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Each month we try to gather and publish the latest, most current and relevant native news events and top stories for our membership. A well informed and updated clientele is better able to see, relate with, analyze and grasp their situation more effectively when they have the tools to work with. It is our objective to provide as wide a scope as possible for our readership to be as informed as possible. This format of providing news and the disseminating the right information is our top priority. Web access Not only our local readership is serviced with this format of news production, but the audience that surfs the net can benefit as well. A talented and seemingly tireless worker, Sharon Green, from Ontario helps us to reach our audience and readers around the world by putting our monthly newsletter on her web site. To view her site go to Gathering Place First Nations and search in there to find our newsletter. Contact You can reach us by postal mail at P.O. Box 3226, Perth-Andover, NB. Canada E7H 5K3, or at our US site at P.O. Box 603, Fort Fairfield, ME 04742. By telephone we're at 506-273-6737 in NB, Canada, and via Internet

### **NEW CHIEF AND COUNCIL ELECTED AT TOBIQUE, MANDATE BEGINS NOV 17<sup>th</sup>**

- p.paul TOBIQUE FN - (Special) Tobique FN has elected a new chief and council to administer the First Nation for the next two years. The mandate for the new council begins officially on November 17<sup>th</sup>, in accordance with the federal guidelines set out in the Indian Act (rev. 1952) which allows two-year tenures for elected councils. The new Chief for Tobique is Gerald (Cookie) Bear, a former councillor who now takes over from the incumbent chief, Stewart Paul. Stewart Paul, a lawyer by profession, has held the top position at Tobique for three terms over the past few years. In a brief statement made immediately after the ballot count, the chief-elect pledged open government and clear transparency. He said everything we undertake will be a fully open to the public. Additionally, the First Nation's activities and business affairs will be reported to the people on regular basis. The Band information will be made public through a formal process, via an internal publication accessible to band members either on monthly or quarterly intervals, but definitely on yearly basis. Twelve council members elected are: Vaughan Nicholas, Tim Nicholas, Dave Perley, Edwin Bernard, Eldon Bernard, Brenda Perley, Tina Martin who served in the previous (Paul's) administration. Five newly elected members are, Hart Perley, Ross Perley, Laura (Sappier) Daigle, Suzanne Sappier and Rob Hassenchal. Among the 12 councillors, an Assistant Chief will be officially chosen by fellow councillors at the earliest possible date. This delegated person will serve as interim leader when, or if, the elected chief is absent, or is unable to attend regular council sessions. In the transfer period between October 23 to November 17<sup>th</sup>, when the new council takes affect, the out-going council will be sharing relevant data and information with the new council to assure that an orderly, business-like transition is followed.

### **MARTIN SEEKS TO REVIVE \$5B KELOWNA DEAL TO DEAL WITH CHRONIC NATIVE ISSUES** - Joan Bryden OTTAWA (CP) - Former prime minister Paul Martin won

approval in principle, 18 Oct. Wednesday for a private member's bill aimed at resurrecting his cherished Kelowna accord. Martin's bill, which would compel the Harper government to implement the \$5.1-billion aboriginal pact, passed 159-123 with the support of Liberal, New Democrat and Bloc Québécois MPs. Conservatives voted against it. "I think it was very, very important that the House of Commons speak out very loudly in favor of measures" to improve the quality of life of native people, Martin told reporters following the vote. Given the dismal health and education statistics for aboriginals, Martin said: "I don't understand . . . why the government isn't supporting it. How can they turn their back on such important issues?" The accord was the product of 18 months of negotiation. It was struck by Martin, premiers, territorial leaders and native leaders on the eve of last winter's election, which turfed Martin's Liberals. The pact committed them to reduce the gap between natives and non-natives in a host of areas, including education, health care, housing and employment. Stephen Harper's Conservatives scrapped the accord upon taking power, dismissing it as little more than a pre-election gimmick and claiming that no money had ever been set aside to pay for it. "That is simply not true," Martin said Wednesday. "The money was there. And I can tell you there's only one way in which that money is removed and that's if the new minister of finance essentially took it out." Martin clearly views Kelowna as the crowning achievement of his brief two-year stint as prime minister. He is devoting much of his post-prime ministerial career to aboriginal issues and is determined to revive Kelowna, which he called "really one of the most significant moves ever" to help natives. The eight contenders to succeed Martin are unanimous in calling for the resurrection of the accord. However, only one - lone Atlantic candidate Scott Brison - was actually present for Wednesday's vote. Frontrunner Michael Ignatieff issued a statement slamming the Conservatives for caring more about "tax cuts for the wealthy" than helping aboriginals. Martin's bill will now be referred to the all-party aboriginal affairs committee for study before returning to the Commons for a final vote. Although the Tories could try to delay the bill, they don't have the numbers to stall it indefinitely or defeat it in the face of unanimous opposition support. Nor could they stop it in the Senate, where Liberals hold the majority of seats.

### **TOBIQUE HONORS ITS MILITARY IN NOV. 11th CEREMONY** - by p.paul.

The Veterans' remembrance ceremony was celebrated again this year in front of the Mas Sos School on Tobique in the presence of around a hundred Tobique residents. The regular Master of Ceremonies, Nick Paul Sr, headed up the solemn occasion with the accompaniment of a small troop of RCMP officers from the local detachment who provided the traditional Color Guard. This year's chilly gathering marked the 55th annual occasion honoring the survivors and the fallen comrades of WW-I, WW-II, Korean, Viet Nam and Desert Storm conflicts. In WW-II, a total of 45 young men, and some older WW-I vets of Tobique entered the service voluntarily. Many served overseas for up to 4-5 years in their European tours. The following list of names are Tobiques' military people from WW-I to Desert Storm.

#### **WW-I ERA**

Solomon Bear  
George Bernard  
Frank Ennis  
Gabe Francis  
Steve Lockwood  
William Sappier  
William Saulis

#### **WW-II ERA**

Killed in Action Vinol Joe Ennis (US)  
Jerome Paul, 48th Regiment  
Paul P. Nicholas

Sanford Saulis  
Walter TremblayReturned HomePatrick Bear  
Roy Bear  
Clarence (Bel-Bel) Bear  
George Bernard (2nd term)  
Sam Devoe  
John S. Ennis  
David Ennis  
Felix Francis  
Mark Francis  
Donald (Spike) Moulton  
Clarence Moulton  
Franklin Moulton  
Arthur Moulton (US)  
Lewis NicholasRaymond Nicholas  
Peter Paul Nicholas  
Charles Paul  
James Paul  
Pious Perley (US)  
Freddy Perley (US)  
Raymond (Rex) Perley (US)  
Paul Perley  
Peter Sappier  
Philip Sappier  
Arthur Sappier (US)  
William Sappier  
Donald Saulis (2nd term)  
Hermon Saulis  
Philip Saulis  
Shannon Saulis (US)  
Bert Saulis (US)  
Douglas Saulis  
Leo Saulis  
Robert Saulis  
Vincent Saulis  
Noel Tremblay  
Raymond Tremblay  
KOREAN WAR ERA  
John S. Ennis (2nd term))  
Howard R. (Ray) Paul  
Robert (Bobby) Perley  
James (Jim) Paul (2nd term)  
Raymond (Rex) Perley (2nd term)  
Alphonse (Jack) Solomon  
Henry B. Solomon  
VIET NAM ERA  
Randy Bear (US)  
Eldon Bernard  
Brian Paul (US)  
Gilbert R. Perley  
Henry (Hank) Bear

Larry Perley (US)  
Ernest C. Polchies  
DESERT STORM ERA  
John Devoe (US)  
David Devoe (US)  
Spencer Perley (US)  
Jerry Perley Jr. (US)  
Raymond Perley Jr (US)  
Regina Perley (US)  
NON-WAR ERA  
Carl Bear  
Jerry Bear  
Wayne BearSylvester Bernard  
Leo Bernard  
Norman Ennis (US)  
Gordon Ennis (US)  
Dan Ennis (US)  
Johnny Ennis (US)  
Gary Ennis (US)  
Ronnie Ennis (US)  
Burton Francis (US)  
Edgar Francis  
Craig Francis (US)  
Dana Francis (US)  
S. Beaver Paul (US)  
Patrick M. Paul (US)  
Anthony Nicholas  
Dennis Nicholas  
Vernon Paul (US)  
Carl Perley  
Jerry Perley Sr.  
Ron Perley (US)  
Ken Perley  
Eugene Harold Solomon  
Travis Sappier (US)  
Allen Tremblay  
Nicky Paul Jr. (US)  
David Messenger (US)  
Terry Messenger (US)  
Monica Perley (US)  
Michael Moulton

### **NICK PAUL Jr. MAKING INROADS FOR ABORIGINAL BANKING IN 'NOR-QUEBEC**

- by p.paulTOBIQUE, FN. - The cool and challenging climate of Chisasibi in northern Quebec is where Nicky Paul, Jr. and his wife, Jennifer, along with their three children, will be calling home for the next few years. Nicholas Jr, son of Nicky and Carla Paul of Tobique, was hired on as the first aboriginal bank manager in northern Quebec during the past summer and he and his family have already established themselves quite comfortably in their new location in Chisasibi. Recent reports say the Pauls' feel 'right at home' in the Cree community. Jennifer has Cree ancestry from her father's side. Jen's mom, Marge Nichols lives near Tobique. The three Paul children Alyssa, Nicholas and Peyton and the mom, fit perfectly well

into their new situation in northern Quebec because of the linguistic opportunities along with the rich cultural base and natural aboriginal environment around them. The Cree Nations have made great strides and progress in fostering self-styled local government over the years while maintaining their aboriginal traditions and adhering to ancient tribal customs, even to this day. Nicky Jr. 29, was born, raised and educated on the Tobique First Nation in New Brunswick. He is an ex-military man who spent six years in the US Army during the 90's. While in service he was stationed at Bad Aibling, Germany for 3 years and at Fort Detrick, in Maryland, USA for the final 3 years. During his army tenure Nick Jr. trained and worked in management and accounting fields and with that background he was a 'shoe-in' for the managerial position with the First Nations Bank in the north. The First Nations, affiliate of Toronto Dominion Bank, was apparently pleased in the acquisition of Mr. Paul as their manager. Indeed, the first assignment for Nicky Jr. was sending him, along with his family, to a nine-week intensive banking course in Regina, Sask. to reorient, update and hone up on financial and management skills for the new position. The role and responsibility that Mr. Paul is stepping into represents a new trend and a huge opportunity opening up for native people in banking. This field will be a valuable asset for many native communities for years to come as a large number of First Nations throughout the country are presently and decidedly taking tangible steps into genuine self-government and economic autonomy in every region. To date only a minute number of native persons have achieved upper management levels and senior positions in banking. But the prospects are strong that this unique field holds tremendous potential and opportunity for native people. Nick Paul stands at a threshold of a dynamic movement that is coming. We therefore extend goodwill and best wishes to Nicky Paul Jr. and family, who have made a major switch and found a 'home' in northern Quebec as they enter into a vastly different environment and a challenging future and career path for not only Nick Paul Jr., but for the family. Congratulations.

## **ONTARIO FIRST NATIONS TO TAKE OVER EDUCATION FROM FEDS**

-Michael Purvis - CTV News

Ontario's Anishinabek First Nations are working on an agreement that could soon transfer jurisdiction for education from the federal government.

The Anishinabek Education System would be created, giving First Nations with their own schools greater power to mould curriculum, and providing other communities more leverage in terms of what services their students get from mainstream school boards, said Jamie Restoule, self-government project manager for the Anishinabek Nation, which represents 42 native communities in Ontario.

"I'd say probably the biggest driver is to reintroduce the language and culture," said Restoule.

An agreement in principal was signed between the Anishinabek Nation and the federal government in 2002. A final agreement should be in place within the next two months, said Mary Laronde, a spokesperson for the Union of Ontario Indians, the Anishinabek Nation's corporate wing.

Roughly 80 First-Nation politicians and educators are gathered this week at the Holiday Inn for a symposium on the Anishinabek Education System.

Mona Jones, Garden River's education manager, said First Nations might be able to collectively tackle negotiations with school boards for tuition agreements if they gain jurisdiction over education and the funding that comes with it. Key issues would be culture

and improving native language classes, which currently lag behind French as a second language courses.

"That would be really helpful to Garden River and the other First Nation communities that are in tuition agreement situations," said Jones.

Chief Lyle Sayers, who could not attend the symposium, has said a Garden River elementary school could potentially be added to the community's new education centre.

Under preliminary details of the education system, the Anishinabek Nation would be divided into seven regional education bodies.

Restoule said 11 Anishinabek Nation member communities have their own schools, and it is possible that more communities would build schools.

Seymour Epstein, an expert in Jewish education, drew parallels between the two peoples during a speech at the symposium Wednesday night.

Epstein said that like Jews, native people form a "minority culture struggling to keep its identity and its literacy alive."

He said it could be argued native people should be putting a tremendous amount of stress on language.

Laronde said encouraging children to become fluent speakers of Ojibwe is one of the key goals of the initiative to create an Anishinabek education system.

Children are currently taught in Ojibwe at Wasse-Abin Junior School in Wikwemikong Unceded Nation on Manitoulin Island.

Henry Lewis, the school's principal, said 240 students from kindergarten to Grade 4 are in the second year of a two-year project to further integrate native language into subjects like language arts, math, and science.

"People like using words like total immersion," said Lewis. "We'll get there."

The school appears to be making headway in creating fluent Ojibwe speakers, he said. It will also be crucial that the community, which Lewis estimates is roughly 30 per cent fluent, continues to support the language.

"We have to promote the language so it's a working language," said Lewis.

Once an agreement is finalized with the federal government, First Nations would hold referendums on whether to be a part of the education system, said Restoule. Those votes could happen by Sept. 2007. "

**GET PASSPORTS READY FOR U.S. TRAVEL" - CANADIANS TOLD - CP 10/7**  
**MONTREAL** -- Canadians are being told not to wait until the last minute to get a passport for travel in US. The Western Hemisphere Travel Initiative, passed by Congress in 2004, will require all travellers entering the U-S to present a passport when crossing the border. A recent move by Congress delayed implementation of the plan until June 2009 from January 2008. But the U-S consul general in Montreal warns the 2009 date is only the deadline for the

changes to come into effect. Mary Marshall stresses the new security measures will be put in place as soon as they are ready and Canadians shouldn't wait too long to get a passport. She says Canadians will be given a 3-month notice before new measures take effect. TOBIQUE DAM STILL WORKING AFTER 55 YEARS, BUT FOR HOW LONG? p.paulBeware!

Bridges, tunnels, roads and a variety of other types of infrastructure built in the 1950's through to the 1980's are experiencing structural difficulties, as we speak. Structural failure can happen anytime, and very quickly, and in some cases, without warning. The most recent and deadly and unexpected incident of collapsing roads, bridges, tunnels and overpasses, is the 36-year-old overpass that fell off in Montreal. A weak corroded section suddenly broke off last month (Oct 2) while busy traffic was passing below. Five people were killed in that tragic accident and five others were seriously injured. Prior to the accident, some motorists going through that same overpass had noticed pieces of debris falling off onto the roadway below which indicated something wrong and serious was about to happen. In the end, it took a tragic event to finally get things moving in this case and authorities to start looking seriously into the matter. The overpass was immediately shut down after the faulty section fell off while other similar structures, roughly built the same time, were thoroughly inspected for flaws or structural weakness. Eighteen overpasses were inspected in all and given the okay to resume normal service, while one other structure was reported to have considerable decay and was closed. The collapsed overpass plus the other condemned structure are being demolished and replaced immediately with a plan to use better, lesser-corrosive materials in them for better and longer service. As a result of the Montreal incident other provinces across Canada have started extensive inspection of their roads, bridges and overpasses, etc. for wear, damage or deterioration after so many years service. One particular overpass in Winnipeg roughly built the same time as the Montreal structure was found with similar defects. That roadway was closed to traffic immediately until a new overpass is built. Other incidents of decaying structures: Just a few months ago, two tunnels in Boston built some 40 years ago, were also reported to have ceiling tiles falling off and hitting traffic below. The tunnels were closed for repairs immediately while other highway infrastructure received thorough inspections. One fatality resulted in the Boston tunnel. incidents. In many situations, and after many years of 24/7 use and direct contact of road salt with steel, corrosion starts to damage and weaken the metal and in time the whole structure begins to be affected. As result of these and other instances, superstructures on highways are now getting close scrutiny right across the continent and many of these inspections will eventually find ample reason for aged structures to be closed, repaired, demolished and/or replaced. The Interstate Highway system in the US and the Trans Canada Highway in Canada were built roughly in the same time period and both systems are steadily showing signs of wear. You can be sure we'll be seeing a lot of detours and highway closures across the country from now on. Concrete is a tremendously strong structural material that can last a long time when adequately maintained, but when the elements start seeping in to corrode the metal, decisive action must be taken. Locally: The question now comes to the stability and safety of the Tobique Dam, a concrete, steel-reinforced structure built between 1949 and 1952, a 55-year -old dinosaur. That particular structure stands directly in front of the Tobique First Nation, in a straight line of force when the water is released. Upon water release, tonnes of water slams directly into the Reserve's riverbank, causing erosion to grow deeper every passing year. It is at a point of endangering homes on the reserve today. But if that 55 year-old dam should ever fail physically, either by chance, or by some freak unpredictable reason, the 10-mile headpond above it would rush out at an unimaginable rate, pressure and speed onto the reserve and cause major damage. The spillover would not stop there, however, the village of Perth-Andover, located less than four kilometers downstream, would likely get a powerful 'going over' as well. The other hydroelectric dams at Beechwood, 25 miles below, and Mactaquac 45 miles further, built around the same time, plus all of the towns, villages, roads, farms, stores, plants, factories,

etc. downstream would all feel the after-effects of a spill out. NB Energy is the prime and responsible builder, owner and operator of the power plants at Tobique and the other two sites on the St. John River. It stands the reason therefore, that the company should, out of corporate responsibility, be making efforts, while the timing is right, to guarantee safety and security for its customers, and assure the public that all its systems are safe and secure. Through such assurance, the public would rest at ease knowing full well that safety and security rank high in the corporation's concerns and interests and no one should spend sleepless nights in worry of hazards. At the same time populations downstream of the power plants need to be assured that the advanced age and physical condition of these plants present no risk to the communities or to anyone in particular, nor do they endanger any private or personal property. Decisively, it would be in the best interest of the corporation to communicate a message to the public that safety and security is guaranteed, which in the end, would reflect and promote goodwill and good relations all around.

### **REPORT: ABORIGINALS FACING DISCRIMINATION IN PRISONS -JIM BROWN C P OTTAWA**

--The Canadian prison system is practising "systemic discrimination" against aboriginal offenders, says the federal ombudsman for inmates — a finding that his political masters in the Conservative government refuse to accept. Howard Sapers, in his annual report Monday, said the Correctional Service of Canada too often overestimates the risk posed by native prisoners and sends them to maximum-security institutions when less rigorous treatment would do. Aboriginals are also more likely than non-aboriginals to be sent to solitary confinement, and to be overlooked for early parole and thus end up serving too much time behind bars, said Sapers. "The general picture is one of institutionalized discrimination," he told a news conference. "That is, aboriginals are routinely disadvantaged once they are placed into the custody of the correctional service." Public Safety Minister Stockwell Day balked at that conclusion, insisting as he officially tabled the report in the House of Commons that there was "no empirical evidence" to support the finding. Sapers acknowledged that, whenever a complaint of deliberate harassment is substantiated, prison officials are "very quick to act" against the offending employee. But the overall workings of the system still amount to a kind of collective discrimination, he said. "It's a different focus than individual acts of individual correctional officers." Sapers pointed to statistics that show the total number of people incarcerated in federal institutions went down by 12 per cent between 1996 and 2004. But the number of native inmates increased 21 per cent in the same period. The figures were even more dramatic for native women, whose numbers rose by a startling 74 per cent. Just as troubling, said Sapers, is the fact that four in 10 natives behind bars are aged 25 or under, reflecting the frequency with which young aboriginals run afoul of the law. When they are over classified at the start of their terms and placed in maximum security, they are deprived of the educational and rehabilitation programs they need to win parole. When they are finally released after serving their sentences, they are much more likely to re-offend and return to prison, said Sapers. "To break this cycle, the correctional service must do a better job of preparing aboriginal offenders while in custody, and provide better support while in the community." Native groups welcomed the report and appealed to the government to remedy the situation----though some sounded skeptical about the chances that Ottawa would do so. "Alternatives to the continued warehousing of our people are urgently required," said Angus Toulouse, Ontario regional chief for the Assembly of First Nations. He noted, however, that the prison service has yet to implement key recommendations urged on them in the past, including the appointment of a deputy commissioner for aboriginal issues. "It is time for action," agreed Beverley Jacobs, president of the Native Women's Association of Canada. "We've had enough task force reports, internal reviews, national strategies. Today's report clearly shows there has been no significant progress." Sapers, whose official title is correctional investigator, called for prison officials to adopt a new security

classification process to reduce the number of aboriginals being held in maximum security. He also wants more use of unescorted temporary absences and work release programs to ease native offenders back into society gradually, and measures to encourage earlier release on full parole. He recommends, as well, the hiring of more aboriginals to work in the prison service. Though he focused on native issues in this year's report, the ombudsman also touched on a wide range of other matters. He called on the correctional service to: • Provide better services to federal offenders with mental health needs — the proportion of whom has more than doubled over the past decade. • Meet its legal obligation to provide every inmate with essential health care according to professionally accepted standards. • Hold timely investigations and follow up in incidents of serious injury or death among inmates. "We've had enough task force reports, internal reviews, national strategies. Today's report clearly shows there has been no significant progress."

### DAN'S CORNER - PROTECTING OUR BIRTHRIGHT TO SELF-DETERMINATION

We are acting with complicity to our own demise when we permit or otherwise neglect to prevent the continuing erosion of our birth right to live as our Ancestors did for thousands and thousands of generations, to live as Indian people, to live as self-determining people. Our Ancestors lived for thousands of generations as Indian people: living, preserving, protecting, respecting and passing on that birth right.

One may ask the question what does that mean? What is our birth right as Indian people? My reply is simple: to live, enjoy and practice those same rights that our Ancestors lived, enjoyed and practiced at the time of contact with the European invaders. Meaning to live, enjoy and practice our own spiritual ways, our own language, our own culture, our own heritage, our own Indian identity, our own institutions of government. It also means to enjoy our land and resources and to enjoy the freedom to move about Turtle Island - our homeland. In a word, to continue to be self-determining people. Our ability to move about our homeland freely, much as our ancestors always did, is the focus of this essay.

We dishonor the memory and efforts of our Ancestors when we fail in our responsibility to live, preserve, protect and pass-on that birth right to the Seventh Generation. We also ensure the demise of the Seventh Generation when we fail in that responsibility.

When those transplanted Europeans insisted that our two nations sign treaties, they were very much aware of their intentions and of the need for such treaties. They were first and foremost protecting their own birth right as English, French, Dutch, German, Spanish people etc. in the event that things turned out not of their liking. Meaning Indians gaining the upper hand in the Europeans' attempt to kill us off and in stealing our land.

Those transplanted Europeans who committed theft and genocide are now able to point to those treaties as "proof" that they have rights to land and resources that they stole through genocide, fraud, lies, deceit, cheating and denial.

This is where our complicity comes into play. We as Indians are very well aware of the truth and reality of the origins of this political and legal fabrication that has come to be known as Canada. Let's ask ourselves: What are we doing about it?

Every Indian person has to act, to take action in some way, even if it is only by raising one's awareness regarding one's birthright as the original people of Turtle Island, which is one way of fulfilling our responsibility to the Ancestors and to the Seventh Generation.

The question that each and every Indian person has to ask him or herself is this: What am I, as an Indian person, willing to do so as to live, nurture, protect and pass-on our birthright.

Some things that we all must bear in mind when answering this question: We are the survivors of the great North American holocaust and therefore the children of genocide. The people whose forefathers committed genocide are the same people who are in the position of power today and who possess the power to continue their denial game when it comes to the origins of the Canadian nation state.

All of this to write on our birthright, as affirmed by treaty, to pass freely across what is now known as the northern boundary of the United States.

In 1794 the United States and Great Britain signed the Jay Treaty. It recognized that... "the Indians dwelling on, either side of the... boundary line [shall have rights] freely, to pass and repass by land or inland navigation; and to navigate all lakes, rivers and water thereof, freely, to carry on trade and commerce with each other." The Treaty of Ghent in 1814 also recognized that right.

Since September 11, 2001 our border-crossing rights are being eroded even more while we stand idly by doing nothing. For our people, crossing the white-man made border represents our treaty right. For the white-man it represents a privilege. These are huge differences in these two concepts that all of our people should bear in mind and more so for our elected leaders. As this is, and always has been, our homeland and since this fact has been affirmed through different treaties, our people should be able to traverse our homeland freely without any fear of molestation or otherwise being detained by the American or Canadian forces of oppression.

In my grandmother's time our reserve community had our very own "special Indian border crossing road" that extended from our reserve community right to the "American" border with no border guards, where we crossed the white-man's border unmolested. How did we come to lose this? And where were our elected leaders?

The Mohawk people still continue to maintain their border crossing rights and continue to maintain their own separate border crossing road within their homeland and have fought both the American and Canadian governments to hold on to their border crossing birthright. The Onandaga people have been issuing their own passports for the past 100 years as their way of demonstrating their birthright to self-determination.

There have been articles in both American and Canadian newspapers reporting on talks that have been taking place between American and Canadian governments which discuss border crossing issues. Were our elected and/or traditional leaders part of these border crossing issue talks? No, they were not asked to be part of these talks. In the same way that our people were not asked to be part in talks when the white-man made border was conceived and agreed to by those transplanted Europeans

My question is: if it is so easy and simple to accommodate the needs of eurocanadians and/or euroamericans, in terms of border crossing privileges, then why not the same accommodation for our people with our treaty protected birthright? At the same time where are our leaders on this issue? What are

they doing about protecting our rights?

The present generation has a responsibility to both the Ancestors and the Seventh Generation to be as aggressive and forceful, if not more so, in protecting our birthrights as our ancestors have always done.

**MESSAGE TO THE SENATE** p.paul To the SENATE, First Nations water systems in Canada are "critical"!! You don't have to go to foreign lands like Afganastan, Sudan, Africa or elsewhere to find and fix wretched, deplorable human conditions. We have them right here in Canada, on our Reserves. For starters, do a fact-finding trip to almost any reserve and spend a week there talking with the people who have to drink, bathe and cook with 100% rancid, contaminated water, and discover facts of life on a reserve As a matter of fact, use the same tools, implements and facilities and sleep in the same crude bunks native people sleep in for a week and try to have a good nights sleep and pleasant dreams. Good luck! Better still, live the life, try to cope in the overcrowded conditions and eat the food they have eat daily and see if you don't end up a "critical" case by the week's end. Thank your lucky stars you can go back to Ottawa to your cozy beds and your delectable cafeterias meals for relief. So save your travel bucks and take an hour's trip to a reserve and get your money's worth seeing and experiencing extremely dire and impoverished conditions firsthand, right at home. So much for Canada acclaiming model human rights.

**CORRECTION** We goofed last month in an article sent to us by Yvon Moreault of Degelis, Que. featuring the discovery of ancient aboriginal cave drawings at Caucona First Nation. Yvon set us straight that he was not the author of that item, but only the conveyer of it to us. Sorry for the mistake, Yvon. We'll do better next time.

**DEAN'S DEN** - Talking Circle. They passed it round from hand to hand. As each solemn person spoke. And valued voices heralded thoughts. In the shadows and the smoke. Then gentle spirits spiraled up. Into a fused ethereal haze. The merged embodied essence. Of a people - and their ways. Elder, sage, and master. The keepers, and the wise. Proclaiming oral edicts. As seen through honored eyes. Linked by time, and legend. Allied by trust and need. Steely, somber, stoic as stone. Yet, subtle enough to heed. The vulnerable, the volatile. The narrow cramping gauge. The ageless, endless, walks and talks. The passion - and the rage. They speak of truths and teachings. Of matters that must cease. Of errant means and measures. Of tradition ... and of peace! D.C. Butterfield

**MORE MALISEET WORDS AND PHRASES** - By p. paul

Pesun-Medicine N'pesun mon-Our medicine K'pesun mo ah-Your (pl.) medicine Kieg-Heal Kieg a hun-Heal him/her K'sin ook ah wagon-Sickness K'sin ook ah-He/she is sick Gisse p'ta soos o-He/she accidently cut himself/herself Ded lee queeah-He/she (or) it is bleeding B'kauk en-Blood Zee pee lun-Treat him/her T'ka mug mul so-He/she feels badly T' mug ee naauq so-He/she looks bad Mudge ah wol mul so-He/She is starting to feel better Um dalo kieg a hun ah-Finally, he/she is cured (or healed).