

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Neil Young on cross-country "Honor the Treaties" Tour

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Wulustuk Times:

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

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NEIL YOUNG BLASTS HARPER GOVERNMENT FOR ALLOWING OILSANDS DEVELOPMENT

The Canadian Press

TORONTO - Canadian rock icon Neil Young launched a blistering attack on the Harper government and Alberta's oilsands at a news conference on Sunday, saying that he was "shattered" after visiting a Fort McMurray industrial site he compared to the atomic bomb-devastated wreckage of Hiroshima, Japan.

Joined on the Massey Hall stage by representatives from the Athabasca Chipewyan First Nation, Young was especially scathing in his criticism of Prime Minister Stephen Harper's "hypocritical" administration, which Young said was ignoring science to irresponsibly drive corporate profits.

"Canada is trading integrity for money," said the environmentally engaged 68-year-old rocker. "That's what's happening under the current leadership in Canada, which is a very poor imitation of the George Bush administration in the United States and is lagging behind on the world stage. It's an embarrassment to any Canadians."

"I want my grandchildren to grow up and look up and see a blue sky and have dreams that their grandchildren are going to do great things," he added later. "And I don't see that today in Canada. I see a government just completely out of control."

"Money is number one. Integrity isn't even on the map."

Young was speaking hours before he was set to take the same stage for a concert, the proceeds of which were to be directed to the Athabasca Chipewyan First Nation Legal Fund. The tour, which also features Canuck jazz chanteuse Diana Krall, was set to roll through Winnipeg and Regina before wrapping in Calgary on Jan. 19.

The stage was already dressed for Young's show: a colourfully paint-smearred piano, a half-dozen guitars arranged in a circle, a majestic organ, a wooden First Nations figure and, behind it all as a massive backdrop, a red banner reading "Honor the Treaties."

The Athabasca Chipewyan First Nation represents a community living roughly 200 kilometres downstream of current oilsands development. The group is embroiled in a legal battle to protect their traditional territory from further industrialization.

Young, who was born in Toronto before launching his storied music career in Winnipeg, was ferocious in his condemnation of what he sees as a violation of treaty rights.

"The name Canada's based on a First Nations word. The word Ottawa's based on a First Nations word, Ontario's based on a First Nations word, Manitoba, Saskatchewan, Quebec - these are all First Nations word. This is where Canada came from," said Young.

"We made a deal with these people. We are breaking our promise. We are killing these people. The blood of these people will be on modern Canada's hands."

Young said that "a while ago" he decided to drive his electric car from San Francisco to northern Alberta. Along the way, he stopped to meet Athabasca Chipewyan First Nation Chief Allan Adam - who sat next to Young onstage on Sunday - and visit others in the community.

It was on this trip that Young also decided to see the oilsands first-hand. The visit certainly left a mark.

"(I) drove around the tarsands in my electric car viewing and experiencing this unbelievable smell and toxicity in my throat - my eyes were burning," he recalled. "That started 25 miles away from the tarsands. When I was in Fort Mac, it got more intense. My son, who has cerebral palsy, has lung damage, (so) he was wearing a mask to keep the toxic things in the air out of his lungs and make it easy for him to have lungs after he left."

They soon came upon a "huge industrial site."

"It looked very big and very impressive. Extremely well-organized. A lot of people were working - hard-working people, who I respect," Young remembered. "That was one of 50 sites. The one we saw was the cleanest one. It's the best-looking one. It's the poster child.

"And it's one of the ugliest things I've ever seen."

During the week's concerts, Young said he planned on screening the 12-minute Greenpeace film "Petropolis," which he said was "probably the most devastating thing you will ever see."

"It's the greediest, most destructive and disrespectful demonstration of just something run amok that you could ever see," he said. "There's no way to describe it, so I described it as Hiroshima, which was basically pretty mellow compared to what's going on out there.

"I still stand by what I said about Fort Mac and the way it looks. Not because the houses in Fort Mac look like Hiroshima, but because Fort Mac stands for 50 sites, the name Fort Mac stands for diseases that these First Nations people are getting, pollution, everything that's happening there."

He soon segued into another attack on the Harper government.

"This oil is all going to China. It's not for Canada, it's not for the United States, it's not ours. It belongs to the oil companies. And Canada's government is making this happen. It's truly a disaster to anyone with an environmental conscience."

Jason MacDonald, a spokesman for Harper, countered that "projects are approved only when they are deemed safe for Canadians and (the) environment" and stressing that the resource sector creates "economic opportunities" and "high-wage jobs" for thousands of Canadians.

"Canada's natural resources sector is and has always been a fundamental part of our country's economy," MacDonald wrote in an email to The Canadian Press.

"Even the lifestyle of a rock star relies, to some degree, on the resources developed by thousands of hard-working Canadians every day. Our government recognizes the importance of developing resources responsibly and sustainably and we will continue to ensure that Canada's environmental laws and regulations are rigorous. We will ensure that companies abide by conditions set by independent, scientific and expert panels."

At one point during the hour-plus media session, Young was asked what he would say if granted a private consultation with Harper. Initially he demurred, muttering that the query "blew (his) mind."

Later, however, he said he'd be open to such a meeting.

"I don't think I'm going to get to see him anyway, but if he does want to see me, I'm ready to go see him. I would welcome the opportunity," said Young, noting that he invited government representatives to attend the news conference and provide their side of the story, but the invitations were declined.

Environmental activist David Suzuki, who moderated the session, pointed out that he had personally tried to meet with Harper three times but had been rebuffed on all occasions.

"Well, you got a bad reputation," Young replied with a smirk.

Young has been politically active on other matters recently as well. On his website, he's posted messages questioning the pollution level in Shanghai and shaming Harper for competing "with Australia's pro-coal government for the worst climate record in the industrialized world."

The restlessly prolific guitar wizard hasn't released new music since issuing "Americana" and "Psychedelic Pill" within a few months of each other in 2012. In 2009, he released an album about fossil fuels called "Fork in the Road." He was asked Sunday whether this new campaign might similarly inspire new music.

"I don't plan it. If I write something, it'll come to me," said Young, clad in a tassled light brown jacket, his face shaded by a black hat. "I think it will happen, but I don't know."

INDIGENOUS PEOPLE TAKE LEAD IN PROTECTING THE EARTH

<http://www.anishinabeknews.ca>

MONTREAL - One of the world's foremost thinkers says Indigenous peoples are taking the lead in trying to protect the earth from man-made environmental assaults.

Noam Chomsky, the celebrated 85-year old American linguist, peace activist and social critic who is the author of more than 100 books and the world's most frequently-quoted

intellectual, was in Montréal to help celebrate the fiftieth anniversary of the magazine Canadian Dimension.

During his Oct. 26 visit, Chomsky delivered a lecture at the Université de Montréal in which he analyzed the decline of American power.

In the Western hemisphere, he argued, the U.S. and Canada have become marginal to the major discussions now underway: only in the most vulnerable countries like Haiti and Honduras have US- and Canadian-supported military regimes taken power.

Chomsky also spoke out forcefully against Canadian tar sands, shale gas, and mining developments, and underlined the importance of indigenous resistance to the devastation they are causing.

According to Chomsky, "Canadian mining operations are just destroying large parts of the world." He said that "Canada is trying to take the lead in destroying the possibility of decent survival: that's what it means to exploit the tar sands, and the gold mining in Colombia, and coal mining, and so on.. That means destroying the world in which your grandchildren might be able to survive: that's the Canadian idea now."

Chomsky added that "There is resistance: in Canada it's coming from First Nations. But it's worth remembering that that's a world-wide phenomenon. Throughout the world, the indigenous populations are in the lead. They are actually taking the lead in trying to protect the earth. That's extremely significant."

Chomsky argued that this resistance is supported by one of the most ancient documents of English law, the nearly 800-year old Magna Carta. For in addition to asserting civil rights like the presumption of innocence and the right to jury trial, the Magna Carta included a "Charter of the Forests," which "had to do with protecting the commons"-all of the commonly-shared things in nature that sustain human life-"from the depredations of power."

Since the development of capitalism, Chomsky said, the commons have been under attack. "What Canada and the US and others are doing now," he added, "is trying to take away what is left of the commons, includ[ing] the global environment-privatize it, take it away."

While in Montréal, Chomsky gave an interview to Martin Lukacs of The Guardian in which he again denounced the Harper government's policies of developing tar sands and shale gas resources.

Harper's policies, he told Lukacs, mean "taking every drop of hydrocarbon out of the ground, whether it's shale gas in New Brunswick or tar sands in Alberta and trying to destroy the environment as fast as possible, with barely a question raised about what the world will look like as a result."

Chomsky praised Canada's First Nations people for taking the lead in resisting fossil fuel developments and thereby combating climate change. He expressed concern for the Elsipogtog people in New Brunswick, whose peaceful blockade of shale gas exploration was assaulted by the RCMP earlier in October.

As Lukacs writes, he also "highlighted indigenous opposition to the Alberta tar sands, the oil deposit that is Canada's fastest growing source of carbon emissions and is slated for massive expansion despite attracting international criticism and protest."

In Chomsky's own words, "It's pretty ironic that the so-called 'least advanced' people are the ones taking the lead in trying to protect all of us, while the richest and most powerful among us are the ones who are trying to drive the society to destruction."

FIRST NATIONS RESIST FUEL AND MINING DEVELOPMENT TO PROTECT US ALL <http://www.rabble.ca>

Last June, I spent three days in a Vancouver courtroom watching the Hupacasath First Nation argue their case against the federal government. The Hupacasath came robed, just like the judges and the lawyers. They weren't wigged-out like the Department of Justice benchmen. They wore cedar woven headbands and hummingbird embroidered regalia (and underneath, comfortable blue jeans).

The Hupacasath were challenging Canada over the Canada-China Foreign Investment Promotion and Protection Agreement (CC-FIPPA) on the basis that the treaty, with its implications on their sovereignty, should have triggered the duty to consult them under Section 35 of the constitution. Under CC-FIPPA, Canada would be locked into a 31-year deal that would allow Chinese corporations unprecedented access to Canadian resources. The agreement allows Chinese companies to sue Canada for passing laws -- environmental, labour, health or safety -- which impede their profit-making ability.

As in Chapter 11 of NAFTA, such lawsuits would be settled by international tribunals of unelected, usually corporate, lawyers.

The Hupacasath are not only safeguarding their own future, they're standing up to the naked emperors in Ottawa who feel free to toss the keys to Canada over to trans-national corporate interests.

Save the Fraser Declaration

And the Hupacasath not alone. All over Canada, from Elsipogtog to Kitimat, First Nations are resisting ill-conceived fossil fuel and mining development projects on their territories. Perhaps the only positive outcome of Harper's hard steer to the right is the resulting alliances that are being built among First Nations.

In BC, a group of 20 nations along the proposed Northern Gateway pipeline route, known as the Yinka Dene Alliance, have passed indigenous laws banning tar-sands products from moving through their territory.

The Save the Fraser Declaration has been signed by 130 First Nations, engaging "just about every single band . from the Alberta border to the Arctic, to our U.S. neighbours and out to the west coast," according to spokesperson Geraldine Thomas-Flurer.

In November 2013, the Yinka Dene launched a Solidarity Accord to the Fraser Declaration, inviting non-indigenous people to sign on to "do whatever it takes" to stand in the way of Enbridge. Unifor, Canada's most powerful private sector union, signed on, along with municipalities, tourism associations and opposition MLAs.

Gerald Amos former chief counselor and treaty negotiator for the Haisla Nation, in reviewing Arno Kopecky's new book, *The Oil Man and the Sea*, explains: "despite the political discord we see in the news, the things that First Nations and non-indigenous Canadians have in common outweigh the forces holding them apart. We all need clean air, clean water and happiness. Those who push for development at all costs only bring the rest of us closer together."

First Nations, last bastions

The Royal Proclamation of 1763, that was written 250 years ago, established that Aboriginal Peoples were independent nations subject to their own laws. It's an enlightened document that respects the sovereignty of Canada's first peoples: Thomas King argues, in his book, *The Inconvenient Indian*, that Canadian policymakers have been trying to make up for it ever since.

The last historical treaty was signed in 1923. In 1927, it became a criminal offense for First Nations to assemble politically or to hire a lawyer to pursue land claims. That law wasn't repealed until 1951.

By then, as now, the majority of the province's First Nations had not ceded title to their territories.

Canada entered a whole new era with the Constitution Act of 1982, whose Section 35 recognized inherent aboriginal and treaty rights. First Nations seized this as a tool to move forward to realize rights that had been repressed under the Indian Act.

After close to 40 million dollars in costs and nine years in the courts, the Supreme Court of Canada's 1997 *Delgamuukw* decision established that First Nations in B.C. had never surrendered title to their traditional territories, reaffirming the existence of aboriginal title. *Delgamuukw* found that the Crown has a duty to consult with First Nations on development projects in the unceded territories, comprising most of the land base in B.C.

Even the neo liberal Fraser Institute acknowledges, in the publication *Laying the Groundwork for BC LNG Exports to Asia*, that "in the case of First Nations without treaties . the extent of their property rights are essentially undefined. If a First Nation has a treaty agreement with the government, then prospective investors know precisely who to negotiate with and on what basis. However, a non-treaty First Nation that successfully asserts 'title' to land in court . has a degree of control over how the land is developed."

"In the last 30 years of Canadian environmentalism, there has not been a major

environmental victory won without First Nations at the helm," says Clayton Thomas-Muller of the Indigenous Environment Network. The Haida decision, in 2004, is a good example: while the short-term goal -- stopping Weyerhaeuser's logging operations -- was realized, the case ultimately accomplished far more: Haida established the government's legal obligation to consult with First Nations -- even when dealing with First Nations who hadn't proven land ownership through treaties or in the courts.

The Haida case set a precedent that has allowed subsequent First Nations plaintiffs to leverage ancestral title in opposing forestry and mining projects. It is also the basis upon which many First Nations are poised to launch legal challenges to tar sands and LNG infrastructure such as the Northern Gateway pipeline and Pacific LNG export terminals.

"The Federal government are washing out environmental laws, so that all that remains is in the hands of . First Nations who have constitutional powers, making theirs one of the strongest sources of environmental protection in Canada if not the world," says Drew Mildon, lawyer for the Beaver Lake Cree First Nation.

Thomas King's *The Inconvenient Indian* is suddenly the most consequential presence in the house.

A lawyer for every dollar

All of this came to a head in December when the Joint Review Panel on the Northern Gateway approved the Northern Gateway Pipeline. "There are some very serious questions about whether the Crown will have discharged its duty to consult First Nations," says Jessica Clogg of West Coast Environmental Law. According to Clogg, the constitutionality of Enbridge's pipeline comes into question regardless of whether or not the Harper Government declares it to be in the national interest.

The next steps in tar sands and LNG opposition are likely to hinge upon First Nations rights-based legal frameworks, with support and funding from citizens, unions and NGOs. Yet the immense cost to carry out litigation remains prohibitive for most First Nations. "We are out-resourced; for every dollar we have they probably have a lawyer," quips the Yinka Dene's Thomas-Flurer.

First Nations who don't have rock stars touring on their behalf can access the Environmental Dispute Resolution Fund of West Coast Environmental Law, an innovative legal aid fund with access to a network of 100 lawyers.

Another group, R.A.V.E.N. Trust (Respecting Aboriginal Values and Environmental Needs) also administer legal defense funds for First Nations who are defending their lands or livelihoods. Neil Young is slated to play a series of "Honour the Treaties" concerts over the next weeks, with funds raised going to the Athabasca Chippewan First Nations legal defense fund.

Like Young, "We're trying to level the playing field," says R.A.V.E.N. director Susan Smitten. "[Governments] are forcing First Nations to sue them to uphold promises that government should be keeping in the first place."

The Hupacasath example may be one case where an ounce of prevention is worth a pound of cure. The initial court challenge, and the resulting court appeal, were funded in part through Lead Now, an online community who mobilized donations from 8,000 ordinary citizens.

Had the Hupacasath not brought their lawsuit, the CC-FIPPA might have been immediately ratified. The consequence could have triggered millions of dollars in lawsuits by Chinese investors were the federal government to have said "no" to the Enbridge pipeline.

Perhaps, at the end of the day, all that the Hupacasath will accomplish in court will be to buy time, until legislators take up the concerns of the hundreds of thousands of citizens who have raised their voices against CC-FIPPA.

Think cumulatively, act locally

After their struggle to establish legitimacy in the lower courts, the Supreme Court has agreed to consider the cumulative impacts of industry on the Beaver Lake Cree as a violation of treaty rights. Facing 19,000 oil and gas projects in their territory, the band argue that their rights to hunt and fish in perpetuity are under threat from all sides. Lawyer Jack Woodward has stated that a Beaver Lake Cree win "would be the most powerful ecological precedent ever set in a Canadian court."

Because they bear the burden of proof, the Beaver Lake Cree are engaged in mapping and land use planning that sets up frameworks for protecting resources and cultural values over the long-term. "All of that information will become public," says Smitten. "Even if they lose, their case has assembled this body of knowledge on the cumulative impacts of the tar sands: on species, on livelihoods, on traditional use of lands."

The cumulative approach is being applied not just by the Beaver Lake Cree in their constitutional challenge, but by aboriginal alliances that stand together to preserve biodiversity and uphold indigenous law.

"We're not just looking at our small piece of the pipeline," says Yinka Dene's Thomas-Flurer. "We are living in a time when people are actually working together, standing together. This unity never happened in my grandmothers lifetime. I'm glad it's happening now."

When is a pen mightier than a pipeline?

The solidarity that has come about as a backlash to Harper's polarizing petro-politics means there are plenty of citizens, indigenous and otherwise, ready to "Warrior Up."

Since its launch on the December 5, the Solidarity Accord to the Save the Fraser Declaration has mobilized thousands of citizens who have made the commitment to do "whatever it takes" to stand in the way of Enbridge's pipeline project.

"West Coast Environmental Law signed on," said Clogg. "What it means to me is that when First Nations call, I'll be there. For some people, it means writing a letter, for some it may

mean attending a corporate AGM or a rally, and for others . it may come to a point where First Nations call on signatories to stand with them to defend their territory."

The commitments engendered by the Solidarity Accord invite non-aboriginal people to reframe their relationships with First Nations.

"I look at it as unity: you see people coming together for the greater good," says Thomas-Flurer. "We have our non-First Nation brothers and sisters that live around our communities, who are talking to us, supporting what we're trying to do. It's something I'm going to cherish all my life."

The Yinka Dene Alliance, the Beaver Lake Cree, the Hupacasath and many others with cases before the Canadian judiciary, stand as a formidable barrier against the Harper government's fossil fuel expansion agenda.

Let us stand with them.

CRISIS IN FIRST NATIONS COMMUNITIES LEAVE LEGACY OF PAIN, FEAR

Post-traumatic stress and its effects linger years after conflict

CBC News

Oka, Gustafsen Lake, Burnt Church, Ipperwash and Elsipogtog are just a few of the communities where often violent conflicts have taken place between Indigenous people, law enforcement agencies and government.

Whether over land, water or a livelihood, indigenous people have faced off with Canada, sometimes against hundreds of heavily armed police officers or even military.

But while the police, media and supporters may be long gone, the psychological effects of those conflicts are still felt in those communities today.

And often, the psychological scars are left untreated.

Remembering Oka

When clashes unfold today, it's not uncommon for people to compare the situation to Oka and the summer of 1990, according to Myrna Gabriel of Kanesatake, Que.

Gabriel was just 15 years old when gunfire erupted while Mohawks were protecting a graveyard against the expansion of a golf course.

The firefight left one police officer dead and sparked a months long standoff that only ended when thousands of Canadian military intervened.

The aftershock of Burnt Church

Leo Bartibogue is still haunted by the memory of gunshots fired in the water, just inches away from him.

Bartibogue is from the Esgehoopetitj First Nation in New Brunswick, a community formerly known as Burnt Church. The waters in his community became a battleground in a fight over Mi'kmaq fishing rights.

During 1999-2001, violent clashes took place between Mi'kmaq fishers, the Department of Fisheries and Oceans, the Coast Guard, RCMP and non-native fishers who feared First Nations would decimate the lobster.

"That's what it's all about to begin with, they [government] control everything, and they control the resources," said Bartibogue.

But Bartibogue said it is First Nation communities who are left with the full impact of these conflicts, long after they happen.

He said as soon as you begin the healing process within your community, members see it happen all over again in another First Nation community.

"It's like an abusive relationship, 'I'll change honey.' 'Yes, I know you will,' but it never happens, right?" said Bartibogue.

He said it was difficult for him to go and support Elsipogtog when the community was in strife.

He admits he is still healing today from the conflict his community went through 15 years ago.

For instance, if Bartibogue sees a helicopter flying around today, memories are easily triggered.

Fresh psychological wounds for Elsipogtog

"It's dragged out a lot of my past," said Lorraine Clair from Elsipogtog First Nation. Clair was arrested several times and injured during her arrests.

On Nov. 14 she was allegedly thrown to the ground by RCMP officers who started beating on her.

As a sexual abuse survivor from an incident involving two men when she was a child, Clair said the latest arrest left her suffering from severe anxiety.

"I thought that part of my life was already gone, but it basically brought it all back," she said.

Today, she has a difficult time watching movies with violence and even limits her time on social media because she says it's too hard to read about Elsipogtog's conflict.

Shortly after that conflict ended in the late fall of 2013, counsellors were flown in to help community members deal with the aftermath. But for Clair, the mental and spiritual wounds were far too fresh.

A long road of healing for Kanesatake

Myrna Gabriel also said the people of Kanesatake were provided with counsellors and workshops shortly after the conflict, but she said many people were not ready and when they were, the service was no longer available.

For many First Nation people involved in conflict, part of the healing process involves coming to terms with how they now feel about police.

"There is a lack of trust towards 'the uniform' because of what they stand for," said Bartibogue. "I don't trust them, and I never will because of what I saw and what they're capable of."

He said trust is the biggest scar for him. Gabriel agreed.

Lorraine Clair even asked her lawyer to try dropping the condition of her release that required her to report to the RCMP twice a week.

She said she suffers an anxiety attack the night before.

Community trauma after a conflict

Leo Bartibogue worries about the effect trauma in adults is having on the children of these communities.

"They are the ones that have to bear this burden," said Bartibogue.

And Bartibogue said even though the government will extend an olive branch to a community after a conflict is over, the people only see a dysfunctional relationship between First Nations and government.

Gabriel said it may take years for communities to heal. She hopes First Nation people there have the patience and strength to work through the process.

"We have to work on our own and know how to mend our own pain," said Gabriel.

The Crown's Historic View



Doctrine of Discovery

European justification tool from the Christian Church.

The Royal Proclamation



After the conquest of the French in 1760 the British established themselves as the dominant colonial power in North America. The Royal Proclamation of 1763 declared their Sovereignty and Dominion over New England and the newly conquered French territories. Some of their territory was set aside (reserved) for the use of the Indian Nations to enjoy for their traditional hunting. The Proclamation prohibited the purchase of reserve lands by any party other than the Crown. The Crown could purchase land from any Indian group that had agreed to the sale at a public meeting of their people.

RESERVE LANDS established



The Queen – “Sovereign Head of State”

Today in Canada the Crown is "divided" into eleven legal jurisdictions – one federal and ten provincial.

Treaties



Peace and Friendship Treaties were signed with Mi'kmaq, Maliseet and Passamaquoddy First Nations prior to 1779. Later treaties with other First Nations involved them ceding or surrendering their rights to the land.

LAWS/ACTS

Supreme Court Of Canada
Chief Justice +8 Puisse Justices

All appointed by the Governor General as representative of the "Queen of Canada", and sworn in as members of the Queens Privy Council of Canada.

INDIAN ACT

This Act concerns registered Indians (aka Treaty Indians), their "bands", and the system of Indian reserve lands. Reserves are held by Her Majesty for the use and benefit of the respective "bands" for which they were set apart. Canada's federal government has exclusive authority to govern in relation to "Indians and Lands Reserved for Indians". The Governor in Council may determine how lands in a reserve are used (18.1).

GRAPHICAL/HISTORICAL ILLUSTRATION OF PAPAL /CROWN RULE OVER INDIGENOUS LANDS AND PEOPLES IN CANADA

-Nogeekadonkud

GOT LAND? THANK AN INDIAN

A First Nation student in Saskatchewan who wore a hoodie promoting aboriginal treaty rights is allowed to wear it again after school administrators initially asked her to conceal its message.

Thirteen-year-old Tenelle Star, a Grade 8 student in the small town of Balcarres outside Regina, told CBC News her hoodie offended some fellow students who found its message rude. The sweater reads "Got Land?" and has "Thank an Indian" printed on the back.

"It supports our treaty and land rights," Star told CBC News. "It's important."

Teachers told Star some students had construed the message as "racist" and asked her to wear the sweater inside-out instead. Some parents who got wind of the matter also apparently complained to the school.

"We were taught Indians were on this land first. So why are people offended?" Star told CBC.

The student is a member of the Star Blanket Cree Nation, covered under Treaty 4, which was signed between the Cree and Saulteaux First Nations and the Crown in 1874. It allowed for the settlement of much of Southern Saskatchewan by Europeans.

It wasn't until meetings between administrators and leaders of the First Nation that the disagreement over "Got Land?" was resolved, with Star now allowed to wear her sweater at school.

"I wear it proudly around the school," she said.

This isn't the first instance of "Got Land?" leading to confrontation. In November, APTN reported on a young woman in Winnipeg who was denied a ride on a public bus because of a similar sweater, with the driver insisting there was no room for her after he read the back. Gelsey Sumner, 20, said that as a result she was forced to walk alone through the city's troubled North End, where a violent sexual assault had recently occurred.

JUSTIN TRUDEAU, NEW PRIME MINISTER AFTER THE 2015 ELECTION

....p.paul

Today there are roughly 1.5 million Aboriginal people in Canada representing 4.3% of the total Canadian population.

Of the 1.5 million aboriginal individuals there will be close to a million native people eligible to vote and possibly to take part in election of 2015. We shall see.

Over the years the 1.5 million aboriginals (First Nations, Métis and Inuit) generally opted not to vote mainly due to 1) the remoteness of their riding, 2) lack of services accorded in their home bases and communities, 3) ineffective and inappropriate representation addressed to lower populated areas, 4) the unsavory history of past campaigns that essentially disregarded smaller communities, 5) sensing racial/social stagnation and apathy towards aboriginal voters and communities. And the list goes on.

In a nutshell however, aboriginal people have always felt being ripped-off, left out, brushed aside and essentially deleted from the rest of Canada in general elections.

It has been indicated however that the next election of 2015, a new, or a renewed equation will open up a new chapter which may just be the right tool needed to elect a person who will stand up, support and speak positively for aboriginal rights and issues.

Namely, that candidate would be the Hon. Justin Trudeau who just recently announced the revival of the 5 \$ B Kelowna Accord which originally was intended to upgrade and secure the lot and life of native people across the country upon its passage and implementation.

The Kelowna Accord was initially introduced and spearheaded by the former Prime Minister Paul Martin, just prior to his final setback in 2006.

PM Paul Martin believed sincerely that through the Kelowna Accord, native people would eventually have access to the proper tools and resources needed to improve their lives and situations across the board. He also firmly believed that native people would gradually overcome many of their challenges and become stronger unified nations to collectively break down the barriers of pain, poverty and societal stagnation that has bred economic hardship on reserves over the years leading many to suffer family breakups.

Additionally, to prevent social and economic chaos, the Kelowna Accord was carefully crafted to revamp culturally unique programming in education, as well, in shredding the disastrous effects of discord and disharmony in the economic well being of native people while at the same time applying novel traditional tools, techniques and approaches towards revitalizing native communities nationwide.

In light of the above monumental hurdles, the Kelowna Accord was primarily projected to bring a sense of positive pride, internal strength and collective confidence to every native community while building stronger aboriginal foundations across the land.

With that said, we will have a new Prime Minister at the helm in 2015,- the Honourable Justin Trudeau,

Nid layig!

DAN'S CORNERCROWN LAND IS INDIAN LAND

The land that has come to be known as Canada is Indian land, our land, and has always been our land.

At some point after contact those transplanted Europeans arrogantly decided that they would begin referring to Indian land as Indian Crown Land. This represents the beginning of the theft of our land. It also represents the beginning of the creation of the legal fiction and political illusion that has come to be known as Canada. This was the eurocanadian means of legitimizing what they knew and still know as the theft of land. Theft of Indian land.

If one reads European history one will discover that the theft of Indian land began much earlier. This was when the Christian church divided North America into portions and gave certain portions to different countries. Along with land grants the church also granted to European whites its go-ahead to conquer and populate Indian lands for in the minds of Church officials the occupiers were/are only sub-human savages. These savages were not civilized, not Christians, were/are not like Europeans for they did not try to conquer and convert "others" and they did not develop the land.

In the minds of Europeans the "permission" from the Christian church was and is the legitimizing force for the act of stealing land that does not rightfully belong to one. After all, the church gave its approval to steal savage land.

The Christian churches "permission" was what began the religious theft process of our land, and the methods that gave it life and sustainability, into the present, was the concept of Indian Crown Land. >From there, it was simply a matter of time and eurocanadian chicanery attitudes for it to become simply Crown Land.

In the present day you add to the mix the eurocanadian's deliberate and calculated state of denial with respect to their theft of our land along with their "white is right" and "might is right" attitude and you have a situation where those eurocanadians are more than willing and able to annihilate more of our people in the same manner that they managed

to annihilate the Beothuk, so that they may continue holding on to our land. Maybe the eurocanadians won't annihilate our people in as blatant a manner as they once did but annihilate they will for they will not return our land simply because they know in their hearts that this land is our land. For their individual and collective greed is too great. Greater yet then even their individual and collective guilt for their theft of Indian land.

As Indian people we are duty-bound to do what we must to follow the instructions of our Ancestors. That is, to honor, respect, nurture and protect our Sacred Earth Mother. And to honor, respect, nurture and protect the Ancestors, the People and the 7th Generation.

- All My Relations, ---Dan Ennis

A SPOT OF TEA

It was cold. The wind was blowing the light snow around that rose in circles finally descending finding a new resting place. Yes, we enjoyed being out of that bitter wind and sitting at Minnie's favorite table after enjoying another of her hearty meals. The old wood cook stove with its water jacket and plate warmer purred sending its warmth into the room. It was colder in the 1950s and 60s than it is now. There were nights when the temperature dropped to the -30s, even to - 35° F. On the coldest nights one could hear a thunderous bang when the sap in a tree froze causing a split deep into the heartwood. The snow became deeper and deeper until at the end of February or early March it was up "to a moose's belly." By that time there was a good crust on the snow so even the moose could easily walk on the snowy surface without sinking down to his thigh.

Minnie asked, "Another cup of tea, Nick?" I readily replied, "Yes, please." In the middle of the twentieth century Red Rose tea was the popular commercial variety that many of the Maliseet preferred. They added sugar, I took mine black with no sweetener. Most of the Maliseet had never had a cup of coffee. Many of their white friends found that it was pretty hard to believe there were people who had never enjoyed a cup of coffee. But they did not enjoy tea. I asked, "Peter, you never had a cup of coffee, what kind of tea did you drink?" The first that he mentioned was the inner bark of the yellow birch. Chunks of the bark often broke off. The pieces looked like the white meat of a coconut, but not as thick and it was slightly yellow. It was broken into small pieces, put in a kettle to soak and then was heated on a stove. The hot water brought out the flavor much faster than leaving it in cold water. The bark had to be from a green tree. Birch hops were the ingredients of the birch beer one can buy in a store. It tastes similar to the tea the Maliseet drank.

Fir bough buds made a sweet tea that was a popular drink. Cedar boughs made a lovely drink. There was Labrador tea made by steeping the leaves of the small bush. The Labrador tea leaves are hairy on the bottom side, shiny on the top side. Ground hemlock made another good tea. Store tea was scarce so the various plants provided pleasant beverages. They were the every day beverage just as the store tea is today. Peter added that cedar bark was especially good for the prevention of colds. He never remembered having a cold.

Picking the bark boughs became a teenager's task. In the winter two boys could team up with sleds having stakes on the sides and go into the woods and pick good loads of boughs. After one snow shoes over the trails for a day or two the snow is beaten down and becomes icy making it very easy to bring in big loads of boughs. The trails were about two miles long, also used to go after firewood. The boughs were tied together in bunches and hung on nails on the side of the house where they supplied tea for a long time in winter. Peter remembered that he was eight years old when he began going into the woods to cut boughs for tea. Some kids were younger.

The kettle was on the stove all the time so water was hot. The first half of the twenty century the Maliseet called their stove a "drum stove." It was a cast iron stove with five legs and a flat top. The top had four round holes with inserts that could be lifted out. A pot could be placed right over an open hole. The baker was round like a drum so it was named a drum stove.. It was attached around the stove pipe about 2 or 2 1/2 feet above the stove. The heat, but not the smoke, was directed to the baker. The heat was controlled by drafts

and by opening or closing the front door of the stove. Although there was no water jacket, Pete thought they were better than the stoves in use in then.

It took a lot of wood but we harvested the wood that came down river. Some was hard wood; most was soft wood. People making shingles would hit a piece that the woodpeckers had found tree borers. Those sections were not good for shingles so the heart wood was thrown down the river bank. In the spring freshets they floated down the river and the Maliseet got them. They were just the right size to put in the stove.

Nicholas Smith

DEAN'S DEN Stormy day Blues

Got that life is tough
Huff 'n Puff
Damn well shoveled enough
What's about winter to love
Blues!
Got that weather woe
Stop 'n Go
Roads are plowed, but awful slow
Watch the winter traffic flow
Blues!
Got that get outside
Skate 'n Slide
Grab the sled and have a ride
Stormy days we're stuck inside
Blues!
Got that, ain't what's planned
Great 'n Grand
Can't dance to beat the band
Where's the winter-wonderland
Blues!
Got that what's the rush
Mush 'n Slush
Brand new snow soft as plush
First a gush, then a hush
Blues!
Got that sun is out
Shriek 'n Shout
What the seasons all about
Wipes away my dreary pout
Blues!

D.C. Butterfield

Editor's memo:

The Wulustuk Times is produced monthly at the Tobique First Nation, NB. Canada. It is an aboriginal newsletter that has been highlighting native stories on regular basis, both, for the sunny times and the gloomy periods, over the past decades, (seems forever), operating on a self-sustaining minute budget with a production crew of two persons donating volunteer time.

At the moment however some financial difficulties have popped up recently which could possibly affect future production and regularity of the newsletter.

Therefore, as means of sustaining production and staying on track, we are requesting our readership, if they would please, suggest some novel ways or means in keeping the publication on its two feet for the next few years. Suggestions or recommendations would be kept confidential and be greatly appreciated.

The staff is making tireless efforts everyday in seeking long-term or permanent arrangements somewhere, somehow to keep our aboriginal publication operating on a normal cycle.

We might also add that nominal donations would be of great help and much appreciated. Our postal addresses are: PO Box 3226, Perth-Andover, NB. Canada, E7H 5K3 . And the U.S. address is; PO Box 603, Fort Fairfield, ME 04742 ---Attn. pj paul
Email: pesun@nbnet.nb.ca

Thanks to everyone, everywhere, from the Wulustuk Times editor and assistant.

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.