

Tobique First Nation, NB March 2014

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 the precise tools and the best information possible.

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THE MARISHEETE, A WAR BOAT NAMED TO HONOUR THE MALISEETS

Very few people realize that the American flag was raised each morning for a couple of weeks on the bank of the beautiful Wolastoq River at Eqpahak (near Fredericton) during the American Revolution. There may be even fewer who know that the Maliseets played a significant role in the American Revolution from the first raid at Fort Cumberland to the Battle of Machias. Because of their importance the Americans named a war ship after them and used it to transport them and bring supplies to them.

At time of the Revolution the St. John River Indians, aka Wolastoqiyik, were commonly referred to as Marechites or Marisheetes as indicated in historical French and English documents. For example, in a letter written by the Abbe de L'Isle-Dieu at Paris to the French minister early in the year 1753, he writes "The missionary on the river is Father Germain, Jesuit, who makes his residence at Ekauba [Eqpahak], distant about forty leagues from Fort Menagoeck.The savages of Father Germain's mission are Marechites, and he has in addition the care of some French families settled on the river.....At a distance of eighteen leagues from Father Germain's post of duty is another called Medoctec [Meductic], which is dependent on the same mission and served by the Jesuit father Loverga, who has been there nine months, and who has the care of a band of Marechites." This term Marisheete, Marechite or Morriseet is found in documents as late as 1839. At other times in history the "St. John River Indians" were referred to as Malecites, Maliseets and Amalecites, of which I have discussed in an earlier Wulustuk Times article. There are many speculations of where this name came from, but we know it is not a name they originally called themselves. The spelling and pronunciation of words and names gets very confusing when different languages and cultures come together. The Wolastoqiyik didn't have the "R" sound in their language. A crazy man was a "clazy" man. When the French missionaries baptized them and gave them "Christian" names like Mary and Pierre, they became Molly and Piel. They couldn't pronounce their new Christian names that were assigned to them by the priests. Once baptized and given a Christian name, they became known as "praying Indians." Then the English came along with their soft "H" and Eqpahak became Ek-ba-awk or Auk-pa-awk or Aukpaque as variously spelled in old documents. In the early days of L'Acadie when the French started marrying into the Wolastoqiyik Nation, some of their children like Ambroise St. Aubin-Bear, Chief at Eqpahak, could properly pronounce the "R" in his

name [his mother was of the Bear clan]. The New Englanders pronounced "bear" as "bar" as in the Ballad of Davy Crockett "who kilt him a bar when he was only three." Hence we find Ambroise's name spelled Bar or Var. The point of this discussion is that during the American Revolution when Col. John Allan came up the St. John River in June, 1777 and met with the chiefs and warriors of the river country (about 300 of them) they were at that time called "Marisheetes" and that's how he spelled it in his journals. A few Passamaquoddies were also part of these meetings, since they were closely connected to the Marisheetes.

Col. Allan was the son of William Allan, a member of the British colonial legislature in Cumberland County, Nova Scotia. At that time there was no province of New Brunswick. It was all part of the colony of Nova Scotia. John had come to NS in 1749 at the age of 4 with his parents along with 2,000 other settlers. He was there in Cumberland County in 1755 when the Acadians were defeated by the English and expelled under the New England (British) forces under Gen. John Winslow. Young John grew up in a prominent and wealthy family who had Acadians for servants. Being well educated he soon rose to a prominent public figure in his county. He held several public positions including Justice of the Peace, Clerk of the Sessions, Clerk of the Supreme Court and in 1770 he was elected a Member of the Legislative Assembly. He held this position until his seat was declared vacant for nonattendance in June of 1776 because he had abandoned the British and joined the western colonial rebels in their resistance to British tyranny. John Allan became a traitor to the British Crown. On Aug 3, 1776 he, along with a few friends, left for New England travelling mostly by night arriving at Passamaquoddy on the 11th, and entering Machias Bay on the 13th. John had left his wife and family behind in the hopes of reuniting with them under a new country, United States of America.

On Jan 15, 1777 Members of the Massachusetts Council appointed John Allan Superintendent of the Eastern Indians and Colonel of Infantry, and the Hon. John Hancock gave him his instructions. In his new role, Col. Allan determined to go to the Bay of Fundy and go up the St. John River and meet with the Marisheetes. Over a year earlier in September 1775 Chiefs Ambroise St. Aubin Bear and Pierre Tomah had sent a letter to the Massachusetts Council (written for them by Jona Lowder at the Truckhouse at Penobscot Falls) that they and the Mi'kmaq supported the American rebels in their war against Great Britain, "the people of Old England that are endeavouring to take yours and our Lands & Libertys from us." They asked the Americans for a priest and for ammunition

provisions, clothing and other goods in return for “furs, and skins.” In Feb 1776 the government of Nova Scotia was making offers to the Indians of food and ammunition supplies providing they would join with the British. If the Americans didn't supply a priest and a truck-master at Machias the Indians warned they would join the British. And so the great tug of war began, the American rebels and British loyalists, each side bargaining and enticing the Marisheetes, Passamaquoddies and Mi'kmaq to join them in this war.

The Marisheete war schooner is born:

During the Revolution the rebel Americans did not have a navy and so they hired privately owned ships and crews to fight during battles. Using these privateer vessels (gunboats, schooners and brigs), they managed to capture nearly 600 British ships, many of which they would repair, refit and rename for using in their own battle fleets. They gave their gunboats names like Ranger, Providence, Morris, Trumbull, Revenge, Hancock, Vengeance, Congress, etc. However, one small gun-equipped schooner was given a very unique name, the name of the First Nations people who lived in the country along the St. John River.

On April 7, 1777 Joshua Wing, a resident of Boston, was commissioned by Order in Council of the Continental Congress to acquire a 30 ton schooner and cruise as a privateer. (Schooners were small vessels of two or more masts rigged fore and aft, capable of carrying guns and fighting at sea.) The schooner was to be employed in public service under Col. John Allan, and was to be stationed at and for defence of Machias against “the wicked people of old England” as Col. Allan called them when speaking to the Marisheetes.

Wing purchased the Hannah and Molly, a 25 ton schooner equipped with eight swivel guns that had already been used in the war and had captured several British ships. The schooner was repaired and refitted and then it was renamed the Marisheete. The new name was chosen to please the Marisheete Indians. And so the gun equipped schooner, the Marisheete, was put into service. Not only did the Marisheete serve as a war ship, but it was used as a merchant ship for transporting flour and other supplies to the Marisheetes, or for transporting them between Machias and the mouth of the St. John River, as well as delivering messages to American commanders including George Washington.

The Exodus of the Marisheetes:

Col. Allan was having trouble getting the funding for the supplies he needed to fulfill the promises of the Americans to the Marisheetes. He sent word by two Indian couriers, Francis Sawbier [Xavier] and Thomas Squatpan [aka Tomma Esquatapan, Thomas Quodpan, Thomas Quabin], to the St. John River Indians that assistance would be coming to them soon and that he would be bringing a truckmaster Mr. Smith, who would be coming in a schooner called Marisheete. He requested to meet with all the Chiefs and captains of the river. In June he took a small number of militia and Indians (43 in total) to the location of present day Saint John arriving on June 2nd. They went up the River hoping to recruit more English patriots along the way and as many Marisheetes as they could convince. On a side note, one of the treats he handed out to the Marisheetes along the way was "chocolate." Allan's group arrived at "Aukpaque" on June 5th where Allan hoisted the American flag that he gave to the Marisheetes. Over the next couple of weeks he met with over 300 Indians (chiefs and warriors) including Jean Baptis Neptune, Passamaquoddy Chief and some of his men. Every day he hoisted the flag and fired the canon. His journal entries about his meetings with them contain very descriptive details of their customs and dress. Especially interesting are his entries about Chiefs Pierre Tomah and Ambroise St. Aubin Bear. Over several days speeches were made, wampum belts exchanged, along with feasting and dancing. The Marisheetes initiated him into their tribe. However, Grand Chief Pierre Tomah and some of his family remained uncommitted. He was still listening to the promises of the British. The British having learned what Allan was up to weren't long sending the sloop-of-war HMS Vulture up the river to get him dead or alive. This was followed a couple of days later by the frigates Milford and Ambuscade. The people at Aukpaque were filled with fear when they learned the British troops were coming. They took down their wigwams, removed the bell from the chapel, and abandoned Aukpaque. Then began the historic mass exodus of the Marisheetes from their river. They headed up the river to Fort Meductic, not just the warriors and sachems, but old men, women, and children. On July 13th 1777 some 500 Marisheetes, men, women, and children, some of them crippled, embarked in 128 birchbark canoes from the ancient Fort Meductic over the long trail of carries, rivers and lakes for Machias. This route is called today the Maliseet Trail.

The Long Shot:

The refugees finally reached Machias three weeks later on August 2nd where they came to the battery and were saluted by the schooners Marisheete and Shore. The next day two days' worth of provisions were delivered to the exiled families and then they all set out for their various refugee encampments. Chiefs Ambroise St. Aubin-Bear and Nicholas Hawawesch [aka Awanwest, Akomápis, Agmabesh] stayed behind and dined with Col. Allan. In his journals Allan recorded the names of all the refugee families at Machias.

On August 13th some Passamaquoddy deputies arrived and Allan held a conference with them and also with the Merisheete and Passamaquoddy tribes. The following day, in a very thick fog, three British ships arrived at the Rim along with one brig and one schooner and 1,000 men. [The Rim was a small rim of land that protruded from the north shore into the river. Rim Memorial Bridge marks that spot today.] The British took possession of the Battery at the Rim and burned two houses and a barn there.

A hundred Americans and between forty and fifty Indians [Maliseets, Passamaquoddys, Micmacs and some Penobscots] became quickly aware of the arrival of the British. A hasty plan was made. At a point where they thought the British would land the Americans placed 20 men with 2 small guns taken from the war schooner Marisheete. They also raised a breastwork on a high bank near one of the mills [Lookout Park]. On the breastwork was fixed the swivels and another gun from the Marisheete. They were greatly outnumbered, being only about 180 in total including the 40 plus Indians. Around 5 o'clock in the afternoon the British brig appeared with a number of boats ahead towing, along with a sloop which they had taken in the river and fortified. In less than a couple of hours they arrived at the location near the breastwork. By then the Indians were positioned at several stations on both sides of the river. Allan writes in a letter that the Indians were extremely eager to fight and could not restrain themselves. They "set up the Indian Yell which was follow'd by many at different places, which no doubt occasioned the enemy to suppose there were some hundreds. It appeared almost impossible to prevent some of the Indians from firing; one of them it was generally supposed killed a man in a boat at a great distance, who we imagined was going to burn some houses on the opposite shore." Allan comments that to the great astonishment and surprise of every one, in less than half an hour after having made anchor the British turned back and fled down the river against the tide with their

eleven boats towing. The Americans followed and at every opportunity fired after them.

Present day Passamaquoddy tribal historian Donald Soctomah relates this incident of the long shot as preserved through oral tradition: “..at that point, Col. John Allan and Francis Joseph Neptune were talking, and Francis Joseph Neptune said, I can shoot him. And Col. Allan didn’t want anybody to shoot; they didn’t want the return coming back. But he decided to let the shot take place. And they say it was three quarters to a mile distance. You’ve got to remember these are flintlock rifles. So he loaded up the rifle and put a little bit extra powder in there to go the extra distance. And he shot and he hit the General [Cox] who was commanding the fleet and killed him right there. And that really confused the British. So at that point they decided to retreat. And that’s oral history in our tribe since 1777 and people still talk about that long shot.”

This famous Battle of the Rim, or Battle of Machias, where a brilliant strategy was hastily put together using the guns from the Marisheete and the intimidating war cries of the Indians, caused 1,000 British troops to turn tail and flee from not more than 180 Americans and their Indian allies.

Allan wrote afterward to his Continental Congressional Board, “I have the pleasure to Inform the Hon’ble Board that none deserve greater applause than our Indian friends. For the different officers at the several attacks assure me, that no person behaved more gallantly, exposing themselves openly to the fire of canon & small arms, very different than what has been generally practiced by Indians.”

There are many more stories about the Maliseets during the period of the American Revolution, most involving Chiefs Ambroise St. Aubin-Bear and Pierre Tomah. The schooner Marisheete is an appropriate symbol for reflecting the significant contribution of the Maliseets in the American Revolution.

All my relationsNugeekadoonkut

THE STORY OF MALISEET HOUSING

Nicholas Smith

Although the sun was getting high and its warmth spread over the snow covered lakes and river, the March winds cooled the air permitting only the slightest melting that froze over night. The stove flames flickered brightly, the smoke was wafted away by the brisk winds. It was comfortable sitting around the purring stove sending out its warm air currents. The house had a most pleasing atmosphere.

I asked Peter about ownership of his house., “No, he said we don’t own these houses. The government built them. They are reserve houses belonging to the government. We didn’t own the land, but was given use of it from our creation story. We must preserve for future generations to use. The size of your house depends on the number of people in your family. The tribal government decides who lives where. The Indians were not permitted to build their houses. The contracted builders didn’t care much and often did shoddy work and used poor materials. No one checked on them. People complained. One of the best arguments was that if the Indian was going to live in the house, he would do a good job building it. Several years later the first Woodstock Maliseet was allowed to build his own house. The Indians didn’t own the houses so they couldn’t insure them.”

“Look at my shed, right over there. My grandfather built for his home.” I looked at the structure, -no door. The siding was boards with sheets of birch bark covering them as insulation and more boards over the birch bark. Pete continued, “I grew up in that house. It was comfortable. Now it is a good storage and work shed.

My grand parents’ generation were hunters and trappers spending much time in the bush. The Indians had no need for chairs and tables. We were close to Mother Earth and slept on spruce boughs on the earth before we had wood floors. Maliseet, and most Indians, had a special way of sitting that was different from white men and very comfortable on the soft, springy spruce boughs spread on the ground like a rug. It was not cross legged like some white kids do trying to imitate our ways. When we were here we slept on ticking filled with straw. We took our ticking to a neighboring farmer who let us fill it with straw. In three to four weeks time the straw in the ticking would have broken down into small bits and dust. The powdery stuff was emptied and we returned to the farmer with the ticking for a refill. The ticking didn’t remain on the floor all day. It was rolled up and put away in a closet or shed until evening when it would be used again.

The night time sleeping area became a day time work area. Although the electric poles and water pipes went right by us, we had no running water or electricity until after 1960.

We didn't need much furniture, but did have a chair or two for visitors and a table. Of course visitors were always invited to stay for a meal and they would want to sit at the table. I guess it was about 1925 when the younger people were no longer people of the forest. Chairs came into fashion and tables became important. The wooden houses were changing from just having a board and shake exterior to look like the settlers houses, while the interior was set just like the wigwam or tent had been, a one room open structure. Houses became larger, and partitions were made for rooms.

Peter remembered an uncle who came each fall and left in the spring. No one knew where he went or what he did when he was away. While at Woodstock he got old railroad ties built three or four on top of one another on both sides and the rear as a foundation for his home. Then it was finished off as a tent structure. The front end could be open or closed. His fire was in front, the heat being reflected into the tent if he desired it. His bedroll took up most of the space. He had few other possessions. He seemed perfectly content and many evenings he could be heard singing.

Housing was much more than a shelter. Those who acquired the right to build their own home have shown much creativity, not only on the outside, but on the inside as well.

The story of Maliseet housing is the history and transition from the hunter-trapping life style to the present.

AMID TOXIC WASTE, A NAVAJO VILLAGE COULD LOSE ITS LAND THE NEW YORK TIMES

CHURCH ROCK, N.M. — In this dusty corner of the Navajo reservation, where seven generations of families have been raised among the arroyos and mesas, Bertha Nez is facing the prospect of having to leave her land forever.

The uranium pollution is so bad that it is unsafe for people to live here long term, environmental officials say. Although the uranium mines that once pocked the hillsides were shut down decades ago, mounds of toxic waste are still piled atop the dirt, raising concerns about radioactive dust and runoff.

And as cleanup efforts continue, Ms. Nez and dozens of other residents of the Red Water Pond Road community, who have already had to leave their homes at least twice since 2007 because of the contamination, are now facing a more permanent relocation. Although their village represents only a small sliver of the larger Navajo nation, home to nearly 300,000 people, they are bearing the brunt of the environmental problems.

“It feels like we are being pushed around,” said Ms. Nez, 67, a retired health care worker, who recalled the weeks and months spent in motel rooms in nearby Gallup as crews hauled away radioactive soil from the community’s backyards and roadsides.

“This is where we’re used to being, traditionally, culturally” she said. “Nobody told us it was unsafe. Nobody warned us we would be living all this time with this risk.”

These days, this sprawling reservation, about the size of West Virginia, is considered one of the largest uranium-contaminated areas in United States history, according to officials at the Environmental Protection Agency. The agency has been in the throes of an expansive effort to remove waste from around this tiny and remote Navajo village, and clean up more than 500 abandoned mine areas that dot the reservation.

Federal officials say they have been amazed at the extent of the uranium contamination on the reservation, a vestige of a burst of mining activity here during the Cold War. In every pocket of Navajo country, tribal members have reported finding mines that the agency did not know existed. In some cases, the mines were discovered only after people fell down old shafts.

“It is shocking — it’s all over the reservation,” said Jared Blumenfeld, the E.P.A.’s regional administrator for the Pacific Southwest. “I think everyone, even the Navajos themselves, have been shocked about the number of mines that were both active and abandoned.”

Between 2008 and 2012, federal agencies spent \$100 million on the cleanup, according to the E.P.A.; an additional \$17 million has been spent by energy companies determined to be responsible for some of the waste.

But the scope of the problem is worse than anyone had thought. The E.P.A. has said that it could take at least eight years to dispose of a huge pile of uranium mine waste that has sat near Red Water Pond Road since the 1980s — waste that must be removed before the area can finally be free of contamination.

“The community is frustrated, I know I’m frustrated — we’d like it to go quickly,” Mr. Blumenfeld said.

But before the latest round of cleanup can begin, an application to remove the waste pile must be submitted to the Nuclear Regulatory Commission, which will then conduct environmental and safety reviews. That process will probably take two years, and there is the possibility that public hearings on the plan could extend the process several more years, said Drew Persinko, a deputy director for the commission.

That time frame seems unreasonably long for tribal members, who said that spending so long living away from the reservation has been difficult. So far, the E.P.A. has spent \$1 million on temporary housing for residents of Red Water Pond Road; much of that cost will be reimbursed by General Electric, which acquired the old Northeast Church Rock Mine site in 1997, and also its subsidiary company, United Nuclear Corporation, which operated the mine.

Continue reading the main story

As in the past, the relocations will be voluntary. Some residents wondered — as they have for years now — if the land will ever really be clean.

“Our umbilical cords are buried here, our children’s umbilical cords are buried here. It’s like a homing device,” said Tony Hood, 64, who once worked in the mines and is now a Navajo interpreter for the Indian Medical Center in Gallup. “This is our connection to Mother Earth. We were born here. We will come back here eventually.”

Residents still remember seeing livestock drinking from mine runoff, men using mine materials to build their homes and Navajo children playing in contaminated water that ran through the arroyo. Today, the site near Red Water Pond Road holds one million cubic yards of waste from the Northeast Church Rock Mine, making it the largest and most daunting area of contamination on the reservation.

The waste does not pose any immediate health risk, Mr. Blumenfeld said, but there are concerns about radioactive dust being carried by the wind, runoff from rain, and the area’s accessibility to children, who can slip in easily through a fence.

Under a plan being developed by General Electric and the E.P.A., the waste would be transported to a former uranium mill just off the reservation — already considered a Superfund site — and stored in a fortified repository. The estimated cost is nearly \$45 million.

“General Electric and United Nuclear Corporation are committed to continue to work cooperatively with the U.S. government, Navajo Nation, state of New Mexico and local residents to carry out interim cleanups and reach agreement on the remedy for the mine,” said Megan Parker, a spokeswoman for General Electric.

The Navajo E.P.A., which is an arm of the tribe’s own government, for years has been calling for a widespread cleanup of abandoned mines. Stephen Etsitty, the executive director of the agency, said he was hopeful that progress was finally being made, but acknowledged that the scope and technical complexity of the operation at Red Water Pond Road was unprecedented.

“We’re pushing and doing as much as we can to keep the process going as fast as we can,” Mr. Etsitty said. “It’s just taken so long to get there.”

On a recent day, Ms. Nez and several other residents stood on a bluff near a cluster of small homes and traditional Navajo hogan dwellings as the wind whipped across a valley that once bustled with mining activity.

The group talked of their grandparents — medicine men who were alive when the mines first opened — and wondered what they would think about Red Water Pond Road today.

“They would say ‘How did this happen? They ruined our land,’ ” Ms. Nez said. “ ‘How come you haven’t prayed to have this all fixed up?’ ”

OTTAWA SILENT ON CALLS FOR NATIONAL INQUIRY, PLEDGE \$25 MILLION TO COMBAT VIOLENCE AGAINST INDIGENOUS WOMEN

NATIONAL NEWS |
APTN National News

OTTAWA—Calls for a public inquiry into the high number of murdered and missing Indigenous women remain unheeded by the Harper government.

The federal budget unveiled Tuesday makes no mention of an inquiry, but commits \$25 million over five years beginning in 2015 to “continue efforts to reduce violence against Aboriginal women and girls.”

The money will be a continuation of the same amount of funds pledged in 2010. The budget document said that money was used to make improvements “to law enforcement and the justice system.” Part of the money was also spent on the National Centre for Missing Persons and

Unidentified Remains, which doesn't specifically target murdered and missing Indigenous women.

What the \$25 million will be used for is unknown at this time, but will be part of a future announcement, according to a federal official, speaking on background.

The budget said that the government has already "made enhancements" to a victims fund "to ensure that Aboriginal victims and families of missing and murdered Aboriginal women have access to culturally appropriate services."

The government has also supported "the development of community-based awareness initiatives and safety plans to promote the safety of Aboriginal women and girls."

It's clear from the budget document that the Harper government has chosen not to dedicate any funds to specifically solve unsolved missing and murdered Indigenous women cases. Instead, the Harper government has decided to lump those cases into broader efforts to deal with missing persons in general.

The federal budget promises to invest \$8.1 million in 2016, after the next federal election, to create a DNA-based missing Persons Index as part of the RCMP's National Centre for Missing Persons and Unidentified Remains.

The funding would allow for police forces and coroners to submit samples from unidentified remains allowing investigators to cross-reference it with the National DNA Data Bank.

The federal government also announced in its 2014-2015 federal budget \$22.2 million over two years for its Aboriginal Justice Strategy.

The strategy aims to provide an "alternative to the mainstream justice system for non-violent property or lesser offences."

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LORETTA SAUNDERS SLAYING SHOULD OPEN CANADA'S EYES: NATIVE GROUP

Body of Saint Mary's University student found in New Brunswick on Wednesday

CBC News

The slaying of Loretta Saunders should shake the misconceptions many Canadians have about missing aboriginal women, says the president of the Nova Scotia Native Women's Association.

"I think what society believes is a typical woman at risk is somebody working in the sex-trade industry, on drugs, mental illness, those types of things. But the fact is our women are disappearing and they're not typically in the sex trade," Cheryl Maloney told CBC's Maritime Noon.

Police found Saunders's body on the edge of a highway west of Salisbury, N.B., on Wednesday afternoon, almost a week after she disappeared. Police are treating the 26-year-old's death as a homicide.

"She's smart, she's beautiful, she's bright. Her community was the university community. Canadians should be alarmed overall," said Maloney.

"We shouldn't be growing up in a country where we are at risk to be missing and murdered more than anyone else."

Overcoming stigma

Maloney said aboriginal Canadian women are five times more likely to be violently attacked than non-aboriginal women.

The issue was personal for Saunders, her thesis was on the murders of three Nova Scotia aboriginal women.

Maloney said even when she was plastering missing posters around Halifax, she was met by prejudice and stigma about aboriginal people.

"It felt like society was justifying, or giving exception or blame ... This is what we have to overcome. The average guy walking down the street saying, 'OK, that's fine then because she was studying aboriginal and missing women and there's all kinds of problems with them,'" she said.

"The challenge is society. Society has to say this is not good. You don't pick up anybody and kill them and pour them out on the side of the road."

Maloney is calling for a national inquiry into missing aboriginal people, for both men and women.

“Is Canada ready to look at those numbers?” she asked. “Loretta’s case has opened the eyes of Canadians to say this could have been my daughter. And it can very well be your daughter, but the sad fact is it’s mostly likely our daughter.”

Homicide investigation

No one has been charged with killing Saunders yet, but Halifax Const. Pierre Bourdages said suspects have been identified and charges are coming.

Saunders was last seen in the Cowie Hill Road area of Halifax on the morning of Feb. 13. Five days later, her car was located in Harrow, Ont.

The two people accused of stealing her car are due back in Nova Scotia provincial court on Friday.

Yalcin Surkultay, who dated Saunders for 2½ years, told CBC News that Victoria Henneberry, 28, and co-accused Blake Leggette, 25, were the Saint Mary's University student's roommates.

Henneberry, who appears on the court docket under the name Victoria Galbraith, was brought from the Central Nova Scotia Correctional Facility to the courthouse flanked by sheriffs on Thursday morning.

Friends and family of Saunders packed the courtroom, but the case was put over.

Leggette is scheduled for a bail hearing on Friday, but his lawyer, Lyle Howe, said that will likely be delayed because he expects his client will face new charges.

GUESS WHO'S HITTING THE BOOKS IN ABORIGINAL STUDIES CLASS

Record numbers of non-aboriginal students taking aboriginal studies at Edmonton high school
CBC News

Record numbers of students at Edmonton's Centre High Campus are enrolling in the Aboriginal Studies program this year.

And it's not just aboriginal students showing interest in the class. The program, initially designed for the school's indigenous students, has grown so fast that today more than half the kids are non-aboriginal.

"I think its really important to know who really settled this land first and to learn how to respect their culture," said Forest Caissie.

Forest said he grew up alongside many Aboriginal people but little was taught throughout his school years about Aboriginal issues before this class. He is one of 90 students enrolled, more than double the original class number.

Naim Cardinal, the school's First Nations, Metis and Inuit liason worker, is pleased that so many non-aboriginal students are signing up for the class.

"Not enough people are getting this type of education in the school system and it's creating a misunderstanding of Aboriginal people in our country."

"We have sharing circles and participate in different cultural events," said teacher Adam Ambrozy, who pointed out the cultural components makes the class hands-n.

"I just felt interested ... especially that I'm Aboriginal," said student Paige L'Hirondelle who said the course will teach her cultural sensitivity skills needed to achieve her dream of becoming a social worker.

Forest Caissie feels what he will learn in this class will be valuable as he pursues a career in teaching.

DEAN'S DEN: 1) ANTICIPATION'S SPELL 2) DANCE TO SPRING

ANTICIPATION'S SPELL

In a shielded section, neath sheltered boughs
Crows seek a spot to nest
And where the bear, in nature's care
First feels the strains of unrest,
A deer, a doe, cautiously proceeds
An expectant mother, awaiting
The brand new life she holds in store
A successful autumn's mating,
From a river's mouth much farther south
Bright birds are bursting forth
Migration's run into the sun
To breed in the summery north,
The Ides of March, a mark of the year
Winter's traces are growing dim
Ice and snow are wasting away
A new cup, filled to the brim of the rim,
The seasonal rains are starting to fall
Streams and buds beginning to swell
It's here, and now, and we're all caught up
And under ... anticipation's spell!
-D.C. Butterfield

DANCE TO SPRING

Some call it the vernal equinox
Daughter of heaven and earth
Prime time of the year as well
The goodly season of rebirth,
I simply just get out and about
Frolic, rollick, and shout and sing
Rush around, gambol, cavort
And ... do my dance to spring!

-D.C. Butterfield

Believe in yourself! Have faith in your abilities! Without a humble but reasonable confidence in your own powers you can be successful or be happy.