

First Nation, NB May 2010

Wulustuk Times

Wulustuk - Indigenous name for St John River

This publication produced monthly at Tobique, NB,
Canada E7H 5K3

CONTENTS, - MAY 2010

FIDDLEHEADS BACK IN BLOOM AGAIN

WISDOM OF THE PAST - (Part 2)

**NB TO PAY FIRST NATIONS FOR LOSS OF VLT's
INNU COMMUNITY VOTES TO KEEP BOOZE BAN
ADDICTS, ALCOHOLICS ASKED TO LEAVE NATIVE COMMUNITY
FOOT AMPUTATIONS RAVAGE ABORIGINAL DIABETICS
BOLIVIA HOSTS TALKS ON RIGHTS OF MOTHER EARTH
DAN'S CORNER, RESPECT SELF, RESPECT THE TALKING CIRCLE
DEAN'S DEN, Footprints
TALKING CIRCLE AT NICTAU LAKE, (MT CARLETON) - Sat. May 29th**

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.

FIDDLEHEADS BACK IN BLOOM AGAIN!

p.paul

The celebration of the fiddleheads arrival.

Yahoo! It's the month of May. Time for fiddleheads to bloom and greet the arrival of another spring.

There is no question that fiddleheads represent the fondest time of the year for many people when the new crop of 'Massos' (Wulustukieg name for fiddlehead) starts to pop up and replace the previous year's dried stocks and ferns. This is one of Nature's time for a holistic renewal. When the fresh new crop of the finest aboriginal food and delicacy comes around each year there are thousands of pickers out there in their favorite spots getting their first taste for the year, - yes, they're all after the tasty fiddlehead.

The traditional (Wulustukieg) name for fiddleheads is Mossos-iel and in our circles we greet this revered fern with the highest honour and respect because it represents the Creator's gift to our nation along with being our natural food and traditional medicine that is packaged in the same little compact plant.

Mainly for their unique qualities as aboriginal food and delicacy, fiddleheads have achieved worldwide attention and popularity through mass advertising, slick marketing and attractive packaging focused on the global marketplace over the past few years.

Through this modern global marketing process, a demand for the fiddlehead has been created in many parts of the world.

Besides having special attributes as a natural food, native people ate fiddleheads for medicinal purposes that serve to cleanse the digestion system after a long winter-long intake of wild foods, meats and other protein products taken from natural sources.

In the olden times native people were exhilarated and refreshed every year during the month of May when fiddleheads started popping through to the earth's surface along rivers, lakes, streams and other wetlands because to native folks, the fiddlehead brought healing powers and was considered as a sacred gift from Mother Earth.

In earlier colonial times it was primarily the native people who picked, harvested and consumed fiddleheads every season until European peoples arrived and began discovering them and started to recognize the unique taste and nutrient value in them and started taking part in picking them along with the native harvesters.

Today, it is not just the native population who wait in earnest to gather and celebrate the annual fiddlehead harvesting, people from the world over awaits them and greets their timely arrival.

WISDOM OF THE PAST -(Part 2) Interpretation of Legal English to Indians

"God hath willed that I have no King, and that I be master of my lands in common." Penobscot Chief Laurence (Loron) Sagouarram, August, 1727

At the signing of the Treaty of Peace in Casco Bay, Maine in August 1727 between the English and the Panaouamsqué [Penobscots], Becancour, Norridgewock, and St. Francis Indians [part of the Wabanaki Confederacy], the Penobscot Chief Laurence Sagouarram addressed a large gathering of these Indian nations. He told of his earlier meeting and negotiations in Boston with the English Governor. He wanted to make clear to them "in his own tongue" how he felt, since the legal wording in the treaty document was not his words, but those of British lawyers, and had been interpreted to him. His address to them was translated and written by a Jesuit. He was questioning the interpretation he was given of the English document. This was a ratification of the same treaty signed earlier in 1725 by representatives of four Wabanaki Indian nations, Sagouarram being one of them, and also the St. John River Indians, represented by Francis Xavier. These were the people of the "waban" (light) "aki" (land), the land of the dawn, often referred to as the Eastern Indians by the English.

Below is Sagouarram's famous address:

"I Panaouamskeyen [Penobscot], do inform ye - ye who are scattered all over the earth take notice - of what has passed between me and the English in negotiating the peace that I have just concluded with them. It is from the bottom of my heart that I inform you; and, as a proof that I tell you nothing but the truth, I wish to speak to you in my own tongue.

"My reason for informing you, myself, is the diversity and contrariety of the interpretations I receive of the English writing in which the articles of peace are drawn up that we have just mutually agreed to. These writings appear to contain things that are not, so that the Englishman himself disavows them in my presence, when he reads and interprets them to me himself. I begin then by informing you; and shall speak to you only of the principal and most important matter.

"First, that I did not commence the negotiation for a peace, or settlement, but he [the Governor], it was, who first spoke to me on the subject, and I did not give him any answer until he addressed me a

third time. I first went to Fort St. George to hear his propositions, and afterwards to Boston, whither he invited me on the same business.

"We were two that went Boston: I, Laurance Sagourrab, and John Ehennekouit. On arriving there I did indeed salute him [the Governor] in the usual mode at the first interview, but I was not the first to speak to him. I only answered what he said to me, and such was the course I observed throughout the whole of our interview.

"He began by asking me, what brought me hither? I did not give him for answer - I am come to ask your pardon; nor, I come to acknowledge you as my conqueror; nor, I come to make my submission to you; nor, I come to receive your commands. All the answer I made was that I was come on his invitation to me to hear the propositions for a settlement that he wished to submit to me.

"Wherefore do we kill one another? he again asked me. 'Tis true that, in reply, I said to him-You are right. But I did not say to him, I acknowledge myself the cause of it, nor I condemn myself for having made war on him.

"He next said to me - Propose what must be done to make us friends. 'Tis true that thereupon I answered him - It is rather for you to do that. And my reason for giving him that answer is, that having himself spoken to me of an arrangement, I did not doubt but he would make me some advantageous proposals. But I did not tell him that I would submit in every respect to his orders.

"Thereupon, he said to me - Let us observe the treaties concluded by our Fathers, and renew the ancient friendship which existed between us. I made him no answer thereunto. Much less, I repeat, did I, become his subject, or give him my land, or acknowledge his King as my King. This I never did, and he never proposed it to me. I say, he never said to me - Give thyself and thy land to me, nor acknowledge my King for thy King, as thy ancestors formerly did.

"He again said to me - But do you not recognize the King of England as King over all his states? To which I answered - Yes, I recognize him King of all his lands; but I rejoined, do not hence infer that I acknowledge thy King as my King, and King of my lands. Here lies my distinction - my Indian distinction. God hath willed that I have no King, and that I be master of my lands in common.

"He again asked me - Do you not admit that I am at least master of the lands I have purchased? I answered him thereupon, that I admit nothing, and that I knew not what he had reference to.

"He again said to me - If, hereafter, any one desire to disturb the negotiation of the peace we are at present engaged about, we will join together to arrest him. I again consented to that. But I did not say to him, and do not understand that he said to me, that we should go in company to attack such person, or that we should form a joint league, offensive and defensive, or that I should unite my brethren to his. I said to him only, and I understand him to say to me, that if any one wished to disturb our negotiation of peace, we would both endeavor to pacify him by fair words, and to that end would direct all our efforts.

"He again said to me - In order that the peace we would negotiate be permanent, should any private quarrel arise hereafter between Indians and Englishmen, they must not take justice into their own hands, nor do any thing, the one to the other. It shall be the business of us chiefs to decide. I again agreed with him on that article, but I did not understand that he alone should be judge. I understood only that he should judge his people, and that I would judge mine. Finally he said to me - There's our peace concluded; we have regulated every thing.

"I replied that nothing had been yet concluded, and that it was necessary that our acts should be approved in a general assembly. For the present, an armistice is sufficient. I again said to him - I now go to inform all my relatives of what has passed between us, and will afterwards come and report to you what they'll say to me. Then he agreed in opinion with me.

"Such was my negotiation on my first visit to Boston.

"As for any act of grace, or amnesty, accorded to me by the Englishman, on the part of his King, it is what I have no knowledge of, and what the Englishman never spoke to me about, and what I never asked him for.

"On my second visit to Boston we were four: I, Laurence Sagourrab, Alexis, Francois Xavier, and Migounambe. I went there merely to tell the English that all my nation approved the cessation of hostilities, and the negotiation of peace, and even then we agreed on the time and place of meeting to discuss it. That place was Caskebay, and the time after Corpus Christi.

"Two conferences were held at Caskebay. Nothing was done at these two conferences except to read the articles above reported. Every thing I agreed to was approved and ratified, and on these conditions was the peace concluded.

"One point only did I regulate at Caskebay. This was to permit the Englishman to keep a store at St. Georges; but a store only, and not to build any other house, nor erect a fort there, and I did not give

him the land.

"These are the principal matters that I wished to communicate to you who are spread all over the earth. What I tell you now is the truth. If, then, any one should produce any writing that makes me speak otherwise, pay no attention to it, for I know not what I am made to say in another language, but I know well what I say in my own. And in testimony that I say things as they are, I have signed the present minute which I wish to be authentic and to remain for ever."

Source: Documents Relative to the Colonial History of New York, by John Romeyn Brodhead, edited by E.B. O'Callaghan. Vol. IX. Albany, 1855

..... all my relations, Nugeekadoonkut

NB TO PAY FIRST NATIONS FOR LOSS OF VLT's

CBC News

The New Brunswick government will pay two First Nations communities about \$1 million in compensation for the loss of some of their video lottery terminals.

Elsipogtok and Esgenoopetitj will lose some of their VLTs as part of the province's master plan to cut down on the number of machines and number of sites where the machines are located, said Marc Belliveau, spokesperson for the Department of Finance.

As part of the province's responsible gaming strategy, it has been unplugging hundreds of machines in bars, restaurants and other businesses that unaccompanied minors can enter.

'The exact amount of money that they were generating for a year will be given to those communities — but for one year only.'—Marc Belliveau, Department of Finance

But profits from the VLTs in Elsipogtok and Esgenoopetitj currently go to the band councils, said Belliveau.

"It's a bit of a compensation for the fact that they're going to lose them. They will still have some machines at those communities, but there are a bunch being taken out," he said.

"I don't have the precise number but ... what will happen is that the exact amount of money that they were generating for a year will be given to those communities — but for one year only."

Talks are being held with Elsipogtok and Esgenoopetitj to finalize the deal, Belliveau said.

Officials from the two communities were unavailable to comment.

Strategy announced in 2007

Last week, several non-profit groups lost their VLTs as part of the cutbacks, driven in part by the opening of the province's first casino in Moncton this spring.

Branches of the Royal Canadian Legion that have VLTs have been granted an exemption.

Premier Shawn Graham announced the province's responsible gaming strategy in 2007. It called for the number of VLTs to be reduced to 2,000 from 2,650 and the number of locations to 300 from 625.

The cutbacks were to take effect in October 2009, but non-profit groups and First Nations communities were given an extension until March 31.

Moncton's \$90-million casino, hotel, and convention centre complex will be located in the Magnetic Hill area, just off of the Trans-Canada Highway near Mountain Road.

The facility, being constructed by Sonco Gaming New Brunswick Ltd., will include 600 slot machines, 20 table games and eight poker tables.

The government expects to collect about \$25 million from the casino that it can redirect to services

such as health care and education.

In 2008-09, VLTs raised about \$102 million for the province

INNU COMMUNITY VOTES TO KEEP BOOZE BAN

The Canadian Press

NATUASHISH, N.L. — Residents of this troubled Innu community in northern Labrador voted Friday to maintain a divisive ban on alcohol.

Chief Simeon Tshakapesh said 188 people supported the proposal to keep Natuashish a dry community indefinitely.

He said 125 voted against maintaining the ban and there were three spoiled ballots.

"This is the law now," he said from his home. "This is the ban bylaw and that's the way it's supposed to be.

"I think it should be respected because the people have spoken loud and clear. They got their wish. They've always been asking for a secret ballot and that's the way it is."

Residents were badly split when the dry bylaw passed by just two votes in January 2008.

Detractors say the bylaw turns any drinker into a criminal and enriches bootleggers. They also questioned the way the initial vote was conducted -- by people being asked to stand on opposite sides of a gym, depending on which side of the ban they supported.

Tshakapesh said Friday's vote was held by secret ballot and everyone should respect it.

"People were give a secret ballot. People were given a chance to speak. People were given a chance to vote on it and ... people have to respect that and move on," he said.

Tshakapesh was a young police officer in 1993 when he shot video footage of gas-sniffing Innu children at Davis Inlet that was broadcast around the world. The community relocated 15 kilometers on to the mainland in 2002 at a cost of about \$200 million.

The move meant new housing and a modern school, along with better access to traditional hunting grounds. But supporters of the no-alcohol policy say life really started to change when liquor was outlawed.

They point to marked decreases in domestic violence, violent crime and public disturbances.

The RCMP said it would have extra police in Natuashish for the vote Friday and throughout the weekend.

Tshakapesh said the vote went smoothly and he wasn't aware of any incidents.

ADDICTS, ALCOHOLICS ASKED TO LEAVE NATIVE COMMUNITY

Dozen people kicked out after being warned to clean up or else

Canwest News Service

A dozen members of the remote First Nations community of Ahousaht were asked to leave by nightfall yesterday for not getting help with drug and alcohol-abuse problems.

The 12 were among 30 people told by the band's hereditary chiefs in late March that if they did not get

help, they would be forced to leave Ahousaht. The goal is to make the Flores Island community safer. "They've had a lot of warning," said chief councillor John O. Frank, who was working with Ahousaht RCMP to notify those who failed to follow the order. Frank said telling people to leave is a gut-wrenching job.

"It's one of those days I wish somebody else would do it for me," Frank said. "How do you tell family to get out?"

The Ahousaht First Nation has 1,800 members, with 800 living on the reserve. Flores Island is a 45-minute boat trip from Tofino.

"This is Ahousaht speaking, 'Let's make change for the betterment,' " Frank explained. " I stand up with the chiefs for the community's well-being."

The other 18 people ordered to clean up are participating in an eight-week intensive treatment process rooted in the Nuuchahnulth culture at Hot Springs Cove, on the Sidney Inlet.

The evictions come on the same day as nominations for chief councillor and the council of chiefs for Ahousaht.

"Some people say I'm committing political suicide, but I don't care if that's true," Frank said. "I'm here to serve a purpose, not be popular."

About three years ago, 20 people were sent off the island for treatment in Zeballos. Many relapsed and were among the 30 told to get help.

FOOT AMPUTATIONS REVAGE ABORIGINAL DIABETICS

CBC News

Thousands of aboriginal people with diabetes undergo unnecessary foot amputations because the federal government won't pay for them to have proper shoes, the head of a Manitoba medical outreach program said Tuesday.

Caroline Chartrand of the Diabetes Integration Project said diabetes patients in 33 First Nations communities in northern Manitoba get no medical funding for foot care. With aboriginal people being at high risk for diabetes, she said, it is essential that they receive foot inspections and special shoes to deal with circulatory, nerve and infection problems related to the disease.

"Ninety per cent of amputations are preventable," Chartrand said. "We need to make changes for foot-care policies because Health Canada doesn't cover footwear for our people."

The federal government spent more than \$15 million on amputations for aboriginal patients in Manitoba with diabetes in 2005, Chartrand said. Unless Ottawa starts paying for foot care, she said, this cost will swell to \$36 million by 2025.

"That's the cost of doing nothing," Chartrand said.

The program Chartrand leads, under the auspices of Manitoba's Four Arrows Regional Health Authority, offers mobile care services delivered by nurses to diabetics in remote First Nations communities.

In conjunction with the Assembly of Manitoba Chiefs, the Diabetes Integration Project is lobbying the federal government for an infusion of \$9 million over three years to provide for foot inspections, footwear and basic treatment at all First Nations communities in the province.

Chartrand's comments came a day after the Canadian Diabetes Association predicted the disease will cost Canada \$12.2 billion in 2010, nearly double the expense of a decade ago.

Every hour of every day, more than 20 people will be diagnosed with diabetes in the foreseeable future, the report warns. The number of Canadians diagnosed with diabetes is expected to hit 2.5 million in 2010, up from 1.3 million in 2000.

BOLIVIA HOSTS TALKS ON RIGHTS OF MOTHER EARTH

Delegates are gathering in the Bolivian city of Cochabamba for a grassroots alternative to last year's UN climate change summit in Copenhagen.

The meeting will also celebrate the rights of Mother Earth on 22 April.

Bolivian President Evo Morales was one of several leaders who refused to sign the Copenhagen climate change deal.

He is set to use this week's talks to propose a world referendum to ask up to two billion people their views on how to tackle climate change.

Several thousand people are expected in Cochabamba for what is billed as the People's World Conference on Climate Change and the Rights of Mother Earth.

The meeting, which runs until Thursday, aims to bring together indigenous and civil society movements, scientists, activists and government delegations.

Mr Morales proposed the Cochabamba meeting in the wake of the climate change summit in Copenhagen last December, arguing that the views of developing countries were largely ignored.

The talks will have no direct bearing on the UN climate talks, but the idea is to give a voice to the world's poorest people - those most affected by climate change - and to make governments more aware of their plight.

"Our experience in the last process of negotiation over the last year and a half is that things are moving in a bad direction," Pablo Solon, Bolivia's ambassador to the UN, told the BBC.

"I would say this is the only scenario to make a balance between the pressure that at this moment the corporations are putting on the government versus the pressure that can emerge, can arise from civil society."

The Bolivian government wants the UN to set in motion moves to create an international environmental court.

Last year, the UN backed a proposal by Mr Morales to designate 22 April as International Mother Earth Day to celebrate the Andean divinity Pachamama, or Mother Earth.

DAN'S CORNER, - RESPECT SELF, RESPECT THE TALKING CIRCLE

Aboriginal people use methods of reaching agreement or consensus that are in keeping with values fundamental to their world view and spirituality. The circle is not just a symbol, it is the model by which their society and thought are structured. A Talking Circle is both a forum to bring all parties together and a ceremony to remind us of the sacred. Aboriginal people believe that Creator and the ancestors are very much present whenever this circle is called.

A Talking Circle is called for a specific purpose whether it is to resolve a conflict or to celebrate an event. All participants come together for that purpose and have an opportunity to contribute to the resolution or consensus reached. However, it is a process whose purpose may change with the process of sharing. Each circle is unique. Creator's gifts of Truth, Honesty, Respect, Compassion,

Wisdom, Humility and Love are the values inherent within the sacred circle process. The "rules" of a Talking Circle are simple and straightforward. One speaks from the heart by expressing what one feels. Too often, we favour the intellect (the brain) at the expense of the intuitive (the heart) and the Talking Circle seeks to express both. Each person that is part of this process can share their thoughts and feelings without fear of criticism or interruption. Positive feelings, thoughts and words lend positive energy to the process and the reverse holds true as well - negative feelings and words will also positive influence the process and outcome if they are allowed to play a part. People can disagree but no unkind words, thoughts or actions are added or the whole circle is dishonoured. Unless everyone in the circle agrees otherwise, the principle of confidentiality is the norm in all circles. Therefore no note taking or any other form of recording the process is allowed in these circles.

What is shared within the Sacred Circle remains within the circle. This is a simple matter of respect. Respect for the Ancestors, the People, the Seventh Generation, the Traditional Teachings, the Ceremonies and respect for one's self.

The facilitator of the circle may begin the process with a cleansing ceremony ("smudging") which may consist of the burning of sweetgrass, tobacco, cedar, sage or a combination of all four of these sacred medicines. He or she then explains the purpose of the circle and the process that follows. A sacred object such as a feather, rock or talking stick is passed around in a clockwise direction which upon reaching the facilitator again, completes a "round". There is no set limit on the number of rounds, there may be one round or as many as required to reach consensus, or when the participants end it. Each participant may choose to speak when that object is passed to them. If they choose not to speak, they then pass the object to the next person on their left. When a participant chooses to speak, everyone listens. There is no limit regarding how long that person speaks and there are no interruptions. If there is a question posed to another within the circle, the participant must wait for an answer until such a time as the object reaches the individual to whom the question is posed, and then they must respect the right of that individual to choose whether or not to answer it. Although participation is encouraged until the process is completed, a participant may leave the circle but must do so quietly.

There may be some variations between facilitators on practices and process according to the teaching they have received regarding the Talking Circle. There is one rule that is universally agreed upon regarding drugs and alcohol. Participants are asked to refrain from drugs and alcohol for a period of time prior to taking part in a Talking Circle. The length of time may vary according to the facilitator.

You receive from Talking Circles only what you give to them. Peace, healing, patience, the ability to listen, understanding and tolerance for the views of others are some of the lessons learned through this process. You may also find that you leave with a deeper understanding of yourself as a person in addition to an appreciation of others.

All My Relations, Dan Ennis

DEAN'S DEN,Footprints
Yesterday's Footprints

Yesterday I saw some footprints
Two pair going side by side
Parallel, as made by equals
Each pair matching stride for stride!

D.C. Butterfield

Today's Footprints

Today I see some single footprints
Just one set, no one beside
Someone walking - all alone
And I wonder, have I tried!

D.C. Butterfield

Tomorrow's Footprints

Tomorrow I will seek some footprints
Going on, to be my guide
Leading, lighting - and to lean on
To some place where friends abide!

D.C. Butterfield

TALKING CIRCLE AT NICTAU LAKE, (MT. CARLETON PARK) SAT. MAY 29TH

p.paul.

Over the past few years Nictau Lake at Mt. Carleton has been the site for the year's first outdoor assembly of the Talking Circle for the folks in and around the Tobique river valley.

However the gatherings are not restricted to just a select few persons along the river, in fact, the gatherings are open to anyone from anywhere regardless of their home base, location, background, place or role in their communities, etc. All are encouraged to attend.

This year's Circle gathering will take place at this same location on Saturday, May 29th between the hours of 12 noon to 3:00 pm which will allow daylight travel time for those living in more distant locations.

Anyone wishing to attend is asked to meet the Circle group at the Park's main gate at around 11:00 am. From that point on, the group will travel together in a caravan to the Circle site at 11:40 a.m. The caravan should reach the Circle location at noon for the ceremony to begin promptly. Other weather-protected sites are available in case of rain.

As usual Diane Mcasskill from the local area will greet the visitors and be our guide and host for the day. She will be assisted by the Circle facilitators, Dan Ennis and pat paul both from the Tobique First Nation.

The Circle location is quite remote and has no stores or food outlets nearby, so people are encouraged to bring a lunch or sandwich for a brief social/lunch break shortly after the ceremony.

Also in case of rain or inclement weather participants are asked to bring a warm jacket or a raincoat to keep warm and dry.

How to get there:

For those not familiar with the Mt. Carleton area, it is located about 40 miles northeast of Plaster Rock, NB, near Riley Brook, on Route 385 North. As you approach the mountain area just look for the Park signs on the highway to guide you directly to the main gate. When you arrive at the gate park officials will give further directions on reaching your destination.

Contacts and information:

For advanced information, assistance or directions any part of this Talking Circle, call Diane Mcasskill at 506-356-2337, Dan at 506-273-2212, or Pat at 506-273-6737. -See you there on the 29th!

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.