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EXPOSE ON JOSEPH CONRAD'S
INFLUENCE ON FOUR ARTISTS OF THE
20TH CENTURY

An Indigenous Pushback to the popular
notion of Films, Culture and Conrad's
Heart of Darkness

ABSTRACT

What would be a contemporary Indigenous Interpretation of Conrad's Heart of Darkness? Where is the thematic elements of Heart of Darkness today, in terms of The Canadian nation state, colonialism, and Globalism.

Donald Morin: Student, Dr. Kurt Pabst, Professor



Still from As A Koden Talking Story, Just before Frencheater vanishing thru portal as he is chased by Government Asset. 1

EXPOSE ON JOSEPH CONRAD'S INFLUENCE ON FOUR ARTISTS OF THE 20TH CENTURY

An Indigenous Pushback to the popular notion of Films, Culture and Conrad's Heart of Darkness by Donald Morin, ba

What an interesting time in the world today.

Young and old alike basking in the light, material

and influences of a 21st century world. Where life is more immediate than the immediate, and the flesh becomes a secondary playground of excess and desire; as it makes space for the new extremes and desires of virtual reality, the inventions of the mind, technology and new artists taught in the trickery of algorithms, computer coding and silicon quantum mechanics. All now working towards defining the light, the dark and the grotesque of the human condition.

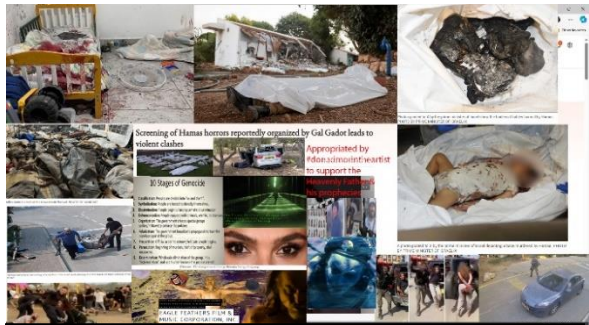


Willard after killing Kurtz signify a God like appearance near end of fil, Zoetrope Productions, 1979 (APOCALYPSE NOW pulled from DVD. 2

Which brings me to the questions on the second page as I grow as an artist after forty-three years of learning, failing, succeeding and creating within the western

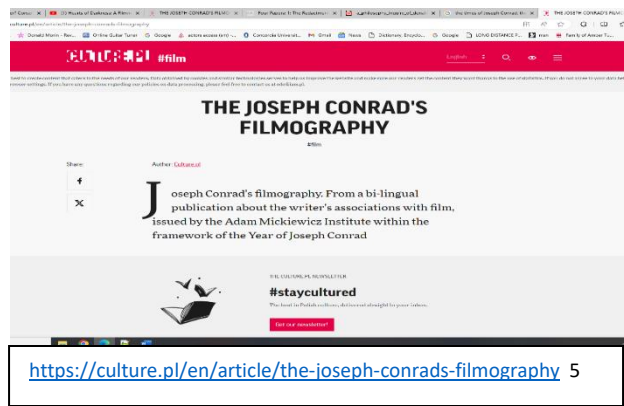
notion of civility. All in front of the thin veneer of contemporary madness as humans either re-embrace this new world of ours or in fact push it away as some part of a conspiracy theory, paranoia construct and ethereal mind control from US black technologies. Where free thinkers are labeled as the extreme other and pushed into a slum somewhere, asylum somewhere, or in real

extremes murdered. Eliminating the one ready to spill the bean on the dark underbelly of the world, its history and all that is hidden and someday will be reveal. "Milton William Cooper"⁴ is an example of one who was killed by a sheriff deputy man ready to expose the dark side of this world after he refuses arrest, now in the annals of history.



<https://nationalpost.com/news/world/gal-gadot-screening-hamas-horrors>. Collage created by artist after appropriating National Post images to support my Jewish family members 2023 #donaldmorintheartist. 3

And there are the ones who become naturally insane or mad with fear, doubt, hatred of the other and one loose canon ready to blow away all who stand in their way. And finally the artists, who through divine providence, is given artistic talents or learned creative skills to paint the world they see, experienced or learned about through education, propaganda, and religious



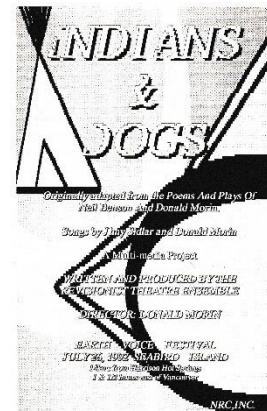
services. Painting the reality of good and evil, and all play our part in this chess game of life . One God, one Job, and we are suppose to fit in or not fit in depending on the divine providence of a Great Creator somewhere or an imaginary God created by the blue bloodline figures of ancient past. Figures, who work in hidden places to push ones agenda to full control, domination, correction of the human and embrace his soul to embrace the mind, heart and belly of a former slave race given too much freedom. Which brings me to the questions:

Why was Conrad’s Novel Heart of Darkness such an influence on Film Artists of the 20th Century?

- What would be a contemporary Indigenous Interpretation of Conrad’s Heart of Darkness?
- Did Canadian film maker Robert Morin capture the essence of the Novel?
- Did the Coppola’s Dual filmic renditions capture an understanding of Conrad’s Novel as through the dramatic film and the documentary Heart of Darkness?
- Where is the thematic elements of Heart of Darkness today, in terms of The Canadian nation state, colonialism, globalism and the threat towards the NWO?

Relevance/Importance:

Ultimately, as a First Nations Senior Artist of an Interdisciplinary Nature, these questions keep coming back to me as I continue my work as an artist, filmmaker or Performer. According to Gitxsan poet and playwright, the late Neil Benson, “Colonialism is the dirtiest word in the English Language.”⁶



<https://www.isuma.tv/tilmcom-the-indigenous-literacy-manufacturing-company/ndns-dogs-hybrid-documentary-91-94>
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I juxtaposed his literary works to my literacy works to create NDNs & DOGs, a combination of the dialectic syntax of Neil's Gitksan mother tongue to the westernization of The Native Voice through the assimilation of my "being" of which my poems, plays and works were of a western syntax of rhythm and structure. This direction at the time of the



<https://www.youtube.com/watch?v=fLzzhgTlm-w> Still from Windigo (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51 8

Oka crisis, became my [multi media event Indians & Dogs](#).⁹ I was searching for that underbelly of Canada's Windigo. As a sixties Scoop Survivor, I all well know the after effects of colonialism and the apprehension of Indigenous Children, the notion of "Killing the Indian In The Child." And the tragic reality many indigenous people, individuals, cultures, countries and systems have experienced the imperialistic and colonial mechanism of containment, eradication, assimilation, occupation and the raping and murdering of the Indigenous Women, Children and men. From my own apprehension, worthlessness, rape and continuous abuse as a native person in Canadian society, I was perhaps seen as a perfect fit for the role of "Eddy LaRoche (Kurtz) in Morin's Canadian feature film Windigo, which Director Robert and I had many discussions regarding Conrad's novel, and Canada's Heart of Darkness. In Christopher E. Gittings Canadian National Cinema's book, he has a chapter Visualizing First Nations, which he wrote "Director Robert Morin's was [representing] in the film Windigo the legacy of Native Nationalism in Quebec's [as



<https://www.youtube.com/watch?v=fLzzhgTlm-w> Still from Windigo (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51

a result of Quebec's colonial regime. P202"¹⁰. He goes on to further write "Windigo attempts, unsuccessfully, to forge a sympathetic field of vision through which the Aki contesting of Canadian governance. P202"^{10a} As in the Marlowe character in Conrad's novel, the story is told through the a white reporter who interviews the delegated of federal negotiators, "the ship's



Tomassine, Eddy Spiritual Advisor helps Eddy met Delegation. <https://www.youtube.com/watch?v=fLzzhgtlm-w> Still from Windigo (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51, 12

crew and eventually Eddy LaRoche and his warriors. Another Indigenous Story told through the eyes and lenses of A “white narrative legacy. P202’11 In my understanding of Robert’s film after our many talks, he was attempting to paint Canada’s Heart of Darkness with regards to colonialism and the treatment of the first people in the exploratory years before Confederation.

Noted in Tomassine’s remark to the Delegates, Eddy wanted to take his people back three hundred years and ahead three hundred years, to the point of giving back to his people something they never had. That said, it was a valid attempt but as in Gitting’s remark, Robert failed to paint the totality of the racial dynamics in the field. He re interprets the role of Conrad’s Kurtz. “Conversely Windigo disciplines its viewers to read Eddy LaRoche in the same light as Conrad’s and Coppola’s Kurtz, a white imperialist; it re-inscribes First Nations as disappearing exotic primitives who live in a displaced temporal realm. One of Eddy’s warriors [Tomassine] explains to the journalist “We are not just 400 kilometres away from civilization, we are 300 years away. P203”. 13

If Robert Morin and Francis Coppola wanted to paint a damning portrait of the imperialism of western civilization against the primate savages succumbing to the trappings of colonialism, wars and sovereignty assertion; they succeed perpetuating the glorification of western dominance over the barbaric lifestyle of the indigenous people. They both failed in portraying the occupiers with any sense of moral integrity and religious piety in their taming of the wildness beyond civility and became the barbaric rulers taking over nature domain. A baroqueian fallacy in the systemization of value, order and control. In relations to my current film work project ‘[As A Koden, Talking Story, Who Is Your Name,](#)’ 15, I am working towards the painting of Canada’s relationship to the first people, but we are still all haunted by the desirability of modernity in all its convenience of modern life.



Graphic by Artist Donald Morin signifying a reference to the missing children, and current issues with the first people, denialism and dominant society. 14

Critics say you want all this technology, energy management and being equal on your terms, but still wanting to retain your history and the tribal custom usage of each nation lineage, territory and cultural ceremonies. The politics of contradiction and survival. Each race fighting off each others' culture propaganda and painting the other as the enemy. In the screenplay *As A Koden, Talking Story, Who Is Your Name* the LEAD Character Native woman Aeliana Saulteaux Wanderer is writing in her vlog to an old matrilineal Elder of 80 years and some.

“Kokum,... The old guard.... crumbling, around us, 10,028 babies white people Reacting [with]fear [and] hate. Frencheater squanders opportunities melting away. Patriarchy, Dead weight like the statues, monuments defining their colonial existence. Quarantines, fragmented, homeless, pushed back to jails, diseased streets shit and piss everywhere, Pornography, Pedophiles, Money grabbers, war mongers. Hate has taken over the modern age. Hell bound. Ancient directives. The masses flee death. Lies the Neo-colonist word of the day. Auntie Haunani-Kay Trask is dead, Dead babies in the Middle East, Palestine & Indians, Jews & Indians. Genocide perpetuated by Good And Evil rationalists justifying killing on both sides on both sides. Ancient Rituals, systems decay How do I begin? P 6”¹⁶

‘The story follows Howard Stovovich and Moira St Stevens; Two intelligent assets brought together by the government to track down Frencheater and take him out. An Indigenous intellectual, warrior, activist and now Elder has hidden himself and his people in the dark forests of the Canadian Rockies, only accessible by one river (upstream) hiking, canoeing across lakes traversing a canyon to his local encampment. Hidden by a copper mesh, he telecommunicates to his followers through the Rednet, a communication system designated to Indigenous youth, their families and all who are not connected to ban council politics, government handouts and the social



Willy Frencheater in a ritual ceremony, Hawaii Territory. Eagle Feathers Film & Music Manufacturing Corporation. *As A Koden, Talking Story, Who Is Your Name.* A donaldmorinFilm, TILMCOM production. 18

assistant containment of welfare, jails and foster homes. Living off the land, Frencheater is delving into spiritual practices with portals, and Greenlandic elders from up North. Bringing in a Inuit Mask Dancer for a ceremony to initiate the war of the language of blood, bio warfare and the implementation of targeting cell phone devices covered with the flesh eating disease Ebola. With Frencheater’s infiltration of cellular factories, packaging systems,. A test run was implement creating a rupture in the civility of Canadian society. Contained , now the agents must find Frencheater and stop the killing of the masses through this new bio ware fare implementation.

Prior to their journey, they capture Aeliana and try to bribe her. Aelianna questioning Howard's lineage, we finds out Howard is mixed blood, and now he begins to question everything on his journey to Frencheater's encampment . A parallel journey of a Aeliana trip to Frencheater domain is juxtaposed to the assets journey as time begins to run out for all parties"¹⁹



Tomassine, Eddy Spiritual Advisor helps Eddy met Delegation. <https://www.youtube.com/watch?v=flzzhgtlm-w> Still from Windigo (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51, 20

If the Euro centric defined filmmakers such

as Coppola, and Morin are using the river as a metaphor for the journey from civility to the primal voice of ancient times and customs, they only painted their dystopian world of themselves running from the savagery of modernity, war and the ego, to survive their comfortable version of hell, death and purgatory. Not so much in taming the savages or educating them, but to remind them that their fight is futile and death, disease and starvation is all they will find in their utopian paradise in the wilderness. Were these two modern films a overpriced version of the 1927 filmmakers Barbeau and MacMilliam film in their "capturing of the primitive in Saving the Sagas. P203"? ²¹ I digress.

In my opinion euro centric filmmakers can only painted a white washed version of primitivism based on their Homeristic narrative construction based on a Oedipus complex of Patriarch trying to get back in to the good graces of matrilineal clan system and the grace of the clan mothers and their power over the male ego. After all it is through women that society can only perpetuate itself and nowhere in these filmmakers versions of the end of civility and grace is there a respectable female character that commands leadership power and social stability. Instead, women are portrayed as objects of desire, the three fates which temp man and lead him into glory or death depending on the size of his manhood.



Late matriarch elder Mrs. Nahanee of Hawaiian and Salish descent chastises British Columbia Government leaders 1997 regarding colonialization issues. From 7 Fires 4 U ...Kitchi Manitou feature film at <https://archive.org/details/7Fires4UKitchiManitou> 22



Family History, our ancestors # 5 around the time of settlers moving west. Treaty six territory. The Modern treaties are irrelevant in according to the six original treaties signed within the ancient international law and the clan mothers. #5, One of my ancestors picture. 23

I write this because we are dealing with century old questions regarding the values of storytelling, myth making, nation building and tribal custom usage of ancient times,. Nature law and the clan system.

In the online paper on Isuma TV, The Redaction of the Truth for the Patriarchal Containment of Woman and the Heathen, the author writes about the clan mother system and how The Vatican and church leaders eliminated any connection to matrilineal rule and old world International treaties based on Natural laws,

He writes: '[It is] exacerbated by medicine man and Indigenous Scholar Lester Howse's reciting out of the writings of the late indigenous thinker and scholar Meridith Quinn. This was with respect to the six treaties signed prior to 1492. The Noah's Ark treaty was one of six treaties which " makes up the sixth Aboriginal treaties that is the foundation of all international law including today" ...American Indian tribes were known as the Americose Empire. The six treaties were kings of authority wampum belts, and peace pipe treaty. All Asians and minor Asians were under the Palladium...of Troy [treaty.] All blacks Arabs and Israelites were under the seal of Solomon treaty. All Saxon angleon, mercion. Northumbria groups, Cleopatria tribe, or the white tribes of Europe were covered under Noah's ark treaty. The mentioning of these treaties are important with regards to how with the time of 1492, The manifest destiny of the Explorers were used to invalidate these ancient treaties and take away the notion of Cassi Omessi, which pertains to the laws of the clan mothers of cultures world wide... As clan mothers.... As grandmothers...the women were the law, this is the truth when you put back a tribal government you have to look at who it is that's selects anyone to speak on behalf of the representative of a territory upon this Earth. [It] must be a man, must be appointed...as they say in Europe... This removal of the matrilineal rule of law "really dehumanized the spiritualized and change the people's mind about who they were.... what has religion got to do with past history while it can be tied to every past present in this historical event."24

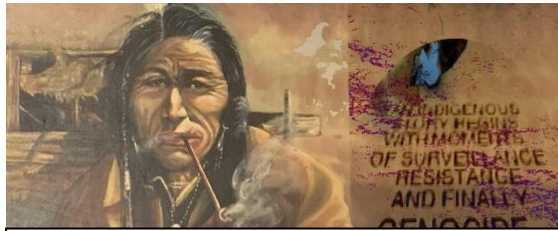
As dense or obtuse, my indigenous scholars were, they had great respect for the clan mother system. If Coppola's or Morin's really respected the value and customs of the first people of this or any other continent they would have research deep into the annals of history and the

oral tradition for a better understand of their notion of the savage or noble savage and produced a film that was more representational of indigenous governance and tribal custom usage.

Instead we see the colonial depiction present in Conrad's Heart of Darkness or any other euro centric artist , filmmaker who wants to tackle such an intense subject matter. This is evident in a Joseph Conrad website with a large graphic of text which are representative of all the Heart of Darkness adaptations.



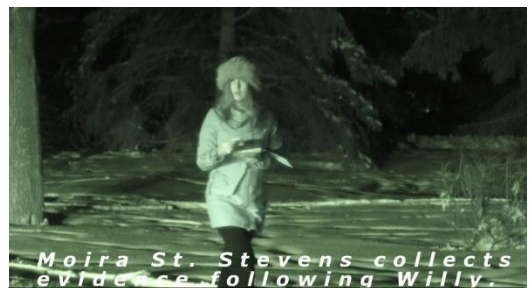
However I must give much credit to Eleanor Coppola in her work on her documentary Heart of



From the experimental film project As A Koden Talking A Story, Who Is Your Name, Partial shot and in development donaldmorinfilms. 26

Darkness. As in the matrilineal way, being more astute to tribal respect, she convince Francis to come down and watch the ritual ceremonies of “a tribe of Ifugao Indians from the mountains”⁹ of the local territory. As an artist in my time, it was through women in my life who revealed key

fragments of my genealogical line and spiritual line to my ancestors of time past, the holy of holies, and my “windigo” as I travelled the river of life. Fluid with obstacles, our body of water , blood and cells travels through the cosmological energetic flow of ions, atoms and minerals absorbing, blocking excreting daily to just stay alive, because any second can bring ecstasy or total damnation , death and decay. Even now in time present we as a species in this world are seeing the hearts of man getting darker day by day. Weathers nice, but “evil waits in the corner”²⁷.



Government Asset follows Frencheater. As A Koden , talking Story, Who Is Your Name. partially funded by The Alberta Arts Foundation. 28



Native woman Aeliana Saulteaux Wanderer is a young woman to Frencheater is much like Tomassine to LaRoche, but Frencheater embracing the religiosity of Western Power, Jesus and control, is losing touch with the spirit in search of the total destruction of the flesh through bio wars. While Aeliana holds true to the old

ancient laws of tribal custom usage in Clan mother traditions; ones mother tongue is the tie that binds with origin of community and space. Respecting our matrilinear culture is absolute. This is historically a place of contention as early as 1995 and as far back as 1876 .

As a young filmmaker and artist in the 1990s, the Oka crisis was a monumental time for Indigenous people , myself included. The Nation building Gittings writes about in Quebec was now across Turtle Island from East to the West and North to the South. We were being criminalized again, as The Indigenous People of Kanasatake were protecting their ancestral grounds over plans to build a golf course. The SQ police attacked the Mohawk women during a tobacco ceremony and our men had no choice but to take up arms. I was working for CBC News and volunteering on



“Flora, Matriarch who was part of original videos were produced by Mr Morin and his cultural entity TILMCOM. The Indigenous Literacy Manufacturing Company, the Precursor Signifier of Mr. Morin's early years as an Emerging Artist 1990 to 2004 during the time of the Oka Crisis's attack during a Tobacco Ceremony and The Gustafson Lake Attack at a time of Sacred and Religious Sundance Ceremonies in Shuswap Territory 1995.” 30

community radio for A Native Radio program. Natives were painted as “Canada’s Heart of Darkness in the media, criminals, provocateurs and militants, The moronic culture was accepting the manufactured consent to kill Indians and the military was brought in to quell the savages. Even in 1995 with the Gustafson Lake crisis where Sargent Montague says “Smear Campaign is our Speciality” 31. This is evidential in a current website

‘Five years later, the BC RCMP would perfect that tactic, with a standoff at Gustafsen Lake serving as a model for future “exclusion zones” limiting journalists’ access to land actions.



“The late Splitting The Sky John Bon talking to filmmaker Donald Morin at 1995 Vancouver. Group was in town to raise funds for their defense after their arrest at a time of Sacred and Religious Sundance Ceremonies in Shuswap Territory 1995 Gustafson Standoff, 1995” 32

The PR war started almost immediately after that armed standoff began on August 18, 1995, when a group of Sun dancers occupied a private cattle ranch on unceded territory. Both the Sun dancers and the police invited journalists to cover the story. The Sundance is sacred, and normally the media or any outsider isn't welcome. But that July, Sun dancers had invited the local paper, a TV station, and a documentary team into the camp — not to tape the ceremony, but to explain their case. ...The PR war started almost immediately after that armed standoff began on August 18, 1995, when a group of Sun dancers occupied a private cattle ranch on unceded territory. Both the Sundancers and the police invited journalists to cover the story....They played a piece of

footage from the documentary, showing guns inside the camp, and District Superintendent Len Olfert told media that the Sun dancers were “a small group of terrorists” who were “prepared to use weapons.” ...When journalists grilled Ujjal Dosanjh, BC's attorney general, about police cutting off access to any perspective but their own, he countered, “There is no other side of the story. There's only one side of the story.” ...Did you find somebody today that can help us with a disinformation or a smear campaign?” Superintendent Olfert is seen asking. “Smear campaigns are our specialty,” media relations officer Peter Montague adds.” 33

As a young filmmaker, I was now understanding Video Producer David Jefferies disdain comment about the moronic culture audiences he produces programming for on a weekly basis. On that note, with the development of melodrama, photography, print, radio, and film.

Broad sweeps of romanticism, melodrama, and the hero story, I can only imagine the time of Joseph Conrad's debut with this novella. Literary impressionism, Neo

romantic, melodrama forms, the year of his birth 1859 is notable considering the Lumiere brothers had their first film screening in Paris Franch. Dying at the age of 28 in 1902, it was an end of an era, the old days of high and low art of the old world, the new world and colonial



Screen grab of audio book of Conrad's Heart of Darkness. First present in literary magazines in a three part segments. 34

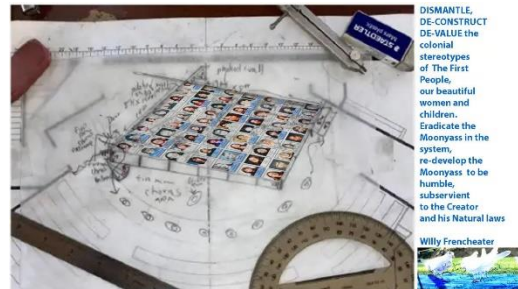


Corporate ad to promote Chief Interdisciplinary Artist & CEO of Eagle feather Film & Music Manufacturing Corporation 2019. 35

conquests, film, print and radio were new forms to create stories, entertainment and cheap thrills, Cowboy and Indian movies, D. W. Griffith's big budget silent films were painting a time of expansion, intolerance and progress.

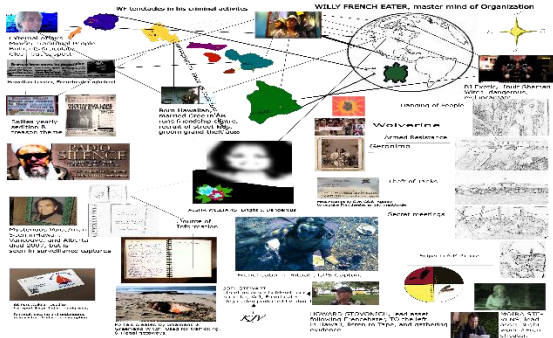
Today's critics assume much about Conrad's novel, use of language, racism,

and the imperialism behind the education of the heathens and savages. Looking at his books after a google search; with "[his] Notable works. The Nigger of the 'Narcissus' (1897) Heart of Darkness (1899) Lord Jim (1900) Typhoon (1902) Nostromo (1904) The Secret Agent (1907) Under Western Eyes (1911)"³⁷, he was using the literacy of his time as a result of his upbringings, global travels and all that defined his life to the other. The hateful language of today may very well be the common usage of language of his days in relations to class, education and industries. This patriarchal and matriarchal value of leadership, community and language was more pronounced in the early treaty negotiations of the treaties in Alberta and Saskatchewan. During the process, the women were not allowed in the negotiations, so ultimately this country was a built on colonial laws not the natural laws of the Creator and the Clan mother customs. In the youtube stream Clan Mothers Are Rising Earth Wide.



Graphic created by CEO of Eagle feathers Film & Music Manufacturing Corporation for academic work and music 36

"I will talk about the treaties and the women that were involved at the time of treaty making these women were called okeechotte in the treaty 6 territory when the treaty making was happening. It was a very very powerful time.



Graphic from Telecommunications scene In As A Koden Talking Story, as assets go over terrorist data and locations 37

The women have authority over the land but when they try to talk to the treaty commissioner about the land, the treaty commissioner wouldn't speak to the women because the Europeans at that time did not speak to the women, so the women stayed in the background. There was a particular group of women called okitsu tau squak... These women were the law keepers of the Cree nation... There was a particular ceremony that was done it was in a lodge of the women and in that ceremony. There were four spirits that came in and [these] spirits told the nihiloc what to do how to direct the discussions with the Europeans.“38

We are tackling a subject matter that still exists today as global support is growing with



Graphic from Moment Willy Frencheater arrives through a portal in As A Koden Talking Story, Day for Night Shoot filmed 2017, Hawaii location. 40

regards to the occupied territories of the Palestine people whose land was appropriated 1948 in according the leadership of the British Imperialists and prophetic values over 2000 years ago.

Colonialism has not stopped since the Gustafson Lake stand offs. Arm conflicts continue just like the stand off in BC. The late Splitting The Sky John Bon speaks about:

“We are people that have been fighting for well over 500 years and we have never accepted this

institutionalized assimilation...I was informed by Percy Rosette that they stand under the great law that they believe in the hereditary laws...the natural laws the hereditary systems I was also told by Percy's family that they [were]...conducting a Sundance...and that there been a lot of KKK clubs...and Neo-Nazi sympathizers people who had affiliations with the right-wing militia groups and a town that was predominantly dominated by racist ideologies...I was told that...the Shuswap people [were] executed in the form of small pox and blankets and an Indian agent by the name of Joseph Trutch reduced the original 300,000 acres of land under the James Douglas treaty had reduced it under to 300,000 acres of land to 14,000 Acres of non-arable land and with an attitude by a guy by



“The late Splitting The Sky John Bon, Mohawk activist Kahntinetha Horn , plus Flora , Gustafson Matriarch wait for host to finish introductions before start of event 1995. Video produced by filmmaker Donald Morin of Native revisionist Creations, Inc. his company form 1991- 1995 Activists were in Vancouver to raise funds for their defense after their arrest at a time of Sacred and Religious Sundance Ceremonies in Shuswap Territory 1995 Gustafson Standoff.” 39

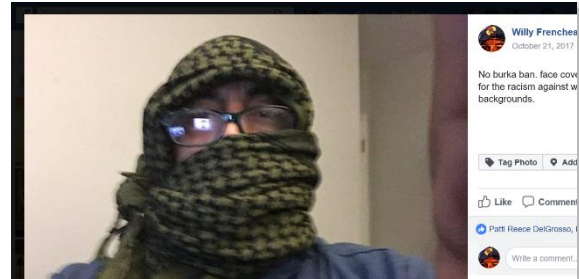
the name of Mr Trutch and a surveyor by the name of O'Reilly who basically said that if the small pox doesn't get him the alcohol will...[T]he firefight started with them shooting with AK47s....[I]f you look at the picture from the eye in the sky they got nothing in their hands whatsoever...[and] from that point on 20,000 rounds of bullets were shot at the defenders in the camp and it's only a miracle that the spirit of that land and the power of that Sundance kept everybody alive [during that time." in that in that rounds 20,000 rounds of bullets being fire[ed]."⁴¹



Graphic from Moment late James Nicholas appears to Frencheater in Hawaii to begin medicine wheel work in As A Koden Talking Story, Day for Night Shoot filmed July 2015, Hawaii location. 43

In conclusion, many more papers, creative works can be created in relation to the thematic elements of Conrad's novella. The darkness of the human condition. Neo colonialism still exist in the global capitalistic system around this planet. Deep embedded resources in developing countries and reserve territories in North

America are still



Graphic from Willy Frencheater Jihad site Spouting off his propaganda to the Indigenous youth in As A Koden Talking Story, Filmed 2017, Hawaii location. 42

being encroached upon by expansionists, developers And industrial energy providers. A contemporary Indigenous Interpretation of Conrad's Heart of Darkness would explore all these variables in its narrative as the

intellectualism of Indigenous people will counter act the racist arguments used against the "primitive savages? Robert Morin did not capture the essence of Conrad's novella, but did create an interesting signifier of the lead character Eddy LaRoche being comparative to Conrad's Kurtz regarding imperialism, colonial practices or the embracement of colonial values in define a people on the edge of civilization and caught in two worlds as Mr Gittings implies in his book. The duality of Mr and Mrs Coppola's Dual filmic renditions portrayed a contemporary portrait of the darkness of filming with excessive amounts of money, presenting a topic issue like the Vietnam war and painting a film of the tragedies of war machinations and mental illness in isolated environments. With the current standoff in the Gaza Strip, we are again being pushed into a bleak realization that the heart of man is darker and more protective today in terms of protect the territories of tribes on both sides of the historical line of modernity, civility, cultural history and progress. Canadian people are still encroaching on Indigenous lands, more specifically with the BC Coastal Gas link work in Gitxsan territory , where traditional chiefs, matriarchs and warriors are doing all they can to protect their homeland. Neo colonialism exists



Black Powder, the Ojibwa father of Big Bear, was painted by Paul Kane at Fort Pitt in 1847. ROYAL ONTARIO MUSEUM, 96.15.51

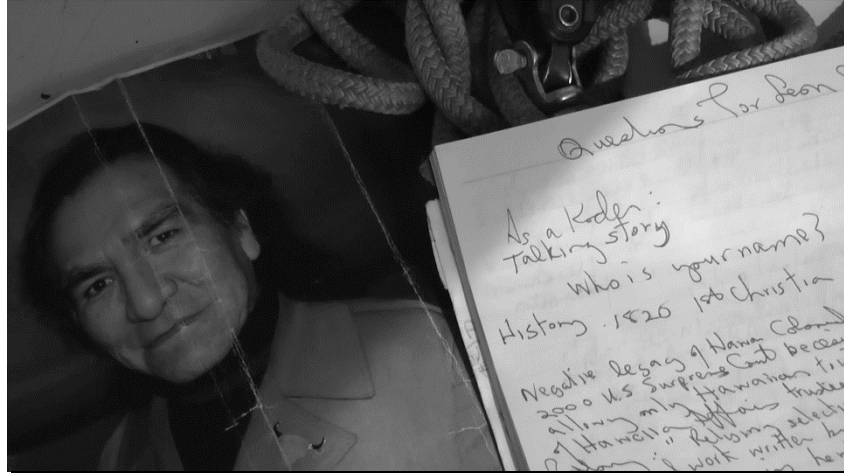
My ancestor Black Powder was no different that Simon Gunanoot in protecting his culture, family and mother tongue. Donna Moran archives 2023. His son Big Bear carried on his father's activism to the point of the colonial authorities wanted to hang Big Bear.
<https://library.usask.ca/northwest/background/bear.htm> 45

the police pursued Gunanoot for nearly three years, sending search parties and police operatives into the wilds of northern BC...Frustrated by Gunanoot's ability to evade capture, the Attorney General of BC asked Pinkerton's National Detective Agency in Seattle to assist in the pursuit....One of the most famous fugitives in BC history, Gunanoot's story has taken on the status of legend...It's a story of colliding cultures, colonial authority, Indigenous resistance and of conflicting concepts of rights, justice and governance that still reverberate through current events. "46

today with respect to colonialism, development and using large amounts of capital to quiet a dissenting people. As Greenlandic filmmaker and performer Laila Hansen shared with me during our brief marriage in 1996. "They pay us big money to shut up."44b. People who disagree with the status quo are criminalized, jailed or in some cases eradicated,. No different that the early 1900s when Gitxsan man Simon Gunanoot evades authorities for years and during the trial 1919, much was revealed about the scenarios behind his alleged crimes, evasion of arrest and the trickery of America Pinkerton men to capture the Gitxsan hero. Ironically this all happened during the time of Conrad's debut novella. Caitlin press presents.

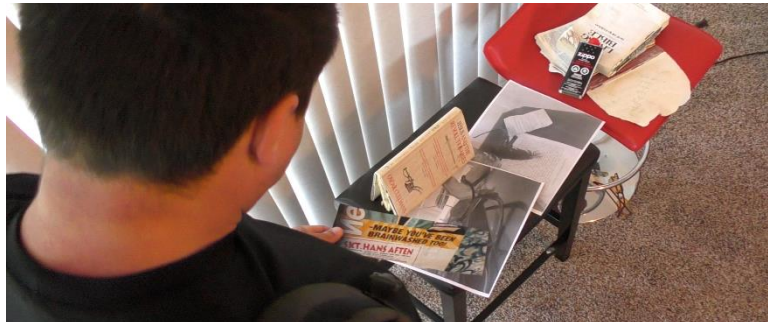
PINKERTON'S AND THE HUNT FOR SIMON GUNANOOT, BY GEOFF MYNETT

...An intriguing and riveting true crime tale of alleged murderer Simon Gunanoot, evading and outwitting the infamous Pinkerton's National Detective Agency...Despite lack of proof,



Graphic from able table when Frencheater's arrival to Hawaii to connect to the Salish, Hawaiian relatives and the Foreign Affairs Minister of the Hawaiian People to discuss plans to fight the occupiers on traditional territory in As A Koden Talking Story filmed July 2016, Hawaii location. 44

As bleak as it seemingly appears today on the global stage, The notion of a continuing period of the “heart of Darkness’ in the cultural and political realm of the world’s population and the global human condition, there is a ray of hope and light in the future of this time and space. A reckoning will happened as the earth and its people will go through a period of tribulations, chastisement and purging of all that is evil and dark in this world. But then I may as well been caught up in the cultural propaganda of contemporary times and we are on the edge of exact terror and biometric surveillance globally. A time when the Heart of Darkness signifiers of cultures worldwide will be magnified into a global terror containment system and eradication machine. Miigweech, #donaldmorin the artist.



Government Asset HOWARD STOVONICH looking at material captured from Frencheater’s Hawaiian suite during an illegal break in of the Indigenous Activist’s safe house. 2017 filmed in Honolulu Hawaii, Executive producer Ronald Morin, for donaldmorin films project As A Koden Talking Story, Who Is Your Name. 47

FOOTNOTES and ANNOTATED BIOGRAPHIES:

- 1: Still from *As A Koden Talking Story*, Just before Frencheater vanishing thru portal as he is chased by Government Asset. donaldmorinfilms of Eagle feathers Film & Music Manufacturing Corporation 1
- 2: Willard after killing Kurtz signify a God like appearance near end of fil, Zoetrope Productions, 1979 (APOCALYPSE NOW pulled from DVD).
- 3: <https://nationalpost.com/news/world/gal-gadot-screening-hamas-horrors> . Collage created by artist after appropriating National Post images to support my Jewish family members 2023 #donaldmorintheartist. 3
- 4: <https://www.rollingstone.com/politics/politics-features/william-cooper-conspiracy-theory-711469/> POLITICS The Granddaddy of American Conspiracy Theorists. Decades before QAnon, false flags, "crisis actors" and Alex Jones, there was Milton William Cooper. An exclusive excerpt from 'Pale Horse Rider' by Mark Jacobson BY MARK JACOBSON AUGUST 22, 2018 Who Is William Cooper? Conspiracy Theorist Explained EVEN A BROKEN clock is right twice a day; that’s what they say about people who are supposed to be crackpots. It’s the idea that there is a moment in time when even the most outlandish contention, the most eccentric point of view, the most unlikely person, somehow lines up with shifting reality to produce, however fleetingly, what many perceive to be the truth. ...For some people, people like the late Milton William (Bill) Cooper, collector of clocks, time did not work that way. American

shortwave talk-show host, author, and lecturer during the millennial period of the late 1980s onward to the advent of the current century, Bill Cooper chose not to adhere to the mandated linear passage of existence. For Cooper, the entire span of time — the beginning, the middle, and the end — was all equally important, but there could be no doubt where the clock had stopped. A minute to midnight, that was Bill Cooper's time.... Cooper treasured the supremacy of knowledge and its acquisition. He had a massive collection of jazz records. But somewhere along the way, dating at least back to his service as river-boat captain in a hot zone during the Vietnam War, Cooper came to believe that something wasn't right. What he'd always accepted as truth, what he was willing to give his life to protect, wasn't true at all. It was part of a vast web of lies that stretched back through the centuries, contrived to rob the common man of his unalienable right to know the reality of his place on the planet. It was a deep-seated conviction that became an obsession — and a potent bridge to the current environment, where no one seems to believe anything they're told, where long-respected bastions of truth are thought to be so corrupt as to be what Donald Trump calls "the enemy of the people." The idea of "fake news," along with personages like Alex Jones and QAnon (notably influenced by Cooper) are not unprecedented in American life. But none of them would have manifested as they have without Bill Cooper as an immediate predecessor.

5: <https://culture.pl/en/article/the-joseph-conrads-filmography> Website which presents all the various works adapted in relation to Conrad's Novell and its comprising issues.

6: <https://www.isuma.tv/dammedia/to-my-good-friend-neil-benson-miss-you-buddy> Donald Morin Film Archives and Research: The late Neil Benson, "Colonialism is the dirtiest word in the English Language." 1991, Mr Morn received a Canada Council grant and BC. FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

recommendation grant to write, produce and direct the multi media script *Indians & Dogs*, Mr Morin worked with Gitksan poet and playwright in 1986 with the Chief Dan George Memorial Foundation video training -program. "Neil was a great writer of poetry and as well he was a playwright. He gave me permission in 1990 to utilize his poems and play in conjunction to my writings of poems and plays. His unique style of writing showed his fluency in Gitksan language where he had to translate Gitksan to English to create his works. He had a distinct rhythm and style. His style was unique as opposed to my western understanding of English whereupon, my writings were from an assimilated background while his was from the traditional upbringing of his people.

7: Graphic from **Native Revisionist Creations** promo of 1992 Festival performance of **Indians & Dogs** event <https://www.isuma.tv/tilmcom-the-indigenous-literacy-manufacturing-company/ndns-dogs-hybrid-documentary-91-94>

8: <https://www.youtube.com/watch?v=fLzzhgtlm-w> Still from Windigo (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51,

9 Link to <https://www.isuma.tv/tilmcom-the-indigenous-literacy-manufacturing-company/ndns-dogs-hybrid-documentary-91-94>

10: Christopher E. Gittings Psychology Press, 2002 - Motion picture industry...Canadian National Cinema explores the idea of the nation across Canada's film history, from early films of colonisation and white settlement such as *The Wheatfields of Canada* and *Back to God's Country*, to recent films like *Nocirc*, *LE Confessional Mon Oncle Antoine*, *Grey Fox*, *Highway 61*, *Kanehsatake*, and *I've Heard the Mermaids Singing*. P 202

10a: Ibid page 203

11: Ibid, page 203

12: Still from Tomassine, Eddy Spiritual Advisor helps Eddy met Delegation. <https://www.youtube.com/watch?v=fLzzhgtlm-w> Still from *Windigo* (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51.

13: Christopher E. Gittings Psychology Press, 2002 - ...Canadian National Cinema p. 203

14: Graphic by Artist Donald Morin signifying a reference to the missing children, and current issues avec the first people, denialism and dominant society.

15: *As A Koden Talking Story, Who Is Your Name*. Taken from Film proposal for the producing of Mr Morin's feature film. A film in development since 2007 with respect to Indigenous Political and cultural issues worldwide as a result of the trappings of colonialism.

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

16: *As A Koden Talking Story, Who Is Your Name*. Taken from Film proposal for the producing of Mr Morin's feature film. A film in development since 2007 with respect to Indigenous Political and cultural issues worldwide as a result of the trappings of colonialism. Opening Monologue Page 3

17: Eagle Feathers Film & Music Manufacturing Corporation. [As A Koden, Talking Story, Who Is Your Name](#). In development, extended trailer. A donaldmorinfilm, TILMCOM production.

18: Detail from Proposal. Eagle Feathers Film & Music Manufacturing Corporation. *As A Koden, Talking Story, Who Is Your Name*. In development, extended trailer. A donaldmorinfilm, TILMCOM production.

19: LaRoche talking to friend before departure to past & future knowing nothing.... <https://www.youtube.com/watch?v=fLzzhgtlm-w> Still from *Windigo* (Hungarian) Teljes film magyarul [video channel of] FESTERHUN51,

20: Christopher E. Gittings Psychology Press, 2002 - Motion picture industry...Canadian National Cinema explores the idea of the nation across Canada's film history, from early films of colonisation and white settlement such as *The Wheatfields of Canada* and *Back to God's Country*, to recent films like *Nocirc*; , *LE Confessional Mon Oncle Antoine* , *Grey Fox* , *Highway 61* , *Kanehsatake* , and *I've Heard the Mermaids Singing*.

21: <https://archive.org/details/7Fires4UKitchiManitou> From outtakes of *7 Fires 4 U* ...Kitchi Manitou feature film From Digital Archives of Artist for Eagle Feathers Film & Music Manufacturing Corporation

22: <https://library.usask.ca/northwest/background/bear.htm> Family Matriarch Oldest sister Donna Moran archives 2023. Family History, our ancestors # 4 around the time of settlers moving west. Treaty six territory. The Modern treaties are irrelevant in according to the six original treaties signed within the ancient international law and the clan mothers. One of my ancestors picture. Family History, One of our ancestors # 4 around the time of settlers moving west. Our family was related to Big Bear, Mistahimaskwa (Big Bear) Mistahimaskwa was born around 1825 near Jackfish Lake, north of present-day North Battleford. His father, Black Powder, an Ojibwa, was the Chief of a small mixed band of Cree and Ojibwa and his mother was a member of one of these nations. Mistahimaskwa began establishing himself as a leader in the late 1850s and early 1860s. In 1871 he was the leading chief of the Prairie River People and by 1874, headed a camp of 65 lodges (approximately 520 people). His influence rose steadily in the following years, reaching its height in the late 1870s and early 1880s. Although he appeared at the negotiations, Mistahimaskwa refused to sign Treaty No. Six: he was the first major chief on the prairies to do so. Over the next six years, Mistahimaskwa continued to refuse treaty. Finally n 8 December 1882, faced with destitution and starvation, Mistahimaskwa signed an adhesion to the treaty. At this time his following had dwindled to 114 people. In the late 1870s Mistahimaskwa tried to create a political confederation of Indian bands capable of forcing FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

concessions from the government. From 1878 to 1880 he traveled through the Canadian North-West and Montana trying to unite the bands. In the 1880s Mistahimaskwa's efforts focused on uniting Cree bands and attempting to create an Indian territory in the Northwest through adjacent reserves. The government refused to grant contiguous reserves and did not respond to joint gatherings of Cree bands, such as the one organized by Mistahimaskwa at Fort Battleford in May 1884 to present Indian grievances. In June 1884, Mistahimaskwa hosted a Thirst Dance at the Poundmaker Reserve. The event, which was attended by over 2000 people, was disrupted by the NWMP and only the efforts of Mistahimaskwa and Pitikwahanapiwiyyin (Poundmaker) averted violence. As a result of the government's refusal to negotiate with him, Mistahimaskwa began to lose influence over the band's warrior society during the winter of 1884-1885. On 2 April 1885, Mistahimaskwa's band led by his son Ayimisis and the war chief, Kapapamahchakwew (Wandering Spirit), killed nine people at Frog Lake. Mistahimaskwa's efforts to stop the massacre failed. No longer in control of the band, Mistahimaskwa remained in the background counseling peace during the rest of the resistance. On 14 April Kapapamahchakwew moved to attack Fort Pitt. Mistahimaskwa successfully negotiated the surrender of the fort's 44 civilian inhabitants and the police evacuation. The band fought General Strange at Frenchman's Butte on 28 March, and again at Loon Lake on 3 June. Mistahimaskwa did not participate in the fighting

on either occasion. Mistahimaskwa surrendered at Fort Carlton on 2 July. He was brought to trial in Regina on 11 September. After deliberating for fifteen minutes, the jury found him guilty of treason-felony, and he was sentenced to three years at the Stony Mountain Penitentiary. Released in February 1887 because of poor health, Mistahimaskwa settled on the Poundmaker reserve where he died on 17 January 1888.È lived and worked on Treaty six territory. The Modern treaties are irrelevant in according to the six original treaties signed within the ancient International law and the clanmothers. “Tribal Law, Meredith M. Quinn - All Races Have Clan Mother Laws From Creator Great Spirit, Long Before Any New World Concept or De facto Federal 'Government.

23: [https://www.isuma.tv/tilmcom-the-indigenous-literacy-manufacturing-company/the-redactmenmt-of-truth-patriarchy ...](https://www.isuma.tv/tilmcom-the-indigenous-literacy-manufacturing-company/the-redactmenmt-of-truth-patriarchy...)

Abstract..1: The Redactment of Truth, Patriarchal Containment of The Feminine and The Heathen, ...1: The first most recent was written in according to the need of all that was, is and is to be at the given time. With the author misinterpreting a classroom setting, thinking an essay was required. Today later, Author finds no essay was needed for the classroom setting. So that is that. Paper is written, I went through it for corrections and further clarification on Zen Garcia's work. Apologies if you see more, let me know. Work is due to me getting over Covid, almost dying from it, tired, and stressed like the rest of the world. It was , a yearning to present this alternative perspective of early aspects of history hidden....This essay will examine this redactment of early narratives that were eliminated from inclusion in the Holy Bible after the time prior to the Days of Noah in relation to the pivotal moment in history in 325 AD The Council of Nicaea. Sharing a further part of indigenous past of a time my old late friend and colleague, Shuswap Sculpture and artist Kootchie Kootches shared with me his community’s pre-history avec their people negotiating Noah’s Treaty with the people prior to the flood
FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

Draft on my ideas as an artist and patriarchy...

Uploaded by: DonaldMorin

16 December 2022, 1665 views

24: <https://culture.pl/en/article/the-joseph-conrads-filmography> A Graphic from this website represents all the various films with a Heart of Darkness influence. Too many to go through one by oner, but interesting for further research.

25: <https://www.youtube.com/watch?v=7neUW0TOkaw&t=4527s> Hearts of Darkness: A Filmmaker's Apocalypse 1991 Documentary that chronicles how Francis Ford Coppola's Apocalypse Now (1979) was plagued by extraordinary script, shooting, budget, and casting problems--nearly destroying the life and career of the celebrated director. ★ Francis Ford Coppola ★ Full Documentary HD Now Playing 7.58K subscribers 1:07:49

26: Detail from Proposal. Eagle Feathers Film & Music Manufacturing Corporation. As A Koden, Talking Story, Who Is Your Name. In development, extended trailer. A donaldmorinfilm, TILMCOM production. Partial shot and in development donaldmorinfilms.

27: <https://www.nlm.com/donaldmorin/song/1117353-When-Evil-Waits-In-The-Corner> - 2017 From The Soundtrack du As A Koden Talking Story Who IS Your Name.

28: Eagle Feathers Film & Music Manufacturing Corporation. As A Koden, Talking Story, Who Is Your Name. In development, Image from from outtake trailer. A donaldmorin film, TILMCOM production.

29: As A Koden Talking Story, Who Is Your Name. Taken from Film proposal for the producing of Mr Morin's feature film. A film in development since 2007 with respect to Indigenous Political and cultural issues worldwide as a result of the trappings of colonialism.

30: Flora starts around 11:46 at https://youtu.be/nzVITRtT60s?si=xWuDdj53mdTU_RyH
These four video streams are from documentary footage recorded fall, 1996 in The Downtown Eastside area of Vancouver's Unceded Territory of The Salish People. These new video segments feature behind the lines personnel of the Gustafson Incident 1995 & The Oka Crisis in Mohawk territory 1990. The late Bob George honorable Elder speaks plus sings family honor song. The late Bill Lightbomb, a respected Elder Speaks before Flora, Gustafson Matriarch followed by Elder the late Splitting The Sky. He is followed by The Mohawk Elder Kahentinetha Horn from Quebec. Other names and participants are mentioned in Streams. These streams were captured & Digitized by #donaldmorintheartist for Mr. Morin's current Experimental film Project As A Koden, Talking Story, Who Is Your Name and his Academic project examining Canada's Heart of Darkness. Original Videos were produced by his cultural entity TILMCOM. The Indigenous Literacy Manufacturing Company, the Precursor Signifier of Mr. Morin's early FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

years as an Emerging Artist 1990 to 2004 during the time of the Oka Crisis Attack during a Tobacco Ceremony and The Gustafson Lake Attack at a time of Sacred and Religious Sundance Ceremonies in Shuswap Territory 1995. Original Hi8 footage recorded by Mr. Morin's Colleague Gunargie 'Sullivan. Both Film Director & Colleague Ms. O'Sullivan were freelancing Artists for Native Revisionist Creations at the time of Making 7 Fires 4 U...Kitchi Manitou. Excerpts from this footage were edited into Mr. Morin's Experimental Film Narrative. Shown in Film Festivals in Vancouver, 02, Montreal 03 and in Atlanta, Georgia, USA at the 2004 International Conference of Film and Media Studies & The Post Graduate Program of University of Georgia's University Art & Design Mr Morin's Film Projects were funded by Canada Council for The Arts, 98, 01, National Film Board 2001 & Department of External Affairs Canada 2004. AS A KODEN, TALKING STORY, The Alberta Arts Foundation, 2019 and The Alberta Media Alliance 2020. Patrons/Sponsors: Ron Morin Law, D Morin, LS Todd, Dwayne Gilham, Cinetel Film Los Angeles, Joyce Fosella & The Native Education Centre, Vancouver, BC.

31: <https://www.canadaland.com/rcmp-taped-themselves-planning-a-smear-campaign/>
Website goes into detail about the propaganda campaign initiated against the Gustafson Indigenous People 1995. I first learned of it that year when a friend gave me a photo copy of the Sergeant's Smear sentence to his superiors and shown at the defense trial of the Indigenous People.

32: The late Splitting The Sky, John Bon starts around 25:19 at https://youtu.be/nzVITRtT60s?si=xWuDdj53mdTU_RyH These four video streams are from documentary footage recorded fall, 1996 in The Downtown Eastside area of Vancouver's Unceded Territory of The Salish People. These new video segments feature behind the lines personnel of the Gustafson Incident 1995 & The Oka Crisis in Mohawk territory 1990. The late Bob George honorable Elder speaks plus sings family honor song. The late Bill Lightbomb, a respected Elder Speaks before Flora, Gustafson Matriarch followed by Elder the late Splitting The Sky. He is followed by The Mohawk Elder Kahentinetha Horn from Quebec. Other names and participants are mentioned in Streams. These streams were captured & Digitized by #donaldmorintheartist for Mr. Morin's current Experimental film Project As A Koden , Talking Story, Who Is Your Name and his Academic project examining Canada's Heart of Darkness. Original Videos were produced by his cultural entity TILMCOM.

33: <https://www.canadaland.com/rcmp-taped-themselves-planning-a-smear-campaign/> Website goes into detail about the propaganda campaign initiated against the Gustafson Indigenous People 1995. I first learned of it that year when a friend gave me a photo copy of the Sergeant's Smear sentence to his superiors and shown at the defense trial of the Indigenous People.

34: <https://youtu.be/wExK37zBmX8?si=uIVzJnk0XqBNApn7> Screen grab of audio book of Conrad's Heart of Darkness. First present in literary magazines in a three part segments in the early 1900s. Sadly he died early in age at 28 years old.

35: Corporate Graphic: Corporate ad to promote Chief Interdisciplinary Artist & CEO of **Eagle feather Film & Music Manufacturing Corporation** 2019

36: [Chakras of Our Soul & Light. song by Donald Morin - N1M](#) Graphic created by CEO of Eagle feathers Film & Music Manufacturing Corporation for academic work and music work.

37: Google Search, [the times of Joseph Conrad, the writer - Google Search](#). A cursory search presents the novels of Conrad's work and interesting info on his life.

38: Corporate Graphic of Screenplay Title Page and Scene within telecommunication scene of Film Project. **Eagle feather Film & Music Manufacturing Corporation** 2019

39: Clan Mothers Are Rising Earth Wide; Youtube stream at <https://www.youtube.com/watch?v=LG3LwzCgKgA> stream which at 19:15 time, an indigenous woman shares the scenario around the negotiation of treaty six in Alberta when the land commissioners would not negotiate with the women and insisted on having the men partake in the treaty process.

40: The late Splitting The Sky, John Bon near beginning of stream at https://youtu.be/nzVITRtT60s?si=xWuDdj53mdTU_RyH

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

These four video streams are from documentary footage recorded fall, 1996 in The Downtown Eastside area of Vancouver's Unceded Territory of The Salish People. These new video segments feature behind the lines personnel of the Gustafson Incident 1995 & The Oka Crisis in Mohawk territory 1990. The late Bob George honorable Elder speaks plus sings family honor song. The late Bill Lightbomb, a respected Elder Speaks before Flora, Gustafson Matriarch followed by Elder the late Splitting The Sky. He is followed by The Mohawk Elder Kahentinetha Horn from Quebec. Other names and participants are mentioned in Streams. These streams were captured & Digitized by #donaldmorintheartist for Mr. Morin's current Experimental film Project As A Koden , Talking Story, Who Is Your Name and his Academic project examining Canada's Heart of Darkness. Original Videos were produced by his cultural entity TILMCOM.

41: Corporate Graphic As A Koden Talking Story, Day for Night Shoot filmed 2017, Hawaii location. **Eagle feather Film & Music Manufacturing Corporation** 2019

42: 29:53, The late Splitting The Sky, John Bon speaks of the history of colonialism in Canada, Land commissioner Joseph Trutch and other nefarious situations. and aspects of the Gustafson Stand-off. These four video streams are from documentary footage recorded fall, 1996 in The Downtown Eastside area of Vancouver's Unceded Territory of The Salish People. These new video segments feature behind the lines personnel of the Gustafson Incident 1995 & The Oka Crisis in Mohawk territory 1990. The late Bob George honorable Elder speaks plus sings family honor song. The late Bill Lightbomb, a respected Elder Speaks before Flora, Gustafson Matriarch followed by Elder the late Splitting The Sky. He is followed by The Mohawk Elder Kahentinetha Horn from Quebec. Other names and participants are mentioned in Streams. These streams were captured & Digitized by #donaldmorintheartist for Mr. Morin's current Experimental film Project As A Koden , Talking Story, Who Is Your Name and his Academic project examining Canada's Heart of Darkness. Original Videos were produced by his cultural entity TILMCOM.

43: Corporate Graphic of FB CHARACTER PAGE scene of Film Project. **Eagle feather Film & Music Manufacturing Corporation.** As A Koden Talking Story, Filmed 2017, Hawaii location.

44: Corporate Graphic of FB CHARACTER SET DRESSING of Film Project. **Eagle feather Film & Music Manufacturing Corporation.** As A Koden Talking Story, Filmed 2017, Hawaii location. Graphic from table when Frencheater's arrival to Hawaii to connect to the Salish, Hawaiian relatives and the Foreign Affairs Minister of the Hawaiian People to discuss plans to fight the occupiers on traditional territory in As A Koden Talking Story filmed July 2016, Hawaii location.

44b: Laila Kristine Hansen Morin. Former Wife of Artist/Filmmaker Donald Morin, She was raised in Greenland and now is stationed in Copenhagen , Denmark as an Inuit cultural treasure, she was a prominent artist of the 1990s. Mr. Morin met her through his acting agent who asked Mr. Morin if he was interested in meeting the Inuit woman in search of a Canadian producer for her film work.

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

Mr Morin agreed to meet her, helped produced her video promo, write up her telefilm package , helped her edit her work but the two fell in love and were married five weeks later. Nov 1996, she returned to Greenland due to her grandfathers passing and Mr Morin travelled to Saskatchewan to his son's mother in a nursing home after a tragic accident. Obligated to start a modern dance tour January 1997 as the central dancer, Mr Morin returned to Vancouver to honor his commitment and 1999, he travelled to Europe to meet Mrs. Morin in Copenhagen to sign the divorce papers she initiated. Still good friends, she is slated to return to Canada in the future to act in *As A Koden* as the Inuit Mask Dancer and as well assist in the production of the film. Shew coined the quoted phrase during her stay in Vancouver and at the time married to Mr. Morin. Her quote was instrumental in Mr. Morin's development as an artist after years of intergenerational trauma issues dealing with worthlessness and lack of identity. All a result of his 16 foster homes from age eighteen months to 6 years of age, which produced abandonment issues , the notion of worthlessness given to the first people ,and other issues arise from Canada's Heart of Darkness in their treatment and genocidal conditions imposed on the first people of this country. Miigweech.

45 <https://library.usask.ca/northwest/background/bear.htm> Ancestor Black Powder was no different that Simon Gunanoot in protecting his culture, family and mother tongue. Donna Moran archives 2023. His son Big Bear carried on his father's activism to the point of the colonial authorities wanted to hang Big Bear.

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

46: PINKERTON'S AND THE HUNT FOR SIMON GUNANOOT, BY GEOFF MYNETT MARCH 2021, CAITLIN PRESS. An intriguing and riveting true crime tale of alleged murderer Simon Gunanoot, evading and outwitting the infamous Pinkerton's National Detective Agency. FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES:

Pinkerton's and the Hunt for Simon Gunanoot throws new light on the extensive manhunt for an accused murderer in northern British Columbia in the early 1900s. After a double murder in 1906, Gitksan trapper and storekeeper Simon Gunanoot fled into the wilderness with his family. Despite lack of proof, the police pursued Gunanoot for nearly three years, sending search parties and police operatives into the wilds of northern BC. The hunt was covered by numerous newspapers at the time, describing a melodramatic cat-and-mouse chase—a not-entirely-accurate account. Frustrated by Gunanoot's ability to evade capture, the Attorney General of BC asked Pinkerton's National Detective Agency in Seattle to assist in the pursuit. In May 1909, two Pinkerton's operatives disguised as prospectors were sent to Hazelton, BC, to find and apprehend Gunanoot. From 1909–1910, they delivered regular reports to Pinkerton's office in Seattle detailing their progress.

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

Many of these confidential reports, written around campfires on the treks in the wilderness, provided a vivid picture of life in the frontier town, relations of the settlers and prospectors, and of the conflicting loyalties and tensions in both the Indigenous and non-Indigenous communities. One of the most famous fugitives in BC history, Gunanoot's story has taken on the status of legend. Pinkerton's and the Hunt for Simon Gunanoot is a fascinating tale of turn-of-the-century crime-solving techniques, rural politics and backwoods survival, based on never-before published, firsthand accounts of the two undercover operatives.

Reviews [:] Author Geoff Mynett offers an intriguing perspective into one of British Columbia's most celebrated fugitives, told through the analytic eye and legal mind of a retired lawyer. Mynett's play-by-play account of Pinkerton operatives hard on the trail of their 'man' across the rugged Northern British Columbia landscape takes you to the heart of the drama. The author's legal analysis of Gunanoot's 1919 court case into the murders is particularly revealing. Mynett's meticulous research and supporting documents that include correspondence, articles and transcripts, offer a unique authenticity to the Gunanoot story never before told." —Sage Birchwater, author of Chilcotin Chronicles "Simon Peter Gunanoot is the iconic Gitksan outlaw who stands astride a 'Wild West' in British Columbia that was wilder than any American pulp writer imagined. It's a story of colliding cultures, colonial authority, Indigenous resistance and of conflicting concepts of rights, justice and governance that still reverberate through current events. Sifting through secret police reports dispatched during a thirteen-year manhunt, Geoff Mynett sheds a shrewd and discerning light on the social history they inadvertently reveal. As compelling as the best police procedural, his meticulously researched book is an extraordinary and important contribution to BC history." —Stephen Hume, long-time Vancouver Sun columnist and award-winning author

"Geoff Mynett has done us a great service by opening up fresh sources of information about this remarkable story of an Indigenous hero, forced to go on the run. For those interested in the great dramatic stories of Indigenous and Canadian history, this book is a "must have". — Dr.Peter

FOOTNOTES and ANNOTATED BIOGRAPHIES CONTINUES

Newbery, CM,OBC,MDiv,MD,CCFP,FCFP Clinical Professor Emeritus, Family Medicine, UBC. Past Director, United Church Health Services, Hazelton, BC.

47: Eagle Feathers Film & Music Manufacturing Corporation. As A Koden, Talking Story, Who Is Your Name. In development, Image from from outtake trailer. A donaldmorin film, TILMCOM production. Filmed in Honolulu Hawaii, 2017 Executive producer Ronald Morin, for donaldmorin films project As A Koden Talking Story, Who Is Your Name.

COVER TITLE REFERENCE: The four artists I refer to are Francis Coppola, Emma Coppola, Robert Morin and myself Donald Morin (no relation to Robert), as artists of their respected disciplines. Miigweech