

Wulustuk Times

Wulustuk - Indigenous name for St John River

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Typical Maliseet Scene - early 1900's
MALISEET 'REFUGEES' IN THEIR OWN COUNTRY
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Wulustuk Times:

Each month we gather and publish the latest, most 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 right data. Our aim is to provide you with the precise tools and information possible.

MALISEET - REFUGEES IN THEIR OWN COUNTRY

Refugees and immigrants are terms we hear in the headline news frequently in these days of world unrest. Many people living here in North America descend from immigrants looking for prosperity in a "new world" several generations ago, while others descend from refugees seeking asylum from tyranny and wars, and still others have no idea how they got here. Few people are aware that there are refugees living here that never came as immigrants from other lands. They were always here.

Immigrants first started coming to Maliseet land (formerly a part of Etechemin territory) in the 1500s primarily to engage in trading for furs and minerals, and also for timber from the vast forests. Initially these foreigners came on brief trading missions, staying only for short periods and perhaps setting up a truck house (trading post), so by definition they weren't truly immigrants unless and until they set up permanent residence here. Tadoussac on the north shore of the St. Lawrence River, called Totouskak by the Innu, was one of the first trading posts. As the tradesmen discovered the vast resources here and reported back to their homeland how abundant the riches were in this territory of the Etechemin, the French decided to establish a permanent settlement. The first attempt at settlement was on St. Croix Island in 1604. In September of that same year explorer and mapper Samuel de Champlain met with Chiefs Bashaba (aka Bessabez) and Cabahis at the "head of tide" on the Penobscot River near the location of present day Bangor Maine. Bashaba was the Sakum (Chief) of that river, and Cabahis was the Sakum of the next river down the coast, most likely the Passagassawakeag. This meeting with Bashaba and Cabahis was the first recorded conference and oral agreement with the "Eastern Indians."

Champlain told them that he and his people "desired to preserve friendship with them and to reconcile them with their enemies", and more specifically, "that he desired to inhabit their country and show them how to cultivate it, in order that they might not continue to lead so miserable a life as they were doing." The Etechemin chiefs were very pleased to hear this, saying that no greater good could come to them than to have the friendship of these Frenchmen, and that they certainly wanted to live in peace with their enemies, and that the Frenchmen should dwell in their land in order that the Etechemin might in future hunt beavers more than ever before, and give the Frenchmen a portion of the furs in return for being provided with things which the Etechemin wanted. And so it began with this oral peace and friendship agreement, the great transformation of the ancient culture of the Etechemin, which included the Maliseets. They soon discovered that the steel and iron weapons and military tactics of these strangers could help them defeat their enemies.

Before long the European immigrants were coming here in large numbers to establish settlements or colonies, not just trading posts. The English and Dutch followed the French. The aboriginal nations liked some of the novelty items of these immigrants, and especially their guns, black powder, iron and copper pots and steel knives, which they had never seen before. At first these immigrants were received in a peaceful and friendly way as traders. But as time went on and large numbers started arriving and cutting down the forests, building houses and barns, bringing cattle, horses, swine, poultry, and disease, then tensions started growing. Virtually a new world was being created. Their homeland and civilization of several thousand years was decimated in just a few generations. Epidemics of new diseases continued to break out and take their toll: smallpox, diphtheria, measles, and

influenza. Wars broke out between the competing European nations. Some aboriginal nations joined the French and others joined the English. Their villages were raided and they were driven from them as refugees to distant villages of other allied nations. As a result, even today refugee descendants of almost every southern New England nation can still be found among the present day Wabanaki nations (Kennebecs, Penobscots, Passamaquoddies, Maliseets, and Mi'kmaq).

During the French-English war the Maliseets played a part in many of the battles in Maine because it was also their territory and the territory of their tribal allies. The English viewed the Maliseets as allies of the French, although there were a small number of Maliseets who helped the English and many who stayed neutral. In the winter of 1758-9 over 1,100 British soldiers led by Col. Robert Monckton came up the St. John River (Wolastoq) to drive out the Acadians, most being located at Sainte-Anne des Pays-Bas (present day Fredericton). Along with Monckton's troops were the New England Rangers led by Joseph Goreham (aka Goreham's Rangers), Captain Benoni Danks (Danks' Rangers), and also William Stark and Moses Hazen of the infamous Rogers' Rangers. Their raids on the French Acadians and Maliseets were particularly brutal and gruesome, scalping and burning alive their victims, including women and helpless children. Many of the Maliseets fled with missionary Father Germain and other Acadians to locations nearer Quebec City such as St. Francis de Salles, Bécancour, and to Cacouna (Kahkona) and Viger along the southern shore of the St. Lawrence River. These latter two locations were within the Maliseets' traditional hunting territory, and so they had become refugees in their own land.

Tradition has it that in late winter of 1759-60 there was another raid by British Rangers on the Maliseet/French fort at Medoctec (a short distance down river from present day Woodstock) in which 200 men, women and children, mostly Maliseets and a few French soldiers, were slaughtered. Only a few survivors fled as refugees to remote locations in their vast hunting territory. After the siege of Quebec and the final defeat of the French many of the Maliseets began to move back down to their former villages along the Wolastoq. At this time the British were granting land along the St. John River for developing townships. On October 31, 1765 they granted 400,000 acres for establishing 5 townships, and within those lands they reserved for the returning refugee Maliseets "500 acres, including a church and burying ground at Auhpack (Eqpahak), and another four acres for a burying ground at St. Anne's Point (present day Fredericton), and also the island called Indian Island (present day Eqpahak Island)." The refugee Maliseets began setting up camp in this reserve land although it wasn't yet officially "granted" to them. From their perspective it was already their land. Setting aside reserve lands was a way for the British to help manage the Maliseets by encouraging them to stay in one place where they could trade with the English.

At this time the Maliseets were still able to roam throughout their traditional hunting territory for hunting and fishing, although they had some competition from a few remaining Acadians and immigrant English "planters" in the new township grants. But a big change was about to take place in Maliseet country. It seems the English couldn't get along among themselves and some wanted to split from Great Britain and the Crown. The wars of independence began which can be traced back to the early 1760s but didn't become a full blown American Revolution until Continental Congress issued the Declaration of Independence on July 4th, 1776. John Allan, a British member of parliament for Cumberland (Sackville, NB area) had become a traitor and fled down to New England to join the other rebels. He was appointed

by George Washington as a Colonel in the militia and Superintendent for Indians in the Eastern Department. He was stationed in Machias, Maine. Back here in Maliseet land Michael Francklin was appointed Superintendent of Indian Affairs for the British Loyalists. This war was quite confusing for the Maliseets, as Chief Pierre Tomah termed it, "father against son." Both sides of the revolution lobbied the Maliseets. On June 3rd 1777 Col. Allan with a Fly Boat holding two cannons and several men plus five birch canoes started up the St. John River/Wolastoq to meet at Eqpahak above Fredericton with all of the chiefs and warriors of the river, over 300 of them. He arrived at Eqpahak on June 5th and met with the Maliseets for three weeks. There were many talking circles, handshakes, and wampum strings exchanged. In the end most of the chiefs had committed to join the rebel Americans, most prominent of them being Ambroise St. Aubin Bear, a Métis chief of Eqpahak village. However, Grand Chief Pierre Tomah and a few of his family members from Medoctec chose to remain neutral for the time being. Toward the end of the three weeks word was brought by runners that the British Loyalists were coming up the river in the Vulture (a 34 gun sloop) along with the Milford frigate and the Gage sloop with the intent of capturing the American rebels and any of their allies, in particular Col. Allan "dead or alive." So on Thursday, July 11th, 1777, they abandoned their cornfields, packed up their few possessions, took down their chapel bell - a gift of the King of France - and moved up the river as far as Bear Island. Once again the Maliseets, men, women, children, some old and decrepit, some crippled, 500 of them in all, fled the river as refugees. They went by 128 canoes to Medoctec and followed their ancient portages over rivers and lakes to Machias, Maine where they set up camps in several locations about that place. Alan said they made carrying the canoes like play. Some other Maliseets fled up the river to the northern regions of their Wolastoqiyik land. For the next couple of years the Maliseets were caught up in the revolution, often as couriers delivering messages to and from the two sides of the English, as well as assisting in battles. The British constantly lobbied them with promises as did the Americans, but the Americans not having an already existing army were struggling with raising the necessary funds and meeting their promises to the Maliseets.

On August 2, 1779 the reserve land at Eqpahak was officially granted to the Maliseets by a British legal document to Michael Francklin, Superintendent of Indian affairs, and several Maliseet chiefs "in trust, for and in behalf of the said Malecite Indians", BUT with the condition that these Maliseets and their heirs would be required to pay "his Majesty King George the Third ..a yearly quit rent of one farthing per acre, for every acre so granted." So their privilege of living on their own land was not to be for free. In an attempt to encourage them to stay put in this reserve land they would not have to pay the rent (property tax) for the first ten years. To learn more about this first reserve on the river refer to Wulustuk Times, March 2013.

At the end of the Revolution the rebels had great success in their separation from Britain and boundaries of their independent territory were negotiated. About 10,000 Loyalists were expelled to the remnant of the British dominion. Beginning in 1783 these Loyalist refugees started arriving in fleets of ships from New England to Wolastoq land to take up lots promised to them by the British. Suddenly the lands along the beautiful Wolastoq resounded with the sound of axes and falling timber, hammers pounding, saws cutting boards, cattle bellowing, pigs grunting, roosters crowing and children playing. The refugee New Englanders wandered into the forests in search of game, hunting and snaring, and fishing in the streams and lakes. They built saw mills and grist mills on the streams, damming them

and polluting with sawdust and grist residues. The only place the Loyalists couldn't go was on the small Maliseet reserves. To find enough food and pelts to keep their tradition alive the Maliseets had to hunt much further from the rivers and over time they could no longer depend on the forest and streams for their livelihood. They were confined to staying in the reserves, making ash and birchbark baskets, snowshoes, and other traditional items to sell and get money to buy iron pans and pots, guns and powder, and seeking handouts from the Crown.

It is a much longer story to tell, but for all intents and purposes of the Crown the few remaining Maliseets today have been deviously manipulated to be confined to these small remnants of their own land like refugees in a concentration camp. It has existed for so many generations that many just assume this is the way it is and never was any different. Their true history has never been taught to them by the government school system, nor has it been taught to the rest of the world outside the reserves. But that is starting to change after nearly 300 years of repression and control. May this New Year see even more progress and change. ... all my relations, Nugee-kadoonkut

MANITOBA SCHOOLS SIGN HISTORIC PACT TO ADVANCE INDIGENOUS EDUCATION

----WINNIPEG - The Canadian Press

Universities, colleges and public schools across Manitoba have signed a historic agreement to advance indigenous education.

They all put pen to paper Friday on the first Indigenous Education Blueprint in the province.

The blueprint comes out of recommendations found in the report from the Truth and Reconciliation Commission, a group formed to examine the impact of residential schools.

It aims to see schools across the province engage more with indigenous groups, increase the study of indigenous languages and knowledge in schools, increase access to services and programs for First Nations students and eliminate racism in the classroom.

First Nations advocate Wab Kinew, now working at the University of Winnipeg, says it will have a tangible impact.

He says it will help to make schools a more welcoming environment for indigenous people.

"Students and elders are comparing it to a treaty signing so the real test will be how well we live up to this treaty signing."

The University of Winnipeg recently became the first university in Canada to require all students to take an indigenous course in order to graduate.

Education Minister James Allum says it's just another step on the path to reconciliation.

"We're at the very front end of a renaissance of indigenous culture here in this province, here in this community and in this country," he says.

A steering committee will be formed to work out more specifics over the next five years.

LIBERALS DROP SANCTIONS AGAINST FIRST NATIONS THAT DIDN'T COMPLY TO FINANCIAL TRANSPARENCY LAW

The Canadian Press

OTTAWA - The federal Liberal government showed more solidarity with Canada's First Nations on Friday as it lifted sanctions against indigenous communities that have not complied with a Conservative spending-transparency law.

The decision was quickly condemned by the Opposition Tories and the Canadian Taxpayers Federation (CTF), which warned that the move would leave First Nations people in the dark about how their elected leaders spend public money.

Indigenous Affairs Minister Carolyn Bennett said her department will stop imposing punitive measures - such as withholding funds - on those communities not in compliance with the First Nations Financial Transparency Act.

Bennett, who described the changes as part of Ottawa's new "nation-to-nation" relationship with indigenous peoples, also said she's suspending court actions against those First Nations not complying with the law.

"Transparency and accountability are paramount to any government, whether it is municipal, provincial, federal or First Nation," she said in a statement.

"We will work in full partnership with First Nations leadership and organizations on the way forward to improve accountability and transparency. This cannot be achieved without the engagement of First Nations and its members."

Related John Ivison: Trudeau 's embrace of First Nations laudable, but throwing money at problems isn't the answer Liberals launch first phase of inquiry into missing, murdered indigenous women Trudeau says Canada will forge ahead with a 'total renewal' of relationship with First Nations Under the Act, First Nations are required to publicly disclose audited financial statements and information about the salaries and expenses of chiefs and councillors.

Those failing to do so by July 29 of last year faced escalating consequences ranging from public shaming to court action.

One community, the Onion Lake Cree Nation on the Alberta-Saskatchewan border, took the government to court, unsuccessfully trying to convince the Conservatives to talk with First Nations about their finances.

Bennett said she's hopeful that lifting sanctions will open the door to talks with indigenous communities and help both levels of government to work together.

"These initial steps will enable us to engage in discussions on transparency and accountability that are based on recognition of rights, respect, co-operation and partnership and that build towards a renewed, nation-to-nation relationship with indigenous peoples."

Aaron Wudrick, the CTF's director, said the move makes no sense.

"A law without consequence for non-compliance is a toothless law," he said. "As such, soon many First Nations people across the country will again be in the dark as to how their elected leaders spend public dollars."

'Many First Nations people across the country will again be in the dark as to how their elected leaders spend public dollars' Wudrick noted that the vast majority of First Nations were in compliance with the law both last year and in fiscal 2014-15.

"Suspending enforcement of this law is wrong, and completely undermines the very principles this government claims to be advancing."

Not surprisingly, the Conservatives were also critical, accusing the Liberal government of gutting a federal law without going through proper parliamentary channels.

"For all practical purposes, this is a repeal of the act, being carried out without actually bothering to give members of Parliament any chance to debate it," said indigenous affairs critic Cathy McLeod.

"It is ironic that a law about transparency is being gutted in such a non-transparent way."

Assembly of First Nations National Chief Perry Bellegarde welcomed what he called a "new approach," predicting it would result in "real accountability by all parties."

TRUDEAU SAYS CANADA WILL FORGE AHEAD WITH TOTAL RENEWAL OF RELATIONSHIP WITH FIRST NATIONS

National Post

Prime Minister Justin Trudeau said Tuesday Canada must forge ahead with a "total renewal" of its relationship with First Nations peoples.

Trudeau called for the change in a speech to hundreds of chiefs gathered in Gatineau for a special meeting of the Assembly of First Nations (AFN), the country's largest indigenous political group.

Trudeau told the chiefs that a fundamental shift is required at this point in Canada's history.

"What's needed is nothing less than a total renewal of the relationship between Canada and First Nations peoples," he said. Trudeau said that during the recent election campaign, he promised "real change" - including in how the government approaches its relationship with others.

"History has shown that taking an adversarial approach is not only ineffective - it can be profoundly damaging. Nowhere is this more obvious than in the government's relationship with First Nations. It is time for a renewed, nation-to-nation relationship with First Nations Peoples."

The prime minister said the new relationship with First Nations must recognize that the "constitutionally guaranteed rights of First Nations in Canada are not an inconvenience but rather a sacred obligation." He said the new approach must also be guided by the "spirit and intent" of original treaties so that inherent rights are respected.

"I know that renewing our relationship is an ambitious goal, but I am equally certain that it is one we can, and will, achieve if we work together." The prime minister said he takes this responsibility "seriously" and he has chosen his government to "do the same thing."

He said mandate letters issued to cabinet ministers clearly stated that no relationship is more important to the prime minister than the one with First Nations, Metis and Inuit.

Among the government's top priorities, he said, will be the creation of a national public inquiry into missing and murdered aboriginal women. Later Tuesday, cabinet ministers were to hold a news conference on Parliament Hill to spell out the government's first consultative steps before establishing the inquiry.

"Those touched by this national tragedy have waited long enough," said Trudeau. "The victims deserve justice, their families an opportunity to be heard and to heal."

Trudeau said another government priority will be to make "significant investments" in First Nations education.

First Nations have long complained that their school system is under-funded when

compared to other public school systems. Trudeau promised to close that gap.

"Every child and young person living in Canada deserves a real and fair chance at success. First Nations students are no less deserving."

The previous Conservative government increased funds for First Nations schools as part of a bill that would have reform the system and introduced new standards. However, some feel the government dropped the bill when it was opposed by the AFN, which complained that First Nations had not been appropriately consulted.

Trudeau said his govt. won't take the same approach employed by the Grits.

"We will never impose solutions from the top down. We know this approach is wrong, and we know it doesn't work. While we share a commitment to improving education outcomes, we believe that education reforms that affect First Nations children must be led by First Nations."

Beyond education, Trudeau promised that the Liberal government's first budget will lift the two % funding cap that has been placed on First Nations programs for 20 years.

He said that cap on federal spending hasn't kept up with "demographic realities" in First Nations communities, nor the actual cost of program delivery.

"It's time for a new fiscal relationship with First Nations that gives your communities sufficient, predictable and sustained funding. This is a promise we made, and a promise we will keep."

Trudeau promised to "fully implement" the recommendations of the Truth and Reconciliation Commission, which examined the residential schools saga.

He also said the new government will conduct a "full review" of legislation "unilaterally imposed" on Indigenous peoples by the previous government.

"Where measures are found to be in conflict with your rights, where they are inconsistent with the principles of good governance, or where they simply make no public policy sense, we will rescind them."

He said the government will work with First Nations to "review and monitor" major resources development projects and to promote Indigenous languages and cultures.

"In every instance, we need your help," he said promising to be a partner with First Nations.

"A respectful, cooperative partnership is not only possible, it is a sacred responsibility inherited from past generations and entrusted to us by future ones."

N.B. CONSIDERS ST. MARY'S LAND DEAL IF SISSON MINE APPROVED

Open-pit mine would be an infringement of aboriginal title, according to St. Mary's First Nation. -CBC News

Energy and Mines Minister Donald Arseneault told CBC News the provincial government would consider giving St. Mary's First Nation a piece of land if the \$579-million Sisson mine project is approved.

"I don't think anything is out of the question, how we can make that happen, if that is such a high priority of St. Mary's," Arseneault said.

The open-pit tungsten and molybdenum mine would be built on 12.5 square kilometres of Crown land near Napadogan, north of Fredericton, which St. Mary's says is Maliseet territory.

Although the First Nation is opposed to the project, St. Mary's raised the idea of receiving land in lieu of the Crown land that would be taken up by the project, in a letter to provincial and federal government officials.

"We assert Aboriginal title to the area where the mine is being proposed," St. Mary's Chief Candice Paul said in the letter, dated Dec. 11, 2014.

In New Brunswick, First Nations never surrendered their right to Crown land, unlike in some other areas of Canada.

"The mine would destroy this part of our territory, it would never be the same again," Paul said.

In St. Mary's letter to the government, Paul said the provincial government should consider buying a piece of private land for the First Nation if there's not a piece of Crown land available, so St. Mary's would be able to continue performing traditional activities, such as hunting and fishing.

"Those are discussions that are ongoing and we'll see how we can accommodate in the best way we can," Arseneault said.

But the St. Mary's chief says her letter has gone unanswered and the provincial government has not been meeting its duty to consult obligations to accommodate First Nations on the proposed Sisson mine.

"[The provincial government] needs to meet their obligation and sit at the table," Paul said.

Arseneault told CBC News the provincial government has consulted with St. Mary's and other First Nations across the province.

"Look, I want to see this project go through and I'm sure Chief Candice Paul wants to see it come through," Arseneault said. "Let's make sure it's a win-win for everybody."

Paul has publicly said several times she does not want to see the project move forward because of environmental and aboriginal title concerns.

A provincial and federal environmental review on the Sisson mine are currently under way, both expected to be released this year.

Arseneault has said the project is on it's way to becoming a reality.

The federal government has responded to St. Mary's letter and a meeting is set up for later this month, according to Paul.

1950 WOODSTOCK RESERVE HOUSING

The winds were whistling as they rushed between houses and at times could be felt inside the buildings. The first snows had come, although not really amounting to much, tiny amounts of snow flakes had sifted through minute undetected cracks in the walls. The temperatures were settling lower and lower. Everyone was preparing for the cold nights that they knew would be here soon. Near the end of November nights could be -25 F. The temperature scale was still the American system in Canada. Many agreed that it was a more precise system than the English system.

The usual group of elders was sitting close to the stove enjoying its warmth. It seemed that the fire in the stove emitting its pleasant odor brought back pleasant memories of the camp fires, perhaps making it easier to reminisce. Someone started by saying, "Those old houses were always cold." Another interrupted, "The government didn't permit us to build our own houses, The contractors built the houses as quick as they could using the cheapest materials. There was no insulation. They were just a shell. It took a lot of firewood to keep them warm. Any water left over night was ice in the morning. A pan or pail left with water in it overnight was most likely found to be out of shape as a result of the expanding ice that had formed and expanded during the night. Of course that meant we couldn't keep a head any liquid like milk, but we seldom had anything like milk,. We were very limited to what we could buy a head."

Another had memories of getting up on cold mornings saying that he would build a fire but he would have to do a war dance around the stove to get the fire going! He would open the stove door. When he felt the heat come out of the oven, he would put a basket close to it and bring the baby down and put it in the basket. Lots of cold air would come sneaking around the front door of the house so blankets were hung around it. It is just terrible now to think back to them days, but then it didn't seem to matter too much. The small children didn't seem to mind it. They would play. It was taken for granted that it had to be like that. Nobody minded too much.

For a long time only two houses that were close to the road had electricity. They were close

enough to a pole so they could be reached without putting in an additional pole. We were expected to pay for our own poles for a long time so we didn't have electricity for a long time. The school was up at Cedar Hill where the electric line stopped. The Peabodys had a big farm with probably 80 head of cattle. They ran a big power plant with a gasoline motor. That enabled them to milk and make ice cream and butter. We finally got electricity in the early 1940s. Then we added many wonderful electrical utensils including kettles, heaters, lights, cooking stoves, and refrigerators. We had a wood burning furnace in the cellar until 1964 when we put an oil furnace in. The electric lights permitted us to work much latter in the day. What a difference that made.

We didn't get running water on the Reserve until about the same time that we got electricity. Before that all the Reserve families depended on a good spring that was on our land but near the Wetmores who also used our spring. We had to go and get our water every day. The shortest distance to the spring was across a bit of Wetmore's land. They forbid us to cross their property. We had to walk around that section of their land keeping on the Reservation land making our trip longer even when the temperature was in the -20s, -30s or -40s. In 1938 or 39 the town put in a waterline to the Reserve with a hand pump. We still had to go out to get our water. We did not get running water to the houses until the early 1960s.

Someone asked if many house fires were caused by the wood stoves. There was an almost immediate reply, "No," from one of the old timers. There were a few house fires but they were not caused by malfunctioning wood stoves. Probably the major cause was kids sneaking cigarettes. Most of the young people grew up properly respecting the routines. They were fully aware of the difficulties that would follow a house fire. There was always a good reason why Maliseet followed the procedures the way their elders taught them.

The interior of the house appeared to be similar to a one or two room structure. There was usually a table and a single chair. We retrieved the shingle blocks that came down the River in the spring. These were the end blocks of cedar left by the cedar shingle makers. They were eighteen to twenty inches high. Some were three-quartered, others squared. They made good seats. There was a colorful oil cloth on tables to set meals on. Some houses had a bed hinged to the wall so that it could be lifted up against the wall during the day freeing its floor space for other duties. Most people had ticking that they filled with straw from a neighboring farm for sleeping. After a month or so the straw would be broken down so had to be replaced. In the morning the ticking was rolled up and put out of the way. Lighting was by candle and oil lamp. It was customary to go to bed early and rise early taking advantage of the sun's light.

The conical or round wigwam had central heating and walls that reflected both heat and light fairly evenly. Although not the sophisticated looking home of the settlers, it was a fine shelter providing the Maliseet a warm and healthy home.

-----Nicholas Smith

DAN'S CORNER: GOVT'S "DUTY TO CONSULT"? SISSON MINE APPROVAL

I am writing regarding comments made by Brian Gallant on his government training more civil servants on the "duty to consult".

I think what this Gallant fellow is referring to when speaking about the duty to consult is Section 35 of the Constitution Act, 1982. Section 35 states that Canadian governments have a duty to consult and accommodate Indian Peoples.

Going hand-in-hand with the Constitution Act is the U.N.D.R.I.P. which states under Article 19 that States shall consult and cooperate in good faith with Indigenous Peoples in order to obtain their free, prior and informed consent before adopting and implementing legislation or administrative measures that may affect them.

As with all things with politicians he has sinister, ulterior and self-serving motives.

There are only certain words contained within the Constitution Act and the U.N.D.R.I.P. that Brian Gallant would like the public to focus on to the exclusion of some equally important words. Words such as accommodate, good faith, free, prior and informed consent.

The legal obligations that Gallant speaks of include, in addition to the duty to consult, the legal obligation to obtain from Indigenous Peoples their free, prior, and informed consent.

To me CONSENT means our legal obligation to VETO if need be. Whereas our white oppressors make a very deliberate and different interpretation of the meaning of "consent". It is of course interpreted to suit their own needs, their own interests and their own white version of the truth.

An article quotes Jake Stewart, the P.C. Energy Critic, as saying that the determination on when to consult First Nations rests with the white government. This is false and misleading.

Such a determination, instead, rests with the ones who are most directly affected, the First Nations.

The First Nation elected leadership should not agree to allow such a determination to be made by our white oppressors.

Jake Stewart states that this determination is based on an assessment of the "degree of infringement on traditional rights". This is your typical white politician thinking. Meaning ignoring and blaming the victim.

This kind of "determination" is a little like saying that the white Jake Stewart government will act on a rape crime only after assessing the "degree of infringement" on the rape victim's rights.

All My Relations,

Dan Ennis

DEAN'S DEN - Kwuttchikutun Autumn Leaves

Kwuttchikutun

Kwuttchikutun (A Year)

December - Ktchikisos

And another year began

Often called "the long moon"

For the days short span,

January - Aklosumwesit

Had no special designation

Just a time of terrible cold

And thus its appellation,

February - Apiatukun

The time when spruce tips fall

On cloudless moonlit nights

One hears the lone wolf call,

March - Tukwaskwuni Kisos

Aptly named "the first spring moon"

For melting snow and maple sap

Would each be coming soon,

April - Punatumui Kisos

The days for laying eggs

All Creation's spirits lift

Shaking off the doldrums dregs,

May - Silwunimekwi Kisos

Gaspereaux begin their run

An instinct from the ages

Caused by the warming sun,

June - Nipuni Kisos

The green, green, summer days

When everyone relaxes

Frolics, laughs, and plays,

July - Upskwi Kisos

When old feathers are all shed

New growth is then started

For the season's up ahead,

August - Kepwatchi Kisos

And, the leaves begin to fall

Another harbinger of autumn

A signal known to all,

September - Matsiutuhi Kisos

The time of calling moose

Birds think then of going south

The tern, the duck, the goose,

October - Wikewi Kisos

And then the salmon spawn

At the place where they were born

As they have since time did dawn,

November - Kuakwunikewi Kisos

The last full harvest moon

Another year has slipped away

And ... all nature is in tune!

D.C. Butterfield

Autumn Leaves

Impulses are yearning

Instincts are churning

Bio-urges are burning

Autumn leaves ... are done turning!

D.C. Butterfield