Tobique First Nation, NB ***September 2014***

Wulustuk Times

Wulustuk - Indigenous name for St John River

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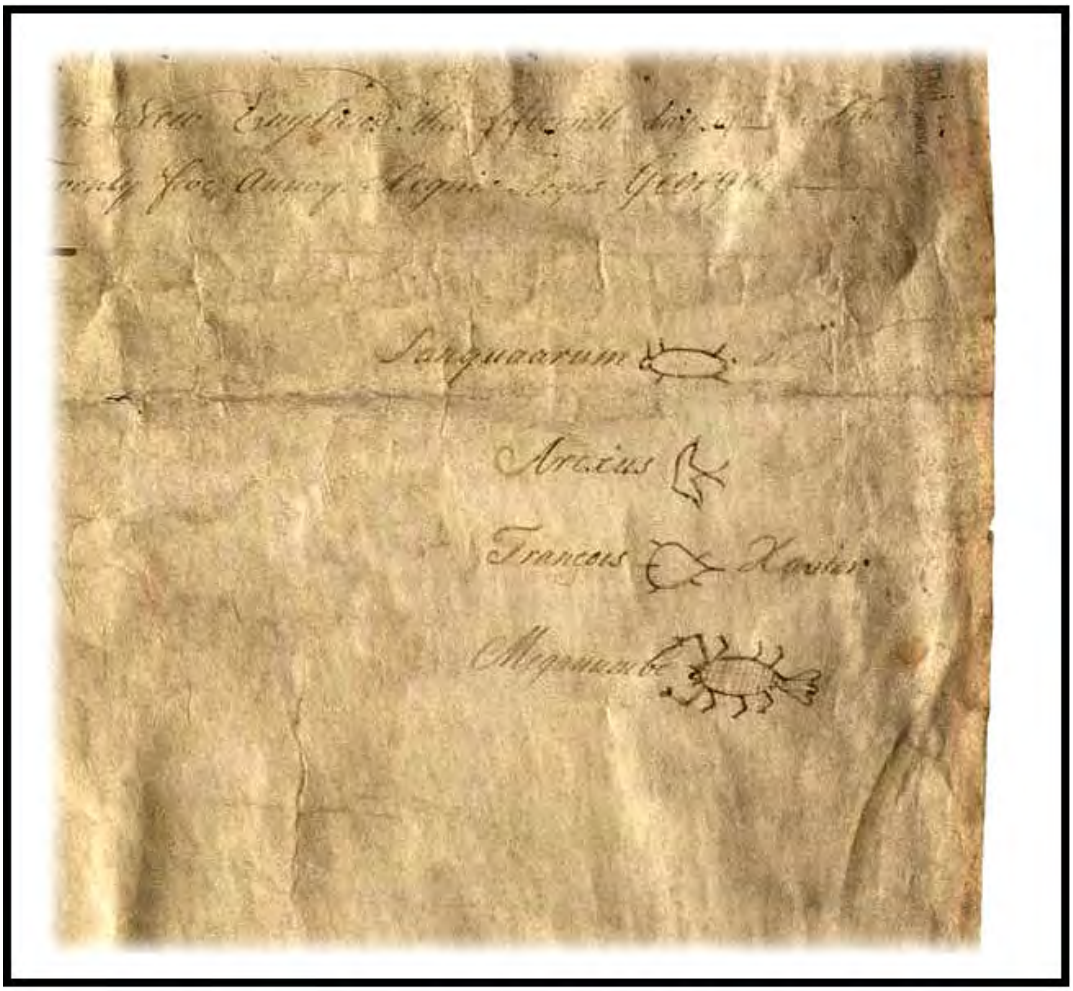

Signatures/totems of the "Indian" delegates who signed the Peace and Friendship treaty of Dec 15, 1725. Francois Xavier representing the "St. John's tribe."

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

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WHAT IS ABORIGINAL TITLE?

This is a follow-up to the August article about the recent Supreme Court decision in BC. There is much debate about what "Aboriginal title" means. Most attempts at defining it refer to case laws within Canada's legal system. This legal system is the box inside which most lawyers and even laymen tend to think. They are unable to think outside that box. The Supreme Court of Canada has made clear more than once that Aboriginal title to land existed as a "legal right" under common law prior to the Europeans colonizing North America. So they agree that the Aboriginal Nations rightfully owned lands before the Europeans came here. That seems clear.. or is it?

In the Delgamuukw and Gisdayway court case (1997), the Supreme Court of Canada stated that Aboriginal title today represents an encumbrance on the Crown's ultimate title. The SCC does not see it as the other way around, that the Crown's title represents an

encumbrance on Aboriginals' proven indigenous title. One view is from the Crown's perspective and the other is from Aboriginals' perspective. The Crown sees its "proclamation" title of 1763 as overriding Aboriginal title and falling under the Crown's jurisdiction. Furthermore it still reasons that lands held pursuant to Aboriginal title may be transferred or surrendered ONLY to the Crown.

The Crown makes legislation so complex that almost every subject that it attempts to define can be debated for years, and more laws and regulations will be added to it in the process of further clarification. To the Aboriginal nations the Aboriginal Title definition is easy: "We were here first, we were here for many generations, we occupied these lands, and we had our own societies, cultures and laws. Just because the Europeans came here and proclaimed their laws doesn't make this land their land."

According to the recent Supreme Court ruling, Governments may infringe Aboriginal rights conferred by Aboriginal title. In other words they may override any rights that Aboriginal title may have supposedly been given the First Nations, like rights to the minerals and forests and wildlife. This may occur when some affluent and influential "energy" company wants to run a pipeline through Aboriginal title lands, or to do fracking, or some forestry company wants to do so-called "forest management." These companies can only do this when they, via the Government (the Crown's administrator), can justify their infringements based on a "compelling and substantial purpose" and establish that they are consistent with the Crown's fiduciary duty to the group. The bottom line is that the Crown perceives that its jurisdiction overrides the Aboriginal title right, and that although the Aboriginal nations have rights, these are given to them by the Crown, through Crown based legislation. So much then for the traditional concept of their natural, creator-given rights as stewards over a land that was gifted to them. The "Indians" had no part in writing Crown based legislation, not even the "Indian Act." Yet these same laws are treated as if the Aboriginal nations were subjects of the Crown.

How did the Crown get this notion? Thinking outside the box of Crown laws there are other laws. Natural Law, as per Vattel's Law of Nations, or International Law exists outside the weighty legislative tool box of the Crown. International Law law dictates that conflict between nations is to be resolved by convention or treaty. It is based on the principal that certain rights or values are inherent in, or universally understandable by virtue of human reason or human nature, and therefore one nation does not have any right or authority to impose its laws onto another nation. Each nation is an entity that functions separately on its own, that is, it has self-government and sovereignty. Treaties are agreements between nations of reciprocal promises and commitments between them, and one nation of the treaty has no authority to impose its laws onto any other nation or nations that are parties to the treaty. Did the treaties with the Aboriginal nations read like mutual agreements between two or more distinct nations, or did they read more like submissions by the Indians to conditions imposed by the Europeans?

The Maliseets (referred to as The St. Johns Indians) signed treaties which were always prefaced with wording that they acknowledged that the British Monarchy was the rightful possessor of the provinces of Nova Scotia (aka Acadia) and New England. Furthermore, they acknowledged the King's jurisdiction and dominion over these provinces. Did they fully understand what they were agreeing to by listening to interpreters and signing a legal paper

document that they could not read? Even today legal documents are misleading to many laypeople because the terminology used in them has specific legal meaning that the average person thinks means something else. That's why we have to hire the services of lawyers.

In 1721 when the invading English settlers were moving ever further up the rivers in Wabanaki lands, the Maliseet chiefs traveled to the Maine coast where they joined with over 250 other Wabanakis in a flotilla of 90 canoes for a conference at Georgetown. Insisting on their aboriginal title, they delivered a formal letter addressed to Governor Samuel Shute of Massachusetts, which demanded the withdrawal of all English settlers from Wabanaki lands:

"Great Captain of the English, Thou seest from the peace treaty of which I am sending the copy that thou must live peacefully with me. Is it living peacefully with me to take my land away from me against my will? My land which I received from God alone, my land of which no king nor foreign power has been allowed, or is allowed to dispose against my will, which thou hast been doing none the less for several years, by establishing and fortifying thyself here against my wishes, as thou didst in my Anmirkangan [Androscoggin], Kenibekki [Kennebec] and Matsihanssis Rivers and elsewhere and more recently in my AnmKangan [Androscoggin]River where I was very surprised to see a fort which I was told was being built by thy command. Consider, great captain that I have often told thee to withdraw from my land and that I am telling thee so again for the last time. My land is not thine either by right or conquest, or by grant or by purchase."

Among the delegates to this conference who signed the letter were two chiefs of the St.Johns Indians (Wolastoqiyik) from Meductic and Eqpahaq. It should be quite clear in this letter to the English Governor what the position of the "Eastern Indians" was. Four years later in 1725 at Casco Bay another Treaty (No. 239) was signed by "Delegates of the Eastern Indians" of which delegates Francois Xavier represented the St. Johns Indians. It reads:

" Whereas His Majesty King George by concession of the Most Christian King, made at the Treaty of Utrecht, is become the rightful possessor at the province of Nova Scotia or Accadia according to its ancient boundaries: We the said Sanquaaram alias Loron, Arexus, Francois Xavier, and Meganumbe, delegates from said tribes of Penobscot Naridgwack, St. Johns, Cape Sable and other tribes inhabiting within His Majesty's said territories of Nova Scotia or Accadia and New England, do, in the name and behalf of the said tribes we represent, acknowledge His said Majesty King George's jurisdiction and dominion over the territories of the said Provinces of Nova Scotia or Accadia, and make our submission to His said Majesty in as ample a manner as we have formerly done to the most Christian King."

The controversial "Mascarene's Treaty" signed June 4, 1726 at Annapolis Royal states this even stronger by saying that "King George and his Heirs and Successors are the Sole Owners & the only True and Lawful Proprietors" of these provinces. Again, there were St. Johns Indians among the delegates who signed this treaty. The Crown would contend that they must have agreed that they were under the dominion of the Crown and must abide by Crown Laws. For this reason our present day lawyers would reason that all title disputes must be pursued within Crown Laws and abide by Crown definitions. However, we have

good evidence that the Aboriginal nations did not understand the terms of the written documents onto which they were putting their totems. Also, the British representatives didn't understand the traditional treaty process of the Indians. Written treaties were the Crown's method. Fortunately there were always preliminary conferences with the treaties that were carefully documented. In these conferences can be found the positions taken by the Indians during the negotiations. In some cases the Indians were made to believe that some items important to them would be negotiated at a later time, and so they were left out for the time being. They didn't realize the significance of the document they were signing when these other items were excluded.

At the ratification Treaty of Casco Bay, 4th August, 1727 at which Maliseet delegates attended, Chief Laurence Sagouarrab (aka Loron Sagouarrum) of the Village of Panaouamsqué (Penobscot), speaker for the Wabanaki Confederacy, addressed the large gathering at the treaty conference. He was one of the delegates at the first signing of the treaty in Boston in 1725. He didn't agree with the treaty process or the written contents. He said that the Lieut. Governor invited him to negotiate peace, not the other way around. In fact The Lieut. Governor came to him three times before Loron finally agreed to have a conference. He and Chief John Ehennekouit went to Boston to meet with Lieut. Gov. William Dummer. Loron made it plain to Dummer who was asking him questions that he did not come there to ask for a pardon, nor to acknowledge Dummer as his conqueror, nor to make a submission to Dummer, nor to receive commands from Dummer. He had come there at Dummer's invitation to hear whatever propositions for a settlement Dummer wished to make. When Dummer asked him to observe the previous treaties concluded by "our Fathers" and renew the ancient friendship, Loron did not commit to Dummer. Loron told his people he did not agree with Dummer, "to become his subject, or to give him my land, or acknowledge his King as my King." Loron went on with his account of the meeting: "He again said to me--But do you not recognize the King of England as King over all his states? To which I answered--Yes, I recognize him King of all his lands; but, I rejoined, do not hence infer that I acknowledge thy King as my King, and King of my lands. Here lies my distinction--my Indian distinction. God hath willed that I have no King, and that I be master of my lands in common." Dummer, being persistent, again asked Loron, "Do you not admit that I am at least master of the lands I have purchased?" Loron answered him that he admitted nothing and that he knew not what Dummer was referring to. They continued to negotiate about peace and other things such as quarrels between Indians and Englishmen and that the Indians must not take justice into their own hands. Dummer said that justice should be the business of "us Chiefs" (meaning his government officials) to decide the penalty. Loron said he didn't understand why Dummer alone should be the judge. The way Loron saw it, Dummer should judge his people and likewise Loron should judge his own people. At the end of the meeting Dummer said to Loron, "There's our peace concluded; we have regulated everything." But Loron replied to him that nothing had been concluded yet, and that their negotiations have to be approved in a general assembly of his people. Then in true Indian tradition Chief Loron said to Dummer, "I now go to inform all my relatives of what has passed between us, and will afterwards come and report to you what they'll say to me." Nothing got concluded that day as Lieut. Gov. Dummer had expected.

On his second visit to Boston to meet with Dummer, Loron was accompanied with Chiefs Alexis, Francois Xavier (of the St. Johns) and Migounambe. Loron had met with his people and he told Dummer that his "nation" approved the cessation of hostilities and the

negotiation of peace. At that meeting they agreed on a time and place to meet to discuss the wording of a treaty. They decided to meet at "Caskebay" at the time of Corpus Christi. Two conferences were held at Casco Bay. Nothing was done at either of these two conferences except to read the articles of peace, and no other items that had been discussed previously. These peace items were approved and ratified and so peace was concluded. Then Loron made this comment to his people, "One point only did I regulate at Caskebay. This was to permit the Englishman to keep a store (truck-house) at St.Georges; but a store only, and not to build any other house, nor erect a fort there, and I did not give him the land." He concludes his speech with this final warning, "What I tell you is the truth. If, then, any one should produce any writing that makes me speak otherwise, pay no attention to it, for I know not what I am made to say in another language, but I know what I say in my own." In this 1727 Casco Bay treaty the Wabanaki also acknowledge by their totems on the document that they are "to be ruled and governed by his Majesty's Laws." Treaties like these aforementioned are where the Crown gets the notion that it has jurisdiction over the Aboriginal nations and their rights. Treaties like these were invariably misunderstood by the Indian nations who could not read them, but signed them by adding their mark or totem. Treaties like these gathered dust for many years until the 1940s when it became necessary to refer to them to redefine the sovereignty of the British Crown in Canada, a country with artificially imposed boundaries that often divided the traditional, physically defined territories of the Aboriginal nations. Today under the United Nations, standards and laws have been developed such as the Universal Declaration of Human Rights, the Geneva Convention, and the Statute of the International Court of Justice. Under this last one is where the test of Treaties among nations should fall, not the Supreme Court of Canada.

There will be yet a long journey to get agreements on Aboriginal title rights in Canada by continuing to keep under its Crown laws, let alone title in those portions of aboriginal lands that cross into United States. How many more generations will it take to get back the full rights and title to the stolen lands?

...all my relations, Nugeekadoonkut.

HARPER REBUFFS INQUIRY ON MISSING AND MURDERED ABORIGINAL WOMEN AND GIRLS

PM says deaths, disappearances are 'crime' not 'sociological phenomenon'

CBC News

Prime Minister Stephen Harper has dismissed renewed calls for a national inquiry into missing and murdered aboriginal women after the killing of 15-year-old Tina Fontaine in Winnipeg.

"It's very clear that there has been very fulsome study of this particular . of these particular things. They're not all one phenomenon," said Harper. "We should not view this as a sociological phenomenon. We should view it as crime."

Fontaine's body was found in a bag in the Red River on Sunday, and police believe the girl was murdered.

Harper said he extended his sympathies to Fontaine's family but reiterated no inquiry into missing and murdered aboriginal women would be called.

Harper made the comments on Thursday during his annual tour of the North.

"The RCMP has said itself in its study, the vast majority of these cases are addressed, and they're solved through police investigations," said Harper. "We'll leave it in their hands."

PRIMERS AND NATIVE LEADERS CALL FOR A FORUM ON MISSING MURDERED ABORIGINAL WOMEN AND GIRLS -Canadian Press

Canada's premiers and aboriginal leaders are inviting the federal government to participate in a roundtable to address the high number of native women who are missing or have been murdered.

Premier Robert Ghiz of Prince Edward Island said while the premiers and native leaders would still like to see a public inquiry, they agreed to a compromise in the hopes of federal involvement.

"If we know we're not going to get somewhere, there's no point in us putting our head in the sand and saying, 'OK, we're done with it,'" Ghiz told a news conference Wednesday after hosting a meeting with aboriginal leaders and his provincial counterparts in Charlottetown.

"We believe that it's better to compromise and open up the first line of discussions rather than to just sit back and say, 'Well, I guess we'll wait for the next election and see what happens.'"

Ghiz said he would like to see federal cabinet ministers such as those in the portfolios of justice and aboriginal affairs participate in the roundtable, although he added the proposal was still preliminary.

Prior to the meeting, Saskatchewan Premier Brad Wall expressed his support for the idea.

"I don't think anyone wants another ponderous, interminable process where we don't have action and results," Wall said.

"I think what we can achieve as premiers and as a country, if the federal government would engage, is an event and an exchange of best practices that's informed by action."

Wall said the provinces have already set up something similar for health-care innovation. He said the forum should look at the justice system, First Nations education and focus on the responsibilities of aboriginal groups.

The premier said there have been 29 studies and reports on aboriginal issues since 1996 that have produced more than 500 recommendations and the forum could look at what action has been taken on those ideas.

The Assembly of First Nations and the Native Women's Association of Canada have also indicated their support for such a plan.

The demand for federal action comes less than two weeks after the body of a 15-year-old aboriginal girl was found in the Red River in Winnipeg.

Native leaders have said Tina Fontaine's death, considered a homicide by police, has highlighted the need for an inquiry.

In May, the RCMP released a study of 1,181 cases involving aboriginal women since 1980. The study found aboriginal women made up 4.3 per cent of the Canadian population, but accounted for 16 per cent of female homicides and 11.3 per cent of missing women.

The federal government has rejected calls for an inquiry, saying it has taken action to deal with the problem, including setting up a national DNA missing person's index and introducing 30 justice and safety initiatives aimed at helping native women.

Primer Minister Stephen Harper has said most cases like Fontaine's should be handled by the police, adding that it would be a mistake to consider the crime part of a "sociological phenomenon."

In Ottawa, Opposition Leader Tom Mulcair said Wednesday an NDP government would launch a full public inquiry within 100 days of taking office after consulting with women and First Nations about its parameters.

Mulcair said only an inquiry can get at the systemic problems reflected in the murder rate among aboriginal women.

The federal Liberals have also promised to establish an inquiry.

CANADA'S FERGUSON? -ABORIGINAL UPRISING Toronto Sun

Don't think the riots in Ferguson could never happen here. Sure, Canada doesn't have the same entrenched black underclass that exists in urban pockets across the United States. But sadly we do have our own form of second-class citizens: the on-reserve Aboriginal population.

People have been predicting some version of an Aboriginal uprising for years. Retired lieutenant-colonel and academic Douglas Bland does so in his book Uprising. And various Aboriginal powers-that-be have alluded to civil disobedience for a while.

Some will argue Idle No More has nothing to do with protests against police killing a young man. However what they have in common is that they're both catalysts.

Sure, the grannies in Ferguson peacefully marching in daylight want to hold law enforcement to account. But what about the young men from out of town who cover their faces, turn up after the curfew and loot stores? For them, this is simply an opportunity.

Likewise the young Elsipogtog "warriors" who blockaded a highway in New Brunswick last year. Did they genuinely want to discuss the scientific reports on shale gas fracking? Of course not. They were venting.

In 2011 the male unemployment rate for Elsipogtog was a whopping 44.6%. As a whole, New Brunswick's rate hovers around 10%.

The challenge in both cases is that society fostered a tier of people who don't have a stake in society. They are not participants in the economic system.

People with jobs to drive to don't blockade roads. People with their own private property generally don't loot from and damage other people's property.

So are we not doing enough to help these communities? Well the evidence suggests almost the opposite.

"What if public-policy makers risk creating more barriers to progress when the goal is the ever-elusive 'equality as a result?' At what point does the helping start hurting?" This is from the introduction to Please Stop Helping Us: How Liberals Make It Harder for Blacks to Succeed, the fantastic new book by Jason L. Riley, an editorial board member at the Wall Street Journal.

Riley details how "Social welfare programs that initiated or greatly expanded during the 1960s resulted in the government effectively displacing black fathers as breadwinners, and made work less attractive."

This leads to the disintegration of the family and paves the way for a generation of idle youth destined to live from hand to mouth.

If you know any young people interested in these issues rush out to buy Riley's book for them. This is a fact-filled and engaging read that has the power to change the way its readers look at the world.

While American discourse has great black intellects like Riley and Walter Williams arguing for a path out of such plight through shared economic prosperity, Canada has no comparable Aboriginal voices.

Tragically, our Aboriginal community has an endless supply of Al Sharptons, but no Thomas Sowells.

(Of course stellar chiefs do exist, but they're not leaders on the national stage.)

The last thing Ferguson should spark in America is "a conversation about race," whatever the hell that even means. Race isn't the isolated variable. Economics is.

Enabling the anger in these protests is reckless. Instead, redirect it.

A critical mass of unemployed young men with no outlet for their mental and physical energies is a recipe for disaster no matter their ethnicity.

Only more harm can come of this. In 1992 Los Angeles police assaulted one man. But the ensuing riots saw 50 people killed. Half were black, many Hispanic.

You can't expect middle-class values from people denied middle-class standing. It's time to get serious about Aboriginal jobs, property rights, voting rights and more.

NB FIRST NATIONS CHIEFS APPEAL FORESTRY PLAN RULING

Judge denied request for injunction to block plan to give industry access to more Crown wood

CBC News

New Brunswick's First Nations chiefs have filed a leave to appeal a judge's decision to deny their request to temporarily block the provincial government's new forestry plan.

"We do not agree with [Court of Queen's Bench] Justice [Judy]

Clendening's claim that 'the Rubicon has not been crossed,'" Chief Brenda Perely, the Assembly's Maliseet co-chair, stated in a release.

"The government has clearly signalled its intention to cross that line and put the health of

the forest at risk," said Chief George Ginnish, the Assembly's Mi'kmaq co-chair.

"We don't believe that the forest must be irreparably harmed before we're permitted to stop them," he said.

The case will be heard by the New Brunswick Court of Appeal on Sept. 5.

The forestry plan gives industry the right to cut 20 per cent more softwood on Crown land. It also reduces the amount of public forest that is off limits to industry to 23 per cent, down from the previous standard of 28 per cent.

It is expected to result in the harvesting of an additional 660,000 cubic metres.

Earlier this month, native leaders had applied to the court for an injunction to temporarily block the plan.

They argued the government failed to meet its obligation to consult aboriginal people, who claim title to the public land where companies will be allowed to cut more trees.

They said the plan was an immediate threat to their aboriginal and treaty rights.

But the judge ruled the risk of irreparable harm, "has not crystallized."

Clendening did say, however, that there may be a larger constitutional issue to be tried on the government's duty to consult First Nations.

The forestry strategy is central to the David Alward's Progressive Conservative Party's re-election strategy, which urges New Brunswickers to say yes to natural resource development.

EDWIN TAPPAN ADNEY

In early July I was invited to attend the book launching of Vol. II of Tappan Adney's early travels in New Brunswick. It was a book I long waited for as it is probably the best account of the New Brunswick bush in the 1890s. His chief companion was Humboldt Sharpe. A born New Brunswicker who had learned much native wisdom from his many Maliseet friends. By chance Adney, a skilled artist and craftsman, noticed Peter Jo of Upper Woodstock building a birch bark canoe and became fascinated as he watched another skilled craftsman building the Maliseet basic craft for summer travel. Adney watched the canoe taking shape and with admiration sketched and described each step of its meticulous construction. His detailed well-written description of the art of building a Maliseet birch bark canoe is the basic instructional guide for anyone wishing to build a traditional birch bark canoe modeled after those of the Maliseet. It was a turning point in his life in which he

gained considerable admiration for the skilled people who enjoyed the Wulustukw and its water shed, calling it their home land.

He became friends with many of the Maliseet of the upper St. John River. Suddenly it became very apparent that the government was going to claim the lands of the Maliseet villages along the St. John River. Adney had to become involved to help these people whose historic records were recorded as oral history whereas the government was made up of lawyers who kept careful records of all their events. Adney had a good relationship with Tobique's Chief William Saulis and showed Saulis the importance of treaties. Adney obtained copies of original treaties made with Massachusetts Bay Colony and loaned the documents showing Indian rights to the Chief. Documents would stand up in court, oral recitations would not. As a result the Maliseet still have their reservations along the River.

Adney knew that language is culture Adney wanted to know more about the life and culture of these forest folk. To know about the culture, which at that time was a hunter, trapper, fishing culture, he set out to learn the language. He knew the St. John River well so he began a study of Maliseet Place-Names a topic that also introduced him to the regions wherre the Maliseet hunted, fished, and trapped. The French names were often related to an event in Christian history close to that date; Adney noted that some of the Maliseet Place-Names celebrated an event of the Mohawk War period. Traditional camp sites along the St. John were named for the direction of the prevailing winds, such as "Over the hills winds" or "Down river winds." Due to the bends in the River and geographic features bordering the River it was unlikely that there would be two sets of wind directions exactly the same. Plant names told him what was edible, medicinal or otherwise useful such as rope material. Adney's Maliseet friends also revealed that each type of wood had certain properties that led it to be used for a specific purpose. Of course the animal, fish, and bird names gave him similar information. Traps and stretchers for curing pelts were other important topics of the Maliseet hunter's information. Adney had Indian friends from Tobique to St. Andrews and the Passamaquoddy. He broadened his field to cover the St. Francis Indians of Quebec and the Penobscot of Maine. He also often compared Maliseet words with those of the Northern Quebec Cree or other Algonquian nations. The Algonquian neighbors used similar words with the same meaning in each language. For many years he walked the six miles from his home in Upper Woodstock to the Woodstock Reserve three miles below Woodstock to meet with the men there. They would assemble outside forming a semicircle around him. The elders were in the front rows, younger people were in the rear. He fired questions at his audience hoping that someone would have an answer. This became a weekly routine that all who attended enjoyed.

In the mid 1940s Peter Paul was arrested for cutting brown ash (basket ash) on private property. Adney heard about his friend's arrest and told him NOT to plead guilty. There was an interim before the case came up in court. Finally the day of the trail came. Adney insisted that Peter plead NOT GUILTY. Peter looked around the court room. Almost everyone seemed to be an opponent, all having expressions that confidently showed that "we will win the case hands down." The case started. Peter again claimed that he was NOT GUILTY. Adney had dropped his main source of income, a book on the bark canoes of America for the Mariners' Museum of Newport, Virginia., to devote his time to studying treaties. Adney stomped into the court room holding up the treaty, declaring that Peter Paul was innocent. The cutting of brown ash was a treaty right given to New Brunswick Indians! This was a new

element in what had seemed a cut and dried case. No one knew anything about Indian treaties providing Indian rights. A recess was called. Peter Paul was not found guilty. He had treaty rights. Again Adney taught the Maliseet the power of the old treaty rights that their ancestos had signed.

Although Adney died in 1950, Maliseet remember him with the greatest respect. They honored him in their way. They recently commissioned a respectable headstone to be made for his grave honoring both Edwin Tappan Adney and his wife Minnie Sharpe. Tappan was eccentric, yet probably Woodstock's most famous citizen. His work can be found in the best museums in N.Y., Montreal, Ottawa, the Royal Military Academy at Kingston, Ontario, The Hudson's Bay Headquarters in Winnipeg, New Brunswick Museums as well as other institutions. Minnie Sharpe was a talented concert pianist.

-Nicholas N. Smith

DAN'S CORNER: THE COLONIZATION OF OUR PEOPLE BY THE WHITE EUROPEAN INVADERS

When the white european invaders arrived in our homeland in 1604 our people were the freest, healthiest, happiest, purest people in all the world. Our people had lived in our homeland, or as we knew it Oskigineeweekog for some twenty-five thousand years.

We had all of those societal institutions that whites claim are required to be considered a civilization. We had our own government, religious, health and economic institutions. And thanks to our traditional teachings, world view, values and beliefs we had no need for standing armies, police, prisons, courts, judges, lawyers or law books.

The colonized people are the ones who have always known what has come to be known as Canada, as our homeland.

The colonizers are the white european invaders who stole our homeland through genocide.

Our people greeted the white european invaders as brothers and with open, peaceful and loving arms.

But once the white european invaders gained the upper hand through their vast numbers and weapons they began to kill off the homelanders or Indians in great numbers through warfare including germ warfare.

In a span of fifty years they managed to wipe out all of the Beothuk in the name of white imperialism, white supremacy and white capitalism.

While the white european terrorists were busy killing off the Indians, or as I refer to them the homelanders, they also had their religious ones, the black robes, out working at converting the homelanders to accept the european terrorist''s religion - christianity.

The black robes used lies, trickery, threats and intimidation in their religious goal to convert more and more homelanders to the foreign religion.

After reducing our population to just a fraction of what it once was the white terrorists began rounding up the remaining homelanders and locking them up in those concentration camps that the european terrorists call Indian reservations.

In time the european terrorists decided that they would create a nation state upon the stolen land and call it Canada. Then the european terrorists began enacting official sounding legislation and laws as a means of confining, isolating, controlling, intimidating, terrorizing and colonizing the Indian.

Some of the laws enacted by the european terrorists specifically for Indians and Indians only are: The Indian Scalp Act, The Indian Reservation Act, The Indian Act, The Indian Pass Act, The Indian Women Sterilization Act, The Canadian Indian Citizenship Act and on and on into the present.

In the present day the Harper government has a plethora of laws and regulations either enacted or in the process of being enacted which are all designed for one people and one thing... to continue the reign of terror and control of the Indian.

What has been written to this point is the colonization process of our people over the last 400 years.

As colonized Indian Peoples we must pose some questions on the reality of our people being a colonized people. The first is what is colonization? The second is what is decolonization? The third is to question the legitimacy of colonization for any Peoples.

According to two prominent decolonization activists, Albert Memmi and Paulo Freire, colonization refers to both formal and informal methods (behavior, ideologies, institutions, policies, legislation and economies) which maintain the subjugation or exploitation of Indian Peoples, lands and resources. Colonizers engage in their colonization process because it allows them to maintain and/or expand their social, political and economic power.

Colonization is detrimental to Indians because the colonizer''s power comes at the expense of Indian lands, resources, lives and self-determination. Not only has colonization resulted in the loss of major rights such as land an self-determination but of all of our contemporary daily struggles (poverty, family violence, chemical dependancy, suicide and the deterioration of health) are also the direct consequence of colonization. Colonization is an all-encompassing presence in our lives.

Again from Albert Memmi, first and foremost decolonization must begin in our own minds. He stated that in order for the colonizer to be the complete master, it is not enough for him to be so in actual fact, he must also believe in its legitimacy. And in order for that legitimacy

to be complete, it is not enough for the colonized to be a slave, the Indian must also accept his role as a slave.

So the first step towards our decolonization is to then question the legitimacy of colonization. Once we recognize the truth of this injustice we can then think about ways to resist and challenge white colonial institutions and ideologies. This is the means by which we turn from being subjugated human beings to being free human beings.

In accepting the premise of the injustice of colonization and working towards decolonization we are not relegating ourselves to the status of victim. Instead we are actively working toward our own freedom to transform our lives and the world around us. This effort which begins within our minds, therefore, has revolutionary potential.

In the words of the great Lakota Medicine Elder: There is only one thing worse than knowing that we were once free, and that is forgetting that we once were free.

This is where the Indian is today. We have forgotten that once we were free, because most of us no longer know our spirituality, nor our traditional teachings, nor our sacred ceremonies, nor our language, nor our cultural ways, nor our beliefs and values, nor our identity as human beings. Instead what we do know are our white oppressors'' religion, their language, their culture, their warped values and beliefs, as well as all things white.

All My Relations, Dan Ennis

DEAN DEN: LET THE SEASONS ROLL

Let the seasons roll

Do their measure of time

Infinity fractured

Forever's reason and rhyme,

A season of spanning

A season of space

A season of staging

A season of grace,

A season - an era

An epoch - an age

A season of freedom

Or, some crucial cage,

A season, a mountain

A season, a beach

Or maybe a daydream

That's just out of reach,

Let the seasons roll

With gusto and zest

To maybe move forward

To maybe just rest,

Revise, or revision

To jump at the chance

For grabbing life's horns

And doing life's dance,

Let the seasons roll

In their measure of time

Unravel your soul - for

Forever's reason and rhyme!

-D.C. Butterfield