

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

Forestry

Oil

Fracking

Mining

Pipe Lines

Tailing Ponds

Well

WATER TABLE

FRACKING MIX

All major industrial activities in Canada require full Aboriginal consultation and consent prior to harvesting or extraction.

Supreme Court of Canada

OUR HOME, OUR NATIVE LAND COULD FACE DISASTER IF PRESENT EXPLOITATION/ EXPLORATION WERE TO CONTINUE

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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.

Contact:

We can be reached at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. Call us at 506-273-6737. Net – [pesun \(at\) nbnet.nb.ca](mailto:pesun@nbnet.nb.ca)

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 later 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."

CLAYOQUOT SHOULD BE OFF-LIMITS TO MINING ACTIVITY

Times Colonist

Before the dust had even settled on Mount Polley, mine owner Imperial Metals was active again in Clayoquot Sound.

This finding was announced in *Who's Knocking?*, a report on mineral tenures in the Clayoquot Sound UNESCO Biosphere Reserve. The report, released by Clayoquot Action in partnership with Fair Mining Collaborative, details who is looking for minerals in Clayoquot Sound and what types of minerals they are looking for.

Twenty years ago, when someone said: "Clayoquot," protests against clearcutting of old-growth forests came to mind. At that time, nobody thought anybody was crazy enough to propose an open-pit copper mine in the heart of Clayoquot Sound.

Fast-forward 20 years, and somebody is making such a proposal: Imperial Metals. That's the company that operates Mount Polley Mine, home to what some call one of the biggest environmental disasters in modern Canadian history. The company has been exploring the potential for two mines in Clayoquot Sound in unceded Tla-o-qui-aht and Ahousaht First Nations territories.

Who's Knocking? shows that 5.8 per cent of Clayoquot Sound is under some form of mineral title, with a total of 257 claims held by 23 licencees. As recently as five years ago, 24.5 per cent of the region was under mineral tenure; the area staked has fallen due to low mineral prices. This highlights the boom-and-bust nature of the mining industry. No doubt, claim-staking will increase again when metal prices rebound.

Premier Christy Clark clearly wants to see more mines opening in B.C. In January, she announced millions of dollars in funding to fast-track the permitting and approval of new mines. Since the Mount Polley disaster, her government has approved two new mines, including Red Chris, a contentious Imperial Metals mine in the Sacred Headwaters region of Tahltan First Nations territory.

The B.C. government appointed the Mount Polley review panel to determine why the dam failed. The panel's report firmly rejected "any notion that business as usual can continue." It called for an end to underwater storage of toxic tailings behind dams that could fail, causing irreparable environmental damage. The report recommended shifting to "best available technology," such as dry-stacking tailings.

Panel members acknowledged that while safer technologies might be more expensive, cost estimates for conventional tailings dams do not include the costs associated with failures like Mount Polley. They argued that while economic factors cannot be neglected, neither can they continue to pre-empt best technology.

Despite committing in January to fully implementing the panel's recommendations, last week Mines Minister Bill Bennett reneged on that promise, saying: "I don't think that's in the cards . to adopt a policy where all you can use to manage tailings is dry-stack tailings."

Storage of toxic tailings is a challenge that will not go away. With the world's best ore bodies already mined out, we are scraping the barrel to get the last bits of valuable metals out of the ground. This translates into much larger quantities of mine tailings than were produced in the past.

The Mount Polley review panel noted that there are currently 123 active tailings dams in B.C. If performance in the future reflects that in the past, then on average there will be two failures every 10 years.

Many British Columbians are not opposed to mining per se. But the typical person can see that Mount Polley should not have been allowed to happen. Where was the government in its role as protector of citizens and the environment? What is going to change to ensure another Mount Polley is never allowed to happen?

There have been repeated calls for mining legislation reform in B.C. Our "free-entry" system for mineral exploration was first developed in Europe in the 1500s, and was adopted in B.C. during the first gold rushes of the 1850s, before B.C. had telegraph communication. It's time for an update.

A common-sense approach to best practices would begin by acknowledging that some areas, such as Clayoquot Sound, are just too special to mine. The government needs to designate "no-go" zones that are off-limits to all mining activities, including exploration.

As B.C.'s retired director of wildlife, Jim Walker, stated in 2011: "As more and more of the province is developed, the ecological, societal and economic value of undeveloped areas increases dramatically . British Columbians do not want all the few remaining pristine areas accessed, no matter what the economic benefits or technical assurances."

It's time to ensure that any mining in B.C. does not put at risk our own tagline as "The Best Place on Earth."

Dan Lewis is executive director of Clayoquot Action in Tofino.

PASSAMAQUODDY, PENOBSCOT TRIBES WITHDRAW FROM MAINE LEGISLATURE

BDN Staff

AUGUSTA, Maine - Citing growing concerns about state government's apparent lack of respect for tribal sovereignty, the Passamaquoddy and Penobscot tribes announced Tuesday that they were withdrawing their delegates to the Maine Legislature.

"We have gone to great lengths to demonstrate good faith and cooperation, only to be lied to," said Fred Moore, tribal chief of the Passamaquoddy at Pleasant Point, during a rally held outside the State House.

"We have gotten on our knees for the last time," said Kirk Francis, chief of the Penobscot Nation. "From here on out, we are a self-governing organization, focused on a self-determining path."

Officials from both tribes said it was the first time in nearly two centuries that they had walked away from sending envoys to Maine state government. According to researchers with the Legislative Law Library, the earliest record of representatives being sent from the Penobscot is in 1823 and of the Passamaquoddy in 1842.

The Passamaquoddy, Penobscot and Houlton Band of Maliseets are each allotted one seat in the House of Representatives. Those representatives may present bills and sit on policy committees, but may not vote.

Both tribes said they would look internally for guidance about the future of tribal-state relations.

Matthew Dana II and Wayne Mitchell, respectively the Passamaquoddy and Penobscot representatives in the House, both spoke briefly from the House floor before walking out of the chamber to join the rally, where dozens of tribal members sang, danced, pounded drums and listened as their leaders outlined their grievances against the state.

The relationship between the tribes and state government has deteriorated in recent years amid clashes over tribal fishing rights, judicial jurisdiction and environmental standards.

The Penobscot are currently suing the state over control of the river that bears their name, while the Passamaquoddy have fought the government over tribal access to the lucrative Down East elver fishery.

Those debates were exacerbated by Gov. Paul LePage's decision in April to rescind a 4-year-old executive order that said the tribes would be consulted on state decisions that affect native people.

In rescinding the order, LePage stated that all tribal people, lands, resources and government structures fall under the jurisdiction of the Maine state government, which the tribes on Tuesday said was an affront to their sovereignty.

The LePage administration on Tuesday reiterated its commitment to tribal sovereignty, but criticized tribal leaders.

"Efforts by the governor on behalf of the state of Maine to promote collaboration and communication with the tribes have proved unproductive because the state of Maine's interests have not been respected," said LePage spokeswoman Adrienne Bennett.

In a written statement, Speaker Mark Eves, D-North Berwick, urged the representatives to reclaim their seats.

"The Passamaquoddy and Penobscot people will always have a place in the Maine House," he said. "I'm surprised and concerned to see Rep. Mitchell and Rep. Dana withdraw from

the Legislature. I am personally committed to working with them and those they represent to ensure their voices are heard in the House chamber."

Mitchell, however, said that the tribes' decision had been made. He said that in the future, officials chosen by the Penobscot Nation to work with the state of Maine will consider themselves to be ambassadors of a separate and equal nation, not as nonvoting members of the Legislature.

"If we come back, it will be on our terms," he said.

The Houlton Band of Maliseets will continue to send its delegate, John Henry Bear, to the Legislature.

Bear said Tuesday that while the Maliseets "understand and support the Penobscot and Passamaquoddy," his band was staying the course because it has too much at stake in the current session. Bear is currently shepherding several bills, including one to allow the tribe to operate a casino in northern Maine.

"The Maliseets are taking a different direction, and pursuing economic development, jobs and revenue generation for 1,500 Maliseets in northern Maine," he said.

Watch bangordailynews.com for updates.

NUNAVUT REVIEW BOARD RECOMMEND REJECTION OF URANIUM MINING

Background: May 9 2015

To the surprise and delight of many concerned citizens in Baker Lake, the Nunavut Impact Review Board has concluded that uranium mining should not be allowed to proceed at this time.

Baker Lake is an Inuit Community renowned for its arts and crafts; it is located 320 km inland from the northwest shore of Hudson Bay, in permafrost terrain. For decades, uranium extraction companies have sought permission to mine uranium not far from Baker Lake, despite the fragility of the permafrost, the proximity of caribou calving grounds, local reliance on hunting and trapping, and the forbidding northern landscape.

A moratorium against uranium mining was voted by Inuit residents in 1989. But after the self-governing territory of Nunavut was formed in 1999, with its capital in far-away Iqaluit, the uranium moratorium was overturned in 2007 by the NTI (Nunavut Tunngavik Inc.) the Land Claims administration for the territory.

Uranium giant Areva has been working ever since to obtain permission to create the Kiggavik uranium mine near Baker Lake. If Kiggavik goes ahead, others are sure to follow as a host of exploration companies have staked claims all over Nunavut.

The conclusion of the Review Board is in accord with the Declaration of the World Uranium Symposium held in Quebec City in April of 2015, which is reproduced below the following news release.

SAUGEEN FIRST NATIONS PREPARED TO FIGHT PROPOSED NUCLEAR WASTE REPOSITORY AT BRUCE POWER

Midwestern Ontario

The chief of the Saugeen First Nation says he has Ontario Power Generation's word that the planned underground storage for nuclear waste at Bruce Power will not go ahead without his support.

Chief Vernon Roote says there is a potential of a natural disaster creating a leak in the repository, and contaminating the world's largest source of fresh water for many generations.

"It would go downstream, and pollute the fresh water that people need to sustain themselves," says Roote. "There are enough problems already with the lack of fresh water, and here we are basically creating a potential issue for the future."

He says they have treaty rights that need to be addressed, and are prepared for a legal battle.

"That's a fight that we have prepared for if they go ahead with their own proposal without our consent, and of course that's going to go against the consultation process about duty to consult with our community," says Roote.

The Joint Review Panel this week recommended approval of a Deep Geologic Repository to store 200,000 cubic metres of dry low-and-intermediate level nuclear waste nearly 700 metres below the Bruce nuclear site.

FIRST NATIONS CHIEFS WORRIED ABOUT WEST-EAST PIPELINE TERMINAL

Express 'serious concerns' about possible environmental impact of marine terminal in Saint John

CBC News

The Assembly of First Nation Chiefs in New Brunswick is speaking out against plans to build

a deep water marine terminal in Saint John for the proposed west-east oil pipeline.

TransCanada Corp. and Irving Oil Ltd. have formed a joint venture to build and operate a new \$300-million terminal at Canaport if the EnergyEast pipeline project proceeds. The chiefs "have serious concerns over negative environmental impacts" the terminal could have on the aboriginal fishery in the Bay of Fundy, including endangered salmon, according to a statement issued on Thursday.

They are also worried about the possible impact on their ability to exercise constitutionally protected aboriginal and treaty rights to generate a "moderate livelihood" from fishing, it states.

"But this isn't just a First Nations issue, nor is it limited to just the salmon," said Chief George Ginnish, the assembly's Mi'kmaq co-chair.

"There are a lot of people in non-aboriginal fishing villages along the Fundy coast who could suffer if the protection of the environment is not at the forefront of this Canaport expansion," he said. Premier promised consultations

Chief Joanna Bernard, the assembly's Maliseet-Wolastoqiyik co-chair, said Premier David Alward vowed during the EnergyEast pipeline announcement to work with First Nations to ensure environmental and safety standards are followed.

"The expansion of the Canaport Marine terminal which is expected to be completed by 2018 will require First Nations consultation, and we take the premier at his word that he will deliver on his promise," she said.

TransCanada Corp. officials have also promised to engage with First Nations and other communities as its \$12-billion west-east pipeline project moves through the regulatory approval process.

Chief executive officer Russ Girling has said talks with First Nations communities are "absolutely critical."

The pipeline proposal, which still needs regulatory approval, would send 1.1 million barrels of oil per day from Western Canada to refineries and export terminals in Eastern Canada.

TransCanada is proposing to convert roughly 3,000 kilometres of natural gas pipeline on its existing Canadian Mainline route so it can carry crude oil.

The company would also construct 1,400 kilometres of new pipeline to carry crude oil into Saint John, where it will end at the Canaport LNG terminal.

The Irving Oil Ltd. refinery in Saint John is the largest in Canada and can process 300,000 barrels of oil per day. Saint John also has a deep-water port and a liquefied natural gas facility.

TransCanada is expected to file its regulatory application with the National Energy Board by

the end of the year.

The proposed Canaport Energy East Marine Terminal would connect TransCanada's Energy East Pipeline to an ice-free, deep water port.

Design work on the terminal, which would be located next to Irving Oil's existing import terminal, is expected to begin in 2015.

SHOAL LAKE 40 FIRST NATION RELIEVED AS FERRY, ACCESS OUT OF COMMUNITY RESTORED

Patched-up ferry restores lifeline for Ontario First Nation without safe water

The Canadian PressA reserve under one of Canada's longest boil-water advisories has patched up its aging ferry and is lifting its state of emergency after being cut off from the outside world two weeks ago.

Shoal Lake 40 First Nation declared a state of emergency after the ferry connecting it to the mainland failed a federal inspection at the end of April.

Chief Erwin Redsky says the ferry has been repaired and is back in the water, but only in a limited capacity. Nonetheless, he said, it's a relief to everyone in the community, especially elders who had been moved when the ferry was pulled out of service.

"They're anxious to get home. A lot of community members are anxiously waiting for the official word," Redsky said Wednesday. "Any kind of service right now is huge. It's very, very critical that this ferry is allowed to operate, at least on a restricted-load basis, so we're very happy."

The community will be watching closely for leaks and the ferry will have to undergo extensive repairs in the fall, he said.

Shoal Lake 40 was cut off from the mainland a century ago to build an aqueduct which supplies the city of Winnipeg with fresh water. The reserve, which straddles the Ontario-Manitoba boundary, has no all-weather road and has been under a boil-water advisory for 17 years.

When the ferry failed to pass its four-year Transport Canada inspection due to a leaky and rusty hull, people in the community had no access to bottled water, groceries or immediate medical attention.

The reserve has been lobbying for years for construction of an all-weather road residents call Freedom Road. The federal government, Manitoba and Winnipeg have chipped in \$1 million each for a feasibility study, but there are no firm commitments beyond that.

The loss of ferry service was a "wake-up call" for many and highlighted the reserve's vulnerability without a reliable connection to the mainland, Redsky said.

"I think everybody is aware of the long-term solution that needs to be committed to and I think we're on the right track."

NEW URBAN RESERVE PROPOSED FOR REGINA

Gas station, convenience store proposed by Nekaneet First Nation

CBC News

Regina is looking at having a fifth urban First Nations reserve within its boundaries.

Nekaneet First Nation's main land base is about 390 kilometres southwest of Regina, but it's looking to set up an urban reserve at 4400 Diefenbaker Dr. on the north edge of the city.

If all goes according to plan, the site will be home to a gas station and convenience store.

The band will have to apply to Aboriginal and Northern Affairs Canada to convert the property into reserve land.

Before that happens, it will have to sign an agreement with the city to pay the equivalent of property taxes in exchange for police, fire and other services.

The band will also pay fees for water, sewer and garbage removal.

Because the gas station will be built above a particularly sensitive region over an aquifer, an underground water system, Nekaneet will be required to build tanks above ground and take special precautions to control potential spills.

The proposal goes to the city's executive committee on Wednesday and Regina City Council on May 25.

Other Regina urban reserves, include one operated by the Piapot First Nation in the North Central neighbourhood, have been up and running for years.

The city says there have been no serious problems with any of the urban reserves.

ST JOHN'S DAY

It was near the end of May but we still enjoyed sitting by the stove talking about spring. Squalls and gale winds sometimes sparkling with snow flakes rippled the river as they raced across the water. The conversation turned to calendars and how they changed since Europeans arrived. The Maliseet calendar emphasized foods. It often meant moving the family camp to a different habitat where it was easier to harvest the dish of the month. The Maliseet month was based on the thirteen moons, gi-zos-uk, making up a year. An elder noted that the turtle has thirteen division on its shell but no one could recall the connection to the calendar. He continued that the true Maliseet calendar began with Ki-chi-gi-zos, "great moon" but the Catholic calendar termed December. An example of one families calendar follows.

December K'chi-gi-zos Great moon As nights are long, the moon shines a long time
January Ak-los-no-eg-it- Deer horn shedding time
February A-pi-at-kwan- When bough tips fall
March Tukw-askw-igi-zos Frozen crust on snow. (Good for moose hunting.)
April Pun-a-tum-wi-gi-zos Birds lay eggs
May Sikw-un-u-mekw- Gasperaux run in the rivers
June Ni-pun-owi-gi-zos Summer
July Psko-wi-gi-zos Animals shed their hair
August Ki-wa-chi-gi-zos Lonely time. Families leave for winter camps
September Mat-sak-i-e-wi- Deer and Moose rutting
October wik-e-wi-gi-zos Harvest time
November P-kwut-nuns-o-i- Odd moon or
An-u-hat-wi-gizos Left over moon (All Maliseet months end in "gi-zos;" English translations end in "moon.")
This was the calendar of a hunting tribe, the terms relating to important unique natural phenomena that took place at a specific place making it easier to harvest certain foods.

One of the first things that the missionaries did was to produce a calendar with all the Christian special days and celebrations. It was printed and given to the families before they left for the winter hunting camps so the Maliseet hunters could also celebrate the Christian special days. The Catholic calendar reduced the Maliseet thirteen month year to twelve months either compressing activities or making them overlap. The missionary's calendars included all the special days to remember each month and were the first items printed in New France for them. Each family was given a copy to take them with to their winter camp so that they could worship the French way, although there was no priest to guide them. This might not sound like much but it was the beginning of the break down of the Maliseet religious traditions and the termination of drumming. The missionaries did not take time to understand the established religious customs but condemned them.

St. John the Baptist Day falls on June 24th, the day established for the birth of St. John the Baptist. It is also the time of the summer solstice. It was the summer solstice was the first day that Maliseet parents permitted their children to go swimming. This was of special significance to the Maliseet of the St. John River. The Maliseet name for St. John's Day when translated when translated into English meant "day to shoot at the fire." Why would anyone want to shoot at a fire? It did not seem to make sense to anyone at the table. St.

John's Day comes at the time of the summer solstice that was celebrated by many cultures before Christianity and is still a public holiday in part of Spain. As it was the longest day, arising to see the sun rise was a way of celebrating, swimming was another, fire was another. Some people jumped over the fire, some shot at it, some ran through it, for others it was a bonfire. In Montreal there is still a bon fire on Mount Royal. The missionaries brought some of these ancient customs to the Maliseet and their neighbors. The Maliseet did not question their priests, but had the fires and the children knew that St. John's Day was the first day that they were allowed to go swimming.

Nicholas Smith

DAN'S CORNER: SOME THOUGHTS AND FEELINGS ON MY NOT BEING ABLE TO SPEAK AND THINK IN MY LANGUAGE

I am not sure exactly when I first began to think about why I could not speak the Wulustukyieg (Maliseet) language, my mother tongue. But I do recall a discussion that I had with my older brother on this subject. This was shortly after graduating high school, which would make us nineteen or twenty years of age. The only thing I recall about that discussion was that when we ended our talk, we both agreed that the blame for our not being taught our mother tongue and therefore not being able to speak it, laid with our parents. Talk about young, dumb and educated. That was me and my brothers. There is nothing younger, dumber or more unaware than a young and white educated Indian. Such is the power of the whiteman's education, indoctrination and brainwashing system.

I spoke with my mom about not being taught our mother tongue. She said that at birth until five years of age our mother tongue was all that we spoke. She also said that at school age her and dad made the decision that they had to cease speaking our mother tongue to their children. They felt that if we, the children, were to survive in the whiteman world then we should know only the whiteman's language. That knowing our mother tongue would mean much pain, suffering, grief and racism throughout our lives.

She said that her and my dad were only trying to spare their children as much grief as they could. She said that they could not completely eliminate all of the pain and racism that living in the whiteman's world would bring to us, but they felt that by receiving the whiteman's education and all of the other European values that went into creating a whiteman, that this effort would possibly create white acceptance, and all concerned would not focus so much on our Indianess. But as my parents and their children discovered, our Indianess was a factor that would always be uppermost in the minds of whiteman. Acceptance as fellow human beings and as equals could never be, at least as far as whites are concerned.

At some point in my life I began to feel the need to know more about my Indianess and began to search and inquire about my Indianess. My first course of inquiry was about my mother tongue. How had I lost it, why had I lost it and who was responsible?

Initially my inquiry was to the who and how and why of the loss of my mother tongue. Eventually my inquiry showed me who the real culprit was, the whiteman. This knowledge brought me into my rage and anger stage. Then my inquiry lead me to how I could once again relearn my mother tongue, which brought me to my sadness and grieving time. It was at this time that I learned that most, if not all, our people had also lost the ability to speak our mother tongue, so there was hardly anyone left who could teach our mother tongue.

My sense of loss was so overwhelming and profound that I could not comprehend, understand nor articulate my sense of loss and grief. It was like someone had gone into my heart and spirit and ripped out my identity as a human being.

I had an experience one time while visiting with one of my Mi'Kmag friends in his community. When we arrived at his home his two little daughters began to speak to me in Mi'Kmag, their mother tongue. Vincent, my friend, told his daughter that I could not understand Mi'Kmag and that my mother tongue was Maliseet.

That experience was for me only the beginning of my continuing and profound sense of loss. To have these four year old little girls speak their language so naturally and easily to any Indian person, brought back memories of when me and brothers were that age; able to speak and think in our mother tongue, when my secure and safe world was Indian.

How does one articulate that deep sense of loss when one loses, through a deliberate effort, their mother tongue? It is like having ones heart soul, spirit and all that is sacred ripped out of ones being, leaving an empty shell. A shell that has now been filled with all that is not sacred, like anger, rage, grief, guilt, resentment and loneliness. And a very profound and deep sense of loss of something that once was, is and always will be a part of me as a human being... my identity as an Indian and as a human being.

Through a very deliberate and calculated effort, the government of Canada and its churches stole this aspect of my identity and my humanity in an attempt to transform me into something that I could never be no matter what. I could never become a white eurocanadian.

After 500 years of this kind of effort to transform Indian people into white eurocanadians, one sees the results today with the high rates of suicide, substance abuse, family violence, incarceration, despair, sense of helplessness etc, etc within Indian families and communities.

If things are ever to change for the better and for the positive for our people then we have to be allowed to be what we have always been, Indian people.

All My Relations

Dan Ennis

DEAN'S DEN: GIMME A BREAK, CROSS-HAIRS OF LIFE

Gimme A Break

Though friendship had faded

For those good old-times sake

Despite my misgivings

I stepped up to the plate,

Mesmeric, hypnotic

Like the eyes of a snake

He praised me, then played me

And soon "up-ed the stake",

I thought we'd settled the deal

On a smile and a shake

But I got double-crossed

Just - gimme a break!

Shades of, "She got the gold-mine

And I got the shaft!"

Everything that I'd worked for

Tossed up - and halved,

Trusting beguiling beauty

My first big mistake

She's slip-sliding away

And I'm left in her wake,

All smoke and shadows

And hopeless heartache

Lost love - lacerated
Just - gimme a break!
A big empty bottle
And a waterless well
Caught in a quagmire
'Tween heaven and hell,
I'm up to my chin
At the end of my rope
Just hanging together
On a prayer and a hope,
I've gave it my all
I've took all I can take
And all that I'm asking
Just - gimme a break!
With a wing and a wish
We get what we can take
And however we end up
Is - whatever we make,
We can "give 'er the gas"
We can "slam on the brake"
It's our ride to drive
And - life is the cake,
Living and loving
A quiver - or - a quake

Unpleasing - or - pleasant

Just ... gimme a break!

D.C. Butterfield

Cross-hairs Of Life

Each - by our nature

Like to make our own way

Resolutions - solutions

Not required we pray,

But, prayer is the answer

To trouble and strife

When we find ourselves caught

In ... the cross-hairs of life!

D.C. Butterfield

Traditional Native Quotations

"We must protect the forests for our children and children yet to be born.

We must protect the forest for those who can't speak for themselves such as the animals, fish, the birds and trees." -Hereditary Chief, Edward Moody - Nuxalk Nation