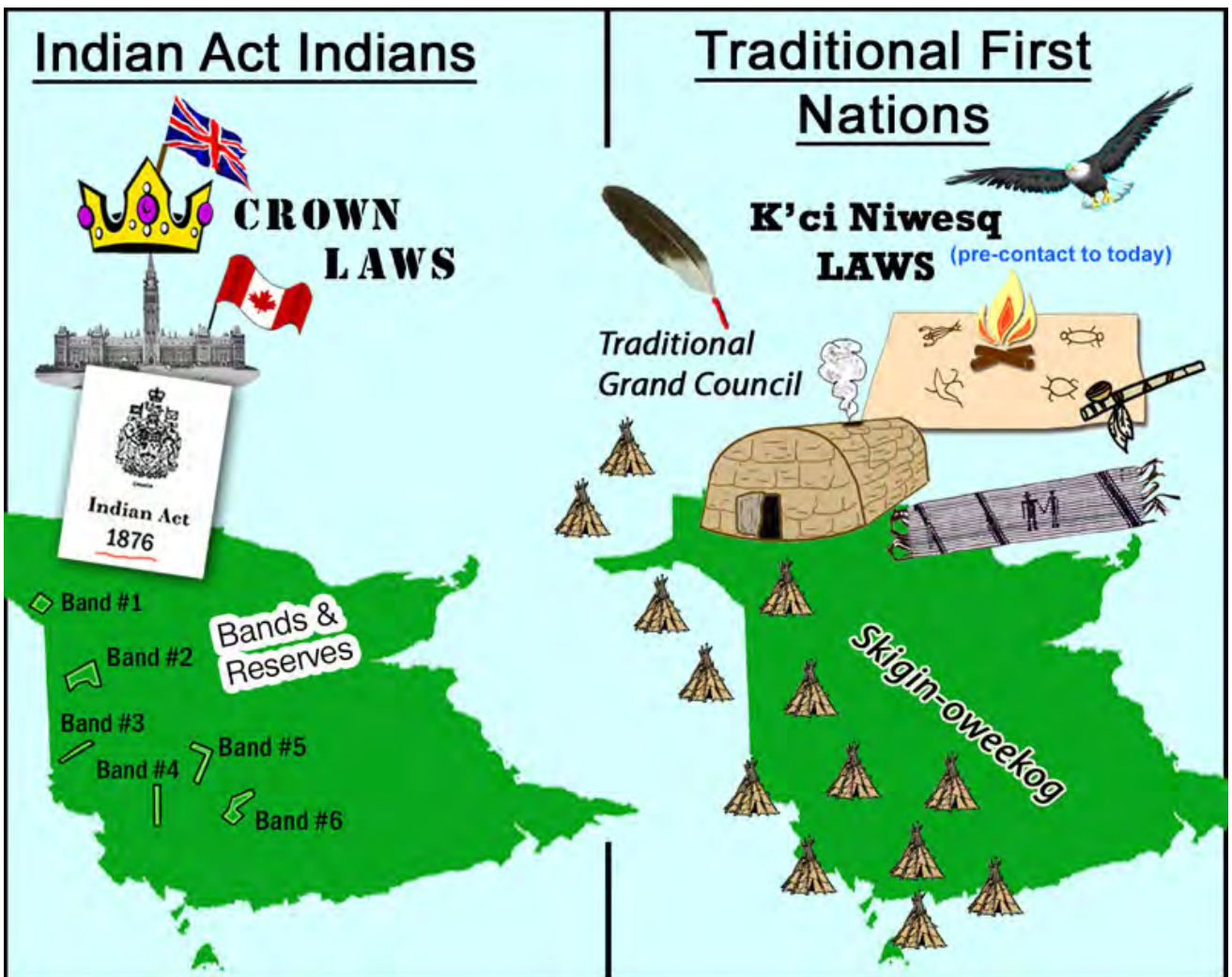


Wulustuk Times

Wulustuk - Indigenous name for St John River

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Wulustuk Times:

Each month we gather and publish the latest, most 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 right data. Our aim is to provide you with the precise tools and information possible.

INDIAN ACT MALISEETS VS TRADITIONAL WOLASTOQIYIK NATION

There is a very long and complicated history behind the treaties with the Indian Nation of the St. John River, traditionally called the Wolastoq Nation (or Wolastoqiyik). It has resulted in constant discord and division amongst them over the last three centuries. The impact of the European explorers, tradesmen, and colonists has been behind it all, in particular with the French and English in their wars over claiming this land and its resources. I have in the past submitted historical articles about these conflicts, but a few short articles cannot begin to portray adequately the complexity of the events that have brought this Nation to where it is today. There was a time when the Indian Act in Canada did not exist. It is important to understand that it was first created to dominate and manage "Indians", all Indians residing in Canada. Before there was a British Canada, going back to the time of New France and New England, and then the split of the British colonies into Canada and United States (old England and New England), there was no Indian Act. At the time of the treaties with the Indian Nations living here, they still had their individual territories, cultures and languages. They even had their native "Indian names" and not the Christian names assigned to the "baptized savages." Traditional names like Chkoudun, Cacagous, Bashaba, Messamouet, Panonias, Madockawando, Bomaseen, Moxus, Sanquarum, Membertou, and Maeganumbe. These were names that the Europeans struggled to spell. These names can be found on treaty and treaty conference documents, military records, and in the Jesuit Relations and various other diaries and journals. As time went on the First Nations, especially the "Eastern Indians" who had first contact with the Europeans lost their Indian names and took on mostly French names of saints or other important historical figures. Indian names have been erased and so has their culture and oral tradition . or almost erased. Much of it will never be recaptured. Terms like cultural genocide, linguistic genocide (or linguicide), and assimilation are heard often in recent years in Wolastoqiyik land. A small remnant of the traditionalists are struggling to preserve their language, true history, and culture.

These Wolastoqiyik were at one time a sovereign Nation of people with a homeland and their own unique culture, history and traditional council by which they governed themselves. I have addressed this before so I won't repeat the history leading up to it in this article, but the British who eventually defeated the French and set up their dominion in North America created reserved lands for the Indian Nations who were here and allowed them to occupy these reserves (reservations) under the Proclamation of 1763. Several reserves were set up along the St. John River / Wolastoq. However, the Wolastoqiyik whose culture involved hunting and fishing for food and for clothing could not possibly survive in these small reserves. The intent of the reserves was to assimilate Indians into colonial society by disrupting their traditional culture and forms of governance, and imposing a municipal-style of local governance. Part of the strategy was to "domesticate" them and teach them agriculture so they wouldn't be always wandering throughout their expansive traditional territory. If they enticed the Wolastoqiyik to stay put, grow crops, raise farm animals, and get extra benefits (including no taxes) then there would be no need to wander outside the reserved land. They would be accounted for much easier. To do this the Indian Act was introduced in 1876. This Act was a federal, not provincial act. It was NOT a treaty. It was a Canadian statute. No Wolastoqiyik Chief had to agree to it and sign a paper agreement like in the treaties, but if he was living on a reserve he had to abide by that Act. The Wolastoqiyik were not compelled to live on the reserve. They had the freedom to leave and

live elsewhere, but if they left they would not have some of the advantages of reserve life including a type of welfare income that was due them from any sales of their reserve land by the Crown, or from revenues from the natural resources on the reserve. All monies would be put in a trust for them and it would be portioned out to them as established by the Act and regulations. To live on reserve land an Indian had to descend from the Indian Nations that signed the treaties, known as "treaty Indians."

The Indian Act introduced the term "bands" and it determines what "body of Indians" can be designated as a band. The Act gives the power of band councils and dictates how they must operate. It covers such things as governance, land use, healthcare, and education on Indian reserves. Bands are not required to have reserve lands held for them "by Her Majesty", but they must fall under the Indian Act to be entitled to "moneys" held for them by Her Majesty. The Act defines who is an "Indian" and shall be registered as a "status Indian" and admitted as a member of a particular band. A status Indian is sometimes referred to as an "Indian Act Indian" to show that they fall under the guidelines of the Act. Under section 18(1) "the Governor in Council may determine whether any purpose for which lands in a reserve are used or are to be used is for the use and benefit of the band." Also in section 18(2), "The Minister may authorize the use of lands in a reserve for the purpose of Indian schools, the administration of Indian affairs, Indian burial grounds, Indian health projects" and authorize using any part of the reserve land for other purposes with the consent of the band council.

In 1885 Canada introduced the Pass and Permit System in Western Canada, under which "Indians" could not leave their reserves without first obtaining a pass. "No rebel Indians should be allowed off the Reserves without a pass signed by an I.D. official." This system was introduced following the Riel rebellion in the west and was initially intended to prevent Indians from participating in further uprisings. The wording became interpreted quite loosely. Pass forms were printed for use by Indian Affairs officials. The system soon spread to all parts of Canada and was applied to all Indians, not just rebels. "Reserves were beginning to resemble prisons" (Report of the Royal Commission on Aboriginal Peoples). The Pass system was still in use well into the 1940s. In 1951, Canada being sensitive to the United Nations' Universal Declaration of Human Rights, removed it from the Indian Act. Indians were then allowed to appear off-reserve in ceremonial dress without getting permission from the Indian Agent, and it was no longer illegal for Indians to practice their customs and culture such as the "potlatch." Also Indian women were allowed to vote in band councils.

The limitations of being Indian Act Indians is that they are accountable under the Indian Act within the Canadian/Crown legal system. They are not a united sovereign nation that governs themselves. Indian Act Maliseets operate under Crown laws and their governance and elections of Chiefs and band councillors are subject to those laws. For example, the Act establishes "Indian Band Council Procedure Regulations" that determine how often council meetings shall be held and establishes rules for the "Order and Proceedings" of such meetings. Also, a Band Council Resolution (BCR) may be decided by the band council, BUT before it has legal authority it must be approved by the Minister of Indians and Northern Affairs or his/her designate. The fact that the Maliseets are broken up into bands and no longer exist as one united Wolastoqiyik Nation with one leader who speaks for them as in Treaty days, implies that the traditional Nation is defunct. In fact, the name Maliseet is not traditional. It is not what the Wolastoqiyik originally called themselves. It does not appear in any treaties with them. I have covered this topic in earlier issues of the Wulustuk Times so I

will not repeat it here. However, within the bounds of the reserves there are some who have adapted to the municipal style structures dictated by Indian Affairs and have benefited from them as being the "new culture", saying "all cultures eventually change." They are quite happy with the status quo. Go with the flow. Don't rock the boat.

There is another group who are endeavoring to represent the "traditional governing body" of the Wolastoqiyik Nation and follow the old values and culture as much as possible. This includes having one chosen Grand Chief who speaks on behalf of them all, representing the position of his or her people in common. This sometimes puts the group at odds with the Indian Act Maliseets who have 6 separate bands. Discord within the Wolastoqiyik/Maliseet Nation is not new. Tappan Adney, an activist for Native rights, had the same problem back in the 1940s when he was fighting for their treaty rights. So did Col. John Allan back in 1777 during the American Revolution when he tried to get the "Marisheetes" to join the American rebels. Chief Ambroise St. Aubin (of Eqpahak) and his followers joined with the Americans, but Grand Chief Pierre Tomah (of Meductic) kept lobbying the British and a number of the Wolastoqiyik families chose to support him. In 1777 there was no Indian Act and the Wolastoqiyik were still a sovereign nation.

In Tappan Adney's time there was an Indian Act but it needed major revision. He managed to get a copy of the original 1725 treaty of Peace and Friendship from a Massachusetts archives and he provided it for defending his friend Peter Paul of Woodstock in a court case. Mr. Paul had cut ash poles (for making barrel hoops and baskets) on a farmer's property without getting permission. The treaty defence didn't work because that treaty was made with the "St. John River Indians" tribe or nation, and the Crown ruled that they no longer existed as a single, united tribe. Instead there were individual "bands" each having a chief and councillors. The treaty no longer applied. Adney was determined he would bring back that united tribe. He began the process of reconstituting the "St. John River Indian Tribe - Wulastooks." He had the cooperation of Chief William Saulis of the Tobique, but he was having difficulty with some of the other chiefs, partly because they couldn't agree on who would be the head chief who spoke for the entire tribe. On March 17, 1948 Adney sent a letter to Chief William Saulis at Tobique, which began: "Do you know one reason why the St. John and other Indians of their family have been able to be pushed around? It is because they won't stand together." So as not to appear as if he is the only one who is being critical of the Maliseets, he references the Handbook of North American Indians by the Bureau of American Ethnology, in which is highlighted the great successes of the Iroquois nations who stood united together. The Handbook states that the Algonquian tribes, which included the St. John River Indians, "equalled the Iroquois in bravery, intelligence and physical power, but lacked their constancy, solidarity of character, and capability of organization, and do not appear to have appreciated the power and influence they might have wielded in combination." Then Adney showing his frustration adds a warning: "I am sending you this great extract to be a warning right now. There was never greater need for the Indians in the different reserves, and all the Indians in each one of the reserves, like at Woodstock, and at Tobique. But will they do it? No! Then let them take what is handed out to them. I say this as a real friend." He adds a postscript: "This should be read to the Indians of every reserve and pounded home as only you know how to do it. Maybe the returned veterans learned something in the army about sticking together." The letter worked. He finally got some favourable results. Chief Saulis called a meeting with the other chiefs at which he welcomed them "into the united front of the St. John River Indians

organization." In his speech Chief Saulis said they would without doubt meet opposition to this attempt to unite, but that they must unite together to get strength "and from that point we can trek silently through the forest of opposition and conquer any enemies of justice for the Wolustoq tribe. The problems of your Band are problems of every Band, this will be all ironed out in our first tribal meeting." He concludes his speech traditionally with the words, "I have spoken." Sometime after this, the document for reconstituting the tribe was completed and signed by the chiefs and sent to Ottawa in May of 1948. At the same time Adney was also trying to get changes made to the Indian Act by identifying the concerns and wishes of the Wolastoqiyik, lobbying politicians, and writing articles in newspapers. It was a long hard fight and Government bureaucracy is slow, but at least he got the ball rolling for future treaty work. He died in 1950, and somewhere in Ottawa today is the reconstitution document still waiting to be considered and accepted.

The results of the Indian Act can be seen today in reserves across this nation. We have all read about the tragedies and seen the appalling conditions of many reserves in news reports. This is the end result of colonization and the attempt to assimilate the aboriginal nations and "kill the Indian in the child." The traditional Wolastoqiyik Grand Council is trying to revive the rich values of their ancestors that existed before the Proclamation of 1763 that created reserves, and before the Indian Act that defined an "Indian." The Traditional Grand Council stands for unification of a strong nation under a movement towards decolonizing. Its mission is a journey to renewed strength and healing. Unfortunately to the news media this can be confusing since they don't appreciate the history behind the establishment of reserves and the traditional culture of the people that live on them. Strength in unity is essential in developing strategies for dealing with oil pipelines, water contamination and forestry destruction issues.

Disunity among the "bands" is caused by the Indian Act and its so-called benefits to the Indians. All this division and conflict being a deliberate product of colonization. "If a house is divided against itself that house shall not stand." These words that were spoken two thousand years ago still hold true today.

A final comment. For those who applaud the recent Supreme Court ruling that any First Nation must be consulted by companies or government to get consent for exploiting the lands to which that First Nation holds aboriginal title, they should look closer at the fine print. The Supreme Court has also ruled that the Crown can "infringe" (overrule) a First-Nation's refusal to give consent if it is in the interest of the general public. Who determines if a pipeline is in the interest of the general public? If ever there was a time to be a strong united people for protecting the gifts of Mother Earth, it is now.

...all my Relations, Nugeekadoonkut

Note: Check out Alex Williams' film The Pass System: <https://vimeo.com/125253802>

A CRISIS OF INDIAN LEADERSHIP

In the matter regarding the disunity and divisions created by male Indian leaders, who should the rank and file Indians follow now that male Indian leaders have been forced, by the actions of Chief Theresa Spence, to either lead, follow or get out of the way. To me the choice is a clear one, follow a true leader in the tradition of the Ancestors.

Chief Spence's action is what those male chiefs should have been doing from some fifty years ago until today.

Instead what they have done, at least since the days of our oppressor's White Paper, is to create road blocks, bottle necks, division and to be part of the problem in Indian efforts toward unity in our common struggle to have the jackboots of white oppression taken off of our throats.

There should be no discussion among sensible and reasonable Indian people as to who to follow. It must be the leader who demonstrated true leadership in taking the action she did and who inspires a great many others to follow her lead.

Due to the extreme contempt displayed by our white oppressors, in their perpetration of genocide upon our people (no more Beothuk, Carib, Saco, Kennebec along with a great many more), our people have been terrorized and traumatized to the point of no resistance to the colonization process that our white oppressors have inflicted and continue to inflict upon our people over the last 500+ years.

It is out of this colonization process that our present-day elected leaders come from. Today this colonization process is so thorough that most of our people are not aware of just how colonized we have become.

The only way that we as a people can ever begin to shed our colonized minds is through awareness. We must first recognize, acknowledge and accept the fact that our people are a completely colonized people where we now think, talk, act and behave exactly like our white oppressors. In our delusional colonized state of mind we have forgotten our Great Creator-given original instructions, our traditional teachings, our spirituality, our languages and our identity as Indians... as human beings.

As to our white oppressor's most recent Indian legislation, what I call ""the Ominous Bill"", it is no different than the very first piece of white legislation ever enacted in Canada which was the Indian Scalp Bounty Act. Any and all white oppressor legislation such as the Indian Reservation Act, the Indian Act, the Indian Women Sterilization Act or the Indian Residential Schools Act, that is forced upon our people are all designed to accomplish one thing and one thing only... The Final Solution to Canada's Indian Problem.

One thing that all Indian Peoples have to be aware of and always bear in mind is that we have done nothing wrong (except to accept the Europeans in the first place) and we are doing nothing wrong in living our Great Creator-given responsibility to defend and protect our Sacred Earth Mother, ourselves, our families, our clans, our communities, our nations, our spirituality, our language, our culture and our identity.

These are the words of a child of the Canadian Holocaust.

All My Relations,

Dan Ennis

Feb 24, 2016

THE IMPORTANCE OF THE MALISEET LANGUAGE

In 1950 there still were a small group of who spoke their Maliseet language. The male speakers were mostly old hunters accustomed to spending much time with their family in rather remote areas where their friends were seldom able to visit them. Their life style was little changed from that of their parents. The elders spoke slowly so their sentences were long and drawn out. The young people in the village were living a much faster life that was reflected in their speech. They tended to cut one or two syllables from words increasing the speed of their speech. They tended to laugh and mock at the slow speech of the elders. Elders There was an uncontrolled change occurring that the elders could not restrain.

After World War II small battery powered radios were available at prices that made them readily available for most Maliseet families. The young people loved the battery powered radios that spoke and sang in English, the language returning veterans had become accustomed to using.

The young people growing up with these changes began to mock the elders with a long drawn out drawl. The old hunters did not like to be the center of mockery so limited their speech except to their old friends when they could get together away from other folks. The language, history and cultural was not passed on to the younger generations. Where one was in a daughter's home, he appeared to visitors to be a silent wall flower. Sadly, the young people would never understand or know the life of their previous generations.

The people of the St. John River had developed a language, a way of communicating with one another in their early generations probably before they arrived to settle on the banks of the Wulustukw. This also included a sign language to be used when people were expected to be silent. It was a language that helped them survive as hunters, trappers, fishermen, and food gatherers. It helped them through their other daily needs. Edward Tappan Adney said that the Maliseet language did not become contaminated with the languages south of them. During the Colonial Wars, when the southern New England Indians fled to join northern tribes, they brought their languages with them. Although their languages were closely connected, they had some differences. The Maliseet was the only tribe that did not permit other groups to join them. Adney concluded that the Maliseet language was the purest of the Wabanaki tribes.

Adney felt that the Maliseet language was worth saving with its hidden nuggets of history,

culture, and traditions, especially in place-names. There were events memorialized in some of the words so the future generations could remember them. Without these words being repeated periodically the events of the past would probably be lost. The strangers who so quickly moved in rapidly replaced the names to the important places giving quite different meanings than the ancient Maliseet terms had. These new designations meant nothing to the Maliseet.

The late Peter Paul of Woodstock was brought up by grandparents who enjoyed living the traditional life. They spoke the Maliseet language in their camp and expected any visitors to do likewise. Peter grew up speaking Maliseet as his first language. He often said that he did not learn English until he was almost 30. He still carried on his language as much as possible in his Woodstock village. On one of Adney' trips to the village in his quest for language information, he discovered a young Peter Paul who could answer some questions that the village elders could not answer. Adney was impressed and Peter Paul soon became his advisor and teacher, a union that lasted more than twenty-five years. Paul often visited other Maliseet and Passamaquoddy Reserves, where the Maliseet language was spoken. Several people who were brought up on these Reserves have told me that when Peter saw them, he would speak to them in their language. He encouraged them to learn and make more use of their language. There have been several programs to try to form a plan to reestablish the Maliseet language. The importance of the language is that it is one's inheritance holding culture, traditions, and history. All the members of a family should try to speak the language everyday. If the beautiful language of the old hunter's spoken by Peter Paul is not saved, it will be replaced by a vocabulary that is in tune with the twenty-first century.

Nicholas Smith

ANTI-FRACKING PROTESTERS SAY REPORT WON'T LESSEN THEIR RESOLVE

'Are you kidding, are we up to do it again?' says protester

CBC News

People involved in the Kent County anti-fracking protests of 2013 were watching the announcement of Friday's shale gas report closely.

Dozens of people from First Nations and nearby communities in Kent County took part in barricades to block exploration equipment in the area.

It culminated in a showdown that saw five police vehicles burned, 40 people arrested, others pepper-sprayed, and some shot at with non-lethal bullets by RCMP.

Amanda Polchies was there, captured in an iconic picture that day.

She feels what is in the report doesn't matter, it's what the government does with it.

"They can talk all they want, all the good talks they want, say, make all the promises they want but in the end it's the actions that are going to count," said Polchies.

Polchies says she is all for more research, and the government putting more efforts into consultations but said when it comes to hydraulic fracturing happening near her community, nothing will change her mind.

"Never, never, I would never be okay with it, I've researched it, I've looked at areas where there's been fracking, those areas aren't recoverable, the people that are affected...I don't want that here, I don't want my people to be destroyed like that," she said.

Ann Pohl agrees. She says opposition was so strong, it brought communities in the region together, and that bond between those communities is still strong.

"Are you kidding, are you kidding are we up to do it again?" asked Pohl. "We've been walking the whole time for the last two years staying fit, it's all we have."

Ron Tremblay, Chief of the Wolastoq Grand Council was in Fredericton for the release of the report.

"We have a declaration that we put forward protecting Mother Earth, the water and the air and we're very very firm," said Tremblay. "If there's any way that she'll be damaged along with the water and the air we cannot support that."

Provincial Mi'kmaq Chiefs also issued a statement Friday, saying the moratorium needs to stay in place and the entire relationship between Firsts Nations and the Crown needs to be rebuilt.

DEAN'S DEN... My Mini-Snowman

I made a mini-snowman
About ten inches tall
It would be my mini friend
Because it was so small,
I sneaked it into bed last night
But alas, I must concede
It ran away 'fore morning
And, before it left ... it pee'd! ---D.C. Butterfield

Winter Day

I look out my window
And outside it's snowing
Already four inches
And a wild wind is blowing,
The traffic's still going
Mankind in a rush
Off to the rat race
Tho the road is all slush,
The crows are still flying
I see five in one bunch
They know that I feed them
And they're looking for lunch,
There's apples still hanging
All froze on the tree

If the sun comes back out
So delightful to see,
The snowflakes are awesome
They're wet and will pack
But here comes the snowplow
Fast flinging them back,
My mailbox is still standing
Despite the big blast
When the 'wing' barely missed it
As that monster roared past,
The school bus is stopping
The kids clamor inside
They shake off the snowstorm
And settle down for the ride,
I pull on my snow boots
And my cold weather clothes
There's some don't like winter
But I'm not one of those,
I go get my shovel
And start shoveling away
Just part of the season
A routine winter day,
Ole Mama Nature
Is doing her thing

But, God's in his heaven
And ... the angels still sing!
D.C. Butterfield

Right Thing To Do

It was the time my neighbour
Had to travel for some "tests"
Of course, the day was snowing
And the roads were not the best,
I knew that he'd be tired
When returning to his place
And dealing with the snowfall
He wouldn't want to face,
With the "milk of human kindness"
As philosophers used to say
I simply cleared their driveway
While they were all away,
Kinda "treat your friends well"
I suppose that was the plan
Considerate and thoughtful
Regardful of my fellow man,
A 'good turn ' - not a favor
A well-meaning act of aid
Done graciously - and tactfully
As a compliment is paid,

A 'good deed' - as a courtesy

For a friend then feeling blue

Polite - accommodating

The 'right thing' for me to do,

A 'do unto others' - needed

And done without a frill

As my father used to tell me

"Thank you!" ... pays the bill!D.C. Butterfield