

Wulustuk Times

Wulustuk - Indigenous name for St John River

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

NEW BRUNSWICK. Sessional Papers (No. 5.)		A. 1883
Superintendency for the south and west counties.		
The Indians of this Superintendency are <u>Amalecites</u> , and are resident at the following places :—		
Woodstock, County of Carleton, Indian Population		38
St. Stephens, " Charlotte, " "	}	72
St. Croix, " " " "		
St. George, " " " "		
St. John, " St. John, " "		20
Kings, " Kings, " "		9
Georgetown, " Queens, " "		42
————, " Sunbury, " "		9
Kingsclear, " York, " "	}	168
St. Mary's, " " " "		
Total.....		358

In the Agency for Victoria and Madawaska there is no marked change in the condition of the Indians. They are in comfortable circumstances, and increasing in number. There is a school on the reserve at Tobique, which is reported of favorably.

These Indians are also Amalecites. Those on the reserve at Tobique, in the County of Victoria, number 152; and those at Little Falls, in the County of Madawaska, number 32.

This Department was recently advised that His Honor the Lieutenant Governor in Council had set apart for Indian purposes lots 99 and 100, situated at the outlet of Lake Cheputneticook.

**Population of Amalecites in New Brunswick
Annual Report of Indian Affairs - year ended December 1882**

Editor's Note: Est. Maliseet (Amalecite) population in 1880's was 408. Located at St. Basile 24, Tobique 88, Woodstock 58, Kingsclear 49, St Mary's 71, Oromocto 27, St. John 47, St Stephen Area 44 Total: 408

November 2015 TABLE OF CONTENTS:

AMALICITE - MANIFEST DESTINY?

**KETTLE AND STONY POINT BAND MEMBERS RATIFY FEDERAL DEAL TO RETURN
CAMP IPPERWASH**

**GARY METALLIC/GESPEGAWAGI NB HYDROFRACTURING COMMISSION OCTOBER
15, 2015**

CHIEF'S UPDATE

DEAN'S DEN - 1) WHY THE BIRCH HAS WHITE BARK 2) SOLID GROUND

Wulustuk Times:

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim is to provide you with the precise tools and the best information possible.

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Amalecite - Manifest Destiny?

In a Wulustuk Times article of January 2012 titled *Excavating the Wolastoqiyik Language* I addressed the origin of the name Maliseet. It has had many different spellings over the centuries, Malisit, Mareschite, Marasheete, Mahnesheets, Malouidit, Marisizis, with Malecite and Amalecite being the most common. There are a variety of speculations as to its origin by historians and also by oral tradition, which I discussed in the January 2012 article. The meanings of the name include "broken talkers", "slow tongues", "ugly foot" and "those who are of Saint Malo." In that same article I referenced a definition of Maliseet from the Catholic Encyclopedia: "MALISEET INDIANS, also MALECITE, MALESCHITE and AMALECITE, the last being the official Canadian form." The remark that Amalecite was "the official Canadian form" caught my attention, so I started doing more digging and excavating of old records to see what I could uncover about "Amalecite." I discovered that "Amalecite" was used in all reports from the Dept. of Indian Affairs going back before there was an Indian Affairs branch of government to the Department of the Secretary of State (formed at confederation), and before that to the Province of Canada, i.e. "Journals of Canada Legislature."

As mentioned in the January 2012 Wulustuk Times article, the term Amalecite was still being used well into the twentieth century. For example the Annual Report of Indian Affairs in 1902 lists Woodstock Reserve as being Amalecite, with this notation: "Purchased May 22, 1851, by the Provincial Government, for the use of the Amalecite tribe of Indians at the Maductic. No. 281." In that report there are 7 reserves in total identified as being Amalecite. The Annual Report for the year ended 1916 uses the name Amalecite when reporting on the Indian Nation at Viger, Quebec and also the "Amalecite in Northern and Southwestern New Brunswick." The term was used to denote all First Nations in the former Etechemin territory south of the St. Lawrence River, but never included the Mi'kmaw Nation. They were listed separately. In the early 1800s there are numerous marriages recorded between the "Amalecites" and "Abenakis," and between "Amalecites" and "Mikmacs." Abenakis and Mi'kmaq were obviously considered separate nations from the Amalecites. So how did these Amalecites come by that name?

In ancient history as recorded in the Old Testament of the Bible there is an identical spelling of a people with this name, Amalecites. Is this a coincidence or is there a rational connection? I discovered there is a definite correlation. Amalécites, as spelled in the old Douay-Rheims translation of the Bible from the Latin Vulgate into English by the Catholic Church, were referred to as "first among the nations" in the book of Numbers, 24:20. The name of this first nation of mankind was spelled variously Amalechites and Amalekites depending on the version of the Bible of that time. The Amalechites were a nation of people described in the Bible as "the most hated of all the enemies of Israel." They were the semi-nomadic aboriginals who dwelled in the wilderness lands where Moses was directed by God to take the children of Israel, the legendary exodus of the Israelites to the Promised Land. The Amalechites were descendants of Amalech (Amalec) and were greatly feared. They made "unprovoked" attacks on the Israelites. They were the first to attack the Israelites just weeks after God freed them from slavery in Egypt. Because of this persistent hatred, God "called to account" the Amalecites, and commanded that King Saul strike them down. When the prophet Balaam looked down from the mountain of Pisgah he had a wide sweeping view of the country of the Amalecites, and upon seeing this he took up his parable, and said, "Amalec was the first among the nations, but his latter end shall be he perish forever." Saul

began slaughtering all of the Amalicitcs. After his death his son-in-law King David continued to make war against them, and finally Hezekiah succeeded in annihilating the remnant of them. (Note: for readers who wish to research further, the names "Amalecites" and "Amorites" are used synonymously in the Old Testament for the "Canaanites" as they and other tribes were in the land of Canaan.)

With that background in mind let us go to the so called "New World" at the time of the colonization of the eastern coastal region by the English, the pilgrims and planters. It was during this colonial period that the books of the Bible were being translated into English for the first time, with King James producing his very own "authorized" version, still used by some denominations today. Also during this period the reigning monarchs issued "authorized sermons" about such topics as Obedience and Unlawful Rebellion. In these authorized sermons the Biblical stories were predictably interpreted so as to benefit the Crown. These sermons made reference to the Biblical story of Saul who was commanded by God to kill all of the Amalecites who were occupying the Promised Land, and to "destroy them clearly with their goods and cattals."

It is not surprising then that the English colonists who came to this Promised Land in North America likened themselves to the children of Israel in the Bible. These Calvinist "Puritans" were the new Israelites, and the aboriginal barbarians of this Promised Land were to be condemned as Amalecites. The Protestant preachers of the day believed that, like Moses and the Israelites, God's will for them in this new Promised Land was to have war with the Indian nations, from generation to generation, until they had destroyed all of these Amalecites, just as it was ordered by God as recorded in the Old Testament Bible: "The Lord will have war with Amalec from generation to generation." (Exod. 17:16). Many clergymen used this association to justify killing or capturing and enslaving the Indians. They should be wiped off the face of the earth, "utterly destroyed" as God had instructed the Israelites. Even more evil were the "praying Indians" who collaborated with the Catholic French who were considered corrupt traitors of Christianity. The Protestant colonists were called Puritans because they felt it was assigned to them by God to purify the church from the influences of Roman Catholicism. Therefore the praying Indians should be destroyed as Amalecites and any who would not assist with this extermination would be sinning. "A biblically grounded logic of extermination - Indians were Amalekites, betrayers of the faith, and therefore worthy of being 'blotted out' - drove crusades against Indian opponents. Typically over land ownership, hunting rights ." Religious Intolerance in America: A Documentary History by John Corrigan and Lynn S, Neil (2010) p. 135.

As late as the twentieth century there were historians, preachers and other writers looking back on the colonial period and describing the first nations as Amalecites "deserving of utter annihilation." It is important to keep in mind that during this early period of colonialism the French had just come through a period of religious wars (between Protestants and Roman Catholics) during which as many as four million people were killed. Also Popes did not recognize the legitimacy of the English Monarchy and called for its overthrow. By the time of the creation of the Kingdom of Great Britain in 1707, all those of the "Popish religion" were exceedingly discriminated against in England and Scotland. They were not allowed to vote, to sit in Parliament, and were prohibited from the learned professions. So the mindset of the English Puritans in the New England colonies was anti-Catholic, and this at a time when France was sending Catholic missionaries over to this continent to convert the native

inhabitants to Catholicism. The magazine, *The Living Age*, carried an article about the English colonial force under Captain John Mason, who on May 26, 1637 at Mystic River trapped 600 men, women and children of the Pequot tribe in the fort, then shot all of them and burned them: "The English formed a chain around the place, and in a few minutes the whole settlement was ablaze. Thus embarrassed and beset, the Indians were shot down easily; none were spared. As the Israelites slew the Amalekites, so did the Pilgrims slay the Pequods." (*The Living Age Magazine*, vol 3, Nov 25, 1871).

This attempt at genocide of the Native Americans of the New England region under the guise of being commanded by God, was referred to as a "sacred extermination." Truman J. Nelson, historian, author, and revolutionary, wrote, "The Puritan settlers of America, when they hunted down the Indians to grab their lands, invoked Joshua and the 'sacred exterminations' of the Amalecites and the Philistines." (*The Puritans of Massachusetts: From Egypt to the Promised Land, Judaism*, Vol 16, no.2, Spring 1967: p. 206)

Renowned Puritan pastor, Dr. John Cotton saw New England as the New Israel and the Indians as the enemy "Amalekites." Roger Williams, founder of Providence, Rhode Island, disagreed with Cotton. Williams envisioned this New Israel as an admixture of many different nations of God's people. He did not see the Indians as Amalekites, but objects of God's mercy and love. On October 9, 1635 Williams was brought to trial and sentenced to be banned from the colony. One of the charges against him was that he said the king of England had no right to grant a charter to Massachusetts Bay because the king was not the rightful owner of the land. He claimed the Indians alone could authorize land settlements. (*Revolution within the Revolution*, by William Estep, 1990)

Note: "Amalekite" is the spelling used in the King James Version of the Bible. Ch is a "digraph" in the Latin script. It is treated as a letter of its own in old English, French and Spanish, especially in words that originate from the Greek language. Some clergy were upset with this revision of the spelling, that is, the replacing of "ch" in Amalechite with "k", and their sermons and other literary articles of the time can be found protesting this change. The spelling of the way a word sounds can vary greatly among languages and over time, even within the same language, variations can result in a revision of acceptable spellings. For example, the word Church (with two "ch"s) in old Scottish was spelled Kirk, and in some instances that spelling is still retained today.

To strengthen the Indian/Amalecite correlation there was a common belief by some New England preachers that the American Indians were actually descendants of the Amalecites (or Canaanites as they are synonymously called in the Old Testament books). In his election sermon of May 8, 1783, which he preached before the General Assembly of the State, Dr. Ezra Stiles gives his opinion of the American Indians: "I rather consider the American Indians as Canaanites [Amalecites] of the expulsion of Joshua," and he goes on to say, ".we may perceive that all the Americans [Indians] are one people - that they came hither certainly from the northeast of Asia; probably, also, from the Mediterranean; and if so, that they are Canaanites [Amalecites], though arriving hither by different routes." He goes on for considerable length giving details of his theory as to how our American Indians came here through thousands of years of migrations, and who were descendants of that most feared nation that made war on God's chosen people.

In his History of the Indian and French Wars, 1861, Samuel Niles writes that in his opinion the large sums of money that were spent on gifts and gratuities given the Indians "to gain and secure their friendship" have been fruitless, and it would be much wiser "to follow the direction and charge laid on the children of Israel concerning the Amalekites, not to come into any terms of peace, but maintain war with them from generation to generation; which doubtless would conduce to the safety and comfort of the English, more than all the gifts that may be multiplied." In other words, wipe out these New World Amalecites.

Rev. Thomas Symmes delivered a sermon about the fight at Piggwacket (Pequawket) on May 9, 1725, the last major battle between the English and the Wabanaki Confederacy. In this battle Captain John Lovewell and his company of men who were bounty hunting for "Indian scalps" lost the battle as well as their lives. Rev. Symmes was able in his mind to put a positive view on this disastrous battle for the English. He compares Captain Lovewell to Joshua in the Old Testament, "Moses's renowned general, in his wars with the Aborigines of Canaan [the Amalecites]" in which Joshua was killed and became a martyr. So too Rev. Symmes rationalizes that Captain Lovewell became a martyr in the wars with the Aborigines of Etechemin land.

The distorted association of the Native Americans with the Amalecites of the Bible in sermons and books of the Puritans is described by present day historians as "Manifest Destiny." Historian, author and Harvard Professor Frederick Merk says this concept was born out of "a sense of mission to redeem the Old World by high example ... generated by the potentialities of a new earth for building a new heaven". (Manifest Destiny and Mission in American History: A Reinterpretation, Harvard University Press, 1963)

The Indian Nations of Maine got caught up in the wars between the French and the English. The Abenaki aligned with the French, mainly because of the influence of their missionaries. They carried on constant warfare with the English until the fall of the French at the end of the French and Indian War (Seven Years' War) in 1763. As the English encroached on their lands the Abenaki over time gradually withdrew towards French Canada to the villages of Bécancour and Sillery (well documented in the Jesuit Relations). Today descendants of these refugees are found in St. Francis and Bécancour, and in the areas of Point Levi, Rimouski, Cacouna (Viger), Isle Verte, and across the St. Lawrence in Tadoussac in the province of Quebec. These and other Etechemin are all identified as Amalecites in the historic Annual Reports of Indian Affairs Canada along with other "Amalecites" of Temiscouta County, Madawaska, Tobique, Medoctec (Woodstock), Aukpaque (Eqpahak), Devon (St. Mary's), Oromocto, Nerepis Bridge (St. John).

Of course, what I have presented here is just one more speculation on the origin of the name Maliseet. It is evident that the term Amalecite was used consistently for well over a century in the reports by Indian Affairs and also by the Catholic Church. I have revealed how the early Christian clergy, the Puritans and other writers of colonial times made a deliberate, devious comparison of the Etechemin Nations with the hated Amalecite (Canaanite) nation in the Bible. Whether or not that is how the term Amalecite first got officially applied to the Maliseets, it does reveal how both church and government collaborated to influence and brainwash the colonial settlers into perceiving the aboriginal nations as being sinful barbarians to wage war with "for generation after generation," finally to be annihilated, or alternatively "to kill the Indian in the child" (assimilate them).. manifest

destiny being fulfilled. Two things are certain, the terms Amalecite, Malecite, or Maliseet are not names the Wolastoqiyik ever called themselves, and all these names were intended to be unflattering and degrading by whoever assigned them centuries ago. They were tarnished with that name in colonial times and unfortunately they wear that defamatory label to this day, unaware of the devious, immoral history behind it.

... all my relations, Nuci-Kotunket

KETTLE AND STONY POINT BAND MEMBERS RATIFY FEDERAL DEAL TO RETURN CAMP IPPERWASH

Sarnia Observer

Members of the Chippewas of Kettle & Stony Point First Nation have voted to accept the federal return of Camp Ipperwash.

The band issued a statement Saturday saying its members have ratified a final settlement agreement for the cleanup and return of the former army camp lands - under federal government control since they were appropriated for the Second World War effort in 1942 - and a \$95-million settlement.

"After 73 years, the war is finally over," Chief Thomas Bressette said in the statement.

"It has been a long and difficult process; yet our communities continued to work together for the return of Stony Point lands.

"Now that the negotiation process is complete, our First Nation can focus on healing, strengthening community relations and working cooperatively to fully implement all the terms of the agreement to bring resolution to what began in 1942."

About \$70 million from the financial settlement is earmarked for a fund overseen by trustees for community development projects, officials have said. The rest is for compensation for eligible band members.

A 'Going Home Walk' is being planned for 1 p.m. Sunday, where all members of the community are invited to journey to the property.

It's symbolic of efforts in May of 1993, when Stony Point elders walked into Camp Ipperwash in an effort to "go home," band officials said.

Efforts to see the land returned, as well as Ipperwash Provincial Park, reached a breaking point in 1995, when unarmed native protester Dudley George was shot and killed by police as band members were occupying the park.

George's death was at the centre of the Ipperwash Inquiry, which included recommendations on returning the park and army camp lands to Kettle & Stony Point.

Going into last Friday's ratification vote, some members had expressed concern that the former army camp lands won't be returned to the heirs and descendants of the original Stony Point landowners.

Critics of the deal have also said it won't settle divisiveness within the Kettle & Stony Point community.

In August, a group of people, identified as from the Stony Point First Nation, erected a large sign reading "River Aux Sable Territorial Lands" on a provincially owned parking lot near Ipperwash beach.

More than 900 votes were cast, with about five times as many 'yes' as 'no' votes, said Lorraine George, manager of the Kettle & Stony Point First Nation.

It will be a number of years before the land is actually returned, as unexploded explosive ordinance and other contaminants need to be cleaned up at the site, she said in an email.

"But the agreement guarantees that process," she said.

GARY METALLIC/GESPEGAWAGI NB HYDROFRACTURING COMMISSION OCTOBER 15, 2015

Notice to N.B. Hydrofracturing Commission from the 7th District Gespegawagi Tribal Council represented by Plaintiff, Hereditary Chief, Gary Metallic Sr.

Whereas all lands belonging to the Eastern Maritime Indigenous Peoples have never been freely surrendered, sold, or conquered by any wars between them and the French and English crowns, therefore remain unceded Indian Lands as described in the Royal Proclamation of 1763.

Further Indian title of unceded Indian lands supported by the Peace and Friendship Treaties signed between the Eastern Maritime Indians and the British Crown in the 1700s remains intact, and whereby these Treaties enjoy International status under International Law are still binding against Canada and the Provinces.

Whereas these Treaties were negotiated and signed by all the Original Hereditary Chiefs of the Eastern Maritime Chiefs, and not the Indian Act Band Councils who were only legislated into existence in 1876, all negotiations between the Indian Act Band Councils and New Brunswick, SWN, and others in conducting Fracking within our respective territories were illegal under Domestic and International Law without the free and Prior permission and Consent by our Original Hereditary Life Governing system.

Further the deliberate exclusion of our Life Hereditary Representatives of the Eastern Maritime Indians in the initial negotiations and discussions and signing of agreements between New Brunswick, SWN, and the Indian act Band Councils, are null and void under the Law of Contracts when deceit, secrecy, and the withholding of vital environmental damages to our water and wildlife was withheld from our people.

Evidence of this deceit, secrecy and withholding of possible vital environmental poisoning of our waters and wildlife by SWN, can be seen where they have conducted Fracking throughout the United States where SWN is either being sued by the States, or by individuals where their water was contaminated by their operations, Do we want the same to happen to our water? We must assume the common sense answer is No! Water is the provider of life to all humanity, wildlife and fauna on Mother Earth. We poison our water, we poison ourselves and all others who depend on it to sustain life.

The Government of New Brunswick must do the Honourable thing in protecting our most valuable natural resource, Water, the source which sustains all Life. It must Ban Fracking within all of our Territories and what is now known as New Brunswick. Jobs and Prosperity cannot be made priority over this valuable life giving resource, the environmental risks are too high if we poison our water, without water there will be no life, without life there will be no prosperity.

In conclusion, if the Government of New Brunswick fails to do the Honourable thing in protecting our natural precious resources, then we as the peoples and caretakers, all races of this Earth will take the necessary steps to protect our Mother Earth. The Government of New Brunswick has an opportunity to show the World and be an example in protecting their people and our natural resources versus corporate needs for profit; it is the only Honourable thing left to do.

Yours I Remain in Peace and Friendship,

Gary Metallic, 7th District, Life Hereditary Chief, October 15, 2015

CHIEF'S UPDATE:

-Tobique has been approved for funding to complete the community hall in memory of the late Councilor Paul Pyres. \$50,000 from the Province and \$50,000 from the feds.

-Tobique has been approved for funding for phase 2 of the Youth center restoration project. \$25,000 from the province and \$10,000 from TransCanada.

-Tobique has been approved for funding to build an Emergency Services building (Fire, Ambulance, police). AANDC has approved this but the amount is not yet identified.

-Tobique has been approved for funding to build a new secondary water well. \$250,000 has

been approved by AANDC.

-Tobique has been approved for additional funding in Education and Mah-sos school. Exact amount is not yet confirmed.

-Tobique has been approved to construct a Maliseet Heritage and Knowledge Center. We will be partnering with all the Maliseet communities, the province and the feds on this project. This will create long term employment and tourism opportunities for our community.

-Tobique has signed a MOU with wind energy developer Natural Forces. We will share ownership on a 20-40 mega watt wind farm in Penfield. This will see huge revenue returns to Tobique for 30 years.

-Tobique is working on a partnership with NB Power on a 1-2 mega watt solar power plant with opportunity to expand. This will create long term employment for band members and decades of revenue returns.

-Tobique in partnership with Woodstock, Madawaska, st.marys, kingsclear and oromocto is developing an umbrella/unified Maliseet Immersion curriculum that we will implement in our schools to save our language from extinction.

-Tobique is close to signing a MOU with the Habitat for Humanity on building at least 2 houses this year and based on success more in the future.

-Tobique has been approved for funding to conduct an Indigenous Knowledge study of the sisson area. \$50,000 was granted from the Province.

-Tobique in the last 6 months has developed and passed the following policies. Finance, human resource, Operations, Mah-sos school, Post secondary.

-Tobique for the first time in 10 years has a Management Action Plan(MAP). This has put Tobique on track to move out of third party management in April 2016.

-Tobique for the first time in 10 years has an approved operating budget.

-Tobique for the first time in 4 years is at par with our debt to the banks and AANDC.

-Tobique has recently made a payment of \$250,000 on our CRA debt.

-Tobique is finalizing a corporate tax law so we can charge taxes to corporations with assets on our community.(Nb Power, Rogers, Bell, shaw, telus, ect.). This will create permanent revenue for our community.

These are just a few items I have to update on our communities progress. A thorough report will be released in November. I'd like to thank those councillors, staff and community members who helped and supported this work.

Woliwon, Chief Ross

DEAN'S DEN –

1) WHY THE BIRCH HAS WHITE BARK 2) SOLID GROUND

It was early in the autumn
And Little Chief had just turned ten
He'd gone out hunting all alone
He'd be "a man among the men",
He had his bow and arrows
And some smoked meat for a lunch
He didn't know a lot 'bout 'signs'
So he played a hunter's hunch,
The 'spirit-guides' were with him
And bestowed their gift of luck
And so the day soon found him
Trailing down a trophy buck,
So excited with adventure
Along a ridge and by a brook
That he failed to pay attention
To each twist and turn he took,
The tracks led on for hours
And far and wide did roam
That big buck would escape him
And, was time to head for home,
But - where - in what direction
Which was the brook he'd crossed

And now, the realization
He was truly, fully - lost,
He'd have to ask Creator
The Master of each day,
To sent some sort of signal
To help him find his way,
Because he knew, and did believe
He was granted - with delight
Special trees to mark his path
The birch - with bark all white,
He reached camp with thankful heart
And, so nobody would forget
The white-birch was allowed to stay
And that's why ... it is with us yet!

D.C. Butterfield

SOLID GROUND

I was cruising down life's highway
When I swung out to pass
But the 'diesel' I was driving
Just didn't have the class,
So I pulled back in the right lane
And settled down to 'trip'
But I slipped a little sideways
And I caught the rumble-strip,

Some days are never sunny
They're puzzle, push, and pain
And before I hardly knew it
I was in the break-down lane,
I thought the worst was over
That I'd cashed my final card
Until I struck the shoulder
And 'the hammer' hit me hard,
I'd done some stuff I shouldn't
And - pay-back is a bitch
This ride that'd been a riddle
Finally ended - in a ditch!
With wheels back on the blacktop
And 'me' - on solid ground
I put my faith into the wind
And ... turned 'rig' and life around!
D.C. Butterfield

Quotation from a Native American Chief

The ground on which we stand is sacred ground. It is the dust and blood of our ancestors.

Chief Plenty Coups, Crow (1848- 1932)