Tobique First Nation, NB ***August 2015***

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Fig. 10. Chief Joe Nicholas (left), Passamaquoddy, and Chief William Saulis (right), Maliseet, at an intertribal baseball game on the Passamaquoddy reservation near Eastport, Me. Photograph by Harrison Howell Walker, July–Aug. 1937.

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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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CULTURE EVOLUTION

Tappan Adney, of whom Chief William Saulis of Tobique in 1948 called, a whte-man with an Indian heart," wrote the following in a journal about his friends the Maliseets who he first met at age 18 in 1887:

"When we first came to Upper Woodstock in 1887, Peter Jo or Joseph, on the Point, was living in a house with walls and roof entirely of birch bark, and in summer his old mother did cooking out of doors, and some of their dishes were neatly made of birch bark also. We built birch bark canoes, tho the Indians now were fastening the gunwales together with nails and no longer with wrappings of split spruce roots in the ancient manner. Even this little which remained of the old manner of living we found fascinating."

Young Adney, age 18 and from New York City, was fascinated how the Maliseets living on the Point along the St. John River by the mouth of Lane's Creek could build a beautiful, functional canoe out of products from the forest: birch bark, spruce roots, split cedar, and spruce pitch (resin). He did note that some of the Maliseets had already started changing their tradition and were using nails to fasten the gunwales instead of lacing them with split spruce roots.

That was Adney's first encounter with the Maliseet culture and it so addicted him that he dedicated the rest of his life in understanding and writing about their culture and history. In the journal he made a very profound and insightful observation:

"It seemed to me then as it has ever since from contacts with the Indian in his primitive life untouched by the white man's alien culture, that the Indian had attained .. not so much a low standard of living as much as a high standard of simplicity, which under the same conditions the white man has not essentially improved upon."

Adney hit upon the essence of Maliseet and many other North American "Indian" cultures, which was that these cultures were built around a high standard of simplicity. They were self-sufficient, finding everything they needed from the forests and streams as they journeyed to their destination. They didn't pack a U-haul when they travelled. They took no more from the earth than was needed for each person and very little waste was left behind. They recycled everything they made. They "made their mark but left no trace" as a well-known paddle song goes. We would say today that they made a very small carbon footprint.

Father Chrestien Le Clercq, priest, Recollet, and missionary to the Mi'kmaq of the Gaspé Peninsula came to Canada from France in 1675 and went to Percé on the north shore of the entrance to Chaleur Bay. He was quick to learn the Mi'kmaq language. One day at Isle Percé some French "gentlemen" asked Father LeClercq to go with them as an interpreter to visit some Indians with the purpose of convincing them of the advantages of living like the French and adopting their customs, foods and wines, and permanent structures of houses and barns. The "lead Indian" listened to the Frenchman who was trying to convince him and the other Mi'kmaq how the white man's ways of living were superior and more practical. Then the Mi'kmaw leader came forward and made an extensive response from which the following excerpt is taken:

"I am greatly astonished that the French have so little cleverness, as they seem to exhibit in the matter of which you have just told me on their behalf, in the effort to persuade us to convert our poles, our barks, and our wigwams into those houses of stone and of wood which are tall and lofty, according to their account, as these trees. Very well! But why now, do men of five to six feet in height need houses which are sixty to eighty feet high? For, in fact, as you know very well yourself, Patriarch-do we not find in our own [wigwams] all the conveniences and the advantages that you have with yours, such as reposing, drinking, sleeping, eating, and amusing ourselves with our friends when we wish?

"You reproach us, very inappropriately, that our country is a little hell in contrast with France, which you compare to a terrestrial paradise, inasmuch as it yields you, so you say, every kind of provision in abundance. ...I beg you now to believe that, as miserable as we seem in your eyes, we consider ourselves nevertheless much happier.

"He finished his speech by the following last words, saying that an Indian could find his living everywhere, and that he could call himself a seigneur and the sovereign of his country, because he could reside there just as freely as it pleased him, with every kind of rights of hunting and fishing, without any anxiety, more content a thousand times in the woods and in his wigwam than if he were in palaces and at the tables of the greatest princes of the earth."

Today there is much debate among both the young and elder Maliseets about traditional culture and what is acceptable. It is true that in pre-contact times the Maliseets lived a standard of life that was close to nature, to the Earth Mother, and there has been a big shift away from that over the past 500 years. All cultures do change as the world around them changes. The most significant change to the Maliseets and other eastern First Nations began when the white man first arrived here. The clothing, tools and weapons of the Wabanaki peoples soon changed, and rum and whisky became an unwanted custom that the sakamak (chiefs) feared would corrupt their people. There are those today who state, "We can't go back to living in tipis. Those traditions are dead. They won't work in today's world." There is also a concern with the practice of imitating other First Nation cultures to the extent that they become indistinguishable, a form of assimilation into a "generic Indian", all First Nations melded into one just as the Indian Act does. I think an important point is missed here. It is the sacred values and objectives of the old culture, the traditional culture, which should be kept and honoured, not the specific article of clothing or tool or weapon or custom. There are generic customs that are shared among all First Nations, and even with the white immigrants, but there are also specific customs and symbols that are Maliseet and Maliseet alone, defined by the land they live in: the land of dense mixed forests, of many lakes and rivers, of salmon runs and mahsusiyil (fiddleheads), of sweet-grass and sweet-flag root, of white birch and cedar, of maple sugar and sumac tea, of beaver dams and lodges, of eagles and ravens, of beach plums and groundnuts, of butternuts and hazelnuts, of sweat lodges and snowshoes, of Koluskap legends and oral traditions ..just a few of the things unique to Wolastoq Land. If you use nails to bind the gunwales of a birchbark canoe together and caulking glue compounds to seal the bark, then you will no longer go to the forest to gather spruce roots and spruce pitch, which can also be used as a medicine and nutritious tea. This is the beginning of losing valuable traditional knowledge and your connection to Mother Earth.

Some symbols and customs are sacred to a culture and no other culture should wear, display, or imitate them. A few western First Nations who lived in the open plains wore war-bonnets of feathers that sometimes reached all the way to the ground (called a trailer war-bonnet). Often in the movies they could be seen riding on their horses across the open plains, bonnets trailing in the wind. These eye catching headdresses are considered by the western First Nations as being items of great spiritual and political importance. The feathers were most often from the sacred golden eagle. Each feather had to be earned through an act of courage and honour and given on behalf of the tribe. Each feather had a story behind it and was given by someone else as appreciation and recognition. The Wabanaki of the eastern lands who lived in forests would find these bulky war-bonnets an impediment and nuisance in the dense, tangled woodlands. The Wabanaki would wear a headband with one or just a few feathers in it. They might use seagull, great blue heron, hawk or partridge feathers, but the most valuable and sacred was the bald eagle. Marc Lescarbot wrote in 1606 that the Mi'kmaq encampment at Campseau [Canso] had six eagles perched near their wigwams for harvesting their feathers, which plucking of course disabled the birds from flying. A feather in your headband would come in real handy if you needed to make new arrows when hunting. Anyone wearing a war-bonnet without an earned right is analogous to wearing a Victoria Cross medal of honor that was not legitimately earned. The war-bonnets shown in the cover picture are "halo" war-bonnets. The two Wabanaki chiefs wearing them have no doubt borrowed this look from the western nations. The picture is from the Handbook of North American Indians (1978), p.154. Did these two chiefs earn each feather in their war-bonnets? In the mid-1800s wearing feathered headdresses was becoming popular ceremonial dress, especially as a coronet with upward pointing feathers for Corpis Christi Day, known as a "straight-up" war-bonnet. Totem poles are another example of a tradition that has spread to other cultures. Tall multiple-figure totem poles were first made only by the Northwest Coast Haida, Tlingit, and Tsimshian peoples in Southeast Alaska and British Columbia. In recent years Maliseets have started constructing them. Unlike war-bonnets, totem poles are not "earned", nor are they religious, but rather they symbolize or commemorate cultural beliefs and tell legends of a specific clan by their symbols. Each clan totem pole would be sacred to that clan. Maliseet totem poles usually contain totems related to a clan such as the Bear clan or other symbols of Wolastoq land such as eagles, salmon, fiddleheads and beaver. As an imitated cultural item they might not be as unacceptable as a sacred war-bonnet would be. Whether the debate is over using imported European sage or native sagebrush or cedar leaves for smudging, or making a dreamcatcher or medicine wheel, or the proper style of pipe for a pipe ceremony, or a crooked knife from a metal file, there are questions that should be asked before adopting a new instrument, article of clothing, or ritual to have it adopted as an accepted custom.

Here are a few questions: Does the new custom exemplify a high standard of simplicity and a small carbon footprint? Does it teach self-sufficiency and sharing? Does it honour the natural laws of the Great Spirit? Does it echo the teachings of the ancestors, keeping their values and ways? Does it teach a knowledge and respectful relationship to Mother Earth and all her creatures? Does it promote taking no more from the earth than what is needed, giving something back, and not making waste or pollution? Does it imitate a sacred value of another culture and possibly show disrespect? Does it reflect vanity, conceit or arrogance? Does it harm the body or the mind, or does it heal or comfort them? Will the new custom have beneficial and spiritual value to the seven generations?

.....all my relations, Nuci-kodunket

NO PIPELINE APPROVAL FROM FIRST NATIONS WITHOUT SAFEGUARDS: GRAND CHIEF

CTVNews.ca

A B.C. aboriginal leader says no pipeline projects will be approved by the province's First Nations until they are consulted and satisfied with the steps taken to protect the environment and land rights.

Grand Chief Stewart Phillip told CTV's Question Period that, to date, energy companies and the federal government have disregarded the rights of First Nations people and their environmental concerns when proposing major natural resource projects, such as pipelines.

"The First Nations people in British Columbia have long held their absolute constitutional and legal right to defend the environmental integrity of their territories," said Phillip, president of the Union of British Columbia Indian Chiefs. "The aboriginal title and rights interest and everything they represent to the First Nations people in British Columbia are not for sale."

Phillip's comments come days after B.C.'s Lax Kw'alaams band rejected a $1.15-billion deal that would have given consent for the Pacific Northwest LNG project, led by Malaysia's Petronas. Members of the 3,700-member First nation voted against the proposed project during three separate community meetings, the last of which was held in Vancouver on Tuesday.

Petronas is seeking consent for the construction of a terminal facility on Lelu Island, south of Prince Rupert, which would mark the end of an LNG pipeline stretching across northeastern B.C. The pipeline is being proposed by Prince Rupert Gas Transmission, a subsidiary company of TransCanada.

Lax Kw'alaams Mayor Garry Reece says the rejection of the project was "not a money issue," but rather "environmental and cultural." The band is concerned about the potential impact of a proposed 1.6-kilometre long suspension bridge on the nearby Flora Bank and its salmon habitat.

"In this case, the proposed project would have caused irreparable harm to some very delicate salmon habitat and jeopardizes the entire Skeena River and the fishery that the indigenous people have relied on for thousands of years. And it was absolutely unacceptable to undertake such a risk and accordingly they resoundingly rejected the offer," said Phillip.

Phillip said the Lax Kw'alaams band considered the Supreme Court of Canada's 2014

Chilcotin decision recognizing, for the first time, aboriginal title to a specific tract of land in B.C. The decision is expected to weigh on First Nations' consideration of major natural resource projects on aboriginal land in B.C.

"The Chilcotin decision speaks about our duty and obligation to protect the aboriginal title and rights of our future generations," said Phillip. "(Lax Kw'alaams) took a very principled and courageous stand and rejected this proposal."

Phillip said the band's rejection of the project serves as a reminder of First Nations' opposition to pipelines, including projects proposed by Kinder Morgan and Enbridge in B.C.

He said the current practice by energy companies, as well as the federal government's approach to environmental oversight, doesn't bode well for proposed pipeline projects.

"Under the current lack of environmental standards, the Harper government did a very effective job of completely gutting of all environmental regulatory oversight with omnibus legislation . and has certainly shown complete disregard for environmental concerns and the natural values of British Columbia."

Lax Kw'alaams says it's still open to development, including the proposed LNG pipeline, but not near the Flora Bank.

Gov't, company could still proceed

B.C. Premier Christy Clark said Tuesday that she believes the project will eventually go ahead, while Pacific Northwest LNG President Michael Culbert said in a statement that the company remains committed to the project and discussions with First Nations.

Lelu Island is Crown land, so the B.C. government could go ahead with the pipeline despite the band's opposition. The Lax Kw'alaams would have to prove it owns the land - likely through a long legal battle, which could delay the project.

But B.C.'s Minister of Aboriginal Relations and Reconciliation John Rustad told CTV News that while Pacific Northwest LNG is hoping to start construction this summer, the government is not prepared to go ahead without First Nations consent.

"I don't want to be a situation where we're thinking that we forced something. We want to make sure that we do everything we can to try and address the concerns and work with the Nations," said Rustad.

That being said, the B.C. government doesn't agree with the Lax Kw'alaams' environmental concerns.

"We do not believe there is a significant impact. The Lax Kw'alaams disagree with that. And so what we need to do is we need to work down with them with the science that they have, with the science that we have, and then understand where there concerns arise from that and where the differences are," said Rustad.

The minister said he remains "optimistic" that the province and company will be able to find a way forward with the band, as the project will be a "game changer" for B.C. and its people. According to Rustad, the investment in the pipeline project is 10 times larger than the current largest private sector investment ever been made in B.C.

"The jobs that will be created as well as the revenues that will come from this will certainly be significant, especially for First Nations."

- C P

POLICE TREAT ABORIGINAL PEOPLE AS 'LESS THAN CANADIAN': THUNDER BAY LAWYER SAYS

CBC News

Thunder Bay, Ont., lawyer says he wants to take an Ontario Provincial Police officer to court for breaking the shoulder of a First Nations woman during her arrest.

Francis Thatcher is looking into the possibility of filing a private criminal prosecution or a civil suit against the police force and the officers who arrested Bonnie Muckuck in October 2013.

Muckuck was charged with assaulting her partner and then assaulting a police officer during her arrest in Pickle Lake, Ont. The Anishinaabe woman was found not guilty on both charges by a judge who also ruled the injuries to Muckuck were caused by police at the time of her arrest.

"This sort of a situation - with an Aboriginal person showing up in front of the court, injured, but being charged themselves with assaulting police - is unfortunately not uncommon in northern Ontario, and particularly in Pickle Lake," said Thatcher, who represented Muckuck at the assault trial.

'A foreign military occupying force'

Pickle Lake is located 20 kilometres north of Mishkeegogamang First Nation, Muckuck's home community. Thatcher said he is working with the First Nation leadership to determine how best to hold the police accountable.

Things have recently improved at the detachment in Pickle Lake, but Thatcher said often police "behaved like a foreign military occupying force" in the community.

"And [they] have treated the members of Mishkeegogamang First Nation and other Aboriginal peoples as less than Canadian, and they've been regularly abused," he said.

The province's police watchdog conducted an investigation into the conduct of the officers who arrested Muckuck. The Special Investigations Unit concluded in July 2014 that no criminal charges are warranted against the officers involved.

That decision, as well as the charges against Muckuck are "a terrible injustice that needed to be fought aggressively," Thatcher said.

The provincial police are not commenting on the situation because of the possibility of further judicial proceedings, a spokesperson said.

Thatcher said he plans to have a decision by the fall about whether to pursue the case in criminal or civil court.

QUEBEC NATIVE GROUPS SEEKING AID AND GAS MORATORIUM IN GULF OF ST. LAWRENCE

The Canadian Press

MONTREAL - Quebec must impose a 12-year moratorium on oil and gas exploration in the Gulf of St. Lawrence to give time for a comprehensive assessment on possible risks to the ecosystem, the chiefs of three native groups said Wednesday.

The waters of the St. Lawrence are vital to the livelihoods of the Innu, Mi'kmaq and Maliseet nations and should be protected, they told a news conference in Montreal as the Assembly of First Nations continued its annual meeting.

They also asked federal party leaders to tell voters ahead of this fall's election where they stand on the protection of the Gulf from development.

Mi'kmaq Chief Scott Martin said he feared an environmental catastrophe in the St. Lawrence similar to the 2010 Deepwater Horizon oil spill in the Gulf of Mexico that devastated parts of the southern U.S. coastline.

Martin added there are currently "numerous knowledge gaps" within oil-industry reports on risks associated with drilling along the waterway.

"The gulf is a highly productive body of water and diversity is very rich," he told reporters. "No one can tell us what effect a blowout like a Deepwater Horizon can have on the food chain."

Martin said he wants an "integrated assessment" of all the risks involved with resource exploitation in the area before Quebec grants exploration or drilling permits.

The chiefs said they decided the moratorium should last 12 years after calculating the time

they thought it would take to conduct studies, write reports and consult the public.

Resource exploitation along the St. Lawrence River cannot be carried out without their consent, the chiefs said, adding the Supreme Court of Canada ruled native people must be consulted and accommodated before their territory can be used for commercial development.

Some chiefs were more hard line than others.

Innu Chief Jean-Charles Pietacho said his people won't be silenced with petrodollars.

"Never will I accept royalties that come from (the oil and gas sector)," he said.

Anne Archambault, grand chief of the Viger Maliseet First Nation, was more nuanced in her comments, saying she needed to consult her people before deciding on royalties.

She said her people's ancestral rights to the Atlantic salmon "take precedence over oil," adding 95 per cent of her community's revenue comes from the salmon industry.

Note to readers: This is a corrected version. A previous story had the word 'Jean' dropped in the first name of Jean-Charles Pietacho

..Sqamish Chief

CREE LANGUAGE USED AS SECRET WEAPON IN WWII

Checker Tomkins' work was so highly classified he couldn't tell anyone ... for decades

CBC News

When Checker Tomkins went off to war, he took with him, a top-secret weapon the Germans knew nothing about - The Cree language.

His work was so highly classified, even after the war ended he was under orders not to tell anyone - not even his own family.

Until recently, even Tomkins' own brothers had no idea he was involved in covert work.

"All that time, they were under an oath of secrecy," said Frank Tomkins. "And they honoured it. I never knew about it."

For that reason, and perhaps others, few people know about the role men like Charles "Checker" Tomkins played in the Allied victory during the Second World War.

Film director Alexandra Lazarowich hopes to change that. She's making a 10-minute documentary about Tomkins.

"This is an important story to tell," she said. "Because I feel like lots of aboriginal veterans in Canada have not been recognized by anyone, anywhere."

The role of the Navajo "code talkers" was brought to the big screen in 2002, in the Hollywood movie Windtalkers.

Lazarowich wanted to tell the story of Cree soldiers from Canada who played much same the role during the war.

"This kind of sacrifice and this kind of use of our language, I thought that more people need to know about this," she said. "Everyone knows the Navajo story, but we had our own guys in our own backyard who were doing this. Cree from Alberta and Cree from Saskatchewan."

Tomkins was from Grouard, Alta., about 170 kilometres northeast of Grande Prairie.

Smokey Tomkins said before his brother died in 2003, at age 85, he told the family some details about the messages the "code talkers" would pass back and forth.

"Numbers, of course," he said. "There's 14 bombers, you know, so they say the word fourteen.

"If they were referring to a mosquito bomber, you would use the word sakimes. sakimes in Cree is a mosquito."

Lazarowich hopes her film leads to more recognition for Checker Tomkins and other aboriginal veterans.

"I'd really love to see him get recognized by the Canadian government," she said. "And I'd also really love for him to get a Congressional Medal. Because the United States honoured all of their code talkers . a few years ago."

FEDERAL GOVERNMENT, FIRST NATION FACE COURT BATTLE OVER TRANSPARENCY ACT

CBC

The federal government is taking eight First Nations to court in a bid to force compliance with the First Nations Financial Transparency Act, which became law one year ago.

The FNFTA requires First Nations to submit audited financial statements, along with the salaries of the chief and councillors. That information is posted publicly on the internet. So

far, 570 of 582 First Nations have complied, and four others are working co-operatively with the federal government to meet the requirements.

The government has filed applications in Federal Court to force the remaining eight bands to submit financial information for the 2013-14 fiscal year. It has already suspended all funding not related to essential services, such as health and education.

Two of the bands, Alberta's Sawridge and Saskatchewan's Onion Lake First Nation, are in turn taking the government to court, calling for a stay, or halt to the proceedings.

Their application questions the legality of the FNFTA on the basis that it violates treaty and aboriginal rights as well as sections of the Constitution that ban discrimination and entrench the rights of aboriginal people.

Any action the government can take against the bands is on hold until the application is heard in Saskatoon Federal Court on Aug. 19.

No one from the Sawridge Band was available to discuss the legal action, and the Onion Lake Band declined any comment while the case is before the courts.

In documents filed with the court, Sawridge states that disclosing its finances will place it at a competitive disadvantage, as much of its income is derived from its business holdings.

A similar argument comes from the Athabasca Chipewyan First Nation, which owns 18 businesses servicing the nearby oilsands. The main holding company, Acden, is headquartered in Fort McMurray, Alta., and worth an estimated $250 million. The Athabasca Chipewyan First Nation's chief and council serve as the company's board of directors, said band spokeswoman Eriel Deranger.

She said the band's administration and salaries are paid out of company profits, not from federal funding, which puts the First Nation in a unique position.

"Why are we required to disclose our non-public dollars to the public?" she asks.

"We are not receiving public funding and this could actually be quite harmful to our nation considering most of our funding comes through our businesses."

The band does use federal money for health and education. But Deranger points out that money is paid not to the band but to the Nunee Health Authority and education funding is paid to the Athabasca Tribal Council.

Sean Jones, a Vancouver lawyer who specializes in aboriginal law, believes bands like the Athabasca Chipewyan and Sawridge have a valid point.

"Because First Nations have commercial enterprises that compete in the commercial mainstream, their competitors and people they're negotiating with would have access to this information."

Jones expects a complex and lengthy legal battle as the case involves unresolved legal questions, such as whether First Nations were adequately consulted about the requirements, or whether they needed to be consulted at all.

"These are all complicated legal issues that do need to be addressed," he said.

MALISEET TRADE

Summer weather had arrived. It was a pleasure to look out to the River that seemed to roll cheerfully a long to the ocean. It seemed to be summoning us out to enjoy the great green beauty of the slopes and hills at this season. During the winter there had been much talk by some people in Woodstock about finding the lost Maliseet trail. Some of the Maliseet thought that they should find the old trail. The Creator had given the Northeastern people a great system of rivers running north and south with lesser streams and lakes as east-west connectors. The Creator made it possible for the Maliseet to travel anywhere that they wished!

One elder started with stories of Colonial times that also show how much Maliseet life had adapted before 1700 to that of the strangers who had settled in this land. By the mid seventeenth century it appears that at least some Maliseet depended on the French and English truck (trading) houses. Both countries tried to entice the natives to trade by stocking the truck houses with better intriguing trinkets to barter for beaver and other skins than the other. Truck houses were established by governments and traders were appointed. Their was fierce competitions between France and England to attract the Indians to trade at their stores. When the English paid the highest prices, the Maliseet went south to the English trading posts. When the French made trading more desirable, Maine Indians went north using the well known river trails. The process of turning beaver skins into beaver felt gave many people employment which was advantageous to both countries.

Major Richard Waldron was a New Hampshire trader to the Pennacook who decided to move to Dover, NH that was closer to other tribes. Waldron's large truck house was filled with a variety of gaudy goods that attracted many Indians from all over Maine and even the St. John's River Maliseet. In the mid 1660s at least some Maliseet were paddling the rivers from Meductuk to Dover, N.H. (Cocheco) for coveted European products. The townspeople were accustomed to seeing Indians on their streets and some acquaintances were made. However, a trait that seemed to characterize traders was greed. Waldron, like other greedy traders, soon learned how to hide his thumb under his hand making the scale reading heavier than it actually was. Although his Indian customers knew that Waldron was cheating them, they continued to return to him because there was little other choice.

The towns people were accustomed to seeing Indians in the settlement. Some they recognized and called by name. One year there seemed to be more than usual, many were strangers. Some people wondered if they were safe from being attacked. There was a line of several strongly built houses with a palisaded fence protecting them from behind. One

evening near dusk two squaws entered the gate with baskets to sell. They went to the buildings discovering where Waldron lived and as darkness slowly enveloped them saw how the palisade gate was locked. Soon candles were extinguished and the town was asleep. The squaws opened the gates and many Indians came quietly in. When they were assured that everyone and their dogs were asleep, they headed for Waldron's bedroom, surrounding the sleeping Major. Suddenly he awoke seeing his attackers. He sat up and grabbed his sword swinging it wildly from side to side. The Indians retreated from his bedside. At an opportune time several large, strong Indians rushed him, tackled him, seizeing the sword from him and carried him back to his bed. There they cut off his thumbs, his cheaters, then his ears forcing them into his mouth and then his nose. They let him know that this was the consequence for cheating. Then they killed him, then went to the store taking what he owed them.

Greedy people did not expect that the denizens of the forest would realize that they were being cheated. It was a time when life was changing fast for the Maliseet who would paddle their canoes from Meductic to Dover to trade, a journey that probably took a month before returning home with items items that would have astounded their grand parents. Most hunters relied on guns and ammunition having forgotten the art of mastering the bow and arrow. The traders hoped that they were supplying the Indians with items that tempted them to return soon with more skins. The elders knew that they bulky goods could hamper their migratory lifestyle that demanded strong backs to carry necessities over long portages. They also were conservation minded knowing that if all the beaver were killed, they would lose their most important trade item. This was a story told by a grandmother. It is verified in NH State History.

Nicholas Smith

DAN'S CORNER: RECEIVING, LIVING, PRESERVING AND PASSING ON OUR TRADITIONAL TEACHINGS

For thousands and thousands of generations our people lived, thrived and grew by learning knowing, living and passing on our Traditional Teachings. Our Traditional Teachings are the original instructions from Creator. They are simple and straight forward: live life, live in balance, live in harmony, with all of creation. Live in the light.. Live in love. Live in peace. Live in healing including oneself . Live in truth. Live in honesty. Live a caring life. Live in sharing life. Live in respect for all things including oneself. Live a life of ceremony. Live a beauty. Live in forgiveness.

By living our Traditional Teachings our people were able to maintain, preserve and pass on the paradise on earth that our homeland (Turtle Island) was for those thousands of generations prior to contact an earth paradise that knew no manmade pollution of any kind, no manmade chemical toxins of any kind, absolutely nothing manmade that could injure or destroy or kill or pollute human beings or the Great Mother.

In the time since WASP contact our people have, over the course of the past 500 years\, stopped living and passed on our traditional teachings. The WASP's are driven and consumed by greed and a perverse desire to progress and develop towards some unknown WASP consumer heaven. And they have, in the brief 500- year period, managed to pollute and destroy the Great Mother right to the brink of self-destruction.

If we are to continue to survive as two legged we must return to the Traditional Teachings of the Ancestors. We must once again begin to live and pass on our Traditional Teachings on the manner of the Generations.

This was the time when each succeeding generation tried to be a little bit more (if this is possible) aware, sensitive and willing to honor, respect, nurture and protect our sacred Mother Earth.

Are we to be the generation that allows that first and irrevocable break in the sacred hoop of life, in the complete break with and from the Ancestors (past) from the people (present) and the future (the Seventh Generation)?

Or are we to be the generation that begins the process of healing and mending the sacred hoop of life through the return to our Traditional Teachings?

All My Relations - Dan Ennis

DEAN'S DEN - 1) Patience 2) Participating

Patience

Attitude of acceptance

Tenacious, but tender

Uncomplaining composure

That time surely shall mend her,

Persevering, persistent

Carry on - carry through

One thing at a time

Doing the best one can do,

Generous, and gentle

With compassion and grace

Steady and smooth

Whatever the case,

Firm and determined

Sharing stories - good news

Happy times and bright dreams

Bravely battling the blues,

Tolerating, enduring

Patiently rising above

Sweet, strong, and scrappy

That's Patience ... that's Love!

D.C. Butterfield

.....

Participating

Being one who follows Him

And believing in His birth

Still means I can participate

And, live life for all its worth!

D.C. Butterfield