

TABLE OF CONTENTS OCT. '09

**JUDGE GRAYDON NICHOLAS NAMED NEXT NEW BRUNSWICK'S LIEUTENANT- GOVERNOR
WELCOMED AND APPLAUDED, JUDGE GRAYDON NICHOLAS FETED AS NB LT- GOVERNOR
EDITORIAL COMMENT ON NICHOLAS' APPOINTMENT
HISTORICAL EXCURSION ON THE WULUSTUK (St. John River) DEPICTING THE OLDEN AND LATER TIMES
UMPI TO SHOWCASE RETENTION PROGRAM FOR NATIVE AMERICANS
SASK. FIRST NATIONS WRITE OWN 'CITIZENSHIP' RULES
MAINE INDIAN SCALPS OFFERED TO 'WHITE PEOPLE ONLY' ON CRAIGSLIST
LESSONS TO BE LEARNED FROM PARTICIPATION IN TRADITIONAL CEREMONIES
NEW ID CARDS IN THE WORKS FOR ABORIGINALS
DAN'S CORNER --- Respect
DEAN'S DEN — Tobique Autumns**

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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JUDGE GRAYDON NICHOLAS NAMED NEXT NEW BRUNSWICK'S LIEUTENANT-GOVERNOR -CBC News

Provincial court Judge Graydon Nicholas has been named New Brunswick's next lieutenant-governor, making him the first aboriginal person in the province to be named to the post representing the monarch.

Prime Minister Stephen Harper made the announcement Thursday.

"Judge Nicholas has an impressive record of public leadership, both on the bench and within the community," he stated in a press release.

"His longtime dedication to improving the lives of First Nations peoples in New Brunswick is both impressive and inspiring. He is a tremendous role model for any aboriginal youth who dream of pursuing a career in law or public service."

Premier Shawn Graham had previously recommended Nicholas, a Maliseet raised in Tobique First Nation, for the position. Opposition leader David Alward had also expressed his support for Nicholas's selection.

Nicholas has received the New Brunswick Human Rights Awards, the Fredericton YMCA Peace Medallion, and the Canada 125 Medal for his long-standing service and community leadership. He was also an inaugural recipient of the Golden Jubilee Medal.

Nicholas was also the first aboriginal person to be named to the bench in New Brunswick in 1991. He previously practiced law in Fredericton and taught native studies at St. Thomas University.

He will replace Acadian poet and philosopher Herménégilde Chiasson.

The prime minister took the opportunity to thank Chiasson for his dedicated service to New Brunswick.

Lieutenant-governors are appointed by the governor general on the advice of the prime minister. They serve five-year terms, during which they act as their provinces' vice-regal representatives.

WELCOMED AND APPLAUDED, JUDGE GRAYDON NICHOLAS FETED AS NB LT-GOVERNOR

Pat Paul, - Wulustuk Times

TOBIQUE FIRST NATION, NB, - (Special) September 13, 2009 -The official announcement by the Premier of New Brunswick, Shawn Graham and Prime Minister of Canada Stephen Harper, confirmed that a native person, Judge Graydon Nicholas, 63, will be the next Lieutenant-Governor in this province. The announcement came as a total surprise to many and mostly to Graydon Nicholas himself. His term of office would likely begin around the autumn months of 2009 when the retiring Lt. Governor Hermenegilde Chaisson, a noted Acadian poet, is scheduled to step down from that office.

At the first announcement of the appointment the good news sped across the country like a bolt of lightning commenting that for the first time in history an aboriginal person is being appointed as lieutenant governor in New Brunswick.

Judge Nicholas met with the Prime Minister Harper in Ottawa during the first week of September 2009 for the purpose of officially confirming the PM's endorsement of Judge Nicholas as the next Lieutenant-Governor for New Brunswick.

Graydon Nicholas has however clearly and undoubtedly earned his keep and entitlement to the position and is being duly honoured for the many years of hard and devoted work and service he has given to the province.

During his early years in public life Graydon Nicholas served his people as the president of the Union of New Brunswick Indians where he demonstrated a unique style of leadership while at the same time advancing the native cause and agenda to a very visible profile. Through his steadfast efforts, the social, political and economic landscapes for native people rose in considerable proportions. Equally, the overall stature of the native community gained greater recognition and improved its relationship with the province.

Through his early training, Mr. Nicholas completed several years of legal practicum under the watchful eye of a reputable barrister in Grand Falls, NB where many of his fine qualities were nurtured and defined.

After that learning experience, he became a regular counsel and lawyer primarily for native clients from across the province where again his keen insight and diligent tending to every detail in every case paid off handsomely for the youthful counsel which in the end paid dividends for his clients.

Over the years as a lawyer Mr. Nicholas adhered to a strong sense of fairness, justice and fair play, plus acquired a deep respect and belief in the Canadian system of law.

Through those basic principles, aboriginals now enjoy improved services and relations with the justice systems across the land. The typical stereotypical and racial stances that once prevailed have been reduced to minimum as a result.

During the past several years on the bench Judge Nicholas' blazed a unique direction which is now being duly recognized and thus has brought him to a position unprecedented in this province.

Largely, he has made use of his fine qualities of excellence in every way, whether on the street, his office or in court, regardless of the race, creed, colour or circumstances of those who appeared before him.

With that integrity in hand, Judge Graydon Nicholas has been lauded and acclaimed by his peers, friends and the people of New Brunswick as a man of distinction and a person of rare qualities unmatched by a few.

Undoubtedly these are marks of uniqueness that Premier Graham and Prime Minister Harper took into account when considering Judge Graydon Nicholas as the next Lieutenant-Governor of New Brunswick.

Upon the confirmation, it is with pride, and privilege we extend to Graydon Nicholas, our brother, cousin and member of the Tobique First Nation, the best wishes and godspeed in his new endeavour.

EDITORIAL COMMENT

By Dr. Dan Paul (NS)

Congratulations to Graydon Nicholas, a member of the Maliseet First Nation, for his appointment as New Brunswick's next Lieutenant-Governor!

Inclusion. As an indication of how disadvantaged First Nations Peoples in Atlantic Canada (Nova Scotia, New Brunswick, Prince Edward Island, and Newfoundland-Labrador) were until very recently, and still are in many respects, it has been only in the last 49 years that we've managed to reach some milestones in modern society, firsts - doctor, lawyer, engineer, judge, justice of the peace, politician, and so on. Now, the federal government, with the recommendation of New Brunswick, has appointed Graydon Nicholas, a member of the Maliseet First Nation, to the office of Lieutenant-Governor.

New Brunswick has been a trail blazer in moving toward inclusion of First Nation Peoples in it's system, its time for the other Atlantic Provinces to use it's example as a role model and start making a genuine effort to include our Peoples in their systems.

HISTORICAL EXCURSION ON THE WULUSTUK (St. John River) DEPICTING THE OLDEN AND LATER TIMES

October is a time to get away and enjoy the fall colours, deep blue skies, and crisp air, a perfect time for hiking or canoeing. There is no better place to enjoy the beauty of Mother Earth this time of year than along the mighty Wolastoq. This article will attempt to add some Wolastoqiyik history to a journey up the river. A few of the more notable historic sites will be identified beginning at the port city of Saint John and going as far as Grand Falls.

Ouigoudy or Manaquesk (Navy Island – Saint John)

In Saint John (Manaquesk) you might want to start with a visit to the New Brunswick Museum in Market Square and see their interesting exhibits related to the Wolastoqiyik (Maliseets). Then head outside to the board walk that leads to the Harbour Passage walking trail. Interpretive panels along the way point out historic sites. Walk along the trail until you come to the panel that faces across the river to the site where the fortified village of Ouigoudy (Manaquesk) was located when Champlain first arrived here on June 24th, 1604. In his map he shows it as a small island that the English in later years called Navy Island. It is here that he met the Grand Chief (K'ci Sagam) whose name was Chkoudun. Champlain referred to the Wolastoqiyik as "Etechemin." The area behind the first pier on the point of land, stretching across the dockyards to a massive green storage building is where Ouigoudy (Manaquesk) was located. Champlain wrote in his journal, "The town of Ouigoudy (Manaquesk) was a large enclosure on a flat-topped hill, surrounded by tall, slender trees attached together, and inside were several large and small huts, one of which was as big as a market hall and housed many families. As for the one where they held feasts, it was a little smaller." Reading the journals of Champlain one gets a mental picture of a peaceful setting in this village where the people were living in harmony with nature, fishing salmon, drying and smoking fish, stretching hides, building birchbark canoes, making salmon spears, bows and arrows, snowshoes, moccasins and other items of clothing, and celebrating births and marriages with colourful dances and bountiful feasts.

In the river before you, if at high tide, you will most likely see some harbour seals hunting for fish. Behind you at this same location is Bentley Street that runs up over the peninsula of land and intersects Douglas Avenue. If you were to extend Bentley Street a few hundred yards further than its current end, it would arrive at a point on the river in a small cove just above the Reversing Falls, and a short distance below Indian Town. An interpretation panel explains that this street at one time was actually a "carry" or "portage" used by the Wolastoqiyik for thousands of years to carry their birchbark canoes on their shoulders and bypass the dangerous falls. Pictures of artifacts found along the carry are displayed in the panel.

Continue your walk towards Reversing Falls Bridge and Wolastoq Park above the falls on the west side of the river. Crossing Reversing Falls Bridge and climbing a stairs to Wolastoq Park, you will find many large wooden sculptures, including one of Kolušcap (Koluwoškap) and another of a huge beaver, along with an interpretive panel that tells the story of Kolušcap and the Giant Beaver, a Wolastoqiyik oral tradition. There is a sculpture of Samuel de Champlain looking out over the harbour towards Ouigoudy. There is another sculpture of James White and a panel with his story related to the Treaty of 1778 with the Wolastoqiyik and other Wabanaki. There are many more historic figures with panels along side them. You can get an excellent view of the Harbour Bridge and the location of ancient Ouigoudy (Manaquesk) from this high point in the Park. If the walk to the park stimulated your appetite, you might decide to have a meal at the Reversing Falls Restaurant just a few steps down a stairway from the park. In the restaurant you can sit by a window that overlooks Ouigoudy (Manaquesk) and try to imagine how it might have looked before the dockyards,

Harbour Bridge, city roads, buildings, and the smoke stacks from the oil refinery cluttered the view. Unfortunately the smell of the air and the harbour waters might make your imagination work even harder to imagine the pristine world of 400 years ago. There are some who would contend that this is the smell of progress and prosperity.

(Refer to Dec 2008 issue of Wulustuk Times for more illustrations and pictures.)

Nerepis Village (Woodmans Point)

Perhaps you wish to escape from the crowded and noisy city to a quieter rural setting. Leaving Saint John, head up the beautiful Wolastoq along Grand Bay to Westfield where you cross a bridge over the smaller Nerepis river at the point where it empties into the Wolastoq (route 102). As you exit the bridge you will see a monument alongside the road at the entry to Woodmans Point. This is the location of historic Nerepis village, another fortified Wolastoqiyik village that no longer exists. Like many Wolastoq villages it is at the mouth of a smaller stream that empties into the Wolastoq, a typical location for a summer fishing encampment. French Lieutenant Charles Deschamps de Boishébert arrived on the river in 1749 with eighty soldiers and militia with the mission of making the French presence known in Acadia and to oppose any attempts of the British to establish themselves on the St. John River. They stationed themselves for a time at Nerepis and strengthened it. Later they went up river to another Wolastoqiyik village Boishébert called "Hocpaak", and still later to the fortified village of Medoctek. Boishébert disguised himself as a fisherman and went throughout the coasts of Acadia to determine how loyal the Acadians were to France. During the final days of the French – English wars in Acadia he retreated up river from Fort Menagouèche (in Saint John) to Nerepis village in hopes the British ships would be delayed, if not discouraged, by the water falls and might not attempt to send their troops up river in smaller boats. Eventually he retreated further up the river to the Wolastoqiyik village at Medoctek when he realized the British were making progress up the river. A recent visit to this location at Nerepis revealed that the plaque on the monument has been removed, perhaps destroyed.

Ahmenenik (Caton's Island)

Continuing on up the river on route 102 the drive is very beautiful because much of the forest is hardwoods, and on a calm day the glassy waters reflect double the autumn colours. You will come to Brown's Flat, and on the bank of the river you will see a viewing shelter with an interpretation panel that overlooks Caton's Island. One of Champlain's men, Pierre Angibaut (also known as Champdore) visited Caton's Island in 1608. Shortly after that, Robert Grave du Pont from St. Milo, France settled on the island. In 1611 Captain Merveille, an associate of Grave's, and a group of fishermen and traders established a trading post on the island for trading with the Wolastoqiyik, but they did so without permission of Commander Baron de Poutrincourt who was stationed at Port Royal. Poutrincourt wanted complete control and monopoly of the fur trade in Acadia. It was also reported that Grave attempted to abduct a Maliseet woman, and so the delicate relationship between the French and the Wolastoqiyik was endangered. So Poutrincourt sent his son and some soldiers and a Jesuit priest, Pierre Biard, to bring some order to the Island. They named the island "Isle Emenenic" and it remained as such until 1765 when Captain Isaac Caton and his brother James arrived there from Pennsylvania. They had received a license to trade with the "St. John River Indians" and establish a trading post. There are also stories about buried treasures on the Island as given in the interpretation panel at the kiosk.

Not far away the Evandale Inn offers some fine dining, and further up river are more eating spots in the village of Gagetown. The view of the river along this less traveled and quieter route is breathtaking at any time of the year, and even more so in the fall.

Ekpahak (at Springhill)

Also spelled Okpaha, Octpagh, Aukpaque, Ecoupay, Ecouipahag, Hocpaak, Apog in other historic writings that have struggled to convey the Wolastoqiyik pronunciation with letters. This was one of the most important Maliseet villages on the Wolastoq in the 1700s, and its history deserves a little extra space in this article.

About eight kilometers west of the downtown core of the city of Fredericton at a place called Springhill you will find Hartt Island RV Resort and Campground located alongside Springhill brook that runs into the river. At that location, if you drive up Springhill Road to the top of the hill and look down on the river you will get an outstanding view of Hartt's Island and Savage Island as they are presently called. In this location there was once a famous salmon pool, and the Wolastoqiyik had encampments here on the shore and also on the islands. They called this place Ekpahak which means "end of tide." At high tide the river current is slow here and paddling up river is easy anywhere below this point. But above here the current stays strong at all times and paddling up river requires more effort, and a pole comes in handy. What is now called Savage Island was referred to simply as Ekpahak Island, but in later years the Wolastoqiyik moved to the smaller Island because it was easier to defend against enemies such as the raiding Mohawks. At that

point they began referring to Ekpahak Island as "N'ca-ne-o-dan" which means "Old Town", and the smaller island as "Wa-ca-loo-sen" which means "a fort." The small island was later named after Rev. Samuel Hartt Sr. who owned the island in the early 1800's for pasturing his cattle.

When the French sent missionaries to the river, Ekpahak was one of the locations where they established a mission and built a chapel. A bar in the river near the chapel lot became known as Chapel Bar. During the French-English wars and also during the American Revolution, this village played a prominent role as a place to rendezvous.

In 1745 British soldier, Willam Pote, who had been taken captive by the Maliseets, called this place "Apog" as recorded in his journal about his captivity. He wrote that the "Indians" gave him a special root to eat that they used in place of meat in hard times. This was likely the groundnut plant, *Apios Americana*, which was brought here to the Wolastog valley by the Maliseets from more southern regions of the Maine and Massachusetts thousands of years ago. It contains more than three times the protein of potatoes. Another possibility could be the sunroot or sunchoke, which also grows along the riverbanks and in the islands, which is also more nutritious than potatoes and even corn. In 1765 when Charles Morris did a survey of grants and settlers along the lower and middle regions of the St. John River he indicated the village of "Aughpack" on the survey plan and on the back he wrote, "Aughpack is about seven miles above St. Anns, and at this place was the Indian church, and the residence of the French missionary, the church and other buildings about it are demolished by the Indians themselves. An island opposite Aughpack, called Indian Island, is the place where the Indians of the St. John make their annual rendezvous, on this island is their town consisting of about forty mean houses or wigwams built with slender poles, and covered with bark; in the centre of this town their Grand Council Chamber constructed after the same manner as their other houses, and here all differences and disputes are settled and hunting grounds allotted to each family before they begin their summer hunts. These affairs are generally settled about the beginning of July."

In August 1767 Father Charles-François Bailly arrived at the fortified Maliseet village of Medoctec, but by then this village was all but abandoned and the Maliseets had moved down to Ekpahak. He buried the last surviving Indian of Medoctec, closed the chapel and sent the bell and other contents down to Ekpahak. In a register of baptisms and marriages for 1767 – 1768 he refers to the parishes "de la mission de Sainte-Anne-de-Ekoupag."

During the American Revolution, rebel Col. John Allan travelled from Machias to Saint John and up the Saint John River to "Aukpaque" to discuss an offensive alliance against the British with the "Maracheets", as he called them in his journal. He arrived at Aukpaque at sunset on June 5th, 1777. The Maracheetes provided him with three wigwams for his men and their supplies. Col. Allan stayed at the priest's house while there. They hoisted the American flag on the banks of the river.

A large number of Maracheets from Medoctec and as far up river as Metawehaugh (Madawaska) and as far west as Passamaquoddy went to Aukpaque to meet Colonel Allan. Among the representative chiefs and deputies were Chief Francois-Xavier, Pierre-Michelle Shawigenet, Pierre Joseph Jeaquienne, Francis Blackducks, Arganouet Washington, Jean Barnabe, Frances Neptune, Nicholas, Peter Paul Lorette, "old" Rini Portius, "old" Paul Schesh Neptune, John Baptis Neptune, Pier Toma, and Ambroise St. Aubin. Ambroise St. Aubin was the Grand Chief of all the "Maracheetes" or "St. John River Indians" as they were referenced in treaties. Pier Toma was the Chief of Aukpaque.

Several days of meetings, agreements and celebratory feasts followed. The events are described in detail in Allan's journal, including a funeral. During the meetings strings of wampum were laid at the feet of the individuals being addressed as a token of continued friendship and agreement. At the end of the meeting the chiefs initiated Col. Allan into the "Maracheete Tribe, allowing him the same power and jurisdiction which the late Monsieur Bewheban (Boishébert) had when an agent from France, and in token of their sincerity another string of wampum was presented, when all the chiefs saluted him."

On July 2, 1777 Col. Allan got word that British soldiers were coming up river and that two of his men had been killed and scalped by them. On the morning of July 3rd the Chiefs consulted on the critical situation and resolved to go with their families along with the soldiers and Col. Allan to Passamaquoddy (Machias). Immediately they took down their bell from the chapel, disassembled their wigwams and began their evacuation. A cannon and some other items of importance were removed and "concealed on an Island." Canoes and boats were used to transport articles across the river. It took them until midnight to complete their removal. Some families from other settlements joined them. The next day they retreated without their belongings to a French house a little further up river where they hid out temporarily. They received word that 200 British soldiers were coming up river. In the evening three of Allan's men went down river in a boat to get some articles they had hidden on Aukpaque Island, but "on going around the Island found the Britons were already at the chapel" and soon discovered that the British had cut them off. They hid themselves on Aukpaque Island that night. The British found their boat and rowed off with it. The three men escaped to the mainland and ran

through the woods until they arrived at the French house where Col. Allan and the others were hiding. All the refugees scattered and stayed in different French houses that night, so that they would not be caught all in one place. Thus began the historic trek of Col. John Allan and his soldiers and families of Maliseets up the river to Medoctec and then across the Maliseet Trail of portages, rivers, and lakes down to Machias in Passamaquoddy country. Some of the items hidden on the islands and along the river have been found by local farmers and other residents over the last two centuries.

In 1794 the Maliseets sold the site of their village along with Ekpahak island, and they removed up river to Indian Village (now Kingsclear First Nation) where they have continued to live. The events leading up to this alleged sale and the motives of a prominent white judge have been questioned by many historians including W. O. Raymond, but that is a story for another time in this paper.

Mehtawtik or Medoctek (Meductic)

Above the village of Meductic on the old river route 165 you will find a monument hidden out of site on a short loop of road called Meductic Fort Road. This monument explains that a Maliseet fortified village was once located a few hundred meters upriver from this location. This fort was a rendezvous for the French, Maliseets and Cape Sable Indians during the French-English wars of the seventeenth and eighteenth centuries. English captives from southern New England were brought up here by the Maliseets to Acadia to get ransom pay from the French or, if young, they were sometimes adopted by the Maliseets to help them with their hunting, fishing and planting crops such as corn and beans.

Medoctec was located at the end of the famous Maliseet Trail that led from the coast of Maine through rivers, lakes and portages to this location on the St. John River. The name Mehtawtik or Medoctek means, "end of the carry." In the journal of Col. Allan he observes that no matter how many Indians are using the trail at one time, they never widen it, making very little impact on the forest. He notes in another entry of his journal in May of 1777 that it only took Francis Sawbier (Xavier) and Thomas Squatpan four days to come down the Maliseet Trail from Medoctec to Machias.

A sign marked "Maliseet Trail" currently stands by the road directly above where the fortified village was located on the banks of the river. This is unlikely the exact location of the trail, but it does lead to a very beautiful cascading water falls, Hay's Falls, which is nestled in a deep gorge. A twenty-minute hike up a gentle slope through the mixed hardwoods and evergreens to the falls will definitely burn off a few calories even if you aren't carrying a canoe on your shoulders.

John Gyles, a boy of nine years, was one of the English captives taken in a raid at Pemaquid, Maine and brought up the Maliseet Trail to Medoctec. He was kept as a captive for nearly 9 years until June 1698. Later in his life, in 1736, he published a detailed book about his captivity. He learned to live like the Wolastoqiyik and speak their language. He relates how on one trip with his Master they went up the St. John river to the mouth of the smaller "Medockseenecasis" river and lived there for awhile eating fish, wild grapes and roots (probably groundnuts and sunroots). He hunted moose with them in the winters and fished salmon and sturgeon with them in the summers, planted corn and "went digging roots." He was fascinated with their way of preserving meat by smoking it, rather than using salt as the English did. His hunting trips took him up north to "Madawescook" (Madawaska) and to the "Lady Mountains" (Notre Dame Mountains) near the St. Lawrence River in Quebec. He gives fascinating details of all these trips. He learned about their medicines, about sweat baths, how to play their games, and how to "sew" a birchbark canoe. He learned to make snowshoes, moccasins, spears, traps, and how to make a drill to start fires. He learned their cooking recipes, their stories, their songs, their dances, and how to choose a wife. He observed how close they lived with the natural world, and remarked how much their wigwams resembled beaver houses. He learned their language fluently and in later years after his release he served as a translator at conferences and treaties. Unfortunately, he also observed many times "a Frenchman called Monsieur Sigenioncour" bring wine and brandy to the village and get the Maliseets inebriated for days "until they had spent most of their skins for wine and brandy." This was Rene d'Amours, Sieur de Clignacourt, one of four brothers who came from Quebec to settle on the Wolastoq in 1684, and who all became *coureurs de bois*. Rene had a huge grant of land that extended from Medoctec all the way up the river to Grand Falls.

Fourteen years after leaving the St. John River Gyles met his Maliseet Master at Port Royal, and again 20 years later his Master came to Fort George's in Maine and they had a cheerful reunion.

In July 1749 when captive William Pote was being taken to Medoctec by the Wolastoqiyik he comments in his journal about seeing fields of corn and beans as he approached the fortified village. Today you won't see the fort or fields of corn at this location because it is under the deep waters of the Mactaquac head pond above the hydroelectric dam.

John Gyles Restaurant and Motor Inn is just a short distance above this location where you might want to try some delicious German food to replace the calories you lost from hiking the trail into the waterfalls.

Becaguimec (Hartland)

Further up river from Medoctec at the town of Hartland is the Becaguimec stream that flows into the river on the east side a short distance above the famous "longest covered bridge in the world." Becaguimec, from Abekaguimek, means "river where there are big fish". At the mouth of the Becaguimec stream there was once a popular salmon pool before the Mactaquac Dam was built. In ancient times there was a Maliseet village at this location and they also encamped on the island in the river at that location. In 1790 there were thirty families living here, growing corn and fishing. Up on a high bank overlooking both the Becaguimec and the Wolastoq rivers is an interpretive panel beneath two wooden sculptures that explains that they represent loyalist William Orser, the first settler in Hartland, and Maliseet Chief, Pierre Toma (Tomah), exchanging gifts, a blanket from Orser and a salmon from Toma. Pierre Tomah was the supreme chief of all the Maliseets. He fought with Montcalm's troops in the plains of Abraham in the final battle between French and English in 1759. He lost an arm and an eye in this battle. He is recorded as living in Medoctec in 1827, and at the ripe old age of 93.

Sixtahaw (Bristol)

At the upper end of the village of Bristol (now called Florenceville-Bristol) there is a sandy flat that runs several hundred meters between two streams, locally known as the Big Shiktehawk and the Little Shiktehawk that flow into the Wolastoq. An ancient portage and trading route followed the Big Shiktehawk a distance of twenty-three kilometers to the South Branch of the Main Southwest Miramichi. The famous Wolastoqiyik hunter, guide, and interpreter, Gabe Atwin, is reputed as having carried his birchbark canoe on his shoulders the whole distance, putting it down only two times, and then only to have a smoke. Today a maintained walking trail runs a short distance up the "Big Hawk". At the mouth of the Big Shiktehawk there was a popular salmon pool which was still fished up until recent years. A short distance above this location the big stream split into a "perdue" and branched into two directions emptying into the Wolastoq in two locations, primarily in the spring of the year.

Oral tradition maintains that it was here on this perdue that a Maliseet chief and a Mohawk chief fought all one afternoon, and the Maliseet eventually killed the Mohawk. That was the fight to end all fights and they never went to battle again. The name Sixtahaw or Sigtaha means, "where he was killed." This was also the original name of Bristol until the railroad came through in the late 1800s.

It is here that the Maliseets had a workshop encampment where large pieces of stone were brought in from other places such as the Miramichi to make arrowheads, spearheads, knives, scrapers and other tools. Over the years artifacts and many pieces of stone flakes have been found in this location providing evidence of its history. Dr. G. F. Clarke found some most unusual double pointed blades there in June 1932 that he never found anywhere else in New Brunswick and other archaeologists were unable to explain them. Unfortunately today a sewage lagoon and a commercial building occupy the main area where the encampment was located. Adjoining Sixtahaw flat at the down-river end there is today a historic railway station with original dining cars where you can visit a gift shop and have a delightful meal during the tourist season. A small attractive park at the same location overlooks the Little Shiktehawk and the Wolastoq. At the peak of autumn colours you can take a side trip on route 107 at this point and basically be following close to the same trail that the Wolastoqiyik took to the Miramichi to trade with the Mi'kmaq. The hardwood forests on the hills and knolls surrounding Glassville, Highlands and Juniper are spectacular this time of year.

K'Chi kanakapeg (Grand Falls)

K'chi Kanakapeg (deep waters) or K'chi Kuenicgapsiok "place of huge rocks", which certainly describes the raging waters at the great falls quite accurately. The gorge below Grand Falls with its huge rocks was formed when the mighty Kaluscap threw rocks all the way there from the mouth of the river at the Giant Beavers who had built a dam across the river (at Reversing Falls) and flooded some Wolastoqiyik villages. Kaluscap destroyed the dam and the beavers ran up river to get away. Red earth in the vicinity including areas around Plaster Rock mark the spots where Giant Beavers got hit.

By the falls, near the visitor's centre below the generating station, is a wooden sculpture of Malobiannah, the legendary Maliseet woman who led a war party of Mohawks in birchbark canoes over the Great Falls and saved her people at Medoctec from a surprise attack. Her story has been told in the songs of the Maliseet, and the French and English have several written versions of it including a couple in the form of poems. At the New Brunswick Botanical Garden in Saint-Jacques, just above Edmundston, is a beautiful living floral display of Malobiannah just outside the visitors' centre.

Other Historic Sites

There are many more historic sites along the river in very scenic locations, especially in the highland forests where lakes, rivers and streams empty their waters down through the valleys making their journeys to the Wolastoq. All these waterways define the homeland of the Wolastoqiyik. The leaves turn their colours beginning in the north first, and they gradually turn going southward over several weeks. Therefore, it might be best to start your autumn excursion in the up-river sections first. Besides, it is much easier to paddle down stream in your canoe.

..... all my relations. Nugeekadoonkut

UMPI TO SHOWCASE RETENTION PROGRAM FOR NATIVE AMERICANS

PRESQUE ISLE, Maine — After a successful first year using grant money to help develop and improve culturally responsive retention strategies for its American Indian students, the University of Maine at Presque Isle will spend three days next week showcasing its success and moving forward with bigger plans for the coming years.

Officials from around the state and New England will gather from Sept. 30 to Oct. 2 at the university for a meeting focusing on the university's Project Compass grant program.

In January, UMPI received a grant from the Nellie Mae Education Foundation that is being used to allow UMPI to better serve its American Indian student population as well as the region's American Indian community.

The award made the university eligible to receive up to \$750,000 over the next four years to put toward this effort. UMPI is one of four universities in New England chosen to participate in Project Compass, the Nellie Mae Education Foundation's multiyear initiative aimed at increasing the number of under-represented populations graduating with four-year degrees. Project Compass is administered by the foundation's intermediary, the New England Resource Center for Higher Education.

Representatives from these Native American groups, community leaders and area educators will gather at UMPI on Wednesday for a special dinner to kick off the event. Glenn Gabbard, the associate director of the New England Resource Center for Higher Education and the director of Project Compass, also will be in attendance.

"This event is going to allow us to get all of the players together to show them what we have done and brainstorm about our long-range plans," Myrth Schwartz, administrative assistant for Project Compass, said Friday. "We have done a lot of work that our Native American students have responded to and we are not done yet."

The dinner Wednesday evening will feature a keynote address by John Bear Mitchell, the associate director of the Wabanaki Center at the University of Maine. Schwartz said tribal chiefs from throughout the region have been invited to attend. Drumming groups are expected to perform as part of the evening's activities.

On Thursday, a ceremony will be held to dedicate the new Native American Educational and Services Center on campus.

The new center, in 311 South Hall, is a place where Native American students can go to receive tutoring and support, secure assistance filling out required forms or just "hang out," Schwartz added Friday.

"This is also a place where they can go and feel comfortable," she said. The center will be open 8 a.m. to 4:30 p.m. Mondays, Thursdays and Fridays.

The university also has established a similar place at the Houlton Higher Education Center.

During the dedication, a ceremony will be led by John Dennis, the cultural director for the Aroostook Band of Micmacs, to bless the center.

Luke Joseph, the retention activities coordinator for Project Compass, began working with the program earlier this year. Joseph is instrumental in welcoming Native American students to campus and building bridges between the students and university departments.

"We have 65 native students on campus right now," he said Friday afternoon. "So far, I feel this project is working for them. It has proven its worth."

Joseph noted that most of the students he works with are nontraditional. They often live in the area and commute to campus. Many have lived on reservations with other Native Americans, he said, and some feel out of their element when they set foot on campus.

Like any other student, Joseph added, they need to feel included in the campus community.

“At the beginning of the semester, I sent out letters to the students explaining what I do and how I can help,” he said. “I told them about the centers and sought them out, making sure that they knew that this resource exists for them. I also help them set up a relationship with their academic adviser, so that is just another support person they have on campus.”

After the dedication ceremony, the remainder of the event will be work time, as educators and community leaders determine the next steps for the grant program.

Dr. Ray Rice, who is overseeing the grant program at UMPI, was looking forward to the event and the work that will be accomplished there.

“This meeting marks an important milestone for the university’s Project Compass efforts and is a recognition of how hard our community of practice group has worked to bring the program to this point,” said Rice. “We are very much looking forward to the results of this gathering and the brainstorming, idea-sharing, and long-range planning that will ultimately and most importantly benefit our Native American student population.”

Schwartz said she believes that UMPI’s work with Project Compass has been beneficial for all involved.

“This is a great thing for the college to be involved in because we have Native Americans from three tribes here,” she said. “These students come from Maine, other states and Canada. This project is helping us support these students by getting them to start and finish college.”

The other three Project Compass grant recipients are Lyndon State College in Vermont, Bridgewater State College in Massachusetts and Eastern Connecticut State University.

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SASK. FIRST NATIONS WRITE OWN ‘CITIZENSHIP’ RULES

Saskatchewan's First Nations chiefs voted Wednesday to start writing their own set of aboriginal "citizenship" laws.

A special assembly of chiefs of the Federation of Saskatchewan Indian Nations met in Prince Albert to discuss issues related to Indian status and citizenship within First Nations communities.

Their goal is to have citizenship acts written for every First Nation in the province.

That would be a departure from the current system, where matters of aboriginal status are handled through the federal Indian Act.

Lawrence Joseph, chief of the FSIN, told reporters that First Nations should determine their own membership.

"It's not their right to grant anything," Joseph said, referring to federal bureaucrats who administer the Indian Act. "They're just basically responsible under the charter — under Section 35 of the charter — to respect and implement our inherent rights and treaty."

Local decisions

Joseph added that he hopes the federal government will respect local decisions relating to membership.

"We can do this in co-operation and collaboration with governments," Joseph said. "Or, of course, litigation is an option. And we really don't want to go there at this time."

The FSIN decision followed a recent court case in British Columbia that, if followed as a precedent for the rest of Canada, could give thousands of people First Nations status.

Joseph said that case had no bearing on the chiefs' decision Wednesday.

He said the FSIN had been developing its own framework to determine who should have Indian status.

"We should be very, very careful not to be discriminatory," he said. "And we should not be gender-based."

Joseph described the Indian Act as a sinking ship.

In April, the B.C. Court of Appeal gave the federal government a year to change parts of the Indian Act that the court said violate the rights of some aboriginal women and their children.

The ruling stemmed from the case of Sharon McIvor of Merritt, B.C., and her son, Charles Grismer. McIvor lost her Indian status when she married a non-aboriginal man.

Even after reforms reinstated status to an entire generation, Grismer was still barred from passing on Indian status to children that he had with his non-aboriginal spouse.

McIvor fought for 20 years to reinstate herself and her son after the Indian Act was amended in 1985. Before 1985, if two generations of status Indian men married non-Indian women, the next generation lost its Indian status at age 21.

MAINE INDIAN SCALPS OFFERED TO 'WHITE PEOPLE ONLY' ON CRAIGSLIST -(By AP Sept. 3, '09)

PORTLAND, Maine — The FBI is investigating craigslist.com posts selling "Maine Indian scalps" to "white people only" after the leader of the Penobscot Indian Nation reported the matter to state and federal officials.

The postings discussed six scalps and related artifacts obtained by bounty hunters in the 1700s and came from a private family collection.

The posts, no longer accessible, included a Maine cell phone number and the name, "Whitely Bradford." The phone was not accepting calls.

Federal investigators and Penobscot leaders have proceeded under the assumption that the scalps are legitimate. Penobscot Chief Kirk Francis says it's a hard time for the tribe to look back on, and to be reminded of it so blatantly — and then see someone profit from it — doesn't sit well.

NEW ID CARDS IN WORKS FOR ABORIGINALS

Ottawa, Sept. 28, 2009 - The latest report on border cards for aboriginals is advising the potential card holders to remain calm and patient for a while longer. The report states that the new identity cards are in the works to make it easier for Mohawks and other aboriginals to cross the Canadian/US border. One of the two new cards is being produced by the federal Department of Indian and Northern Affairs. On-site applications for Canada's new INAC card or "secure certificate of Indian status" have been filed across the country, including in the Quebec Mohawk community of Kahnawake in August. Security details of the new identity cards are now being finalized, said Margot Geduld, a spokeswoman for Indian and Northern Affairs. A rollout date has yet to be announced.

LESSONS TO BE LEARNED FROM PARTICIPATION IN TRADITIONAL CEREMONIES

p.paul

Precious information and vital cultural insights can be learned from experiencing some of the ancient native rituals and practices that originate from our ancestors. These ceremonies were given to us through teachings. They are gifts designed for preserving our cultures forever through all future generations.

Some of these sacred events might include Sweat lodge ceremonies, Sundance ceremonies, Shaking tent, Talking Circle, Healing and Purification Circles and other ceremonies from sage, tobacco and sweetgrass offerings, plus other culturally distinct practices performed in various nations across the land.

For instance in ancient times, before calendar time, and prior to European contact, native people had a unique compact and an extraordinary relationship with the spirit world. Theirs was a sharing with the 'outer beings' which meshed perfectly with their spiritual, physical and environment beliefs.

In that by-gone era, native people lived in harmony with nature and the universe to the fullest extent. They coexisted comfortably and were at ease with the spiritual entities as they were with the physical surroundings.

It was not unusual to have out-of-body experiences or entering into a supernatural field or being in contact with the spirits. In fact, native life was a para-physical/spiritual relationship with spirits, or with ancestors who had gone before them much earlier. This dual relationship between the present and the past was normal, accepted and an appreciated phenomenon of life.

Unlike in the present circumstances where most people tend to get spooked or un-nerved from seeing "ghosts", spirits, or having some kind of an extra-dimensional experience, native people, on the other hand, looked forward to these interludes. Participation in native ceremonies was seen as a direct contact and communication with the spirit world.

This multi-level connection also strengthened solidarity with other species in nature, and produced an inner sense of closeness and sharing with all creation.

The ultimate gift gained from participating in native ceremonies is the internal richness that comes and produces a total sense of balance, peace and union with nature.

This remarkable experience is open and available to anyone of any race or belief, who is willing to take part in celebrating these ancient ceremonies with native people.

Note: The first Europeans to arrive in the new world observe the high state of life, plus the above average living conditions native people had, and enjoyed as a 'primitive' society. To the Europeans, this environment was so pure, simple and unspoiled, yet so closely structured, they compared it to the "paradise" they knew of from biblical revelations

DAN'S CORNER — Respect

Respect is something that we hear a lot about these days. Speaking as an outsider to this present day high-tech culture, I have come to realize that this word and its concept mean different things to different people and different peoples.

For the original boat people who came to these shores some 500 years ago, who now prefer to be called Americans, it means something completely different from what it means and has meant to the original people of this land.

For those newcomers, it means a deferential regard for a person who is in some position of power, some position of esteem or some other manmade high office. Hence you have the phrase, "you may not like me, but you will respect me." What this phrase really means is that you will respect my position of power, authority, status: aka this manmade high office.

This to our people is not respect, it is fear: the fear of someone's position of power and authority. If the people in positions of power and authority are jerks then it will be difficult for someone to respect them, but they will be shown deference out of fear. If people do not give respect, they cannot expect to receive respect. This is how our people feel. For us, respect begins with each individual. If people have respect for themselves, then they will be able to give respect to others. For our people, it is a two-way street: to receive respect, you must be able to give respect.

The newcomers they brought with them their understanding of that concept of respect. That understanding has its roots from back in the days of nobility, kings, queens, high priests, noblemen and so on. People in positions of some power who could potentially bring grief into one's life, home, family and future. Over time, this understanding evolved into a great number of different understandings regarding the concept of respect.

For our people, respect means respect for oneself, respect for others as fellow human beings, respect for all of creation, respect for all of our relationships and respect for Creator.

As in most things that the newcomers do, the concept of respect developed around manmade, intellectual, artificial, fearful and negative based beliefs and values. Their intellectual and fear based arrogance and pride prevents them from recognizing, acknowledging and accepting certain things as a given from the spiritual and/or Creator realm. They cannot accept the idea that we are all the creation of a higher spiritual power and that this spiritual power was placed within each and every one of us at conception. Through this spiritual power, we are all connected, one to another.

This was done to serve as a constant reminder that all of creation is connected and related. We should all love and respect one another as fellow human beings as well as fellow strands in the great web of life: all related, all connected and all worthy and deserving of respect.

As has already been mentioned, respect to our people is practically a part of our genes. We are taught to be respectful to, care for and share with other human beings. From the time of contact we have treated our Euro-American brothers

with respect as fellow human beings.

The respect that we as a people have extended to our Euro-American brothers has not been returned. Instead, our Euro-American brothers have misinterpreted our respectful ways as a sign of weakness on the part of our people. They think that because we do not openly oppose, confront or make war with them over the theft of our land, that this is a sign of weakness. They judge our people and our respectful ways by their own violent and destructive values and beliefs.

As Traditional Elders, we are taught that we have to go out and share our traditional teachings. These are teachings that explain that we are all connected, related and one, and that we must love one another or die.

Writing and sharing our traditional teachings is my way of fulfilling my responsibility to the Ancestors, the People and the Seventh Generation.

I am part of creation. I refuse to be part of its destruction.

All my relations,

Dan Ennis, Traditional Elder

DEAN'S DEN — Tobique Autumns

All across the valley here
The freezing frosts are drawing near
And all along the Tobique's mouth
Flocks of birds are flying south,
Spots are gone from springtime's fawn
And river fog now greets the dawn
Mellow mists and cooler nights
Shortened days and northern-lights,
Orange and yellow, shades of red
Season symbols, leaves are shed
Hibernal habits, too, the trend
As time, in tune, attempts to blend,
Flames are kindled on the hill
A flagrant flash at edge of frill
And down across these autumn days
All the land appears ablaze!

D.C. Butterfield
