

Tobique First Nation, NB 2.00 November 2007
Wulustuk Times

Wulustuk, - Indigenous name for St. John River
This publication produced monthly at Tobique, NB, Canada, E7H 5



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Traditional Talking Circle

TABLE OF CONTENTS NOVEMBER 2007

TALKING CIRCLE, - A PLACE FOR PEACE, HARMONY AND REFLECTION

TIFFANY PERLEY, TOBIQUE, RE-ELECTED MAWIW REP FOR 3RD CONSECUTIVE TERM

COMMUNITY POLICING AGREEMENT (CTA) FLAWED: KIKAHAN CHAIR

PASSAMAQUODDY HOPES PINNED ON GAMBLING REFERENDUM

U.N. INSPECTORS INVITED TO CHECK 43 INDIAN RESERVES IN QUEBEC

A.I.M. LEADER, VERNON BELLECOURT, 75, DEAD, LED WOUNDED KNEE FIGHT IN '73

TASAWASSAWEN NATION SIGN FIRST B.C. TREATY

SOME WULUSTUKIEG (Maliseet) WORDS AND PHRASES

DAN'S CORNER - Root of our Birth Rights

DEAN'S DEN - My Special Place

OVERDUE NAME CHANGE, THE WORD "SQUAW"

IT WAS A POSITIVE WAY TO END AN UNFORTUNATE CHAPTER OF MAINE HISTORY

This publication now the "Wulustuk Times"

Each month we try to gather and produce the latest, most comprehensive native news material from the Indian country. Proceeding with this concept, we feel that a well informed reader can better relate with, analyze and grasp a situation more effectively when the right tools and information are at hand. Through our stories, our aim is to provide easily understood articles that come with a solid background behind every story.

Web access:

Not only is our local readership serviced with this format of news production, but the Internet audience benefits as well. To reach a global audience, a talented and seemingly tireless worker, Sharon Green, from Ontario, helps us by putting Wulustuk Times on her web site each month. Sharon's website is located at Gathering Place First Nations, and once there, then just hit our indicator marked Wulustuk Times.

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TALKING CIRCLE, - A PLACE FOR PEACE, HARMONY D REFLECTION

p.paul

The Talking Circle is a traditional instrument for dealing with the things that interfere with the normal everyday concerns of a person or their community whether the concern is trivial or serious in nature. The Circle may be applied safely and confidentially to resolve conflicts, misconceptions, disagreements or deeper problems.

It can be taken as both, an opening or a closing of a door, depending on the individual's circumstances or the objective in mind.

A Talking Circle is a place of comfort, wisdom, security and redress. It is where people come in search for new directions, abandoning the old, making amends, righting the wrongs and establishing new pathways for tomorrow.

It is a sacred place that is usually directed by a Circle leader, a mentor or a person of distinct nature and attachment to the spirit realm who intervenes and directs the flow of collective energies in the Circle.

The Talking Circle consists of a number of people, ranging from two to twenty for the best results, gathered together in a circular formation to share ideas, hopes, dreams, cares and energies in total unity and a sacred connection to one another.

It is also a place where individuals come to seek help, support, healing and understanding for any particular discomfort or instability they may have, or has been with them for some time. The Circle is a protective shield of honesty, trust and comfort.

Confidentiality:

The material brought to the Circle is usually private, personal and/or confidential. As a general rule therefore, all material heard in the Circle stays in the Circle, unless a waiver or consent has been rendered beforehand.

TIFFANY PERLEY RE-ELECTED MAWIW REP FOR TOBIQUE

p.paul

Tobique FN, - Tiffany Perley was reelected for her third consecutive term in office as Tobique's MAWIW representative October 13th, a date designated by the MAWIW as the official election date that takes place every two years in each of the MAWIW communities. This year the Tobique election consisted of five candidates, one of them being Ms. Perley, who competed for the job as representative. In the final tally of the vote count Tiffany Perley came out with a significant lead and as a result continues to represent Tobique in the MAWIW organization for the next two years.

Historically, MAWIW is an independent native organization made up of the three largest bands in the province that split-away from the Union of New Brunswick Indians some dozen or so years ago to represent themselves independently.

Since the break-away each community, Big Cove, Burnt Church and Tobique, is represented by a single elected representative in the MAWIW Council which is headed by an independent corporative executive director from the outside.

The mandate for MAWIW Council entails official representation in larger forums, i.e., provincial, national or international gatherings or conventions to lobby for MAWIW interests and touch base with other native groups across the country. It is also mandated to facilitate in defining and identifying goals and objectives of each member community to collectively represent and voice MAWIW concerns on broader basis. And most importantly MAWIW reps channel their energies in securing and delivering necessary resources from government, private and other outside agencies for meeting the needs of member communities.

MAWIW's head office is located in Fredericton where the council's representatives meet regularly, or as often as may be required, to collectively tackle the vast and complicated issues confronting and affecting the member communities.

COMMUNITY TRIPARTITE AGREEMENT (CTA) FLAWED: KIKAHAN CHAIR

The Community Tripartite Agreement (CTA) on policing at Tobique, more of the same old same old from White governments

Racism has been endemic in Canada. It has stretched from early slavery at the nation's dawn through the Fascist phase prior to the Second World War to the Paki-bashing of recent years. It has reached from the Pacific to the Atlantic, taking different forms according to the local ethnic composition, targeting Asians in Vancouver, blacks in Nova Scotia, and Jews everywhere. It has been represented on corporate and government boards and among manual labourers at construction sites. And it has appeared both visibly in the forms of violent attacks and covertly in the form of variations in wages and employment opportunities based on racial criteria. Many observers might want to argue that what racism does exist in Canada has simply been the sad product of deviant individuals, or a temporary problem brought on by

unemployment or some other crisis. Yet the degree, scope, and persistence of the phenomenon lead to a single conclusion; racism in Canada has been institutionalized... racism that is intrinsic to the structures of society. It may be overt or covert, expressed formally in the laws of the land, or less visibly in patterns of employment and the content of school textbooks... What is significant about institutional racism, whether out in the open (the reservation system for Native peoples) or hidden (ordinary white Canadians are more cautious about appearing to be racists), is not only that differential along racial lines is embedded in society itself, but also that it perpetuates itself over time, for that is the nature of the institutional framework; independent of individual volition, relatively unconscious and unmotivated, it reproduces itself... institutional racism is almost synonymous with "the way things are". This observation is from a study conducted by Canadian anthropologist/sociologist Stanley Barrett.

Section 15 (1) of the Canadian Charter of Rights and Freedoms states, in part... Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination based on race.

The Kikahan Community Policing Committee (KCPC) recently met with Ottawa and Provincial officials regarding the Community Tripartite Agreement (CTA) policing.

I came away from the meeting feeling that these officials were only going through the motion of listening, hearing and heeding the concerns of our community as represented by the KCPC.

It was made clear to our committee members that the CTA would be signed as drafted and presented by the federal and provincial officials.

Since it was presented to our committee with a gun to our heads on a take it or leave it basis we agreed to the terms of the CTA but under duress.

The threat was made clear to our committee that if the CTA was not agreed to as presented then the existing policing services would be removed from our community leaving Tobique without proper or adequate police services.

What was being conveyed, by the white officials, at that meeting was more of that same white racist attitude of blaming the victim (the Indian) as being the author of his own misfortune, his own misery, his own suffering, his own circumstances, etc., etc.

Another racist attitude being displayed at this meeting was that "white is right" and its corresponding racist attitude "might is right". The other racist attitude which was present at that meeting was white denial.

Denial in the historical fact that it was racism that managed to annihilate the Beothuk people of Newfoundland among others. Racism that managed to steal our homeland. Racism that created and perpetuates the Indian reservation system. Racism that authored the Indian Act that controls the lives of Indians from cradle to grave. Racism that created the Indian residential school system. Racism that stole a million Indian children for white adoption and/or foster care. Racism that today says to Indians, since they created their own poverty, their own high rates of alcohol, their own high crime rates and their own high suicide rates, that then you must come up with your own resources to combat and alleviate those out of control, dysfunctional social conditions.

As community members born and raised at Tobique we possess the unique advantage of witnessing, experiencing and being directly impacted by the high crime rate, the levels of substance abuse, the violence, the levels of dysfunctional families, the child abuse and neglect along with the high levels of suicide attempts and completed suicide attempts which are a daily occurrence within the confines of the whiteman's social engineering concept and abject failure known as the Indian reservation system.

We do not need anymore attempts at social engineering by white academics or social scientists to conduct yet more scientific studies, nor commissions or royal commissions to confirm what we as community residents already know and live on a daily basis. This alone should warrant an increase in RCMP members at Tobique.

Tobique has a community-wide consensus, including our elected officials, that says our community is presently experiencing a severe crisis of epidemic proportions in terms of crime, drugs, violence, family violence and suicide.

Our community should not be forced to wait until our situation reaches the epidemic level that occurred at Big Cove when the suicide body count reached fourteen before white officialdom decided to finally act. It was only the high body count that eventually forced white officialdom to react. We can only hope that Tobique's present severe crisis situation need not go to such extreme levels before white officialdom decides to step in with the much needed additional resources.

As a result of this recent exercise in futility with White officialdom, with their preset- agenda and preconceived attitudes, indications are that the winds of change are beginning to blow within our community.

Comments from our community, our KCPC members and our election officials indicate a new determination to change and to turn things around for our community in terms of social issues, problems, concerns, and what our community members are willing, capable and determined to do, through any means necessary, in order to make our community a healthy, peaceful, safe and secure place to live.

The CTA document is posted at different public buildings for residents to view and is available to anyone who requests it.

On a final point, the KCPC is still in need of additional volunteers to be part of the Committee.

All My Relations,

Dan Ennis, Chair, KCPC

PASSAMAQUODDY HOPES PINNED ON GAMBLING REFERENDUM

By Diana Graettinger

Bangor Daily News

CALAIS - An economic stranglehold has gripped this Washington County city for more than a decade.

In August, the Domtar paper mill in neighboring Baileyville announced 150 workers would lose their jobs. That layoff came on top of another 150 jobs lost over the past few years with the closure of Georgia-Pacific Corp.'s chip 'n' saw mill and Louisiana-Pacific's oriented strand board complex, also in Baileyville. In Calais the unemployment rate was 8 percent in August, according to state figures, nearly double Maine's overall rate of 4.8 percent.

According to the Maine Department of Labor, the unemployment rates for the two reservations based on the 2000 Census was 21 percent at Indian Township and 21.2 percent at Pleasant Point. Some tribal officials put the figures much higher because some members have been unemployed so long they no longer are included in the statistics.

Against this bleak backdrop, many here are hoping a multimillion-dollar complex featuring slot machines proposed by the Passamaquoddy Tribe will lift the region to prosperity.

Others believe a gambling facility would only deepen the area's problems.

On Tuesday, Nov. 6, public debate ends and voters will decide whether the tribe can build a complex that will have not only 1,500 slot machines, but also a harness racing track and a high-stakes bingo operation. The issue is Question 1 on the ballot.

For many in Calais and the surrounding area, Question 1 is a no-brainer. The Calais City Council recently threw its support behind the project, as did Baileyville officials.

"[The racino] is going to make Calais a destination point," City Manager Diane Barnes said. The Passamaquoddy have been making the same point for years.

"That border is the sixth-busiest port of entry into the United States, and we would like to try and capture some of that traffic coming through," Indian Township Lt. Gov. Joe Socabasin said.

Tribal members point to the past when Canadians played high-stakes bingo at Indian Township. "A lot of buses used to come in [from Canada]," Indian Township tribal member Nina Levesque said.

"When we had high-stakes bingo here, about 75 percent of our patrons were from Canada," Socabasin added.

The tribe is planning to build a racetrack-casino-high-stakes-bingo-hotel-conference center on a 700-acre site overlooking the St. Croix River, within sight of a new multimillion-dollar international bridge that soon will connect Calais to neighboring St. Stephen, New Brunswick. Two bridges now connect the two communities.

It's an ambitious plan that has raised the eyebrows of at least one high-profile skeptic.

"They want [a racino]?" asked Dennis Bailey, executive director of CasinosNO! an organization that opposes gambling facilities anywhere in Maine. "They didn't want one in [2003] when they had a chance to vote on it. Washington County voted against it. I don't know where Calais [voted] for the big casino down here," Bailey said of the tribe's efforts to build a gambling facility in southern Maine.

Most communities in Washington County voted against the 2003 referendum question, but Calais narrowly voted in favor of the southern Maine casino plan. On the question of a racino in Bangor, Washington County residents overwhelmingly approved the plan, and Calais residents supported the plan by a wide margin. Penn National Inc. later opened a multimillion-dollar slot machine facility in Bangor, and a bigger facility there is now under construction. Calais again appears ready to bet on the tribe and on its neighbors in Canada who many think will support a racino.

U.N. INSPECTORS INVITED TO CHECK 43 INDIAN RESERVES IN QUEBEC

JAN RAVENS BERGEN, The Gazette

An umbrella group representing 72,000 aboriginal people in Quebec will invite United Nations inspectors onto 43 reserves in the province to monitor how well the federal government conforms with the UN's Declaration on the Rights of Indigenous Peoples.

The Assembly of First Nations of Quebec and Labrador is seeking independent assessments of the federal government's performance on education, housing and youth-protection issues, chief Ghislain Picard told reporters in Montreal yesterday.

Ottawa will get a failing grade in all three areas, he forecast

A.I.M. LEADER, VERNON BELLECOURT, 75, DEAD, LED WOUNDED KNEE FIGHT IN '73

MINNEAPOLIS, Minnesota (AP) -- Vernon Bellecourt, who fought against the use of Indian nicknames for sports teams as a longtime leader of the American Indian Movement, has died at age 75.

Vernon Bellecourt, right, helps honor the 30th anniversary of the Wounded Knee, South Dakota, standoff in 2003.

Bellecourt died Saturday at Abbott Northwestern Hospital of complications from pneumonia, said his brother, Clyde Bellecourt, a founding member of the militant American Indian rights group.

Just before he was put on a respirator, Vernon Bellecourt joked that the CIA had finally gotten him, his brother said.

"He was willing to put his butt on the line to draw attention to racism in sports," his brother said.

Vernon Bellecourt -- whose Objibwe name WaBun-Inini means Man of Dawn -- was a member of Minnesota's White Earth band and was an international spokesman for the AIM Grand Governing Council based in Minneapolis.

Clyde Bellecourt helped found AIM as a militant group in 1968, and Vernon Bellecourt soon became involved, taking part in the 1973 occupation of the town of Wounded Knee on the Pine Ridge reservation in South Dakota. He was present only briefly during the 71-day standoff with federal agents, serving mostly as a spokesman and fundraiser, Clyde Bellecourt said.

He was active in the campaign to free AIM activist Leonard Peltier, who was convicted of killing two FBI agents during a shootout in 1975 on the Pine Ridge reservation.

He also was involved as a negotiator in the group's 1972 occupation of the Bureau of Indian Affairs headquarters in Washington as part of the Trail of Broken Treaties caravan.

In recent years, Bellecourt had been active in the fight against American Indian nicknames for sports teams as president of the National Coalition on Racism in Sports and Media.

He was arrested in Cleveland, Ohio, during the 1997 World Series and again in 1998 during protests against the Cleveland Indians' mascot, Chief Wahoo. Charges were dropped the first time, and he was never charged in the second case.

After Wounded Knee, Vernon Bellecourt became a leader of AIM's work abroad, meeting with presidents such as Daniel Ortega of Nicaragua, Palestinian leader Yasser Arafat and Libyan leader Moammar Gadhafi, his brother said.

Clyde Bellecourt said his brother had been in Venezuela about four weeks ago to meet with President Hugo Chavez to discuss Chavez's program for providing heating assistance to American Indian tribes. He fell ill around the time of his return, Clyde Bellecourt said.

TSAWWASSEN FIRST NATION SIGNS FIRST B.C. TREATY

First urban treaty signed Chief calls \$120m deal 'true reconciliation'

John Bermingham, The Province

VICTORIA -- B.C.'s first urban native treaty was introduced to the legislature yesterday as the flag of the Tsawwassen First Nation flew over the house and a couple of hundred aboriginals protested outside.

"True reconciliation is the product of this treaty," Tsawwassen Chief Kim Baird told MLAs, who gave her two standing ovations after she became the first female aboriginal leader to address the legislature.

"It proves to the world that reasonable people can sit down and settle historical wrongs." Baird said she knows some natives see the treaty as a source of fear.

"People are not sure what's behind the door. Our treaty is not something to fear, but something to embrace and benefit all."

The Tsawwassen treaty is worth \$120 million to the band, and transfers to it 724 hectares, including 200 hectares from the Agricultural Land Reserve.

Band members voted 70 per cent in favour of the treaty in July.

Local politicians and activists fear the ALR land will be turned into a container storage facility for nearby Deltaport.

And some natives oppose the treaty because of problems with the treaty process and overlapping claims.

"Today, from our point of view, is going to represent the beginning of the mobilization of our people in seeking a just settlement to the land question in B.C.," Chief Stewart Philip,

president of the Union of B.C. Indian Chiefs, said outside the legislature, surrounded by about 100 natives and supporters.

Philip called the treaty "a sleazy, back-door way" to port development.

But other Indian groups applauded the treaty, the first completed under the B.C. treaty process.

"Treaties are possible in B.C.," said Chief Judith Sayers of the First Nations Summit. "Today, we see it. Government to government to government. First Nations are finding their place in Canada."

Shawn Atleo, B.C. regional chief of the Assembly of First Nations, said the treaty is "big stuff." "There's something big going on," said Atleo, who referred to Premier Gordon Campbell as Chamatook, which means one who is able to bring harmony.

The B.C. government paid for about 100 Tsawwassen band members to travel to Victoria, and gave each of them a souvenir paddle.

At a gathering at the Royal B.C. Museum, Campbell presented Baird with a carved cedar door, displaying the band's symbol of a great blue heron.

"Today, we hope to open a new door for the Tsawwassen First Nation, a door to prosperity, a door to opportunity, a door for generations to walk through," he said.

Bertha Williams of the Tsawwassen band, who opposes the treaty, said: "My birthright is being stolen away by people who want the treaty. Now we have to pay land taxes on our own land."

SOME WULUSTUKIEG (Maliseet) WORDS AND PHRASES

Summer days are gone	Maachi nib n'gis ked ee ka
Days are getting cooler	Mudge ah t'kis ka dee ka
The sun is setting earlier	Mudge ah meoosi keeah kisos
The leaves are turning color	Mudge ah bil wo-gee ta dol nibiel
Soon the cooler winds will blow	Neg si eow ege ma cha t'kel lum sen
Then birds will leave	Sipsis eg mudge ed wee ah toeg
And the leaves will fall	Naga nibiel b'na g'wee ahdol
Then autumn weather comes	En ege da-go-ug wa gis ka deek ah
Thereafter snow starts falling	En ege , mudge ep p'sun
And rivers start freezing	Mudge aach gul den ol sibool
Finally, it will be deep winter	Um datch, wis kee poon

DAN'S CORNER - Root of our Birth Rights

As aboriginal, as human beings, and as the designated protectors of the land, we have a responsibility to all living things, all of creation: the two-legged, the four-legged, those creature that fly, all creatures that swim, all plant life, the water, the air, the land - every living thin. It is our responsibility to love, honour, respect and prefect all of creation. in doing this we honour our birthrights, our human rights, our aboriginal rights, and the Ancestors who kept our traditional teaching alive. We honour the Seventh Generation, yet to come.

That is the root off our Aboriginal/ human/ birth rights. These are the rights we need to understand and defend. These are the rights we must be allowed.

I conclude by recognizing, acknowledge and respecting my relationship to all other living things, past, present and future. Our sacred EarthMother requires our respect if she is to continue to sustain us

Dan Ennis, 2007

DEAN'S DEN -My Special Place

There's a special place I go
When my spirit sinks low
And I know I must set myself free
Where there's only Creation and me,
Where the mountains show The might
And the sun shines down The light
To banish my darkness and fears
When storm clouds veil the skies
There is One who is my eyes
Who listens, sees into and hears,
One who is master of the mountains
And the water of the fountains
And the passing wind obeys but One command
Whose touch is life and fire
Love and peace The soul desire
For a world that concurs to The demand,
Where the tall trees are The steeple
All Created for The people
And every animal and fish and every bird
All entrusted to our care
Every kind and every pair
In the promise of the great Creator's Word,
It's a place to call my own
With family - friends - alone
Where each and every one can be The same
In all the things that they believe
To bring - to share - to leave
And after, I and all ... are glad we came!
Dean Butterfield

Chief Seattle Quotes

I will not dwell, nor mourn over, our untimely decay, nor applaud our paleface brothers for hastening it.
There was a time when our people covered the land as the waves of a wind-swept sea....
That time has long passed.....I will not mourn
My people resemble the scattering trees of a storm swept plain.
-Chief Seattle, 1786-1866) Suquwamish Tribe

OVERDUE NAME CHANGES, THE WORD "SQUAW"

BDN STAFF, Oct. 26, 2007

It took longer than it should, but another offensive name has been removed from the Maine landscape. With the decision last week to rename Squaw Point in Stockton Springs after the sunken ship Defence, the mandate of the 2001 state law to ban "squaw" from public was fulfilled.

The Maine Indian Tribal State Commission deserves credit for pursuing the issue as do communities and jurisdictions that quickly dropped the offensive name.

In 2001, then Gov. Angus King signed a law requiring the removal of "squaw" or "squa" from Maine geographic features, locations and highway signs. This was an expansion of a 1977 law removing the offensive name "nigger" from the state's landscape.

Immediately there was a counterargument that the word was not offensive. This discussion that resurfaced for years, was beside the point. Webster's New World College Dictionary says the word "now considered offensive, " and is a mild term of contempt." This trumps arguments of the intended use of the word and the economic effects of its removal. There were 23 locations under public jurisdiction that carried a version of the squaw appellation, more than half in Piscataquis County. The dozen in Piscataquis County were renamed "moose."

Frustrated that other jurisdictions didn't follow suit and worried that the name was leading to confusion, county commissioners last year briefly considered going back to the squaw name. While their frustration was warranted, going backward was not the answer. Refocusing attention on the problem—and a push from the commission—eventually led other communities to follow the county's lead.

Earlier this year, the Maine Indian Tribal-State Commission filed complaints with the Maine Human Rights Commission against the Washington County commissioners and the town of Stockton Springs for not complying with a state ban on the name in geographic locations.

In September, Washington County commissioners changed the name of Squaw Island near Grand Lake Stream to Epahsakom, which means in the middle of the lake.

Last week, Stockton Springs selectmen voted to substitute the word "defense" for "squaw" in Squaw Point Road, Squaw Point and Squaw Head. This name change showed that removing an offensive name offered an opportunity to emphasize local history.

The Defence was a privateer ship in the Revolutionary War that was sunk near Stockton Springs.

IT WAS A POSITIVE WAY TO END AN UNFORTUNATE CHAPTER OF MAINE HISTORY

By Chris Morris

Fredericton, New Brunswick (AP)

A First Nations community in New Brunswick is challenging limitations on Aboriginal fishing rights in the Miramichi River, one of the most popular salmon angling rivers in North America.

Gina Brooks of the St. Mary's Reserve in Fredericton said during October members of the community will continue to jig for salmon in the river for a food fishery despite being subjected to what she described as racist insults and rock throwing by Miramichi property owners.

Brooks said several members of the reserve were called "teepee sitters" and had to dodge rocks when they recently took several large, wild Atlantic salmon at a sports lodge where several U.S. anglers were fishing. "The reality is we have a right and they have to make adjustments for that right," Brooks said in an interview.

"We're the priority, after conservation, not sports fishermen. Nothing else. We are. We understand that. We're smart enough to know our rights."

The federal Fisheries Department confirmed that it has seized fish and equipment from a number of Aboriginal people caught fishing without authorization in private pools on the Miramichi.

The incidents, which are still being investigated by the Fisheries Department, occurred during September. No charges have been laid.

Bob Allain, regional director with the Fisheries Department in Moncton, said government officials are hoping the St. Mary's band council will accept an offer to fish in the northerly reaches of the Miramichi, away from private waters.

But Allain said the First Nations fishermen would have to observe the same rules as others on the river, which would mean fly-fishing for salmon, not illegally jigging for fish with a hook and line.

"They (the St. Mary's band) have no communal licence to practice food, social and ceremonial fishery on the Miramichi," Allain said.

The presence of members of the Maliseet band on the Miramichi has angered recreational fishermen as well as disturbing Mi'kmaq bands that traditionally fish the river.

"Discussions are required," said Chief Noah Augustine of the Metepenagiag Reserve in Miramichi, a Mi'kmaq First Nation.

"They're necessary and it potentially could explode into a conflict. My number one concern is to avoid unnecessary conflict and the only way to do that is to sit at the table."

Brooks said ancestral rivers for the Maliseets in the south of New Brunswick are no longer open to fishing because of the decline of the wild Atlantic salmon.

"We have taken the stand that we need salmon," she said.

"We have so many American sports fishermen going in there taking salmon but we can't can't take salmon. The Supreme Court of Canada says that we're first after conservation."

Eight members of the St. Mary's band were caught fishing in an Irving-owned section of the Miramichi in late August by New Brunswick game wardens.

Although their equipment and the fish they had caught were seized, Wade Wilson of the New Brunswick Department of Natural Resources said the provincial game wardens were ordered to give the items back to the natives the next day, without any charges.

It is not clear who ordered the game wardens to return the seized items, although Allain said it was not the federal Fisheries Department. He said he believes "it went beyond the public service level" in the New Brunswick government, but he wouldn't elaborate.

Once they had their gear back, the aboriginal fishermen continued fishing in private areas of the river, which infuriated recreational fishermen.

"The salmon stocks are down, there's a huge problem globally with wild salmon and there's nothing traditional about the way these people are fishing with their SUVs and jig hooks," said one Miramichi angler, who asked not to be identified.

"There has to be a line some place."

Mark Hambrook of the Miramichi Salmon Association, which represents recreational anglers, said not charging individuals who are allegedly caught fishing illegally sends the wrong message.

"When you have a group going out and violating rules that everyone else has to follow, people say, 'If they're not going to be charged, why should we obey those laws?' "

Just two days after the the incident with provincial game wardens, the New Brunswick government issued a policy directive saying no charges will be laid against aboriginal people who cross the so-called Ganong line – a boundary the separates traditional Maliseet and Mi'kmaq territories.

New Brunswick Attorney General T.J. Burke said there was no relationship between the policy directive concerning the Ganong line and the actions by the aboriginals in the Miramichi.

The river is traditional Mi'kmaq territory while the St. Mary's Reserve is Maliseet.

Burke said the Ganong line is arbitrary and the Liberal government has promised to eliminate it.

"At this point in time, we have decided not to prosecute on territoriality. . . but we will continue to enforce the laws in relation to unsafe hunting practices, night hunting and matters of conservation," he said