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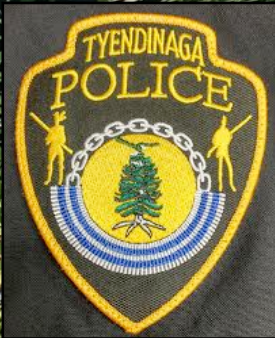
SMOKE SIGNALS MAGAZINE



2017

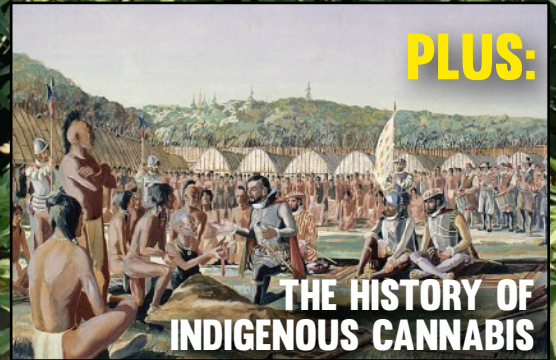
The year Indigenous Cannabis became unstoppable

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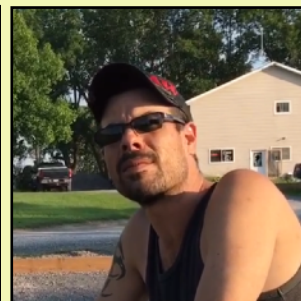
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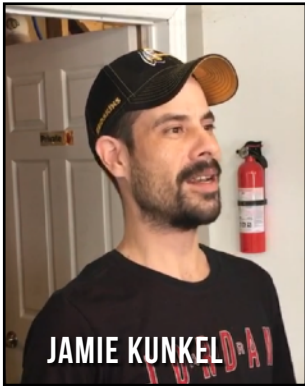
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A WORD FROM QUALITY CONTROL



Smoke Signals Magazine is a collaboration between three Indigenous cannabis entrepreneurs and medicine people – Jamie Kunkel of Smoke Signals in Tyendinaga, Rob Stevenson of Smoke Signals Seed Bank and Medicine Wheel Natural Healing in Alderville First Nation, and Kanenhariyo of Mohawk Medicine in Six Nations – and media creator Tom Keefer, an editor and co-founder of *Real People's Media*.

What is printed in Smoke Signals has gone through the editorial 'filter' of these three experts, and has been edited and published by Tom Keefer.

Our commitment with this magazine is threefold:

- 1.) to support the rights of all people to freely use cannabis as a medicine,
- 2.) to advocate in support of the Indigenous right and responsibility to grow, process and distribute this medicine, and
- 3.) to support and promote the growth of the cannabis industry in the broadest sense.

Jamie Kunkel, Rob Stevenson, Kanenhariyo, Tom Keefer - September 2017

Smoke Signals Magazine

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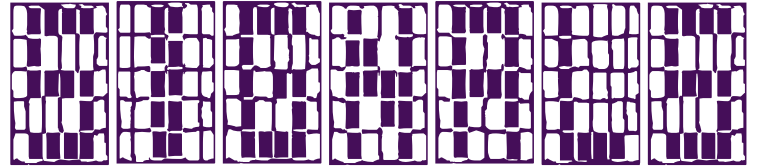
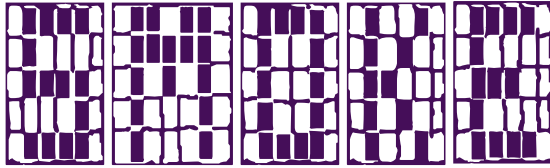
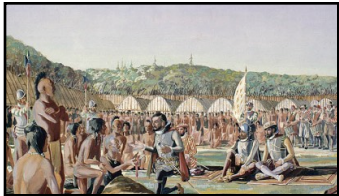


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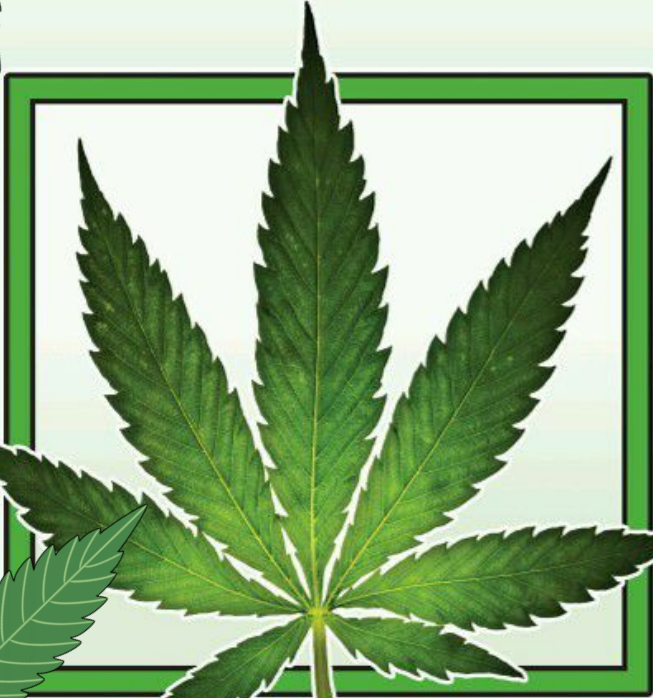


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Editorial



Fun Fact: Indigenous people taught Europeans how to smoke both tobacco and cannabis.

2017: the year that Indigenous Cannabis became unstoppable

It wasn't so long ago that we remember when Tyendinaga had but one cannabis dispensary, one which was under constant threat of closure by the local constabulary.

Today there are over a dozen dispensaries in Tyendinaga. Like tobacco, there is scarcely one family on the territory that does not have at least one of its members directly benefitting from their involvement in the industry.

In 2016, non-natives purchased over \$30 million in cannabis in Tyendinaga. Those cannabis dollars are bringing political as well as economic independence. The sense of economic self-confidence and growth in the community is palpable. The "green economy" is grow-

ing at the perfect time, as Onkwehonwe nations dust themselves off and prepare to resume their responsibilities in a post-Indian Act world.

But don't get it twisted. The Indigenous cannabis industry is not a new thing by any means. This might be the first issue of the industry's first magazine, but that's only because of the long-standing repression and marginalization Indigenous people have been subjected to by the Canadian government.

With the "Columbian exchange" initiated in the 1490s, Indigenous people taught Europeans how to smoke both tobacco and the cannabis flower, and have long since provided all manner

of people with these plants as trade goods.

On his second visit to North America in 1535, Jacques Cartier noticed hemp growing in Indian gardens in the as he floated up the St Lawrence river. 400 years later, along the same stretch of river, the Montreal Gazette reported in 1938 that Indian Act agents were ripping out 3500 pounds of marijuana plants a day from the community of Caughnawaga where "Marijuana has been growing as long as residents can remember."

Today, along that same river, Onkwehonwe people are still growing and trading cannabis and using it for their own purposes.

Long before Ontario ministers announced the creation of an LCBO organized cannabis monopoly with 150 recreational stores across the Province, the Indigenous cannabis industry had spread its wings from Tyendinaga.

On June 21st, 2017 – National Aboriginal day – Medicine Wheel Natural Healing opened in Alderville First Nation with the tacit blessing of Chief and Council and has shot to local prominence. There are now four dispensaries open in Six Nations, one in Oneida of the Thames, one in Akwesasne, and First Nations Medicinal in Wahnapiatae First Nation just held their Grand Opening on September 9th.

Things are moving to a whole other level with the upcoming Indigenous Cannabis Cup, to be held on the May 18-21st long weekend in Tyendinaga. The event will see live music, art, food, dancing, a Guinness Book of World Records 'longest peace pipe' attempt, and of course a contest to determine Turtle Island's best bud and cannabis derivatives.

The event will no doubt be a showcase for the state of the Indigenous cannabis industry in 2018, and a crucial gathering point for networking and organizing.

Smoke Signals in Tyendinaga, owned by Jamie Kunkel – a 25 year veteran of the Indigenous cannabis industry – is now offering free Smoke Signals franchises to indigenous medicine people (see ad below).

So the cat is out of the bag. Indigenous people have an affinity for cannabis and other forms of natural plant based medicine and a deep distrust of the pharmaceutical and governmental system that has caused such damage to their people. They want in on what is an

“Neither the Feds, Province or municipal government have had any success in closing down the “illegal” Indigenous tobacco industry. So there’s no indication that they will do any better in attempting to interfere with the Indigenous cannabis industry.”

obvious growth industry with huge ramifications for everyone’s health and well being. And they want to partake in this industry on their own terms and have their own people benefit.

Maybe this could be Canada’s chance to show itself open to real and meaningful reconciliation with Indigenous people? The beauty of it is that Canada doesn't actually have to do anything. It just has to respect that central tenet of the Two Row Wampum – non-interference in the way of the Indigenous system, as the canoe works out its own way to deal with the industry.

So far, what we are seeing is that Indigenous standards exceed those of their Canadian counterparts, and are

focussed on maintaining an ethic of helping the people and providing medicine over making a quick profit. This stands in sharp contrast to the rush by government, pharmaceutical companies, and former narcotics officers seeking to get rich quick in the new “legal” industry.

The recent announcement by the Ontario government that they will handle cannabis legalization through an LCBO style system of government run dispensaries raises the question of how the Provincial government will relate to on reserve cannabis dispensaries. The Province made very clear that they intend to raid and shut down any “illegal” dispensaries as they open their “legal” ones.

This is certainly bad news for the hundreds of non-native dispensaries that are already open in non-native communities. But the real question is about what will happen on reservation land. “Indians” are a Federal government responsibility and the Province has no jurisdiction on Indian reserves. And neither the Feds, Province or municipal government have had any success in closing down the “illegal” Indigenous tobacco industry. So there’s no indication that they will do any better in attempting to interfere with the Indigenous cannabis industry.

In our view, 2017 will be known as the year in which the Indigenous Cannabis industry became unstoppable. This magazine is an expression of the strength and determination of this industry and sees its purpose in informing and strengthening the industry as a whole. One arrow alone can be broken. Many arrows, bound together in unity cannot be broken. O



Gary Wassaykeesic of RPM with Rob Stevenson.

New Grow Op and education centre in Alderville First Nation

Medicine Wheel Natural Healing is developing a new growing facility (licensed by Health Canada) next door to their store. Log on to www.realpeoples.media for the full story and the five part video series.



Kennikastosera: a outside of his store Smoke Signals in Tyendinaga Mohawk Territory.

Cannabis as a medicine

An interview with Kennikastosera: a Jamie Kunkel, owner of Smoke Signals in Tyendinaga.

SHOULD HEALERS PROFIT FROM MEDICINE?

If this was sixty years ago when people shouldn't be profiting from farming and we were still a collective, I'd understand. If I still provided potatoes for everybody on this reserve so long as everybody else on this reserve provided me with all the things I needed. Those days are gone. The reality of it, it's 2017, they have implemented things and forced things on us that we don't want but we now have: vehicles, gas, driving license, heat, hydro. So if I could phone Hydro One and say hey man, I owe you two thousand dollars for six months' worth of Hydro. I don't have money, but send me your mother, send me whatever people in your family that have ailments, I'll do my best to fix, help, or alleviate their ailments, and we're even Steven on the Hydro bill.

Those days are gone, so I have to take my knowledge, my services that I provide, turn them into what they now have as the Canadian dollar so that I can pay these other companies for the products or services that we get in life. It boils down to the same thing like I said about hunting and fishing. If I

could go drop off five hundred pounds of fish at Bell Canada and they'll take that for payment of my phone bill, then we'd be good. I still live off the land. I still hunt, I still fish, I still grow gardens, I still carry through with all my ceremonies, we educate our kids in this way, but unfortunately it's an industrialized age. The services that are now requirements for life, cost.

So no, I can't trade and barter, but I can still take all of those things that I know how to do, living off the land, hunting, fishing, gardening, I can sell that deer, I can sell that fish, I can sell those vegetables. Money didn't change my way of life, all it did was complicate things. It's just like the Canadian branch of government we have here, the MBQ, is the exact same thing. I have to take my natural way of life, put a mediator in the middle to accomplish my goal at the end. That being said, that's where the customer comes in. I have to take my natural ability to hunt, fish, grow, or gather foods, or take the knowledge that I know, I have to turn that into the Canadian dollar so that I can pay those entities.

Because I could say that I'm going to sit here and give out free medication

and free knowledge all day long. Who's going to feed my children while I do this? Who's going to pay my bills, my heat, my hydro, my insurance, the gas that goes in my vehicle? In order for me to provide those services on a daily basis, I too have to be compensated. It's not the plant, the medicine, or the knowledge they're paying for, it's my time, my ability, the fact that while I have to go through all of these steps for everyone else's health and benefit, I shouldn't have to do so at the cost of the destruction of my own household or family.

And so therefore yes, these services or this knowledge, it's not that we're charging you for it. So even here, when I have people that I can tell can't pay, or they reach in their pocket and they're short, I don't turn that patient away. "Here, take it at that price. Here, if you don't have it, catch me next time." So the critics can assume that it's all about the money, but that's an accusation that we're cold people. Somebody comes here with arthritis or aching pain, or whatever it may be, do you think that over the five, ten, fifteen, twenty dollars that they don't have, I'm going to let them leave here and spend

days miserable, uncomfortable, or in pain?

I accept the fact that hey, you know what, I might not be able to drive to town, grab a coffee for myself and McDonald's. I sit my ass home, make my own damn tea and a baloney sandwich because I give the customer what they needed and because I gave the customer what they needed, that didn't put twenty, thirty, forty dollars in my pocket. But while I'm eating the baloney sandwich and drinking the homemade tea, I feel ten times better about myself that I didn't send that person away unhealthy or to have to deal with a night's worth of pain or discomfort.

WHAT ABOUT THE FENTANYL DANGER?

There's this big discussion about "fentanyl laced pot." Well fentanyl doesn't grow on pot, so considering pot is one hundred percent healthy, I don't see what the two have to do with each other. Like I said, I watch you eat an apple every night, and an apple is one hundred percent healthy. You don't turn around and deem an apple unhealthy or bad for public safety or put out that there's safety concerns when eating apples because some sick individual decided to put razorblades in the apple. The plant's not bad, the apple's not bad. It doesn't take away from any of the health benefits. The fact is that it's one sick, twisted individual that put that needle in the apple.

When it comes to the cannabis industry, it's the exact same thing. Marijuana does not grow fentanyl. It doesn't happen. It can't accidentally end up on there. That happens from one sick, twisted individual who does that to that plant, and then tries to push it out into the world, just like the predator on Halloween that's putting bad things in kids' candy. Candy's not bad, Halloween's not bad, the fact that kids are enjoying themselves is not bad. If they can boil everything else back to one sick, twist-



Kennikastoser:a has been involved in the cannabis industry for the past 25 years. He is currently building an addition to his store.

ed individual, why are they blaming the plant, why are they blaming the industry?

It really boils down to it's not the plant's fault, it's not the industry's fault, it's not the patient's fault, and it's not the provider's fault. If you want to go and actually provide community safety, go find those people that are doing bad things and deal with them. Go find those people that are doing specific actions with the purpose of harming people or the community.

PHARMACEUTICALS VS. NATURAL MEDICINE

I can't believe it when I hear so called traditional people say that they agree more with pharmaceuticals than natural plant remedies. It absolutely baffles me. This person's only justification was, "oh it goes through a science lab and there's quality control and there's a process for this and that, and I've seen the beneficial outcomes of these pharmaceuticals." Well yeah, you have seen the beneficial outcomes because when I give you a pill and tell you it's going to stop you from sneezing, you're absolutely right, it stops you from

sneezing. But they neglected to tell you that it's going to eat a hole in your stomach, or that there are cancerous agents in it.

They've neglected while telling you that hey, it'll do this one good thing for you. They neglected to tell you the 25 bad things it will do for you. So you've accepted that, I don't know, maybe all those 25 side effects are worth not having a runny nose, maybe getting cancer twenty years down the road, is that worth not having a runny nose on a Tuesday afternoon in the middle of summer? That's a bad choice, when there are natural medicinal ways. And I'm not just speaking about marijuana, but period, there is a natural plant remedy for everything out there that exists. There is no need for Bayer, Pfizer, any of the big pharma companies whatsoever. They mask disorders, make them bearable for the human being because that's what's profitable. None of those companies, if you look into them, offer cures for anything. They offer masks. This will alleviate, this will help you get through it, this will make it less of an annoyance. o



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Decolonizing cannabis

An interview with Akwesasne Mohawk elder **Ateronhiata:kon Francis Boots**

One of the things I see as an absolute necessity is that we educate ourselves about the effects and benefits of cannabis. Up to this point, we've had a very negative stereotype of cannabis in our community. It's like we even labelled it in the language in a negative connotation; we say *kayenkwaksen* (bad tobacco). It's not a good way to describe this, a plant that has all these benefits around.

But we would say *ononhkwa*, it means medicine, just simple medicine, it's just a natural medicine, natural element of medicine.

The people who call it bad don't know, they really don't know. They've heard from somebody, they've heard from the local police or heard it from social workers who don't know what the hell they're talking about.

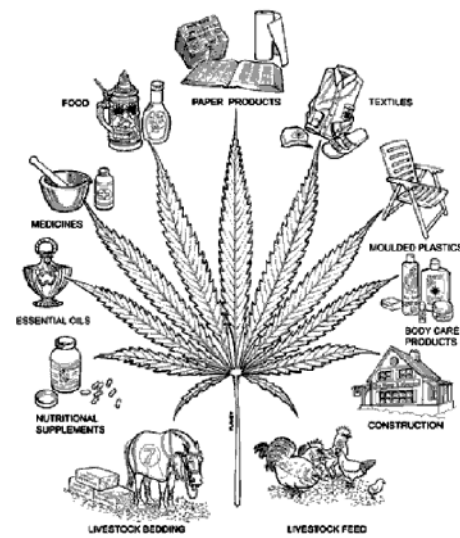
We need to have a very healthy discussion about the whole question. We've heard all negativity about it even out of the Catholic Church, so some of us have to filter through this information that we have in our mind and we need to listen to the young people and what they think.

So for us, the Onkwehon:we people, we really need to take some blinders off. We need to look at this in a more holistic way, just like we do other plants, just like we do for *oyenkwawonwe* (tobacco), just like we do for *niyohenthsa* or strawberry plants. It has benefits to us, not only physically, medically, but spiritually.

To me, cannabis can contribute to spiritual wellbeing in terms of calm and in terms of peace of mind. It's not an artificial thing, it just helps you get there, I think. The government or at least the

naysayers have spent a lot of time telling us all the evils about this plant, and we haven't really heard any intelligent explanation about it.

The government is going to monitor



this closely, they're going to look in everybody's backyard, they're going to look on everybody's canopy, because they're going to want to control it for the purpose of taxing. That's the whole purpose that the government is going to want to do with cannabis is how can they tax it, because that's the same thing they did with cigarettes.

The overall thing is that they always want to be in control. They want to have the upper hand. It doesn't matter if you make sense of what you're talking about, they'll tear that apart for taxation. That's

the same thing with the tobacco industry. It wasn't contraband, it was un-taxable to them. They couldn't find a way to tax it, that's why they had to criminalize it.

You know what, if Canada legalizes it, then it's going to fall upon us, what's going to be our position? Because to us, it should be free. The use of it should be free but respected.

I can see where cannabis use could be disruptive to dysfunctional families. It can add on to their issues. But then on the other hand, it could be helpful. I had a sister who fought cancer three times. In her dying times, the last three or four weeks, her greatest feeling was if she could puff on some marijuana to relieve her pain for a few minutes. This is on her dying bed. My own sister said that. She said it in our language to me. So how can that be not good for some situations?

I would plead with the families, please have a discussion about this. Please talk about it in your family, because each family has medical issues, each family has social issues, each family has behavioral issues and each family is unique. And then it comes to the clan, the collection of families. We need to have a discussion in our community as to the benefits. But also some people have this lower tolerance of addictiveness and misbehaviour and abuse of this medicine.

I don't use cannabis, but I know people who do and I know it benefits them, so don't take it away from them. Make it available for them to be relieved, and don't add to people's painful existence. Listen to the full interview on www.RealPeoples.Media. 0

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Cannabis and Onkwehon:we politics

An interview with Kanasaraken Loran Thompson

Kanasaraken Loran Thompson is a Kanienkehaka (Mohawk) elder who has devoted his life to the well being of his people. This interview was conducted by Tom Keefer of Real People's Media and can be listened to at <http://bit.ly/2wX8UHw>.



Kanasaraken Loran Thompson.

ON THE CANNABIS INDUSTRY

Concerning those cannabis stores that are open in Tyendinaga. What umbrella are they going to fall under, and who is going to come to their aid if the American or Canadian government leans up against them? They need to have a political entity backing them up.

So what I would recommend is that they get that from a long time governing entity that's affiliated with the longhouse, the Kayenere:kowa, the Great Law. And those people need to come in session and recognize what's in front of them, that these people that are in front of them have all the right in the world to do what they're doing.

But if they hurt somebody, then the people have to get involved in it because they're doing something to hurt people. Now they have to really look at it, but until then, they have the right to do what they are doing. But they need to get a document from the traditional government, the longhouse government, under the Great Law, recognizing their right to do what they are doing. And that needs to be spelled out.

But that governing entity needs to understand what they are doing clearly; that it's all above board and it's all for the betterment of the health of our people. Both the tobacco and cannabis industries are very legitimate opportunities. We have the right on our side as natural peoples of this world, with the total sovereignty still intact to do whatever we have to do to survive. We have to eat too, in this world. So we have the right to survive as we see fit.

We also have a responsibility to grow our own politics, our own people, our own sovereign country. As an Onkwehon:we person you have that responsibility as a person in that canoe. And you have a responsibility to paddle just like everybody else.

So you stay in the canoe, you're paddling your own canoe down your own river, and you have to be loyal and honest like our way says, to your own kind in your own land. You're developing and strengthening the coming generations by showing the proper way to do things. And that's the only thing we're looking at here as traditional people. But every time we try to get up to do something, it is the people in the ship that are used by the master to bring us into court. And then we wind up paying a lot of money in their court.

BUSINESS PEOPLE BE CAREFUL

Be very careful, because the white man is who he said he was when he first got there, and he's still that way. But he has changed us in two to three hundred years. I'm communicating to you right now in a language that is not mine and is not rooted to this land. And in court, they can use that against you because you are not who you are saying you are. You're assimilated. That's why my father always said, "You go to court, you go to negotiation someplace, you use your language. I don't care how long it takes, you speak through an interpreter. Always stick to your interpreter. And don't ever give up."

But business people have to be careful. Don't let the money outweigh the importance of our total sovereignty. Total sovereignty is what's really important, and that is what they have to protect. We have all of the rights in the world to do anything under the sun. Anything, except we have to be answerable to what's right and wrong. If they keep it a medicine and it's not abused, it's kept a medicine, it's okay. Let me give an example.

TREAT IT LIKE A MEDICINE



“Total sovereignty is what's really important, We have all of the rights in the world to do anything under the sun. Anything, except we have to be answerable to what's right and wrong. If they keep it a medicine and it's not abused, it's kept a medicine, it's okay.”

Out west, they have something called a sweat lodge. And back in the late sixties, there was a group of people that started a new Native American religion. They started a movement, using peyote. Old people didn't agree with the manner the young people were using the peyote.

What the old people said is "Our people use peyote as a vision quest. And they used it maybe once, maybe twice in a lifetime." They're saying "now people go in there every day of the week and use that stuff. If they haven't had a vision by now, there's something wrong. And they should figure that out. I mean, they could go on looking for a vision, but there's something seriously wrong with what they're doing." So we have to look at that and make sure that that doesn't happen to the new opportunities that are coming in front of us.

The cannabis plant can be used in areas where plastics are used, where Styrofoam is used today, which are

filling up the dumps, filling up the shorelines and the ocean is full is this stuff that animals are eating or swallowing – and they're dying from it. But you take hemp and you can make a cup, you can make a dish, you can make all kinds of working tools with it. You can build a house with it, you can build a car with it, you can make all kinds of things. And when you're done with it, it biodegrades.

DON'T TRUST THE CORPORATIONS

The trouble with this country is that corporations are the ones at the helm. They make the money, they print the money, and they determine which politician is going to make that money. And your politicians are supposed to be protecting your rights, not taking them away from you, so that corporations can make more and take more of your natural resources. And that's what's happening in this

country, North America, they're raping everything that's in this country and everything is getting sick.

That's against the wishes or the betterment of the population that they're supposed to be protecting, but they're protecting corporate interests instead. They should be backing up every person that wants to put animals in place, that wants a garden. They should be backing up that person, not the multi-national corporations that are filling the children's food with dope and food colouring and pesticides. They don't want to let you use natural medicines, they want you to use the drugs that they are making.

People have to remember, corporations are not human beings, they're not alive. They don't eat, they don't sleep. They're an invention for taking over the world. o

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Tyendinaga Longhouse meets to discuss cannabis

Over 60 people gathered in the Longhouse in Tyendinaga on Wednesday, July 19th to discuss the issue of cannabis use and sales in the territory.

The meeting was called after Ron Maracle, the Chief of Police for a force jointly paid for by the OPP and elected Band Council, interrupted a meeting of the Kenhteke Cannabis Association at Big Green's dispensary on Highway 49 on Monday morning.

The Association was in the midst of drafting a public statement in response to claims made by Maracle that he was going to shut down the booming cannabis industry in Tyendinaga, when Police Chief Maracle and fellow officer Nathan Leland entered the store and demanded to meet the individual owners of the stores one on one.

Maracle and Leland came into the store armed, something that store owner Rathahine objected to. Simply by the fact of showing up with a gun and making demands, "you take away our choices," Rathahine said.

Niwahkwaritaa of the Bear Clan, who was also there for the meeting, agreed. He believes that Maracle and his officers are an institution of an outside colonial force who are operating on Mohawk territory without jurisdiction.

Furthermore, "why go to a negotiation strapped?" questioned Niwahkwaritaa. "So called "Peacekeepers" should be easing stresses and conflicts, not making new ones" he added. "A meeting was already underway, and they came in and said that people needed to separate in order to talk to them."

Maracle, in an audio recording of the encounter obtained by Real People's Media, stated that the risks to "public health and safety" were such that "all the dispensaries need to shut down." Maracle demanded that store owners take down their signs displaying the cannabis leaf, and close their doors.

Maracle stated that "as it stands right now, all these dispensaries are selling marijuana and other stuff that is technically illegal – regardless of the announcement to be made next year that it will be legalized."

Maracle added, "I don't care who smokes marijuana, I just can't have dispensaries selling it openly. He also

bluntly stated, "We uphold Canadian laws. And Canadian laws apply in this community."

Maracle's statement that Canadian laws apply in Tyendinaga is at odds with how Kanyenkehaka (Mohawk) people see themselves, since they never signed away their lands, freedoms or responsi-



*Tyendinaga Police Chief Ron Maracle.
Photo by Jason Miller.*

bilities, and have been allies to the British Crown – but never its subjects.

The Simcoe deed of 1793 specifically states that the "Chiefs, Warriors, Women and People of the said Six Nations and their Heirs" are to enjoy "the full and entire possession, use, benefit, and advantage of the said District or Territory of Land to be held and enjoyed by them in the most free and ample manner and according to the several Customs and usages by them the said Chiefs, Warriors, Women and People of the said Six Nations."

Many of the store owners who were present at the meeting are traditional people belonging to clans who have never surrendered their sovereign-

ty. They were not impressed with Maracle's ultimatum.

Niwahkwaritaa, himself a member of a traditional medicine society, suggested that the arrival of outside police forces arriving "strapped with glocks" to a meeting of traditional Kanyenkehaka (Mohawk) people to demand that they stop providing a plant based medicine, was a colonial throwback.

"It's just like medicine societies once upon a time ago. Remember when they would throw people in jail and take all their Hadui masks and take all their traditional medicines away? And it had to go underground to survive. It's only in the last few years that it's come back into the open. In a sense this is the same thing. It's an assertion of their laws on us."

After the nearly two hour meeting with Ron Maracle on Monday morning, members of the association approached the Longhouse. They requested the holding of a meeting to address the issue of cannabis in the community.

QUESTIONS PUT TO THE CLANS AT LONGHOUSE

At the Longhouse meeting on Wednesday night, members of the Kenhteke Cannabis Association were asked what they wanted from the assembled clans. The request from the association members was that the clans consider several related issues.

"Firstly, do you agree that cannabis is a medicine?"

Secondly, do you agree that cannabis is our medicine?"

Thirdly, do you agree that we have a responsibility to provide medicine to people who need it?"

The questions were put to the assembled people, and people consulted in their clans as to how to proceed. A preliminary discussion was held on the issue, and following Longhouse procedure, the matters were "put into the well" so that the people could begin discussing the issue in their families and clans.

Tesakononwaratons, one of the runners for the Kenhteke Cannabis Association, offered the following assessment on the evening:

“From my personal perspective, tonight was a very productive beginning of a counselling procedure. The biggest benefit is that the people convened themselves and looked at an intense issue.”

Tesakononwaratons went on to note: “I was so proud tonight of the people in that house because of three things: 1.) we all set our personal issues aside and looked at the big picture, 2.) the number of people that showed up that were newcomers that felt comfortable debating an issue of that importance, and 3) that we’re actually taking the time to look at what we can do to better ourselves as a people. Them three things alone are a success.”

Kennikastosera:a, the owner of Smoke Signals, has been providing cannabis to members of the community for the past 25 years. He gave his thoughts on the matter:

“I am operating within the confines of my own law, constitution, and way of



Tesakononwaratons is one of the runners for the Kenhteke Cannabis Association.

“if people in need of medicine still come and knock on my door, I will not turn them away. To do that is questioning me as a person, who I am, my way of life, my culture, my constitution – nobody has that right.”
- Kennikastosera:a

“If they want to create a traditional body – rules, regulations and a process for distribution, I’ll gladly follow those rules. If they make an agreement or come to the conclusion, “not at this time,” I’ll take the open sign down and I’ll take my store sign down. But if [people in need of medicine] still come and knock on my door, I will not turn them away. To do that is questioning me as a person, who I am, my way of life, my culture, my constitution – nobody has that right.”



Kennikastosera:a has been involved in the cannabis industry for the past 25 years. He is the owner of Smoke Signals.

life. It boils down to who I am as a Mo-hawk, Bear Clan male. That is literally what’s on the table. I have no problem being judged by the people in that longhouse, those are my people. That is my governing body. Those are the people that raised me, educated me, taught me how to conduct myself.”

On the topic of regulations and guidelines for the industry, Kennikastosera:a indicated that he would follow whatever rules and procedures agreed to through the longhouse procedure.

PATIENCE AND RESPECT FOR TRADITIONAL PROCESS

The holding of this meeting and the posing of these questions to the nine clan families that make up the Mo-hawk nation in Tyendingaga has begun a process of internal discussion making according to traditional protocols.

However, traditional people are concerned that outside forces like the Tyendingaga police will not respect their internal decision making structure.

As Tesakononwaratons put it, “generally, during that time when our process is being looked at by the people, patience becomes an issue. Sometimes external forces get impatient with how long our true democratic process can take. Especially in today’s society when there’s social differences that we’re trying to deal with as discussed by the Truth and Reconciliation commission.”

Tesakononwaratons went on to express concern about possible action that might be taken by police: “In any other circumstance, the external forces usually takes this time to attack us, to disrupt our decision making abilities. I know there’s men, women, and children amongst the community who are very nervous that they’re going to use the same tactic that they’ve always used before.

“So it raises a side issue that the men need to discuss about protection of the people’s voice in counselling procedures.”

Despite the holding of the meeting and the initiation of the longhouse process, police chief Maracle has continued to do the rounds of cannabis stores on the territory and has threatened police raids on any stores that stays open. According to reports, Maracle has succeeded in convincing two dispensaries not affiliated with the Kenhteke Cannabis Association to close their doors.

As for the rest of the members of the Association, they have renewed their determination to stay open and affirmed their responsibilities to provide plant based natural medicines to those in need. 0



On the symbolism of the Tyendinaga Police badge

“Pictograms such as this badge carry a great deal of weight in all human societies. Regardless of whether you speak French, English, or Kayen:keha, if you understand the original agreements represented by these symbols, you know exactly what the people who are wearing this badge are purporting to uphold.”

On July 19 of 2017, Tyendinaga Police Chief Ron Maracle showed up in person and armed to demand that Kanyenkehaka (Mohawk) dispensaries providing cannabis to a primarily non-native clientele, immediately shutter their doors.

Maracle represents a policing agency jointly funded by the elected band council (a department of the Canadian federal government) and the Ontario Provincial Police, a Provincial institution. The people whose economic activity Maracle is trying to shut down are Onkwehon:we people who have lived since time immemorial in their own homeland, and who are making a living by growing and selling a plant on their lands.

Maracle has insisted that he "is a man of his word" and says that he will "kick doors down" if the owners don't shut down their businesses and comply with Canadian law. The dispensary owners have stated they will remain open to provide medicine to their patients, and have no intention of caving to what they see as foreign and illegitimate police pressure. The Longhouse for its part has met and initiated a decision making process concerning cannabis in the territory that dispensary owners say they will respect.

Tensions are high on all sides, and should police decide to raid stores while the traditional decision making process is underway, there is every possibility that serious conflict will erupt.

The focus of this story is to examine the Tyendinaga police logo which Ron Maracle and his officers carry on their uniforms. The logo is rich in symbolism, and by attaching it to their uniforms, it would appear to promise a certain type of police behaviour in rela-



The official Tyendinaga police badge.

tionship to the confederacy of Onkwehonwe nations united together by the Kayenere:kowa, or Great Peace.

Were Maracle – the employee of an outside police agency and someone who has not been given any authority by the people of the Longhouse – to follow the instructions printed on his own badge, he might discover an alternative way of ensuring a mutually beneficial outcome for all involved.

So let's take look at the Tyendinaga Police logo and what it means.

In the centre of the emblem is the “tree of peace” with an eagle on top and four white roots. This emblem represents the political system of the Kayenere:kowa, under which people from many Indigenous nations take shelter. The origins of this powerful Indigenous confederacy sprang from the mind of the Peacemaker – an Iroquoian man born within what is now

the community of Tyendinaga on the Bay of Quinte.

The white roots represent the spreading and reaching out of the Kayenere:kowa to all four corners of the world. The great white pine tree is a metaphor for this ever-growing system of peace and harmony. On the top of the tree is the eagle, always watching out and ready to screech a warning should danger approach. The whole of the yellow circle in the centre of the badge is a representation of the Iroquois Confederacy and its people and way of life.

The yellow is a symbol of sun light, and a representation of the total geographical territory of the Onkwehon:we. The Eastern door of the confederacy is where the sun rises, and the Western door is where the sun sets.

The next thing we see is a chain and a Two Row Wampum belt surrounding the symbol of the Confederacy. Iroquois people put a great deal of significance in such symbolism and barriers or guardians protecting the inside from the outside.

The Two Row Wampum is one of the oldest symbols in Iroquois cosmology and represents two separate paths operating in relationship to each other but never overwhelming or interfering in each other's way. The white rows between these purple entities are symbolized by the concepts of peace, friendship and respect. This is the fundamental agreement that Iroquoian people made with European newcomers.

The second symbol represents the Silver Covenant Chain – a formal agreement between the Mohawks and the British crown. This agreement dates to 1710 and was reaffirmed as recently as

2010 when the Queen herself gave the Tyendinaga and Six Nations Mohawks a gift of silver hand bells engraved with the words: "The Silver Chain of Friendship 1710-2010."

Iroquois people commonly used the metaphor of the rope or chain when making relationships with other nations. With the Dutch, their relationship was made with a hemp rope which eventually frayed and broke. With the French the relationship was an iron chain which was strong but rusted. With the British, the chain was made of silver and had to be routinely "polished" so the relationship would not become tarnished.

According to the Silver Covenant Chain agreement, if either party had an issue with the other, they could pull on the chain to get the attention of the other party. The two groups can then counsel, with the group that is pulling the chain organizing a feast and an offering gifts corresponding to the significance of the issue to be discussed. This process was called "polishing" the covenant chain.

Lastly, the logo shows two figures armed with rifles standing with their backs to each other but on opposite sides of the Two Row Wampum. The figure on the left is wearing a Gustowa – a feather headdress – with the three feathers identifying the wearer as a Mohawk. He is a member of the Rotiskenrakete – "those who carry the burden of peace" the men of fighting age who belong to the longhouse (often called in English translation the Warrior Society).

The other figure represents a non-native person similarly armed with a long gun – an armed guard for the Crown.

These two armed figures are not in a situation of conflict with each other. Their guns point away from each other, and they are both protecting the system of the Confederacy. They are bound by the agreement of the Two Row Wampum as friends, and the Silver Covenant Chain functions as their dispute resolution mechanism.

The figures are of equal size and similarly armed. Neither one enjoys a monopoly on the tools of violence.

The final aspect of the badge is the yellow line around the image and the words Tyendinaga Police. By affixing their name in this way, the Tyendinaga Police are identifying with and taking responsibility for upholding the symbols and relationships described in the badge.

"The badge shows that the two parties – the Rotiskenrakete and the armed guards of the Crown – have agreed to defend the Iroquois Confederacy together and to protect it by upholding the Two Row and Silver Covenant chain agreements."

It is important to note that pictograms such as this badge carry a great deal of weight in all human societies. Regardless of whether you speak French, English, or Kayen:keha, if you understand the original agreements made upon this land represented by these symbols, you know exactly what the people who are wearing this badge are purporting to uphold.

The pictogram signifies responsibilities and relationships in a precise and concise way, and thereby also provides an answer for the question of how police should react to the supposed "public safety" concerns relating to the cannabis industry in Tyendinaga.

The badge shows that the two parties – the Rotiskenrakete and the armed guards of the Crown – have agreed to defend the Iroquois Confederacy together and to protect it by upholding the Two Row and Silver Covenant chain agreements.

The concept that the armed forces of the crown could walk into the circle of the Kayenere:kowa where Onkwehon:we people are peacefully engaged in their own economic affairs and make unilateral demands is preposterous. Chief Maracle has been given no sanction by the Rotiskenrakete or the Confederacy itself to act in this manner. He is a public servant of the British Crown and its Canadian subsidiary.

Making decisions about the usages of cannabis within Onkwehon:we territory is a matter for the political systems of those societies to resolve, as indeed

they are doing by meeting to discuss this issue.

According to his own badge of office, Police Chief Maracle is violating the treaties made with the Onkwehon:we through his heavy handed and one sided threat to shut down Indigenous cannabis dispensaries.

The people of the ship have no business with what the people of the canoe are doing on their own land, unless it is directly harming them. And moreover, if they do have such concerns, rather than sending a police chief in to make threats, the more appropriate thing is to use political mechanisms such as the Silver Covenant chain to resolve diplomatic issues on a nation to nation basis.

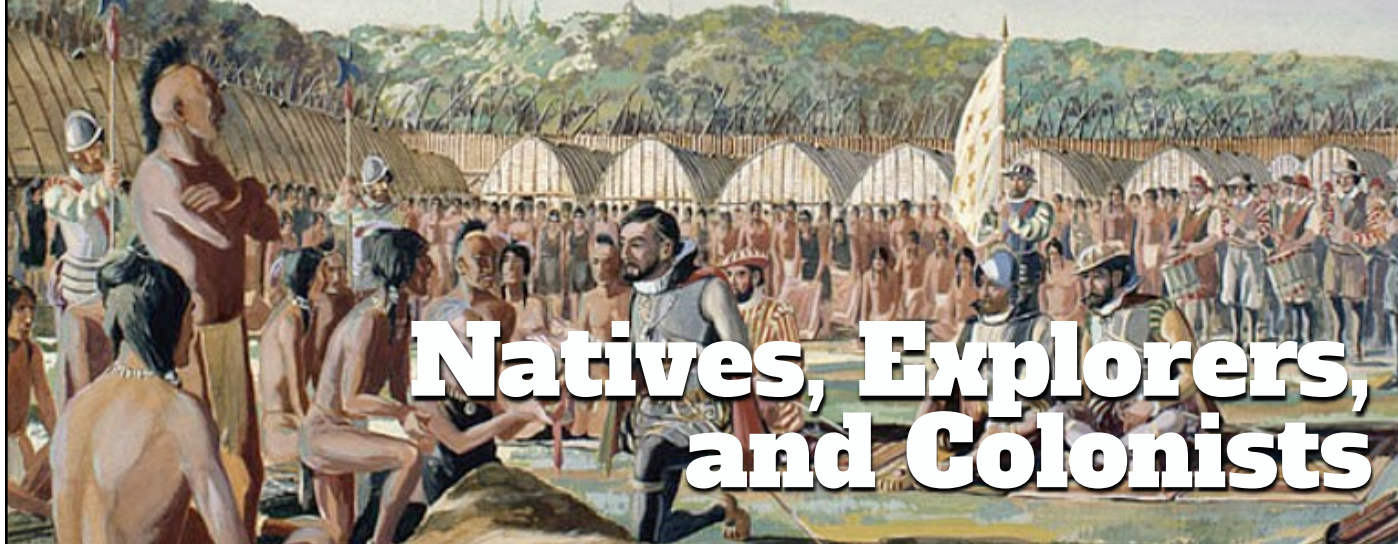
This is indeed something that prime minister Justin Trudeau was elected with a mandate to do, and continually repeats as a talking point. Indeed, just the other day, the Federal government reiterated its desire to "re-commit to a renewed nation-to-nation, government-to-government and Inuit-Crown relationship with Indigenous peoples — one based on recognition of rights, respect, and partnership."

So why is Police Chief Maracle not upholding the honour of the crown and the wishes of the Prime Minister of Canada?

The mechanisms to initiate such nation to nation relationships may begin with the armed forces of the Crown tugging on the chain to alert the Rotiskenrakete of an issue that has come up. But that is not the same as entering the circle of the Kayenere:kowa and making threats to people's way of life. The elder Kanasaraken has explained how the Rotiskenrakete are a crucial component of initiating Onkwehonwe diplomacy and international relations, but ultimately the matter needs to come to the Longhouse people as a whole for discussion, which is where it currently is.

Even after the Longhouse began its deliberations, Police Chief Maracle has continued to add pressure on dispensary owners to shut down. Perhaps it is time for he and his officers to reconsider their choice of action, or cease wearing a badge whose very meaning they are dishonouring. 0

The History of Indigenous Cannabis:



Natives, Explorers, and Colonists

Artistic rendering of French explorer Jacques Cartier meeting with Onkwehon:we people in Hochelaga (now Montreal) in 1535.

BY ROWAN ROBINSON

This text is excerpted from pages 124-129 of The Great Book of Hemp (1996).

The Vikings depended on hemp for their sails and rope, and they probably carried hemp seed with them and planted it when they visited North America about a thousand years ago. Sailors usually carried supplies of seeds with them to provide the necessities of life in case of shipwreck. Cannabis was already in North America in prehistoric times, possibly brought from China by explorers, drifting shipwrecks, and birds migrating across the Bering Strait to the west coast of the continent.

Some of the earliest evidence of hemp in North America is associated with the ancient Mound Builders of the Great Lakes and Mississippi Valley. Hundreds of clay pipes, some containing cannabis residue and wrapped in hemp cloth, were found in the so-called Death Mask mound of the Hopewell Mound Builders, who lived about 400 B.C.E in modern Ohio.

In his 1891 study, *Prehistoric Textile Art of Eastern United States*, Smithsonian Institute ethnologist W.H. Holmes describes the recovery of large pieces of hemp fabric at one site in Morgan County, Tennessee: the “friends of the dead deposited with the body not only the fabrics worn during life but a number of skeins of the fiber from which the fabrics were probably made. This fiber

has been identified as that of the *Cannabis sativa*, or wild hemp.”

Nearly two millennia after the age of the Mound Builders, European explorers seemed reassured by meeting up with a familiar plant upon their arrival in an alien “new world.” The Florentine Giovanni da Verrazano wrote thoughtfully of the natives encountered during a French expedition to Virginia in 1524: “We found those folk to be more white than those that we found before, being clad with certain leaves that hang on boughs of trees, which they sewe together with threds of wilde hemp.”

The French explorer Jacques Cartier also reported seeing wild hemp during each of his three journeys to Canada between 1535 and 1541. His last report enthused that “the land groweth full of Hempte which groweth of it selfe, which is as good as possibly may be seene, and as strong.” Later, Samuel de Champlain mentioned in 1605 that the natives used “wild hemp” to tie their bone fishhooks.

The first European colonists used wild hemp when they arrived in America. There was not enough of it, however, and labor was in short supply too. Food crops, especially corn, were the first priority, and the colonists were not eager to grow hemp, although the seed is excellent food. But the European moth-

erland wanted hemp, and in service to France Quebec colony minister Jean Talon simply confiscated all the thread the colonists possessed and forced them to buy it back from him with hemp. He loaned the necessary seed to the farmers who were required to reimburse Talon with fresh hemp seed from their harvest.

Hemp cultivation was deemed mandatory for English colonists as well. The Puritans grew hemp at Jamestown in keeping with their 1607 contract with the Virginia Company. Virginia governor Sir Thomas Dale brought with him instructions to plant a communal garden in which to experiment with hemp and flax. By 1616, the Puritans were able to claim of their flax and that there was “none better in England or Holland.”

But however vital hemp and flax were to the economy, colonists preferred to grow tobacco. Tobacco prices were almost always higher, supported by Europeans already hooked on nicotine, and tobacco was less labor-intensive. Despite the overwhelming demand for hemp, only when the tobacco market went through periodic crashes would tobacco farmers “rediscover” hemp, and they always went back to tobacco after the market recovered.



French explorer Jacques Cartier observed Onkwehon:we people growing hemp.

In response the Virginia Company issued a directive in 1619 that every Jamestown colonist was to “set 100 plants and the governor to set 5000” hemp plants. In the same year, the Virginia General Assembly also required the colonists to grow “both English and Indian hemp.” Gabriel Wisner was assigned a budget of 100 pounds with which to hire several skilled Swedish and Polish hemp dressers and entice them (with ten pounds each) to emigrate to America.

Some Massachusetts colonists led by Thomas Morton founded the Merrymount trading settlement, where they began to view the world in a new way, inspired by smoking hemp in the peace pipe with natives. Their bonfire and Maypole parties eventually evoked the rage of the Puritans, who burned down the outpost and sent Morton to an English prison.

Mandatory hemp cultivation continued in later years and in other areas of the New World. In 1637 the General Court at Hartford, Connecticut, ordered all families to plant one teaspoonful of hemp seed. Massachusetts did likewise in 1639. The General Assembly of Connecticut repeated its order in 1640, insisting that the colonists sow hemp “that we might in time have supply of linen cloth among ourselves.”

Several colonies passed legal-tender laws by which certain manufactures, particularly hemp, flax, and tar, could be used to pay debts and taxes. Hemp was so valuable and necessary to the British

economy that in 1662 Parliament authorized Virginia governor William Berkeley to offer a bounty of two pounds of tobacco per pound of finished hemp, and other colonies offered similar enticements.

By 1690 there was enough hemp, flax, and cotton available in North America to supply a paper industry. The first paper mill in America was established in Pennsylvania by the firm of Rittenhouse, and others followed suit.

The success of hemp cultivation impressed those who witnessed crops at their peak. The Dutch farmer Antoine Le Page du Pratz, who came to America to act as overseer of French plantations near the present site of New Orleans and who was familiar with true hemp, wrote in his journal in 1719: “I ought not to omit to take notice, that hemp grows naturally on the lands adjoining to the lakes on the west of the Mississippi. The stalks are as thick as one’s finger, and about six feet long. They are quite like ours in the wood, the leaf and the rind.”

Colonial governments encouraged hemp production with varying degrees of severity and success. The 1720-1722 sessions of the Connecticut General Assembly approved a bounty of four shillings per “gross hundred” of partially processed hemp to encourage its continued cultivation, while Virginia continued to pass laws designed to compel land owners to produce the crop, fining farmers who did not comply.

Others states were more diplomatic: South Carolina’s legislature voted in

1733 to pay a salary to Richard Hall to educate the public about the benefits of hemp and the need for hemp and the need for hemp and its cultivation. He was hired to write a book on the subject, promote the hemp industry for three years, and travel to Holland to procure good hemp seed. Local governments may well have been hoping that this crop would provide economic stability for the new colonies.

In the introduction of his *Observations on the Raising and Dressing of Hemp*, written in 1777, Edward Antil declared, “Hemp is one of the most profitable productions the earth furnishes in northern climates; as it employes a great number of poor people in a very advantageous manner, if its manufacture is carried on properly: It becomes worthy of the serious attention of every trading man, who truly loves his country.”

With the Revolution at hand, the prominent Virginia landowner and politician Robert “King” Carter anticipated in 1774 that his tobacco “next summer will be in little demand,” and he instructed his foreman, “in place of tobacco – hemp and flax will be grown.” Mandatory cultivation laws were passed “as a preparation for war. Each tithable is bound to deliver every year one pound each of dressed hemp and flax or two pounds of either under oath that it was of his own growth.”

A revolution is fought on more fronts than just the battlefield, and hemp, as the major source of paper in the colonies was essential for communication. In addition to clothing the revolutionary soldiers and equipping the navy, hemp-paper pamphlets and documents spread the revolution of ideas through the colonies and helped establish the desire for independence in colonist’s minds. By the time Thomas Paine exhorted his fellows to fight for freedom with *Common Sense* in January 1776, he could point out that “in almost every article of defence we abound, Hemp flourishes even to rankness, so that we need not want cordage.”

O

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<h4>Carophyllene Oxide</h4> <ul style="list-style-type: none"> Anti-fungal Pain Reliever Spicy aroma Anti-ischemic Anti-inflammatory 	<h4>α-Humulene</h4> <ul style="list-style-type: none"> Anti-tumor Anti-bacterial Happy aroma Anti-inflammatory Suppresses appetite
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<h3>NARROW LEAF (NL)</h3> <p>LIGHT COLOR</p>	<h3>BROAD LEAF (BL)</h3> <p>DARK COLOR</p>
SATIVA vs. INDICA	
GROWING	
<p>+200-300%</p> <p>THC LEVELS</p> <p>CBD LEVELS</p> <p>FLOWERING TIME: 70-100 DAYS</p>	<p>+50-100%</p> <p>THC LEVELS</p> <p>CBD LEVELS</p> <p>FLOWERING TIME: 45-60 DAYS</p>
EFFECT	
<p>HEAD HIGH - Stimulating</p> <p>Euphoric - Creativity - Energetic</p>	<p>BODY STONED - Sedating</p> <p>Pain relief - Sleeping - Couch lock</p>

“Is cannabis an Aboriginal Right?”

A groundbreaking 2014 ruling by Ontario Justice Gethin Edwards may point the way to Indigenous medicine claiming cannabis as an “Aboriginal right.”



Ontario Court Justice Gethin Edwards.

INDIGENOUS MEDICAL RIGHTS AND THE CONSTITUTION

In 2014, Ontario Court Justice Gethin Edwards made a groundbreaking ruling in a case having to do with Aboriginal rights and Indigenous medicine. The case before him concerned J.J., an 11 year old Six Nations girl raised in a traditional Longhouse family, who had recently been diagnosed with acute lymphoblastic leukemia, a form of cancer in the bone marrow.

After suffering life threatening reactions to the chemotherapy, J.J.’s mother suspended the treatment program in favour of alternative health and Indigenous healing modalities. Because the Hamilton hospital that had diagnosed her condition deemed that the survival rate for those with this cancer who did not use chemotherapy was effectively zero, the hospital sought to have child services apprehend J.J. from her family and force her into chemotherapy treatment.

The case came on the heels of a previous controversy as Makayla Sault from New Credit (an Indigenous community adjacent to Six Nations) made international headlines when her family

took her off of chemotherapy and sought alternative methods of treatment.

In both Makayla and J.J.’s case, community members rallied around the families and indicated that they would physically resist any attempt by outside authorities to apprehend the children and force them into chemotherapy. In Makayla’s case, community members formed a “Makayla defence force” which vowed to physically stop any attempt at removing the girl from her loving family.

Justice Edward ultimately refused the hospital’s attempt to apprehend J.J. He ruled that the mother’s “decision to pursue traditional medicine for her daughter J.J. is her Aboriginal right.” He also added that this Aboriginal right held even if Western medical science didn’t approve of the methods used, or even if “objectively” speaking, the Indigenous medicine didn’t work.

As Justice Edward noted, “such a right cannot be qualified as a right only if it is proven to work by employing the Western medical paradigm. To do so would be to leave open the opportunity to perpetually erode Aboriginal rights.”

Justice Edward’s ruling – which was informed by expert evidence from Six Nations Professor Dawn Martin Hill and saw the introduction of evidence from the Haudenosaunee creation stories and the submission of documents like the Haudenosaunee Code of Behavior for Traditional Medicine Healers – vindicated the Haudenosaunee view of the relationship between Native and non-Native society as separate, mutually independent worlds that continue to exist in the present time.



The young Makayla Sault speaks to the press.



Justin Trudeau and Bill Blair, the former Toronto police chief and Liberal MP.

As Justice Edward wrote, “this Court’s decision recognized that Haudenosaunee medicine is an integral aspect of Haudenosaunee identity as a people. It has the protection of the Canadian constitution, as an Aboriginal right, and must be respected.” His ruling dovetailed with the Haudenosaunee Code of Behaviour for Traditional Medicine Healers which states in reference to this matter that “applying regulations to Haudenosaunee traditional medicine practices is an intrusion on the jurisdiction of the Haudenosaunee and violates the principles of the Two-Row Wampum.”

According to the Two Row Wampum, the foundational conceptual relationship between Haudenosaunee and Europeans, each party shall travel down the river of life within their two separate vessels according to the principles of “peace, friendship and respect.” In this framework, the two separate systems keep all of their own habits, customs, laws, and medicines within their own vessel and neither interferes in the other’s boat.

The interaction between cultures is for mutual benefit, but one either lives in the “canoe” or the “ship. To have a foot in each vessel is a recipe for falling into the river – to be outside of the protection of both systems.

Justice Edward’s decision effectively recognized the distinctiveness of the Haudenosaunee way of life and view of medicine, and at the most fundamental level, respected the right of Indigenous people to seek medical treatment and to make life or death choices free of compulsion by the Canadian system. Not surprisingly, Edward’s ruling was highly controversial to those unaware of the

nature of this treaty relationship and the willingness of Onkwehon:we people to physically stop the medical system from kidnapping and forcing their children into chemotherapy.

A Globe and Mail editorial attacked the decision because Makayla and J.J. both attended what it characterized as a “dubious, unlicensed ‘health institute’ that claims it can cure cancer through vitamin IV drips, massage, cold laser therapy and the consumption of wheatgrass juice and puréed organic vegetables.” And because “cold laser therapy and shots of wheatgrass juice were [not] the cancer treatment of choice among the Iroquois healers of precontact North America” the Globe argued that the issue of Aboriginal right should not apply in this case.

As a matter of fact, neither the Globe and Mail or Justice Edward were aware of the specifics of the traditional Indigenous medical practices that were applied along with the visits to the Florida wellness centre, but the use of non-traditional healing modalities were for the Globe enough to cancel out the issue of Aboriginal right. This is similar to the argument of anti-Native activists who suggest that Indigenous people should be forced to give up their treaty rights because they now live with modern technologies that they didn’t have pre-contact.

Despite issuing a “clarification” on his ruling that the Aboriginal right to use traditional medicine must be consistent with the “best interests of the child,” Justice Edward’s decision retains its significance and upheld the Haudenosaunee “Aboriginal right” to follow their own path. Although as Mohawk lawyer Steve Ford has pointed out, Ed-

ward’s “ruling is not binding on any other courts,” his was the first Canadian court ruling to recognize and respect the right of Indigenous children in Canada not to be forced into medical treatment – in a context where for hundreds of years, Indigenous children have suffered medical neglect if not outright abuse from the Canadian state.

Justice Edward also further clarified that “...the Haudenosaunee have both an Aboriginal right to use their own traditional medicines and health practices, and the same right as other people in Ontario” to access the Canadian medical system. This “provides Haudenosaunee culture and knowledge with protection, but it also gives the people unique access to the best we have to offer.”

Justice Edward also clarified that he based his ruling in international law, adding that for the Haudenosaunee, this ruling “fulfills the aspirations of the United Nations Declaration on the Rights of Indigenous Peoples, which states in article 24, that “Indigenous peoples have the right to their traditional medicines and to maintain their health practices... Indigenous individuals also have the right to access, without any discrimination, to all social and health services.”

In this case, what in the Canadian system is understood as an “Aboriginal right” that must be respected, is for the Haudenosaunee a much broader recognition of the continuing existence of the principles of the Two Row Wampum – a mutually beneficial relationship between separate but equal partners.

ARE INDIGENOUS MEDICAL CANNABIS DISPENSARIES AN “ABORIGINAL RIGHT”?

Over the course of the last several years, cannabis dispensaries have begun opening up throughout major cities in Canada. Cities like Vancouver, Toronto and Montreal now have dozens of dispensaries operating openly. Some have followed the letter of the Canadian law and only accepted clients “authorized to use cannabis for medical purposes by their healthcare practitioner.” Others like the Cannabis Culture dispensaries owned by Marc and Jodie Emery, consider all usage of cannabis to be medicinal, and sell cannabis to any adults seeking access to the plant.

All dispensaries claim positive therapeutic effects from the sale of the cannabis related wares and are enthusiasts of the “cannabis culture” broadly understood. And all of these storefronts have been deemed illegal by “the great legalizer” Justin Trudeau, who has felt “frustrated” by the failure of various Canadian police services to crack down on the dispensaries.

Elected band councils in Tyendinaga and Kahnawake are now openly saying that they’re interested in investigating their options in getting into the business as well.

With Indigenous people deeply suspicious of a Canadian medical system which has long mistreated and neglected them, many are turning to cannabis as a “natural” medicine to help with a wide range of health issues including addiction to opioid painkillers and treatment of PTSD. While there is an undeniable economic and political advantage to Indigenous people playing a role in the cannabis industry and staking out their own use of the plant before the anticipated date of Canadian legalization on July 1st, 2018, a more immediate issue concerns the implications of Edward’s ruling for the industry. Specifically, does Edward’s ruling recognizing Haudenosaunee medical practices as an “Aboriginal right” provide a legal bulwark that will protect Indigenous cannabis dispensaries from the raids currently targeting non-native dispensaries in major cities in Canada?

WHAT DEFINES AN “ABORIGINAL RIGHT”?

In Canadian law, an Aboriginal Right is a right recognized under the application of Section 35 (1) of the Constitution Act of 1982 which reads as follows: “the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada are hereby recognized and affirmed.”

These rights exist as a result of the way in which Canada was created – not through the conquest of Indigenous people, but rather through a series of treaties which gave the subjects of the British Crown the right to establish their country on Native lands. In return, the Crown agreed to uphold and protect the rights that were never relinquished by the treaty signers.

It must be stressed that the notion of an “Aboriginal right” is in itself a product of the colonial framework that is so

fundamental to Canada itself. What is considered an “Aboriginal right” is being decided by the legal system of a decidedly colonial entity which has systematically carried out cultural and physical genocide against Indigenous people as it sought to appropriate their lands and resources. The Canadian courts have always been an integral part of this system, and have thus been careful to limit and construct the Aboriginal “rights” in question.

In his consideration of the question of Aboriginal rights, Judge Edwards relied heavily on the Supreme Court of Canada decision in *R. v. Van der Peet* 109 CCC (3D) 1. This case concerned Aboriginal fishing rights and arose after an Indigenous Sto:lo woman was charged for selling ten salmon she caught herself. The majority decision in that case was delivered by Chief Justice Antonio Lamer.

According to Lamer, Aboriginal rights exist “because when Europeans arrived in North America, Aboriginal peoples were already here, living in communities on the land, and participating in distinctive cultures, as they had done for centuries.” Lamer narrowly defined an Aboriginal right as being “an element of a practice, custom or tradition integral to the distinctive culture of the Aboriginal group claiming the right.”

Moreover, Lamer stressed that the activity must be integral to the culture of the Indigenous Aboriginal group claiming it. “The claimant must demonstrate that the practice, custom or tradition was a central and significant part of the society’s distinctive culture... That it was one of the things that truly made the society what it was.”

Justice Lamer added that “where an Aboriginal community can demonstrate that a particular practice, custom or tradition is integral to its distinctive culture today, and that this practice, custom or tradition has continuity with the practices, customs and traditions of pre-contact times, that community will have demonstrated that the practice, custom or tradition is an Aboriginal right for the purposes of s. 35(1).”

In the case of J.J., Justice Edward had to determine whether “the Six Nations practice of traditional medicine is integral to its distinctive culture today, and that this practice arose during pre-contact times, so that the community will have demonstrated that the practice is an Aboriginal right for the purposes of s. 35(1).”



Canadian Supreme Court Justice Lamer.

Evidence presented to the court indicated that “traditional medicine continues to be practised on Six Nations as it was prior to European contact, and in this court’s view there is no question it forms an integral part of who the Six Nations are.”

As a result, Justice Edward wrote, “I cannot find that J.J. is a child in need of protection when her substitute decision-maker has chosen to exercise her constitutionally protected right to pursue their traditional medicine over the Applicant’s stated course of treatment of chemotherapy.” Therefore the application was dismissed and the Aboriginal rights of J.J. and her family upheld.

NO RIGHTS THAT THE CANADIAN SYSTEM IS REQUIRED TO RESPECT

Despite the significance of Edward’s ruling on Aboriginal rights, the unfortunate reality is that Aboriginal people have no rights that the Canadian system is required to respect. Even though in *R. v. Van der Peet* Judge Lamer suggested that the rules of evidence should be “relaxed” because of the “evidentiary difficulties in proving a right which originates in times where there were no written records of the practices, customs and traditions engaged in,” his perspective is still firmly colonial.

That is because it allows for a very narrow interpretation of an Aboriginal right. As opposed to seeing Aboriginal communities as distinct, self-organized societies that are actively evolving and constantly redefining their traditions and practises, Lamer recognized only such Aboriginal rights that have been frozen in time.

It is worth noting that in Lamer's ruling, the Supreme Court of Canada actually upheld the conviction of the appellant, Dorothy Marie Van der Peet of the Sto:lo Nation. She was convicted for selling ten salmon she caught in her people's river because according to Lamer, "the Aboriginal right to fish for food and ceremonial purposes did not include the right to sell such fish."

In another foundational case on the issue of Aboriginal right – the Mitchell v. Minister of National Revenue case – Chief Michael Mitchell (Kanentakeron) argued that Mohawks had an Aboriginal right to bring goods across the St. Lawrence River / US-Canada border without paying customs duties. In this case, the Supreme Court of Canada ruled that "the government retained the jurisdiction to limit Aboriginal rights for justifiable reasons in the pursuit of substantial and compelling public objectives." This ruling is worded vaguely enough to mean that any "Aboriginal right" could be overturned by the Canadian system as long as there were "substantial and compelling public objectives" [for Canada] in overturning it.

In the Mitchell case, the Supreme Court ruled that Mohawks had to pay custom duties when crossing the "imaginary" line of the border into Canada, despite the fact, that "since time immemorial" the Mohawks had crossed the St. Lawrence river which runs directly through their territory without paying duty to anyone. In fact, during the fur trade, the Mohawks controlled the river and collected their own form of "duty" in trade goods from other Indigenous peoples travelling through their country to "New France."

IMPLICATIONS FOR THE INDIGENOUS MEDICAL CANNABIS INDUSTRY

On the surface it would thus seem unlikely that a Canadian court would rule that the establishment of cannabis dispensaries by Indigenous people are protected as an Aboriginal right. The Canadian courts are inescapably colonial institutions, and if they ruled in favour of criminalizing an Indigenous woman seeking to make ends meet by selling ten salmon she caught in her people's river, they would hardly want to provide a legal justification for a multi-million dollar industry run by Indigenous people that will compete with the "substantial and compelling public objectives" of Canadian corporate control over the plant and its revenue.

According to the legal precedents for determining an "Aboriginal right" in the Canadian courts, Aboriginals would have to be able to prove that cannabis was an integral part of their culture pre-contact. Although the issue is contested, there is evidence of cannabis use in pre-contact Indigenous cultures. The seeds of the cannabis plant – the "oldest plant cultivated by humans" – could have been brought by bird or human migration across the Bering Strait – as the first traces of cannabis in the historical record identify its existence in Asia. We also know that the Vikings who arrived in North America over 1000 years ago used hemp sails on their boats and travelled with stocks of hemp seed on board so they could grow the plant in their new settlements.

When Jacques Cartier, who came from a hemp growing region of France, sailed up the St. Lawrence in 1532 he noted that "we found a great quantity of mackerel that they had fished from shore with fish nets made of hemp, which grows in the country where they live normally."

The Tuscarora, an Iroquoian people in the Carolinas, were known as the people of the "fancy shirts" or the "people of the hemp shirts" and they extensively used fibres to make shirts, cordage and textiles. The main plant they used was Apocynum cannabinum or Indian Hemp, which while an excellent source of fibre, has no psychoactive properties and is in fact toxic when consumed. However, as a Tuscarora man working at a Six Nations cannabis dispensary pointed out, there are many different strains of hemp that could be used for different things.

They just all blaze over there. They're people of the hemp. They've been using it since forever. There's a tons of different kinds of Indian hemp. We've had trade, we've got artefacts [with cannabis in them] that come from the Incan and Mayan cultures in the mountains of South America. We've had different forms of it. You're goddamn right that we smoked it at one point or another. It went into a bowl and it got smoked. Just to see what happened. Because medicines didn't find themselves. I give it up to the ancestors of the past that put their bodies on the line who said, I'm going to eat this, I'm going to drink that, I'm going to smoke this. And I hope it takes the flu away. It was impossible for us not to have used it. For us to acknowledge so much other plant life and living things in this world and their uses. For us not to acknowledge what this benefits and

how we could use it. I refuse to believe that we just pounded the stem until it turned into fibre and that we didn't smoke or eat it.

There is also some evidence that pre-Columbian cultures in modern day Ohio used cannabis for ceremonial purposes. As Rowan Robinson wrote in the Great Book of Hemp:

Some of the earliest evidence of hemp in North America is associated with the ancient Mound Builders of the Great Lakes and Mississippi Valley. Hundreds of clay pipes, some containing cannabis residue and wrapped in hemp cloth, were found in the so-called Death Mask mound of the Hopewell Mound Builders, who lived about 400 B.C.E in modern Ohio. In his 1891 study, Prehistoric Textile Art of Eastern United States, Smithsonian Institute ethnologist W.H. Holmes describes the recovery of large pieces of hemp fabric at one site in Morgan County, Tennessee: the "friends of the dead deposited with the body not only the fabrics worn during life but a number of skeins of the fiber from which the fabrics were probably made. This fiber has been identified as that of the Cannabis sativa, or wild hemp.

BETWEEN EQUAL RIGHTS, FORCE DECIDES

The nature of the relationship that Indigenous people will be allowed by Canada to have with the cannabis plant has yet to be determined. The Canadian government of Justin Trudeau appears to be quite determined to hand over the 8 billion dollar black market cannabis industry to their friends in the police, pharmaceutical industry and the Liberal party. These are the people who are heading up the corporations that will be the only "Licensed Producers" of the plant under the promised Liberal legislation.

Indigenous people have the potential of breaking the proposed corporate monopoly on the plant. And in breaking that corporate monopoly, they have the chance to re-establish their own economies on their own terms. As the Mohawk Dacajeweah (John Boncore) said in 1995:

The more I look into the detailed history of hemp in this country, the more I realize the question again boils down to destroying the economic base of all Indigenous, good people in this world. Long before other nations came to this continent, native peoples



Dacajeweah (Splitting the Sky).

had knowledge of this sacred plant, this sacred medicine... Those who understand the power of this plant and the uses of this plant have become potential victims upon the sacrificial altar of multinational corporations... that have vested interests in products that make you sicker, and against a natural plant that will bring you back to health."

And when I think of all the potential for the growth of hemp for textiles, for fuel, for food, for clothing, for anything imaginable by the thousands of uses, I think there could possibly be, among Indigenous nations, a revival and a resurrection of economic stability, of economic self-dependency by coming to grips with the possibility of growing this sacred plant by Native, Indigenous nations, and then interacting through international exchange and cooperation.. I believe that this sacred plant could have worldwide implications.

This revival of economic self-dependency based on cannabis is growing fastest in Tyendinaga Mohawk Territory, where multiple dispensaries exist. In February of 2017, the Tyendinaga band council expressed its interest and support for existence of medicinal cannabis dispensaries on reserve, providing that they be "regulated." By the spring of 2017 there were over a dozen different dispensaries open in Tyendinaga.

The problem ultimately with the concept of "Aboriginal right" in Canadian law is that it does not allow for the most fundamental and basic right of all nations – the right to self determination. This right implies the ability for a nation to

establish a sovereign political representation for itself on its own land base. As Mohawk Lawyer Steven Ford points out, even though the right to national self determination is the fundamental basis of international law, it is a right explicitly denied to Indigenous people by the Canadian state.

If cannabis dispensaries are not viewed as an Aboriginal right by the Canadian courts, the question is, can and will they be defended by Indigenous political entities? The answer from Mohawk elder Kanasaraken (Loran Thompson) of Akwesasne, recalls the way that Haudenosaunee people have protected their tobacco trade.

They need to have a political entity backing them up. So what I would recommend is that they get that from a long time governing entity that's affiliated with the longhouse. The Kayenere:kowa the Great Law. Those people need to come in session and recognize in front of them, that these people that are in front of them [the Indigenous cannabis growers and retailers] have all the rights in the world to do what they're doing.... But they need to get a document from the traditional government, the longhouse government under the Great Law, recognizing their right to do what they are doing. That governing entity needs to understand what they are doing clearly – that it's all above board and that it's all for the betterment and the health of our people.

The perspective that Kanasaraken outlines is one of traditional Indigenous governance systems that pre-dates colonialism, coming forward to protect their economic base and to take back their rights to grow and benefit from plants grown on their lands. A similar such approach was implemented by the Haudenosaunee Confederacy Chief's Council in Oswego with their tobacco law aimed at regulating and protecting the Indigenous tobacco industry from Canadian interference.

If the courts will not grant "Aboriginal right," the alternative may just be the daily exercise of sovereignty that is already taking place through the operation of these dispensaries. There is an old saying that "between equal rights, force decides." Repeated conflicts with state authorities in Caledonia, Tyendinaga, Kanehsatake and Kahnawake have proven that Canadian security forces don't have the stomach for serious confrontation with Onkwéhon:we people. In

Caledonia, the OPP were no match for Six Nations, and were driven from the field and defeated on April 20th, 2006. This day constituted the biggest operational defeat in the force's history and affected how the OPP subsequently dealt with the Idle No More protests of 2012.

So the fact that Six Nations residents organized themselves to offer physical protection to the family of Mikayla Sault to ensure that she would not be kidnapped from her home, should not be discounted in the ultimate reasoning that led to Justice Edward's decision. If Justice Edward, himself a member of the Six Nations, had upheld the request from the hospital to apprehend J.J. there was every likelihood of a major political crisis erupting.

From the standpoint of the courts, what is paramount is their continued ability to acknowledged as the ultimate sources of authority and judgement in society. If that means legal frameworks have to be changed, and the rights of increasingly powerful Indigenous actors recognized, than so be it.

This is indeed exactly how the legal victories of women's suffrage, union rights, and civil rights era were won. Mass mobilizations and displays of people's power convinced the courts to change the laws rather than risk rebellion and ultimately revolution.

Legal decisions occur in particular political and social contexts. In times of social transition and political upheaval, decisions that courts make in order to legitimize and maintain the system they belong to can change quickly. Whether recognized as an Aboriginal right, or protected through daily acts of self determination and the support by Indigenous political institutions, the Indigenous cannabis industry is out of the gates and moving fast.

The old days when Canada had full control of Indigenous people on reserves are long gone, and a new "green" economy and a new generation of Indigenous people ready to fight for what is theirs has arrived. O



The indigenous way for-

With the Federal government legalizing cannabis, and the Province creating a Crown Corporation to monopolize it, indigenous people are figuring out their options.

Hall in Alderville First Nation. This gathering is the latest in a series of meetings being held to bring together growers, retailers and medicine people involved in the indigenous cannabis industry.

On **Sunday, November 26th**, Medicine Wheel Natural Healing is hosting meeting from 12pm to 5pm at the Community

To find out more and get involved, email magazinesmokesignals@gmail.com.

Alderville Community Hall

8913 Hwy 45, Roseneath, Ontario

Sunday. Nov 26, 12-5pm



This event is co-sponsored by Medicine Wheel Natural Healing, First Nations Medicinal, Green Health for 6 Nations, Smoke Signals, Rotorri Distribution, Field of Dreams, and Buddies Apothecary.



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The Smoke Signals Advantage

Jamie Kunkel, a Mohawk from Tyendinaga is the owner of Smoke Signals.

By Fernando Arce

When it comes to purchasing medical marijuana, experience is king. Unfortunately, ignorance usually reigns.

With so many dispensaries popping up around the country as the laws and attitudes towards marijuana use change, it can be a real trip to wade through the innumerable strains, products and opinions available. While experienced users may remember some basic questions to ask their local, friendly neighbourhood dispensary, the inexperienced – many of whom are first-time medicinal users, not seasoned stoners – will undoubtedly struggle to make sense of it all.

That's where people like Jamie Kunkel, founder and owner of Smoke Signals – located at 255 Hwy 49, on Tyendinaga – come in.

With more than 25 years of experience in the medicinal cannabis industry, and with a background in botany, horticulture and business, Kunkel, a Mohawk of the Bear Clan, has established a reputation in his community as a go to person for medical relief.

“Everybody has come to me for help, knowing that I've put 25 years into this industry,” he says. “They always have – before any of this existed, before this store...they came right to my front door-step and asked me for these things, knowing that I had the know-how.”

Today, Smoke Signals is a one-stop shop for medicinal cannabis and all its

derivatives – from dry flower to extracts to CBD pills and tinctures. Many products are made in house in order to ensure quality control. Others are imported directly from medical producers in British Columbia.

Most of the products are also enhanced with natural plant terpenes, which not only add flavour to the products but also “enhance the effects of both THC (the psychoactive ingredient) and CBD (the analgesic ingredient),” Kunkel adds.

Smoke Signals also carries their own bear salve mixture – a combination of bear grease, coconut oil, vitamin E, essential oils and cannabis. The recipe for this salve has been used in Kunkel's family for over 150 years and been passed down generation to generation.

“Not only does it already have a 150-year reputation of being a good product,” Kunkel says. “But now that we've infused it with the cannabis plant... it has even more medicinal benefits.”

Smoke Signals is extremely strict about being a medical cannabis facility, and they will not sell any product to anyone without a medical cannabis card.

However, the store does refer prospective customers to BMA Hydroponics which will put people in touch with doctors willing to write a cannabis prescription.

“You can acquire your medicinal license there, provided you have a doctor's note or proper proof of your ailment,” Kunkel says.

The idea behind referring people to pot-friendly doctors is all about community outreach rather than profit-making, he clarifies.

In fact, that's been one of Kunkel's goals since the late 1990s and early 2000s, when he began selling tobacco. At the time, business was going so well that he was able to employ many of his family members and even help to build his mother's home.

More importantly, he says, he was fortunate enough to be in a position where he could support his community when the band offices and councils fell short.

“For anything that I ever heard the band office tell the people that they couldn't have, I purposefully went out and figured out how they could have it,” he says. “They're my neighbours, they're going without, I have more than I need, how can I not give back to them? I've known them my entire life and I know deep inside that if it was the shoe on the other foot, they'd do the exact same thing for me.”

Though the tobacco business brought him fortune as a young man it did not bring him stability or friendship. After choosing to leave the busi-



Jamie Kunkel shows off some of the product he has for sale at Smoke Signals.

ness and the money when his mother became ill, he also lost all the fake friends and people around him who only wanted to leech off of his success.

“When you cut the money out, you can also get rid of all the fake and phony friends and actually keep the true and honest ones,” he says. “The real ones will stick around whether you got the money or not. It’s the mindset they are interested in. Knowing they could have the money, it is the knowledge they are interested in.”

Today, he surrounds himself with these people, many of whom work alongside of him.

Kunkel stresses that what he is doing is perfectly legal. Smoke Signals sells only medicinal product and only to people carrying a medicinal license and/or prescription.

“The newer generation are accepting of cannabis because they are educated in it,” he says. “They know of its healing benefits. They know it’s not just there to get high with. Whereas for the older generation, it’s been stereotyped.”

The importance of the plant’s healing powers as opposed to its recreational use became most evident about three or four years ago, he explains.

At the time, he had just opened up a new vapour lounge – the kind of business that was just coming onto the scene. The store, which operated for about 10 months, only sold edibles and

had a big screen television, games and a bar-like area that did not sell alcohol but where people would often sit and talk.

“It was just a place that everybody could sit and socialize,” he says. “And that was the very first kind of a boom to the medicinal market – vapour lounges.”

“I believe it is a traditional right for us... We’ve always used it... and we always will”

Soon, marijuana users were able to get together and discuss their medicine of choice without being hassled. For, as Kunkel says, although patients were already able to get medicinal licenses, cultural attitudes around marijuana were still driven by the type of irrational and ignorant fear-mongering that had kept the plant underground for decades, and its users relegated to cold basements and empty parking lots.

“You got a medicinal license but you still gotta be made to feel like a criminal,” Kunkel says. “So when I first opened the vapour lounge, it was a place to give everybody that had a medicinal license, a place to sit and socialize with each other. You could be sharing how you’re going about your sickness, how you’re treating it, what are the actual symptoms of your sickness. There are a

lot of things out there that people don’t know, and until you can allow these people to actually sit together and socialize, a lot of that stuff is not going to come out.”

If marijuana has helped heal people of their medical ailments, people like Kunkel have helped to heal his community and all those wanting to learn of their ignorance around this powerful plant.

“When (people) ask you a question, they don’t want the answer that the guy on the corner would give, or the stoner at the mall,” he says. “They need an educated answer. They need to know why it’s going to help them. How it’s going to help them. And whether there any side effects? There are a lot of things that people need to know.”

Kunkel is also a firm believer in his people’s sovereign right to use and benefit from the plant.

“I believe it is a traditional right for us...It’s been here since the beginning of time...We’ve always used it...It’s no different than our Indian tobacco, our sweetgrass, our sage. It’s another plant that comes from Mother Earth, that we as an Indigenous people have always used, always use now, and always will use.” O

HOW CAN CBD HELP MY PET?

CBD or Cannabidiol is one of the prominent active cannabinoids within cannabis.

Unlike THC, CBD does not have a psychoactive effect, thus making it safe and comfortable for our pets. Most animal CBD products are derived from hemp which contains no THC and has shown beneficial effects on both chronic and acute ailments.

CBD can help with treatments of:

- Seizures
- Inflammation
- Nausea
- Stress and anxiety
- Arthritis
- Cancer
- Appetite stimulation
- Aggression
- Gastrointestinal issues
- General pain

Results may not be immediate depending on the ailment.

dogs naturally

TOP 10 REASONS TO GIVE YOUR DOG CBD OIL

QUICK FACTS

- CBD oil doesn't contain the psychoactive compound THC
- CBD has been researched extensively and looks promising.

- 01 HELPS EPILEPSY AND SEIZURES
- 02 PREVENTS AND KILLS CANCER
- 03 REDUCES ANXIETY
- 04 RELIEVES PAIN
- 05 HELPS WITH BOWEL DISEASE
- 06 REDUCES INFLAMMATION
- 07 PROTECTS THE NERVOUS SYSTEM
- 08 INCREASES APPETITE
- 09 GOOD FOR THE HEART
- 10 IT'S SAFE AND EFFECTIVE

WHAT ARE THE DIFFERENT METHODS OF GIVING MY PET CBD?

CBD Oils. CBD oils allow for a more controlled dosage. Oil extracts are typically more concentrated compared to other CBD products.

CBD oil is often used for the treatment of cancers as well as central nervous system disorders and other serious ailments.

Oils can be put directly into your pet's mouth, or mixed in with food or a treat.

Tinctures. Pet tinctures are usually based on coconut or other vegetable oils. They can be made with either hemp extract or CBD isolate. They tend to be less concentrated than CBD oils, making them ideal for daily use to alleviate milder symptoms such as:

- Muscle pain
- Nausea
- Stress and anxiety.

Similarly to oil, they can be put directly into your pet's mouth, or mixed in with food or a treat.

Topicals. Infused topicals are remedies used for animals that suffer from bodily aches and pains or other external maladies. They are applied directly to the skin to deliver targeted, localized relief. Topicals help to relieve ailments such as:

- Allergies
- Arthritis
- Skin irritations
- Muscle pain
- Joint pain
- Localized irritation and discomfort
- Bruising and abrasions

Edibles. Edible treats for pets are CBD infused treats which can be administered for a variety of ailments.

Edibles can be used for both chronic and acute diseases.

HOW MUCH SHOULD I GIVE MY PET?

Dosage will be different each pet. The best way is to start off small and gradually work your way up to the recommended dosage level, based on what effects you see.

Different CBD products will have different dosage instructions based on the concentration as well as what it is being used for.

For dogs the most recommended starting dosage is 0.5mg per 10lbs of body weight per day. And for cats, it is 1mg per 10lbs of body weight.

ARE THERE SIDE EFFECTS?

Although CBD has no known adverse side effects, trace amounts of THC from non-hemp sourced CBD may cause a change in your pet's behaviour. If you observe any of the following in your pet, discontinue usages:

- Disorientation
- Unstable movement
- Vomiting
- Excessive sleepiness

For more information, please visit www.medicinewheelnaturalhealing.com or come in and visit us at 8986 Hwy 45, near the town of Roseneath. Our store is open 10am-8pm, Tuesday through Sunday and closed on Mondays. You can also call us at 905-352-3322.





Medicine Wheel Natural Healing in Alderville First Nation

The revolution in natural Indigenous healing associated with the cannabis plant has taken another significant step forward. Readers may be familiar with the booming medical cannabis industry in Tyendinaga Mohawk Territory, where there has been an explosive growth of Indigenous run cannabis dispensaries.

That movement has inspired Rob Stevenson, an Anishinaabe man of the Bear Clan belonging to the Alderville First Nation, to launch his own business – the first Indigenous medical cannabis dispensary outside of Tyendinaga – on June 21, 2017.

Medicine Wheel Natural Healing offers a wide range of products. This includes an array of different cannabis flowers including sativa, indica, and many specialized hybrids. The store also has different kinds of shatter, rosin, oil, distillates, gummies, tinctures, syrups, and vape pens. They also have an assortment of different edibles.

Stevenson has also brought in other natural Indigenous medicines such as bear grease, marshmallow root, and arnica to the store. As he puts it, “It’s all about being natural – and this is much

more than just about cannabis – we want to be all encompassing about all natural health solutions.”

A FAMILY AFFAIR

The 21st of June was an auspicious day for Stevenson, not only because it is the summer solstice and National Aboriginal Day, but also because it is his birthday. The 37-year old’s tight knit family were present for the celebration at the store.

Rob’s mother Charlene works for a local woman’s shelter. She is proud of the work that her son is doing. With her daughter working as a physiotherapist, and with her son establishing the clinic, Charlene knows that her family is committed to helping their community to heal. As she puts it, Rob’s latest effort is about “healing the community and making us better as a whole – in mind, body, and spirit.”

Rob’s father Glen runs the family business, Stevenson Building Products, and has spent the last several months working with his son to completely renovate the new home of Medicine

Wheel. Glen is also a big believer in his son’s cause.

Launching into an impassioned description of the benefits of the cannabis plant, Glen affirms that, “sharing of knowledge and information is really what it’s all about. We’re coming out of the dark ages; cannabis has been suppressed for too long. I think if people take the time to research the plant, they will find that it provides huge benefits for human beings. Education and talking about it will take the stigma away.”

Glen added, “This plant should be respected. There are so many ways it can help people from making fiber, building products, plastics, etc. These are exciting times, to say the least.”

The results of Glen and Rob’s work in renovating the new facility is remarkable. The Medicine Wheel building is a brightly lit and spacious chalet with big windows and a decidedly clean and modern look and feel. The two main interior walls are made with dry stack Fusion Stone which gives the inside a natural feeling of protection and safety. The building itself has been carefully renovated to meet all security concerns.



Rob Stevenson at a rally on Parliament Hill.

Indeed, Medicine Wheel is hands down the best looking and most professional cannabis dispensary in ‘Indian country.’

ORIGINS OF THE BUSINESS

Stevenson has long had an interest in the cannabis plant and its healing properties. In the fall of 2016, he was in the process of establishing the Smoke Signals Seed Bank specializing in high-grade cannabis seeds.

Then Stevenson caught wind of what the Mohawks were doing in Tyendinaga. In January of 2017, Stevenson saw the invite to the founding meeting of the National Indigenous Medical Cannabis Association. Intrigued by the group’s mandate of encouraging “the self-regulation of the Indigenous Medical Cannabis Industry through the application of Indigenous political and economic principles,” he decided that he had to come and see for himself.

Because the Canadian government showed no willingness to consult Indigenous peoples about their upcoming proposals for cannabis legalization, NIMCA decided that it wouldn’t wait around for Canadian approval, and proceeded proactively on the basis of Indigenous rights.

Energized by meeting with some 40 other Indigenous people looking for ways that cannabis as a plant could benefit their communities, Stevenson became active with the group and was soon nominated to a position as the Ontario Vice President of the Indigenous Medical Cannabis Association.

In that role, Stevenson worked to distil some guidelines and best practices from dispensaries already operating in Tyendinaga and learned as much as he could from the Tyendinaga dispensary model pioneered by Tim Barnhart and Legacy 420.

Stevenson wants everything in his business to be above ground and legitimate. Coming from a lifetime of activity with a successful family construction business, and surrounded by a great group of highly motivated and talented

employees from his community, Stevenson is hoping to create a model that other Indigenous people can use in their medical cannabis efforts.

“Anyone else who opens up a dispensary on this reserve, or any other reserve, I’m glad to share any of my information here. I’m documenting everything I’ve done, from security and renovations to training employees, product education and all that stuff. I’m willing to share all this information at no cost with the people willing to do this. The reason being, I want to see this done right, and I don’t want dispensaries to be seen in a negative light because people are doing them wrong.”

Stevenson wants to see the industry grow, and he welcomes competition and even the growth of other dispensaries in his home community. “There’s more

“There’s more than enough for every single person in my community to find opportunities to benefit from this industry and all of its related domains.”

than enough for every single person in my community to find opportunities to benefit from this industry and all of its related domains,” points out Stevenson.

Stevenson is also making sure that his new business is a win-win operation for the community. He notes that “we’ve hired seven full-time employees that reside on this reserve. We’re also giving a percentage of our profits back directly to the community by supporting different events, and contributing towards our local woman’s shelter and youth groups.”

Before he opened the store, Stevenson made a PowerPoint presentation to his local Band Council outlining the framework under which he was operating. According to Stevenson, “I’ve had a good acknowledgment of what we’re doing by Chief and Council, they are very supportive of it. I made a presentation to them outlining everything we wanted to do, our practices and protocols, and it was met with a lot of respect from Band Council. I made them aware of a lot of the benefits of cannabis that people may not know about.”

PROTOCOLS AND PROCEDURES

Before a customer can buy any product, they must first go to Medicine Wheel’s “consultation counter.” At the counter, they meet with a staff person and are required to fill out a one-page form about their medical history and relationship to cannabis. After identifying their need for cannabis, customers are provided with a membership card. The card is scanned into the point-of-sale system with all purchases, and this allows Medicine Wheel and the customer to track and monitor their medical progress. This could result in either increasing dosage or changing strains or using different products altogether.

All medical materials are kept in the strictest confidence. The aim, as Rob Stevenson puts it, is to “keep records of customers and what conditions they may have. We work with customers in consultations and keep track of what the different effects of the different strains are.”

Medicine Wheel’s primary incentive is not profit but helping people. Aware that they are functioning in the era of a new information technology economy, Stevenson seeks to operate their store on the cutting edge of medical technology.

That means using the internet as a learning tool, and seeking out “the cannabis experts emerging from the underground” as Glen puts it. The keeping of medical data and records for their patients, and using that medical data to help people and to advance what to date is an understudied field of medical learning, is a key part of this practice.

Rob Stevenson drives the point home. “We’re trying to set the standard. We are trying to show that you don’t need to be greedy and hoard all kinds of money. Put it back in the community. You get much more satisfaction by giving back to the community. You get to help people – and you really can’t ask for more satisfaction than that.” 0

Medicine Wheel Natural Healing is located at 8986 County Road 45 Rosemeath. Call anytime at 905-352-3322.



Runners from the Kenhsteke Cannabis Association deliver the statement to Tyendinaga Police.

A statement from the Kenhsteke Cannabis Association

We are Onkwehon:we people who provide access to cannabis products and other natural medicines in Tyendinaga Mohawk Territory.

We are Onkwehon:we and as such we uphold our people's traditional decision making process through our Clans, Nation, and Confederacy.

We do not recognize the authority or jurisdiction of foreign entities such as the Tyendinaga Police or the Elected Band Council on our lands, culture, economy, and politics.

Cannabis is a healing plant and we are providing it as a medicine for people who need it. Our activities heal people and do not cause them harm. As Onkwehon:we people we have an intrinsic right to use

natural medicines to heal ourselves, and an intrinsic responsibility to provide medicine to all those who need it.

We do not need permission to uphold our responsibilities to be who we are. We have a process for making decisions and resolving our differences through our clans and traditional system.

We will not tolerate the Tyendinaga Police or the Elected Band Council encroaching on our rights and responsibilities and trying to usurp the authority of our clans and decision making structures.

Any attempt to close down our operations will be treated as a threat to our livelihood and an interference in our way of life and will be dealt with according-

ly.

We are willing to meet and council with those who wish to discuss this matter further with us.

The Kenhsteke Cannabis Council is made up of the following businesses:

- Smoke Signals
- Field of Dreams
- Buddies Apothecary
- Peacemaker 420
- The Weed Store
- For Ever Green
- Big Greens
- Rotorri Distribution
- Smoke on the Water
- Sweetgrass Farms



Mohawk Medicine

Grand River's newest Indigenous health and wellness centre

There's a new place to go for Indigenous centred health and wellness in Six Nations of the Grand River. Mohawk Medicine is the creation of the husband and wife team of Kanenhariyo Seth LeFort and Karenniyo Caroline VanEvery-LeFort.

At Mohawk Medicine, you can get a traditional tattoo, the products you need for a ceremonial feast, over 100 medicinal herbs for various ailments, customized health and beauty products, and the personalized attention of knowledgeable specialists in Indigenous medicine.

Mohawk Medicine has come together as an amalgamation of several different businesses and services that Kanenhariyo and Karenniyo have been providing for some time. Mohawk Medicine uses an Onkwehon:we approach to medicine and healing that addresses the issues of the whole person on a mental, physical, spiritual, and emotional level.

The businesses that make up Mohawk Medicine are Iroquois Ink, Iroquois Organics, and the Feast Basket.

Iroquois Ink is a tattoo shop that specializes in black ink traditional Onkwehon:we tattoos and sacred geometry. Kanenhariyo uses both machine and traditional tattoo techniques. You can see examples of his tattoos and design work on Instagram and Facebook.

Because there are so few traditional Indigenous tattoo artists, many of Kanenhariyo's clients travel in from afar. To accommodate this need, Mohawk Medicine offers a bed and breakfast rental suite. The apartment has a private entrance and comes with a luxurious king sized bed, a full private bath and shower, TV and high speed internet. The suite is available starting at \$150 a night.

Iroquois Organics is a line of health and beauty products created by Karenniyo that includes a facial system, a two minute manicure, an anti-inflammatory/arthritis salve, soap and candles, lip gloss, pain ointments, tinctures, tonics, and a variety of teas for various ailments.

In addition to the pre-made product line, Karenniyo custom makes particular formulations to treat certain problems on a case by case basis. So for example, if you have severe acne or eczema, Karenniyo will formulate a medicine especially for you.

Feast Basket is the aspect of Mohawk Medicine that is focussed on traditional Iroquois foods, permaculture gardening, and food as healing. The aim is to not only provide quality organic produce, but to also stock special foods and ingredients that are needed for feasts and ceremonies.

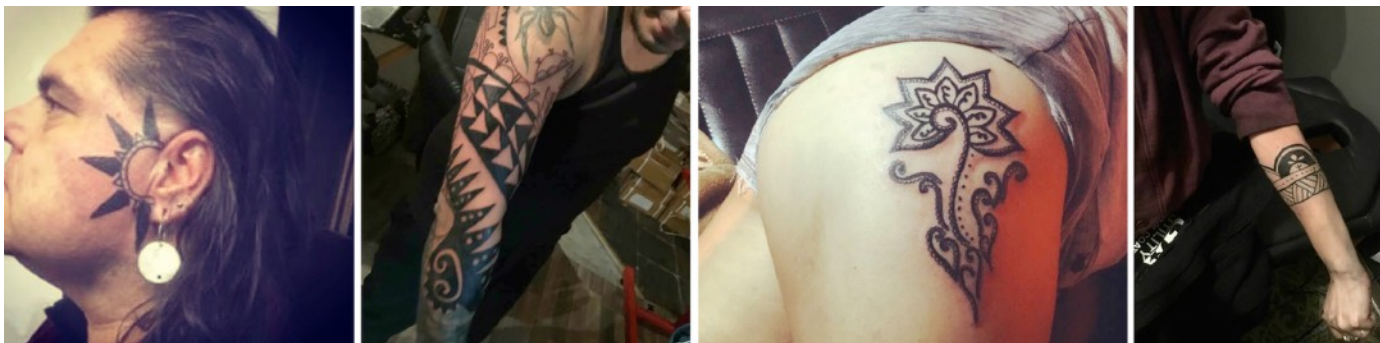
In overcoming the legacy of colonialism, many Indigenous people are re-adopting ceremonies and traditions as

adults. In some cases they may not have access to the necessary knowledge or resources to carry through with what they need to do. For example, someone may get a reading done, which tells them that they need a certain ceremony to be put through. Different ceremonies require different items or ingredients for meals. Feast Basket provides a one stop shop where you can purchase these items (such as corn mush, squash, liver, pig's head, beans, or frozen berries) and ask questions about how to cook or prepare things without feeling embarrassed or ashamed.

In front of the store, clients will see the various food growing efforts. The farm has two greenhouses, a variety of different gardens, and is a place for experimentation with various permaculture and various Onkwehon:we growing techniques.

As Kanenhariyo puts it "There's a huge need for the revitalization of our health and medicine practices. Western medicine was pushed really heavily on us, but it's not even that old. Our knowledge has thousands of years of practice and knowledge yet it's not in the mainstream. We plan on changing that."

For Kanenhariyo, tattoos are an important form of medicine and healing. "Traditional tattoos can be a marker of important life changes – birth, deaths, battles – and each one is unique to the



Pictured above are several of the traditional Iroquoian tattoos that Kanenhariyo has inked. Photos by Kanenhariyo.

person. Sometimes they help people move past negative experiences and allow them to grieve, and sometimes they mark the beginnings of new journeys. Tattoos are medicine as they help the healing process both emotionally and spiritually for people.”

Kanenhariyo and Karenniyo both have extensive formal qualifications in the non-native world – Karenniyo is completing her PhD in Indigenous knowledge from Trent University. She is a trained herbalist with a diploma in herbal medicine from the International College of Natural Health and Traditional Chinese Medicine, and she also holds a Masters degree in education from Brock University.

Karenniyo has had a stellar career in field of education. But ultimately she came to a place where she had choose behind a professional academic life and doing something that was more fulfilling emotionally and spiritually, and where she could work from home and be around the five children that her and Kanenhariyo jointly raise.

For his part, Kanenhariyo has completed a degree in Indigenous studies at Trent University, holds a certificate in permaculture design, a diploma in adult Mohawk immersion, and has had a lifetime of involvement in traditional Onkwehon:we ceremonial and medicine practices. Kanenhariyo is a co-founder of *Real People's Media* and the co-host of the “What’s Going on Podcast.”

As a member of the Mohawk Bear Clan, Kanenhariyo was taught medicine

teachings by his elders. In Iroquois society, names are kept within clans and “re-quickened” after their original holders have passed on. The last person to hold Kanenhariyo’s Onkwehon:we name passed away in the 1930s. Interestingly,

“Tattoos are medicine as they help the healing process both emotionally and spiritually for people.”

that man was a herbalist and medicine man from Caughnawaga, who not only provided medicine for Indigenous people across Iroquoia, but who also made medicine that was used directly by the English royal family.

At Mohawk Medicine customers may purchase products or services. Products are either unrestricted or restricted. Unrestricted products are medicines and foodstuffs which are relatively safe to use unsupervised. For example: peppermint, sage, moisturizer, raspberry leaf, or items for ceremonial feasts such as corn mush or frozen berries, etc.

Restricted products are herbs and tonics that might be harmful if improv-

erly used or which might have contraindications if used with other medicines. Examples include bloodroot, valerian root, sassafras, comfrey, and cannabis. To access restricted products, clients must go through a client intake with either Karenniyo or Kanenhariyo to ensure that the product is right for them.

The goal of this consultation is to discuss the patient’s illness and come up with a health plan whether it involves an herbal recommendation, dietary change, exercise regime, or more. As Karenniyo puts it, “the goal is holistic health, on a mental, spiritual, physical, and emotional level.” There is a \$60 consultation fee and full client confidentiality.

The initial consultation cost for a tattoo is free, but the follow up appointment when art work is drawn up costs \$100. The costs for the actual tattooing is \$125 an hour for either machine or hand poke tattoos. o

Mohawk Medicine is now open for business from 12pm to 7pm every day of the week. Stay tuned for more details about our upcoming Grand Opening.





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Our facility is located in the Medicine Wheel Natural Healing dispensary in Alderville First Nation at 8986 Country Rd 45. We are open from 10am to 8pm Tuesday to Sunday and closed on Mondays. **Each test costs \$65.**



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