

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

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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.

Contact:

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

KITIMAT RESIDENTS VOTE 'NO' IN PIPELINE PLEBISCITE

The Canadian Press

The residents of Kitimat, B.C. have voted against the proposed Northern Gateway pipeline project in a non-binding plebiscite.

The ballot count from Saturday's vote was 1,793 opposed versus 1,278 who supported the multi-billion dollar project — a margin of 58.4 per cent to 41.6 per cent.

Results from two polling stations and an advance vote all showed a clear majority for "No".

"The people have spoken. That's what we wanted — it's a democratic process," Kitimat Mayor Joanne Monaghan said in a statement issued after the vote Saturday night.

"We'll be talking about this Monday night at Council, and then we'll go from there with whatever Council decides," the statement said.

The \$6.5-billion project would see two pipelines, one carrying oilsands' bitumen from Alberta to Kitimat's port, and a second carrying condensate — a form of natural gas used to dilute the bitumen — from Kitimat back to Alberta.

Kitimat would also be the site of a proposed two-berth marine terminal and tank farm to store the thick Alberta crude before it's loaded onto tankers for shipment to Asia.

Until this vote, Kitimat had remained neutral in its opinion on the controversial project. It didn't take part in the joint-review process, which heard from hundreds of people before a federal panel approved the project with 209 conditions.

The federal cabinet is expected to release its decision on Northern Gateway by June.

Northern Gateway's campaign has concentrated on the promise of 180 permanent, direct, local jobs worth \$17 million, and more spinoff jobs for contractors and suppliers.

Calgary based Enbridge, the company behind Northern Gateway, has emphasized its commitment to safety and the environment, saying the National Energy Board Joint Review Panel, which held two years of hearings on the project, had made many of the company's voluntary commitments a mandatory part of the conditions for approval.

"As a long time-resident of northwestern B.C., I passionately believe that Northern Gateway is the right choice for Kitimat and for the future of our community," Donny van Dyk, Northern Gateway's Kitimat-based Manager of Coastal Aboriginal and Community Relations, said in a statement issued after Saturday's vote.

"Over the coming weeks and months we will continue to reach out and listen to our neighbours and friends so that Northern Gateway can build a lasting legacy for the people of our community."

The project's main opponent, the local environmental group Douglas Channel Watch, maintains the risk from either a tanker accident or a pipeline breach is too high for the small

number of jobs the pipeline would bring to the community.

The plebiscite had also raised tensions between the District of Kitimat and the nearby Haisla First Nation, which is adamantly opposed to Northern Gateway.

Many Haisla were not allowed to vote because Kitimaat Village, a federal Indian reserve, is outside the municipal boundaries.

In a letter to local media, Haisla Chief Coun. Ellis Ross had called the decision to hold a vote at this late date a "slap in the face" for all the work done by the Haisla on the project.

A demonstration by members of the Haisla Nation at Kitimat's City Centre Mall quickly turned into a celebration after the vote results were announced. The Haisla Spirit of Kitlope Dancers led the celebration with drumming, singing and dancing.

Some Kitimat residents also joined the party, as did Nathan Cullen, the NDP Member of Parliament for Skeena Bulkley Valley.

Cullen, who has been a harsh critic of the project, said Saturday's vote sends a clear message that Stephen Harper's government must listen to.

"This is a resounding no to the Conservative policies. This is one of the most powerful grass roots things I have ever been associated with. This is good politics," he said.

Gerald Amos, an environmentalist and former member of the Haisla Nation Council, said, "The town of Kitimat has rejected a project that is not good for our economy. It endangers everything we worked for as a people here in Kitimat for the last ten thousand years."

A key reason for holding the vote was to fulfil a 2011 promise made by all municipal election candidates in Kitimat to poll citizens on the pipeline project.

But other than gauging public reaction to the proposed pipeline, it remains unclear — even to Kitimat council — what the non-binding vote will mean.

Even the plebiscite question, as chosen by the District of Kitimat council, was controversial, because it focused on the 209 conditions placed on the project by the Joint Review Panel:

"Do you support the final report recommendations of the Joint Review Panel (JRP) of the Canadian Environmental Assessment Agency and National Energy Board, that the Enbridge Northern Gateway project be approved, subject to 209 conditions set out in Volume 2 of the JRP's final report?"

THREE ABORIGINAL ARTISTS ON SOBEY ART AWARD LONGLIST

Ursula Johnson, Peter Morin and Nadia Myre among 25 nominees for \$50,000 prize
By CBC News

Three aboriginal artists were among 25 chosen for the longlist for the 2014 Sobey Art Award. The Sobey award is one of the most prestigious and lucrative in Canada. The winner of the award will receive \$50,000 and four prizes of \$12,000 will go to four runners-up.

The Sobey Art Award showcases the work of visual artists under the age of 40, who have recently exhibited.

Peter Morin is one of the nominees from the West Coast/Yukon region. The Tahltan Nation artist, curator and writer is originally from B.C. but is now based in Manitoba.

His artist's bio states: "In both his artistic practice as well as his curatorial work, Morin's practice-based research investigates the impact between indigenous cultural-based practices and western settler colonialism."

Nadia Myre is Kitigan Zibi Anishnabeg and visual artist based in Quebec.

In an interview with CBC Montreal, Myre said, "I would describe myself as a visual activist."

A lot of the work that I'm making has a political base, and as a conceptual artist, I'm trying to say something."

Her artist bio says: "For over a decade, her multi-disciplinary practice has been inspired by participant involvement as well as recurring themes of identity, language, longing and loss." Ursula Johnson is an interdisciplinary artist from Nova Scotia with Mi'kmaq ancestry. Her bio states: "Johnson's art incorporates the traditional Aboriginal art form of basketry expressed through a variety of mediums, including, performance, installation, and sculpture."

"Ursula is the creator of the 21st Century O'pltek Basket, a subtly non-functional form that utilizes traditional techniques and methods of traditional Mi'kmaw Ash Splint basketry."

Last year, Duane Linklater won the annual \$50,000 prize. Duane Linklater is Omaskêko Cree, from Moose Cree First Nation in Northern Ontario. His thought-provoking work explores First Nations identity in the context of contemporary society.

The shortlist will be announced on June 4, and the winner will be announced at a gala event on November 19.

FREDERICTON WOOD PROCESSOR SUPPLIES GUITAR GIANTS

Specialty Maples, located on St. Mary's First Nation, sells to Gibson and Fender
CBC News

A small wood processor on St. Mary's First Nation in Fredericton is selling to world-famous guitar manufacturers Gibson and Fender.

Specialty Maples is tucked away in a residential backyard and currently employs five people, but it supplies enough wood for almost 1,000 guitars a year.

"We provide the back sets, the side sets, and we provide the neck pieces for them. And they do the magic, we just do the grunt work, basically," said Richard Paul, who owns the business with his father-in-law.

They source and prepare soft and hard maples from New Brunswick, and ship it to their legendary customers.

Business has picked up after a decade of carefully nurtured relationships and the company will soon move into a bigger space. "So far, so good," said Paul.

It was almost 20 years ago that Paul came across a picture of a Les Paul guitar and the the guitar named after him, which had a maple front. Paul managed to track down the person who bought wood for the guitars and convinced him to look at 50 samples.

"I put them in the back of my recently purchased truck and drove them to Nashville, in the middle of winter. In January of 1995," he said.

The company wanted more, but Paul, who was in his 20s, was struggling with addictions at the time. He left the business to his father-in-law and it ground to a halt in the late 1990s.

In the summer of 1999, Paul began a journey of faith and converted to the Christian faith.

"So I really got my eyes opened and I discovered God had a plan for my life," he recalled.

"I said 'God, I want something to do, I just can't sit here and wonder, and sit in limbo.' And I felt like God was prompting me to go back where I started."

Paul convinced his father-in-law to start again and they created Specialty Maples.

"It began to just explode," he said. "They were calling us. We weren't even calling them."

Paul credits God for his renewed life. He credits his father-in-law for keeping things going throughout. And he credits the beauty of the maple for catching the eye of some of the best guitar makers in the world.

FRACKING'S EFFECT ON WATER NOT PROPERLY MONITORED, REPORT FINDS

By CBC News

A new report commissioned by Environment Canada says there's little information about the effects of shale gas development on the environment.

The report by a panel of 14 international experts concludes "data about potential environmental impacts are neither sufficient nor conclusive."

So little is known about the long-term impacts of extracting gas by fracturing rock beds with high-pressure fluids that scientists and regulators need to start now to understand how to develop the resource safely and cleanly, according to co-author Rick Chalaturnyk, an engineering professor at the University of Alberta.

In an interview with CBC News, Chalaturnyk said "additional information needs to be collected to better understand and manage those impacts."

In the process called hydraulic fracturing, or "fracking," energy companies inject chemicals and sand deep underground to fracture the rock and free up natural gas.

That gas can leak into underground drinking water, and the report says it's not being properly monitored.

It says the government and industry have to do a better job of tracking the effects.

For large-scale shale gas development now, I don't think you want to be in a position anymore of just saying, 'trust me, we know what we're doing.' We're past that," Chalaturnyk said. Report raises concerns over lack of data

The anti-shale gas protests in NB last fall are just part of the growing battle over fracking. The report says proper research is needed to reassure Canadians who are anxious about their health and suspicious they are not getting the full story.

"There is reason to believe that shale gas development poses a risk to water resources, but the extent of that risk, and whether substantial damage has already occurred, cannot be assessed because of a lack of scientific data and understanding," the report says.

The report also draws attention to the potential risk posed by the chemicals used in the process. There's a long list of substances that are added to fracking water and their effects on human and environmental health are unknown, the report says.

"There is only minimal reference literature and no peer-reviewed literature that assess the potential for the various chemicals in hydraulic fracturing fluids to persist, migrate and impact the various types of subsurface systems or to discharge to surface waters," according to the report.

"The lessons provided by the history of science and technology concerning all major energy sources and many other industrial initiatives show that substantial environmental impacts were typically not anticipated," the report says.

"What is perhaps more alarming is that where substantial adverse impacts were anticipated, these concerns were dismissed or ignored by those who embraced the expected positive benefits of the economic activities that produced those impacts."

Former environment minister Peter Kent requested the report in response to ongoing concerns about fracking in Canada.

MÉTIS NATION SCORES MASSIVE VICTORY IN DANIELS DECISION

<http://www.MÉTISNATION.CA>

On behalf of the Métis Nation, I applaud today's decision of the Federal Court of Appeal in the Daniels case. It reinforces our longstanding position that the federal government has

constitutional responsibility to deal with the Métis.

Ottawa's non-recognition of Métis for jurisdiction purposes never made sense. Logic dictates that it should be Canada's national government that has a special relationship with the Métis, one of the three Aboriginal peoples in the Constitution and one of Canada's founding nations.

I am particularly pleased that the court clarified the Trial Judge's conception of the Métis to make it clear that he recognized the Métis to be a distinct people and that his conception was not contrary to history or the decisions of the Supreme Court in Powley, Cunningham or Manitoba Métis Federation. The Supreme Court had basically validated our own citizenship criteria adopted before the Powley decision based on ancestral connection to and acceptance by historical Métis communities.

I am also pleased by the Court's affirming that the trial Judge did not issue a declaration that lacked practical utility. The findings it cites in this regard bear repeating:

The federal government acknowledged that the Métis were far more exposed to discrimination than other Aboriginal peoples;

The federal government largely accepted constitutional jurisdiction over the Métis until the mid-1980s, when matters of policy and financial concerns changed that acceptance;

The Royal Commission on Aboriginal Peoples recognized the existence of a real jurisdictional issue and called for the federal government to bring a reference, particularly in respect of the Métis, to determine whether section 91(24) applied to the Métis people;

A government document entitled "Royal Commission on Aboriginal Peoples Final Report Comprehensive Assessment for Cabinet Purposes" concluded that it would be premature to embrace the Commission's recommendation to negotiate Métis claims to lands and resources in the absence of a higher court decision on, among other things, the division of federal-provincial liability;

The Métis were not supplied with services while governments fought about jurisdiction, principally a fight about who bore financial responsibility;

The political/policy wrangling between the federal and provincial governments produced a large population of collaterally damaged Métis. As a result, they are deprived of programs, services and intangible benefits all governments recognize are needed;

The resolution of constitutional responsibility has the potential to bring clarity to the respective responsibilities of the different levels of government.

The recognition of Métis as Indians under section 91(24) should accord a further level of respect and reconciliation by removing the constitutional uncertainty surrounding the Métis.

We as Métis are a practical people who seek practical solutions to make the Canadian federation work for us. As residents and taxpayers of the provinces, we always accepted that the provinces have an important role to play with us. At the same time, we always believed that Ottawa has primary responsibility to deal with us and must show leadership. The decision today buttresses this belief. The federal government can no longer shrug its shoulders and assume that Métis matters will be dealt with by others, all the while knowing this is not being done .

We are not the only ones who have been seeking confirmation of primary federal responsibility to deal with us as a distinct people. Industry has been seeking it as well because it wishes to collaborate with Métis authorities in filling labor market gaps and expediting major energy and resource development projects in western Canada. It wants to work with us in many areas and has been frustrated by Ottawa's indifference to Métis concerns and priorities. It, like us, wants the federal government to set out rules of engagement in matters such as Duty to Consult to facilitate their work with us rather than

leaving them in the dark.

I will be writing to Prime Minister Harper, requesting that he enter into government to government talks with the Métis National Council to define the special relationship between the federal government and the Métis Nation.

In order to arrange media interview or obtain background on the Daniels case and the Métis Nation's reaction to the decision please contact:

Ke Nin Métis National Council

c: (613) 297-5193

e: [ken \(at\) metisnation.ca](mailto:ken@metisnation.ca)

KEY NATIVE GROUP NORTHERN B.C. THREATENS TO STOP TALKS ON PIPELINES

The Globe and Mail

Another crack has appeared in the government's energy strategy, with a key native group in northern B.C. threatening "to stop discussions [regarding] any and all proposed pipeline development" in their territory.

The Gitksan Hereditary Chiefs, whose traditional lands near Hazelton lie in the path of several proposed oil and gas pipelines, say they will block those projects unless the government withdraws controversial treaty deals offered to two neighbouring bands. Gwaans – chief negotiator for the Gitksan Hereditary Chiefs whose English name is Beverley Clifton Percival – said Monday the threat to pull out of pipeline talks was made to get the government's attention and drive home the importance of the issue.

"That [energy development] appears to be their only interest right now," Gwaans said. She said the government's emphasis on energy gives the Gitksan leverage because they occupy lands that several LNG pipelines, and Enbridge's proposed Northern Gateway oil project, would have to cross. "There's no way around it," she said of Gitksan traditional territory.

The hereditary chiefs have given the government until June 21 to pull back from the disputed treaties, which the Gitksan say would put some of their ancestral lands under control of the Kitselas and Kitsumkalum bands, which belong to the Tsimshian First Nation. The declaration comes just days after government officials were kicked out of an aboriginal LNG conference in Fort Nelson. The ejection, made to protest regulatory changes that would have exempted gas plants from environmental assessment, shocked the government, which promptly rescinded the changes. The event raised doubts about the province's ability to win aboriginal support for an energy corridor across northern B.C. Gwaans said the Gitksan dispute and the issue at the Fort Nelson LNG conference both underscore a breakdown in communications between First Nations and the government. "The Crown is still running roughshod over our rights. And you can see that all across the North with respect to the energy corridor," she said.

Chief Joe Bevan of the Kitselas band said years of work have gone into the treaty proposal and he doesn't want to see the deal founder now. "Considering the amount of time and effort put in to this ... we'd be foolish to walk away. That's just not in the cards at this point," he said.

Mr. Bevan said he thinks the Kitselas have a fair claim to the land and he feels the Gitksan dispute is with the government, not his band.

A spokesman for the Kitsumkalum band could not be reached, and Aboriginal Affairs Minister John Rustad wasn't immediately available to comment.

Sharleen Gale, Chief of the Fort Nelson First Nations, said she has received an outpouring of support from other native leaders since she kicked government officials out of the LNG conference last week.

She said no energy projects will proceed in her territory until the band gets more control over development and is assured of environmental protection. She said it will take a direct meeting with Premier Christy Clark to work things out.

In an e-mail Monday, a spokesman for Ms. Clark said the Premier would be "happy to meet with Chief Gale – timing to be determined based on schedules."

STORIES OF THE GITCHII KUWEHS - THE GREAT PINE TREE OF EQPAHAK

CHAPTER 2

As the morning rays of the sun filtered through the branches of the Gitchii Kuwehs the old crow pulled his head out from under his wing and yawned. He used one leg to stretch out a wing and pull it back, and then he stretched the other wing. There was no breeze at all. Gitchii Kuwehs was silent. Ka-ka-gus spread his wings and leaped off the branch where he had roosted, and flew towards the village. It was his lucky day today. In the night a large truck had run over a big, fat groundhog that was crossing the highway. So he dined in style on the edge of the highway as cars drove past him. By the time his belly was full a brisk breeze had come up and so he flew back to the old pine tree to hear more stories from long ago. The old tree was humming a lively melody when Ka-ka-gus landed on his roosting branch. "What is that tune you are humming?" asked Ka-ka-gus to the tree. "That," said the old tree "is the Pine Dance Song. It is an old song about the tutuwahs, little pine dolls made from the tips of my boughs. An elder Wulustukieg would place the tutuwahs on a large sheet of flat birch bark, like a big tray, and he would tap it from underneath to make them dance. The words he sang commanded the tutuwahs to dance in a particular way. Some went left, some went right, some went round in circles and some danced together. Sometimes one would fall over and it might get up and dance again. The children were amazed at how the tutuwahs did exactly as the old man told them to do."

"But let me continue from where I left off last night as the sun was setting," said the tree in a loud voice for the breeze was now blowing strong. "I will tell you a story about some of your own crow relatives from a long time ago." This got the old crow's attention. "Please do. Tell me more," said the crow all excited. The pine tree began, "One time when I was very young I remember seeing a group of Wulustukieg gathered in a circle around a fire on the shore of the big island. It was in the spring when the shadbushes were in bloom. One of the Wulustukieg, a tall and stately Skigin, was standing and talking while the rest sat on the ground around the fire and listened to him. He was the mighty Sagum[1] of this river and all of Wulustukieg land. His village, Ouigoudy, was located down at the mouth of the river where it empties into the ocean at a place called Men-ah-quesk. Ouigoudy was a large fortified village, that is, it had a high wall of upright logs all around it for protection. Today we call that same place the city of Saint John. Ouigoudy was situated where the dockyards are now located near the first pier of the harbour bridge. This Sagum who was talking loudly was called Cacagous." The old crow's eyes opened wide with surprise. He tilted his head as if to hear better and said to the tree, "Pardon me, I don't think I heard you correctly." The old tree spoke loudly so the crow could hear better, "I said his name was Cacagous".

Astonished, the old crow exclaimed, "That sounds just like my name." "Yes, it is the same as your name," said the tree. "That Sagum was the leader of the Wulustukieg crow clan or

family, called Cacagous-wi-djik in their language. The crow became their symbol or totem, and it would be their mark. They would etch a design of a crow on their birchbark canoes so other Skigins would know which family owned the canoes. To the Wulustukieg the crow was a spirit animal, a smart trickster who could do magic and who understood the mysteries of life. The Wulustukieg did not choose a crow to be their totem; instead a crow had chosen them to be its totem relatives. That crow might have been an ancestor of yours. From that day on the Cacagous-wi-djik would always watch and listen carefully to crows. As their sacred totem the crows would keep watch over them and alert them to dangers and teach them the power of magic." The old crow was puzzled and said, "I have been looking for the Cacagous family for many years and never found them. I am old now. Where are the Cacagous-wi-djik today?" The old tree replied, "Their descendents are still here. I'll explain to you the mystery. The French Europeans sent missionaries here who were called 'black-robos' because they wore clothing that covered their entire body and went clear to the ground like a cloak. The robe was completely black, just like you old crow. These black-robos told the Cacagous-wi-djik family that their culture and beliefs were wrong and they convinced them to start believing in the European religion called Christianity. In order to do this the Cacagous-wi-djik had to prove their sincerity by giving up their drums and their pouches in which they carried tobacco and certain ceremonial items. They gave these much loved items to the black-robos. The black robes destroyed them. Sometimes the black robes told the Cacagous-wi-djik to destroy these items themselves and they would take their drums out in their canoes to the deepest place in the river, tie a heavy rock to them, and drop them into the water to sink out of sight forever. After doing this the black-robos then performed a ceremony and baptized the Cacagous-wi-djik. As part of this ceremony the black robes changed their family name from Cacagous to St. Pierre, which is a French name of a Christian Saint. As the years went by and there were grandchildren and great grandchildren, their baptized name became pronounced as Sappier or Sapiel, because not all Wulustukieg could pronounce the letter R. There was no R sound in their language. So, many relatives of the Cacagous-wi-djik are still living today, but they use their baptized name." The crow was so happy to hear this. "Thank you for telling me this story. Now I will be able to find the Wulustukieg who were chosen a long time ago to have my crow family as their totem. They have the name Sappier. I will find them and watch over them, and warn them of danger."

The old tree continued, "The sagum Cacagous was shrewd and cunning just like you old crow. No other sagum in this land was as smart as he was. Before any Europeans had settled on this river with log houses, barns and livestock, Cacagous was trading furs with some of the Malouins who would dock their ships at Ouigoudy. These traders were Basque sailors from St. Malo in France. They had gone up the river to the Island Emenenic and there they had built a small trading post. Today it is called Caton's Island. The story I heard sagum Cacagous telling the others that day on the shores of Eqpahak Island was that he had convinced one sea captain to take him to France. He wanted to see their country and their king, and to take the king a present of a hundred beaver skins[3]. He said he wanted to make the king richer than any king before him. If they would do that he would tell them where there was gold and copper and iron in this land. He was anxious to do much more trading with the Europeans for guns, gun powder, and ammunition, as well as blankets, iron axes, pots and kettles. And so the sailors took Cacagous in their ship across the ocean to a place in France along the coast called Bayonne. It was there in Bayonne that he said he was baptized and given the Christian name St. Pierre. The sailors then brought him back here to his village Ouigoudi on the Wulustuk. The Wulustukieg always enjoyed hearing their

leader describing his visit to Bayonne and how the Europeans lived in that country. He told the story many times, boasting of the things he had done there for helping his people back here."

"Cacagous had another story that he told the Wulustukieg many times. It was about the sagum Chkoudun[2] who was of the trout family, called the Chkoudunwidjik. Chkoudun was the sagum of the Wulustukieg before Cacagous became their sagum. Chkoudun no longer paddled his canoe on the beautiful Wulustuk." Asked the old crow, "What happened to the sagum Chkoudun? Why did he not paddle his canoe anymore?" Just then there was a loud chattering noise below them, an awful racket, and getting closer. It was so loud the old crow couldn't hear the tree answer. It was Mihku the red squirrel making all the fuss. He was gathering pine cones and scolding the old crow for being there, hoping to scare him away. "Go away old crow," scolded Mihku, "this is my tree and all the pine cones are mine!" But the old crow cawed back at him, "If this tree is yours, tell me his name and listen to him and tell me what he says." Mihku did not know the tree's name and he could not hear the tree saying anything. He shouted back at the crow, "If you are so smart, you tell me his name and what he is saying." "His name is Gitchii Kuwehs," said the crow, "and he says that when Glooscap first made you, you were as big as a whale, but you acted bad, chewing up trees[4]. So then he made you smaller, the size of a wolf. But you were still bad, attacking skigins, so he shrunk you to the size you are now. If you don't stop annoying him and refuse to share his pine cones, he will tell Glooscap who will shrink you again to the size of a snail and you will no longer climb trees and jump from branch to branch." This threat sacred Mihku so bad that he dropped his pine cone. It went tumbling down through the branches onto the ground below. The old crow leaped off his limb and flew quickly down to the ground and snatched the cone in his beak and flew away laughing, "caw, caw, caw, caw." All this excitement created by Mihku caused the old crow to not hear the rest of the story about the great sagum Chkoudin, at least not this day.

..... The story of Chkoudun, to be continued in CHAPTER 3.

DAN'S CORNER: CEREMONY : AS A WAY OF LIFE

Our people have ceremonies for the birth of another day, for the birth of another season and for the birth of another year. What this means is that our people have ceremonies for each and every day of our brief earthwalk. Our Traditional Teachings tell us that all of life is a ceremony.

This is how our people were able to maintain, preserve and pass-on to the Seventh Generation the clean, unspoiled, vibrant and pristine paradise that our people knew as Turtle Island, but which has come to be known as North America.

All of our ceremonies are conducted to demonstrate our respect, our heartfelt appreciation and gratefulness to Creator. Respect, appreciation and gratefulness for another day, another season, another year, another crop, another successful hunt, another addition to the family, another addition to the ranks of the Ancestors who have completed their earthwalk and on and on throughout our journey on the Great Hoop of Life.

This writing began as an essay on the season of Spring and our peoples' sacred understanding of that time of year. As I wrote I began to realize that what I was writing was our peoples' sacred understanding of Ceremony with a focus on Spring.

Spring is when the Great Mother awaking from her sleep of winter, and the new life which has been preparing itself in the womb of Great Mother bursts forth. Spring corresponds with dawn - the time of day when life awakens from the sleep of night.

The power of Spring is straightforward. It is the power of vision, illumination and creativity that is possible for all of Great Mother's children. It is the power of enlightenment that comes when we know our proper place in the universe, our unity with all of our relations and the love that has powered Creation since its beginning.

Our Traditional Teachings tell us that, as caretakers of the Great Mother, we should conduct all of our life-giving and life-respecting ceremonies each and every day either on an individual or group basis. Our Teachings tell us that these ceremonies are gifts from Creator which were given to our people to teach us what we must do so as to ensure that the Great Hoop of Life will continue to turn. To ensure that our Grandfather, Sun, will continue fulfilling his responsibility to bring forth yet another dawn and yet another Spring.

For our people each and every birth of another day is a sacred event and every day is a sacred gift from Creator. Each and every day is a good day to be alive and each and every day is a good day to die.

I try to do my upon-rising sunrise ceremony each and every day. I would like to invite and encourage all who read this to join me and others in our upon-rising sunrise ceremony. It could be something as simple "I give thanks for this day - this precious gift of another day. I ask for strength and courage to walk in beauty this day so that when I lie down at night I will not be ashamed"

These are the teachings of our Ancestors and our People.
All My Relations, Dan Ennis

DEAN'S DEN: MAY MAGIC

May Magic!

The Bluejays Were Calling
As I stepped out this morning
- The bluejays were calling -
Singing their sweet song
A new day to greet,
As bright as the sunshine
- The bluejays were calling -
Looking and longing
For something to eat,
As I scattered bird-feed
- The bluejays were calling -
My scraps and my scrapings
But ... they were 'My' treat!

Angleworm
I know you're but an annelid
A simple angleworm
But it always makes me squeamish
When I make you squish and squirm,
When I thread you on a big barbed hook
For you make the best of bait
For taking tasty Tobique trout
For my frying pan and plate,
And you, yourself, I'm sad to say
Don't make a dainty dish

So, today I'm "dropping everything"
And I'm heading out ... to fish!

May-Basket

A tisket a tasket

A pretty May-basket

Just like I once made

When I was a kid,

And I'm still just as happy

And truly am thankful

That these kind of feelings

The years haven't hid!

- By D.C. Butterfield