



# Keq Ktotoli Oluhk?

(Geg Ga-dud-ali Ahh-luke)

Camp Musquash

Volume 1, issue 13  
March 23, 2005



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### Thinkable Quote

“Change has considerable psychological impact on the human mind. To the fearful, change is threatening because it means that things may get worse. To the hopeful, change is encouraging because things may get better. To the confident, change is inspiring because the challenge exists to make things better.”

-King Whitney, Jr.

Keq Ktotoli Oluhk is presently serving the Indian Township people. I reserve the right to edit submissions for libel, taste, clarity, and to fit available space. Opinions or viewpoints made by reader write-ins or participants are not always shared by me.

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**Recovery/Support Group Information**

**Alanon**

- Meets on Monday night 7:30 pm @ the Indian Township elderly meal site.

**NA**

- Meets on Friday night 7:30 pm @ the Indian Township elderly meal site.

Come support our local meeting groups so we can support you.

*\*Recovery works if you work it, so work it, you're worth it!*



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**Happy Birthday!**



Edna Sabattus & Taylor Soctomah!  
Koselomal

**Do you have a positive story to share or do you work within our community which has a positive influence?** write about what you are doing or about the results of an activity or a job completed (or in the works). It's difficult for me to be at all the activities. I would be very happy to share your stories or results in Keq Ktotoli Oluhk! I cannot pay for submissions but can offer you much appreciation for your input!



Stephanie Bailey



Looking for a meaningful and knowledgeable interactive journey? You can take an interactive trip within Passamaquoddy territory with Landscapes, Legends & Language of the Passamaquoddy People. There are many wonderful pictures of our people along with legends and much more. I just loved it! You can contact Donald Soctomah 796-0822 for more information or to purchase your copy. Come take a trip down memory lane!



Since it is not certain you can pick up your newest issue of Keq Ktotoli Oluhk at the previously mentioned public locations, I've resolved to the hand delivery method again. This is very time consuming and I would prefer to set up some type of drop off with families. For example: My Auntie Elona Muwin (always love you) could be the designated drop off point for her and whom ever may stop by her inviting abode. I know her friends and family stop in to visit so this could cover a big portion of stops for me by dropping off multiple issue there! Gas, time and financial means are limited. I will leave issues at the Health Center, the Rec. Center, and Fitness Center otherwise. Call my home #796-2280 or email dry2th@yahoo.com. Stephanie Bailey

### About Animal Totems

*\*I always like finding and reading little things like this. Just makes you think when you find them. Interesting indeed, and I believe Momma Love Juices found this at [www.spiritualnetwork.net/totems](http://www.spiritualnetwork.net/totems). Here's some of what they have:*

In earlier days we understood that we were simply a part of the earth. We knew we were only one small part. Now many think humans are the greatest and most important part. But still, we are only a part of the earth, only a part of nature, only a child of Mother, only a part of Spirit. We used to know respect of Nature and killed only what we ate and used only the skins of what we killed and ate. We did not waste lives nor disrespect spirits but honored and thanked them for providing us with life, nourishment, and comfort. In earlier days we gave recognition to the power of the animal spirits by wearing skins, masks, mimicking, singing praise, and prayer to specific animals. We painted the animals on our homes, caves, death chambers, and asked the Spirit to guide us to the animal that we consumed and bless the spirit of the animal we kill for we are a predator in the part of Nature and we honored the spirit of our prey. These acts allowed us to remain linked to the animal guides and to accept the power they offer us in lessons, in life, and in death. It reminded us that all animals were our sisters, brothers, and cousins and most importantly our teachers and our friends. It reminded us that we too are animals with spirit.

The Natural Power of animal totems has not been lost. They still hold the power and the knowledge we can use. Only we must remember how to be One with Nature and all that is, has been, and will be. Cultures of the past understood the connections. We must not lose this connection now that we are 'cultured'. For what was will always be and all those cultures could not have been wrong. There is a reason that Spirit has put all of us together, has given us so many healing stones, and has given us medicine, for the body and the spirit. We are all one. Using Animal Totems will allow you to see and love the earth better, to know life better, to know yourself better, and to commune better with Mother and Spirit. You can be healthier and happier physically, mentally, emotionally, and spiritually in understanding and honoring your animal totems.

Animals come to us because they have a lesson we need to learn a power they are willing to share with a friend. In general, animals remind us that we are part of the earth; that each creature has a place; that each creature has a skill of it's own; that we have instincts given to us from Mother, wisdom born to us that we must awaken. The Animal Totem that comes to you offers you power and wisdom if you will learn to communicate with it, with respect, trust, and understanding. Developing a relationship with a live animal totem takes time, practice, and patience and could be very dangerous. Having an animal totem does not mean that you are to pet the animal or even be with it physically. Having an animal totem means that you have lessons to learn and a powerful spiritual friend.

Each animal has it's own special power and message, for each animal has a powerful spirit and an inherent skill. Animal Spirits choose a person to be a companion to, a friend to, not the other way around. You cannot think, "gee, a bear is cute or powerful and I like what it represents so the Bear will be my Animal Totem". No, the animal will choose you and make itself known to you. You will only need to pay attention to discover what your totems are. Mistakenly people often think of animals as non-spiritual, uncultured, and less intelligent than humans.

Now, ask these questions about your abilities...

Native Wisdom

*\*This piece comes again from, Native Wisdom for White Minds: Daily Reflections Inspired by the Native Peoples of the World written by Anne Wilson Schaef. Listen, it's worth it:*

December 6

POSSESSIONS

It was our belief that love possessions is a weakness to be overcome. Its appeal is to the material part, and if allowed its way, it will in time disturb one's spiritual balance. Therefore, children must early learn the beauty of generosity. They are taught to give what they prize most, that they may taste the happiness of giving.

*Ohiyesa (Charles Eastman)*

*Santee Sioux Writer and Elder*

The American dream is to have. Very early, we teach our children what is "theirs" and not to take other people's things. From an early age, we model attachment. The American Indians teach their children to give up what they love the most. These are two very different systems. It is easy to see how the former system could take advantage of the latter—in terms of things and possessions.

And the American Indians are warning us that this way of being in the world will disturb our spiritual balance. Are we people whose spiritual balance has been disturbed? Only we can answer.

§ §

*Is there something I have that is more important to me than my spirituality? If so, I need to take a look.*

---

December 10

WE HAVE WHAT WE NEED

So, I would say right off the bat, that if we're going to change, make changes, the first thing that we have to do is understand discipline. Then being able to apply it to ourselves individually. Because only individually can we change things. We can't go out and tell somebody else what to do. But, first we have to do it ourselves.

*Phil Lane, Sr., Yankton Lakota Elder*

The only person we can change is our self. We hear this again and again from Native Americans. "We can't go out and tell somebody else what to do," The Elders I know are perfectly willing to share their knowledge and information with anyone who is willing to learn and they will never tell anyone what to do. Out of respect, that is left to the individual. No American Indian Elder would presume to know what another needs. They are experts in sharing the knowledge of the ancestors and the tribe. Their belief that the Creator has placed in each of us what we need to know to live a full, happy, and spiritual life is so deep that they would never presume to assume. Respect for individuals and their finding their way is complete.

§ §

*It is not only what the Elders say, it is also the way they say it and what they do with what they say that gives such wisdom.*

## Types of Animal Totems

When discovering totems you must first understand if the totem is a Life Totem, A Journey Totem, or a Message Totem. All totems are powerful but the meaning that the totem brings will vary on your action depending on what type of totem has come to you. Before we go further you must learn what your Life Totem is.

Your Life Long Animal Totem works with you throughout your entire life. They are always there when you need it's powers. Always reminding you of your power and connectivity. You may have only one or a few Life totems. They may become your Life totem at any time. But the primary Life Totem will be our focus at this time. The messages that your Life Totem brings are a hard reminder from Mother. Your Life Totem is always there for you and generally reflects your inner spiritual nature. For example if your Life Totem was a Penguin you would be a person who should be very spiritual since the penguin moves better in water (the symbol of the astral plane - which is were we go when we dream) than it does on land. Being able to leap out of the water (up to six feet) represents the ability of out of body experiences. It is also important to understand which type of penguin is your animal totem since some have additional characteristics that are important to consider.

A Journey Animal Totem reflects a period of time. Not just a day but weeks, months, or maybe a year - the time it takes you to walk the path that the Animal Totem is reminding or guiding you on. During this journey you will find that this animal is always showing up in your life or that several animal totems will appear in your life all to guide you on the path. When you find two or three animals all of a sudden making an appearance and their nature all has the same basis then you have found the basis of your path. The difference between the Journey Animal Totem and the Message Animal Totem is a period of time. A Message animal Totem will bring itself to you quickly and impartially where a Journey Animal Totem will slip in and out of your life over the course of a period.

A Message Animal Totem usually is bringing you a self-growth or spiritual message - like a wake up call or slap in the face. It will usually be a very unusual experience making it very powerful at that time, with great impact.

A Shadow Animal Totem are those totems that test us. They have great powerful us but will put us through tests before they will let their power work with and for us, instead of against us. In all of nature there is prey and predator. In the spiritual or Shadow World there is the same. A Shadow Animal Totem is one that initially you fear. The Shadow Totem often represents inner fears that you must overcome. You may have even been attracted by the animal; a very vivid test to see if you are ready to accept the power of the animal totem. Until you face the fears of the Shadow Animal Totem it's powers will work against you, not letting you soar high. When you overcome the fear of the Shadow Animal Totem you bring it into the Light World as your Spirit animal totem and they become one of your most powerful Animal Totems.



**Tidbits**

- You gain strength, experience and confidence by every experience where you really stop to look fear in the face. You must do the thing you cannot do. *Eleanor Roosevelt*
- Let yourself really hear, really feel, really see. Let yourself be a human being. Only when you are real with yourself can you find the right path in life. *Tom Luian*
- Emotional sickness is avoiding reality at any cost. Emotional health is facing reality at any cost. *M. Scott Peck*
- We do not have to visit a madhouse to find disordered minds; our planet is the mental institution of the universe. *Johann Wolfgang von Goethe*
- To sin by silence when we should protest makes cowards out of men. *Ella Wilcox*

**Did You Know?**

- The term "medicine" as it is used in the term Medicine Wheel refers to a healing, a teaching, an enlightening, spiritual energy. A Medicine Wheel can best be described as a mirror within which everything is reflected.
- The Medicine Wheel encompasses the Four Directions, Four Winds, Four Grandfathers, Four Elements (earth, fire, air, water), four races of people in the human family (Black, White, Red & Yellow). We the people have four aspects to our nature, four major realms of human existence.
  - North – the physical realm
  - East – the realm of knowledge & enlightenment
  - South – the spiritual realm
  - West – the realm of introspective thought
- The Passamaquoddy Tribe Joint Council account has been frozen as reported in the Quoddy Tides March 15, 2005.
- The gov., lt. gov., and council receive "honorariums" for holding seat in tribal government.
- Gov., lt. gov., and council receive clothing allowances.
- That governor Newell has been spending really late nights, all alone, in the Tribal office for several months. \*I think this should be stopped.
- That according to the last tribal audit, tribal records can be distorted and inaccurate. \*which means they get changed!

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**Looking for old pictures or obituaries of our Passamaquoddy relations or Passamaquoddy veterans.** I'm working with Donald Soctomah on a genealogy project for our people. I will be extremely careful with photos and return them promptly. I'm looking forward to hearing from you. Call my home at 796-5404.  Thank you, Theresa Downing

## **ENERGY: FOSSIL FUELS**

*\*This was emailed to me from my friend, Vera Francis. I was very pleased to read this because I am against the LNG for the most crucial fact that it does not represent our cultural group in anyway! It will only result in long term trouble for us. This is a pretty new development and It's funny how they make it appear to be flawless on radio and the web. Right now, some are drooling but when some of our lands are controlled by non natives with this LNG plant and it begins to spread like a bad rash, which the ikolisoman has always brought in some aspect, we'll be fighting a whole new battle and there's already so many issues we should be addressing. We have enough on our plates with all the corruption and abuse our people are going through. I hope you find this information enlightening:*

Indigenous peoples in the United States, Canada and the Americas have experienced systematic and repeated violations by oil, gas, and mining industries infringing on our inherent right to protect our traditional lands and our treaty rights. These industries violate our human rights and create unconscionable destruction to traditional territories that have sustained us for time immemorial. Oil and gas developments are neither sustainable nor renewable.

### **INFORMATIONAL SHEET NO. 1: BRIEFING PAPER**

And Impacts to Indigenous Peoples Americas hold valuable land and water resources that have long been exploited by The provincial, state and federal governments and by corporations trying to meet the energy needs of an industrialized world. Indigenous peoples have disproportionately suffered impacts due to the production and use of energy resources - coal mining, uranium mining, oil and gas extraction, coal bed methane, nuclear power and hydropower development - yet are among those who benefit least from these energy developments. Indigenous peoples face inequity over the control of, and access to, sustainable energy and energy services. Territories where Indigenous peoples live are resource rich and serve as the base from which governments and corporations extract wealth yet Statement of Fact on Energy Policy and its Impact to Indigenous Communities of North America Indigenous peoples in Canada, the United States and throughout the Americas are areas where the most severe form of poverty exists.

### **FACTS ON THE IMPACTS OF FOSSIL FUELS**

Fossil fuels supply over 80% of the world's energy needs. All fossil fuels, whether solid, liquid, or gas, are the result of organic plant materials being covered by successive layers of sediment over the course of millions of years. Human consumption of oil, gas, coal bed methane and coal (fossil fuels) increases the production of greenhouse gases - carbon dioxide (CO<sub>2</sub>) that is a major cause of climate change, global warming and changes in weather patterns.

Oil drilling and related activities fragment the landscape, leading to increased symptoms of neo-colonization, development, and deforestation. It also pollutes the land and water causing irreparable damage to fragile ecosystems. The mining and drilling of coal, oil, gas, and other minerals result in substantial local environmental consequences. This includes severe degradation of air, forests, watersheds, rivers, oceans, fisheries, agricultural lands and biodiversity. Cultural impacts of fossil fuel development include the loss of access to traditional foods, the forced removal of people, land appropriation, the destruction of sacred and historical significant areas, the breakdown of Indigenous social systems, and violence against women and children. Fossil fuel development in these areas results in the accelerated loss of biodiversity, traditional knowledge, and ultimately in ethnocide and genocide.

*(Continued on page 16)*

*(Continued from page 15)*

Coal burnt to generate electricity produces toxic material and acid rain that severely pollutes the air, soil and water. It also releases mercury into our lakes where it contaminates our fish, traditional crops, wild rice, other aquatic life and traditional food systems. The burning of fossil fuels for energy is a major source of air pollution, contributing in particular to acid rain and the greenhouse effect contributing to climate change and extreme weather events.

Coal is the single largest source of electricity in the United States. Coal-fired power plants provide fifty-three percent of the electricity used in the United States. The United States contains some of the largest coal deposits in the world. Coal is the United States most abundant fossil fuel.

Coal deposits are found in 38 of the 50 states of the United States as well as on several Indigenous territories, for example, the Navajo (Dine<sup>1</sup>) and Crow territories. Coal mining on Indigenous lands in the United States causes environmental and human rights violations. Coal mining in the Hopi and the Navajo territories has forced Navajo and some Hopi Indigenous peoples to be relocated, to leave homelands that have sustained them for generations. Coal mining operations cause the displacement of communities, destruction of natural habitat, disruption of sacred sites, water depletion from surface, subsurface and aquifers, as well as the diversion of water away from our communities. Several Indigenous Peoples are also being approached to develop projects for the production of coal bed methane gas, which is associated with additional, long-term groundwater depletion and contamination problems.

Oil companies continue to seek development within Indigenous peoples' territories and within biological regions that sustain Indigenous peoples. In the United States arctic region, the Arctic National Wildlife Refuge, home to the Gwich'in peoples and the porcupine caribou herd, is threatened with oil development. Oil drilling and development of a petroleum industrial infrastructure within the pristine and fragile arctic ecosystem would devastate the calving grounds of the caribou and the lives of the Gwich'in. Gwich'in peoples' relationship with the caribou is beyond food subsistence. The relationship is both cultural and spiritual as well.

## UNITED STATES

The United States is home to 4% of the world's population, yet consumes 26% of the world's energy. The United States is currently the largest energy market in the world and is right behind Canada when it comes to per capita consumption. The United States uses about 17 million barrels of oil everyday, fossil fuels account for nearly 80% of United States energy, with natural gas, a third form of fossil fuel, accounting for roughly 23% of the United States energy usage. It takes the equivalent of 7 gallons of gasoline per day for every man woman and child to keep this country running at its current pace. The United States consumes one quarter of the world's total oil production, but controls a mere 3 percent of known oil reserves. Oil comprises about 40 percent of the energy Americans consume and 97 percent of U.S. transportation fuels.

The United States Energy Plan proposes 1,300-1,900 new power plants, 38,000 miles of new gas pipelines, consider new nuclear-power plants, build New refineries and open new areas to oil exploration. Almost all of these power plants generate electricity by using fossil or nuclear fuels to heat water to produce the steam that spins the generators. While the exploration for new sources of fossil fuel, particularly natural gas, is currently underway, the availability of both water and water rights may actually be the key And limiting factor in the operation of new energy generation plants.

## CANADA

Canadians consume more energy per capita than any other country. Canadians use more total en-

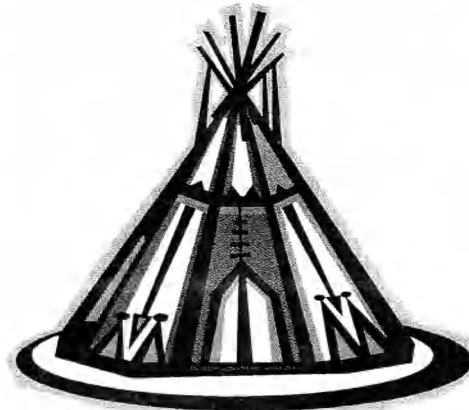
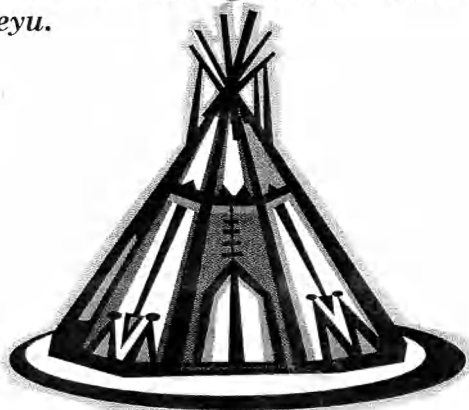
*(Continued on page 17)*



ergy than the 700 million people of Africa. Canadians are the third-largest per capita producers of greenhouse gases in the world. Each year the Alberta (Canada) Energy and Utilities Board processes more than 20,000 applications for new wells, pipelines and gas plants. Canada's greenhouse gas emissions are increasing. Energy consumption grew about 13 per cent between 1990 and 1998, while emissions rose at a rate of 1.5 per cent annually, 17 per cent since 1990. Canada's energy plan proposes to expand oil and gas production, particularly in the Alberta oil sands. The primary source of climate changing emissions is the burning of fossil fuels- oil, gas, and coal. Canada's emissions have risen 15 percent due to increased oil and gas production and increased coal-fired electricity production. The Alberta Tar Sands refinery (which produces 150,000 barrels of oil a day) releases the same amount of CO2 per year as 1.35 million new cars. Alberta Canada currently supplies more than 12 percent of American natural gas use. New pipelines designed to carry Canadian power south to United States markets are in all stages of development across the western boreal region - from Alaska, the Yukon and Northwest Territories to British Columbia, Alberta and Saskatchewan. Very few, if any, of these projects will be assessed for their social and cultural costs or their cumulative environmental and health impacts, which would cause critical fragmentation of the boreal forest, disruption to Indigenous cultural life-ways and the production of greenhouse gases.

The social, ecological and cultural risks involved in a Canadian-United States northern oil and gas pipeline are huge. Alaska's North Slope holds an estimated 35 trillion cubic feet of known reserves. The Mackenzie Delta holds about nine trillion cubic feet. The exploration potential is even larger, with an estimated 65 trillion cubic feet waiting to be discovered in Alaska and a similar volume in the Northwest Territories of Canada. Athabaskan tribal members are concerned about megapipeline developments linking Arctic gas along the Mackenzie Valley from the Beaufort Sea to Alberta, Canada. This development is planned by some of the largest energy companies in the world. The Lubicon Lake Cree are an Indigenous peoples living deep in the boreal forest zone of Canada's Alberta province that have been living for decades with the impacts of oil and gas drilling on their traditional lands. Like other Indigenous peoples across the Americas, the Lubicon Cree have been battling for years to receive recognition of their land rights and compensation for stolen wealth and environmental damage. They have struggled to halt and reduce the rapid pace of exploration and excessive destruction by roads and pipelines. The traditional homelands of the Lubicon Cree, near Peace River, Canada are now surrounded by 1,000 oil and gas wells. Historically, energy development activities in Indigenous communities have been based upon western values of monetary profit to raise gross domestic product at the expense of the rights of Indigenous peoples and the recognition of our basic human rights. Indigenous values teach us that money cannot fully compensate for cultural losses, losses of traditional lands, debilitating illnesses, death, impure water, threats to long-term food security, or diminished economic autonomy...

*\*What do you want Passamaquoddy to represent? An LNG facility will have an effect on our name. Think about it, what do we treasure? It has nothing to do with being tired of the white man having control. LNG will only give white mans treasure...MONEY. Sami motu-weyu.*



**Dear Stephanie**

**Dear Stephanie:** I am honored that you would mention me in your news letter and I want to thank you. It is a pleasure and my joy to love you and honor you as a woman. You are bright, intelligent and witty. You are a good Mother, Auntie, Sister, Daughter and valuable member of the Passamaquoddy Tribe. You certainly do not need me or anyone else to edit or assist you with your newsletter. Under the first amendment of the United States Constitution, you have the right to freedom of speech. Since we do not have a valid constitution, (except when it benefits those in power) this is what protects us. I do not always agree with some of the articles that are submitted to your newsletter, however, I believe that it is your right and the right of those who do submit articles, to that freedom. I only hope and pray that those who truly want to be heard, start signing there submissions. It would make things a lot easier on you. I believe that we will see change sooner than we think. Soon, we will have to go back to taking care of each other and none of the negative entities will survive. We are ALL good people and we will survive, no matter what. I am proud to have you in my circle. You have awakened many sleeping spirits. I love you, with all my heart. **Signed: Momma Love Juices, aka: Linda J. Meader**

**Dear Momma Love Juices:** Kci Woliwon, for all your loving words, stop it (hehe). I really appreciate your signed letter and encouraging/inspirational words. It is the voice and action of our people that will reign over the wrongs since it is clear that council can't get together and take over to demand answers and financial reports. Who better to ask if our money is being expended inappropriately (as it is) then the people themselves! Let everyone know that works here that they are working for us (since every dollar that gets here is for each of us) and explain that since this is the case the people have a right to know who's working for them and what we are paying for their service. For an example, maybe we don't feel the tribal governor is worth \$75,000 a year (if he were making this small amount) hehe. **Stephanie**

**Dear Stephanie:** I have recently noticed three new Envoy's riding around Indian Township. Two have the last names of the governor's wife's sons (also known as the Envoy convoy). The other one has "Sakom" on the license plate. When I had seen the governor driving this vehicle I began to think about the word "Sakom", and it occurred to me that governor Newell is not worthy of the Passamaquoddy title of Sakom. There is a difference between the governor, and a Passamaquoddy Sakom.

All you need to do to be governor is lie and cheat and get elected. To be Sakom you need to really be a leader for the people, all the people. To be respectful of all and treat others the way you wish to be treated. You need to be a leader by example and you need to be honest and honorable. So maybe he should put "Gov" or "The Gov" on his plate instead. That's all it's there for anyway, is recognition. A Sakom doesn't use his power to hurt someone because their view is different. It is an insult to our ancestors for him to use "Sakom". Maybe he should put "Ex Gov" on his plate... **Signed: A Voting Passamaquoddy**

**Dear Voting:** I understand what you mean. I truly believe that since we have decided to attach a money value on elected positions it has taken the honor out of the positions. I wonder how many people would hold a seat for their people if there were no money attached to them. I know governor Newell wouldn't be there because he said he would not do this job without pay. I truly hope we can put honor back into the Sakom position and I think if he wants it on his car then so be it. I think of Michael Jackson calling himself the King of Pop music. He gave the title to himself not the people and the plate will get dirty. A dirty (wanna be) Sakom. **Stephanie**

**Dear Stephanie,** There was nothing for the children during spring break. What's up? The Boys & *(Dear Stephanie continued on page 16)*

Girls Coordinator should be ashamed of himself. I hear he gets \$18.00 an hour. For what? He hasn't done a thing for our kids. The Boys and Girls Chairperson and Committee should not let this happen. The person in charge needs to do something. This is wrong! He double dipping. He is stealing from our children. **Signed: What's going on?**

**Dear What's going on:** I have no idea what the Boys and Girls Club (B&GC) is doing. I know they have dances but they haven't advertised through me since the Halloween dance in October, and I'm sure I only got that ad because one of the volunteers for the B&GC asked me to. Other than that your guess is as good as mine. The Wonahkik program has been doing wonderful (meaningful) things with our children and I want to say, BRAVO, to them and I'm glad the winter camp out was, once again, a great success! Maybe the B&GC could use a little more help or maybe they've gotten caught up with the sick cycle here? Who knows I've been getting real dizzy lately. **Stephanie**

### **NOTICE TO THE COMMUNITY**

“Wildland Fire Fighting Training”  
(S130 & S190)  
will be available April 2005



Anyone interested in receiving training, please contact the Forestry Office @ 796-5100 and give your name and number.

**\*\*Serious Inquiries Only\*\***

Requirements:

Must complete S130 & S190 Training,  
Pass a Drug Test & Physical  
Pass required PAK Test



## Passamaquoddy History: Kmiqitahsultipon (Ga-me-gwee-da-ha-zul-dee-bun)



### INDIANS OF AROOSTOOK

Sitting before a fire about eight miles from Fort Fairfield, an old Indian sat trimming his basket weavers. It was only a few years after 1900, but the Indian was talking of times he recalled nearly 100 years earlier. Born in 1797, he was now over 100 years old. He recalled:

*"When my father and I hunted and fished, we used to go all through the eastern part of Maine and up into Canada and across to New Brunswick. We did not care where we went as long as the hunting and fishing were good. Then when winter came, we got enough deer and moose to last us through the deepest snows, and we would go back to the southern part and wait for spring. Those were the days that made us strong and well and healthy..."*

*I was happy with my father when we hunted and fished. The laws you white men make keep us huddled over the fire and working with our hands. We must do it to get enough to eat. The law will not let us seek the deer and fish that we want except for two or three months in a year. So I work at the campfire and then sell my baskets and axe handles. That is not what I call happiness.*

*The white men do not know what the Indian knows. We want no houses in place of our tepees. What good are the cities against the great forests? What use is all the noise and bustle against the calm and peace of the woods? There is the happiness for us. We are willing the white men shall have what they want. We shall never bother them in their cities, but why can't they let us have the woods? No, they drive us further and further away and we go and want nothing but to be left free, and then come the white men again and say we shall not do this and we shall not do that, and laws are made that are unfair to the Indian. The Great Father gave the Indians the woods and the streams, and the white men have taken them away. It is not right to the Indian. The Great Father knows it is not right."*

Very early in the 1800's, one writer talked about Aroostook County as land "still in possession of the Indians". Another states that "Houlton (which was settled in 1805) was surrounded by Indians". It was early in the 1800's that Irish settlers at Houlton met Newell Bear as a young child at the camp of his father. And throughout the century, Newell Bear and many other Indians showed up in the records of settlers in towns across Aroostook.

Since Aroostook is part of the St. John River Valley, we can be certain that the most of the Indians here were St. John River Indians, also called Maliseets.

There is evidence that these Indians were in Aroostook from thousands of years ago, through the Colonial period, and into modern times. Archaeologists have found not only ancient stone tools, but also European trade goods and recent Indian campsites from the 1800's and 1900's.

All during the wars of the 1700's, their river, the St. John, had been used as a major route to Quebec, but most travelers did not go through northern Maine. The main route to Quebec went up the St. John River and north from Madawaska by way of the Madawaska River. For this reason, very few Europeans ever came to Aroostook until the 1800's. And, for this reason, there are very few records of Indians in Aroostook County.

Like the northern part of the Penobscot River, the northern parts of the St. John in Aroostook were mainly hunting areas. Like the Penobscot villages, the main villages of the Maliseet were also on the main part of the river, (the present city of St. John), and Meductic, and near Edmundston. All of these spots are now in Canada, but there were times when Edmundston was thought to be part of the United States, before the present boundary was drawn. When the bound-

*(History continued on page 3)*

# Calvin & Hobbes



# NO-O-O-O-O !!



\*Stephanie Bailey, POB 692, Princeton, ME 04668. Phone-796-2280 email: dry2th@yahoo.com

\*Donations to help continue Keq Ktotoli Oluhk would be greatly appreciated!

March, 22, 2005

We, the undersigned adult voting members of the Passamaquoddy Tribe at Indian Township, hereby request that the Indian Township Tribal Council schedule and hold a Special Council Meeting on Friday, March 25, 2005 at 9 a.m. for the following agenda:

- 1.) Presentation of Petition
- 2.) Review of petition by an impartial person.
- 3.) Governors Administrative Authority

Charles DeLima  
Bobby L. Letcher  
James P. ...  
Louis Nicholas  
Tyler Bailey

Orenda Salathis  
Linda ...  
Andre ...

Indian Township Tribal Council Members:

William Nicholas  
Elizabeth Neptune  
Dana Newell

Richard Sabattus  
Ernest Neptune  
Dennis Tomah Sr.

Joseph Socobasin Lt. Gov.

Tribal Governor  
*Robert Newell, Sr.*  
Lt. Governor  
*Joseph Sockabasin*  
Legislative Rep.  
*Fred Moore, III*



Tribal Council:  
*Elizabeth Neptune*  
*Ernest Neptune*  
*Dana Newell*  
*William Nicholas*  
*Richard Sabattus*  
*Dennis Tomah Sr,*

March 22, 2005

Members of Council  
Indian Township Tribal Government

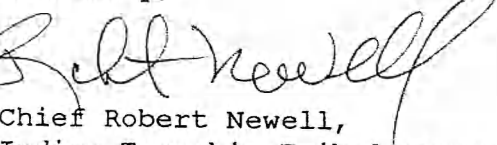
Members of Council,

As elected Tribal Governor, I am responsible for the chairing of meetings. Under our Constitution, Section 2, the Powers of Sakom, "the Sakom of each reservation shall have the right and responsibility to chair all meetings of the Council of that reservation...", therefore, I will determine when to have a meeting. The Friday request is Good Friday and the Clerk is not available, further we are not going to allow dissidents to carry out coup attempts on this religious day.

It is irresponsible and unacceptable for the Council to be attempting to circumvent our process to hold special meetings. We are currently undertaking efforts to reconcile past financial problems and budgets and I recommend we continue with the normal process to accomplish our objectives. I'm loathe to sit by idly while there is an active coup to overthrow my administrative authority.

There is a process to accomplish the objective to overthrow me, it's called recall petition. **THAT IS THE ONLY WAY TO REMOVE THE ELECTED TRIBAL GOVERNOR, YOU CANNOT RESTRICT SAKOM POWERS THAT ARE PROMULGATED IN OUR TRIBAL LAWS AND ARE INHERENT AS POWERS GIVEN BY THE PEOPLE.**

Sincerely,

  
Chief Robert Newell,  
Indian Township Tribal Government

Cc: petitioning tribal members: Chad Sockabasin, Becky Soctomah, Samuel Sockabasin, Lucy Nicholas, Stephanie Bailey, Orenda Sabattis, Linda Meader, Andrea Hanson

Governor Newell,

Allow us to enlighten you...**Section 2**, of our constitution, which you so eloquently quote, also says under Powers of the Governor “whenever a Sakom is unable to serve due to incapacity or a **conflict of interest, the Lieutenant** of the same reservation **shall act in his or her place and exercise all powers and responsibilities vested by this constitution in the sakom.**” We have done everything according to the constitution. We understand that this is a difficult position for any of us but we will no longer be bullied or intimidated by you.

Monies are gone, monies are in question, the Tribes assets are frozen, we are on the brink of bankruptcy...what did you expect us to do???? Sorry to say that we are not a “coup” we are concerned tribal members who want and deserve answers. We have had our civil rights violated by you and your employees. Refusing to accept and post a Special Meeting request , signed by EVERY Tribal Council Member, is a blatant disrespect for all of the people. We have experienced some MAJOR civil rights violations.

Article IV. Individual Rights

Section 1. Civil Rights

The Tribe, in exercising its powers of self-government, shall not:

- (a) make or enforce any law prohibiting the free exercise of religion, or abridging the freedom of speech, or the press, or the right of the people to peaceably to assemble and to **petition for a redress of grievances;**

As far as your comments about Good Friday, you have always been open and operational on this day. We meant no disrespect, but instead we know that goodness will always prevail over evil, and we believe that the Creator would give us strength on this holy day. There are NO plans in place, to take over the Tribal Government Building. We remain peaceful and pray for those less fortunate.

“Petitioning Tribal Members”

**HAGAR THE HORRIBLE** by Chris Browne





*(History continued from page 2)*

ary was fixed in 1842, it did not stop the Maliseets from crossing back and forth from their villages to their hunting and camping areas. After all, they had been promised their traditional right to cross the border freely in the Jay Treaty in 1796.

We know that Maliseets never signed away any of their land in New Brunswick, except for a few small pieces. Perhaps one reason they were so willing to share with the Loyalists was that they knew they still had their hunting territories in northern Maine and New Brunswick. In fact, the Maliseets continued to travel freely across this hunting territory all through the 1800's. It is known that certain Maliseet families from New Brunswick used the Black River, Fish River, and Allagash River in Aroostook County as their hunting territories in the 1800's. It is known that several Maliseet families left New Brunswick in the 1870's to settle at Moosehead Lake in Maine. They traveled by way of the Allagash. It is also known that many Indians from Aroostook would show up from time to time on census lists at Maliseet villages in New Brunswick during the 1800's. And others from New Brunswick would show up on Aroostook County census lists as well.

During the 1800's, vast amounts of land were cleared by farmers and lumbermen in Aroostook County. Potato farming and lumbering had begun and towns such as Houlton, Presque Isle, and Caribou began to spring up. In New Brunswick the British government had reserved small pieces of land for the Maliseets along the St. John River where they usually camped. But in Aroostook no such reservations were set up by the Americans, even though Indians continued to live on some of their traditional campsites here long after towns were started. For instance, the band of Indians living in Houlton was there long before the settlers came. But no land was ever reserved for them.

During this same century, the rights of Indians in Aroostook were being ignored. The Proclamation of 1763, promising that Europeans would not disturb Indian hunting territories, was ignored. This was because the Proclamation had been made by England and not by the United States. All the promises made by the Americans during the Revolution of Micmacs and Maliseets had been forgotten. Never once did the Maliseets sign a treaty giving up their hunting territory in Aroostook. But, never once did any settlers pay any Indians for lands taken. Slowly throughout the century Indian hunting and fishing rights in Aroostook were taken away. It was this that disturbed Newell Bear the most.

In addition, border crossing rights, as promised in the Jay Treaty, were soon forgotten by both Canada and the United States. Both governments made different laws which prevented free border crossing for Indians. One of these laws made Indians pay duty even though the Jay Treaty promised they would not have to do so. But, Indians here still said that they had the right to cross the border freely. They said it was their aboriginal right - that it was not given to them by the Jay Treaty or any other law. (This is why they still call themselves "North Americans" - not Canadians or Americans.) As early as 1870, the Indians were becoming worried about the border crossing laws. In that year a letter was sent to the Passamaquoddies, signed by a Maliseet and some Mohawks. It said "...no boundary line should exist between us Indian Brethren, not any duties, taxes or customs should be levied on us".

And, finally, just because Aroostook Indians never signed a treaty and never reserved any lands for themselves, they have never been recognized as Indians. They never received any of the services that reservation Indians received from the State. They had to pay for hunting and fishing licenses, taxes, health care, and so on. For most of them, welfare became a way of life, just as it had for Indians on reservations. All in all, they soon came to be treated as unwanted strangers in their own land.

From the earliest settlers in Aroostook, we know that Micmacs were living there, too, even though it was Maliseet territory. It is quite possible that many of these Micmacs had just stayed in this area after helping the Americans in the Revolution. After all, the Americans had promised to look after them, too. And, having helped the Americans, they knew they would not be welcomed back to their own land (British territory) after the war. No matter when they came, it is clear that Micmacs have lived in Aroostook at least since the 1700's, and it is clear that the Americans have

*(History continued on page 4)*

*(History continued from page 3)*

not lived up to promises made to them, either.

In the early 1900's, the potato and lumbering industries in Aroostook County began to grow into large industries, and laborers were needed. For the Micmacs and Maliseets, it meant a sure income. Many still hunted and trapped as they had for generations. But on the whole, most were settled in towns such as Presque Isle and Houlton. Most still made baskets, moccasins, axe handles and snowshoes. But now it was not for their own use. With hunting and fishing limited to certain times of the year they needed to sell these goods in order to feed their families.

Today many of the descendants of the early Micmacs and Maliseets in Aroostook still live there. Many more have come in this century from New Brunswick and Nova Scotia to work on the farms and in the woods. Now there are also Passamaquoddies, Penobscots, and members of several other tribes totaling almost 1600 Indians in Aroostook County. Every year, during the fall, many more Micmacs and Maliseets come from Canada just to work on the potato harvest. They are called migrant workers.

Even though the Maliseets never signed away any of their land in Aroostook County, there is not one piece of land in Aroostook that is recognized as Indian land. And, until recently, the Aroostook Indians were not given rightful recognition, and were considered to be "off-reservation" Indians; this has created many problems for them.

Because the Aroostook Indians have lost all their land and rights, many of them have lived in poverty for generations. They are unable to fish and hunt freely. It is impossible to make a living entirely off the skills of their ancestors, even though many still do make baskets, axe handles and snowshoes. Lumbering is now done mainly by machines, and work in the potato industry is only seasonal. Unemployment is high. Even in 1975, as many as 80% of the Aroostook Indians were out of work. Other problems have included poor housing, poor health care, and a high drop-out rate in schools.


*\*This history was brought to you from a portion of an undated document titled, MAINE INDIANS, Brief Summary: "The People of the Early Dawn". Prepared by the Pleasant Point bilingual program: title VII.*

### A Note From MLJ (Momma Love Juices)



As promised, this edition deals with Self-awareness, and what we can do to become better people. Walking the good Red Road. Becoming aware of who we are and connecting with the strengths that we possess as individuals, as well as, the strength we give to our community. Together we can conquer anything, divided, we will fall.

From my own personal experiences, the three entities I need to be constantly in tune with are, body, mind and spirit. We feed our bodies everyday, three times a day. We feed our minds with any and all contact we have with each other. Too many of us have forgot to feed our spirits. It is essential.

 Becoming connected with all of life, earth, sun, moon, wind, four-legged, the winged...provides me with food for my soul, a flourishing spirit. Daily prayer, smudging, and walking in the light are the things that keep me balanced. I believe we are here to love, to be loved and to spend our lives spreading the love. What greater gift or legacy could one leave? I am grateful for every aspect of my life. My children, my family (biological and extended) my people, are what moves me to become a better person.

I have submitted several articles that I found to be both interesting and thought provoking. May the Creator bless each and everyone of you. And may you have the desire and fortitude to stand up for who you are and what you believe.



Respectfully submitted: Linda J. Meader

## Dance to Heal the Earth

*\*This piece was submitted by Momma Love Juices. I love it when I read it because I love to wiggle and dance around. What a nice way to make our everyday dancing more special! Kci Woliwon for this great addition to this issue! Here it is:*

*Dance to Heal the Earth by Dee Smith*



Whenever you dance, wherever you dance, dance to heal the earth! Dancing is power. Dancing is prayer. Some say that all is dance. Maybe. Now there's a big dance coming, a dance to heal the earth. If you're reading this, you're probably part of it. You take part whenever you do whatever you do to help heal the earth. When you recycle. When you choose to show love, to fight for justice, to bring healing, to bring out what is good in others. When you avoid cruelty and dishonesty and waste. When you are outraged. When you speak out. When you give. When you consider the generations to come. When you protest to the oppressors and encourage those who feel the cutting edge of injustice. And, of course, when you dance. There is a tree that all the prophets see, and whenever you let your love show, you make the flowers grow.

Soon this dance will be done in a big way, in the old way, on sacred ground. All living things will take part. If you want to, you can take part. No one is twisting your arm. You can stop any time you need to, and start up again whenever you're ready. If you've read this far, you probably know what I'm talking about. You've probably been doing it in one way or another for a good while. Soon will be the time to make no bones about it! Cut loose!

Anytime you dance, anywhere, whether at a party or in church, dance to heal the earth! Let your feet beat a healing rhythm into the earth. Let your feet beat a strengthening rhythm for those who struggle the hardest. Let your feet beat a life-giving rhythm for all peoples, regardless of race or national boundary, regardless of whether we're human or whether we're the trees, the air, the fish, the birds, the buffalo, the bear, the crow. We come out of hiding, we come back from the dead, and we dance, and our dance is a prayer, and our songs and our rhythms and our breath give life.

Is the music they're playing some mindless jingle? Never mind, as long as it's not bad music, and you can dance to the beat! Make your own words, and make the words a prayer. A prayer for the end of exploitation, a prayer for the end of lies, a prayer for healing, for justice, for life. Remember your prayer-song, feed it and let it get strong and pass it along. Dance and pray, whenever you dance, dance to heal the earth.

Have you seen anything? Wear it out! Make it so that all can see what you see! Take a white T-shirt and mark it with your dreams. Is there anything you'd like to tell the world? Take your shirt and mark it with your song! This is the way it has been done, so you can do it too. Use any color except black (there are reasons for that that will become clearer later), and you'll probably find that a loose, pure cotton tee is most comfortable for dancing in. Cause this is an actual dance, you dance hard, you sing and breathe hard and sweat. Wear it when you plan to go out dancing, to dance to heal the earth.

Some people do this dance while fasting, and dance for several days straight. But even a few minutes of dancing helps, and joins with all the other dancing going on, everywhere on Earth. Not everyone can fast these days. Besides, you never know when you're going to dance, and you have to eat sometimes! But if you plan to dance, hold off eating till later, or just have a little. It's easier to dance if you don't have a hotdog weighing you down.

Some people say, do not do sacred things where people are drinking and partying. But all the universe is a sacred place. It really doesn't matter what others are doing, you can make a place sacred wherever you are, with your intention and your prayers. Some people use smoke to make a place sacred; a cigarette or incense stick will do fine. You can dance to heal the earth anywhere, even a party or a bar! The earth is everywhere, so you can dance anywhere to heal her. Only one thing, please hold off drinking or using any other intoxicants till you're done. It works better that way.

The Lie has gone far enough. It spreads and makes everyone sick. Now is the time for this dance to begin. It, too, will spread, and it will bring healing to all. In the beginning, they say, God put a rainbow in the sky, to let us know that Spirit never forgets. Now is the time.

## Native American Spirituality



*\*This was submitted from Momma Love Juices and I found it interesting. I do believe that spirituality is very important in self awareness. Here's what she found:*

Many followers of Native American Spirituality, do not regard their spiritual beliefs and practices as a "religion" in the way in which many Christians do. Their beliefs and practices form an essential and seamless part of their very being.

A quote from *Native American Religions* by Hirschfelder & Molin (Facts on File, New York, 1992) is instructive:

*"...the North American public remains ignorant about Native American religions. And this, despite the fact that hundreds of books and articles have been published by anthropologists, religionists and others about native beliefs...Little of this scholarly literature has found its way into popular books about Native American religion..."*

Yet Natives culture and religion should be valued. They have made many contributions to North American society:

- an awareness of concern for the environment
- food staples such as corn, beans, squash, potatoes and sweet potatoes
- the design of the kayak, toboggan and snowshoe
- the original oral contraceptive
- cotton
- over 200 drugs, derived from native remedies

Natives today follow many spiritual traditions:

- Many Native families today have been devout Christians for generations.
- Others, particularly in the Southwest have retained their aboriginal traditions more or less intact.
- Most follow a personal faith that combines traditional and Christian elements.
- Pan Indianism is a recent and growing movement which encourages a return to traditional beliefs, and seeks to create a common Native religion.
- The Native American Church is a continuation of the ancient Peyote Religion which had used a cactus with psychedelic properties called peyote for about 10,000 years. Incorporated in 1918, its original aim was to promote Christian beliefs and values, and to use the peyote sacrament. Although use of peyote is restricted to religious ritual which is protected by the US Constitution, and it is not harmful or habit forming, and has a multi-millennia tradition, there has been considerable opposition from Christian groups, from governments, and from within some tribes.

It is ironic that the wine that is the Christians' most sacred substance, used during Mass to represent the blood of their God, has caused such a trail of devastation within Native populations. And the Natives' most sacred substance, tobacco, has caused major health problems for so many Christians.

## Letter from the Editor

This issue is focused on self awareness and not so much about my own because I talk too much as it is, but I wanted to share my own exercises. Becoming truly self aware is one of wo/mans' most important goals to achieve. Without our self awareness we become vulnerable to the many negative influences which surround us. It's so easy to get lost or "stuck" as I like to call it. I've found in my own self awareness that I have to constantly be aware that everything about me is coinciding with my mind and values. Then I always think, "will this please Kelwosit?" You're probably thinking I'm a fruitcake and I am fruity, but I truly want my actions and words to reflect my self awareness.

One area that I was stuck on for a very long time was my looks. I never realized how much my looks effected my self awareness, but, oh yeah, they did. I guess you could say I hid under the make-up and hairdo without even realizing I was hiding! Obviously I realize it now, but at the time I would've thought or said, "Every house looks better with a coat of paint." Hehe, that's funny to me now. I was self aware in some aspect, but I had these little areas of being stuck that was blocking the bigger picture. Anyway, the make-up ended up coming off and used very moderately. I've actually found moderation in every aspect helps with my own mind, body, and spirit balance. Oh my, I have been stuck with other barriers and still, today, but reflecting on my life and healthy input from others helps me to identify those barriers. Then a battle takes up in my mind because it is my choice to remain stuck or fight for my freedom, so to speak. I read somewhere that "thinking" is one of the hardest things a person will do and not many do it. Hmm, what do you think?

I can tell you that television is a big place to get stuck. There are so many foolish influences that people grab onto from TV. Television is used so freely with children and it can have devastating effects on the young mind. Of course the family dynamics play into this issue as well. It seems that the television has become the new storyteller for many fami-

lies. Use with caution and moderation is my advice.

I've also found that remembering and honoring a higher power everyday helps with self awareness. I find it calming to periodically through the day talk to Kelwosit in my mind. I talk like I'm talking to you right now. I don't make the sign of the cross or say repetitive words to our father. Grammie Joanna helped me understand the use of sage and sweet grass with prayer. Powerful mix the two!

I've also found that remembering we are here for the main purpose of loving and being loved helps me appreciate life more. Thinking of my children in this aspect gives a better picture. I teach my children to love by giving love. If we remember the love part the respect and other values will fall into place nicely. Don't you just love the love them babies give? I love good, healthy love!

It's easy to lose track of ourselves or take life for granted with all the advances today's technology has to offer. I have found that my self awareness is a constant learning. Everyday, I reaffirm my awareness and build on it through each day. I'm not a perfect person nor do I try to be, but I do want to be better than I am today.

Well, I've been extremely busy lately and I'm happy to say that I've had so much help with this issue. As you may have noticed already Momma Love Juices and Bridgie Baby have taken up majority of this issue with their research and sharing. I truly appreciate all that you have done, kci woliwon. I hope to see more input from those of you out there on the next issue, which will be on love! I'm so excited, and I would be so happy to share any love stories, poems, song suggestions, and anything else fun you can think of with a touch of love! You can submit submissions or ads through email, snail mail, or drop off at my home. You can find the address on the advertisement page and the last page. For all our Passamaquoddy relations at Sipayik and anyone else who reads Keq Ktotoli Oluhk?, please share with us! I hope you all enjoy this issue and remember to exercise your spirit so it can grow. Be safe until next time.

In Friendship,

## Tobique

***\*I found this information at <http://www.newtfn.com>. It's uncanny how closely related tribal struggles are, still, today. I am proud of our Maliseet relations for exposing and making a diligent effort to clean house. United we could do so much to look beyond the greed that has many good people blinded. Check out this site it has more examples of their struggle and plea for help. Here it is:***

On Friday, January 28, 2005, elders, community members and councilors of the Tobique First Nation were forced to occupy the Band office. This action is taken because Neil Perley (Director of Operations) and Sterling Perley (Band Manager) have refused to be financially and administratively accountable to the people of Tobique. Furthermore, they have refused to follow direction provided by council members in addressing grievances submitted by employees as well as community members. Finally, the action taken by concerned community members is required because Lawyer/Chief Stewart Paul refuses to call an emergency Chief and Council meeting to discuss outstanding administrative issues.

In addition to community members, five council members are protesting at the Band office. These five council members have repeatedly conveyed their concerns to the Director of Operations and Band Manager regarding unfairness in administrative practices as well as lack of financial accountability. Unfortunately, all concerns expressed by community members as well as council members have been ignored by the Chief, Director of Operations and Band Manager. Their lack of response has resulted in community members experiencing financial hardships and their personal issues with the administration left unresolved.

The protestors are presently occupying the office of the Director of Operations and Band Manager because it is from this office that unfair decisions and questionable expenditures are made. The five council members seeking financial accountability have identified the following grievances for the full Chief and Council to address at an emergency meeting (*\*see web page for the list of grievances*)

The issues for the emergency meeting agenda have been a concern for most community members for the last three years. Council members have attempted to address the issues but they have been stonewalled by the Chief, Director of Operations and Band Manager. Community members and council members who support the principles of accountability, administrative fairness, and benefits flowing to all members are determined to have these grievances addressed by the Chief and Council.



### ***\*Just a few of points made on the website.***

- Ineffective accountability can cost even more in waste, misuse of power and loss of the government's legitimacy in the eyes of the governed.
- A meeting was held on Feb. 1st and both the Director of Operations and Band Manager were left at their posts with no reprimand and still no sign of accountability and are only to adhere to personnel policy? Our struggle continues...
- "We have exhausted all efforts to receive accountability from our administration. We have pursued all avenues open to us especially from people who are paid to protect us who all have lived or live in our capitol Fredericton N.B. We stand united with our sisters and brothers of the Maliseet Nation at Kingsclear. If you stand for Democracy, Justice and Truth you will help in our struggle."

**Music Can...(give inspiration and encouragement.)**

Listen as your day unfolds  
 Challenge what the future holds  
 Try and keep your head up to the sky  
 Lovers, they may cause you tears  
 Go ahead release your fears  
 Stand up and be counted  
 Don't be ashamed to cry

You gotta be bad, you gotta be bold, you gotta  
 be wiser  
 You gotta be hard, you gotta be tough, you  
 gotta be stronger  
 You gotta be cool, you gotta be calm, you gotta  
 stay together  
 All I know, all I know, love will save the day

Herald what your mother said  
 Reading the books your father read  
 Try to solve the puzzles in your own sweet time  
 Some may have more cash than you  
 Others take a different view  
 My oh my, hey, hey

You gotta be bad, you gotta be bold, you gotta  
 be wiser  
 You gotta be hard, you gotta be tough, you  
 gotta be stronger  
 You gotta be cool, you gotta be calm, you gotta  
 stay together  
 All I know, all I know, love will save the day

Don't ask no questions, it goes on without you  
 Leaving you behind if you can't stand the pace  
 The world keeps on spinning  
 You can't stop it, if you try to  
 This time it's danger staring you in the face

Remember  
 Listen as your day unfolds  
 Challenge what the future holds  
 Try and keep your head up to the sky  
 Lovers, they may cause you tears  
 Go ahead release your fears  
 My oh my hey, hey, hey

You gotta be bad, you gotta be bold, you gotta be  
 wiser  
 You gotta be hard, you gotta be tough, you gotta be  
 stronger  
 You gotta be cool, you gotta be calm, you gotta stay  
 together  
 All I know, all I know, love will save the day

You gotta be bad, you gotta be bold, you gotta be  
 wiser  
 You gotta be hard, you gotta be tough, you gotta be  
 stronger  
 You gotta be cool, you gotta be calm, you gotta stay  
 together  
 All I know, all I know, love will save the day

**You gotta be, Des'ree**

**Passamaquoddy Words for the Week**

- Siqon (zee-gwon) meaning = Spring
- Pessikapskyak ponapsq (bessie-gup-ski-yug bun-apsk)  
 meaning = Split Rock *\*Oh, this is such a wonderful  
 place to pray. The strength and power of a place is  
 sometime forgotten.*

**English Words for the Week**

- Heal = To make sound or whole, to restore to health, to cause (an undesirable position) to be overcome, mend, to restore to original purity or integrity.
- Weinerwurst = Vienna sausage; frankfurter *\*that's a fun word to say!*