

Wulustuk Times

Wulustuk - Indigenous name for St John River

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



Our Sacred Land, abused, defiled and destroyed

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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 is to provide you with the precise tools and the best information possible.

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UNCEDED LAND, or "UNSEEDABLE LAND" THAT IS THE STATUS OF N.B. TODAY

Okay, so let's pretend that the descendants of the white Euro-Christians, who came to this Wulustukieg (Wolastoqiyik) territory, finally admit that their ancestors have been dishonest for centuries, and that they have ignored agreements and treaties entered into with the Wulustukieg. What have these British subjects done with the Indian lands while "occupying" and "improving" them for the past three hundred years? What would they be giving back? Before answering those questions let's examine briefly the treaties and agreements that were first signed with the Wolastoqiyik or St. John River Indians. Is there any evidence of the Wolastoqiyik ceding their land to the English colonists? Is there any evidence that these people, who did not have writing as part of their culture, even understood the complex legal jargon in treaties? Translators were used, like John Gyles of Meductic fame, but even they struggled to represent the English legalese. In many instances there were no comparative words or ideas in the Wolastoqiyik language to convey to them the meaning and intent of the English words.

In 1713 there was a treaty of peace and friendship signed in Portsmouth, New England between the English and the eastern Indians. Indian delegates attending the conference were from the Norrigawake, Narrakamegock, Amascontoog, Pigwocket, Penecook, and from "Indian plantations situated on the Rivers of St. Johns, Penobscot, Kenybeck, Amascogon, Saco, and Merimack, and all other Indian plantations lying between the said Rivers of St. Johns and Merrimack". At that time the Province of Massachusetts Bay included part of Maine, but did not extend as far as the territories of the Passamaquoddy and St. John River Indians, even though these Indians had representatives that signed, promising not to bother the English who resided in the Massachusetts Bay area. The St. John River Indians traditionally travelled down that way by means of the Maliseet trail system, as described in memoirs of John Gyles and other writers.

In the Portsmouth treaty, the Indian delegates agreed to "hereby acknowledging ourselves the lawfull subjects of our Sovereign Lady, Queen Anne, and promising our hearty subjection and obedience unto the Crown of Great Britain", and, "that Her Majesty's subjects, the English, shall and may peaceably and quietly enter upon, improve, and forever enjoy, all and singular their rights of land and former settlements, properties and possessions, within the eastern parts of said Provinces of Massachusetts Bay and New Hampshire, together with all the islands, islets, shoars, beaches, and fisheries within the same, ..." However, there is no mention of lands being ceded to the English.

The two Indian delegates who signed with their totems in 1713 for the St. John's Indians were named Joseph and Eneas (Ennis).

On December 15, 1725, "Articles of Submission & Agreements" were signed at Boston by delegates representing the Eastern Indians from Penobscott, Naudgewaek, St. John's, Cape Sables (Mi'kmaqs) and other tribes "inhabiting within His Majesties Territories of Nova Scotia and New England." The names of Indians signing the document were respectively Sanguaarum (alias Loron), Arexus, Francois Xavier, and Meganumbe. By the order of their appearance in the document, most historians conclude that Francois Xavier, was the delegate who represented the St. John River Indians. He was a son of Jean-Vincent d'Abbadie de Saint-Castin, a French baron who married several of Grand Chief Madockawando's daughters. So, Francis Xavier was not the true Chief of the St. John River Indians, but rather, he spoke for them, and signed on their behalf. He was a "half" Penobscot Indian, a Métis, having a French father and a Penobscot Indian mother. It is not clear to this writer how he came to represent the St. John River Indians, the Wolastoqiyik.

As in the earlier Portsmouth treaty, the Indians agreed not to "molest any of His Majesties subjects or their Dependents and their Settlements already made or Lawfully to be made or in their Carrying on their Traffick or their affairs Within the said Province" and several other agreements relating to conducting themselves in a peaceful manner. There is no mention of concession of land by deed or any other means of agreement.

In return for their promises, a promissory document was signed by the Honourable William Dummer Esq., Lieutenant Governor and Commander in Chief of His Majesties Province of the Massachusetts Bay in New England. He promised that "all Acts of Hostility from this Government against the said Tribes of Indians shall Cease and that a firm and constant Friendship & Amity shall hereafter be maintained with them. That the said Indians shall Peaceably Enjoy all their Lands & Properties which have been by them Conveyed and sold unto, or possessed by the English & be no ways Molested or Disturbed in their planting or Improvement and further that there be allowed them the free Liberty and Privilege of Hunting Fishing & Fowling as formerly. And whereas it is the full Resolution of this Government that the Indians shall have no Injustice done them respecting their lands."

It is important to understand that during the earlier colonization years prior to this agreement some Indian Chiefs in New England entered into "deeds" with the English, but did not understand that they were selling "ownership" or title to the land. That was a British concept, one of "land tenure" and foreign to the Indians. These Chiefs thought that they were receiving gifts or rental payments in return for allowing the English permission to occupy, hunt and fish in their territories. This becomes evident when one Chief would deed "property" which overlapped property that another Chief had already "sold" to the English. It was not unusual for Chiefs of different "bands" to agree to allow each other certain areas of overlap in hunting and fishing territories. Their understanding of the English legal jargon in a deed amounted to a permission or rental of certain portions of their hunting and fishing territories. It then appeared to the English that the Indians were being dishonest about selling property belonging to someone else that they didn't own.

Furthermore, at the time this treaty was signed, it is not evident that the most eastern New England tribes, the Passamaquoddies and St. John River Indians (Maliseets), nor the Cape Sables (Mi'kmaq) had ever signed any previous "deeds" with the English. These kinds of transactions were taking place mostly with the English in the more south-western part of the New England region. The Maliseets and Mi'kmaqs had been dealing with the French prior to this. Even so, getting Indians to sign any types of agreements was a challenge. In their culture and governance, a chief could not sign for all his people or nation, at best he could only sign for his own immediate "band" or community, and even then he had to get prior agreement from them, he did not automatically speak or sign on their behalf without consultation. Trying to locate and get the agreements of all of one nation was a complex task. Consequently treaties would be negotiated, signed by a few Indians of one group, and then signed again (ratified) by another group at a later date. As such, this treaty of 1725 was to be ratified later with more delegates at Annapolis Royal.

On June 4, 1726, at Annapolis Royal, the 1725 treaty was again ratified by more than 75 members of the St. John's, Passamaquoddy, Mi'kmaq, and Penobscot Nations.

On July 25, 1727 this same treaty was ratified again at Casco Bay with delegates of the Wonenock, Arresaguntacook, Penobscott, and Norrgewocka, but not with the Maliseets and Mi'kmaqs. Francois Xavier signed for the Penobscots this time, but not the St. John River Indians as he did in 1725, and so they were not represented.

On May 13, 1728 at Annapolis Royal the 1725 treaty was ratified by the Ignance Indians in the presence of 13 witnesses. On Sept. 24, 1728, Charles Maniduphike, "Chief Sachem of the whole Tribe of St. Johns Indians" and sixteen other Wolastoqiyik signed their totems on the same paper document.

On September 4, 1749, thirteen delegates of the St. John River Indians ratified another treaty, a copy of one signed earlier along with the Cape Sable Indians on August 15, 1749 at Chebucto (Chignecto). Francois Aroudourvish, Simon Sactarvino and Jean Baptiste Maddouanhook, were the Deputies from the Chiefs of the St. Johns Indians that signed this earlier peace and friendship treaty. There was no mention of land being ceded in this ratification.

On Feb 23, 1760, Mitchel Neptune, Chief of the tribe of Indians of Passamaquoddy, and Ballomy Gloade, Captain of the Tribe of Indians of the St. John's River signed another peace and friendship treaty. Again, there was no mention of land being ceded.

In all these treaties with the Eastern Indians, any mention of lands was at best vague, and any intentions were unclear, whereas they focused instead on articles of peace and friendship. For the most part, the land issues were not dealt with for two hundred years until in the 1940s, when Tappan Adney, a writer, artist, ethnologist, and amateur anthropologist from Upper Woodstock, New Brunswick turned his energies and passions to the fate of his

Maliseet Indian friends. He raised Native rights and treaty issues to the surface, bringing them into the public eye and the courts. Thus began a chain of events that have become a vexation to the bureaucrats and lawyers in the Euro-Christian community.

Meanwhile, over the centuries, the consuming Euro-Christians have ravaged the forests, lakes and streams, destroying and polluting what was once the grocery store, dry goods store, and pharmacy of the First Nations who lived here in harmony with Mother Earth for over ten thousand years. The forests that provide shelter, food, medicines, and air purification, have been greatly diminished, disrupting the ecosystems, and preventing the retention of rains and snows, contributing to erosion as well as droughts. The winds carry acid rain and other pollutants into the remote forests. The rivers and lakes are no longer safe to drink, and fish and other wildlife are unable to continue their generations in them. Man made garbage can be found in the most secluded areas.

Along with this destruction, the Euro-Christian society also destroyed the culture of the Indians who once lived close to the land, understanding and respecting the nature and cycles of the seasons and wildlife, considering them sacred and putting spiritual values on them all. The American Indians (Amerindians) had developed agriculture methods far superior to the Europeans in keeping in perfect harmony with the earth. The Europeans struggled, and still do, with the effects of planting monoculture crops, like massive fields of wheat, which over time exhaust the nutrients in the soil. So, they use crop rotation and add fertilizers, but these too, eventually fail over time. The Amerindians used a system they called "milpa" in which they planted beans, squash and maize (corn) together, a type of companion planting. Today, we sometime refer to these plants as the three sisters. Each of these indigenous American plants work in harmony with each other, providing the perfect balance of nutrients, shade and moisture, so that no fertilizer is required. In fact, some areas of Central America, near Oaxaca, the Olmec have been growing these crops on the same ground for over 4,000 years without destroying the land. These crops were found growing by early colonists as far north as southern Maine, although there is controversy as to whether they were grown here in Wulustuk land before first contact by the Europeans.

The Europeans, excited about this wonderful plant of the American Indians, but ignorant of the importance of the "milpa" method of planting, took the corn back to Europe and grew it in mass plantings, by itself. The crop spread throughout Europe and it became a daily staple. In some regions of France and Italy they became dependent on it to make a special type of cornmeal, on which they practically lived exclusively. What they failed to realize was that corn lacks digestible niacin, which is necessary to make protein, and a diet with too much corn can lead to protein deficiency, called "pellagra." And so parts of Europe suffered from this disease, but why not the Amerindians? Because, beans provide digestible niacin. The two foods together make a nutritionally complete meal. Does this not remind us of the Cartier and Champlain experience with scurvy, the lack of vitamin C in the diet, by those early French explorers. The Indians had to make special teas from the Annedda tree, and other plants, to help save them from all perishing during the long winters here. The teas contained vitamin C. The wisdom of their ancestors saved the white man.

Has anything changed? The Euro-Christians took the land over, claiming it to be their dominion in the name of God and the Crown, and they took far more from it than they needed to satisfy their consuming greed. The land has become sick. The natural pharmacies are becoming scarce. The balance and harmony is gone. Nobody took the time to look at what was here before Columbus came, to appreciate the value of the culture of the many long enduring civilizations that were here. Now that they (and we) are in a economic and environmental crisis, in dire straits, they are finally looking at the old treaties, acknowledging their past atrocities, apologizing for their wrongs, and might even decide to give back the

ruined land that they have exhausted and polluted. Under the Crown's own laws of "nuisance" and of "riparian rights" the occupiers of this unceded land are guilty and will have to pay the penalty. Under the nuisance law, if someone has done something that makes another's property less usable, such as air and water pollution, noise, vibration, smells, spills, soil contamination and flooding, then the person or persons who have been affected can claim compensation for the loss of enjoyment of the property and/or a court order requiring the person causing the nuisance to remove it. Under Riparian rights, the landowner's right to the continued flow of water in its natural quality and quantity, undiminished and unpolluted is protected. The Euro-Christians are going to have to pay a lot of compensation, and make a lot of repairs, to clean up the damage they have done to this property over the past few centuries.

Nugeekadoonhut

IRONCLAD LEGAL POSITION: "My land is not Thine, either by Right, or by Conquest"

The Constitution Act - Aboriginal Rights - Re: Canadian Charter of Rights and Freedoms
Guarantee of Rights and Freedoms

RIGHTS AND FREEDOMS IN CANADA

1. The Canadian Charter of Rights and Freedoms guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

ABORIGINAL RIGHTS AND FREEDOMS NOT AFFECTED BY CHARTER

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to aboriginal people of Canada including

a) any rights or freedoms that have been recognized by the Royal Proclamation of Oct. 7, 1763; and, b) any rights or freedoms that now exist by the way of land claims agreements or may be so acquired.

OTHER RIGHTS AND FREEDOMS NOT AFFECTED BY CHARTER

26. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights and freedoms that exist in Canada.

RIGHTS OF THE ABORIGINAL PEOPLES OF CANADA

Recognition of existing aboriginal and treaty rights 35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby Recognized and Affirmed.

Definition of "aboriginal peoples of Canada" (2) In this Act, "Aboriginal peoples of Canada" includes the Indian, Inuit, and Metis peoples of Canada.

Land claims agreements (3) For greater certainty, in in subsection (1) "treaty rights" includes the rights that now exist by way of land claims agreements or may be so acquired.

Aboriginal and treaty rights are guaranteed equally to both sexes(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in in subsection (1) are guaranteed equally to male and female persons, (94)

Canadian Department of Justice

c. 1982

CANADA

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NATIVES FEEL THEY'VE BEEN HAD -CP

Native leaders who signed land claims covering more than half of Canada say there's a growing feeling they've been had.

A coalition of leaders who signed 21 multimillion-dollar deals since 1975 is pushing for federal policy to force Ottawa to uphold its end of deals that often forced bands to forfeit future claims in the name of development "certainty."

They say the federal government has a bad habit of breaching those settlements once the ink is dry. They blame bureaucratic foot-dragging and a policy vacuum that allows disputes to drag on for years.

Independent reports, including a blistering assessment by federal Auditor General Sheila Fraser, have also blasted Ottawa's narrow focus on its legal duties instead of broader self-sufficiency goals.

"Our message couldn't be more clear to Canada: they have a crisis on their hands," said Kevin McKay, spokesman for the Land Claims Agreements Coalition.

"And if there isn't political intervention through the (Indian Affairs) minister's office and indeed the (Prime Minister's Office), this political crisis will spiral out of control."

McKay is chairperson of the Nisga'a Lisims government in British Columbia. It oversees a landmark deal in 2000 giving about 5,500 Nisga'a citizens self-government power, 2,000 square kilometres of northwestern B.C. and \$253 million cash.

In return, the Nisga'a settled for a fraction of their traditional lands along with tax-status concessions and other compromises. They must also pay back some \$86 million in loans and interest borrowed to negotiate control of their own territory. Nisga'a leaders have long complained that implementation of the massive settlement struck with Ottawa and the B.C. government has fallen almost solely on their shoulders. A five-year fiscal agreement for key programs and services is now in its ninth year because federal negotiators haven't shown up to help hammer out the transition to Nisga'a control, McKay said.

Federal officials blame "an inability to get a mandate from cabinet," he explained. "I felt like I had a big target on my back. Some of the Nisga'a citizens who voted against the final agreement in the referendum now have their day to say: 'I told you so. We got swindled.'

Those who gave the treaty the benefit of the doubt are now beginning to second-guess their initial views."

D.I.A. MINISTER, STRAHL, ACCUSED OF HYPOCRISY, DRAFTING SECRET REFORMS

Amid criticism, minister also wins kudos for anti-corruption measures -BILL CURRY

OTTAWA -- The Conservative government is being hypocritical and underhanded in its relations with native leaders, demanding more transparency on reserves while keeping secret its plans for overhauling the rules governing chiefs and band councillors, critics said yesterday.

But one expert on reserve life in Western Canada is urging the government to tune out these objections and move forward with the changes.

"It's long overdue," Don Sandberg said of federal plans to ensure secret-ballot elections and measures to reduce voting fraud. The member of Manitoba's Norway House Cree Nation is working on his third annual accountability ranking of Western Canadian reserves for the Winnipeg-based Frontier Centre. He said the powerless grassroots natives he meets are desperate for federal moves to prevent corruption.

"There are huge problems with elections and corruption involved with elections."

Mr. Sandberg dismissed criticisms from native leaders and opposition MPs that Ottawa is trying to sneak changes through the back door. He said the concerns of chiefs and tribal leaders are overrepresented because they have access to the news media.

"Not too many people ever listen to the people on the first nations, and their voice has been loud and clear - from what I've been hearing out there - that we need these positive changes and [they] couldn't come soon enough."

Liberal and New Democratic MPs peppered Indian Affairs Minister Chuck Strahl with questions yesterday in the Commons and in a parliamentary committee after The Globe and Mail reported on classified documents from his department. The documents show Indian Affairs wants changes that would require bands and regional tribal councils to commit to secret-ballot elections, to grant off-reserve natives the right to vote and to implement access-to-information policies.

The documents include far more detail than Indian Affairs had given to chiefs in a letter. The government has said its program for funding reserves and regional tribal councils expires next April, and that it wants new accountability measures in exchange for renewed federal transfers.

Phil Fontaine, the national chief of the Assembly of First Nations, said he's disappointed with Ottawa's approach. He said his organization was invited to take part in a panel on the changes via a phone message left only yesterday, while the minister was facing questions in the Commons.

"This is really an underhanded way to undermine the ability of first nations governments to deliver good government to their citizens," he said.

Mr. Strahl laughed off accusations that his department is secretive, noting meetings are planned with native leaders over the coming weeks.

B.C. MOVES TO RECOGNIZE NATIVE RIGHTS

Globe and Mail Update

VICTORIA — The volumes of the province's legal history, bound in stiff tan buckram cloth, fill a bookshelf in a corner of Mike de Jong's legislature office. In the next four weeks, the Aboriginal Affairs Minister hopes to bring in a new statute that will take precedence over all of them.

It is the most expedient path to untangling hundreds of B.C. laws that are rooted in a contentious proclamation issued on Valentine's Day 150 years ago.

With the proposed Recognition and Reconciliation Act, Mr. de Jong, along with a small team that includes the Premier's deputy minister and the province's top three native leaders, have decided it is possible to rewrite that history.

On Feb. 14, 1859, British Columbia's new governor, James Douglas, proclaimed that all the lands in British Columbia - and all minerals below the surface - belonged to the Crown.

The commander-in-chief of the newly minted colony was preoccupied with controlling the gold rush, but, with his decree, he dismissed any claims of the aboriginal population in B.C. - in fact, the governor described the lands as "unoccupied."

Premier Gordon Campbell has pledged his support for a new law to enshrine aboriginal rights and title in law. With it, he hopes to create "partnerships and prosperity" through shared decision-making and revenue-sharing.

The province is also drafting a new proclamation, one that would provide the language of reconciliation that doesn't come across in the dry realm of legal statutes.

"You can't undo history but you can rectify it," said Ed John, grand chief of the First Nations Summit.

It is principled stuff, but it has generated high anxiety for the province's resource industry. Aboriginal leaders have produced a draft mining action plan, based on the notion that they will soon have the province's formal backing to their claims for a share in the control and profits of mining activity in B.C.

"For our continued survival, dignity and well-being," the plan states, "any and all development of our lands, territories and resources requires our free, prior and informed consent."

The plan calls not just for consultation; it foresees natives "benefiting from all phases" of the mining process, including revenue-sharing, employment quotas and contracts for mining supply. There are action plans, too, for forestry, fisheries and energy - anything that deals with the economics of land and resources in B.C.

"It's not enough for a mining company to go to government for a permit," said Mr. John, one of the six key people involved in developing the proposed recognition law. "It's not going to happen any more. ... The reality of conducting business will change."

The details of the proposed recognition law are still under wraps. It is expected to create mechanisms for involving native communities when a company wants to invest in a new mine, for example.

Just how the rules will change is still a huge uncertainty for those outside the drafting process.

"We are all a little bit skeptical and a little bit worried," said Pierre Gratton, president of the Mining Association of B.C.

Nirvana, to his industry, would be a time when all the province's land claims are settled. In the meantime, it would like to see a system that is rules-based and predictable. "Who makes the decision is less important," he said. "But it can't be something that finishes with a plebiscite at the end."

The mining industry isn't the only sector where land-claims issues have held up investment, but a number of mining projects are tied up in litigation or, like Northgate Minerals Corp.'s Kemess North gold mine, have been killed outright.

"What we are seeing," Mr. Gratton said, "is a political struggle over B.C.'s resources - over control and who benefits from them - between the province and first nations. And how they solve it will determine whether or not industry decides this is a good place to invest."

If the law is passed before the May 12 election - it's an ambitious time frame - it may still take years for the resource industry to decide if recognition is a good thing for its interests.

In the meantime, the province continues with business as usual in the courts. In the B.C. Court of Appeal yesterday, the province won the right to challenge a landmark ruling that found the Tsilhqot'in Nation has aboriginal title.

Another of the key players in drafting the recognition law, Chief Shawn Atleo, is also tied up in court on behalf of his Nuuchahnulth Tribal Council in a case where the Crown's opening statement denies the existence of his people.

"What a place to begin a discussion about how we are to co-exist," Mr. Atleo said yesterday. Will the province withdraw from such court battles on the day it passes a new law? It would be a concrete way to demonstrate the spirit of reconciliation Mr. Campbell is offering.

Sir James's legacy

Much of the conflict over land claims in British Columbia can be traced to a single document that was issued during the colony's founding year.

The past

On Feb. 14, 1859, Governor James Douglas issued a proclamation that reads in part: "All the lands in British Columbia, and all the Mines and Minerals therein, belong to the Crown in fee." Land not reserved for townsites would be available at a price of ten shillings per acre,

although the government could also "reserve such portions of the unoccupied Crown Lands" as it saw fit.

The present

On Feb. 16, 2009, Lieutenant-Governor Steven Point read the government's Throne Speech: "This government is working with First Nations to develop a Recognition and Reconciliation Act that will ... acknowledge, and place in a provincial statutory context, that Indigenous people have long lived throughout British Columbia and that this fact does not require proof. It will recognize constitutionally established Aboriginal rights and title, and will facilitate partnerships and prosperity through shared decision-making and revenue-sharing. ... It will create process certainty for third parties and Indigenous Nations as they pursue economic development."

The future

A new royal proclamation is being considered by the provincial government, one that would revoke part of the 1859 law. The wording is not yet public but it might say, in effect: "We are sorry, this province was in fact occupied long before Sir James set eyes on its tall timbers and lucrative gold fields."

WTCT SEEKS SUPPORT IN RECONSTITUTING TRADITIONAL LANDS AND TERRITORIES

To All Our Relations,

The Wulustukyeg Traditional Council of Tobic (WTCT) as the traditional governing body of the Wulustukyeg Nation seeks your help, assistance, support and commitment. Our Council is in need of resources (financial, volunteer, expertise and passion) in our effort to force the governments of Canada and New Brunswick to recognize and acknowledge the Wulustukyeg Nation's Creator-given self-determination (sovereignty) and to abide by the terms of the Treaties of Peace and Friendship.

The WTCT is challenging the government of New Brunswick's Crown Land Policy on the basis of their failure to consult (see the Supreme Court of Canada decision: *Delgamuukw v. British Columbia*) with the WTCT as the traditional governing body of the Wulustukyeg Nation - the Original Peoples and true owners of the territory that we have always known as Ski-gin-a-wekog which means Indian Land.

Our challenge will be conducted on two fronts (first) negotiation, and (second) litigation. No matter which approach that the WTCT undertakes we are going to require substantial resources.

The United Nations Declaration on the Rights of Indigenous Peoples (Articles 1, 3, and 4), the International Covenant of Civil and Political Rights as well as the Vienna Declaration all affirm the right to self-determination of all peoples.

The WTCT, being the traditional governing body of the Wulustukyeg nation is viewed by the government of Canada as being illegitimate and is therefore not "recognized" and in turn receives no government funding of any kind.

The government of Canada only recognizes the puppet, Indian Act "democratically" elected chief and council which the government of Canada placed in power at the point of a gun and through government legislation. This illegitimate form of government (chief and council) has been granted very limited and very specific self-governing powers through the Indian Act. The chief and council's power and jurisdiction are limited to the granted powers under the Indian Act and are restricted to the limits of the reservation.

The WTCT possesses thousands of years of longevity. Our people's Longhouse form of governance goes back thousands of generations and predates the present Indian Act form of

governance. The authority and jurisdiction of the WTCT is Creator-given (sovereign) and includes all of our homeland which is all of Ski-gin-a-wekog.

Individuals wishing to contribute resources and/or services may do so by contacting the office of the WTCT at: 15 Third Street, Tobique First Nation, N.B. Canada E7H 4Z2. Ph.(506) 273-4274 Fax (506) 273-2252 E-mail: hawbun@nbnet.nb.ca Website: www.TheWTCT.org
Please circulate this message far and wide.

LITTLE PEOPLE (GEOW-LUD-MOS-SIS-EG) REVISITED

By Kolin Paul

Hello to everyone reading this story. My name is Kolin and I have a talented father I want to talk about as I this relate story about the Little People (Geow-lud-mos-sis-eg) that I heard from him when I was a little girl. I will never forget it. Little people are like the Leprechauns of Ireland.

First of all I want to tell you about my dad. In my mind my dad is a great and a powerful man of many talents. He is good at writing and storytelling. He tells tales that go back many years to the times of our early ancestors. When you hear those old stories its like watching a movie. It is a very relaxing and enjoyable experience to hear about the olden times. I want to dedicate this article to my dad for telling me the story of the little people.

Where do I start? This man does so much for everyone he barely has time for himself and his needs. He puts everyone's needs before thinking about his own needs. To me there's no one like him, he is so talented, it is just unbelievable. He goes about his work doing his monthly newsletter every day so easily and calmly, its hard to realize how much he gets done in such a short time. Well that's my dad.

When I read his monthly newsletter I just get hooked into his stories that I can't stop reading and learning. He covers so much in such a brief space. In my mind his talents go beyond his newsletter, he should be known widely for his story telling and for putting out news regularly that cover native issues from anywhere to everywhere.

Now let me get to the Little People, the Geow-lud-mos-sis-eg. What are they? Where do they come from? What do they look like? These are my questions, plus many more.

While I was growing up my dad told me about the little people that used to visit him and his brother, Guy, regularly. I always wondered about the little people as a little girl. My father told me they were always around him and his brother when they were about three or four years old. Apparently, they played around the house, inside and out, with my dad and his brother almost daily. He even recalls the little guys names, they were, Haubie, Daouger, Feinie and Saunie. The little persons' ages were unknown but that didn't phase my dad one bit. In size they were about the same height as my dad and his brother Guy when they were three and four years old.

He said the little visitors were great companions and terrific playmates. I really wanted to see them myself, and being a young child at one time, I thought I would see them also, but never did as I recall.

However, one story my mom tells is about a visit the little folks made to my house shortly after my birth. As she says the little people appeared suddenly and unexpectedly in the bedroom one evening just to see and greet me as a newborn baby. Mom was not scared or frightened by them because my dad had always told her about their living near our house and always roaming and visiting various places on the reserve.

Our house is located fairly close to a river where the little people are said to live. At the time of the visit my dad was away on a business trip and there was just the two of us in the house.

That could have been scary for mom, but she took everything in stride because she was told earlier about their friendliness and being in our neighborhood. My mom said, they stayed only for a short time looking and smiling at me in my crib and then disappeared. The legend says little people normally prefer living close to native people and therefore visitations are common on Indian reserves everywhere.

There is also a saying that they like braiding the horses' manes for some reason, and coming up with the finest braids ever seen but in the process making the horse pretty upset and even ill at times for a brief period.

Though I don't recall ever seeing one as a child, I do believe in the little people. And by the way, in my younger days one particular incident always comes to mind that I may have experienced a contact with one but did not see them. This happened while a friend of mine and I were playing with walkie-talkies and we thought we could get one to join us on our walkie-talkie chat.

So at this time, I went upstairs to a bedroom while my friend stayed downstairs in the living room waiting to get a contact from the little people. Suddenly, the bedroom touch-lamp started going on and off by itself as if someone was playing with the switch. This went on several times and wow, without thinking I got real scared and took off like a light, almost flying down the stairs and crying to my father.

My dad told me not to be afraid of the little people because they are friendly guys by nature and will bring no harm to anyone for any reason. The only thing to avoid is showing fear and hostility towards them. If a person is hostile the little people could return the hostile attitudes by doing little tricks of their own causing a person to lose things all of a sudden for short periods and later finding them in the strangest and unimaginable places. Something else they could do is to bring feelings of temporary nausea, or flu if a person didn't show the right attitude or were unfriendly towards them.

Ordinarily they are a friendly and a peaceful tribe and a lot like us.

One thing my dad said was that by showing trust and friendliness towards them they can bring you good luck and good fortune.

So whatever you do when or if you ever see one, welcome them, be cheerful, be nice and friendly to them and everything will work out perfect.

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 neighbors 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, Dan Ennis February 14, 2009

DEAN'S DEN,A Road

A road can be a freeway, expressway, or a track
A road can take us anyplace, as well as bring us back
A road can keep us focused on, as well as let us roam
A road can take us to "away", as well as bring us "home",
A road can be the only way, as well as be the means
A road can show us who we are, or only show us scenes
A road can lead us to an end, or only be a start
A road can bring togetherness, or keep us far apart,
A road can be a primrose path, or that of least resistance
A road can be a route we take, on someone else' insistence
A road can be a cul-de-sac, a definite dead-end
A road can be a detour, that eliminates a friend,
A road can make a straight beeline, or take us roundabout
A road can be the best way in, or be the best way out
A road can leave us in the dark, or lead us to the light
A road can end up at a "T", where we go left or right,
A road can be all smooth and paved, or just a lane of dirt
A road can be a bypass, that circumvents a hurt
A road can be a tacit test, of the trail in time we take
A road can be the response to, the choice, in life, we make!
D.C. Butterfield

FOREST GOODS AND SERVICE TRADE SHOW, FREDERICTON, NB -MAR. 18-19

Don't miss the Open House in Fredericton, NB that will focus on Forest Goods and Service Trade. The scheduled date is Wednesday and Thursday. March 18-19 at the Crown Plaza, 659 Queen Street, (the old Beaverbrook Hotel). Several renowned speakers from the around the province, the USA and Spain will be featured throughout both days to inform, entertain and exchange ideas of effective forest management with the public at the trade show.

A special Native American speaker, Christopher Caldwell, from the Department of Trust and Resources, Minominee Indian Tribe of Wisconsin, USA, will be one of the special speakers in the two-day event. You can't afford to miss his native accented ideas on forest management.

The Open House on Forestry is co-sponsored by the Falls Brook Centre Forestry Program, Knowlesville, New Brunswick, E7L 1B1, and the Conservation Council of New Brunswick, Fredericton, New Brunswick.

Anyone looking for more information or specific details please contact the show coordinator, Sophie Michele Cyr at the Falls Brook Centre, Tel. 506- 375-8143, Fax 506-375-4221; or call the main office of the Conservation Council of New Brunswick, at Tel. 506- 458-8747.