

Tobique First Nation, NB June 2011

Wulustuk Times

Wulustuk - Indigenous name for St. John River

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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.

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THE 'GREEN TREND' - A NATIVE WAY OF LIFE RETURNING

p. paul

Since the arrival of the Europeans to this land some 500 years ago, native people have been forced and relegated to live in the harshest and most desolate conditions on isolated Indian reserves across the land while the 'newcomers' have taken over the land and enriched and prospered their lot at the expense of native people along with their lands and resources.

In fact, the first peoples, who had survived thousands of years in this land lived primarily on natural foods and resources within a 'green' lifestyle prior to European arrival. Native people have essentially been decimated to extinction primarily for the benefit and prosperity of the new Euro-peoples who came to dominate and control all natural resources under the 'Euro' set of rules within the native homeland.

The natural lifestyles and 'green' principles and priorities that flourished in this land under native stewardship have been erased and all but disappeared. In fact, this land today can best be described as a "concrete village" completely defaced and trade-marked with massive glass towers, skyscrapers and endless stretches of asphalt roadways stretching across the entire continent.

This is the tragic outcome and the mechanical monopoly and consequence that has evolved on our native land over the past five hundred years.

However, there is a new native trend developing and a resurgence of the 'natural green culture' on the horizon in Indian country where the precious surroundings that were once enjoyed by our ancestors have become popularized again as the 'green trend' has surfaced and adopted some similarities of native culture and lifestyle that once predominated in this land.

In fact, the rise of the populist movement of environmentalists around the world along with the 'green' advocates embracing the native outlook are joining ranks with native people in an effort to return to the universal 'green' ways of our ancestors.

Recent disasters in the nuclear industry in Japan have raised huge alarms and warnings of mass destruction and global poisoning that could multiply worldwide if the nuclear industry is allowed to continue. These warnings are real and cannot be taken lightly or disregarded, otherwise severe global disasters could result.

Indeed in Canada, the Green Party of Canada has successfully organized itself as a genuine legal entity within Canada's federal government and will likely be raising and promoting ancient aboriginal issues and concerns never seen or heard of in parliament before. One Green Party member was elected as member of parliament in the spring election of 2011.

For our own good, let us not forget or overlook this opportune time to tell the world of the many joys and benefits that can be achieved by living within the 'green domain' as our ancestors did before us and left us the mission to share this path and freedom with others around the world.

SUBMISSION ON CROWN LANDS - LAST CHANCE

Mr. Northup, This is a reminder, a memo from the Tobique First Nation Traditional Council. The intent and purpose for this note is to correct your misunderstanding and misinterpretation that this is my last chance to say, or do anything about my own (native) land and resources within the territory we call, Skiginowweekog (Indian Homeland), or by your government's reference, New Brunswick.

The simple fact that we, Skiginooowog, (Traditional First Nations) maintain this fundamental right of ownership position is that we have never sold, ceded, imparted, compromised, surrendered, given up, relinquished or officially transferred a single inch of land, a single bush or tree, a single blade of grass, or a single drop of water, oil, or any other natural resource in this land to your government's use or control, or to any British Royalty throughout the course of the preceding colonial period.

Your suggestion or premise to establish rules, warnings, guidelines or any other parameters of control, withholding, or parceling out parts or segments of Skiginooowweekog, (Indian Land) according to our Skigin Law, or under your Queen's (foreign) Law. is fundamentally wrong, technically incorrect, illegal and is beyond the bounds of anyone's control except the Skiginooowog.. Skiginooowog (native people) have had this responsibility for centuries before Europeans arrived on this land.

This land called Skiginooowweekog is primarily not your land to dictate or set regulatory procedures or standards for determining use, control or ownership. Any such acts promoted or acted upon by your government requires free, prior and informed consent of the genuine owners of the land, the Skiginooowog.

If these prior conditions are not successfully met as so stated herein, the resulting transactions cannot be regarded, recognized or deemed legal, sound, effective and/or valid for any purpose that may be projected or presumed.

The above statement is consistent with the UN Declaration of Human Rights for Indigenous Peoples. For further discussions on this matter please contact Dan Ennis, Grand Saugaum, or pat paul, assistant Saugaum of the Tobique Traditional Council. Tobique First Nation.

WE WILL NOT GIVE AN INCH

Thunder Bay – Special to NNL – We, the Anishinabek peoples of Fort William First Nation, have had their most of lands and much of our way of life taken from us by settler society. Indeed, more than 8,600 acres of land has been taken by settler society for settler projects since we established our reserve – we are literally surrounded by lands that have been destroyed by settler projects. Because of this, we live with all the problems consistent with colonial oppression, including social, psychological, environmental and political pathologies. Due to this legacy, **WE WILL NOT GIVE ANOTHER INCH**

The legacy of settler society feeling a sense of entitlement to our lands continues today in the form of Horizon Wind Inc.'s planned encroachment onto our traditional territory and within our reserve lands. Horizon Wind Inc.'s "Big Thunder Wind Park" threatens the Anishinabek of Fort William First Nation in at least the following three ways:

The proposed location for the Wind Park is in prime moose habitat. Our reliance on moose for physical and spiritual sustenance depends on healthy moose habitat surrounding Loch Lomond lake. We have seen time and again that settler projects that meet provincial and/or federal standards do little to protect our sacred relationship to moose and other animals. We gain our identity from relationships to our lands and our animal relatives; though this relationship is hard for settler society to understand, we are ready to protect it. We will not let another settler project compromise moose habitat in our traditional territory.

In addition to the Wind Park's direct impact on moose habitat (through construction and land-use during the life of the project), the Wind Park will make our traditional territory even more accessible to settlers. We know well that settlers do not respect Anishinabek land (as evidenced by the current state of environmental racism we face today); we expect that this project will increase the number of settlers misusing our traditional territory, as the project will increase road access to sites we hold as sacred, such as Loch Lomond lake and our mountains, among others. Horizon Wind Inc.'s project impacts statement fails to understand or include an articulation of how the Big Thunder Wind Park project will contribute to the entrenchment of colonialism in our territory.

Finally, the proposed power line "Electrical Tapline Phase 2 Option 1" is planned to transect Fort William First Nation lands. In addition to the direct habitat destruction the would result from this "Option" in the form of cleared land and on-going maintenance throughout the life of the project, we expect the tapline to, again, facilitate settler use of our land, which can only bring more habitat degradation. For example, a 2006 mapping project conducted by the Anishinabek of the Gitchi Gami Environmental Programs (a community-based group in Fort William First Nation), found that all roads/trails accessible by motorized vehicles facilitated environmental impacts in the form of garbage and toxic waste dumping. In addition to this, we expect that settlers would use such access ways to penetrate our lands further. Horizon Wind Inc. cannot guarantee that settlers would not use such taplines, and therefor we will not permit a project with such little accountability. Again, we are concerned with how this project would serve to entrench colonialism in our community.

Given these concerns, we will not give another inch to settler projects in our reserve lands or our traditional territory. The colonial encroachment and occupation of Anishinabek lands must stop now if we, the Anishinabek of Fort William First Nation, are to live our lives in a way that respects our own teachings and values. -Eugene Bannon

ENERGY BOARD DENIES FIRST NATION INTERVENOR STATUS

In case with strong echoes of *Rio Tinto Alcan Inc. v. Carrier Sekani Tribal Council*, the Ontario Energy Board has recently denied a request from a group of twelve First Nations for intervenor status in a licensing application.

The application seeks licence amendments related to eight hydroelectric generating stations owned by AbitibiBowater. The amendments will facilitate the sale of the generating stations to Bluearth Renewables, which intends to take advantage of incentives for upgrades and expansions offered by the Ontario Power Authority's Hydroelectric Contract Initiative (HCI). The First Nations group requested intervenor status with the intention of exploring the adequacy of the Crown's consultation efforts with respect to potential infringements of their Aboriginal rights. The group argued that the sale of these facilities to Bluearth would result in increased or expanded hydroelectric generation under the HCI, which would change water levels and flows and impact their ability to harvest wild rice.

In dismissing the request for intervenor status, the Board found that the group did not have sufficient interest in the proceeding as the proposed license amendments were not connected to the potential infringement identified by the First Nations. While the panel accepted that the duty to consult could be triggered by the HCI contract, it held that there was an insufficient nexus between the potential infringement and the application to require a review of the Crown's consultation efforts by the Board. In support of its conclusion, the Board noted that it lacks approval authority over the HCI contract and that the application would have "no direct impact on water levels or flows" and was "peripheral at best" to the physical operation of the facilities. On that basis, the Board rejected the First Nations' argument that it was the final decision-maker and concluded that "the assessment of whether that duty has been adequately discharged will reside elsewhere."

There are obvious parallels between this case and the Supreme Court of Canada's decision in *Rio Tinto*, in which the Court found that a energy purchase agreement with no physical impact did not trigger a duty to consult. This is likely not the end of the road for this case as the First Nations group has already indicated it intends to appeal the decision to the Divisional Court.

AFN ADVISORY: INFO ON CANADA/US BEYOND THE BORDER WORKING GROUP

The Governments of Canada and the United States of America have established a working group that will examine ways to streamline border security while harmonizing regulations to smooth procedures for trade and improve cross border travel. The work of this committee may have implications for First Nation citizens, especially those in close proximity to the border.

The Beyond the Border Working Group (BBWG) is currently seeking input from First Nation governments as well as industry and non-governmental organizations. The working group is soliciting comments and suggestions on how to improve the flow of people, goods and

information across the US-Canada border. The Working Group's area of focus falls under four pillars: addressing threats, trade facilitation, integrated law enforcement and infrastructure.

The US-Canada Beyond the Border declaration is silent on Indigenous nations, the border crossing rights of First Nation citizens and challenges faced by First Nation communities divided by the border. The work of the committee does not address issues related to ceremonial objects, eagle feathers and sacred medicines. Given the lack of consultation with First Nations up to this point, the AFN encourages First Nations to make their voices heard. The AFN plans to provide a written submission outlining First Nation concerns and priorities in relation to border crossing, in the expectation that the drafters of the Border Action Plan will take into account First Nation concerns and priorities.

The following excerpt from the Border Action Plan website outlines the public consultation process: The Government of Canada has resumed its public consultations on the Shared Vision for Perimeter Security and Economic Competitiveness, and has extended the public consultation period until June 3, 2011. Canadians are invited to submit their input.

The working group wants to hear from you on ways to preserve and extend the benefits the close relationship between Canada and the United States has helped bring to Canadians and Americans alike. Your input will inform the development of a joint action plan for perimeter security and economic competitiveness.

From now through to June 3, 2011, you can participate in our online consultation and provide your thoughts on initiatives that would improve security while supporting economic competitiveness, job creation and prosperity.

Your input will inform the development of a joint action plan for perimeter security and economic competitiveness

<http://www.borderactionplan-plandactionfrontalier.gc.ca/psec-scep/consultations-consultations.aspx?lang=eng0>).

Please note that the deadline to submit your comments is June 3, 2011. You can submit your comments online at:

<https://www.borderactionplan-plandactionfrontalier.gc.ca/psec-scep/comments-commentaires.aspx?lang=eng>

Or you can send your views by mail to:

Beyond the Border Working Group
235 Queen Street, Office 1020C
Ottawa ON K1A 0H5

Or by email to:

border@ic.gc.ca

If you have any questions, please contact the AFN at 613-241-6789 ext 237 or jtomiak@afn.ca.

ATLANTIC SALMON MAY GO WAY OF COD

The Canadian Press

An international conservation organization is warning that large Atlantic salmon could suffer the same devastating collapse as the cod stocks off Newfoundland unless Canada steps up protection efforts and sets a good example for other nations.

The Atlantic Salmon Federation says it's especially concerned that fishermen in Greenland have expressed an interest in resuming a commercial fishery next year for the first time in a decade, despite science that suggests there are too few salmon to support a harvest of any kind.

Large Atlantic salmon, known as two-sea winter salmon, can spend several winters feeding off the coast of Greenland before returning to spawn in North American rivers.

The federation worries that unless Canada is proactive it will be hard to convince Greenland to continue opting out of a commercial fishery for conservation's sake.

"They're not happy with not just the science but also the fact that other nations throughout the North Atlantic, including Canada, continue to harvest far too many fish," federation president Bill Taylor said Saturday in an interview from St. Andrews, N.B.

"It's a matter of practising what we preach."

Taylor said representatives from the federation will express their concerns at the annual meeting of the North Atlantic Salmon Conservation Organization from June 4-6 in Ilulissat, Greenland. NASCO is made up of countries where the species is known to spawn or migrate, including Canada, the United States and Denmark, which represents Greenland and the Faroe Islands.

Since 2003, the organization has been successful in reaching an agreement with Greenland to limit its salmon fishery to internal consumption.

But the Atlantic Salmon Federation says that fishery ballooned from 12 tonnes in 2003 to 43 tonnes in 2010, or 10,000 salmon. That doesn't include an unreported harvest estimated at another 10 tonnes or 2,500 salmon.

The majority of the large salmon harvested off Greenland is believed to be of North American origin. It's also estimated that some of the salmon is from endangered populations.

Neither Canada nor the United States has commercial Atlantic salmon fisheries. Canada phased out its commercial fishery in the 1980s and '90s, though there remains limited recreational and aboriginal fisheries.

Overall, the federation says just under 11,000 large salmon were taken last year in Canada, a decline in harvest of two per cent from the previous year. Most of the salmon caught are known as grilse — small, mostly male salmon that feed only a few hundred kilometres away from their home rivers.

The federation says the returns of large salmon to North American rivers dipped last year to its second lowest point in 40 years. Also worrisome, it says, is the illegal and unreported catch of large salmon in Canada.

"It's not a crisis, but it could be heading in that direction," said Taylor.

The federal government imposed a moratorium on fishing cod in the early 1990s when the once-plentiful stocks vanished off Newfoundland, throwing some 40,000 people out of work.

Taylor said salmon stocks could "absolutely" suffer the same fate if things don't change.

ELDERS EXPRESS OPPOSITION TO WIND POWER PLAN

The chief and council have not done their homework on an issue so grave with an element as powerful as the wind, which is the breath of God."

This statement was in an open letter to the media from elders and community members of Wikwemikong Unceded Indian Reserve expressing their opposition to industrial wind development on Manitoulin Island.

Last week, elders took these concerns a step further by attending an open house put on by Northland Power and United Chiefs and Council of Mnisoo Mnising (UCCM) their partner in the McLeans Mountain industrial wind turbine project. What did Northland do? They called the police.

Here is what happened, according to Ray Beaudry, one of the Directors of Manitoulin Safe Energy Alternatives (MCSEA): The elders informed MCSEA they had invited the clans to attend the open house the open house and following a notice sent out, Beaudry received a call from the OPP Liaison team in Orillia about the meeting.

They had been called by Northland, who had concerns there would be a protest by the First Nations and/or MCSEA and a "meeting within a meeting."

Beaudry was able to "assure the OPP that concerns raised by the First Nations Elders and the people of Manitoulin who are opposing this project are entirely peaceful and have never been anything but courteous and law abiding at meetings." Following standard practice, three members of the Liaison team attended the meeting in plain clothes.

As far as I could tell, the three elder spokeswomen didn't appear to be much of a threat. Well spoken, yes, passionate about the land, yes, firm in their opposition to the proposed industrial turbines, yes but a threat, well, no. Two are in their 80s and all sat through the open house while everyone was milling about.

It was an honour to speak with Josephine Eshkibok, Ida Embry and Mary Gaiashk. Eskabok expressed their views clearly: "This is a sacred Island, and there are many spiritual leaders and great chiefs buried here." All three talked of being afraid for the wildlife, birds especially "our eagles" and plant life. Another big issue for the women was the lack of consultation with band members. "No one asked me about it, no one asked the members if they wanted the turbines" said Eshkibok.

If you have never been to an open house put on by a power company looking to build turbines, they are basically the same every time. This one was set up exactly like the one I attended a few years ago, when two turbines were put up near Spring Bay.

They have boards with maps, points on what changes have been made and photos throughout the room. Then people with the company are around to answer questions. Power companies are required by the province to consult with the community on any projects and open houses seem to be easy way to do that.

I have written before about the conflict this project is creating in the community of Little Current and now it appears that conflict is spilling into the First Nation's communities, as well.

Those opposing the project have, in my view, valid concerns about what this project may do to the Island. And those for the project are looking to make money. The company says they are listening to concerns of the public by reducing the number of turbines from 33 to 24, but the reality is, they had to make those changes according to guidelines laid out by the province's Green Energy act.

But the bottom line is money. And Chief of M'Chigeeng, Joe Hare, who imitated the UCCMM partnership with Northland, said it best: "We have a vision in our community, 20 million in 20 years, and we will get there."

If that is doable is up for debate, but at least he's upfront about it. The reality is M'chigeeng is going ahead with their own turbine project and next time you drive though that area look to the bluff, the clear cutting has started.

The McLeans Mountain turbine project is just one of many proposed for Manitoulin. Next week, I will write about the rest of the meeting and what the future holds for Islanders as other companies look to get in on these subsidized projects. McLeans Mountain and M'Chigeeng is just the beginning.

-- Ruth Farquhar is a freelance writer based on Manitoulin Island

MOHAWKS SET UP CAMP IN TORONTO HIGH PARK

National Post

A camp setup amongst BMX bicycle jumps on what many believe are ancient native burial grounds in Toronto's High Park, Monday afternoon, May 16, 2011

A group of Mohawk Warriors has set up camp in a section of High Park, on land it says is a sacred burial site that has been over-run by off-road cyclists.

But any similarities to Oka and Caledonia end there; this is more of a public works project than a tension-filled standoff, with city officials providing a portable toilet and a shed for tools, and police insisting the campers are not protesters.

The natives arrived Friday in a forest at the south-east section of the park, near Parkside Drive and The Queensway, and pitched three tents. They affixed three red Mohawk Warrior flags to tall dead tree branches, which they lashed to trees and stumps. Also tied to trees: two purple flags of the Six Nations Iroquois Confederacy.

The campers said Monday they had no choice but to occupy the park, because the city has ignored their demands that it stop mountain bike riders from using the area, and they plan to stay until it is restored.

We want the same rights and protections as any cemetery has, said Rick MacRae, 51, who gave

the spirit name Northern Medicine Wolf. Mr. MacRae sat by a smouldering fire in the drizzle, under the protection of several tarps strung between the tall oaks. Nobody would go and ride bikes in a Christian cemetery or a Jewish cemetery.

At this spot, the shrubbery and undergrowth that normally carpets the forest floor is gone, apparently chewed up from persistent riding by a group of mountain bikers.

Beginning on Friday, the campers have used picks and long-handled shovels to carve away ridges in the area, made, they say, by BMX enthusiasts. The exercise has left the campers profoundly damp and quite covered in mud.

Yesterday, William Chief, a Cree from Loon Lake, Sask., worked with a shovel, leveling out one section of the sandy soil. As he worked, his BlackBerry buzzed; a correspondent asked, How is your protest going today?

He typed back, I am still here in the rain, shoveling.

As he worked, a flatbed truck with a crane attached pulled up outside a nearby gate, unloading a cement bunker about the size of a garden shed. Mr. Chief said it was a loan from the City of Toronto, as a spot for the occupiers to store their tools. The city is also delivering a portable toilet, he said.

Councillor Sarah Doucette (Parkdale-High Park), who met with the natives last Tuesday at City Hall, said she is aware of the and is OK with it.

The city has had archeologists go and test, they've had about 40 test pits, and it does not show it to be a burial mound. However, we realize that the BMX bikes, as great as exercise and fresh air for these kids as it is, we want to return High Park to what it should be, Ms. Doucette added.

We have requested that they not be in the park at night time. Its trespassing if you're in there during that time. Eleven Division police have been brilliant, they're going to be going by there more often, said Ms. Doucette, who is focused now on finding a new location for the BMX bikers.

Staff-Sgt. Niels Sondergaard of 11 Division said he understands that the City of Toronto has approved the camping for an undetermined length of time.

They are not protesters, Staff-Sgt. Sondergaard said. With the agreement of the Parks department they are dismantling the BMX tracks.

It's the same thing as when you have a run, you can set up a tent in the park to sell food. The city has not called us to do anything. This is a situation where diplomacy works unlike Oka.

Mr. MacRae gave no deadline for leaving the site. He pointed to his muddy ball cap, with its slogan, Stop dumpsite 41. That was a proposed landfill site near Penetanguishine, whose promoters walked away after a prolonged protest involving natives. camped at Dumpsite 41 for six months, Mr. MacRae said.

At least one area resident has concerns about the camp. Marcel Caballero, who lives nearby on Indian Road, has complained to councillors. Bikers and the general public have been intimidated off the trails and what started as a small group of protesters have now grown to a large group of 20-30 agitators flying Mohawk Warrior flags, he wrote. They have pitched tents and appear to be digging in for a long, drawn-out battle. As a local resident I want to know what action is being taken to remove these protesters.

One visitor to the site yesterday was more sympathetic to the natives message. Christina Schlegel, a 36-year-old massage therapist, showed up with a big tub of quinoa salad. Any support I can lend, I will, she said. She also lent a tent, bedding and other camping gear. Somebody buried here. It doesn't matter if it's their grandmother or mine.

FIRST NATION ENDEAVORS TO KEEP MALISEET LANGUAGE ALIVE AND WELL CAN-EAST NEWS SERVICE

Tiffany Perley is the organizer of the Tobique First Nation's effort to teach more people to speak the Maliseet language. Through a dedicated immersion program, students of all ages learn the Maliseet alphabet, the names of body parts, numbers, weather patterns and colours to help keep the Maliseet language alive. On April 29, an enthusiastic audience gathered in the bingo hall to hold the Spring Social for the Negoot-gook Language Initiative and follow it with a feast.

The effort, sponsored by the Wellness Centre and Mah-Sos School, is a three-pronged approach involving the teaching of the language to school-aged children and adults, and combining the approaches to emphasize the whole family learning to speak the language.

"We're trying to revive and revitalize our Maliseet language," said organizer Tiffany Perley of the Wellness Centre.

She said that with the help of Heritage Canada, organizers got to put on three major program initiatives. One is with Maliseet immersion, with two teachers, Greta Moulton and Iris Nicholas, teaching full immersion at Mah-Sos.

The two language teachers come in to teach Friday afternoons. Students of all ages learned their alphabet, the names of body parts, numbers, weather patterns, colours and a lot of other things in the Maliseet language.

"The learning at Mah-Sos is for kids already in the immersion classes," said Perley. "We're hoping to bridge the gap between the parents and the kids. The students are all learning at the same time so that they can bring it back home and help each family member learn."

Culture is an important part of the immersion class as well "So we have specialists - medicine people, drummers - and they all come in and teach us about the culture," she said.

"We also have our language and culture camp twice a week. It's a family event as well. Twenty families came in and made regalia, shawls, vests, and we did the drum-making too. Families came in and made drums together. We're teaching them how to chant and sing."

Another element of the language teaching plan at Tobique is called the Elders Nest, which sees band elders teaching Tuesday evenings from 6-8 p.m.

"Guest elders come in weekly and teach people the old ways so that we can appreciate that and give them the respect that they deserve," Perley said.

"We can learn from them and take pride in our culture and language. We also asked the drum group (Tobique drummers) to come in and show how to drum and chant so they could take it home and practice together as a family.

"We took 15 kids from here to Fredericton and did a culture exchange with St. Mary's First Nation, did regalia making, had families come in, had some shawls made and a couple of vests and visited the mansion the mansion of Lt.-Gov. Graydon Nicholas. (UNB Maliseet language teacher) Imelda Perley was there; she is his cultural specialist or adviser."

The April 29 get-together was a showcase to the community designed to bring everyone together. The immersion students recited a Maliseet prayer they had learned, and the shawl dancers - who had made their own shawls and learned how to shawl dance - presented a demonstration of their dance. After an opening prayer by Charles "Diamond" Nicholas, the band's lead elder Henrietta Black spoke about the importance of the language initiative.

"The students are learning in school, correcting each other and the parents," said Black.

"If all the young parents would listen to what these children are teaching them, I think our language is going to survive. The children want to learn our language, but they have to have support at home."

DEAN'S DEN - WHITE BUFFALO

When lost in the forest
Some say follow the trill
And be led by the spirit
Of the lone whippoorwill,
Thou the elders will tell
When the fire burns low
That somewhere in the shadows
Roams ... the white buffalo,
For a moment it's there
The next, and it's gone
In the stillness of twilight
In the dim rays of dawn,
Sometimes but a hoofbeat
In a fog shielded shroud
Or a form fitting feature
In a fast moving cloud,
A representation
Of an ancestral host
Apparition, or specter
An iconic ghost,
Sometimes to be sensed
Just after the kill
A white buffalo
On the brow of the hill,
Something to look to
To sharpen the skill
Something to turn to
For whetting the will,

An impressive impression
That melts like the snow
A soft silhouette
From a subconscious glow,
Legacy to bequest
All my relations to know
All hallow the hallmark
Of - the white buffalo,
And the elders will tell
When the fires burn low
Somewhere in the shadows
Roams ... the white buffalo!

-D.C. Butterfield