

Tobique First Nation, NB February 2015

Wulustuk Times

Wulustuk - Indigenous name for St. John River

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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

Contact:

We can be reached at Box 3226, Perth-Andover, NB. Canada, E7H 5K3, or at Box 603, Ft. Fairfield, ME 04742. Call us at 506-273-6737. Net - pesun@nbnet.nb.ca

MALISEETS, MUSKRAT PEOPLE, OR WOLASTOQEWIYIK?

In May of 1603 when French explorers Pont-Gravé and Champlain arrived at St. Matthew's Point near Tadoussac trading post on the St. Lawrence River in Montagnais territory they found a large group of several aboriginal nations (over 1000) who were having a *tabagie*, a feast and dancing celebration of their victory in a major battle with their enemy the Iroquois confederacy of nations. These nations who were celebrating were the *Algonquins*, *Montagnais*, and *Etechemins*. The *Montagnais* were from the mountainous country on the north side of the St. Lawrence River. The *Algonquins* (*Algonquians*, *Algonkians*) were to the west of them along the Ottawa River, and the *Etechemin* were to the south of the St. Lawrence. The *Etechemin* warriors had come here by river and portage routes from their territories which covered the river watershed lands from the Kennebec River to the St. John River, all draining south into the Atlantic Ocean. Actually, at that date in time the name *St. John River* didn't exist. This mention by Champlain of the *Etechemin* nation is the first on record. At this early point in time before the European colonials started having an impact on these *Etechemin* peoples they were all of one language and family. This would change later as they got involved with the wars between the French and English invaders. Some of the *Etechemin* were from Kennebec River country, some from Penobscot River country, some from the St. Croix River country, and some from the St. John River country as we call these river systems today. The St. Croix River was called by Champlain the *River of the Etechemin*. The *Etechemin* themselves called it the *Akigoüitek*. The next year as Champlain and his men went exploring up these rivers they met with various *sakums* (chiefs), especially of importance *Bessabez* and *Cabahis* on the Penobscot where the first oral agreement was made "Indian style" between the French representatives and the *Etechemin*.

In his journals Champlain writes that all these river peoples were *Etechemin*, having the same types of bark covered "cabins" and speaking the same language, understanding each other. When going further south beyond the Kennebec, Champlain's Indian interpreters could not understand the Armouchiquois nations. Champlain always spells *Etechemin* with "Ete..." whereas historians such as Marc Lescarbot later started dropping the second "e", making it *Etchemin*. Likewise the earlier maps used *Etechemin* with the extra "e", even Lescarbot's 1609 map used *Etechemin*. When Father Pierre Biard went exploring up the Kennebec River in 1611 he took two *Etechemins* with him (he called them *Etcheminquois*) who could speak the language of the Kennebecs.

In 1671, Nicholas Denys wrote "From the River of Pentegoét as far as that of Saint Jean there may be forty to forty-five leagues. The first river met with along the coast is that of *Etechemins*, which bears the name of the country between Baston (Boston) and Port Royal, whilst the Indians which inhabit all this extent bear also the same name."

Abbe Joseph Pierre Anselme Maurault, Parish Priest of Saint Francis Indian village, wrote many years after Denys in 1866 that the Indian nation on the upper portions of the Kennebec and the shores of the lakes in that region was called the *Nurhantsuaks* (Norridgewocks). The nation on the Penobscot River was called the *Pentegoéts* who

were also called the *Penaöabskets* (those of the stony country). The nation on the St. Croix River and upper regions of the St. John River were the *Etemankiaks*, "those of the country of hides for raquettes (snowshoes)", and their territory was called the *Etemanki*, because there were here great quantities of moose and caribou, from whose hides excellent snowshoes were made. The Ojibwe-Algonquian word for snowshoe is "*ashkime*". The leather or hide used for making snowshoes (*babiche* in French) is called *ashkimaneiab* in Algonquin. The pronunciation of this word and Champlain's word are remarkably similar. Abbe Maurault wrote that French call them the *Eteminquois* "and more recently *Etechemins*." The people living at the mouth of the St. Croix River where it empties into the bay called the river *Peskatami ?kanji*, which over time became *Passamaquoddy*. The Etechemin living in a village on the east side of that bay at what is now St. Andrews called their location *Gunasquamekook*, "*long gravel bar joining the island*." When the Loyalists moved into St. Andrews after the American Revolution, the Etechemin living there were dispossessed of their village and went across the bay to Pleasant Point, Maine where they have remained until today (known as Passamaquoddies).

Those *Etechemins* living on the main River St. John (which Maurault calls *Woolastook* or *?lasteku*) were called the "*?arasteg ?iaks*" or *oalastegoüiaks* (today *Wə?lastə?kwiyyik*) and later he says these people "were called *M ?sk ?esso ?aks* or *Moskoüasoüaks*, Muskrat People, because they lived like these animals in encampments along the edges of the river. Perhaps also because the muskrats made up a good portion of the food and pelts of these river people. Also they ate the main food of the muskrat and used that same plant for medicine, the Muskrat root (calamus, sweet flag), which they call *Ke-whis-wask*. French missionary Father Silas Rasle in his *Dictionary of Abenaki Language*, 1691, spells muskrat in Abenaki, *m ?sk ?ess ? (moskoüessoü)*. In the modern Passamaquoddy-Maliseet language dictionary "Muskrat People" is spelled *kiwhosuwi-skicinuwok*.

Today we call the First Nations people living along the St. John River watershed *Maliseets*. Over the past that name has taken on various forms of spelling and speculative meanings. Abbe Maurault discusses the intermarriages of *Etemankiaks* and *Oualastegoüiaks* with the early French traders and fishermen, the majority who came here from St. Malo, France. The Métis offspring of these marriages were called by the Abenakis, *Mal ?idit (Malo'idit)*, because the greater part of their fathers came from Malo, the term "dit" denoting it as a nickname. In 1611 Father Biard who was the first missionary to journey up the St. John River found traders from St. Malo at a small post on what is today called Caton's Island. These Malo traders Biard called Maloüins.

Charlie Bear at Tobique First Nation explained to Adney that *Ombanaki* was the name of a great chief from which the Indians took the tribal name. However, Adney writes that another Malecite at Passamaquoddy, translating '*wab*' as 'white', understood from *Wabanaki* that "the Indians had lighter complexions than they do now." Dr. Daniel G. Brinton who in his book, *The Lenâpé and Their Legends*, declares *Wabanahkiuk* in the old myths means '*our white ancestors*', because the Delawares and Lenâpé never used the expression '*eastern people*' to describe themselves until after they left their eastern homeland for various places in the west of Canada.

In his language research Adney speculated that the Algonquins at Tadoussac in 1603 had given the name "achiamo(n)" to Champlain who wrote it *Etechemin*. *Achiamo* is the old Algonquin name for red squirrel. Adney speculates further that the Algonquins had doubtless seen the figure of what to them looked like a red squirrel (*mi-ko* in Malecite) drawn on birch bark over the door of the Maliseet sakum's wigwam. Adney writes, "The muskrat variously positioned occurs in several St. John River personal marks, and from these it seems not improbable that a drawing of a muskrat was mistaken for red squirrel." It is a fact that the Wolastoqewiyik used the muskrat totem to represent their families and their villages. One familiar historical event is the famous letter written to English Governor Shute on behalf of the Wabanaki nations by Father Joseph de la Chasse (Priest at Penobscot). Nineteen sakums and their warriors (over 250) had been summoned by Father Sebastien Rale to Norridgewock where they gathered on July 27, 1721 and composed the famous letter to Gov. Shute in which was stated, " Consider, great captain, that I have often told thee to withdraw from my land and that I am telling thee so again for the last time. My land belongs to thee neither by right of conquest, nor by gift, nor by purchase....." Nineteen Sakums put their "marks" or totems on the letter, and the totem of the Sakum from Eqpahak village was a muskrat.

These Etechemin people of the past, of the land of the dawn, have been dispossessed of their vast territory and broken into many small groups living inside white man's artificial boundaries in United States, New Brunswick, Nova Scotia and Quebec. In ancient times they would join together in a confederacy with Algonquins and Montagnais in wars with the Armouchiquois and Iroquois (which included Mohawks). One of the last wars as a united nation of Etechemins was fought when the Grand Sakum of the coastal Etechemin (Gaspesians, Cape Sables) named Membertou joined with the Sakum Chkoudun of the river Wolastoq, and the Gaspesians from the north shore, and together they made war on the Armouchiquois (*see the Gitchii Kuwehs article about "The War That Changed The Future" printed in the June 2004 issue of Wulustuk Times*). But when the French and English nations arrived here and began befriending the Etechemin, trading with them, assisting them in their wars, and asking them to take sides in the conflicts between French and English themselves, it caused much division among the Etechemin. For example, the Battle of Norridgewock in 1724 (aka Father Rale's War), when English troops with Mohawk warriors made a surprise attack on Norridgewock, a French village where Jesuit Father Sebastien Rale was residing. Kennebec sakum Bomazeen and his warriors were there helping to protect and defend the men, women and children of the village. The Kennebecs were caught unprepared by the English and Mohawk militia, and running to get their guns fired back in a wildly confused manner with many fleeing across the Kennebec River. Sakum Bomazeen was shot as he forded the river. About 150 escaped but 26 were killed and 14 were wounded. Father Rale was among those killed. The survivors of the attack returned the next day to bury their dead. Afterwards most of them abandoned the area and, "in deplorable condition," relocated to Saint-François and Bécancour in Quebec. Relocations like this among the various river groups caused them to cluster together in remote locations established by the French for protection. Many First Nations people today living throughout the old Etechemin territory can trace their ancestry back to these wartime encampments.

Over the past 400 years there have been a great variety of names used to refer to the Etechemin people whose territory originally spread across the lands from the Kennebec River to the St. John River watersheds and beyond to the coast. At various times in their history they have been identified by their language, by the rivers where they lived, by the snowshoes they wore in winter, by their bark canoes, by the food they ate, by their history of intermarrying with the French fishermen and traders from Malo, and even by the way they spoke "poor Indian language." The St. John River (*Wolastoq*) makes an arc as it flows northward from its source and across the top of Maine before turning south, like an umbrella over the Kennebec, Penobscot and St. Croix rivers. Old Indian portages connected all these rivers and lakes together. Ancient maps show these rivers, lakes and portages along with various spellings of the Etechemin names that differ in French and English maps. The French writers have no W or K in their letters to sound out the names when making maps or writing their journals. If you look at Champlain's journals and maps you will not see these two letters. Consequently on old maps of French and English the place names are spelled variously *Algonkians*, *Algonquins*, *Wabanaki*, *Abanaquois*, *Kennebecs*, *Quinbequy* etc. The Ojibway-Algonkin nation called the "Eastern Indians" *Wabanakiuk* which spelled in French became *Abinaquis* or *Abanaquois*. Today the subgroups of the original Etechemin people still retain remnants of the language. A Penobscot can understand a Passamaquoddy and a Maliseet can understand a Mi'kmaw (Migmaw), at least catch the gist, although many of the individual words and expressions have changed over time. Around the Grand Lake, Maquapit Lake, French Lake and Indian Lake areas east of Fredericton, NB the Maliseets had many campsites where they fished, and in particular hunted muskrats. This region was adjacent to Mi'kmaq (Mi'gmaq) territory and the two groups encountered each other quite often.

It's a different world today than in 1603 when the Frenchman Samuel de Champlain first heard the word *Etechemin*. The Europeans have since fought their battles, signed their treaties, set up their dominions, made new laws, and established new boundaries that have divided the Etechemin territory and their peoples into more manageable units. The long term plan was to assimilate the Indians and make their culture disappear. They aren't quite extinct yet though. Remnants of their language and culture still remain, and the Etechemin names of many rivers, lakes and portages still found on old and new maps prove their pre-contact territory throughout Maine, Quebec and the Maritime Provinces. There is still the Etchemin River in Quebec that was part of the route used by the Etechemins traveling from the St. John River (*Wolastoq* / *Wə?lastə?kw*) on their way to Quebec trading post (now Quebec City). The Etchemin road sign can be seen along the Trans-Canada highway. Bit by bit over time the white man has tried to erase the old place names and replace them with new names as maps are revised. But archives in museums and libraries around United States, Canada and in the UK have maps, military letters and journals that hold these old names. In 1604 Champlain named the *Wolastoq* the *Rivire-Saint-Jean* and all the early French maps showed that name. However as the Etechemin people started playing an important role in wars between the French and English, river and portage routes were being identified on the French maps, and many of the old "Indian" place names were added to assist communication with the Indians. These were retained by the French up until 1759 when

the English defeated the French and began changing the Indian names and replacing them with English names, most often with names of prominent British figures. The *Rivière-Saint-Jean* was renamed the *Saint John River*. This renaming process has been referred to as *toponymic colonialism*. One Indian place name did manage to occasionally replace the English name "St. John River" or at least accompany it, and that was the name *Wolastoq*. The river was called *Loshtook* on a 1787 map by Lawrence Sproule. As late as 1831 it was called *Waloostook* on a map by Joseph Bouchette. In 1775 & 1776 on maps by Thomas Jeffery the St. John River was called *Wigudi*, an incorrect name transposed from the village *Ouygoudy* at the mouth of the river and made even more popular by poems like *The Maiden's Sacrifice: a Tale of the St. John River*. It was called *Wigudi* by Captain Carver on his map of 1794. In 1864 A. D. Kearney called it *Loostook* in his poem *The Open Hand* about the French-Indian wars, which focused on the area between Casco, Maine and Fort Meductic, New Brunswick. Incidentally there are three Meductics (aka *Mehtaqtek* or *Mä-dakw-tek*) along the river indicated on old maps, meaning the end point of major portages, specifically "place where it puts into" the river or lake.

The people of this river country are today known as the *Wə?lastə?kwiyik* or *Wolastoqewiyik* (as spelled in the modern Passamaquoddy-Maliseet Dictionary). Somehow they had become known over time as *Malecites*, *Amalecites* or *Maliseets*, whether it is because they spoke "poor Indian language", or because some of them are *Maloïdit* descendants of the French traders from Malo, or for some other reason. They have struggled to find an identity to preserve their fast disappearing language and culture. They have become who they are today because of their history, some of it of which to be proud, but much of it tragic because of the European imperialists treating them as "savages", "wild humans", "children of the forest" to be tamed and civilized, a plan conceived by the Monarchy and sanctioned by the Pope of the day. Over and over this theme is found in old military journals, letters, and publications. Now, as a nation, they call themselves *Wə?lastə?kwiyik* and the language they speak is called Maliseet. They are a nation who can prove before the Supreme Court of Canada that they had "occupation" of these eastern lands "prior to the European assertion of sovereignty." Their traditional names of rivers and lakes as documented in the oldest historical maps and military journals, and in their own legendsthese provide the tangible evidence that they once inhabited all these lands. But, how different their lands look today than when they were the Etechemin.

..... all my relations, *nuci-kotunket*

THE WULUSTUKYIEG TRADITIONAL COUNCIL OF TOBIC POSITION ON THE CONTINUING DESTRUCTIVE EXPLOITATION OF OUR HOMELAND BY OUR WHITE OPPRESSORS

The WTCT opposes, in the strongest possible terms, the continuing exploitation and destruction of our homeland, Oskigeneeweekog, by our white oppressors. Be it fracking, mining, lumbering, spraying, etc, etc.

As our white oppressors progress upon their headlong rush toward self-destruction in the name of greed or as they call it, progress and development, they continue on their genocidal course in killing off the remaining few Indians who have always known NB as their homeland. This was the same course that they embarked upon when they annihilated the welcoming, gentle and peaceful Beothuk.

Since all other attempts have not worked and since all levels of white governments simply ignore our pleas to be heard, the WTCT is preparing a complaint to the United Nations under its genocide convention protection.

The UN Genocide Convention states, in very clear and simple terms, that a nation state cannot kill off another people under the guise of progress and development.

We must heed the words and sentiments of Malcolm X who stated in the strongest terms possible, when he urged his black brothers... ""to use any means necessary"" to get the white oppressors to remove their jackboots of terrorism and oppression from their collective throats.

So too must the Red Man!

We must also keep in mind that we are not the thieves, the criminals, the killers, the murderers, not the ones who committed genocide.

Our people have done nothing wrong nor do we do anything wrong or criminal when we protect and defend ourselves, our families, our clans, our communities and our nations. We are simply doing our duty.

WE ARE NOT THE CRIMINALS!!!!

These are the words of a child of genocide.

Signed:

Dan Ennis

Saugum, WTCT

MANITOBA PREMIER GREG SELINGER APOLOGIZES TO CROSS LAKE FIRST NATION FOR DAMAGE DONE BY DAM

NATIONAL NEWS

CROSS LAKE, Man. - Manitoba Premier Greg Selinger apologized to a northern Aboriginal community Tuesday for damage caused by a hydro-electric dam.

Selinger agreed to visit Cross Lake First Nation following a six-week occupation of the Jenpeg generating station last fall.

Protesters had said they wouldn't leave the grounds of the dam until they received a personal apology from the premier. They say the hydro developments affected hunting, fishing, trapping and water quality. It also led to flooding and loss of cultural identity.

The occupation ended in November with an agreement to address revenue-sharing, a shoreline cleanup and help with residential electricity bills that hover around \$600 a month in the winter.

During the occupation, Selinger was sympathetic and said protesters have some long-standing concerns that need to be addressed.

Jenpeg is about 525 kilometres north of Winnipeg and is key in Manitoba Hydro's northern electricity generation.

Selinger said affects of the dam were not studied fully in the past.

- With files from The Canadian Press

FEDS NEED TO BE SCHOOLED ON FIRST NATION EDUCATION

CBC News

A new First Nations education act has been put on a shelf because the Harper government and First Nations leaders disagree about three vital issues.

One, First Nations leaders claim the act was developed without meaningful consultation with them.

Two, although the new act promises an increase in funding, First Nations leaders say it isn't enough to close the gap between what is spent on each indigenous student versus other Canadian children. That gap is estimated at \$2,000 to \$4,000.

Finally, the federal government is making the increase in funding contingent on reaching certain academic standards.

Somewhat lost in all of this is the meaning of education itself.

There is a huge difference not only in the content of education, which is meaningful to First Nations, but in the manner in which education is delivered. This discussion must dictate all areas of whatever act is developed if education is to serve the purpose for which it is intended — to prepare young people to be positive and productive citizens in the future.

It is difficult to argue that education is not the panacea for the social and economic ills that First Nations people face. The most successful citizens are generally the ones with the most education, whether that be a high school graduate who holds down a good job on an assembly line, a vocational grad who makes some good coin as a carpenter or a welder, or a professional such as a lawyer or a doctor or an engineer.

At the same time, the fact that so many First Nations students fail at the education that is presently being offered to them tells us something just as important. Perhaps what First Nations leaders are saying about incorporating indigenous knowledge and values and systems of delivery is far more important than mainstream educators are willing to concede.

First Nations' history and culture was never considered important in education for most of the 20th century. When it was introduced, it was mostly in a token way, some kind of "add on" — perhaps to make indigenous students feel a little more comfortable in class or provide them with a sense of identity and pride.

Actually, if we take a closer look at the benefits that indigenous history and values can provide for a First Nations student, it certainly makes more sense than biology or chemistry if we want to serve the ultimate goal of education as stated previously.

7 First Nations teachings

I am going to keep it simple by introducing some of the most basic First Nations teachings.

There are seven of them — respect, love, goodness, truth, courage, humility and knowledge.

This isn't some simple lesson by which a teacher says, "these are good things, - do them."

First Nations teach these values using history, biology, zoology and philosophy, which is all connected using a medicine wheel.

So, imagine if our young people learn these values thoroughly and carry them in their hearts and minds throughout their lives as they pursue careers, raise families and interact with society.

They are less likely to join street gangs whose teachings are mainly criminal.

But more importantly, the applicable knowledge they will need to hold down a job and pursue a career will be enhanced.

The delivery system used by First Nations educators has always been different from mainstream Canadian society as well. In mainstream education systems, students are generally taught a certain amount of knowledge in a certain amount of time and then the students are tested on what they have learned.

First Nations education was always based on the individual and each child was taught lessons when they were ready to learn them.

Yes, there were many frustrating times for First Nations teachers who tell children, "this is what you should know, but I can't make you know until you are ready to learn, so we are just going to have to wait until that time comes to you in your life."

We can see the impracticalities in this system of learning, but we can also see the conflict in delivery systems that can only be resolved through meaningful consultation and the importance of developing meaningful curricula and a delivery system for First Nations students which is based in indigenous history, lifestyle and culture.

And that's why the First Nations education act is on a shelf.

Don Marks is the editor of Grassroots News.

MEMO FROM DR. DANIEL PAUL - RACISM

Hi Folks:

The following two stories in Maclean's Magazine provide a good overview of the racist stereotypical image of us that a great deal of Canadians still harbour in the sub-conscious:

A Teacher wrote this on Facebook: ""Oh Goddd how long are aboriginal people going to use what happened as a crutch to suck money out of Canadians? They have contributed nothing to the development of Canada. Just standing with their hand out ... shut the FK up already."" click to read the rest

<http://www.macleans.ca/news/canada/welcome-to-winnipeg-where-canadas-racism-problem-is-at-its-worst/>

""Unfortunately, the truth is we have a far worse race problem than the United States. We just can't see it very easily."" Click to read the rest

Mi'kmaw Saqmawiey (Eldering) (Dr.) Daniel N. Paul, C.M., O.N.S., LLD, DLIT

<http://www.danielpaul.com>

THE WOODSTOCK RESERVE, EARLY 1900'S

We gathered around the table after another of Minnie's delicious dinners. The elders enjoyed talking about life as it was when they were young. In some ways life had changed remarkably; in other ways life had just stood still.

In 1900 the population was much smaller, less than fifty people were here. Everyone was related by marriage. It was an unwritten law that when daughters married, they remained living in the village where their parents lived. It was tradition that parents decided who their children would marry, Some parents made agreements with friends regarding marrying a daughter or son to a child of their friend when their children were very young. It was not unusual for young children to be promised to another having never met until nearly their wedding day. The youth had the attitude that "parents knew best." In 1916 the population grew to sixty.

Early Catholic missionaries established schools in Nova Scotia for both Wabanaki boys and girls, but they didn't last long. After the American Revolution Parson Frederick Dibble established a school at Bedell's Cove where several English had settled who wanted a church. Moses Perley, Indian Commissioner, worked with Parson Dibble to establish a school. Dibble would be the teacher. Several Indian families were attracted to the school because Dibble offered to provide food for the students and their families as well. These families became eless reliant on hunting and fishing. Dibble decided to order Prayer Books in Indian from Britain. When the books came and were opened, they found that they were in Mohawk. The next morning before school time all the Maliseet had disappeared! There was still fear of a Mohawk attack.

Some Indians moved to Lane's Creek in Upper Woodstock and then further up river, finally settling at Tobique Point. For sometime there was only one family living at lower Woodstock, Noel Lolar who camped close to the River. About 1860 Noel Paul moved Kingsclear to Woodstock with his family consisting of his wife, eight daughters and two sons. They lived back in the woods. After Noel Lolar died a few years later, the Pauls moved near the water.

The Pauls attended St. Gertrude's Catholic Church for their regular needs but returned to Kingsclear for Corpus Christie the time when many weddings took place. The Paul's eight daughters were married at Kingsclear and returned to Woodstock with their husband as was the tradition. There was no school for the Woodstock Maliseet until about 1908. Many of the Woodstock people thought that a school for their Maliseet neighbors would benefit the entire region. The Mayor appointed a niece to be the teacher. Most of the pupils were in their teens knowing that they needed education for dealing with towns people, not younger children. The only clock on the Reserve was in the Chief's home. When the teacher thought that it was time to go home, she sent a pupil to the chief's house to check the time. Every year the teacher taught the same thing. She did not advance so the students did not advance. Discouraged students felt no need to continue with school after attending two or three years. A new teacher was found but the education level hardly improved. After several years the school stopped functioning on the Reserve. The town school bus went by the Reserve but did not stop there. The Maliseet were told that they could attend Woodstock Public Schools but they

would have to rely on their own transportation to get the children to school and return them home. Most families did not have vehicles and those who did registered them only during summer months when their were jobs available for them.

The greater Woodstock area had a large population of farmers who needed help. In 1916 the Woodstock population increased to 60 individuals the government legal requirement for a tribe to elect a chief. The first elected Woodstock chief was William Polchies. He later moved to Kingsclear and was elected chief of that village. Those Indian villages with less than 60 population looked to their oldest man for leadership.

The outdoor work that the local farmers offered attracted Maliseet young men. The work included: cord wood for the leather industry, fire wood to keep the wood stoves heating the big farm houses, haying, harvesting grain, topping turnips, hand digging potatoes, moving the out house and other chores. There was more than enough work from the local farmers for the Woodstock men to do so some came from Tobique or other places to help.

Electricity came to Woodstock and the lines went out to farms, past the reservation but made no connection to it. In 1950 there was only one telephone on the reserve, a pay crank type. Woodstock developed a water plant piping it to the houses and beyond to farms, but again no water pipes to the Indian Reserve until about 1960. There was a spring back in the woods on the Reserve. Some how a jag of Bull's (a neighboring farmer) land protruded into the reservation. Bull did not want Maliseet trespassing on his land. The trips to the spring would have been short if the Maliseet could go to their spring directly. It was a much longer trip circumventing Bull's land.

A local doctor was appointed to attend the Reserve but only went to the Indian village when he was called. Usually he didn't appear for two or three days. Elders had little confidence in him. Women and children picked traditional wild plant medicines that were hung on the sides of houses to dry. They were handy and ready to be steeped as teas when needed. An elder served as midwife sometimes referred to as the "mother of the reserve." Not much changed in the village until after WW-!!

-Nicholas Smith

DEAN'S DEN : Whither The Whip-poor-will.... Blue Jays Love Berries Best

Whither The Whip-poor-will

Here's to a bird, once often heard

On the Wulustuk watershed

On Tobique too, this Whip-hol-ous

So swiftly, so softly, sped,

In eloquent and silent flight

With an easy spread of its wings
We harken back to its singular song
And the memories that brings,
Those sweet and sentimental sounds
Nocturnal - of the night
From dusk 'til dawn - a serenade
And, we knew that all was right,
A resonant rush to gather game
In an opaque expanse of dark
Across open fields and winding woods
To the weary mind - a spark,
Why is it - we don't hear it now
That whistling, thrilling, trill
Wise men wonder - of youth and such
And ... whither the Whip-poor-will!
--D.C. Butterfield

Crows Don't Like Beans

I've viewed many sights
And I've seen many scenes
Today I saw it for myself
That ... crows don't like beans!
--D.C. Butterfield

Blue Jays Love Berries Best

I've observed that round the feeders
They take their chances with the rest
But when it comes to preference
Blue jays ... love berries best!
--D.C. Butterfield