

Tobique First Nation, NB September 2013

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 the precise tools and the best information possible.

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HOW MOOSE MOUNTAIN GOT ITS NAME

A legend of Glooscap (Kaluskap, Koluwoskap) goes that there once was a moose that grew massive in size. As this giant moose wandered throughout the wetlands, lakes and rivers of Wolastoq land it became a danger to the people who dwelled there, the Wolastoqiyik. Glooscap, who looks after his people to keep them safe, chased after this giant moose and eventually killed it. Its body lay in a high tableland alongside the beautiful Wolastoq (St. John River) and it was transformed into a huge solid rock mountain which can still be seen today, although covered with trees. This was a permanent reminder of how Glooscap saved the native

peoples “skiginuwok” from the dangerous moose “mus” thousands of years ago. This landmark is still known as Moose Mountain today. Like the giant beavers that endangered the Wolastoqiyik by damming the mouth of the Wolastoq (the reversing rapids at Saint John) and flooding their homes, Glooscap destroyed their dam and chased them away up the river throwing huge rocks after them that can still be seen today below Grand Falls and at Plaster Rock. These landmarks not only tell a history, but they form a mental geographical map in the minds of those who travel through Wolastoqiyik land. They are the tangible evidence of the genesis story of the Wolastoqiyik.

Yes, there truly were giant beavers with 6 inch teeth in our region and a species of huge moose roaming throughout the land called by archaeologists Stag Moose (*Cervalces scotti*). Based on fossil remains the stag moose was slightly larger than our present day moose, being about 8.2 feet high at the shoulder compared to 6 feet high for the modern moose. The stag moose had an elk-like head, long legs, and unusual shaped palmate antlers that were more complex than those of our modern moose. It lived between 40,000 and 11,500 years ago, dying out at the end of the last ice age as the first peoples, skiginuwok, began to appear in this region. Nobody knows for certain what killed the last stag moose, some paleontologists suggest disease and some attribute it to mankind. Regardless of how the last moose died, Moose Mountain can be seen from long distances away rising above a plateau along the St. John River near present day Muniac. It is a permanent landmark and reminder that giant moose once roamed this land at a time when the Wolastoqiyik lived here too.

To learn more about oral traditions of the Wolastoqiyik refer to a previous article submitted to the September 2009 issue of Wulustuk Times.

http://www.wiwoni.com/archives/The_Riches_in_Oral_Traditions.pdf

Visit the native art gallery of Dozay Christmas to see her representation of many of the Glooscap legends.

<http://www.dozay.com/paintings/>

..... all my relations, Nugeekadoonkut

PETER LOUIS PAUL

Nicholas Smith

I am sorry if last month's article caused confusion to some readers. Some where in the workings of the paper, it seemed that I wrote about Peter Paul instead of Doctor Peter Polchies who was two generations ahead of Peter Paul. Peter seems to have been a rather common name in use at Woodstock. In 1950 there were three elders who had that first name. I often saw them standing together in a shady spot on the reserve talking. I would often join them, Suddenly someone would call "Peter" and one would leave. Soon he would return to the small circle of Peters. There would be another call of "Peter." This was repeated many times when they were in the yard together. One day I asked how it was that each knew that it was he who was being called, not the others. The remaining two joined in a reply stating that their language was tonal. The same word in a different tone referred to a different person. Everyone knew which tone to use when wishing to call a specific person. One of the Peters was the son of Doctor Polchies whose wife Agnes was the reservation midwife. She was often referred to as the "mother of the reserve." He was about 40 years older than Doctor Peter Paul.

The anthropologist Frank Speck taught his students to look for the older people to work with. The younger people don't know much. That might have been a good rule of thumb to work by, but there were always exceptions. When I told Wendell Hadlock that I had contacted Peter Paul, Hadlock's immediate reply was, "He is too young, find an older person."

Tappan Adney found Peter Paul a reliable and knowledgeable person to work with. They became very good friends. I concluded that was a fine reference and I was never sorry for my decision.

I found Peter Paul to be one of those who was an exception to the anthropologist's rule.

In the early 20th century some Maliseet moved to the Houlton area as squatters living in areas where others did not want to live. Many found jobs in the greater Houlton area. The traditional hunter-gathering lifestyle to most was already a thing of the past. Peter Paul grew up spending much time in his grandfather's camp where the Maliseet language was spoken and a hunter's routine was followed. Language is a record of culture. The vocabulary of a hunter's camp is quite different than that in use by those adapting to town influences or at school.

Tappan Adney walked the six miles to the reserve on Sundays usually talking to a semi-circle of elders who met outdoors. The young Peter Paul was listening in the outer ring. Adney's usual method was to ask what a word was in Maliseet. One day none of the elders could answer but the young man in the rear indicated that he knew the answer. Adney asked how he knew the word when none of the elders did. Peter Paul replied that he had been brought up in his Grandfather's camp where Maliseet was the language spoken. Adney and Paul were soon great friends meeting weekly at Peter's house. As the elders died, less Maliseet was spoken. The younger people tended to speak English, the language for any kind of negotiation in town. The conservative Peter Paul tried to push the Maliseet language, but was not successful within the community. However professional linguists who worked with Peter found him valuable in their attempts to save the dying language. The academics had a variety of symbols to represent sounds that differ from any of the 26 letters of the English and French alphabets.. The reservation speakers of Maliseet are not yet ready to adapt a new method of recording requiring a special typewriter. Some resident speakers feel that they can improve on the spelling of their language using the available 26 letter alphabet.

Peter Paul did not realize that his interest in language also increased his knowledge and fascination in the history and culture of his people. He visited many museums noted for their collections of Indian artifacts, became a popular and respected attendant at the annual Algonquian Conference meetings, although he never presented a paper there. He encouraged and helped many students and young people who wanted to learn about Maliseet traditions and culture.

Peter Paul was selected as the first eastern Indian in Canada to be awarded an honorary PH.D. by the University of New Brunswick. This was a white way of honoring, not Indian. Peter had to be convinced that accepting the honor was the right thing to do, although it was a white man's way of honoring, not Indian. It was soon followed by the Order of Canada.

A special celebration given to Peter Paul by the Woodstock First Nations pleased him much more than either of the other two. It was recognition by his people.

Doctor Peter Polchies and Doctor Peter Paul were two very distinct people two generations apart known for their work in separate areas. Each added enrichment to the Woodstock First Nation in his own way.

FIRST NATIONS STAND BETWEEN CANADA-CHINA INVESTMENT DEAL

CBC News

A legal challenge filed in a federal court by the Hupacasath First Nation in B.C. is standing in the way of the Canadian government ratifying a controversial investment treaty with China, says a member of the small B.C. community.

The federal government was swift to sign a Foreign Investment Promotion and Protection Agreement with China last September, but it cannot take effect until it has been ratified by both sides.

Brenda Sayers, a member of the Hupacasath First Nations, told CBC News the federal government agreed to "hold off on the ratification until due process took place in court."

The Hupacasath First Nation is located in Port Alberni, B.C., and consists of approximately 300 members across five reserves.

The small First Nations community argued in federal court in June that the federal government is required to consult First Nations under Section 35 of the Constitution Act, which provides constitutional protection to the aboriginal and treaty rights of aboriginal peoples in Canada.

According to Sayers, if the investment treaty is ratified, Chinese investors would have control over major assets such as coal on its 232,000-hectare territory.

The extraction of resources by foreign firms would strip negotiating powers for First Nations, which are involved in the treaty process.

"We are saying that the federal government failed to consult," Sayers said.

But lawyers for the federal government argued that a duty to consult does not apply in this case.

A spokesman for International Trade Minister Ed Fast told CBC News in a written statement, "the FIPA contains the exceptions found in our other treaties that preserve policy flexibility for certain sectors and activities, including rights or preferences provided to aboriginal peoples."

"Furthermore, the Canada-China FIPA, like Canada's other FIPAs, provides a policy carve-out for government measures concerning rights or

preferences provided to aboriginal peoples," said Rudy Husny, the spokesman for the minister of international trade.

The investment treaty with China, according to the federal government, "will provide stronger protection for Canadians investing in China, and facilitate the creation of jobs and economic growth here at home."

Since 2006, the Harper government has concluded or brought into force FIPAs with 14 countries, and is actively negotiating with 12 others.

The FIPA with China contains "all of the core substantive obligations that are standard in our other FIPAs," Husny said.

The Opposition New Democrats have opposed the treaty in its current form, saying it contains significant gaps and provides few benefits for Canada. The NDP also deplored that investment treaties need not be debated in Parliament.

Don Davies, the NDP critic for international trade, told CBC News "this government has, once again, refused to consult with and open a dialogue with Canada's First Nations about the potential impact of the FIPA on their rights and communities."

"We know we can sign trade and investment treaties that benefit Canadians, respect our First Nations, and enhance our economy," Davies said in a written statement.

Members of the Hupacasath First Nation in B.C. held a rally on Parliament Hill in Ottawa on Sunday to gather support for their court challenge pending a federal court ruling.

Sayers said members of the B.C. community are touring the provinces of Quebec and Ontario to inform Canadians about the consequences of ratifying the investment treaty with China.

A ruling could come as early as the end of August.

SPENCE WINS RE-ELECTION AS CHIEF OF ATTAWAPISKAT FIRST NATION

The Canadian Press

Chief Theresa Spence has reportedly been re-elected to a second three-year term as chief of the Attawapiskat First Nation in northern Ontario.

The CBC reports on its website that a final vote count is expected to be made public today.

Spence gained notoriety last winter for subsisting on fish broth and tea for six weeks as a form of protest during the rise of the Idle No More movement.

The Idle No More cause was a protest against the Conservative government's omnibus Bill C-45 which First Nations groups claimed threatened their treaty rights.

The election went ahead Tuesday despite a call from The Congress of Aboriginal Peoples to postpone it until all members living off-reserve had a chance to vote.

The group, which represents aboriginal people living off-reserve, said it's unfair to people who live outside the remote community to have to vote in person. But despite the complaint, voting went ahead.

According to Aboriginal Affairs and Northern Development Canada, the Attawapiskat First Nation has a total registered population of 3,472. Of that, 1,489 people – or about 43 per cent – live off-reserve.

The reserve is widely known for a housing crisis that prompted a state of emergency in the winter of 2011 and set off lingering tensions with the federal government.

Flooding and sewer backups this spring again forced Attawapiskat into a state of emergency and forced the First Nation to evacuate its only hospital.

Spence's protest in Ottawa last winter drew unfavourable attention to Attawapiskat with the release of a scathing audit of the band's books that found a missing paper trail for millions of dollars between 2005 and 2011.

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CANADA'S TREATMENT OF ABORIGINAL PEOPLE FACES GLOBAL SCRUTINY

CBC News

Canada's record on how it treats aboriginal people will be under global scrutiny within the next year.

The federal government is allowing three human rights groups — including two from the United Nations — to make visits where they will look at living conditions in aboriginal communities, including access to clean water, housing and education.

The groups will also probe whether government and law enforcement are doing enough to resolve the cases of an estimated 600 murdered and missing aboriginal women.

"Now Canada has to respond to the international community," said Grand Chief David Harper of Manitoba Keewatinowi Okimakanak (MKO), which represents Manitoba's northern First Nations communities. "What have you done? What more can be done?"

The United Nations' special rapporteur on the rights of indigenous peoples, James Anaya, as well as members of the UN Committee on the Elimination of Discrimination against Women and the Inter-American Commission on Human Rights will make the visits.

'Canada has nothing to hide'

The federal government says it stands by its record on human rights.

"We are proud of our record, so there is nothing to hide," said Deepak Obhrai, the parliamentary secretary to the minister of foreign affairs.

"Canada has nothing to hide."

Anaya made his initial request for access to Canada in February 2012. A year later, in February of this year, he wrote to the Union of B.C. Indian Chiefs saying he still had not heard from the Canadian government about his request.

On April 26, Canada's ambassador and permanent representative to the United Nations at Geneva, Elissa Golberg, announced the federal government would allow Anaya to visit.

The last time that a UN special rapporteur on the rights of indigenous peoples visited Canada was in 2004.

Chief Harper said many countries at the United Nations have been pushing Canada to address the living conditions of aboriginal people.

"We've been banging on the doors of Parliament Hill, but here we are in this day and age. We need other countries to speak on our behalf," he said.

Visits provide some hope

It has been a year and a half since Gail Nepinak's sister, Tanya, went missing in Winnipeg, and there has been little to no progress in her case.

Winnipeg police charged Shawn Lamb last year with first-degree murder in connection with Tanya Nepinak's death, but her remains have never been found.

Gail Nepinak said the upcoming visits by the human-rights groups provide a glimmer of hope, as she doesn't believe governments and law enforcement are doing enough on cases like her sister's.

"When my sister went missing, I feel like they just put her aside," she said.

"Hopefully it will be helpful," she added. "If it helps, that's good. Anything helps for us."

Not the first UN visit

Canada has had a testy relationship with UN special rapporteurs lately.

Last May, the UN special rapporteur on the right to food, Olivier De Schutter, scolded Canada over inequality and access to food. He said inequality is getting worse and that 800,000 households do not get the healthy food they need.

The government responded to De Schutter's comments at the time, with Immigration Minister Jason Kenney suggesting that De Schutter was wasting his organization's money by visiting a developed country.

"Canada sends billions of dollars of food aid to developing countries around the world where people are starving," Kenney said.

"It would be our hope that the contributions we make to the United Nations are used to help starving people in developing countries, not to give lectures to wealthy and developed countries like Canada. And I think this is a discredit to the United Nations," he said.

PIPELINES MAINLY SERVING THE INTEREST OF WHITE CANADIANS

I am writing my Indian response to the editorial that appeared in the Telegraph Journal August 3, 2013 entitled Pipeline Benefits All Canadians.

Whenever I see or hear something in the mainstream media commenting on something or other and its benefits for all Canadians I know that what it really means is for white Canadians and does not include Indians. Even when there is a cursory mention of those so called First Nations people. And those First Nations people means the bought and sold apple Indians... red on the outside and white on the inside.

As for Canadians having a common purpose. They have had the common purpose for the last five hundred years of killing Indians and stealing their homeland. There are no more Beothuk.

The national railway cost our people dearly in the loss of our homeland and all our resources.

Over the past five hundred years the eurocanadians have managed to corrupt and pervert those democratic ideals, which they stole from our people, into something that they call democratic majority rule but which only benefits the rich elite.

The idea of treaties was brought to our homeland by the Europeans. They did not work for Europeans. Either one side or the other was always breaking the treaty. So Europeans tried them out on our people all the while having the idea in their black little hearts that treaties were made to be broken. For our people our treaties with others was our sacred word and sealed through ceremony.

Since we were in our homeland and had not started any wars with the European invaders there were no benefits for our people to sign treaties with the white invaders. We only agreed to white treaties to stop the genocide and to stop the continuing theft of our homeland.

The democracy of our people was rule from the bottom up and rule by consensus. This is true democracy and is what kept our people, our nations, our communities and our families living in peace, in equality, in balance and in harmony.

Nothing has changed in our two peoples' relationship over the last five hundred years. The treaties of peace and friendship changed nothing. Our homeland is still our homeland. We are still brothers and you are still our killers.

All My Relations,
Dan Ennis

Many, many, moons ago
In the boreal forest bands
The softwoods were the king of trees
In stately "evergreen" stands,
Massive barreled balsam firs
Reaching to the very sky
Fragrant foliaged cedars
Not growing quite so high,
The family of the precious pine
Scotch and red and jack and white
Found in particular places
Each special in their right,
The black spruce and the red spruce
And the white, with it's "cat pee" smell
Which took nothing from its bounty
Just made it easier to tell,
The mighty eastern hemlock
Timber straight and tall
Then the yew and juniper
Scattered thru the woodland sprawl,
And, a very proud and boastful tree
Called too, larch and hackmatack
A gentle, graceful giant
The tremendous tamarack,
It grew both high and "haughty"
Where the wind worked whimsy dances
Though squirrels, robins, even jays
Weren't welcomed in its branches,
Too pretentious of its pompous self
And its finely figured filigree
For as it'd sway it seemed to say
"There's none so nice as me!"
So, to take it down a step
And - with a lesson to us all
It could keep its summer elegance
But - lost its greenery in the fall!
-D.C. Butterfield

Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.