

ramifications of the Indian Act. Kimberly Murray of Aboriginal Legal Services of Toronto has recently tabled a Charter challenge in regards to her cultural identity appropriately titled Lynn Gehl v. The Queen.

¹The terms Aboriginal, Native, First Nations and Indian are used interchangeably and include all persons of Aboriginal descent.

²For the complete story see Silman.

³Parliament Hill is located on unsundered Algonquin territory. This is my Nation's traditional territory.

⁴During a five-year period (June 1985-June 1990), the Department of Indian Affairs received over 75,000 applications for registration (Indian and Northern Affairs Canada 1990: 8). Keep in mind here that women marrying non-status was not the only reason for enfranchisement, although they did make up the majority (Long and Dickason 1996: 104).

⁵A person who is registered as an Indian under the *Indian Act*, as defined by the *Indian Act*.

⁶This is the Algonquin word for grandmother.

⁷The author originally used the word enfranchised, but I substituted it with free. Enfranchisement was a goal of the *Indian Act* as a measure of civilization and could be achieved both voluntarily or involuntarily as in the case of Indian women marrying white. This freedom was imposed on them.

⁸Tables A and B are adapted from Brizinski.

⁹The apostrophe is intentionally left out as it implies ownership.

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LYNN GEHL

The Canadian Nation

I am not a person,
I am a prisoner.

The Pope and the Queen
they are my keepers.

I don't blame my parents
for their only crime...
my mother is French
my father was "red"
they did their best.

I have no feelings
yet pain, pain, pain
for I am a prisoner
of the Pope and the Queen.

They took my spirit
they took my identity
and made me a prisoner
of this Nation State.

Lynn Gehl is one of eight siblings who is presently on an intense healing journey.