Twitter Thread by J Malone.



J Malone.
@malone_j71

metismuseum.ca- New breed Magazine Winter 2006- Harry Daniels - order of Gabriel Dumont Gold- in the early 1980's as the president of NCC - He was the person responsible for putting Metis into the repatriated constitution. @Occamsfork @simon_gabe @ArnallLabrador @CrownIndigenous

www.metismuseum.ca/media/db/05360

Harry Daniels
– *Order of Gabriel Dumont Gold*

Article by Darren R. Préfontaine



GDI Collection

Harry Daniels

Harry Daniels was a Métis activist, political leader, writer and actor. He was born in Regina Beach, Saskatchewan in 1940 and died in Regina on September 6, 2004. Charismatic, passionate and utterly dedicated to advancing the rights of Canada's Aboriginal peoples, Harry Daniels spent over forty years working to improve the lives of Aboriginal people in national and international venues. Through a varied and accomplished career, he was one of the most prominent leaders in Aboriginal politics. Like other Métis leaders of his generation, Harry Daniels was heavily influenced by organized labour, the American Indian Movement and the African-American Civil Rights Movement.

As a result of these eclectic influences, Harry Daniels fought injustice wherever he encountered it. Recognizing that women were perhaps the most marginalized segment of Aboriginal society, he was a strong supporter of Aboriginal women in their fight to gain recognition both from their male counterparts in the Aboriginal political movement and in the larger society.

Harry Daniels also had a pan-Aboriginal approach in his fight to restore Aboriginal rights and Aboriginal peoples place in Canadian society. He founded the Native Council of Canada. The Métis National Council and the Congress of Aboriginal Peoples were formed afterwards. From 1976 to 1981, he was the Native Council of Canada's first president. Near the end of his career, from 1997 to 2000, he served as president of the Congress of Aboriginal Peoples. However, Harry Daniels' primary commitment was to his own people: the Métis. He was one of the founding members of the modern Métis Society of Saskatchewan and of the Métis Association of the Northwest Territories and he served as vice president of the Métis Society of Alberta.

His most prominent achievement occurred in the early 1980s, as the president of the Native Council of Canada, when he was the person responsible for putting the Métis in the repatriated constitution. He shares this distinction with Louis Riel, who through *The Manitoba Act*, also had the Métis' rights enshrined in the constitution. During the process to have the Métis included in the constitutional negotiations, a government official asked him: "Who are the Métis?" His defiant and much-quoted response was: "We know who we are; we know the generations of discrimination that we have endured; we don't need anybody to tell us who we are…we self-identify, just like everybody else in this country".

In addition to these achievements, Harry Daniels also had a career and among many other things:

- He served as the chair or a commissioner on several commissions including the Canadian Aboriginal Justice Council, the Métis and Non-Status Indian Crime and Justice Commission and the Métis and Non-Status Indian Constitutional Review Commission.

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- He was also an author and scholar: he wrote extensively on Métis rights including three books, and held a Masters Degree. He taught Native Studies classes across Canada, including the Gabriel Dumont Institute.

- He was the recipient of many honourary awards including the *Order of the Métis Nation* by the Métis National Council and a honourary doctorate of law from the University of Ottawa.

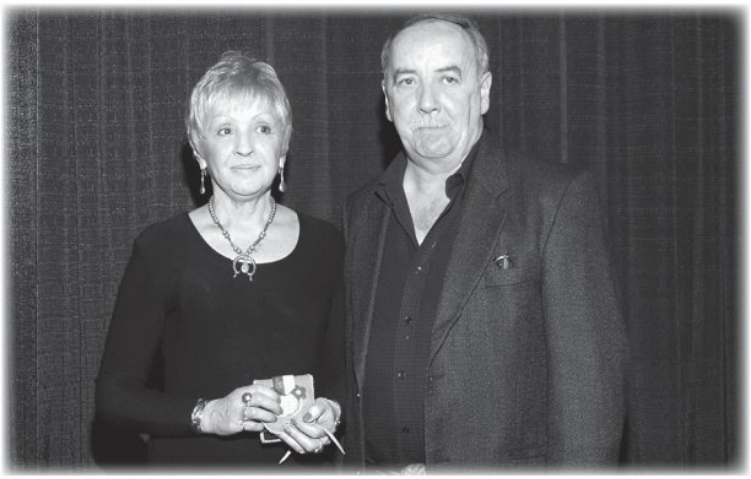
- He was also a stage and film actor and appeared as "Louis Riel" and a Métis free trader from the 1840s in his film appearances.

A friend to many, his passing was met by both sadness and a fond appreciation of his personality and his many achievements. Maria Campbell said this at his memorial on September 16, 2004: "The Métis community has lost its most able statesmen and courageous warrior".

Many remember Harry Daniels for his witty, keen sense of humour. Others remember him for his kindness. When Pope John Paul II came to the Canadian North for the first time in the 1980s, Harry Daniels greeted him on behalf of Canada's Aboriginal peoples. In a touching gesture, Harry took off his coat and gave it to the Pope. After talking to Harry Daniels, the Pope then publicly chastised the government and people of Canada for not working to end the social, economic and political marginalization of Canada's Aboriginal Peoples. When Harry Daniels passed away, Paul Chartrand wrote this about his friend:

> *Those who knew Harry will remember his unsurpassed 'joie de vivre', his sartorial elegance, his great depth of knowledge, his fondness for a good turn of phrase. An unsurpassed raconteur, he was an actor, a teacher and a linguist.*

With his passing in 2004, the Métis Nation lost a great leader and friend in Harry Daniels.



Peter Beszterda

Cheryl Daniels (Widow of Harry Daniels) and Murray Hamilton (Presenter)

Letter from Harry Daniels to Kirby Lethbridge of the Labrador Metis Nation. - explaining who he considered Metis constituents of the Native Council of Canada when Metis were inserted into the 1982 Constitution.

February 17, 1994

Kirby Lethbridge
Box 599
Station B
Happy Valley, Labrador
A0P 1E0

Dear Mr. Lethbridge:

In response to your question "What did the term Metis mean when inserted into the Constitution of Canada?" I am providing the following for your information.

Firstly, let me state that at that time I was President of the Native Council of Canada which was a Federation of Metis and Non-Status Indian Organizations representing Metis and Non-Status Indians from the Yukon to Newfoundland.

As the President, I was responsible for negotiating constitutional change on behalf of the constituents of the Native Council of Canada.

On the 30th of January, 1981 when the agreement was reached that Indians, Inuit and Metis be specifically identified as Aboriginal People, in what is now Section 35(2) of the Constitution Act 1982, it was at my insistence that the above-mentioned were included.

With specific reference to the term "Metis" it was understood at the time that it (Metis) included all the member organizations and their constituents who self-identified as a Metis person. The notion being that self-identity is a right that cannot be usurped by any means. It was also understood that the term Metis was not tied to any particular geographic area, keeping in minds that Aboriginal people from coast to coast identified with and accepted the term Metis as their way of relating to the world.

The then Minister of Justice and now Prime Minister of Canada, the Rt. Hon. Jean Chretien made the final deal and I distinctly remember stating that all our people were included whether they identified as Metis or the erroneous term Non-Status Indians. At that time we held a more accommodating view of what a Metis person was and is, contrary to the views of revisionist historians and lawyers who were not involved in the process.

In my view, the people of Labrador who identify as Metis are expressing their right to self-identify as an Aboriginal person and are included in the people who I negotiated into the Constitution in 1981, and should enjoy all the rights that inhere in them as Aboriginal people.

I trust that this short letter answers your question and is of some assistance. If necessary I am prepared to testiify under oath that the above is a true statement.

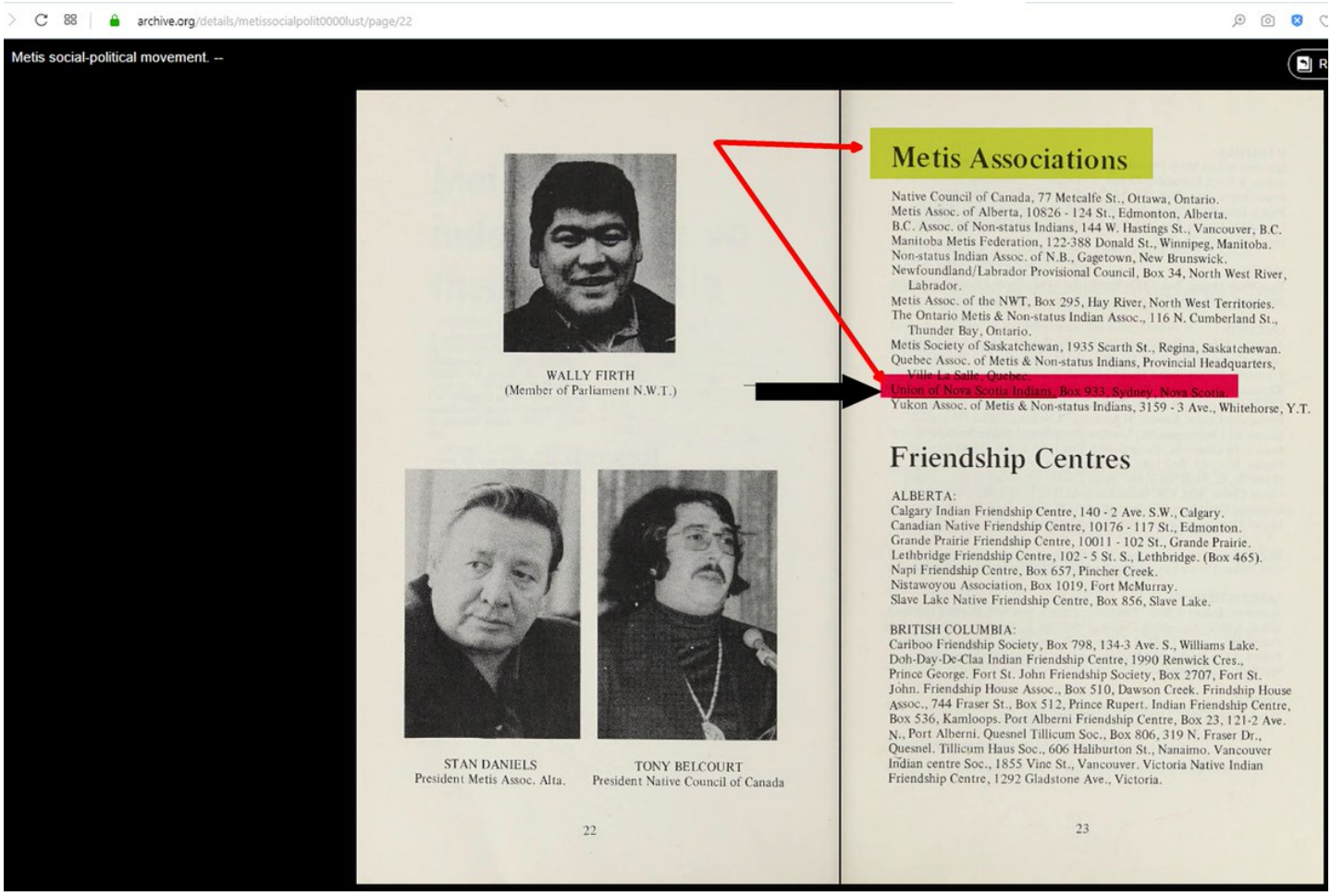
Please do not hesitate to call me if a further clarification or additional information is required.

In Brotherhood.

Harry W. Daniels

Harry W. Daniels

Metis social-political movement-by Lusty, Terry,1973- publisher- Calgary Metis Historical Society-Metis Associations- UNSI. - Union of Nova Scotia Indians



Volume 17 Issue 2 February - March 1975- Indian News - Native Women confront UNSI Board - Mr. Denny suggested that the Metis and Non-Status Indians set up their own organization.

Native Women confront U.N.S.I. Board

A delegation of the Nova Scotia Native Women's Association appeared at the recent Board of Directors meeting in Truro. Mrs. Helen Martin, President of the association and on behalf of the non-status women, stated that she wanted some definite answers on how the money, a grant totaling $104,000.00, allocated to the Union for the non-status people was being spent.

Alex Denny, 1st Vice-President of the provincial organization said that of the total monies allocated to the Union from the CORE budget of the Secretary of the State, there were no stipulations on how the money was to be spent, whether for status or non-status. The monies were spent on the administration and for the salaries of the executive. Mr. Denny suggested that the Metis and non-status Indians set up their own organization and the Board had given the non-status board member, Mrs. Katherine Brown the go ahead to have a completely non-status meeting for the purpose of organizing an association.

Micmac News 1975 - Metis - Nova Scotia- Changes may be made to the constitution of the union depending on the outcome of a conference to be 2 weeks earlier when NS Indians and Metis will decide whether or not to form their own organization divorced from UNSI.

MicmacNews-1975-02.pdf

Vol. 5 No. 2 Sydney, Nova Scotia

Two major meetings to be held this month in Yarmouth

Two meetings of major importance to the Native People of Nova Scotia will be held this month in Yarmouth. On their outcome will depend the future direction and areas of responsibility of the Nova Scotia Indians, the official body representing all Native People in the Province.

During the past year the UNSI suffered an internal upheaval when the Board of Directors, consisting of elected Chiefs from all 12 Bands in Nova Scotia, suspended the powers of the executive administrators of the Union.

The Union's officers were voted into office by the Union membership in elections held on Reserves during June, 1973. They were suspended in January, 1975, a move which brought adverse comment from many sectors of the Micmac Community.

Reaction to this move is expected to be a major item on the agenda of the Fifth Annual Meeting of the UNSI to be held February 26, 27 and 28.

On the suspension of the elected officials two "Executive Directors" were appointed by the Board to administer Union activities which includes the responsibility for the overall operation of the Union and review all programs. Noel Doucette, Chief of the Chapel Island Band in Cape Breton and a former president of the UNSI, and Alex Denny, a member of the Grand Council and first vice-president of the Union were named as the two directors. New officers will be elected at the fifth annual meeting. Changes may be made in the constitution of the Union depending on the outcome of a conference to be held two weeks earlier when non-status Indians and Metis will decide whether or not to form their own organization divorced from the UNSI.

Non-status Indians have voiced dissatisfaction with the way in which the Union conducts the affairs of the Non-status natives. The non-status conference will be held February 15 and 16. Both meetings will take place in the Grand Hotel, Yarmouth. Although the UNSI will not take part in the non-status conference the appointed executive directors and their coordinators will be available to explain Union activities.

Fifty official delegates have been invited to represent groups of non-status Indians throughout the Province at the February 15th conference. Delegates will choose their representatives to convey the findings of the conference to the fifth annual meeting of the UNSI.

An estimated 150 official delegates are expected to attend the Union meeting which is open to all members of the UNSI.

Union of Nova Scotia Indian Society Act/ bylaws Union of Nova Scotia Indians - Micmac News 1973 -03 - Membership in UNSI.

rjsc.gov.ns.ca/rjsc/search/viewProfile.do

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Registry ID:	1294439
Type:	Society
Nature of Business:	
Status:	Active
Jurisdiction:	Nova Scotia
Registered Office:	201 CHURCHILL DRIVE, SUITE 304 MEMBERTOU NS Canada B1S 0H1
Mailing Address:	201 CHURCHILL DRIVE, SUITE 304 MEMBERTOU NS Canada B1S 0H1
Previous Name:	THE UNION OF NOVA SCOTIA INDIANS

DEPARTMENT

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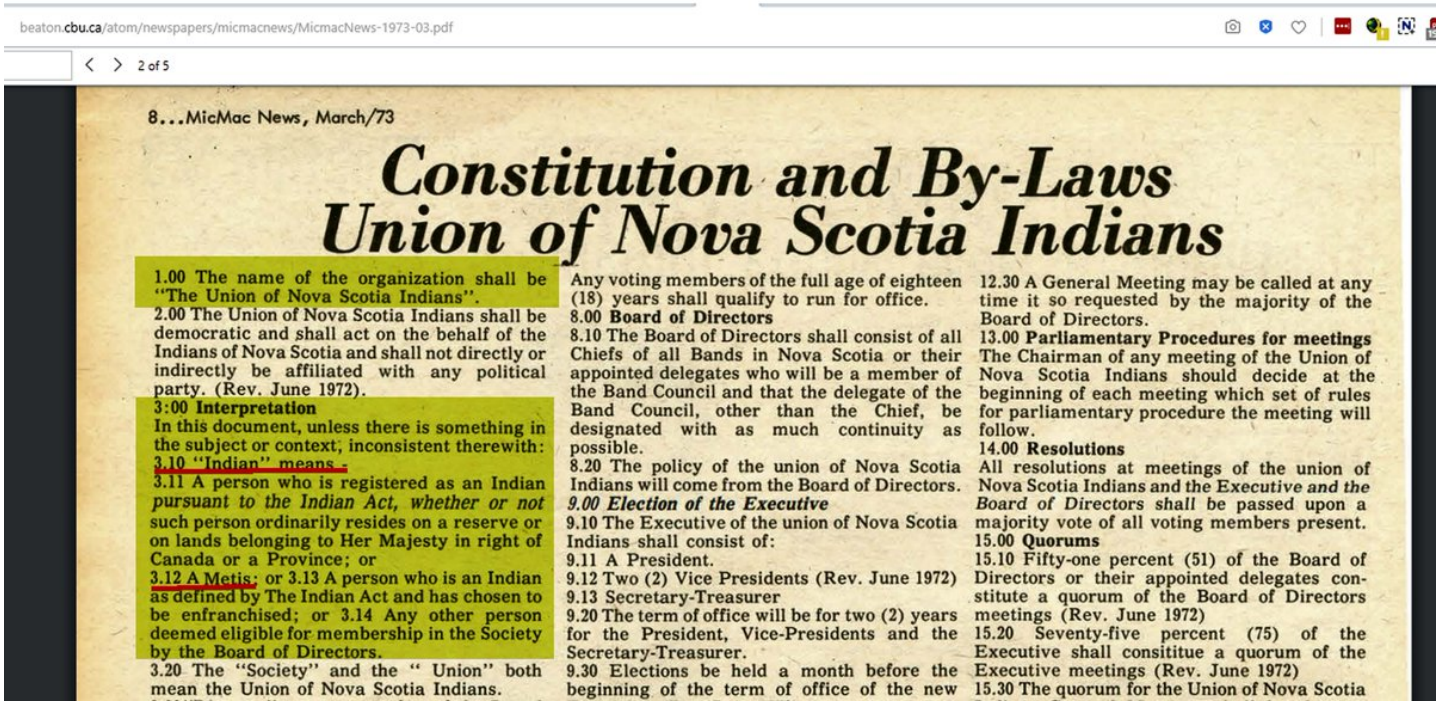
Bonjour! Services en français

PEOPLE

Name	Position	Civic Address	Mailing Address
TERRANCE PAUL	Director	51 BRADLEY STREET SYDNEY NS B1S 2P3	
NORMAN BERNARD	Director	112 MACLELLAN RD WACMATCOOK NS B0E 3N0	
WILBERT MARSHALL	Director	12069 HIGHWAY 4 CHAPEL ISLAND, RICH CO. NS B0E 3M0	
RODERICK GOOGOO	Director	395 RESERVATION ROAD WHYCOCOMAGH NS B0E 3M0	
LEROY DENNY	Director	63 MINI MALL DRIVE ESKASONI NS B1W 1A1	
DOUGLAS BROWN	EXECUTIVE DIRECTOR	1690 COXHEATH ROAD BLACKETTS LAKE NS B1L 1A7	
MICHAEL DWYER	CHIEF FINANCIAL OFFICER	201 Churchill Drive Membertou NS B1S 0H1	
MICHAEL DWYER	Recognized Agent	201 Churchill Drive Membertou NS B1S 0H1	

Special Resolution	1992-07-24
Agent Filed	1987-12-01
Registered Office Change	1970-07-03
Incorporated	1970-07-03

"MicmacNews-1973-03.- Constitution and By-Laws Union of Nova Scotia Indians - Sec3.10 "Indian" means, sec3.12 "A Metis". @CrownIndigenous seems there were some Metis around before Marshall after all .. ■■



Constitution and By-Laws Union of Nova Scotia Indians

1.00 The name of the organization shall be "The Union of Nova Scotia Indians".
2.00 The Union of Nova Scotia Indians shall be democratic and shall act on the behalf of the Indians of Nova Scotia and shall not directly or indirectly be affiliated with any political party. (Rev. June 1972).
3:00 **Interpretation**
In this document, unless there is something in the subject or context, inconsistent therewith:
3.10 "Indian" means -
3.11 A person who is registered as an Indian *pursuant to the Indian Act, whether or not* such person ordinarily resides on a reserve or on lands belonging to Her Majesty in right of Canada or a Province; or
3.12 A Metis; or 3.13 A person who is an Indian as defined by The Indian Act and has chosen to be enfranchised; or 3.14 Any other person deemed eligible for membership in the Society by the Board of Directors.
3.20 The "Society" and the " Union" both mean the Union of Nova Scotia Indians.
Any voting members of the full age of eighteen (18) years shall qualify to run for office.
8.00 **Board of Directors**
8.10 The Board of Directors shall consist of all Chiefs of all Bands in Nova Scotia or their appointed delegates who will be a member of the Band Council and that the delegate of the Band Council, other than the Chief, be designated with as much continuity as possible.
8.20 The policy of the union of Nova Scotia Indians will come from the Board of Directors.
9.00 Election of the Executive
9.10 The Executive of the union of Nova Scotia Indians shall consist of:
9.11 A President.
9.12 Two (2) Vice Presidents (Rev. June 1972)
9.13 Secretary-Treasurer
9.20 The term of office will be for two (2) years for the President, Vice-Presidents and the Secretary-Treasurer.
9.30 Elections be held a month before the beginning of the term of office of the new
12.30 A General Meeting may be called at any time it so requested by the majority of the Board of Directors.
13.00 **Parliamentary Procedures for meetings**
The Chairman of any meeting of the Union of Nova Scotia Indians should decide at the beginning of each meeting which set of rules for parliamentary procedure the meeting will follow.
14.00 **Resolutions**
All resolutions at meetings of the union of Nova Scotia Indians and the *Executive and the Board of Directors shall* be passed upon a majority vote of all voting members present.
15.00 **Quorums**
15.10 Fifty-one percent (51) of the Board of Directors or their appointed delegates constitute a quorum of the Board of Directors meetings (Rev. June 1972)
15.20 Seventy-five percent (75) of the Executive shall consititue a quorum of the Executive meetings (Rev. June 1972)
15.30 The quorum for the Union of Nova Scotia

MicmacNews-1975-02 - NON-STATUS INDIANS AND METIS - Moving to gain rights and recognition-women lead the way - "Metis are the offspring of an Indian mother or father but only recognized by the Indian Act where the father is Indian". "The group, many living below the poverty level



10...Micmac News, February, 1975

NON-STATUS INDIANS AND METIS:

Moving to gain rights and recognition; women lead the way

(From the Scotian Journalist)
by Irene Fillmore

The Scotian Journalist recently had a visit from three women and two beautiful little girls.

They are Non-Status and Metis Indians.

Yes, Non-Status is an odd name.

Amongst the three women, they have five children — also Non-Status persons.

They are referred to as half-breeds and are in much the same boat as the blacks. The mullato is not generally accepted by blacks and accepted by even fewer whites.

The needs of the group these women represent aren't as simple as fishing and hunting rights year round but gut issues like food and shelter.

The United Nations has declared 1975 International Women's Year.

The theme? Equality, development and peace have been carrying on their own struggle for survival both for themselves and their children who are caught up in a frustrating tangle of bureaucracy and neglect.

There are roughly 5-7,000 registered Indians in Nova Scotia, Prince Edward Island and New Brunswick. It would be difficult to estimate the number of Non-Status and Metis, but they may exceed the number registered as Indians.

Non-Status Indians are those who have lost their Indian status through disenfranchisement, marriage, or error.

Years ago, when agents were sent out to register Indians, those who were not at home at the time the agent called, didn't receive a number. Without a band number, an Indian is not recognized by the Department of Indian Affairs.

Metis are the off-spring of an Indian mother or father but are only recognized by the Indian Act as Status Indians where the father is an Indian.

In many parts of Canada, people of Indian ancestry, whether half-breeds or not, mostly don't identify with the word Metis, therefore the associations in these provinces mostly use the term Non-Status only in their name.

Status Indians are registered by a band number. For example, Shubenacadie Band — 02, and so on. Non-Status and Metis have no band number registration in Ottawa, just the date of their birth.

The latter group, many living below the poverty level, find themselves caught between the white society and the Union of N.S. Indians.

Frustration and desperation have driven these women to organize and they have the services of a lawyer who is willing to represent them, and a seven-member steering committee has been formed to over-see development and seek ways of solving their problems.

A list of Non-Status and Metis Indians is being compiled and they are attempting to get in touch with as many as possible.

To date they've been unable to obtain a list of Non-Status Indians and Metis. As well, earlier attempts to organize have been discouraged by apathy and political decisions over which they have no control.

The plight of Metis and Non-Status Indians is that they find themselves exempted from various programs Status Indians may take advantage of, such as Community Development, Economic Development, and Emergency Winter Repair programs. The Union of Nova Scotia Indians may undergo some major changes and may even disband the Union because of such conflicts.

We will go into that in a future issue.

Priorities the Committee of Non-Status and Metis Indians will be going after are the same priorities I enjoy, equality in education, law and civil rights, housing, economic development, health and welfare, and the right to pride in their cultural heritage and tradition.

In recent years, women of all races have continued the steady but slow fight for their birthright, but a gap still exists between white and minority women.

In one infamous case in 1972, the Supreme Court of Canada upheld a decision whereby when an Indian male married a white woman, she acquired the status of an Indian and therfore any of their children would also be status Indians.

On the other hand, when an Indian woman marries a white man, she and her children lose their status.

Liberation is on the lips of these disinherited women and they are determined to fight to the end for a decent standard of living for themselves and their children.

They are not sure how to approach civil rights. They mostly lack the education to fully understand the ways and means of getting required change. But evidently the conclusion they have reached is correct. They get promises and nothing more. They will no longer quietly accept their fate. They won't be so easily discouraged this time, but will fight in their own way the best way they know how.

Indian Church outgrowth of Mission Zeal

By M. ALLEN GIBSON

Like a fine thread running through a tapestry, or the motif which underlies a symphony, the story of mission to the Micmacs appears in the history of the Roman Catholic Church in Nova Scotia.

The Micmacs are the provinces's aborigines, and were described by early explorers as friendly, clever and intelligent. Of Algonquin stock, they early challenged the missionary enterprise of Catholic clergymen. The Port Royal settlement still was in its infancy when, in 1611, two Jesuit priests began a work among Indians in the vicinity.

At Annapolis Royal today, there may be seen a plaque commemorating the baptism on June 24, 1610, of "Henri Membertou, chief of the Micmac Indians and his family —The First-Fruits of the Catholic missions. . ."

Rev. Pierre Maillard, who came to Louisbourg in 1735, has been called "the apostle to the Indians". In 1742, he led in the building of their first chapel. It was located on Chapel Island, and the place of worship which stands today is the fourth to occupy the site.

Through all the years that followed, the Catholic Church maintained its great interest in the Micmacs. The only other missionary to demonstrate a like zeal was the Baptist, Dr. Silas Temius Rand, who made a significicant contribution to our knowledge of the Micmac tongue, but whose missionary enterprise died with him. The Catholic clergy were interested not only in the spiritual well-being of the Indians, but also in their material welfare. As early as 1824, Rev. Vincent de Paul Merle, who started the Trappist Monastery at Monastery, Antigonish County, in 1819, was teaching the Indians around Chezzetcook how to farm.

Rev. Donald MacIsaac, the first resident of the parish of Glendale, where he settled in 1875, was, for many of the years of his 25-year pastorate there, the Indian agent for the area, which included the Whycocomagh reserve. When Archbishop C.F. MacKinnon died in 1879, his will directed that one-half the residue of his estate should go to the Micmac poor.

So it is that, generally, the Micmacs today are Catholic, with a number of churches which are their own. One of these is the Church of the Holy Trinity at Whycocomagh.

The age of the former Holy Trinity Church is suggested by the cornerstone, into which is graven the date, 1912, and the inscription, "Oli ngoti nesesoti."

The ancient language is to be seen again in the noteworthy stained glass window of the church. At the bottom of the centre pane, which presents a religious picture, appears the words, "Nogomit Jinen Seta Alasotmelseoin." The side panels of the window also present evidence of strange tongues, although the devices are the more familiar Greek symbols for Jesus, IHS and the alpha and omega.

Although it is not a large building, Holy Trinity Church possesses an impressive appearance. Perhaps it is because of the two steeples, one taller than the other, which attract the eye of the viewer and point his thought upwards, and to those higher things which are of the spirit.

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,find themselves caught between the white society and the Union of NS Indians. /Darryl Leroux + peace and friendship treaties. I am #EasternMetis, My nan self identified as Eastern Metis, my Mius uncles signed peace and friendship treaties, their brother is my grandfather.



Darryl Leroux
@DarrylLeroux
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For those following debate about the "Acadian-Métis", a new report by Seb Malette et al. was released this week that claims to prove definitively the existence of a second Indigenous people in present-day NS. "An Ethnographic Report on the Acadian-Métis":

docs.google.com/document/d/1BA...

The report engages in some of the same leaps of logic that have become common among proponents of the existence of an "eastern métis" people. Allow me to outline some of the more egregious efforts ... I'll provide a more detailed analysis at a later time ...

1- Incredibly, in a 90+-page report, there is no consideration of Mi'kmaw perspectives on the existence of another Indigenous people on Mi'kmaw territory! Without a doubt, considering Mi'kmaw historical or contemporary perspectives would invalidate their conclusions...

As Mi'kmaw historians, thinkers, and activists have explained repeatedly re: so-called métis in Mi'kma'ki, had there been another Indigenous people in the 18th century, the Mi'kmaq would've included them in the peace & friendship treaties.

MicmacNews-1981-05b - NCNS - Prayers - Leadership - Accomplishments - Dwight Dorey - Viola Robinson- Harry Daniels - "The Metis and Non-Status Indians of Canada want to be strengthening thread in the fiber that makes up the Mosiacic of Canada", Mr Daniels said.

beaton.cbu.ca/atom/newspapers/micmacnews/MicmacNews-1981-05b.pdf

N.C.N.S. Office:

Prayers - Leadership - Accomplishments



Photo by: Brian Douglas

Laird Stirling cuts the ribbon to this historic occasion a Harry Daniels, Pres. N.C.C., Viola Robinson Pres. N.C.N.S. and Dwight Dorey Vice-Pres. look on.



Photo by: Brian Douglas

President Viola Robinson and Vice-President Dwight Dorey excepts gifts from Laird Stirling and other Native representatives.



Photo by: Brian Douglas

Viola Robinson addresses the audience by saying anyone with Native Ancestry should indeed by proud of this accomplishment.

By Gary Lewis

TRURO--The Native Council of Nova Scotia has a new 80,000 dollar provincial office complex officially deemed opened May 15. After Vice-President Dwight Dorey and The Honourable Laird Stirling, Social Service Minister cut the ribbon.

Before the Ribbon Cutting Ceremony took place Grand Chief Donald Marshall and Rev. Harry McNeil asked the people in attendance to rise in a prayer to bless the complex.

Mr. Dorey, Chairman for this occassion said, "The opening of the Council's Provincial office adjacent to the Abenaki Motor Inn is one of the biggest accomplishments the Council has taken."

The Hon. Laird Stirling addressed the Native Council organization by saying, "I'm very pleased to take part in this historic occassion". Reflecting on the few years which have passed since the formation of the Native Council of Nova Scotia and the many things they have accomplished those years.

"You have been most fortunate to have the excellent leadership of Viola Robinson and Dwight Dorey," Mr. Stirling said. "Believe me they speak out clearly on your behalf and they are listened to carefully."

"If the next several years are as successful as the first few your organization cannot help but fulfill its objectives. You can be assured that as long as "I" am able to assist you, you will have "my" whole hearted support," the Hon Minister concluded in saying.

Harry Daniels, President of the Native Council of Canada, congratulated those who worked so hard to make the center a reality.

"To witness this physical achievement gives me a great feeling of pride, it will serve as an incentive for future generations."

Mr. Daniels told the audience he would like to see a change in some attitudes of the part of both his people and other Canadians a change which would strengthen the Country.

The Metis and Non-status Indians of Canada "want to be strenghtening thread in the fibre that makes up the Mosiacic of Canada," Mr. Daniels said.

Viola Robinson, President of the Native Council of Nova Scotia said, "Anyone with any Native ancestry should indeed be very proud of this accomplishment and this should serve as a very memourable occassion for us all. One of the goals of any organization is always to own your own building," she said.

Mrs. Robinson went on to thank the people and organizations who played a very important role in the whole planning of this project.

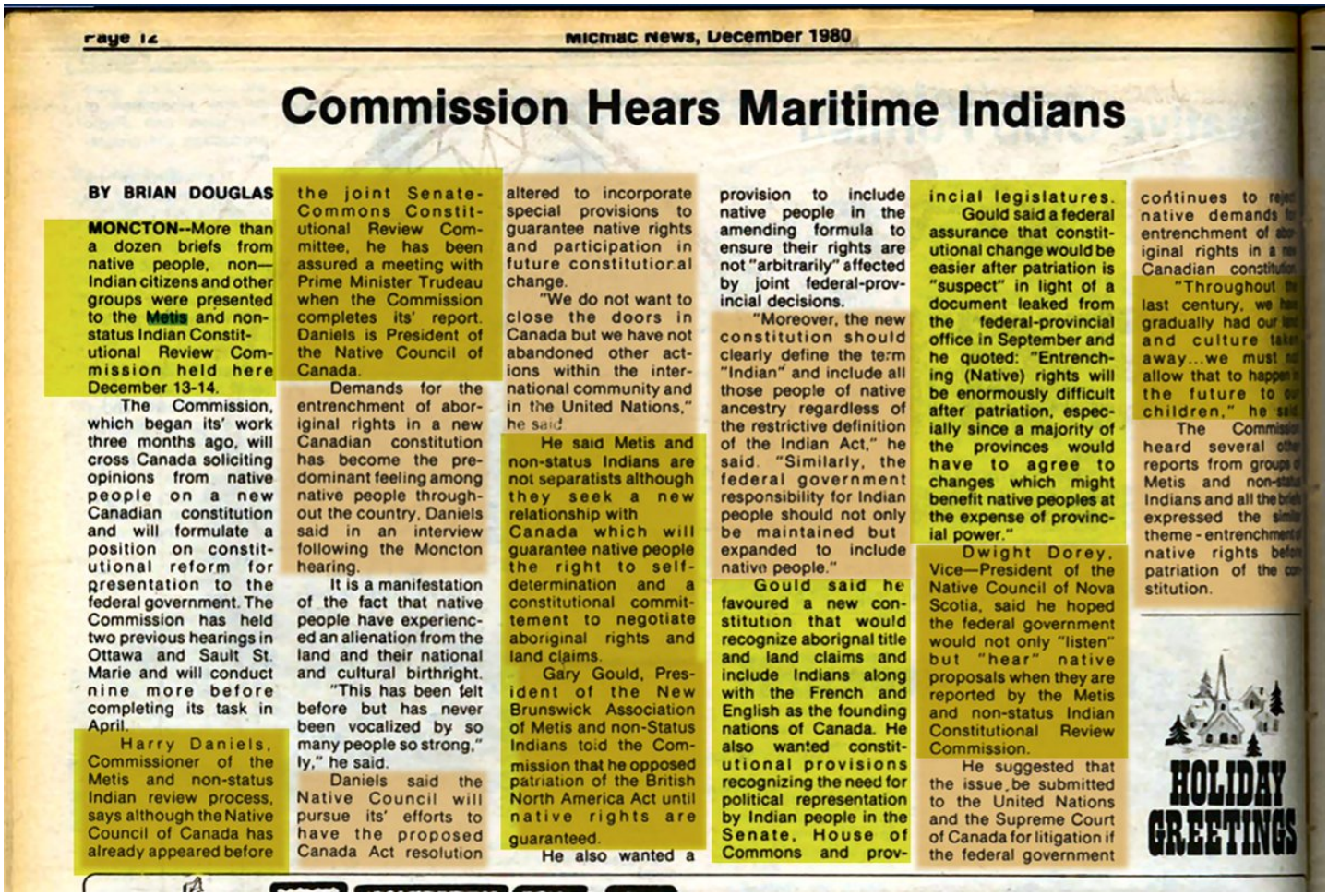
In Mrs. Robinsons closing remarks she said, "It's is my hope that the relationship that exists between the Council and Millbrook Band and all other Bands and the Development Corporation will continue."

Mrs. Robinson received several commenorative gifts from the Hon. Laird Stirling and other Native organizational representatives.

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* ACCO Staplers - reg. $10.95; Special at $8.35
Each Item listed above has many more models and also at Great Savings to you!

Harry Daniels - Gary Gould - Commission hears Maritime Indians - MicmacNews-1980-12.png



Commission Hears Maritime Indians

BY BRIAN DOUGLAS

MONCTON--More than a dozen briefs from native people, non—Indian citizens and other groups were presented to the Metis and non-status Indian Constitutional Review Commission held here December 13-14.

The Commission, which began its' work three months ago, will cross Canada soliciting opinions from native people on a new Canadian constitution and will formulate a position on constitutional reform for presentation to the federal government. The Commission has held two previous hearings in Ottawa and Sault St. Marie and will conduct nine more before completing its task in April.

Harry Daniels, Commissioner of the Metis and non-status Indian review process, says although the Native Council of Canada has already appeared before the joint Senate-Commons Constitutional Review Committee, he has been assured a meeting with Prime Minister Trudeau when the Commission completes its' report. Daniels is President of the Native Council of Canada.

Demands for the entrenchment of aboriginal rights in a new Canadian constitution has become the predominant feeling among native people throughout the country, Daniels said in an interview following the Moncton hearing.

It is a manifestation of the fact that native people have experienced an alienation from the land and their national and cultural birthright.

"This has been felt before but has never been vocalized by so many people so strong," ly," he said.

Daniels said the Native Council will pursue its' efforts to have the proposed Canada Act resolution altered to incorporate special provisions to guarantee native rights and participation in future constitutional change.

"We do not want to close the doors in Canada but we have not abandoned other actions within the international community and in the United Nations," he said.

He said Metis and non-status Indians are not separatists although they seek a new relationship with Canada which will guarantee native people the right to self-determination and a constitutional committement to negotiate aboriginal rights and land claims.

Gary Gould, President of the New Brunswick Association of Metis and non-Status Indians told the Commission that he opposed patriation of the British North America Act until native rights are guaranteed.

He also wanted a provision to include native people in the amending formula to ensure their rights are not "arbitrarily" affected by joint federal-provincial decisions.

"Moreover, the new constitution should clearly define the term "Indian" and include all those people of native ancestry regardless of the restrictive definition of the Indian Act," he said. "Similarly, the federal government responsibility for Indian people should not only be maintained but expanded to include native people."

Gould said he favoured a new constitution that would recognize aborignal title and land claims and include Indians along with the French and English as the founding nations of Canada. He also wanted constitutional provisions recognizing the need for political representation by Indian people in the Senate, House of Commons and provincial legislatures.

Gould said a federal assurance that constitutional change would be easier after patriation is "suspect" in light of a document leaked from the federal-provincial office in September and he quoted: "Entrenching (Native) rights will be enormously difficult after patriation, especially since a majority of the provinces would have to agree to changes which might benefit native peoples at the expense of provincial power."

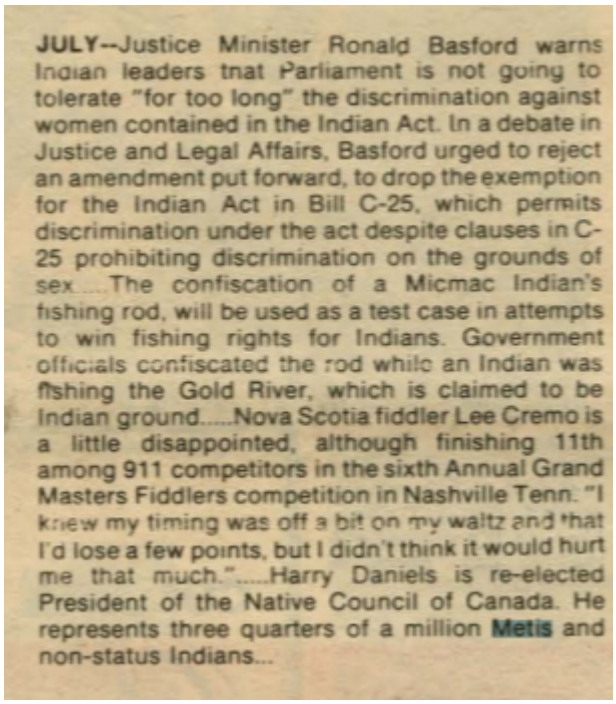
Dwight Dorey, Vice—President of the Native Council of Nova Scotia, said he hoped the federal government would not only "listen" but "hear" native proposals when they are reported by the Metis and non-status Indian Constitutional Review Commission.

He suggested that the issue be submitted to the United Nations and the Supreme Court of Canada for litigation if the federal government continues to reject native demands for entrenchment of aboriginal rights in a new Canadian constitution.

"Throughout the last century, we have gradually had our land and culture taken away...we must not allow that to happen in the future to our children," he said.

The Commission heard several other reports from groups of Metis and non-status Indians and all the briefs expressed the similar theme - entrenchment of native rights before patriation of the constitution.

Harry Daniels represents three quarter of a million metis and non status Micmac News 1980 01.



JULY--Justice Minister Ronald Basford warns Indian leaders that Parliament is not going to tolerate "for too long" the discrimination against women contained in the Indian Act. In a debate in Justice and Legal Affairs, Basford urged to reject an amendment put forward, to drop the exemption for the Indian Act in Bill C-25, which permits discrimination under the act despite clauses in C-25 prohibiting discrimination on the grounds of sex.....The confiscation of a Micmac Indian's fishing rod, will be used as a test case in attempts to win fishing rights for Indians. Government officials confiscated the rod while an Indian was fishing the Gold River, which is claimed to be Indian ground.....Nova Scotia fiddler Lee Cremo is a little disappointed, although finishing 11th among 911 competitors in the sixth Annual Grand Masters Fiddlers competition in Nashville Tenn. "I knew my timing was off a bit on my waltz and that I'd lose a few points, but I didn't think it would hurt me that much."....Harry Daniels is re-elected President of the Native Council of Canada. He represents three quarters of a million Metis and non-status Indians...

Harry Daniels - MicmacNews-1980-07 - Gary Gould - Mr Gould is co-author of a book "Our Land: The Maritimes," which forms the basis aboriginal claims by Metis and nonStatus Indians in the Maritime provinces.@CrownIndigenous @MNC_tweets

Micmac News 25¢
Vol. 9, No. 7, Micmac News, July 1980

NATIVES MUST MAKE TOUGH DECISIONS

by Brian Douglas

TRURO--Native leaders in Canada must make some tough political decisions including the possibility of civil disobedience and violence if the federal government does not recognize aboriginal rights and native land claims, Harry Daniels, President of the Native Council of Canada told delegates to the sixth annual meeting of the Native Council of Nova Scotia held here today.

Describing Canada as one of the most racist countries in the world, Daniels urged Council members to "stand up for your rights" or else be swept under the rug of the two founding nation concept of French and English.

The "big land grab" is now on, Mr. Daniels said, because the federal government refuses to recognize aboriginal title or to include native people as equal partners in constitutional renewal discussions.

Calling upon Council members to free their executive to work more closely on aboriginal rights, land claims and constitutional issues, Daniels said social programs such as housing, education and recreation can be dealt with by provincial directors.

"We must be free to deal with politics..... you're going to have to do something for yourselves," the national president told the 55 delegates and more than 50 observers attending the assembly at the Abenaki Motor Inn.

Gary Gould, President, of the New Brunswick Association of Metis and non-status Indians said aboriginal rights could soon be forgotten because native people are getting caught up in social programs which he described as "doomed to failure."

"This is what government wants...but our first priority must be aboriginal rights...it is the most critical issue for the future of our people."

Mr. Gould said federal government policy which established Indian reserves, the department of Indian affairs and the Indian Act was designed to assimilate Indian people and not to protect their rights as guaranteed in British law.

He said aboriginal title to the Maritime provinces has never been extinguished nor was land legally ceded to the Crown.

"Native claims will continue to exist until the federal government negotiates a just settlement," he added.

"Only by recognizing our rights and settling our legitimate aboriginal title claim will we be able to improve our lives and provide a better future for our children," he said.

Mr. Gould is co-author of a book "**Our Land: The Maritimes,**" which forms the basis of aboriginal claims by Metis and non-status Indians in the Maritime provinces. The book, which represents the final report of the Maritime Aboriginal Rights and Land Claims Commission, examines the historical, legal and moral basis for a claim.

Mr. Gould said the report contains a legal section which challenges the federal position that aboriginal title in the Maritimes has been superseded by law.

Viola Robinson, President of the Native Council of Nova Scotia said settlement of aboriginal claims would place native people in a good position to develop economically.

"The government owes us that...social programs are not the answer...settlement of aboriginal rights is the crucial issue," she said.

Meanwhile, the Council passed a resolution to spend half of its housing funds to promote public awareness of the contents of the book.



Federal recognition of aboriginal rights, equal participation in constitutional discussions and financial support for a national economic development program are the major issues facing Metis and non-status Indians, Harry Daniels, President of the Native Council of Canada told the sixth annual assembly of the Native Council of Nova Scotia. Daniels said the Council is seeking a $3 million federal commitment for a national economic development program.



Viola Robinson, President of the Native Council of Nova Scotia examines a handbook on aboriginal rights published for council membership. The handbook is a condensed version of the book Our Land: The Maritimes which attempts to prove the existence of an aboriginal claim in the Maritimes. Standing: Gary Gould, President of the New Brunswick Association of Metis and non-status Indians and Louis Bruyere, Vice-president, Native Council of Canada.

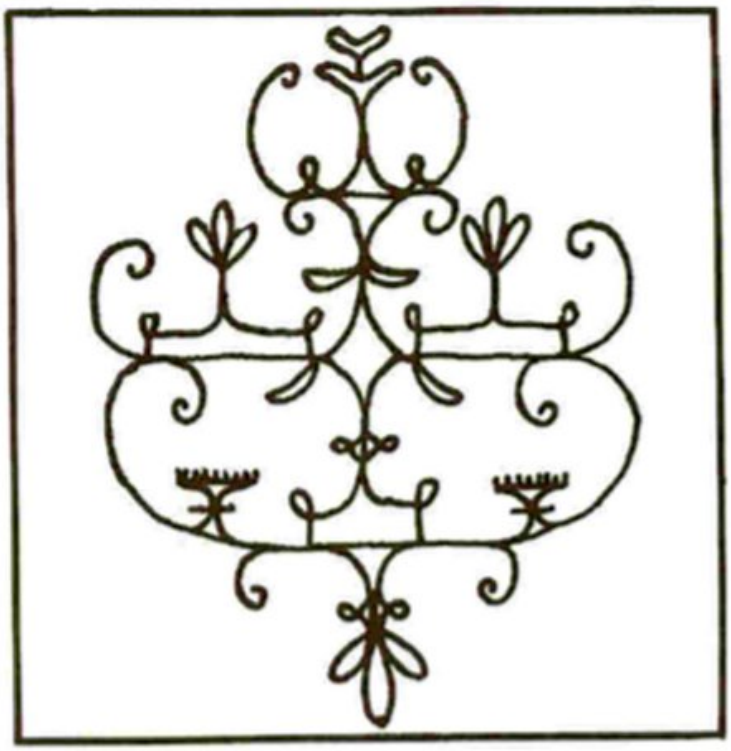
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Our land the Maritimes - New Breed Feb-March https://t.co/NTzn50DwYe

OUR LAND: THE MARITIMES

Editors: G.P. Gould & A.J. Semple
Publisher: Saint Anne Point Press
Price: $10.00



Our Land: The Maritimes, is a significant new study of Native land claims in the Maritime Provinces of Canada.

This book presents the basis of a Native claim in the Maritimes. It examines the historical, legal and moral arguments central to the issue of Indian claims in this region of Canada. It clarifies the issues involved and suggests possible solutions.

In the book are sections on the historical recognition of Aboriginal Rights, the gradual loss of Indian country, the government's attempts to assimilate by definition, a legal analysis of relevant United States and Canadian case law on Aboriginal Rights as well as a collection of relevant historical documents.

This is an important and timely study of the Aboriginal Rights question in the United States and Canada.

The book is complete with illustrations and maps.

If you are concerned about the Aboriginal Rights issue, you can order this publication by writing:

New Brunswick Association of
Metis and Non-Status Indians
390 King Street
Fredericton, New Brunswick
or
Saint Annes Point Press
P.O. Box 691
Fredericton, New Brunswick.

NewBreed

LAND CLAIMS RESEARCH

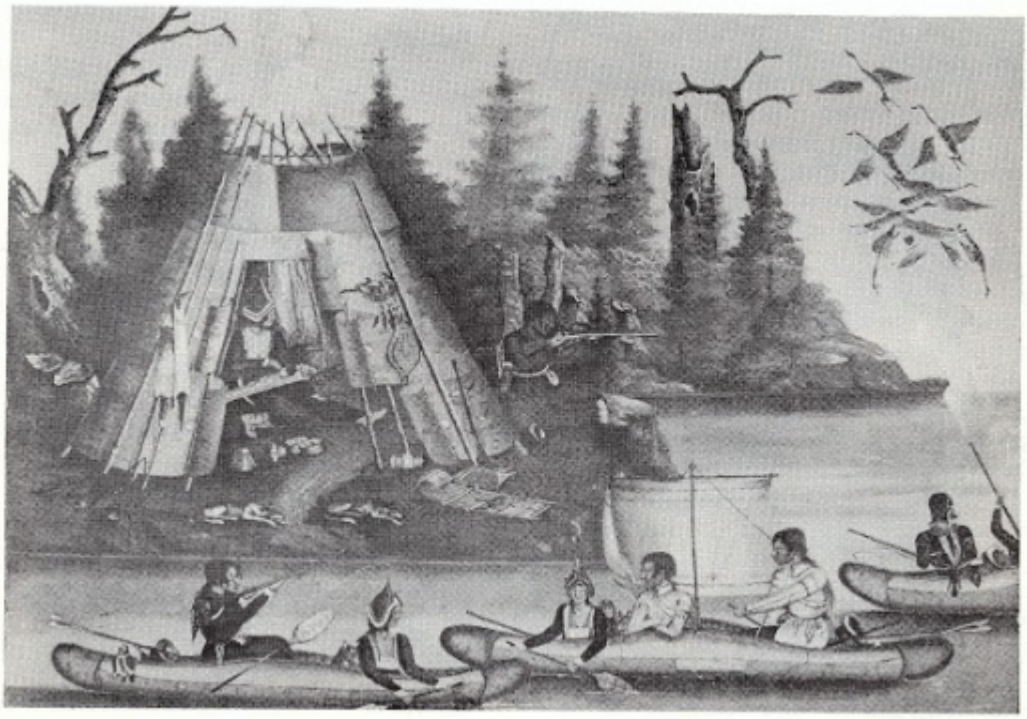
1978-Interim funding for the Aboriginal Rights Research proposal is approved and steps taken to establish and staff the newly formed Maritime Land Claims Commission.

1979-After long and tedious negotiations with the federal government, the Land Claims Research is funded for another year.

1978-Funding for Aboriginal Rights Research was approved.

1980-The final report on Aboriginal Rights Research is published in book form entitled **Our Land, the Maritimes.** The book, published after 2½ years research examines the historical, legal, and moral basis for an Aboriginal claim, and traces the pattern of land dealings which resulted in the setting up reserves, the creation of status and non-status Indians and the government policy of assimilation.

OUR LAND: THE MARITIMES



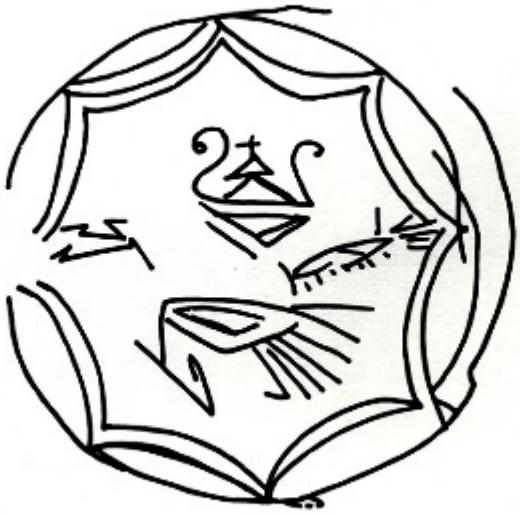
1984-On December 14th the government of Nova Scotia after due consideration rejects the establishment of an Office of Aboriginal Affairs, and offers to recommend the establishment of "a six-member Cabinet Committee on Aboriginal Affairs, to include the Ministers of Education, Health, Labour and Manpower, Land and Forests, the Attorney General and the Minister of Social Services to deal with Aboriginal questions on behalf of the government. Although hailed by the Government as an effort that would afford heightened recognition and provide an even more effective forum for dialogue on Aboriginal matters, the gesture is no more than the resurrection of the earlier Liberal Government's sub-committee.

1985-On February 5th, the Native Council of Nova Scotia together with the New Brunswick Association of Métis and Non-Status Indians and the Native Council of Prince Edward Island through the political coalition known as the "Maritime Aboriginal People's Council" jointly appear before the Council of Maritime Premiers to submit a brief calling for the establishment of a regional forum to deal with common issues affecting the Aboriginal Peoples of the three Maritime provinces. The forum concept is rejected by the Council of Maritime Premiers.

1985-In September the Native Council of Nova Scotia and New Brunswick Association of Métis and Non-Status Indians submit briefs on Preliminary Comments to the Federal Task Force Reviewing the Federal Comprehensive Land Claims Policy. The "philosophy" and "inclusion of Maritime Treaties" perspectives in the land claims policy, have an impact, as reflected in the final report of the Task Force.

1985-Almost two years after the approach to the government on September 9th the 6 member cabinet committee on Aboriginal Affairs meets for the first time with N.C.N.S. Executive and Board of Directors. The meeting establishes that the will to negotiate and discuss native issues seriously is not evident and must be resolved less this Cabinet Committee also fails.

1985-The Council submits a brief to the Standing Committee of the House of



The device of a triangle with lines curving outward in the lore of some Indians was the symbol of a living chief.

THE HISTORY AND ACHIEVEMENTS OF THE NATIVE COUNCIL OF NOVA SCOTIA - 1987 - Native Council of Nova Scotia - Our Land - Other Achievements. - special needs of NonStatus and Metis in Nova Scotia. @CrownIndigenous

OTHER ACHIEVEMENTS

1976-A recreation submission to fitness and amateur sports is approved.

1976-Locals organized Information Workshops to evaluate the needs and special problems of non-status Indians and Metis in Nova Scotia.

1977-Queens County, Zone 9, is incorporated as a non-profit orgainization with the Registrar of Joint Stocks.

1978-The first edition for the Native Council of Nova Scotia's newsletter is published.

1980-Delegates from Nova Scotia, New Brunswick and Prince Edward Island Chartered a bus, known as the "Constitution Express"-destination, Ottawa.

1981-A money habits workshop was held at the Native Council's Provincial Centre for the purpose of showing the staff how to conduct similar workshops at a local level.

1981-Zone No. 9 holds its First Annual Awareness day in Queens County.

1981-Plans begin taking shape for the construction of an office building to house the Native Council. On January 14th, construction started and on May 25th, the official opening took place with the Minister of Social Services cutting the ribbon.

1981-Funding was approved by Secretary of State to continue the N.C.N.S. Newsletter.

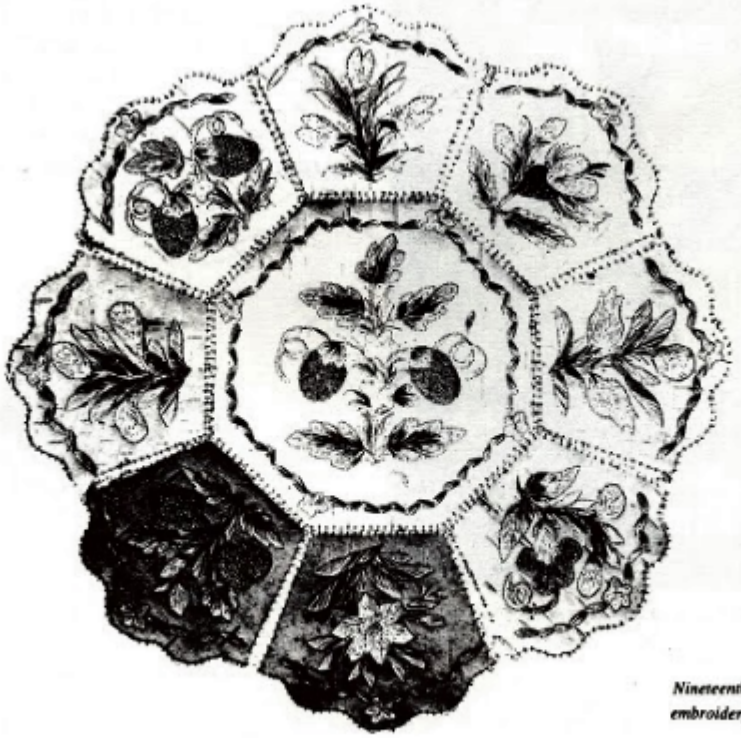
1982-The Secretary of State approved funding to continue the N.C.N.S. Newsletter.

1985-In December a Reinstatement Office was set up to process applications for status as a result of Bill C-31.

1986-The Micmac Language Program launched the completion of **Witeskuk Nikmaq Aqq Nitapk**-book 1 in the series.

1986-In February a membership update initiative was started and laminated membership cards were issued.

1987-The Micmac Language Program launched the completion of **Nenajk Nikmaq Aqq Mitapk Metalwulatijik**-Book 2 in the series.



Nineteenth-century moosehair embroidery on birchbark.

THE HISTORY AND ACHIEVEMENTS OF THE NATIVE COUNCIL OF NOVA SCOTIA-1987 Native Council of Nova Scotia-Our Land-Political Achievements- 1978- The liberal gov of the day, grants a meeting with cabinet and NCNS executive to discuss the concerns and problems @CrownIndigenous

POLITICAL ACHIEVEMENTS

As a non-profit representative Native Association, all facets of program introduction, delivery and achievements in one form or another are the result of intervention and advocacy initiated by the Executive Committee of the Native Council of Nova Scotia on direction by the association's Board of Directors.

The Council's current stature, financial stability, effective program delivery, and achievements, together attest to the effectiveness of native advocacy by the Native Council in the province of Nova Scotia.

The following are highlights of notable political achievements.

1975-The Native Council of Nova Scotia is officially recognized as an affiliate of the Native Council of Canada, and becomes a member of the NCC's Board of Directors.

1977-The N.C.N.S. submits an extensive brief to the Government of Nova Scotia outlining the special needs and problems facing the Council's represented membership.

1978-The Liberal Government of the day, grants a meeting with Cabinet and N.C.N.S. Executive to discuss the concerns and problems of the non-status Indians and Métis of Nova Scotia. The Goverment commits itself to establish a special sub-committee to deal with the issues, and hopefully have some addressed.

1980-The "Constitutional Express" is launched from the east, with participants from the three Maritime Native Association - Native Council of Nova Scotia, Native Council of Prince Edward Island, and New Brunswick Association of Métis and Non-Status Indians. The coalition of interest on the special issue of promoting the inclusion of Aboriginal Rights, and the Constitutional protection of Treaties and the Royal Proclamation of 1763, impacts favourably on the national efforts.

1982-The Native Council of Nova Scotia on September 10, submits a brief to the Sub-Committee on Indian Women and the Indian Act, calling for an end to the discriminatory sections of the Indian Act. The submissions to this Committee impacted on the Federal Government that changes were required to the Indian Act.

1982-On October 19, Native Council of Nova Scotia presents the Conservative Government with a Position Paper on "Aboriginal Title & Land Claims and the Constitutional Revision Process". The meeting between Cabinet members and the Council's Board of Directors was convened in the Red Room of Province House.

1983-Given the lack of commitment by the Provincial Government to deal with issues seriously, and the absence of any process, on September 16, the N.C.N.S. after due discussion, submits a proposal for Cabinet consideration to establish an office of "Aboriginal Affairs" in Nova Scotia. The brief was submitted during a joint meeting in Truro between representatives of the Native Council, the Union of Nova Scotia Indians and The Honourable Edmund Morris, Minister responsible for Indian Affairs in Nova Scotia.

1984-The Native Council of Nova Scotia joined as an intervenent in the action before the Supreme Court of Canada in **James Matthew Simon vs Her Majesty the Queen** scheduled to be heard on October 23rd, 1984. The case involves the Treaty of 1752.



Boarding the Constitutional Express N.C.N.S. File

of the NonStatus Indians and Metis of Nova Scotia. @CrownIndigenous / Our Land the Maritimes - MicmacNews-1980-05. - gov has created classes of Indian people.

"OUR LAND -- THE MARITIMES"

by Brian Douglas

TRURO——A new book released today contradicts federal policy that Aboriginal title to the Maritime Provinces does not exist and demands that the federal government recognize the special status of Indian people and begin immediate negotiations to settle outstanding land claims.

The 226 page publication, entitled, "Our Land, the Maritimes" is a final report of the Maritime Aboriginal Rights and Land Claims Commission. It forms the basis of native claims by about 10,000 Metis and non-Status Indians in Nova Scotia, New Brunswick and Prince Edward Island.

The Book, published after 2½ years of research, examines the historical, legal and moral basis for an aboriginal claim, and traces the pattern of Land Dealings which resulted in setting up Indian reserves, the creation of status and non-status Indians, and a government policy of assimilation.

It concludes that the federal positions denying aboriginal title to the Maritimes is "suspect".

The federal government maintains that aboriginal rights does exist because it has been superceded through the various actions and legislations of the government, a ruling dating back to a policy on comprehensive claims in 1973.

However, the Book contends where Native title to traditional Lands has not been voluntarily ceded, the principal for compensation for loss must be applied. It points out that the Micmacs and the Maliseet people have never signed or entered into Land Cession Treaties. Therefore, "if native title in the Maritimes has been superceded by Law, it has occurred by the unilateral action of the government without any specific compensation being provided to the Micmac people."

"To maintain that, the setting up of reserves, and giving welfare benefits provided by Colonial governments constituted compensation is ludicrous." the Book said.

Furthermore, many Indian people in the Post-Confederation administration of the Indian Affairs department were excluded from reserve benefits by the discriminatory aspects of the Indian Act, which not only divided families, but created categories of Indians, some officially recognized and others not.

As a result of successive federal government policies of civilization and assimilation, Indians are at the bottom of the socio-Economic heap, "They have the worst housing in Canada, the highest rates of Alcoholism, the lowest rates of education, the highest rates of suicide, the highest rate of unemployment of any group inthe Maritime provinces."

The Book challenges the federal position-that aboriginal title to the Maritimes has been superceded by Law and Native leaders say they're prepared to take the issue to the Supreme Court of Canada if the government continues to refuse to negotiate a settlement.

The Non-Status Scene - Native Women's Association of Canada - Canada has divided the Native Indian Nation into three classes- Status Indians, Non-Status Indians, and Metis- MicmacNews-1977-12./

http://beaton.cbu.ca/atom/newspapers/micmacnews/MicmacNews-1977-12.pdf
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The Non—Status Scene

by Denise AuCoin

"Before the days of the French, in the centuries behind us, a semi-nomadic race of people occupied the Province of Nova Scotia. Long years before the Vikings of the North had attempted their perilous ventures, the dusky children of the forest had pitched their wigwams by the banks of the rushing Lequille. There, in nature's own amphitheatre, shut in the encircling hills, they dwelt secure. The waters at their feet were alive with the choicest products of the sea and the vast forests were their hunting grounds from which they returned laden with the spoils of the chase."

"The child of nature luxuriated in his life of wild abandon, feasting in times of plenty, but alas, too sadly oblivious of the future to make provisions for the possible day of scarcity and want."

It was in the tranquil pre-European era that the Micmacs of Nova Scotia had uncontested dominion over tribal territories, the resources, and the people of those territories. The Micmacs governed, made laws, waged wars and had their own social, political, cultural, economic, educational and property systems.

Then came the white man.

With the gradual settlement of Europeans and the eventual takeover of the Micmac regime, the proud Micmacs lost control of their precious livelihood. As time went on, the white man placed the Micmacs in "prisons without walls" better known as reservations- which were not only worthless tracts of land isolated from the European population, but were also unfairly alloted to the Micmacs. Of Nova Scotia's 13,711,790 acres of land, only 19,608 acres remain in Micmac control.

The natives looked upon the Europeans as intruders who imposed themselves upon the land, and who were destroyers of Native Rights and heritage. Then came the "unkindest cut of all."

In 1967, the Board of Governors of Canada drew up the "Indian Act" without the advice and consent of the Native people. The purpose of the "Indian Act" was to enfranchise the Native people on a gradual basis - that is, a total extermination. With the act to be imposed on the Indigenous (Native) Indian people, the minority group had no idea as to the contents of the Great White Paper.

They, uneducated to the European standards, were very much disillusioned by the white man's words, and, "they did not have the ability to read between the lines."

The non-Indian government had taken the liberty of showing the legal side of decrimination Unjustified topics discussed in the "Indian Act," have, for over a century, dictated the Native Indian people's way of life in a communist manner. However, some subjects covered in the "Indian Act," were satisfactory, but in terms of defining who is an Indian, Canada is exceptional. In the United States, status is passed through Indian women and all descendants of Indians are recognized by the American Aboriginal blood rather than legal technicalities determines who is recognized as an Aborigine (as stated in the NCC Booklets.)

The first and foremost issue affecting all Native Indian people is that concerning "Aboriginal Rights and Title." The Chiefs of the Indian Bands in Nova Scotia demand that the Government of Canada must compensate for Micmac Indian Aboriginal Title by guarenteeing through statute, aboriginal rights in the cultural, social, economic and political fields. Those Aboriginal rights must compensate for the loss of a way of life and must contribute positively to a lasting solution of those fields as felt as advanced by the Micmac Indians of Nova Scotia.

They want return of unlawful alienated lands and services and compensation for the loss of use of those lands and services on all reserves in Nova Scotia. Records show the unlawful alienation standing at a grand total of 7830 acres of land by the CNR, Nova Scotia Department of Highways, The Nova Scotia Power Corporation and the illegal sales of reserve land.

So much for gratitude.

Native Women's Association of Canada

Unfortunately, Canada appears to be afraid to recognize Native people as a whole. Instead, the non—Indian government has divided the Native Indian nation into three classes such as (1) Status Indians - those registered under the "Indian Act" of 1951; (2) Non status Indians - those who either voluntarily enfranchised or were thrown off the reserve because of marriage to Non Indian People and (3) Metis - offspring of non status Indian parents.

Of the three groups, status Indians have it best. They do not have to pay for their children's education; they are tax exempt; they have a local band government that administers the Department of Indian Affairs and Northern Development's decisions and those in the low income bracket may qualify for housing, welfare, etc.

The non status Indian and Metis people do not have it as good. Their road is long and bumpy with more obstacles than imaginable. They must endure the white man's red tape and government and they must try and cope with the pressure and frustrations of being Native Indian people in a white man's society. The worst part is that affecting Native Women.

To begin, the "Indian Act" imposes a way of life on Native people from childhood which includes community sharing of band resources and revenues. For Native women who have lived this communal kind of life on Canada's 560 Indian reserves, the severing of it upon marriage to non Native men can be very cruel. They are automatically kicked off the reserve, their rights inherent in Indian status are negated and they can never legally return to the place of their birth. In short, Native women are sent to exile. Outwardly, the male Native population refuses to understand their predicament, but the women point out that the Native men will never have to forcibly or legally leave the reserve to live in some society where Indian people have historically been accepted as somewhat less than equal.

Loss of "Indian status" means more than loss of Indian rights; it also means loss of tribal rights. In Saskatoon and Alberta, this includes loss of oil rights, which, depending on the Band can be quite substantial. Band revenues Accrued from land leased are also lost, as well as land rights. Native women who have lost their status through marriage cannot keep land left to them in a will but must sell their interest in the land to another Band member, usually at a price dictated by the Band Council.

Other women are concerned that they will not have the right to be buried on their reserve. In Montreal, three or four Native Indian women between the ages of 60 and 70, who married non Indian men years ago, were told they had no right to inherit land despite the fact they had lived most of their lives on the reserve and had no right to be buried on the reserve with their ancestors.

Mrs. Mary Two Axe Early, of Caughnawaga, Quebec lamented: "and yet, there is a dog cemetery on the reserve where anyone from Montreal can bury their dog."

Women, such as Jeanette Lavell, who marry non Indians do not cease to be Indian for constitutional purposes, but do cease to be Indian for "Indian Act" purposes. Lavell lost her legal status as an Indian person through marriage in 1970. She approached the County Court on the matter but the judge refused to listen to her. Later, Jeanette went to the Federal Court of Appeal where she won the case with no problem. However, the Attorney General's office appealed her victory to the Supreme Court of Canada where she eventually lost her war. There was, though, a definite victory - Native Indian people across Canada have become more aware of the Government's doings and are now doing something to balance the scales for a better tomorrow for the entire Native Indian population.

Native Women's Association of Nova Scotia

Women are in the act - they are beginning to realize what the white men's government had done to them in the past and what is happening to their identity as a people who have existed since time immemorial. The women received a golden opportunity in 1971 when a special meeting was held in Sydney to elect a provincial representative to attend a gathering in Alberta which was the first "Native Women's Conference."

Mrs. Helen Martin, of Membertou reserve in Sydney, Nova Scotia was the elected representative and was appointed on the Steering committee. When she returned home, Mrs. Martin visited the Native women of Nova Scotia to organize a provincial organization. The result: The Native Women's Association of Nova Scotia was founded in 1972 with Helen Martin as the President. All three groups of Native women make up the provincial association that consists of 2,000 members, and is affiliated with the Native women's Association of Canada.

The Native women want to be recognized by both the Indian and white societies; but due to lack of funding, major goals are far. An application made to the provincial government for $29;000 for Administration purposes was turned down.

Thus far, the Secretary of State has provided funding for the projects except that for administration. Along with monetary problems, Mrs. Martin faces the task of performing the secretarial work and handling business affairs as a volunteer because of the government's refusal to assist.

Mrs. Martin hopes to receive the required assistance; see more Chiefs and Councillors work together for a better world for the Native people; and that adequate provisions be included in the "Indian Act." Also, enfranchisement and "Certificate of possession" both be deleted from the Act. Mrs. Martin wants all Native women to stand together and wipe out discrimination before it destroys them.

As it stands now, many Native women and their children, as a result of marriage or as descendants of mixed marriages are in a legal limbo whereby they lose their birthright, property, and ownership rights.

Native Council of Canada

In this particular section, the word "Indian" is deleted in accordance with the principles of the Native Council of Canada.

The Native Council of Canada is one such attempt made by the Native people in their never ending struggle for recognition and a chance to prove themselves useful in a prejudiced world. NCC represents the interests of the Metis and non status people of Canada - the direct descendants of the Indigenous people. These desendants have been organized into 700 chapters and have provincial and territorial associations. The NCC is a federation of these groups and provides a forum in which the leaders come together to deal with National matters. Each year, delegates from each province and territory meet to decide on major policy matters and choose their national executive.

One main issue that concerns the NCC is the re-affirmation of Aboriginal Rights and that the Native people must have some control over the things that happen to them (including those things which they are constantly told are for their own good.) NCC wants them to undertake research to define those rights and formulate their claims.

Native Council Of Nova Scotia

While the NCC is busy with its concerns, Mrs. Viola Robinson, president of the Native council of Nova Scotia has been kept busy with provincial issues regarding the non status and Metis people of the province. The Native Council of Nova Scotia's agenda consists of aiding and assisting Native people in Nova Scotia to form local organizations for the purpose of advancing their living conditions and to work with all levels of government, public and private agencies and private industry to improve social, educational and employment opportunities for the Nova Scotia people, informing the general public of the special needs of the Nova Scotia Native people and their efforts to achieve full participation in the economic, social and political life of the province and co-operating with all other Native organizations whose aims and objectives are similar to those of the Native Council of Nova Scotia.

The White Paper Policy

In the 1960's, the special team of Indian Act consultants travelled across Canada and met with the Chiefs in various regions. Amherst, Nova Scotia was the scene of one such meeting which saw the Team meet the Chiefs of the Maritime region. Afterwards, Jean Chretien presented the "Statement of the Government of Canada on Indian Policy in 1969."

The White Paper Policy was a means of extinguishing Indians and Indian reserves - to erase their existence. However, the Indian people did not want to become members of a race that discriminated against them from the start. The Indians wanted changes in registration, marriage, by-laws, etc. Instead of changes, they faced near extinction which they quickly rejected.

And the struggle for survival and recognition continues. The reaffirmation of Aboriginal rights is still a long shot because the present government refuses to lend an ear and be objective. It does not want to yield to a race of people of something which they possessed for several centuries.

Note

The author of this article is Denise SuCoin, employed as a summer student with the Native Communications Society of Nova Scotia. The opinions expressed here are results of research conducted by Ms. AuCoin received by her from the various associations who co-operated. They are not the opinion of the Union of Nova Scotia Indians nor the Native Communications Society of Nova Scotia and this paper.



Baskets of all Kinds
Pauline And Peter L. Poulette
★ Hampers ★ Baby Baskets ★
★ Shopping Baskets ★
★ Picnic Baskets ★
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Plain or dyed as you prefer
Now taking orders for Christmas and Next Season
Poulette's

Talking about the gov has divided the native into 3 different classes - the nonStatus Scene - MicmacNews-1977-12 - 3. Metis - children of NonStatus parents.



Native Women's Association of Canada

Unfortunately, Canada appears to be afraid to recognize Native people as a whole. Instead, the non—Indian government has divided the Native Indian nation into three classes such as (1) Status Indians - those registered under the "Indian Act" of 1951; (2) Non status Indians - those who either voluntarily enfranchised or were thrown off the reserve because of marriage to Non Indian People and (3) Metis - offspring of non status Indian parents.

Of the three groups, status Indians have it best. They do not have to pay for their children's education; they are tax exempt; they have a local band government that administers the Department of Indian Affairs and Northern Development's decisions and those in the low income bracket may qualify for housing, welfare, etc.

The non status Indian and Metis people do not have it as good. Their road is long and bumpy with more obstacles than imaginable. They must endure the white man's red tape and government and they must try and cope with the pressure and frustrations of being Native Indian people in a white man's society. The worst part is that affecting Native Women.

Micmac News June 1979 - NO THREAT TO COUNCIL - (talking about the Metis Association created by Rheal Plourde to deal with Metis issues he didn't think were getting represented by NCNS - The Metis Cultural and Development Association of Nova Scotia.) President Viola Robinson says

"NO THREAT TO COUNCIL"

The President of the Native Council of Nova Scotia has said she is not alarmed by a recent rift within the organization which led to formation of a new Indian association in Nova Scotia last month.

The Metis Cultural and Development Association of Nova Scotia was formed by Rheal Plourde, St. Peters, Richmond County, and a few other dissatisfied Native Council members who claimed the Council did not provide adequate representative for Metis people.

Viola Robinson, in an interview with Micmac News, said the division does not represent a threat to the Native Council because he (Plourde) does not have widespread support among Nova Scotia's native people.

"There may be a few people from some of the Zones supporting him but certainly not enough to harm the Council," she said.

Attacking Plourde's allegations about the Native Council Robinson said the Council does not distinguish between non-status Indians and Metis.

"They are both artificial terms....although the term Metis is not as strongly identified with in Nova Scotia as in western Canada where it originated." However, the Council makes no distinction, she said, representing all people of native ancestry who are not registered with the department of Indian affairs.

President Robinson said although the Council was initially formed by non-status women about 75 per cent of its membership is Metis because all children of a non-status Indian woman are classified as Metis. She also said that although some women want to regain their lost Indian status through changes to the Indian Act it is not the primary interest of all women nor the goal of the Native Council.

The Council President said that Plourde has had his membership revoked by the Native Council because "there existed a conflict of interest" since formation of the new association.

Plourde, who was President of the Zone 7 Local before his expulsion from the Council, has not yet been contacted for comment. However, it's likely the issue will generate considerable controversy at the Council's fifth general assembly at Sheet Harbour, June 15-17.

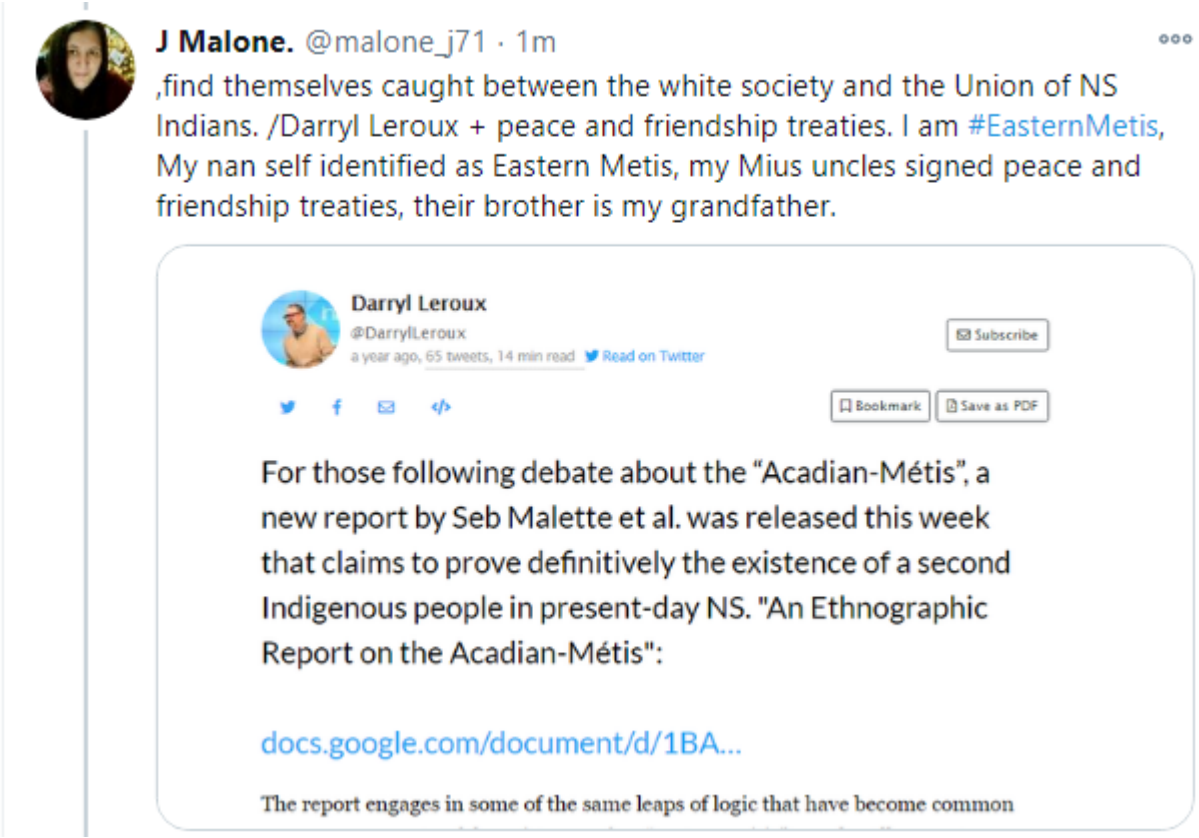
"75 percent of its membership is Metis because all children of a nonStatus Indian woman are classified as Metis".

MicmacNews-1977-12s - Viola Robinson did not want Metis and Non Status to be lumped with every other ethnic group in the province.



....Micmac News took time out to pay respect to a fine man, never considered to be an Indian Affairs employee, but an employee of the Indians, Ralph Currie....Social Services Minister Bill MacEachern held out little hope that the government would introduce special legislation creating a special status to the province's 4,200 non-status and Metis....In the meantime, Viola Robinson expressed her dissatisfaction stating that they did not want to be 'lumped' with every other ethnic group in the province....The Micmac Friendship Center is still looking for a social counsellor, according to a story published in the news; and 11 Canada works projects were approved in Nova Scotia Indian communities....Eskasoni received a stand-by ambulance service in cooperation with T.W. Curry Ltd. of Sydney....

Let me extrapolate more...



Mathew Mius - ratified 1725 treaty - 1726. - Mathew was a Mi'kmaq



TREATY

1726 Ratification of 1725 Treaty

Whereas by the Articles of Peace and agreement Made & concluded upon att Boston in New England the Fifteenth Day of Decr: One Thousand Seven Hundred & twenty five by our Delegates & Representatives Sanguarum (allias Laruns) Alexis Francois Xavier & Meganumbe as appears by the Instruments then Sign'd Seal'd & Exchanged in the Presence of the Great & Generall Court or Assembly of y^e^ Massachusetts Bay by our Said Delegates in behalf of us the Said Indians of Penobscott, Norridgewolk, S^t^ Johns, Cape Sable, and the other Indian Tribes belonging to & inhabiting within these His Majesty of Great Britains Territories [of] Nova Scotia & New England & by Maj^r^: Paul Mascarene Comiſsioner from this Said Province in behalf of His Majesty by which Agreem^t^ itt being requir'd that the Said Articles Shou'd be ratified [?] att His Majesty's Fort of Annapolis Royall Wee the Chiefs & Representatives of the Said Indians with Full Power & Authority by Unanimous Consent 2 desire of the Said Indian Tribes are Come in Complyance with y^e^ Articles Stipulated by our Delegates as aforesaid and do in Obedience thereunto Solemnly Confirm & ratifie y^e^ Same & in Testimony thereof with Hearts full of Sincerity. Wee have Sign'd & seal'd the following Articles being Conform to what was requir'd by the Said Maj^r^ Paul Mascarene & Promiſe to be perform'd by our Said Delegates.

Whereas His Majesty King George by the Conceſsion of the Most Christian King made att the Treaty of Utrecht is become y^e^ Rightfull Poſseſsor of the Province of Nova Scotia or Acadia According to its ancient Boundaries wee the Said Chiefs & Representatives of y^e^ Penobscott, Norridgewolk S^t^. Johns, Cape Sables & of the Other Indian Tribes Belonging to & inhabiting within This His Majesties Province of Nova Scotia or Acadia & New England do for our Selves & the Said Tribes Wee represent acknowledge His Said Majesty King George's Jurisdiction & Dominion Over the Territories of the Said Province of Nova Scotia or Acadia & make our Submiſsion to His Said Majesty in as ample a Manner as wee have formerly done to the Most Christian King.

That the Indians shall nott molest any of His Majesty's Subjects or their Dependants in their Settlements already made or Lawfully to be made or in their carrying on Their Trade or Other Affaires within the Said Province.

That If there Happens any robbery or outrage Comitted by any of Our Indians the Tribe or Tribes they belong to Shall Cause Satisfaction to be made to y^e^ partys Injur'd.

That the Indians Shall nott help to convey away any Soldiers belonging to His Majesty's Forts butt on the Contrary Shall bring back any Solidier they Shall find Endeavouring to run away.

That in Case of any Miſsunderstandng Quarrell or Injury between the English & the Indians no Private revenge Shall be taken, butt Application Shall be made for redreſs According to His Majestys Laws.

That if there any English Prisoners amongst any of our aforesaid Tribes wee faithfuly promiſs that the Said Prisoners shall be releas'd & Carefully Conducted & Deliver'd up to this Govern^mt^, or that of New England.

That in Testimony of our Sincerity wee have for our Selves & in behalf of Our Said Indian Tribes Confirmes to what was Stipulated by our Delegates att Boston as aforesaid this day Solemnly Confirm'd & ratified each & ratified each & every One of the aforegoing Articles which Shall be Punctually observ'd & duly perform'd by Each & all of us the Said Indians. In Wittneſs Whereof wee have before the [?] [?] John Doucett & Councill for this His Majesty Said

Province & the Deputies of the ffrench Inhabitants of Sd Province hereunto Sett our Hands & Seals att Annapolis Royall this 4th Day of June 1726 & in the Twelveth Year of His Majestys Reign.

Chief of
[?] Nipimoit
Nicholas X S^t^ Johns
Chief of
[?] Paul Tecumart X one of y^e^
Cape Sables
Cape
Joseph Ounaginitish X of
Sables
Marquis X of St. Johns
Obin^e^ X
Piere X Benoit
Denis X
Puize X Paul
Louis X
Francois X
S^t^ Castine X
Joſeph X S^t^ Obin
Andre X
Simon X
Joseph X
Joseph [totem
Joseph [totem]
Francois X
Francois X
Francois X
Michel X
Joseph [totem]
Piere Benoit X
Charles X
Andre X

Chief of
Jean Baptist [totem] Pon

Chichabenady
Jean [totem] Baptist
Etiene fils de Baptist Pon

of
Piere X Martine Chief
Reſhibouctо
Jirom X^e^ Attanas Chief
Gidiark
Joseph Martine X
Chief of
Piere X Armquarett
Minis
Chief of
Philip X Eargomot
Chickanicto
Michel [tm] Eargamet
Mark [tm] Antoine
Joseph [totem le Grand
Claud X Grand Glode
Rene X Grand Glode
Francois X Grand Glode
of
Jean Baptist X Chief
Cape Sables
Matthew X Muse

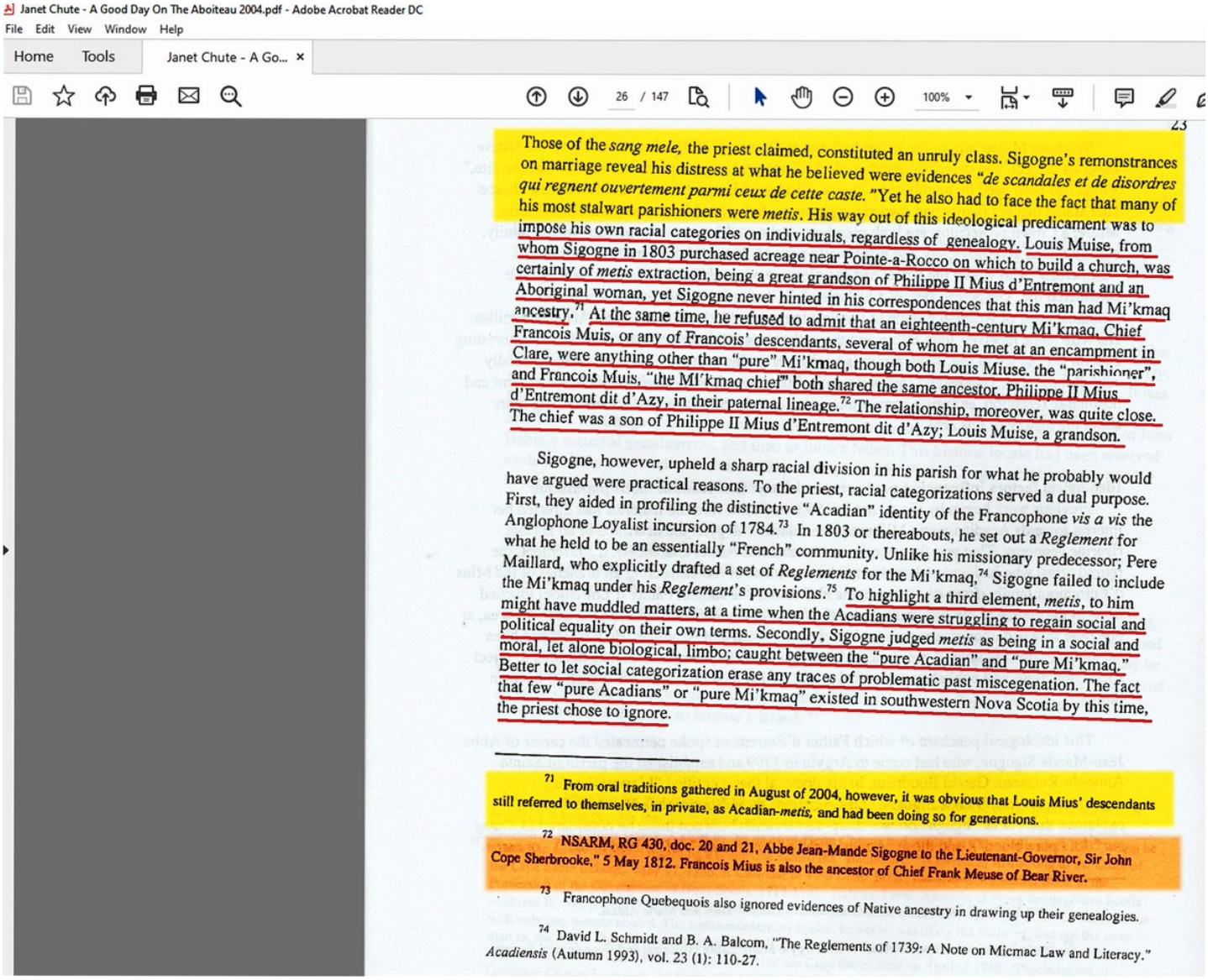
Joseph X Miductuk
from
Jacque X Pemeriot
Pentaquit
Petit Jermain X
Piere Pisnett X
Antoin X Nimquarett
from
Lewis X Pemeroit
Pentaquit
Etien X Chegau
Reny X Nectabau
Piere X Nimcharett
of y^e^ River Indians
Baptist X Tomas Chief
of Annapolis Royall
Jean X Pisnett
Francois X Jermain
from
Francois X Xavier
Pentaquit
Noel X Shomitt
Paſsmaquoddy
Piere X Nimcharett
Piere X Chegau

Francois X Chickarett
Antoine X Tecumart
Philip X Tecumart
Bernard X S^t^ aboqmadin
Tomas X Outine
Chief of y^e^ Eastern
Antoine X Egigish
Coast
Jean X Quaret
Simon X Nelanoit
Jacque X Denis
Francois X Spugonoit
Jacque X Nughquit
Claud X Begamonit
Jacque Penall
Claud X Migaton
Simon X Spugonoit
Louis X Lavoinst
Jean X Pinet
from y^e^ Cape
Joseph X Chigaguisht
Breton
Jacque X Chegan

[Signed]
Otho Hamilton
Richard Bull
James Ershine
Geo^r^ Baker
Hugh Campbell
Robert Wroth

Eras: T. Philipps

"Janet Chute - A Good Day On The Aboiteau 2004- study of the Acadian-metis of Eel Brook and Quinan area- metis - Louis Muise was certainly of metis extraction - His uncle Francois Muis was a Mi'kmaq chief." "pt3art4 - Francois Mius who held the chiefdom of LaHave." "Copy of the



Brevet de Commission of the Indian Chief-Francois Miouce-Mikmak de Mirligueche en l'Acadie." "Francois Muis-copy by Abbe Sigogne."/Francis Muis-novascotia.ca- Francis Muis for myself the Tribe of La Heve Indians of what i am chief-Copy of "Treaty of Peace and Friendship" between

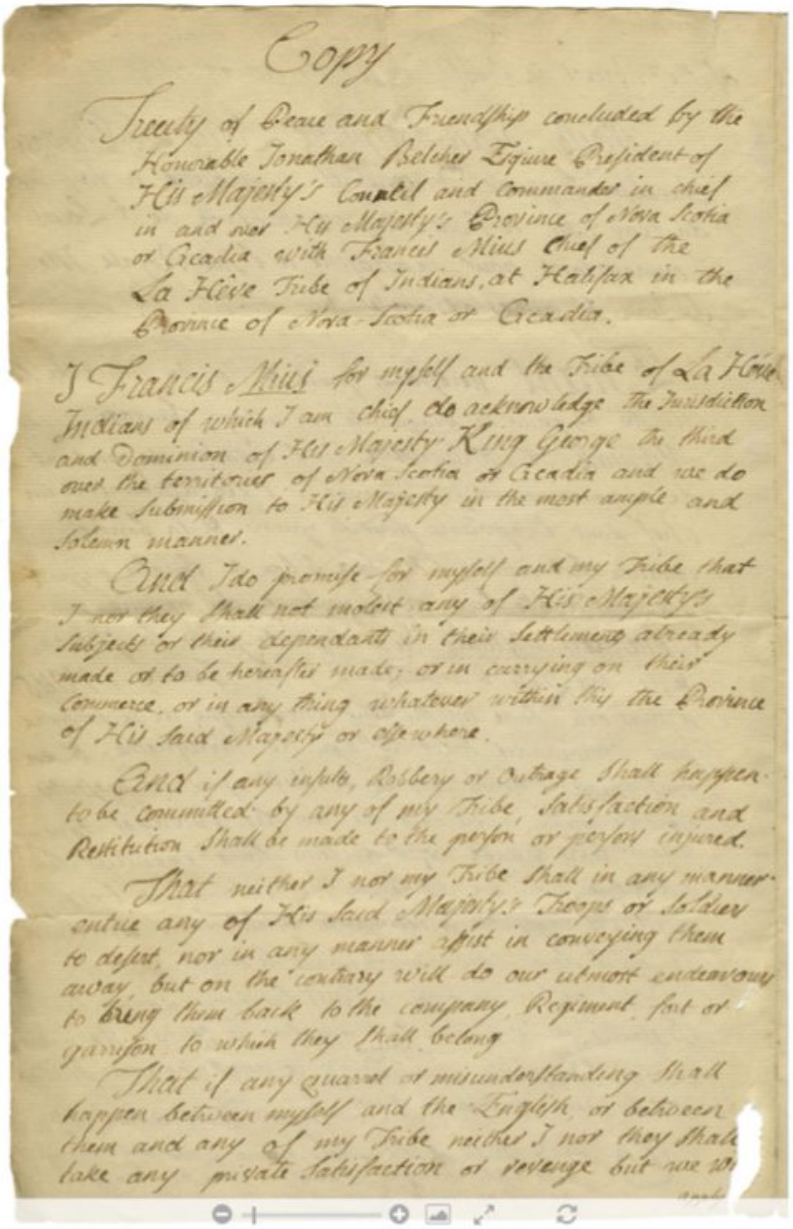
Mi'kmaq Holdings Resource Guide

Peace and Friendship Treaties

next >

Copy of "Treaty of Peace and Friendship" between Jonathon Belcher and Francis Muis, 1761

view page 1 2 3 download high resolution scan 1 2 3



Copy

Treaty of Peace and Friendship concluded by the Honorable Jonathan Belcher Esqire President of His Majesty's Council and Commander in chief in and over His Majesty's Province of Nova Scotia or Acadia with Francis Miius Chief of the La Hève Tribe of Indians, at Halifax in the Province of Nova Scotia or Acadia.

I Francis Miius for myself and the Tribe of La Hève Indians of which I am chief, do acknowledge the Jurisdiction and Dominion of His Majesty King George the third over the territories of Nova Scotia or Acadia and we do make Submission to His Majesty in the most ample and solemn manner.

And I do promise for myself and my Tribe that I nor they shall not molest any of His Majesty's Subjects or their dependants in their Settlements already made or to be hereafter made, or in carrying on their Commerce, or in any thing whatever within this the Province of His said Majesty or elsewhere.

And if any injury, Robbery or Outrage shall happen to be committed by any of my Tribe, Satisfaction and Restitution shall be made to the person or persons injured.

That neither I nor my Tribe shall in any manner entice any of His said Majesty's Troops or Soldier to desert, nor in any manner assist in conveying them away, but on the contrary will do our utmost endeavours to bring them back to the company, Regiment, fort or garrison to which they shall belong.

That if any quarrel or misunderstanding shall happen between myself and the English or between them and any of my Tribe neither I nor they shall take any private Satisfaction or revenge but we will

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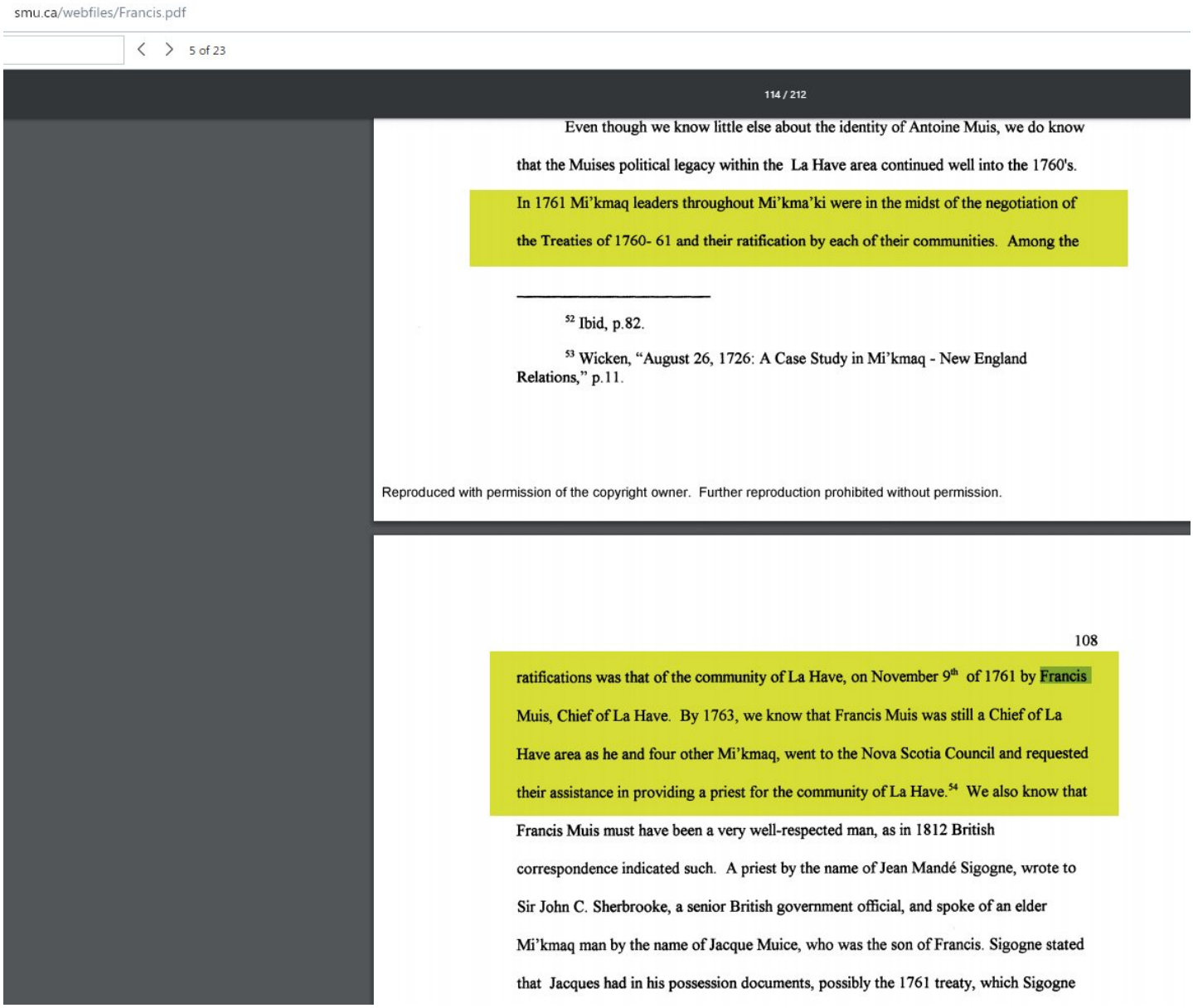
Signed at Halifax, 9 November 1761, by Jonathan Belcher, President of His Majesty's Council and Francis Muis, Chief of the La Have and witnessed by "P. Maillard, Priest missionnary of indians."

No original copies are known to exist for this, or for any of the other 1760 and 1761 treaties. This is a copy made in 1812 by the Rev. Jean-Mandé Sigogne, who had access to an original document.

Date: 1761

Retrieval no.: Peace and Friendship Treaties Nova Scotia Archives RG 1, Vol. 430, No. 20a

Jonathon Belcher and Francis Muis, 1761/ "Francis Mius - 1761 Treaty-produced by the Atlantic Policy Congress of First Nations Chiefs Secretariat 1999.\ "The Mi'kmaq Nation and the Embodient of Political Ideologies- Ni'kmaq, Protocol and Treaty Negotiations of the Eighteenth



Century.-Francis Muis-Chief of La Have- A very well respected man."

https://t.co/avWB9PZWfe



Darryl Leroux saying Eastern Metis are not indigenous. - Is he saying my ancestors are not real Mi'kmaw people? Let's explore that further !!



https://t.co/uLOPgFToNH



Chelsea vowel and agent ndn (cute pseudonym huh, apparently scared to show their real identity) saying Darryl is working in collaboration. - Just in case it isn't real clear yet.



Darryl saying Mathew Mius is not mi'kmaq, there are no lines he will not cross to try to twist facts.



Mi'kmaq Treaties on Trial- History, Land and Donald Marshall Junior - By William Wicken - Mathew Muse. - PHD William Wicken is the expert court witness and historian for the Marshall case.

William Wicken - Mi'kmaq Treaties n Trial

We can trace the heritage of only one of these men, Matthew Muse. Muse's grandfather was Philippe Mius (later changed to Muse), who arrived from France in 1651. Soon afterwards, Louis XIV granted Philippe the seigneury of Pobomcoup on the Tusket River on the south-western mainland. In 1678, Philippe's fourth child, d'Azit, married Marie, a Mi'kmaq woman. The couple later moved to La Hève and lived there as members of the Mi'kmaq community. This living situation was acknowledged by Abbé Gaulin, who included the couple as members of the Mi'kmaq community of La Hève, thereby making a clear distinction between them and the French community living nearby. While three of d'Azit's sons, Matthew (Mathieu), Maurice, and François, married Mi'kmaq women, three daughters and one other son opted to marry with people of French heritage. Matthew Muse's cultural identity therefore was a mix of Mi'kmaq and French, not only in terms of his parent's heritage, but also in terms of his siblings.

Whatever his heritage, in 1726 Muse was Mi'kmaq. This cultural identification is demonstrated by the fact that both British and French officials described him as such. He was, as the Nova Scotia Council recorded on 4 June 1726, one of those 'Indians' who had come to ratify the treaty.[16] Similarly, when the French priest René de Breslay recorded the birth of Matthew's daughter Marie on 18 June 1728, he identified him as a 'sauvage du cap de sable.'[17]

When Doucett identified Muse as 'Mi'kmaq,' it must have been at least partly because his appearance and attire set him apart from the French-speaking Acadians who also were present at the treaty negotiations. Muse's hair was probably long, and mixed with bear grease to ward off insects.[18] Probably, bits of cloth of various colours dangled from tiny holes pierced in his earlobes. To mark the solemnity of the occasion, he would also have painted his face black. Muse's clothing would also have been distinctive. He would have worn a breechcloth, a piece of material about a 'quarter of a yard long' wrapped around his waist and between his legs, and from his shoulders would have hung a blanket, and he would have worn sealskin shoes.[19] Thus Muse, and the other Mi'kmaq men with French blood in their veins, would have been dressed so that little doubt as to their identity could be left in Doucett's mind.

So Muse, Denis, and Martine were Mi'kmaq. But they were also physi-

The M i'kmaq Nation and the Embodiment of Political Ideologies- Ni'kmaq, Protocol and Treaty Negotiations of the Eighteenth Century- October 2003- Rosalie Marie Francis, 2003- Mathieu Meuse lived at the Mi'kmaq community of Cape Sable. - remember what Darryl said about the

Another key Mi'kmaq family that was from La Have and most likely lived in the adjoining Mi'kmaq community of Mirliguesche was the Meuse family, who in later years saw their family members become political leaders also. The 1708 census lists the family of Philippe Mieusse as La Have residents in 1708, and as well as another family by the name of Memguese. Philippe Meuse is listed as a 48 year old man, who is married to a 38 year old woman by the name of Marie.[40] Philippe was the son of the Sieur d'Entremont, a French nobleman who had emigrated from France in 1651, and his son Philippe (D'Azit) married a Mi'kmaq women in 1678.[41] Within the census they are identified as being Mi'kmaq people and are also listed as having 6 children, although it is suggested that they may have had as many as nine. Phillipe's sons were Mathieu, Maurice, Jacques, Pierre, Francois, and Philippe and he also had three daughters. [42]

In 1726 Phillipe's 54 year old son Mathieu was not a resident of La Have, but rather lived at the Mi'kmaq community of Cape Sable, along with his wife Madelaine, also known as Marie Magdelaine. Mathieu must have held a certain status in the community of Cape Sable though, for he is one of the many Mi'kmaq signatories who signed the Treaty of 1726 with Chief Jean Baptist of Cape Sable, as his signature is found underneath the

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[40] Chicago, Newberry Library, William Ayers Collection, 1708 Census, "Recensement general fait au mois de Novembre mil sept cent huit de tous les Sauvages de l'acadie," p.15, in "R. v. Donald Marshall Jr., Defence Document Books, vol. 2, doc.32".

[41] Wicken, "26 August 1726: A Case Study in Mi'kmaq-New England Relations," p.11.

[42] Wicken, *Mi'kmaq Treaties on Trial*, p.47

Cape Sable community./ The Mi'kmaq Nation and the Embodient of Political Ideologies- Ni'kmaq, Protocol and Treaty Negotiations of the Eighteenth Century. - Mathieu Meuse who lived in the Cape Sable Community.

smu.ca/webfiles/Francis.pdf

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[40] Chicago, Newberry Library, William Ayers Collection, 1708 Census, "Recensement general fait au mois de Novembre mil sept cent huit de tous les Sauvages de l'acadie," p.15, in "R. v. Donald Marshall Jr., Defence Document Books, vol. 2, doc.32".

[41] Wicken, "26 August 1726: A Case Study in Mi'kmaq-New England Relations," p.11.

[42] Wicken, *Mi'kmaq Treaties on Trial* , p.47.

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Chiefs.[43] The very fact that Mathieu was from the community of La Have, where he continued to have a considerable number of family members, but was also included in the signing of the treaty with the Cape Sable Mi'kmaq members, tells us that he held a special role which may have contributed to the political discussions that would have occurred between the leaders of both communities before signing the Treaty of 1726.

Mathieu Muis. - Nova Scotia Archives - Mikmak of Cape Sable

https://novascotia.ca/archives/acadian/archives.asp?ID=1659&fbclid=IwAR0wt5deOi1DjXBUWGA9O1YO1hEe7uNcYFdTzf025YuHDQEPfHFLfDOMcM

An Acadian Parish Remembered

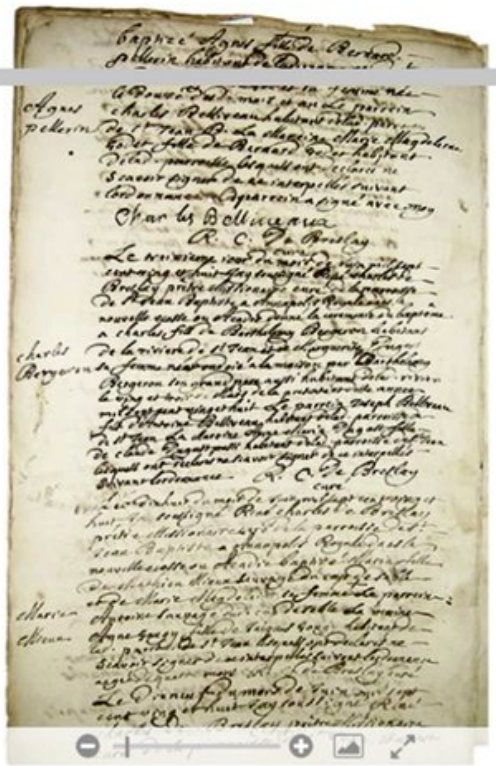
The Registers of St. Jean-Baptiste, Annapolis Royal, 1702-1755

An A
Rem
The S
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Interp
Surna

Marie Mieux

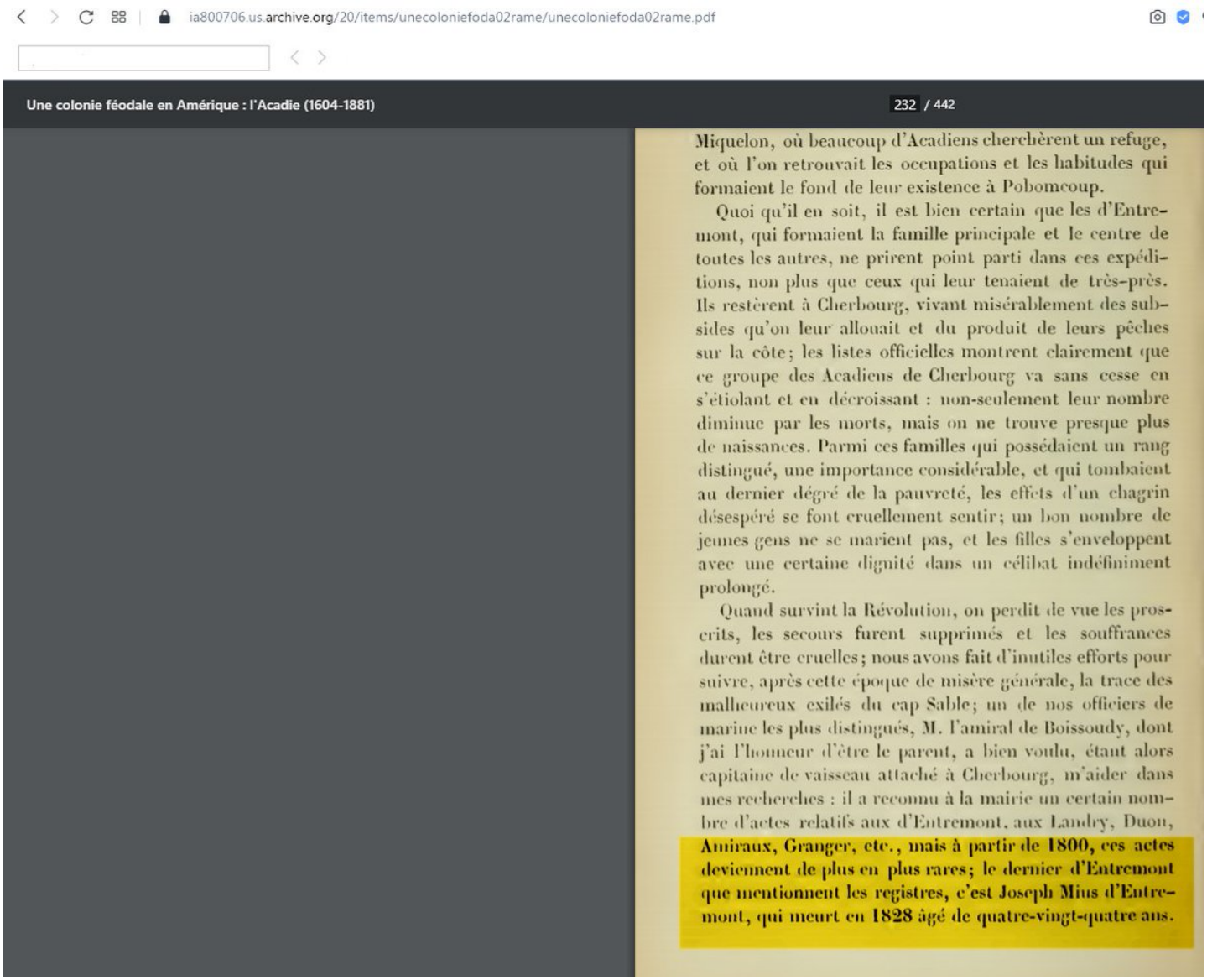
Register	RG 1 Vol. 26a p.26
Priest	René Charles de Breslay
Registration Date	18 June 1728
Event	Baptism
Name	Marie Mieux , about four months old
Father	Mathieu Mieux Mikmak of Cape Sable
Mother	Marie Magdelaine
Godparents	Antoine Mikmak of Cape Sable Anne Gougy daughter of Jacques Gougy

previous next



previous next

My grandfather Joseph D'Azy Mius -Une colonie féodale en Amérique - l'Acadie (1604-1881)-by Rameau, E. (Edme) 1889 - Joseph Mius D'Entremont./ brother to Francois/Francis Mius and Mathew Mius. He married outside of the Mi'kmaw Nation.



Louisbourg, from its foundation to its fall, 1713-1758- by McLennan, John Stewart- 1918- Relations with the aborigines - Welcomes by Mons Tarranguer and Joseph Muess - Boston Sept 15 - 1715.

The part which the Indians of Nova Scotia took in the next incident at Canso makes it desirable to indicate briefly their relations to the European colonists of the Atlantic seaboard. This was one of extreme friendliness to the French and hostility to the English. The *Pax Gallica*, which for so long existed throughout so large a part of the wilds of North America, is an enduring monument to the sagacity of French administrators, the self-sacrifice of French missionaries, and the *savoir-faire* of French traders and fishermen. The effects of this have been indicated by reference to the attacks on the English fishing vessels on the coast of Nova Scotia, the safety which the English fishers found at Canso in company with the French, and the fact that at the same time Frenchmen had no fear of living among these savages along this stretch of the coast on which the English only could land in peril.[1]

"MEM'L OF CAPT. CYPRIAN SOUTHACK TO GOV'R JOSEPH DUDLEY AND THE COUNCIL AT BOSTON, SEPTEMBER 15, 1715.

"On 30 Ap. 1715 he sailed with 2 sloops & one two mast vessel for a fishing voyage to Nova Scotia. 14th May arrived at Port Rossway & landed 17th, vessels sailed on their fishing 18th. Welcomed by Mons. Tarranguer & Joseph Muess. 23rd. Welcomed by the chief captain of Cape Sables & 8 Indian Officers. 25th. M. Tarranguer came and threatened to lead 100 Indians to capture all the fishing vessels on the coast. 28th June received news of capture of an English vessel and men. 3rd July. Informed of the capture of another fishing sloop by the Indians, who threatened him with capture and death; saying Costabelle had given to the Indians a great present. 11th July. 2 vessels came in and told him of a capture of 7 sail at Port Seigneur, that the Indians were on their way to capture him & his, would kill him. They refused to carry him, his people & effects away, unless he first gave them a bill of 500 current money of Boston & £125 to be p'd in Boston. Agreed to. . . . Loss sustained at Port Rossway—£450 & the fishing season."[2]

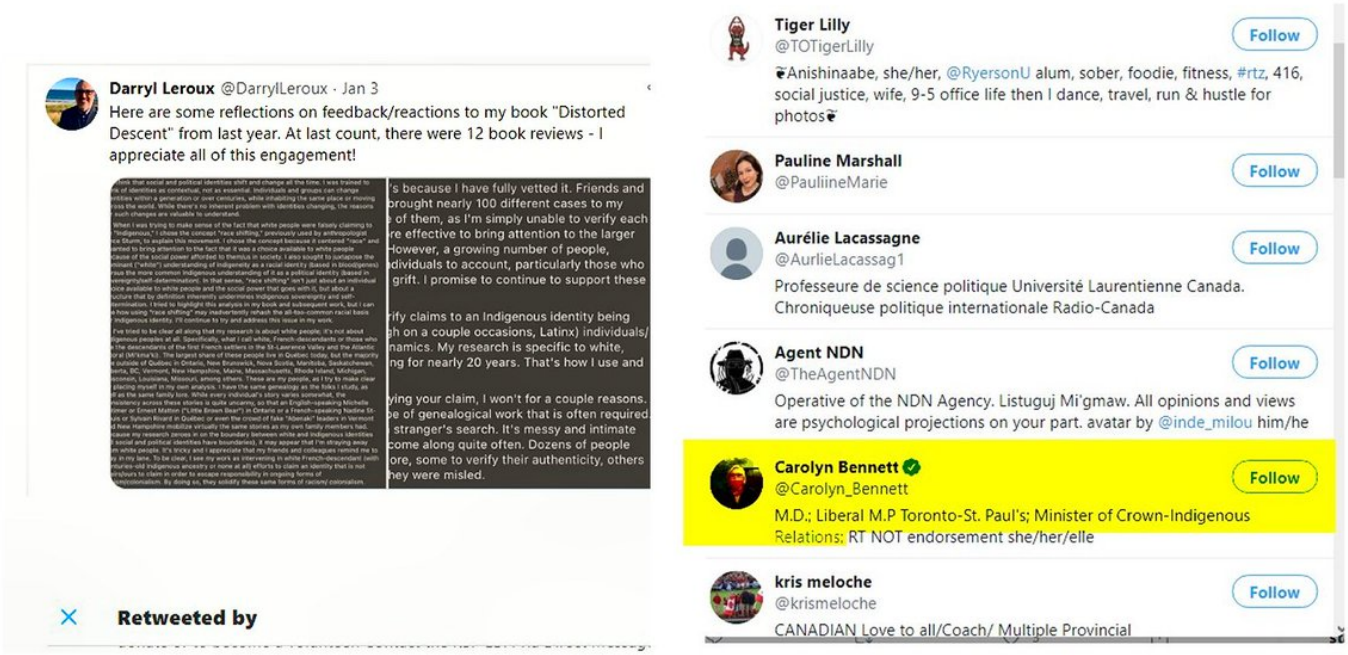
This condition of affairs has certain causes which are fairly well defined, chief among which is the different attitude of the French and English to the aborigines. The former recognized them as independent allies, not as subjects, acknowledging them as sovereign owners of the land, who permitted the usufruct of it to their allies. Pownall, Governor of Massachusetts, says the English, on the contrary,[3]

Joseph Mius - son of Philippe Mius Jr and Mare - a Mi'kmaq.- Acadian footprints- the roots & reflections of - by Doucet, Ge´rald- 2004.

Sable. Charles' brothers were also deported: Francois and Jean Baptiste to Massachusetts, Joseph to Philadelphia. A relative Jacques was also deported to Massachusetts and died there.

6. Joseph Mius, son of Philippe Mius, Jr. and Marie (a Mi'kmaq)
7. Philippe Mius, Jr., son of Philippe Mius, Sr., and Madeleine Hélie.

If you can not see the collaboration of what is happening here, to deny a people of it's existence, I don't know how to show it any clearer ... @CrownIndigenous @DarrylLeroux



A tortured people- the politics of colonization - Howard Adams - 1995-Metis History From Native Reality - Metis formed the largest racial-cultural group in New France and the Red River region in the 17th and 18th centuries.

Indians and Europeans that could trace their beginnings to the fur trade. However, few records were kept by Europeans despite the fact that Metis formed the largest racial/cultural group in New France and the Red River region in the 17th and 18th centuries. The lack of authentic historical information on our ancestors is one of several eurocentric tactics designed to keep Aboriginal people politically and intellectually uninformed. The little documentation that is available on the Metis has been carefully sculptured to serve the colonizer's past and current goals. Consequently, the early history of Canadian mixed-bloods has to be constructed from facts primarily about the external economy and the socio-political characteristics of French and the British imperialism during that period.

The Coureur de Bois

One source of French Metis roots was through the serfs or indentured servants of New France's land owners—seigneurs. Although illiterate, the serfs were not blind to the lucrative opportunities of North America's fur industry. They, too, became interested in wealth, beginning with their escape from the seigneurs' fields to the woodlands. There they resided with Indians and became popularly known as the coureur de bois. "As many as 15,000 took to the woods in this [Indian] manner."[1] Largely because of their success in fur trapping, they were declared lawbreakers. In 1696 the Governor of New France passed a law forbidding all Frenchmen from travelling into Indian territory "and absolutely suppressed all licenses and permissions to trade with the Indians."[2] As a result, the coureur de bois sold their fur catches to the Dutch and English merchants located in other parts of the country. Furthermore, they established permanent residences with Indian women in indigenous villages.

If the French did not want the coureur de bois' beaver pelts, there were plenty of others who did. Even the French Governor soon realized that ostracizing the coureur de bois had backfired. Within one year, he granted amnesty to all previously outlawed French trappers. The purpose for this change was based solely on economics. Because the coureur de bois had distinguished themselves as the fur trading source in Indian territory, special efforts were made to discourage them from selling their furs to the English. However, neither friendly persuasion nor a show of military strength at trading posts succeeded in swaying the coureur de bois from their trading practices. In fact, the Governor's tactics drove the trappers farther into their adopted Indian collectives.

Trapping kept the coureur de bois in the woodlands where they often formed stable family relationships. These Frenchmen immersed themselves in Indian society. They "learned the Indian languages, adopted the lifestyle of the Natives, travelled like them and with them, and entered into temporary and sometimes permanent unions with their women."[3] At the same time, they imparted their language, religion, and social and economic values to their children. The mothers' Indian culture may well have superseded the fathers' European influences, but the consistent, albeit sporadic, contact with the French ensured that succeeding generations inherited a French heritage. As a result, a large Metis population was established throughout the French territory in North America. In 1870 there were thirty thousand Metis in the West.[4] It must be kept in mind, however, that the Metis were outcasts on the periphery of a totalitarian French colony. Their land and resources were regularly invaded and usurped. They lived in constant terror of the mercenary troops of New France. These threatening conditions gradually drew the Metis population closer together, bonded by a common identity and sense of purpose. As independent commodity producers, they were a semi-petite bourgeois class.

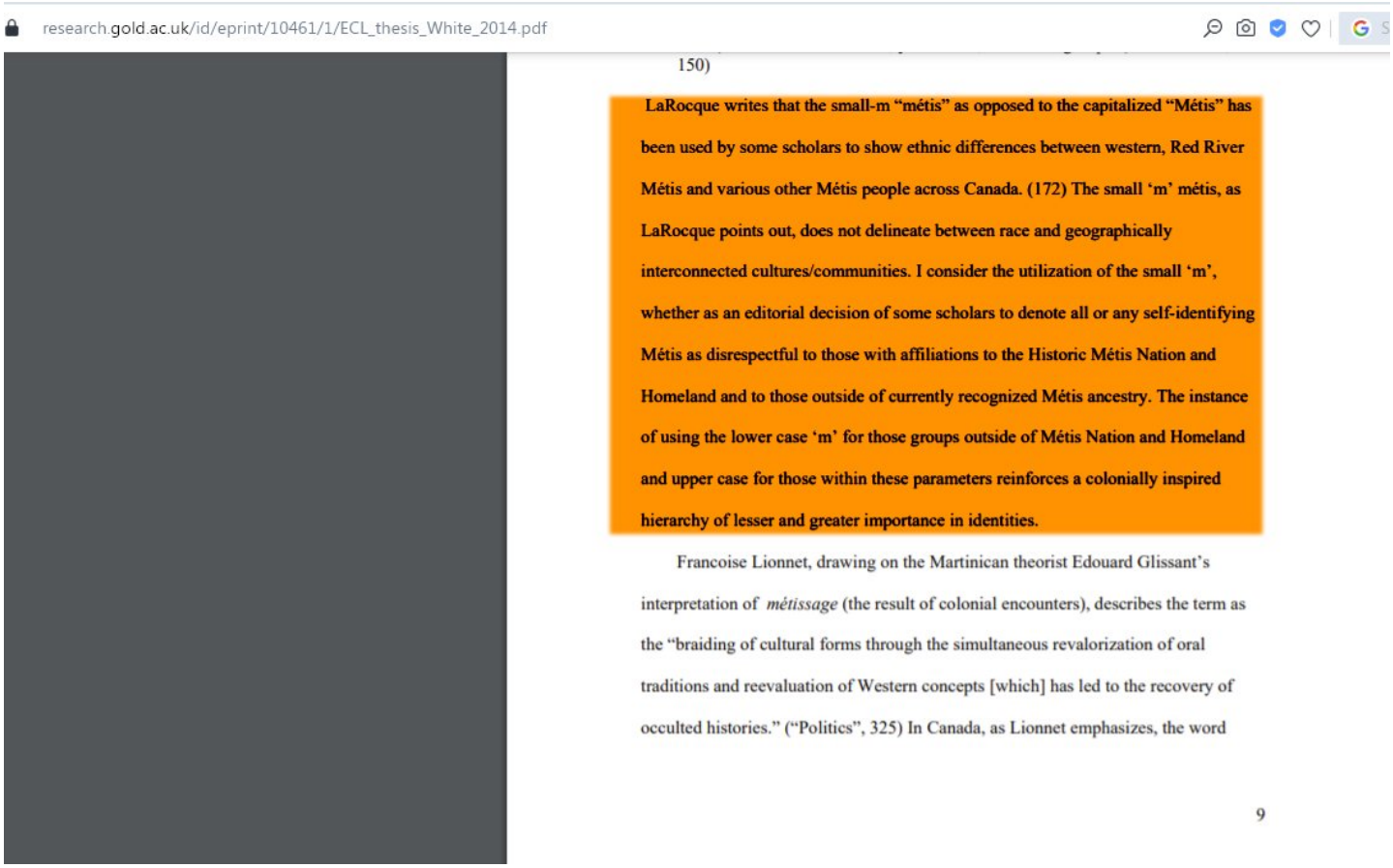
French Mercantilist

The French mercantile fur traders and their supporting entourage formed another distinct group of colonists who shaped the Metis lineage. Simultaneously with the coureur de bois, French traders and merchants, anxious to stay ahead of their competitors, advanced deeper into the woodlands during the 17th and 18th centuries to establish trading posts in indigenous villages and solidify their trading relationships with Indian trappers.[5] These traders with their French labourers and military troops travelled freely and intermingled with Indian women throughout the colony.

Unlike the coureur de bois, these Frenchmen did not establish permanent residences with Indians and were absent for extended periods of time. This class represented the worst of the colonizers. Nevertheless, some fostered ties with their Metis children. With great profits at stake, wayward fathers, as well as a steady stream of new French traders, continued to return to the indigenous villages. Due to the rich beaver pelt, French culture remained an essential part of the Metis' social make-up. In addition to their French names and knowledge of the French language, the Metis people's partial assimilation of some European values and customs distinguished them from both Indians and Europeans. They were never an integral part of the society of New France.

The vast Metis population was known among the French as 'brois-brule'

"Louis Riel, Justice, and Metis Self-Identification- Literary Politics for Survival in the Evolution of Canadian Nationhood - Robin White - Goldsmiths College - The instance of using the lower case m, for those groups outside the MNC" "Louis Riel, Justice, and Metis Self-


research.gold.ac.uk/id/eprint/10461/1/ECL_thesis_White_2014.pdf

150)

LaRocque writes that the small-m "métis" as opposed to the capitalized "Métis" has been used by some scholars to show ethnic differences between western, Red River Métis and various other Métis people across Canada. (172) The small 'm' métis, as LaRocque points out, does not delineate between race and geographically interconnected cultures/communities. I consider the utilization of the small 'm', whether as an editorial decision of some scholars to denote all or any self-identifying Métis as disrespectful to those with affiliations to the Historic Métis Nation and Homeland and to those outside of currently recognized Métis ancestry. The instance of using the lower case 'm' for those groups outside of Métis Nation and Homeland and upper case for those within these parameters reinforces a colonially inspired hierarchy of lesser and greater importance in identities.

Francoise Lionnet, drawing on the Martinican theorist Edouard Glissant's interpretation of *métissage* (the result of colonial encounters), describes the term as the "braiding of cultural forms through the simultaneous revalorization of oral traditions and reevaluation of Western concepts [which] has led to the recovery of occulted histories." ("Politics", 325) In Canada, as Lionnet emphasizes, the word

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Identification- Literary Politics for Survival in the Evolution of Canadian Nationhood - in 1885 at Batoche, at Louis Riels defeat, the Metis were once again broadly referred to as metis.."

Behind the Scene of the Send First Ministers Conference on Aboriginal Constitutional Affairs-05190.vol15-3 Mar 1984 NewBreed- MNC trying to convince NCC on Metis Definition. NCC declined to use their definition for Metis in the Constitution.

Behind the Scene of the Send First Ministers' Conference on Aboriginal Constitutional Affairs

by **Joan Beatty**

MARCH 6:

As I arrive at the airport shortly after nine, I wonder whether **Vye Bouvier**, who is going to attend a First Ministers' conference for the first time, is here yet after all that happened last night. (I won't go to details on this). To my surprise, she is **All** there passing out No Cruise arm bands to everybody. Today, is also the day the cruise missile will be tested in Canada. Other staff from Wehtamatowin include **Wil Campbell, Tantoo Martin and Burton Smokeyday.**

When we stopped at the Toronto airport, we find out that the cruise had passed over us in Winnipeg, which sets off alot of ribbing for **Vye. Vye** also just about manages to forget her airport ticket in one of the bathrooms.

We finally arrive at the Chateau Laurier and try to get our thoughts in order. We meet **Jeff Bear** from Alberta in the hallway on our way to our room and he tells us that the Assembly of First Nations is meeting at the Skyline and that the Coalition of First Nations is at the Friendship Centre. The Metis National Council is also planning to have a press briefing the next day.



The Peace Camp "on the hill" continues in Ottawa, not discouraged by the testing of the cruise on March 6.

I check on what is happening at the Westin Hotel where the AMNSIS Board and Executive are staying (most of them) and go up to one of their meeting rooms. **Dale Eisler** from the Leader Post is there talking to **Jim Sinclair** and **Wayne McKenzie.** I sit there and listen, trying to piece together what has been happening in the past few days in the fast, ever changing scene of Native politics.

Talks center on whether **Trudeau** will indeed try to leave a mark in history as to the one who really led the way for Native rights or will he have too much of a fight in his hands from those premiers, who either for political or personal reasons, will not allow him to do that.

Just as we are making plans to head out for supper, **Fred Storey**, former consultant to AMNSIS and who is now working for the United Native Nations, calls up and says the B.C. group is meeting in another room in the same hotel. **Sinclair** wants to talk to them so away we go to the meeting. There are about twelve representatives from B.C. at the meeting.

Sinclair talks about the need for the Non-Status Indians to have a forum to present their positions and concerns in the constitutional process. Because the emphasis has been to get a proper footing for the Metis, the Non-Status issue has been virtually put aside. He explains the AMNSIS still represents both groups and that a proposal has already been submitted by the Saskatchewan group to get some funding for the Non-Status Indians. He tells them that whether or not the Non-Status issue is dealt with through the constitutional process, their concerns must also be expressed. He says the federal government cannot ignore one set of Aboriginal people because changes in the Indian Act or the settlement of Metis rights and a land base will not solve the problems of all Aboriginal people; in this case, the Non-Status Indians.

William Lightbaum, President of the United Native Nations, says he agrees totally and that he has brought this concern up many times to the Native Council of Canada (NCC). He says he is not satisfied with the kind of representation he is getting through the NCC.

Sinclair suggests that one way of dealing with this matter is to have the NCC agree to the definition of who is a Metis. A paper had been prepared by the Metis National Council which was well received by both the federal and provincial governments and the Metis people themselves. He suggested a meeting with the NCC to explain the paper and try to get their support. This would also alleviate the problem of two different definitions of who is a Metis, which is causing problems at the negotiating table. It would also leave room for the Non-Status issues to be dealt with through the NCC. **Lightbaum** says he will try to get **Sinclair** on the agenda at the NCC meeting the next day.

It's now about 10:30 p.m. and I am starving. I check on **Vye** and she says she just wants to rest up for tomorrow's meetings and doesn't want to come out for supper with us. Besides, she doesn't like Japanese food. When we get to the restaurant, it's kind of neat to see all these Native people sitting there, eating. I notice an Indian elder at one table beside **Rodney Soonias.** He seems to be enjoying the little tricky maneuvers by the chefs as they cook the food in front of him. The food is delicious. Thanks to **Larry Heinemann** for the supper.

I get back to the room and find that **Vye** is still up and that she has visited the Metis National Council office and also visited one of the protestors against the cruise testing, camped out in front of the Parliament Buildings.

We plan to have breakfast meeting the next day to schedule our activities and then head out to the Metis National Council meeting being held at the Delta Inn.

MARCH 7:

Vye is an early riser and gets up at 6:30 a.m. I am still very tired as I couldn't get to sleep right away, planning out the things I must do (in my head) before I got to sleep around 3:00 a.m.

We go to the Delta Inn for breakfast and meet up with **Tom Dore, Wilf Campbell, John Weinstein, Ferdinand Guiboche,** and other delegations from the western provinces.

We get to the MNC meeting. The agenda items include draft copies of the opening remarks for the First Ministers' Conference, who is going to do the press conference, the proposed dinner meeting with all the Aboriginal groups, a report from the Metis women, and whether **Sinclair** is able to get to the NCC meeting.

Some say the opening remarks are too negative, attacking the governments before the negotiations begin; others say the MNC can't go before the governments on their knees. It is finally agreed both positions be put into one paper.

The Provincial leaders who are present including **Sam Sinclair** from Alberta, **Don McIvor** from Manitoba, and **Fred House** from British Columbia head out for the briefing with the press along with other individuals from the western provinces. **Vye** decides to go with them. **Clem Chartier** goes on behalf of Saskatchewan.

The rest of us stay behind and continue on with the meeting. **Sinclair** and **McKenzie** get back during coffee break. They report that the NCC wouldn't allow them into their meeting. **Sinclair** says that the Non-Status delegations voted in favour of him making a presentation but the executive of the NCC voted against it. It was a tie and NCC President **Smokey Bruyere** had to break the tie. There is joking that this is the first time he has made a decision as head of the organization.

Chartier brings up the matter of the dinner meeting with the Aboriginal groups which will include the Assembly of First Nations, the Inuit, and the NCC. Apparently, the AFN wants to change the agenda items around (equality question be put at the end) and also they want to put a fifth agenda item on the table, the extinguishment of Aboriginal title. **Chartier** says they will agree to these changes if the AFN and the Inuit agree that the MNC is the sole spokesman for the Metis people in Canada. He says we cannot continue to accommodate them all the time without getting something back in return. The dinner meeting is at the Delta Inn; thirty people are allowed to go. It's closed to the press but we tag along anyway and listen to the interviews being done by the press as the Native leaders head into the meeting. I really like **Harry Daniels'** black fur coat which he sets off with a black cowboy hat.

I then head back to our hotel room to meet **Vye** to get our accreditation done which will allow us into the conference. After we get our passes straightened out, we head back to the Delta Inn where the meeting



Coalition of First Nations demonstrated during the Constitutional Conference saying Indians should only deal with the federal government.

is continuing with the MNC.

Chartier reports that the Inuit and the Indian people could not agree to the request by the MNC and therefore, nothing was really agreed to by anyone. The MNC did agree to make room for the opening ceremony planned by the Indian people.

The rest of the afternoon is taken up with a presentation from **Louise Medynski** and **Rose Boyer** on Metis womens issues and other related matters.

I have about half an hour to check out the shopping mall attached to the Westin Hotel. It's a huge place but I never made it past a few shops before it closes.

The evening includes a reception for the delegates from each of the provinces. The prime minister and the premiers are also to be in attendance but we are told the media cannot go in. **Vye** goes to take some photos of the receiving line. She said she never encountered so many pushy photographers. I stay in and lay down for awhile.

About nine, we go out for supper and schedule our activities for the next day.

Constitutional meeting not a complete failure - March 1984 - New Breed. "...because there is no definition of who is a Metis..." - "The definition proposed by MNC did not receive approval by the Native Council of Canada (NCC)"

Constitutional Meeting Not a Complete Failure

by Joan Beatty

Regina - Even through the First Ministers' Conference on Aboriginal Constitutional Affairs was termed a complete failure by all Aboriginal leaders in Ottawa, some representatives from the Association of Metis of Non-Status Indians of Saskatchewan (AMNSIS) say it wasn't a complete failure, particularly for the Metis people.

According to Jim Sinclair, President of AMNSIS, the fast that the Metis jurisdictional issue was discussed so extensively during the two day conference was a real educational process for many of the premiers and the Canadian public. "It explained many of the concerns that the Metis have as to who is responsible for them. Is it the federal government or the provinces? How far does that responsibility extend?"

Clem Chartier, Vice-President of AMNSIS, echoed Sinclair's sentiments, saying it was a break through for the Metis people. Chartier said the agreement to make identification of the Metis as one of the main agenda items at the next constitutional conference was a small victory in itself.

Chartier also said the publicity that the Batoche 1985 Commemoration received on nation wide television didn't hurt either. Towards the conclusion of the conference, Don McIvor, of the MNC, presented a Metis sash to the prime minister, in appreciation for initiating the process in getting the Metis people recognized and dealt with in the constitutional forum. He invited the prime minister to attend the 1985 Riel Commemoration to be held in Batoche. The prime minister said he would like to attend, along with his children, and maybe even meet up with some of his relatives there.

A few days prior to the First Ministers' Conference, the MNC agreed to the wording of a constitutional accord, which was tabled at the Conference, as to the definition of a Metis. The definition says the Metis are those descendants who received land grants or scrip when Manitoba became a province in 1870. It also defines those "other persons of Aboriginal descent who identify themselves as Metis and who have been, or are accepted by the Metis community." (See 1984 Constitutional Accord on Aboriginal Rights).



Photo by Yve Bouvier

Clem Chartier, Metis lawyer - "Our main objective is the entrenchment of a Metis land base and self-government."

The accord also includes a section asking the federal government to finance the enumeration and identification process of the Metis which would work in conjunction with Statistics Canada.

However, the definition proposed by the MNC did not receive approval by the Native Council of Canada (NCC). They refused to have Sinclair attend their meeting to explain the definition to them. The problem remains with two groups claiming to represent the Metis people at the constitutional table.

Sinclair says it's important for the Metis to solidify their position in the constitutional process. "Right now the Metis are very vulnerable because there is no definition of who is a Metis and if it gets to the courts, the definition may be too wide or too narrow, and it will have no input from the Metis people themselves."

During the conference, Premier Grant Devine said he understood the federal government was responsible for the Metis people since they were the ones that got them included under Section 35 as one of the Aboriginal groups. However, Trudeau said he understood they were provincial responsibility because they do not fall under the Indian Act.

Premier Lougheed of Alberta also believed the Metis were under provincial jurisdiction. Alberta is the only province who has done some work in recognizing Metis land claims through the establishment of Metis settlements. Lougheed said maybe all his efforts in this area have been unconstitutional. □

Dwight Dorey - Senate - CAP fought to ensure that the word -Metis- was included in the constitution in 1982- Harry Daniels wildly accredited for getting Metis in the Constitution. - "The Metis and nonStatus Aboriginal people are Indians under section 91, class 24 of the

www.ourcommons.ca/DocumentViewer/en/42-1/INAN/meeting-5/evidence

1 of 15

Chief Dwight Dorey (National Chief, Congress of Aboriginal Peoples):

Thank you, Mr. Chairman, and members of the committee. I thank you for inviting me here today.

I also would first like to acknowledge the Algonquin people on whose traditional ancestral homelands we are assembled today.

I have appeared before this committee and other standing committees in the past. This will be my first under this Liberal government. By way of introducing myself I am a treaty Mi'kmaq from the Millbrook First Nation in Nova Scotia. Throughout my life I have been involved in advocating for the rights of indigenous peoples and I intend to continue doing so for many years to come.

In 2000, I served as national chief of the Congress of Aboriginal Peoples for six years, up to 2006. I returned to the congress in 2011 when I was elected as vice-chief. I remained in that position for a year. In September 2015, I was re-elected for the fourth time as national chief of the Congress of Aboriginal Peoples. I am pleased to say that I am back.

For those of you who may not know us let me tell you a little about the organization. The Congress of Aboriginal Peoples is one of five national indigenous organizations that are recognized by the Government of Canada, and it is recognized by provincial and territorial governments and by the international community as well. For 45 years, since 1971, the Congress of Aboriginal Peoples, formerly known as the Native Council of Canada, has been a national indigenous representative organization that has represented the interests of the Métis, off-reserve status Indians, and non-status indigenous peoples living in rural, remote, urban, and isolated areas throughout Canada, including the Inuit of southern Labrador.

CAP has been at the forefront of issues that matter most to indigenous peoples for many years. Here are some examples.

CAP fought to ensure that the word "Métis" was included in the Constitution during the constitutional talks of 1982. In fact, it was our former leader, Mr. Harry Daniels, who was widely accredited for getting Métis in the Constitution.

We were also successful in 1999 when the Supreme Court of Canada ruled on the Corbiere case declaring that all bands holding elections under the Indian Act would be required to extend voting rights to their band members living off reserve.

In January 2013, the Federal Court of Canada affirmed the position that CAP had fought for since 1971, that the Métis and non-status aboriginal people are Indians under section 91, class 24, of the Constitution Act of 1867. This historic ruling granted long overdue recognition and equality to over 600,000 of Canada's forgotten indigenous peoples. We now await a final decision from the Supreme Court.

Fundamentally, CAP seeks to ensure that all indigenous people have equal access to programs and services across the country and that our indigenous and treaty rights, as recognized under section 35 in Canada's Constitution Act of 1982, are given equal protection regardless of residence or Indian Act status.

Constitution Act of 1867."

Metis ■■■■■■■ of Canada.

laws-lois.justice.gc.ca/pdf/const_e.pdf

Constitution Act, 1982

CITATION

Citation

34. This Part may be cited as the *Canadian Charter of Rights and Freedoms*.

PART II

RIGHTS OF THE ABORIGINAL PEOPLES OF CANADA

Recognition of existing aboriginal and treaty rights

35. (1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

Definition of "aboriginal peoples of Canada"

(2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.

Land claims agreements

(3) For greater certainty, in subsection (1) "treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.

Aboriginal and treaty rights are guaranteed equally to both sexes

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons. [96]

Commitment to participation in constitutional conference

35.1 The government of Canada and the provincial governments are committed to the principle that, before any amendment is made to Class 24 of section 91 of the "*Constitution Act, 1867*", to section 25 of this Act or to this Part,

(*a*) a constitutional conference that includes in its agenda an item relating to the proposed amendment, composed of the Prime Minister of Canada and the first ministers of the provinces, will be convened by the Prime Minister of Canada; and

(*b*) the Prime Minister of Canada will invite representatives of the aboriginal peoples of Canada to participate in the discussions on that item. [97]

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[96] **Subsections 35(3) and (4) were added by the *Constitution Amendment Proclamation, 1983* (*see* SI/84-102).**

[97] **Section 35.1 was added by the *Constitution Amendment Proclamation, 1983* (*see* SI/84-102).**

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