

Tobique First Nation, NB November 2011

Wulustuk Times

Wulustuk - Indigenous name for St. John River

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**NATIVE CONTRIBUTIONS IN PAST WORLD
CONFLICTS**

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Wulustuk Times:

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

Contact:

We can be reached at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. By phone, call us at 506-273-6737. On the net we're at pesun@nbnet.nb.ca

NATIVE INVOLVEMENT IN PAST MAJOR MILITARY CONFLICTS

Aboriginal Canadians have demonstrated time and again their great service and sacrifice for our country through their participation in Canada's military, particularly during times of conflict. Although past treaties with the government often meant they were not compelled to serve, many felt it was their duty to do so.

While a lack of official records means that exact statistics are often hard to determine, Aboriginal men and women have served in Canada's military in impressive numbers. To do so, they have often had to overcome challenges such as cultural differences, learning a new language and even travelling great distances just to enlist.

The First World War:

On August 4, 1914, Canada, as a member of the British Empire, went to war against Germany. It would be more than four years of terrible loss of life before the 'Great War' was over. More than 4,000 Aboriginal Canadians would volunteer for service.

The Aboriginal response was remarkable. In some areas one in three able-bodied men would enlist. Some communities (such as the Head of the Lake Band in British Columbia) saw every man between 20 and 35 years of age volunteer, as well as many women volunteer for the medical corps. Some Aboriginal Canadians volunteered because they were looking for a change while others volunteered because of tradition — in the past they had fought on the side of the British and felt it should be no different in this conflict.

The talents which they acquired through their life experiences proved valuable to the military. Many of the men had great patience, stealth and marksmanship — skills honed with their traditional hunting lifestyles. These talents made them valuable assets to the Canadian Army as snipers (sharpshooters who used their rifles with deadly precision) and as reconnaissance scouts (soldiers who would slip behind enemy lines to report on enemy positions and defences). For their accomplishments, Aboriginal soldiers were decorated with at least 50 medals, including the prestigious Military Medal. Henry Louis Norwest, one of the most famous Canadian snipers during the war, held a division sniping record of 115 fatal shots and was awarded the Military Medal for the bravery and skill he demonstrated during the Battle of Vimy Ridge in 1917.

The Second World War:

On September 10, 1939, Canadians found themselves in conflict again as our country declared war on Germany and entered the Second World War. Once again, Canada's Aboriginal men and women answered the call of duty. By March 1940, more than 100 had volunteered and by the end of the war in 1945, more than 3,000 status Indians, as well as an unknown number of Inuit, Métis and First Nations peoples had enlisted.

One interesting role some Aboriginal Canadians would play in this conflict would be as "code talkers." Soldiers like Alberta's Charles Checker Tompkins would translate sensitive messages into Cree so the enemy could not understand any intercepted transmissions. Once the message was received by another Cree-speaking "code talker," it would be translated back into English so it could be understood by the recipients. The Aboriginal men and women who contributed to Canada's war effort were recognized in various ways, both individually and as communities. At home, along with their financial donations, they contributed clothing, food and portions of their reserve lands to create airports, rifle ranges and defence posts. First Nations communities in Ontario, Manitoba and British Columbia received a decoration of the British Empire Medal for their various contributions. As well, individuals received awards in recognition of their great service, people like Flying Officer Willard John Bolduc who received the Distinguished Flying Cross for his actions as an air gunner during a series of bombing attacks in 1943.

The Korean War:

Less than five years after the end of the Second World War, Canada would enter the Korean War on June 25, 1950, and several hundred Aboriginal Canadians would participate in this conflict as well. Many of those who enlisted had taken part in the Second World War, and service in Korea would see them expanding on their previous duties.

Sergeant Tommy Prince drew upon his extensive previous infantry experience with missions like a "snatch patrol" raid of an enemy camp in Korea. Prince was second-in-command of a rifle platoon of eight men which entered an enemy camp and captured two machine guns. As well, he was a member of the 2nd Battalion, Princess Patricia's Canadian Light Infantry which was awarded the U. S. Presidential Unit Citation for distinguished service in the Kapyong Valley.

The North and Elsewhere:

Aboriginal Canadian men and women have continued to serve in the Armed Forces since the end of the Korean War, and like all those who have made the military their career, they have been deployed wherever they may have been needed – in NATO, as peacekeepers, and, occasionally, as peacemakers. At home, meanwhile, many are members of the Canadian Rangers, active predominantly in northern Canada. The Rangers are members of the Canadian Forces Reserve, and use their knowledge of the North to maintain a national military presence in those remote areas, monitoring the coastlines and assisting in rescue operations.

Aboriginal Women:

Aboriginal women have also served in Canada's military over the years. An example of this kind of service was that of Edith Anderson Monture, from the Six Nations Grand River Reserve in southern Ontario. In 1917, the 27 year-old nurse left her job as an elementary school nurse to go

overseas and help the sick and wounded in an American military hospital in France. The front line was often not far away for Monture and, after returning home to Canada, she would speak of the destruction she had witnessed:

"We would walk right over to where there had been fighting. It was a terrible sight - buildings in rubble, trees burnt, spent shells all over the place, whole towns blown up."

The story of Aboriginal involvement in the First and Second World Wars, the Korean War and the Canadian Forces during peacetime is a proud one. It is estimated that more than 7,000 served in the great conflicts of the 20th century, with at least 500 giving their lives. In addition, Aboriginal communities made substantial financial donations, as well as contributing clothing, food and land to the Canadian war effort. The names of several of our warships, like the HMCS Iroquois, HMCS Micmac and HMCS Huron (all of which participated in the Korean War) are an indication of our country's esteem for the proud heritage of Aboriginal Canadians.

Aboriginal Canadian Veterans have a monument in Ottawa commemorating their military service. The National Aboriginal Veterans Monument is a striking sculpture which incorporates images of four 'spiritual guides' seen as being important to military success - the wolf, the bear, the bison and the caribou. The qualities these spiritual guides represent were keys to these brave Aboriginal Canadians' success as snipers, scouts and soldiers.

Canada Remembers Program:

The Canada Remembers Program of Veterans Affairs Canada encourages all Canadians to learn about the sacrifices and achievements made by those who have served—and continue to serve—during times of war and peace. As well, it invites Canadians to become involved in remembrance activities that will help preserve their legacy for future generations. To learn more about Aboriginal-Canadians' role in our country's military efforts over the years, please visit the Veterans Affairs Canada Web site at www.veterans.gc.ca or call 1-866-522-2122 toll free.

THE LATE TOBIQUE VETERAN, SPIKE MOULTON'S STORY - OVERSEAS AND BACK

p. paul

Our ship, SS Duchess of York, taking us to England in 1942 was the only, and the biggest boat I ever saw. This was my first time getting on such a huge ship in all my 19 years, and I was a little nervous because we understood it would take 2 weeks to get to Liverpool, England. Well they were almost right. We took eleven days and eleven nights to cross the Atlantic.

You know I should have been scared to death by rights, but I never even thought of fear, or had time to get scared because there were so many of us in that tiny ship. I call the ship tiny now because as I discovered later other troop ships were almost double the size of ours. And because the size of our boat we had to stay in close quarters on our journey across.

Another thing, it seemed all the other guys were very young like me, some even younger than myself, around seventeen, we were just too young to think of danger or dying. Really, that is how young crazy teenagers (like us then), would think about life anyway. We went there with the least thought of getting sick, worried or being fearful. We all thought we were invincible.

Our boat was not the greatest troop ship in the world by any means and the small size of the ship made it tougher physically to accommodate so many guys in such tight conditions. For instance, the sleeping quarters for 10 guys in a 12'x14' space was way too small for resting and sleeping comfortably. But there we were, all jammed together in those tiny rooms like sardines in a can, sleeping double-decked on tiny hammocks that swayed side-to-side with the rolling of the waves beneath us.

Another sensation we felt was the sudden zigzagging motions of the ship occurring at every ten to twelve minutes intervals to avoid getting hit by a torpedo.

A pleasant surprise happened a couple of days out when I ran into a guy from my reserve, Jerome Paul, who, as I found out was in the same 1st Division as I was. We chatted a bit and then stayed in close contact the rest of the way. We ended up doing things together like watching Destroyers zipping and zooming around us, in and out of the fleet looking for enemy U-Boats. The Destroyers would just dive and disappear into huge waves and resurface like porpoises. For us, this was like watching a real-live action movie. Later we ran into other brothers from the reserve and it was like home away from home out there for awhile.

Somehow we made it through to Liverpool, England in one piece. And from there we disembarked and headed to our designated camps in the UK to prepare for battle and war.

Many of us were sent to the front lines while other guys stayed behind to serve on supply lines. The war encounter went on for about three years for some of our brothers. Sadly though, five of our Tobique comrades did not make it back home. God bless them.

When the war ended on May 8, 1945, (VE Day) thousands of Canadian troops stationed all over Europe had to be gathered and brought home. Regretfully, my shipmate buddy Jerome, who went over with me was not among the returnees. He died in action in Normandy, France. In the end, German forces and their allies were totally beaten. They were physically and morally defeated to the last man and their once-proud leaders were forced to sign an unconditional surrender shortly after the cease fire. From then the next humongous task was mobilizing Canadian troops for their return to Canada.

On my way back home in December aboard the SS Monarch of Bermuda, things were a little less hectic and jollier cut all the guys were just so happy and excited to be going home after three to four years away from their families and loved ones. It was a happy trip that lasted only five days instead of eleven days it took going over, plus on top of that the ship was less crowded. We could sail in a straight line and not worry about torpedoes hitting us, and besides, we had now become men during the war and could better cope and understand our situation.

So after five days on the ocean we landed in Halifax, Nova Scotia, minus most of our heavy gear to quickly board trains heading anywhere and everywhere across Canada.

At each stop the train would let off a bunch of guys and got emptier as we went. Long-haul travel back then was by train and for shorter travel people rode buses. It ended up many of our comrades took trains and connecting busses traveling night and day before they got home in the Maritimes, Quebec, Ontario and western provinces of the country.

Myself, the train let off in Perth, NB. at noon on December 20, 1945, just in time for Christmas.

From Perth, I went by bus and got off on the opposite shore to the reserve in a few minutes. To my surprise the river was not frozen over for some reason and I had get to the other side by canoe. Faced with this predicament I had to start yelling at the top of my lungs for someone to pick me up from the other shore. Finally, it was the old railroad man Simon Perley who heard my yells and came to get me.

I discovered later that the word of my arrival had gotten around the reserve pretty fast and a lot of the good folks came to the reserve landing at Nagootkook to see me come home. I was one of the first guys to get back from war and that was probably why so many showed up at the landing site.

I recall my homecoming was a very special experience seeing so many community members coming out to greet me, to welcome me, shake my hands, offer food and drink and everything you could imagine.

Even now, in my early eighties, I can still feel the rush and emotions I went through when I think back to that day. And I can also still see the happy and smiling faces of people waiting on the shore, all coming around, gathering, greeting, talking the native language to me, just excited as I came ashore.

Tobique population was small at around 400-500 in the 1940s but surprisingly, there were 45 men in uniform during WW-II, and about half of them saw combat overseas. It is important to mention the fact that Indian soldiers were 100% volunteers because at the time we were regarded as non-citizens in our own country. We were not forced to join, nor were we legally bound or obligated to serve in the military unless we agreed or volunteered. But as it turned out, many of us did go into service because we saw other kids our age going in and we didn't want to appear different.

Besides there was hardly a choice because there was no work on reserves in those days. We had poor housing and food was scarce. In the army we got these things and a little pay to boot. Another fact I must bring out at this time is, it took until 1963 before Indians were finally able to vote and get Canadian citizenship. Prior to getting these rights government jobs were denied to us, whereupon, after getting the vote, men and women could be called up for military duty in case of an emergency and when called they would readily go.

But to return to my story, I was never so honored and proud to be from the Tobique FN as I was on the day. When I stepped ashore I felt the warmth, love and a heartfelt welcome from the people of the community. I was deeply moved for the grand time and reception they organized for me on that day, I shall never forget. Those were great moments in my life.

To me that awesome welcome coming from the community was worth the whole journey overseas, including going through the hard days of war. What a thrill it was to be coming home to family, friends and relatives. Something I shall never forget. I still thank the whole community of Tobique to this day. - Spike

MOST DECORATED NATIVE SOLDIER IN WWII SARGENT TOMMY PRINCE

Sergeant Thomas "Tommy" George Prince, MM, joined the Army on 3 June 1940, with 1st Corps Field Park Company, Royal Canadian Engineers. On 22 February 1941 he was promoted to Lance Corporal.

In June of 1942 Prince volunteered to train as a paratrooper. He would serve with 1st Canadian Parachute Battalion, 1st Canadian Special Service Battalion (the Devil's Brigade) and the Princess Patricia's Canadian Light Infantry (PPCLI).

Both the Airborne and the PPCLI claim Sgt Prince as one of theirs, however he did start his military as an engineer and thus can rightfully claim Sgt Prince as a family member. The following articles cover the present effort to keep Sgt Prince's medals in Canada, where they can be proudly displayed. Supporters hope to buy war hero's medals back.

By Halifax Herald

Tommy Prince was a Canadian hero, a veteran of two wars who was injured in battle and later fought personal demons on the home front.

Manitoba's Tommy Prince was also this country's most-decorated aboriginal war veteran. He once had the military medals to prove it, but a Cape Breton broker storing them for a client is preparing to auction them off.

The prospect of seeing Mr. Prince's decorations end up farther from home - New Zealand, for example - has sparked an outcry in his home province.

Relatives and veterans are scrambling to raise enough money to bring the medals back to Manitoba. An Ojibwa from the Brokenhead First Nation, southeast of Winnipeg, Mr. Prince served in the Canadian army during the Second World War and Korean War. He died in 1977 at age 62.

Known for his ability to slip behind enemy lines at night, Mr. Prince received medals for gallantry from King George VI, who personally presented them.

Sandy Campbell of Proof Positive Coins Ltd. in Baddeck bought more than six Prince medals in 1997 for a client.

He said Thursday that the man, whom he wouldn't name, paid about \$20,000 for them. They've been sitting in Mr. Campbell's safety deposit box since 1997.

Mr. Prince's medals are scheduled to be part of a military memorabilia auction Aug. 9 in London, Ont.

The market is extremely hot right now for native heritage items, Mr. Campbell said, and the Prince medals could fetch as much as \$100,000.

He said their value isn't hooked to anything but their legendary recipient. "The value comes from the fact that it's Tommy Prince - he's the most famous native soldier of our time," Mr. Campbell said. "The individual medals, if you broke them down and sold them (separately), would be . like two grand max," he said.

Mr. Campbell said he'd "love to see the medals stay in Canada," but noted one serious collector who will bid on them is from New Zealand.

"My client bought them for one reason in the end, and that's financial gain."

Mr. Prince's son, Thomas, said if supporters can't buy them back before they're put up for sale, they'll probably bid on the medals at the auction.

"If we do get them back, I would want to see them in the province of Manitoba, for sure," he said. "I would like to see them in our (family) home - but I would also like to have them displayed somewhere where the public can see what Sgt. Tommy Prince has earned."

Mr. Campbell said part of the reason his client wants to unload the medals is the uproar in Manitoba's aboriginal community about their ownership.

"My client doesn't want to go through the hassle of owning the medals anymore," he said in a phone interview. "He can't enjoy them."

The fight to return Mr. Prince's medals to Manitoba is being waged on various fronts.

His nephew, Jim Bear, has lobbied the federal government on behalf of his family. Manitoban Donald Mackey recently started the Tommy Prince Medal Fund.

And a Manitoba veterans group says it will donate the first \$1,000 to get Mr. Prince's decorations back.

Thomas Prince said his father, though a hero, didn't like to delve into his wartime past. He said his dad sometimes began battle tales but rarely finished them.

"He would start a story and then just zip up and forget about it," he said. "In his first war, he wasn't injured but when he went overseas to Korea, that's where he got shot up pretty badly."

He said his father suffered from post-battle stress and alcoholism because of his war experiences. He said his dad had full-time jobs after the Korean War but later eked out a living with part-time work. How the war medals slipped out of his family's hands and were sold in the first place is a mystery to the son.

"There's a heck of a story about this," he said. "Dad was, I guess, hitting the bottle at the time and he just didn't look after his stuff, and apparently he went and pawned them. But I really don't know how they got up for auction." A regular character on Winnipeg's gritty Main Street, Tommy Prince was known to police and spent his last years in Salvation Army hostels.

"Whenever the police would find him wandering around drunk, they would never lock him up in the drunk tank with the rest," a Web site biography says.

"He was treated with respect, and they would take him back to wherever he was staying." His funeral was attended by more than 500 people, the Web site says, including Manitoba's lieutenant-governor and diplomats from France, Italy and the United States. Medals matter.

Unit bids to save memory of soldier hero. Sgt. Tommy Prince died Nov.25, 1977.

TOBIQUE'S HONORED HEROES

p.paul

"Lest We Forget"- The following are Tobique veterans who gave their all in WW-II. They were: Walter Tremblay, Paul Nicholas, Vinal Joe Ennis, Sanford Saulis and Jerome Paul. -RIP.

Generally speaking, native people are a combination of natural patriots and proven warriors as attested by their readiness to serve in military when conflicts break out in any part the world, or when or where their country gets involved. Presently we have a young man, Pvt. Wendell Perley (Johnny Hands' son) serving in Afghanistan as a testimony of Tobique men doing their part.

The readiness of Tobique veterans has been a standard rule and there is no reluctance when a call of duty beckons Tobique warriors. For instance in 1940 roughly 45 young men enlisted in WW-II and most were quickly trained to fight overseas and were sent to the front lines in Europe before they turned 20. In that war, five of our 45 servicemen, mentioned above, never returned.

Even with a meager Tobique population of less than 300 during WW-I, a couple dozen of our young men readily rolled up their sleeves and joined up when the European countries erupted into a full-scale war in 1914.

The same eagerness was demonstrated in 1939 and early forties when another call to duty arose, our Tobique young men were again engaged in battle. WW-II took place in Europe.

Even when lesser battles erupted between 1950's and 2000, eg. the Korean War, the Viet Nam War and Desert Storm, Tobique men readily donned their uniforms for those conflicts as well.

In all of these wars not a single native person was ever obligated to join the forces either in Canada or the US under conscription orders because native people were exempt, being officially "non-citizens" in Canada until the 1960's. Only 'citizens' were obliged to serve in military under conscription rules. The fact was, every native person in uniform was a full, willing volunteer.

Nevertheless and despite the legal juggerknot, off to battle our native youth went in vast numbers equaling or even surpassing non-native proportions in some instances, when major scale battles raged anywhere in the world.

This was, and always has been, the 'unwritten rule and an innate concept' held by native people that when wars erupted in any part of the globe, 'we do our part'.

At this writing, November 2009, we respectfully honor and give thanks to our warriors for their unselfish participation in the military and for their readiness to serve and save the free world.

An all-community tribute marking Veterans Day at Tobique is observed every year at the 11th hour, of the 11th day, of the 11th month. Everyone is invited.

CELEBRATED CANADIAN ARCHITECT PROVIDES SUPPORT FOR ST. MARY'S FN MUSEUM

Telegraph-Journal

ST. MARY'S FIRST NATION - A celebrated Canadian architect is visiting the Fredericton region just as proponents of a museum and cultural centre to safeguard Maliseet heritage prepare to step up efforts to get the project going. Douglas Cardinal, who designed the lauded Museum of Civilization in Gatineau, Que., is visiting St. Mary's First Nation.

Cardinal, who is also the architect responsible for the design of the United States Museum of the American Indian in Washington, D.C., has been meeting with community members of the reserve in Fredericton.

Cardinal said a riverside location would be ideal for a museum and cultural centre for the First Nation whose original name for the St. John River is Wolastoq, meaning "beautiful river." The First Nation members refer to themselves as Wolastoqiyik, meaning "people of the beautiful river."

"I think it's really important that the Maliseet people who have always had this special connection to the river, should have their cultural and museum centre on the river itself," Cardinal said Wednesday.

"They really need to keep their spiritual connection, their historical connection to the river."

St. Mary's First Nation resident Kim Brooks is a community member who has long championed the project.

She said supporters are preparing to move into phase 2 and begin fundraising for the project. A dollar figure has yet been established.

Brooks said the group first talked to Cardinal in 2005 about building a cultural centre. She said the idea languished but gained new traction after the band made the case for the repatriation of the Grandfather Akwiten canoe two years ago.

That canoe, which was made along the St. John River before being taken to Ireland about 180 years ago, was recently returned to the Maliseet nation by the Irish university that was long in possession of the craft.

A stipulation of the return is that the canoe be stored in a suitable, climate-controlled environment.

"Since the Grandfather Akwiten came it brought back the inspiration and the need to address the fact that we don't have a museum or a cultural centre," Brooks said.

Brooks said the facility would serve to foster Maliseet language and culture and be a place to safeguard the knowledge of the people who thrived along the Wolastoq River before Europeans arrived.

"We're going to create that vision together as a community," she said.

She said the old reserve located near the intersection of Union and Cliffe streets in Fredericton would be an ideal location for such a facility as it is the reserve's only access point to the St. John River.

"He's more than we could have ever hoped for."

Cardinal, who grew up in the Calgary area and has Blackfoot and Métis ancestors, said he's been talking to local people about the idea for years. He said he spoke with former Fredericton MP Andy Scott back when Scott was minister of Indian Affairs and Northern Development.

While Cardinal is widely known for the sweeping buildings he designs, the architect has spent much time working on facilities in smaller communities.

"Having done those larger projects, it opened a lot of the doors for native communities to say to me 'can you help us with our project? It's not as large, but it's important to us,'" he said.

He said those projects are like little jewels.

"I find it really satisfying working with smaller communities. You have more of an opportunity to work with people and with communities. I like bottom-up planning as opposed to top-down.

"I always find it an honour to assist First Nations. It is very rewarding to work with them because they provide a historical base for people who have loved and appreciated this land for thousands of years," he said.

STATUS INDIANS COULD LEGALLY BE EXTINCT IN 75 YEARS: -A/Prof. Pamela Palmater, Ryerson, U.
Winnipeg Free Press

A Mi'kmaq author is touring the country with a dire warning for First Nations people: the rights that set them apart from other Canadians are dying out.

Ryerson University associate Prof. Pamela Palmater says status rights are slowly being legislated out of existence but few people, including many in Canada's 633 First Nations, are aware of it.

The consequences mean the lands set aside for First Nations will return to provincial control as birth rates of children entitled to full status fall, registration rolls decline, adults die off and reserves are lost.

Some internal federal projections Palmater obtained through federal access to information laws predict many of the country's First Nation lands will be dissolved within 75 years.

An entire way of life is vanishing, she said.

"I go around the world presenting this information to people and they say, 'What? That can't be. You have a Charter of Rights. A constitution that protects aboriginal rights.'

"The thing is, a lot of this information doesn't ever filter down to the people."

Palmater is the chairwoman of Ryerson's Centre for Indigenous Governance and she's laid out a complex scenario for the legislative extinction of Indian status in a new book, *Beyond Blood, Rethinking Indigenous Identity*.

Palmater said her research shows the legislative foundation dates back more than a century to the 1876 Indian Act.

Successive amendments, including changes in response to landmark court victories against gender discrimination in status rights in 1985 and 2010, entrenched the timeline to status extinction.

Manitoba First Nation chiefs have been briefed in closed-door sessions about the research Palmater presents publicly. Those consequences are the elephant in the room behind pronouncements that focus on sovereignty rights.

For years, lawyers have privately warned First Nations leaders to do something or watch their power base disappear and treaty rights vanish.

First Nation leaders in British Columbia and Ontario have issued explicit warnings to their people, Palmater said.

When thousands of children and grandchildren of women who lost their Indian status were recently entitled to restore their Indian status for up to two generations, the downside was never mentioned, the professor said.

"You went from a situation that was gender discriminatory you were supposed to fix to a situation now where it will guarantee the extinction of status Indians," Palmater said.

"There are some First Nations that in less than 75 years will be legally extinct. The people will still be living. They will still be there but that means there will be no legal land owners... and the land goes back to the Crown.

"So your land's gone. You're no longer a community. You can't exercise your aboriginal rights. Then what about the treaties? If there are no treaty beneficiaries, I guess you don't have to worry about treaty rights, either."

Palmater is speaking at McNally Robinson Booksellers at 1120 Grant Ave., Thursday at 7:30 p.m.

ROOTS OF 'INDIAN SUMMER'

Back in the early 1980s I once heard Jack Fenety, announcer with CFNB radio station in Fredericton, state that "North American Indians traditionally recognize Indian summer as being the first nine days following Halloween." Really? I wonder how the Indians determined Indian Summer before the Europeans brought the custom of Halloween here? Nonetheless, the nine days puzzled me.

So how did this term 'Indian summer' come to be? Indian summer is usually applied to that unusually warm period of weather that comes after the days have shortened, the north winds have been blowing, and the leaves have turned colour and fallen, that dismal season of browns. It comes after the nights have been frosty and we've had the first light snow fall. Suddenly the winds drop and the air warms up and it becomes mild for several days or even a week or longer. Generally it is bright and hazy, although some years it is a stretch of warm rainy weather.

According to meteorologists Indian summer occurs after the first fall frost, when the daily high temperature is 65 degrees or warmer, the daily low temperature is 33 degrees or higher, and there is no measurable precipitation. The average duration over the past 60 years is nine days, although sometimes it lasts a bit longer and sometimes it is shorter.

Henry David Thoreau wrote on October 31, 1850, "This has been the most perfect afternoon of the year. The air quite warm enough, perfectly still and dryOur Indian Summer is the finest season of the year."

People have speculated as to its cause for hundreds of years. Some early writers attributed the haziness of the Indian summer weather to the prairie fires deliberately set by Native American tribes in the west.

One speculation I read said it most likely originated from the time of raids on European settlements by Indian war parties, which usually ended in late autumn, it being the time when the Indians harvested their crops of squash and corn.

Another speculation was published in a correspondence in the Philadelphia National Intelligencer on November 16, 1857: "The short season of pleasant weather usually occurring about the middle of November is called the Indian summer, from the custom of the Indians to avail themselves of this delightful time for harvesting their corn, and the tradition is that they were accustomed to say that 'they always had a second summer of nine days just before winter set in.' It is a genial time, the sky is filled with a haze of orange and gold intercepting the direct rays of the sun, yet passing enough light and heat to prevent sensations of gloom or chill, and the necessary fires give cheerful forecast of social winter evenings near at hand. It is interesting that the duration of nine days is given here, similar to the nine days following Halloween that radio announcer Jack Fenety had mentioned.

The first known written record of the term Indian summer is in Letters From a American Farmer, a 1778 work by the French-American soldier turned farmer Michel-Guillaume-Jean de Crèvecoeur who lived in rural New York. He writes, "Then a severe frost succeeds which prepares it to receive the voluminous coat of snow which is soon to follow; though it is often preceded by a short interval of smoke and mildness, called the Indian Summer."

In The New American Cyclopaedia, Vol 15, published back in 1871, it states that this period of warm weather in late Autumn is "especially recognized by the prevailing hazy atmosphere and gentle S. W. breezes. It was a favorite season with the aborigines, and is hence called Indian summer. They regarded it, as stated by the Rev. James Freeman, as the gift of their most honored deity, the god of the south-west, who sends the S. W. winds, and to whom they believed their

souls to go after their decease." Rev. Freeman, a minister of the Unitarian Church in Boston wrote in 1812, "The southwest is the pleasantest wind which blows in New England. In the month of October, in particular, after the frostsit frequently produces two or three weeks of fair weather. This charming season is called Indian summer, a name which is derived from the natives, who believe that it is caused by the wind, which comes ... from ... their great and benevolent God Cautantowwit, or the southwestern God who is superior to all other beings, who sends them every blessing which they enjoy."

The second summer:

A writer in the National Intelligencer, Nov. 26, 1857 had the following remarks about Indian summer: "The short season of pleasant weather usually occurring about the middle of November, is called the Indian Summer, from the custom of the Indians to avail themselves of this delightful time for harvesting their corn; and the tradition is that they were accustomed to say 'they always had a second summer of nine days just before the winter set in.' It is a bland and genial time, in which the birds, insects, and plants feel a new creation, and sport a short-lived summer ere they shrink finally from the rigor of the winter's blast. The sky in the mean time is generally filled with a haze of orange and gold intercepting the direct rays of the sun, yet possessing enough light and heat to prevent sensations of gloom or chill, while the nights grow sharp and frosty, and the necessary fires give cheerful forecast of the social winter evenings near at hand. This season is synonymous with the 'Summer of St. Martin' of Europe, which derives its name from the festival of St. Martin, held on the 11th of Nov. Shakespeare alludes to it in the first part of Henry IV."

But what has been written about Indian summer in the land of the Wolastoqiyik? I found this article in Rose-Belford's Canadian Monthly and National Review, Volume VIII, Jan – June 1882. In 1879 J. E. Collins and a friend from the Sapere aude literary club left the city (probably St. John) for a few days to go hunting.

"Late in the afternoon of the second day after setting out, footsore and weary, we came upon an Indian village situate in a small clearing a short way in from the edge of a forest, and near the bank of a beautiful river (Nerepis?). The sky looked unpropitious. Huge banks of surly, leaden-coloured cloud gathered all over the sky, and a cold, gloomy wind began to pipe from the east. We pitched our tent on the edge of the forest, and in front of the door built a fire of huge pine logs. As we lay in our tent, after night had fallen, listening to the too hoo, too hoo, of the night owl and the peculiar storm-presaging song of the 'saw-whet', and heard the sorrowful southing of the wind in the pines, two dusky forms slid noiselessly into our camp. They belonged to the village, and were Milicite Indians. They asked us for tobacco, which we gave them, and with a grunt of satisfaction each filled his pipe and began to smoke in silence. My companion broke the stillness of the camp, 'This,' said he, 'is a dismal night in the wood; why do the owl and the saw-whet cry?'

'Storm come,' said the Indian; 'snow tomorrow, so much,' pointing to his ankle to indicate its depth.

'Bad weather to shoot, I suppose?' said I.

'Not much; tomorrow come Ingen Summer; four or five days very fine now.'

'What is Indian Summer?' I said, determined to get the Indian's own definition of it.

'First, long summer,' with much stress on the word in italics, 'then fall, then cold weather, then some snow, and then Ingen Summer,' said the Indian. 'Must be cold some days, snow one day before Ingen Summer,' he added by way of further explanation. And then in the laconic form which Indian narrative always takes, one of them related that long ago, before the white man came and took their lands, the Indians speared fish through the summer months, and when the cold and blustering days came on, when the wind piped and the snow fell, the Indian restrung his bow and repaired his arrows. On the morning after the snowfall he sallied out for game of bird and beast. His 'Summer' then had come, and calling it in the white-man's phrase, summer, long after the invader had come, the latter adopted the term and called the spell of fine weather in the late fall 'Indian Summer.'" And before Samuel de Champlain landed on these shores it was customary among many Indian tribes to marry the dusky maiden only just as Indian Summer was ushered in, and to celebrate the marriage by a hunt through the forest, and by a feast on the first spoils of the chase.

"The Indian talked for how long, I know not, but both slid out of the camp after we had dropped asleep; and when I awoke our fire had gone out, the wind piped louder through the forest, and the ground and trees were white with snow. I gathered my blanket closer about me and slept again, and was only awakened by my companion when the sun was an hour in the heavens. As the Indian had foretold, snow had come, and Indian Summer had followed it; the trees were dripping, and, as the Indian had also said, the snow-fall was about to the ankle.

"Three or four days of delicious weather followed, and when the heavens began to look surly again, we hastened home, and related, among other things, to the club what we had learnt about Indian Summer."

So, according to the Maliseets that Collins and his friend encountered, Indian summer comes after the cold sets in and there is a snow fall and then the weather warms up for a very short period, a second summer. During this period there would be wedding ceremonies which were traditionally accompanied by a hunt and then a celebration of the marriage with a feast from the hunt (Tabagie) if the husband-to-be proved himself to be "a good and nimble hunter."

Indian summer then, was traditionally a very special season, a sacred time given by the Great Spirit when, according to these references above, there was set aside 9 days for making ready for the winter hunts and for holding wedding ceremonies and feasts. It was a time when all family members were together before the long winter hunts began. The celebration of this second summer was an annual event traditionally held by the ancestors to show respect and honour for the Great Spirit who allots to them this special time each year. The Europeans who came here observed this annual ritual of the Indians and rightly referred to it as the Indian's summer, as it was and still is truly theirs. More important than celebrating Hallowed Evening (Halloween), perhaps it is time to bring back the celebrations of the Indian's second summer. all my relations, Nugeekadoonkut

DAN'S CORNER - WHITE IS RIGHT, MIGHT IS RIGHT DOCTRINE AS PROFESSED BY THE HARPER GOVT.

So, the government of Canada has finally consented to allow Indians the equal protection of Canadian human rights law as of June 11, 2011? This human rights legislation has been the law of the land (except on Indian Reservations) since 1977.

All good Christian Eurocanadians should be wondering and asking themselves why were Indians legally denied equal protection of Canadian human rights law for so long? Or maybe all those good Christian Eurocanadians would rather not ask the question nor know the reason for fear that it may force them to see themselves as they are. Meaning the progeny of liars, cheaters, thieves, rapists, serial killers, assassins and perpetrators of genocide. What does that make the present generation of good Christian Eurocanadians?

Not wishing to see themselves as they really are is also the reason why the present Harper government is able to lie to and deceive Canadians about the reason why they initially flat-out refused to sign the United Nations Declaration on the Rights of Indigenous People.

After being embarrassed and forced to sign the UNDRIP the Harper government initiated and continues to conduct a covert campaign in an effort to undermine and obfuscate this very important United Nations legal instrument thereby once again denying Indians equal protection of, in this instance, international law.

The mind set and attitude that those good Christian Eurocanadians brought with them in 1492 when they invaded our homeland was that "white is right" along with the not so subtle attitude of "might is right".

This attitude has been and continues to be the driving force behind all of the destruction, death and genocide that has been perpetrated upon our homeland and our people over last

five hundred plus years.

Surely those good Christian Eurocanadians must see, as good white Christians, that their treatment of Indians over five hundred years goes against natural law, natural justice, all that is Christian and all that is moral or ethical.

Over time this attitude has been elevated to a doctrine, an assumption granted to them by their white god... a god of war and genocide.

These are the words of a child of genocide.

All My Relations, Dan Ennis

DEAN'S DEN "QUIET"

All veterans of the world
The general and the "grunt"
Seek but Peace - and quiet
Quiet ... on the front!
Quiet - is wordless
In the most
No acute ...
So very Quiet!! ...