at the police lining the march on all sides. "We are not the threat," he says. "The threat to this country are the people in power."

But the growing Indigenous resistance is a threat to something, says Thomas: It's a threat to the pocketbooks of big business.

"Canada, the US and Australia are avoiding signing the UN Declaration on the Rights of Indigenous people," she says. "One of the main points in that declaration is free, prior and informed consent. That means they have to respect our ability to say yes or no to development in our territories. So it's threatening their prosperity."

The prosperity of a few is coming at a serious cost, says Thomas. "We are facing food security issues, basic human rights issues; we have the highest rates of cancer, HIV aids—all these socio-economic issues that are associated with these large projects [such as the tar sands]."

Their connection to the land and also the fact that Indigenous people are literally fighting for their lives make their resistance powerful. "There's always been Indigenous people leading the struggle in terms of defending the land against these large corporations," says Arthur Manuel from the group Defenders of the Land, a network of Indigenous communities united in defense of their lands, Indigenous rights, and Mother Earth.

"Through supporting Indigenous People you're putting in place a new system of order that's based upon a more circular basis of economy, instead of the vertical economy that the system is working on...where the land isn't looked on as Mother Earth but everything is looked at as a resource base," says Manuel. "Indigenous People do not look at it from that perspective. [We] look at the Earth as part of the decision making process. We know that what we do to the planet will sooner or later impact on us."

Whether or not Canadians choose to support Indigenous struggles, the state, as Powless points out, has certain obligations.

"Fundamentally," says Powless, "Canada must live up to its international and domestic treaty obligations and respect self-determination, the right for free, prior and informed consent and the sovereignty of our peoples."

DAN'S CORNER- TRADITIONAL LEADERS

Prior to contact with Europeans, Native Government in Turtle Island worked for the people, and the leaders in the communities assumed roles that they were born to fulfil. It was a natural flow that kept the communities in balance and harmony.

While very young (sometimes from the moment of birth) leaders were recognized by members of the family or clan. Children, who were recognized for special talents or gifts, or who appeared to have some strong positive trait were often acknowledged by the community as a "future leader." Those children would be nurtured and taught in ways that would strengthen their leadership qualities. Teachings on the sacredness of Great Creator's creation as well as walking the spiritual path on a moment by moment basis.

Potential leaders could come from any member of the community, any family member or clan member, and usually the process took place naturally with no need for the community to decide who the next leader should be. In the instances when a leader needed to be chosen in the community, the responsibility fell on the women of the community. The grandmothers, the clan mothers, the Lifegivers - they did the choosing. At that time, our people knew that the women, by virtue of their special powers as the Lifegivers, knew and understood the community, its members and the needs of the community best. That is why they could be counted upon to make the decisions about leadership that would best benefit the whole community.

At that time, before contact, we were taught the value of the spiritual life. Material and manmade things were of little value except in helping us in our day-to-day tasks. We were taught that Creator put us on this earthwalk for two reasons: to grow and develop from our experiences, and to be of service to others.

We were taught that all of life is a ceremony, a ceremony of thankfulness and thanksgiving for life—all life—and the many gifts that Creator provides to us during our brief earthwalk. Under these kinds of spiritual laws, it was quite natural to nurture those who already demonstrated characteristics of leadership in their communities. Those who felt the call to lead in any particular area did so without question. They assumed the role for which they were needed in the community and when it was time for another to take their place or for them to move on to some other area, they did so with the knowledge that they were fulfilling the purpose and responsibilities for their life that had been given through the original instructions of Creator.

There was no need to convince family members, clan members, or any community

member that a particular person, whether they be female or male, should be leader. Leaders had a spiritual path to follow, a vision, and a commitment to The Ancestors, The People and to The Seventh Generation. They also knew of this responsibility and accountability to The Ancestors, The People and to The Seventh Generation.

It was never about self-gratification or self-interest. It had nothing to do with the accumulation of material wealth. And there was no such thing as campaigning! The most important consideration for any leader was the community. What was good for the community as a whole? What was good for The Ancestors, what was good for The People and what was good for The Seventh Generation?

We see so little of this today in our communities. No wonder our communities are experiencing so many problems. We have leaders "elected" through a corrupt system that is so far removed from those original instructions given to us by Creator that they cannot be effective. There are few reminders of the true leaders in our communities. Those who emerge for a short time or for specific issues and offer strong accountable, traditional leadership are soon consumed by their own people.

Instead, people with the small, petty minds who rule with self-interest use the democratic election system — the Indian Act system. The driving force behind this system of selecting leaders is money, lies, corruption and power. The consideration is not what we will benefit the community as a whole, but rather, what will benefit me and my supporters. It has no resemblance to the original instructions.

Leadership today is predominantly male. We forget the Lifegivers. There is no acknowledgment of the teachings of the Ancestors. There is no thought about how decisions will affect the Seventh Generation. What is the legacy for our young people, our future leaders?

There is a great price to pay for forgetting those original instructions that were given by Creator, by adopting a corrupt system that cares little about the people it is supposed to serve. That price is taking a toll on our communities.

If we are to survive as a people, if we want to be truly accountable to our children and the generations yet to come, we must return to the traditional teachings of our Ancestors. If we do not, we will continue to experience all the social, family, community and individual unrest, violence, disorder, and finally, extinction, that comes from this system our eurocanadian brothers brought and forced upon our people.

Our Earth Mother will never be able to heal until things change. Once we return to the traditional teachings and ways of doing things, once we allow those leaders who are called for the good of our communities to lead us, once we return to those original instructions carried by our Ancestors for thousands of years, then things will change. We will find harmony and balance. We will find peace and unity. We will once again be that strong, spiritual, sovereign people that thrived for thousands of years prior to contact. And we will be able to pass on those original instructions so that our future generations will survive also. These are the teachings we need to pass on to our future leaders.

All My Relation, Dan Ennis, August 1, 2010

DEAN'S DEN - SPIRIT CANOE

Into the stillness of the shadows
Stole a striking silhouette
Smoothly skirting shoal and sandbar
Sees the challenge - hears - and yet
Surging, coursing, undulating
Crushing, crashing, in conflux

Rapids, cataract, and torrent
Boulders bruise and spillage sucks,
Spectral phantom of the gorge
Shrouded spirit, wandering soul
Nobody ever ran The Narrows
Plunged the cut - and came out whole,

Macabre, unreal, uncanny
Startling, stunning, perhaps obsessed
Cleave the cleft and ride the rift
And my eyes, are sorely pressed,
Who can it be - ethereal elder?
Water wraith - come racing through?
Pulsing presence - headlong charging

Graceful ghost? Spirit canoe?
I follow it on past the passage
Then realize the worst of fears
Before it can be touched or asked of
It starts to fade ... and disappears!
-D.C. Butterfield

TALKING CIRCLE NEAR WOODSTOCK, SAT. SEPT. 11 -(Starts 12 NOON)

Participants who wish to attend the September Talking Circle are advised to travel to the town of Woodstock and find the Grafton bridge that spans the St. John River.

Cross the Grafton bridge, turn right on Rte. 105 and follow the posted b/w Circle signs for 2 kilometers to the intersect of Kilmarnock Road. Follow the the Circle signs on that road for about 9 Km and that will eventually lead to the Circle site at Ducks Unlimited location on Gibson Millstream. For anyone needing more information or clarification, call Pat at 506-273-6737 or go to this link on the Internet: <http://wiwoni.com/circle/>

Quote from Chief Tecumseh - Shawnee (1768-1813)

No tribe has the right to sell, even to each other, much less to strangers,Sell a country! Why not sell the air, the great sea, as well as the earth? Didn't the Great Spirit make them all for the use of his children? The way, the only way to stop this evil is for the red man to unite in claiming a common and an equal right in the land, as it was first and should be now for it was never divided. We gave them forest-clad mountains and valleys full of game and for return what did they give to our warriors and our women? Rum, trinkets and a grave.

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.