

*Tobique First Nation, NB October 2011*

# *Wulustuk Times*

*Wulustuk - Indigenous name for St. John  
River*

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**Wulustuk Times:**

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim is to provide you with the precise tools and the best information possible.

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## **NICHOLAS PROUD OF FIRST 2 YEARS AS NB LT. GOVERNOR**

### **Times & Transcript**

FREDERICTON - It's been a fun ride for New Brunswick's first aboriginal lieutenant-governor. Graydon Nicholas said he has really enjoyed his first 24 months as the Queen's representative in the province because he's met some incredibly interesting people and his days have been filled with action.

"It's been a real interesting two years," Nicholas said in an interview at Government House. "We have close to 600 events a year, all over the province, meeting wonderful people. My wife and I have enjoyed it very much."

Nicholas, born and raised on the Tobique First Nation, was officially sworn in as the province's 30th lieutenant-governor on the grounds of Government House on this date in 2009.

Hundreds of people attended the historic occasion as Nicholas, a former provincial court judge, was joined by his wife, Elizabeth, in officially accepting the honour.

Since then, he has had an ambitious schedule, putting on between 10,000 and 12,000 kilometres per month on his car - making him the busiest lieutenant-governor in the country.

In many ways, it's an amazing statistic considering Nicholas initially had no interest in the job.

"There was reluctance on my part to even allow my name to be submitted, mainly because I was due to retire as a provincial court judge in January 2011, and I was looking forward so much to being with my grandson in Arizona," Nicholas said. "After much prayer, discussion ... my wife said 'well, why don't you let the nomination stand.'"

It's a decision he has never regretted.

Nicholas said he has really enjoyed visiting the province's seniors homes, churches and schools - especially the latter because of the effect it has on the children.

"Often I am asked to take my drum with me," the lieutenant-governor said. "So, I'll end up speaking a bit about the lieutenant-governor and my interest in education and then I ask them 'Do you want to hear a drum?'"

Nicholas said he has visited community colleges and universities and has even spoken to an Internet learning institution.

Nicholas said he has also had the opportunity to visit many senior citizens homes over the last two years.

"It's because of the influence of elders in my own culture ... to recognize the dignity and those who work with the people."

Then there are the youth - the cadets, guides and scouts and the energy that they bring, he said.

Nicholas said he has also visited many churches - bringing aspects of aboriginal spirituality with him, along with his own Christian faith.

"We have only got one God and one creator. We may call that creator or God by different names but we all come from the same creator."

During his two years in the position, Nicholas has also managed to forge a strong relationship with the military, taking part in various ceremonies, including Remembrance Day.

Nicholas, who in 1989 was appointed to serve as the Chair of Native Studies at St. Thomas University and remained a part-time lecturer in the Native Studies Program until 1999, said response to his appointment has been positive from all sectors of society, including the First Nations community.

They take great pride that a member of the aboriginal community holds such a position, he said.

Nicholas said the native powwow that was held this summer on the grounds of Government House, which brought area First Nations communities together, was evidence of his acceptance.

"It was wonderful; it was great, the grounds came alive. Basically, a powwow is a celebration of life and the joy of having fun. It is also celebrating the lives of those who have passed on to other worlds."

The most gratifying aspect of the job, Nicholas said, would have to be the respect he receives from the position.

He said it was difficult initially for him to walk in a room and have people not only standing but clapping.

"In our province, there is a tremendous respect for the position of lieutenant-governor. Hopefully, I am continuing to add on to that."

Nicholas said being lieutenant-governor has changed him.

"I am outgoing and my energy is derived from contacting people," he said.

"That has really been good; it is helping me to relax. I don't worry with solving any problems. Your position is almost like a cheerleader and where you are trying to encourage people and trying to interconnect with each other. Plus, I am being exposed to all kinds of cultural events in our province."

Perhaps, his biggest moment over the last two years was his trip to Buckingham Palace in London, where he met Queen Elizabeth II.

He said the experience left him awestruck.

"I was deeply grateful for how well she received my wife and I. She is a very beautiful person. I remember my mother always talking about her, saying, 'Well, you know, she is a brave woman. She goes into areas and she is not fearful.' Growing up I would hear that ... but to have that privilege of having met her, it was amazing."

Nicholas said he looks forward to his remaining three years as lieutenant-governor.

His plan is to continue what he is doing now.

That includes "trying to visit every school in New Brunswick, trying to visit senior citizens homes in our province, trying to be available to as many groups as possible. Hopefully, it unfolds that way."

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## **NB FIRST NATIONS ESTABLISH NEGOTIATING PROCESS AGREEMENT**

FREDERICTON (CNB) – The provincial and federal governments as well as New Brunswick's First Nations signed an agreement today to guide discussions leading to an agreement on Aboriginal and treaty rights.

"Signing this agreement today is the result of hard work and dedication for everyone involved," said Premier David Alward. "Taking this initial step now means we can continue building on the positive achievements we have made with our First Nations people in the province. We are creating an environment built on trust and mutual respect. With the umbrella agreement in place, we now have a clear process to build on for the future."

Alward is the minister responsible for the Aboriginal Affairs Secretariat.

"Canada is pleased to be a signatory to this important agreement," said John Duncan, minister of Aboriginal affairs and Northern Development Canada. "It forges a strong partnership among the parties and establishes a solid foundation to help resolve mutual issues respecting Aboriginal and treaty rights. This agreement will also help achieve our collective goal of improving the quality of life of the Mi'gmaq and Wolastoqiyik in New Brunswick."

The Mi'gmaq Wolastoqiyik / New Brunswick / Canada Umbrella Agreement establishes an orderly process to guide discussions among the parties toward the conclusion of a framework agreement on Aboriginal and treaty rights and self-government. The document also includes a consultation agreement.

Chief Joanna Bernard, Wolastoqiyik co-chair of the Assembly of New Brunswick Chiefs Inc., said that, by entering into the umbrella agreement, "We are following the vision of our ancestors in engaging as peoples with the Crown in wide-ranging discussions. Clearly, there are many issues and problems that we must address as governments. This agreement provides one way that we can work together to protect and advance the rights of the Mi'gmaq and the Wolastoqiyik in New Brunswick."

During the past few years, the parties developed a tripartite relationship and a negotiation process. The agreement represents the collaborative efforts of all three parties and underlines their commitment to work together in good faith.

A co-ordinating committee will oversee the work undertaken under the agreement to identify key priorities with the aim of reaching a framework agreement. The committee will negotiate a tripartite agreement for consultations with New Brunswick First Nations.

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## **PASSAMAQUODDY USE NEW EVIDENCE IN RECOGNITION FIGHT**

New Brunswick's Passamaquoddy are using new evidence to back up their pitch to Ottawa for official recognition as a First Nation.

CBC News

The Passamaquoddy has been denied First Nation status by the Canadian government despite repeated attempts. The Passamaquoddy also have two reserves on the Maine side of the border.

Micah Pawling, a researcher, has spent years tracking down documents about Passamaquoddy land claims in both the United States and Canada.

The professor at Bates College in Maine said there is ample evidence of at least three reserves set aside in New Brunswick's Charlotte County in the 19th and early 20th centuries.

Pawling thinks much of the land was sold off while first nations were away hunting and fishing and then the documents lost.

"They were later dispossessed of these reserves. Native peoples were still engaged of seasonal mobility, so when people were not living on the land itself, sometimes Indian commissioners encouraged the province to sell the land."

Pawling said the Passamaquoddy homeland extended up both sides of the St. Croix River as settlers began to take over their land.

As the settlers were creating their new communities, the Passamaquoddy sent written appeals to governments on both sides of the Canada-United States border.

"They did know in the 19th century that in order to maintain a sense of homeland they're going to have to work with two very different governments," Pawling said.

That information provided by Pawling will be used to reinforce the group's ongoing fight for official recognition by the Canadian government.

"None of this was done with our consent, no consultation, as far as we're concerned this was stolen property, and this is what needs to be addressed," said Hugh Akagi, who is regarded as the chief of New Brunswick's Passamaquoddy.

Akagi said he is thrilled with Pawling's research into the long-standing land claims and that there's now a solid paper trail showing the First Nation's continuous presence in New Brunswick.

"We've got historical records that place us all through this territory," he said.

An Ottawa research firm has now been enlisted to organize the documents for a new pitch to the Department of Aboriginal Affairs.

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## **METEPENAGIAG ELDERS SUE BAND OFFICIALS, GOVERNMENT OVER LAND CLAIMS**

Telegraph-Journal

A group of elders from Metepenagiag First Nation has launched a lawsuit against their chief and band council, alleging misappropriation of funds and against the federal government for negligence and breach of duty.

The statement of claim outlines the allegations against the defendants, who include Minister of Aboriginal Affairs and Northern Development John Duncan, in a nine-page document that accuses the band council of "fraudulently misappropriating monies of the First Nation for their own personal gain without accountability to its membership."

The monies referred to are compensation paid out to the band through a land claim settlement from the federal government in 2010.

Last year, the First Nation settled a land claim with the federal government that was valued at \$495,000.

The elders do not outline any dollar figure for the amount of relief they are seeking.

They claim that the chief and council for Metepenagiag First Nation mismanaged funding received from Ottawa without proper audited statements and reports.

Tina Young, a member of Metepenagiag First Nation, filed the statement of claim with the federal court in Fredericton on Sept. 7 on behalf of six other plaintiffs, all of whom are band members. The names of the other plaintiffs are: Mary Hilda Peter-Paul, Alice Johnston, Vincent Peter-Paul, James Malcolm Peter-Paul, Joanne Johnston and Wendy Green.

Young couldn't be reached for comment.

The elders allege that the chief and council, acting as a trustee of the First Nation "failed to distribute the monies pursuant to the agreement to the claimant band members as defined therein."

The elders also claim that "the chief and council have not supplied the band member claimants-plaintiffs with any statements as to the whereabouts of their monies.

"The plaintiffs allege the monies paid pursuant to the agreement were inappropriately applied to the debt of the First Nation as a result of chief and council mismanaging the monies and accounts of the band members, the claims/plaintiffs herein."

The statement of claim asserts that the federal government were negligent in "failing to carry out financial audits in accordance with general accounting practices in Canada" and "breached the contract agreement by failing to comply with the terms of the agreement for its claimant band members."

The legal documents contain allegations that haven't been proven in court.

T.J. Burke, the lawyer who's representing the band council, declined to comment on the allegations, but said he received the statement of claim last week.

"The band will be responding to each and every allegation and putting the plaintiffs to the strictest proof," he said, in an interview on Friday.

A Department of Aboriginal Affairs and Northern Development spokeswoman acknowledged receipt of the lawsuit against the department and the Metepenagiag band council on Friday, but declined to comment further.

"As this claim is before the court, it would be inappropriate to comment further," stated Geneviève Guibert of Aboriginal Affairs and Northern Development Canada, in an emailed statement.

The court documents name the Metepenagiag First Nation chief as Freeman Ward and the band councillors as Anthony Haddad, Lawrence Ward, Kenneth Levi, Delbert Ward and Norman Ward.

The defendants haven't yet filed a statement of defence.

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## **ABORIGINAL "CRISIS" MUST BE STOPPED**

Ottawa Citizen

Many First Nations communities in northern Ontario are facing a "crisis situation" that is quickly deteriorating and will continue to do so if Canadians don't take notice and help, says James Bartleman.

During a Saturday night talk at Parkdale United Church, Ontario's former lieutenant-governor pleaded with the audience of about 50 to attempt "to understand what's below the surface" when they see homeless or struggling First Nations people, or hear their stories.

Cycles of abuse which began with the first generation of residential school students continue even now, decades after their closing, he said, and have to be addressed if rampant youth suicide rates are ever going to be curbed.

And the lacklustre education system in most reserves isn't helping the situation, either.

Bartleman said Canada can't continue to call itself a moral or just nation while its aboriginal children are afforded only 80 per cent of the educational resources of white children living off reserves. He believes literacy can go a long way to help solve the problems facing First Nations children, especially in northern communities where suicide is rampant and the issues are largely overlooked by the majority of Canadians.

Too many communities don't have drinking water. Half of their homes are growing mould. Tuberculosis is coming back, and obesity rates are about triple the rate of offreserve communities, he said.

"And I say that they (First Nations peoples) are invisible because every day, or almost, a major story appears in the media about native living conditions, and nothing is done about it," he said. "The Canadian auditor general has sent more than two dozen reports to the House of Commons, calling for action on a whole range of issues, but these reports have been ignored."

His latest book, the novel *As Long as the Rivers Flow* published earlier this year, focuses on the lasting impact of the residential school system in Canada and the alarmingly high rates of youth suicide in Ontario.

Bartleman recalled being invited to northern communities where he sometimes heard that as many as three young people had killed themselves in quick succession. When he asked why he was often told, "Because they had no hope."

During question period, Algonquin elder Annie Smith St. Georges walked up to the podium.

"I was very moved," she said to Bartleman, then paused. Her eldest of four sons committed suicide years ago, she shared with the audience. "I lost generations and generations of my people," she said. "He has taken with him generations of my people away."

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## **U.S. CONSIDERS FENCING ALONG CANADA/U.S. BORDER -C P**

OTTAWA — The United States is looking at building fences along the border with Canada to help keep out terrorists and other criminals.

The U.S. Customs and Border Protection agency has proposed the use of "fencing and other barriers" on the 49th parallel to manage "trouble spots where passage of cross-border violators is difficult to control."

The border service is also pondering options, including a beefed-up technological presence through increased use of radar, sensors, cameras, drones and vehicle scanners. In addition, it might continue to improve or expand customs facilities at ports of entry.

The agency considered but ruled out the possibility of hiring "significantly more" U.S. Border Patrol agents to increase the rate of inspections, noting staffing has already risen in recent years.

The proposals are spelled out in a new draft report by the border service that examines the possible environmental impact of the various options over the next five to seven years.

Customs and Border Protection is inviting comment on the options and plans a series of public meetings in Washington and several U.S. border communities next month. It will then decide which ideas to pursue.

U.S. Homeland Security Secretary Janet Napolitano noted last month the challenges of monitoring the vast, sparsely populated northern border region.

She stressed manpower, but also a greater reliance on technology.

Ironically, the moves come as Canada and the U.S. try to finalize a perimeter security arrangement that would focus on continental defences while easing border congestion. It would be aimed at speeding passage of goods and people across the Canada-U.S. border, which has become something of a bottleneck since the 9-11 terrorist attacks.

Relatively speaking, Washington has focused more energy and resources on tightening security along the border with Mexico than at the sprawling one with Canada.

But that may be changing.

A U.S. Government Accountability Office report recently warned that only a small portion of the border with Canada is properly secure. It said U.S. border officers control just 50 kilometres of the 6,400-kilometre boundary.

The Customs and Border Protection report says while fences have been a big element in deterring unauthorized crossings of the U.S.-Mexican border, "it is unlikely that fencing will play as prominent a role" on the northern border, given its length and terrain that varies from prairie to forest.

However, the agency would use fencing and other barriers such as trenches to control movement and sometimes delay people trying to sneak across the border, increasing the likelihood they could be caught, says the report.

It doesn't provide details about what the fences might look like, but suggests they would be designed to blend into the environment and "complement the natural landscape."

The approach would also involve upgrading roadways and trails near the border.

Unmanned U.S. aircraft patrol about 1,500 kilometres along the northern border from Washington to Minnesota as well as more than 300 kilometres of the Canadian border around New York state and Lake Ontario.

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## **REMEMBERING A BROTHER - THE LATE SHERMAN F. PAUL**

By P. Paul

Losing a family member is difficult experience to go through especially when that person was a kind, loving and a generous member of the family. That was the unique character of the late brother, Sherman Franklin Paul of Tobique, FN.

Throughout his life Sherman did his honest best to make others feel right, comfortable, welcomed and proud of their race and heritage and that personality stayed with him to his last breath.

His work as a young man consisted mainly in building and repairing of houses in the New England area which was a modest career indeed, but was the labor and toil that made up his career which he enjoyed and took pride in performing.

In his younger days Sherman met Donna somewhere in Mass. and eventually were married. In that marriage, the couple had two daughters, Melissa and Renee who still live in the Mass. area .

After twenty years of marriage Sherman and Donna went their separate ways and took other partners.

In Sherman's situation a new partner and a new role entered his life. The new partner was Mikki Maganstata, a Cherokee Nation woman who became a lifetime friend and partner for Sherman. They together, adopted a Native American path of livelihood by producing and marketing Native American crafts, foods and products at powwows and traditional gatherings throughout the eastern USA.

Sherman and Mikki had no children of their own so the marketing became their labor of love as their business grew and flourished very successfully for more than thirty years.

Throughout the thirty-year period the couple continued to maintain a permanent residence in Hartford, CT.

However during the past decade, when stomach and lung ailments took a serious turn in Sherman's body their marketing venture took a notable downward trend due to Sherman's difficulty to travel.

Finally about five years ago Sherm and Mikki decided to retire and move to warmer conditions of St. Augustine Florida with the hopes that the warmer climes would improve and revitalize Sherman's weakening health conditions.

Treatments for stomach ailments however had to be continued and surgery was eventually performed some months ago to help minimize the pain and allow restful times and more comfort for brother Sherm.

Unfortunately, cancer of the stomach worsened and took its final toll on September 6, 2011 and with that sad closure cremation proceedings were carried out in private. Native American traditional ceremonies attended by family, friends and relations complimented the cremation proceedings headed up by a distinguished Keeper of Ceremonies.

**DAN'S CORNER - "ROOT OF OUR BIRTH RIGHTS"** In 1492 when Christopher Columbus landed on the shores of our homeland (Turtle Island) there was no country that we now know as India. Instead that particular country was called Hindustan.

The people that Columbus encountered when he and his crew landed were the Carib, the Tainos and the Arawak. These people were much like the Indians on the mainland, who were remarkable (European observers were to say again and again) for their hospitality and their belief in sharing. These traits did not stand out in the Europe of the Renaissance, dominated as it was by the religion of popes, the government of kings, and the frenzy for money that marked Western civilization.

Here is what Columbus wrote in his journal: They brought us gifts of all kinds which they exchanged for our glass beads. They are well-built with excellent bodies and handsome features. So tractable, so peaceable are these people. Columbus wrote about his feeling that there is not in the world a better nation. They love their neighbours as themselves, and their discourse is ever sweet and gentle and accompanied with a smile, their manners decorous

and praiseworthy. Columbus continues writing in his journal on the beautiful people that were the Indians of the Americas. He wrote that ethically, morally and spiritually these people were as close to God as any he had encountered anywhere.

In his journal he began referring to them with the Latin term "indios", meaning child or children of God for their god-like qualities. Since the Europeans spoke in different dialects some pronounced the word indios as Indian or Indianer. In time the word became Indian and its original and true meaning was lost.

In my youth I had tremendous difficulty being called an Indian because to me it was a negative put-down being equivalent to nigger, chink, redskin or honky. Today, however, I am very comfortable with the label.

And I agree with Columbus' assessment of our people and our outer and inner beauty. That we are beautiful in every way. I am honored, privileged and proud to have been born an Indian.

All My Relations,

Dan Ennis

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**DEAN'S DEN "GENERATIONS"**

G, is for Generations"

E, is the Extension of each

N, the Notions we nurture

Earth, - the Endowment we teach

R, is Respect for all people

A, for the Ages to come

T, is for Time and Tradition

I, the Ideals of the drum

O, the Original Order

N, is for Noble Nation and Now

S, - the Seed of Succession

-the next generation

-their due!

D.C. Butterfield