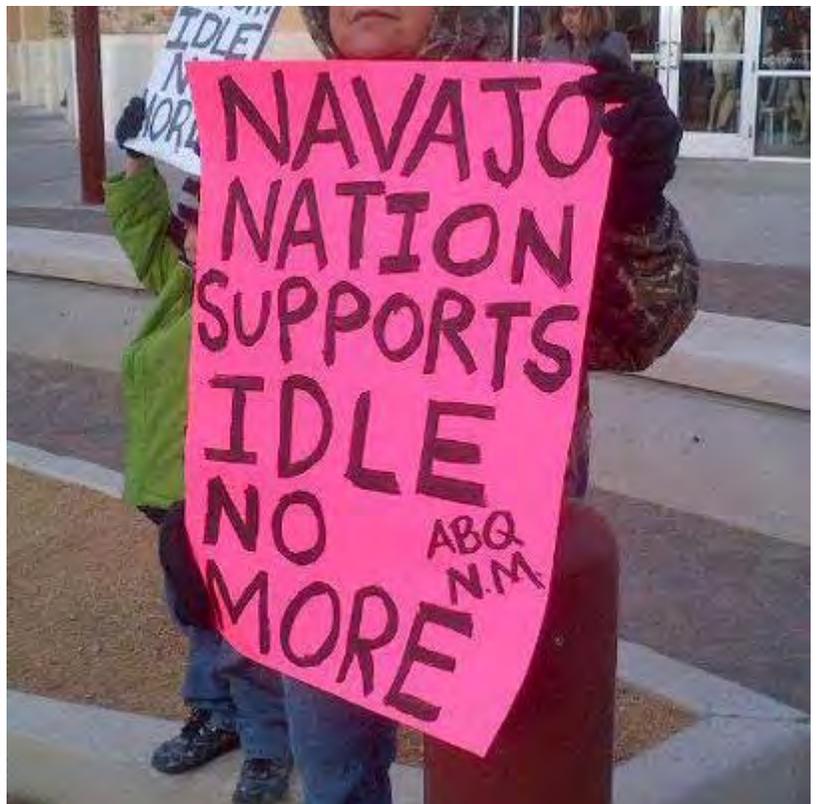
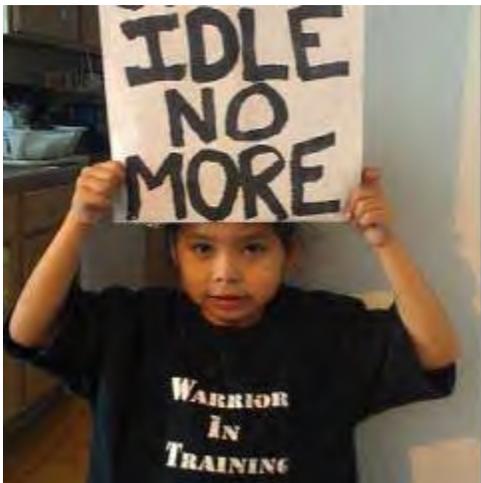


# **Wulustuk Times**

**Wulustuk - Indigenous name for St John River**

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

IDLE NO MORE



We are the  
LANDLORDS





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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 always is to provide the precise tools and the best information possible.

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## **FIRST NATIONS GROUP STAGES DEMONSTRATION AT N.B. LEGISLATURE**

CTV Atlantic

The nasty winter weather did little to keep a protest from forming and almost boiling over at the front door of the New Brunswick Legislature in Fredericton today.

More than 100 people from various First Nations staged a noisy demonstration to voice their opposition to Bill C-45.

Members of the St. Mary's First Nation sang and banged drums on the front steps of the house.

More than 100 people from various First Nations gathered at the New Brunswick legislature Wednesday to protest Bill C-45.

For a time, protesters blocked the front door of the provincial legislature after being denied access to the house.

"We're people of this land, this is the house of our representatives," says Judie Acquin-Miksovsky, a member of the St. Mary's First Nation. "And we have a right for those representatives to see us; we had no intention of going in there and making noise."

Spokeswoman Angela Acquin says the legislation will take away rights of First Nations people.

She says the demonstration is their way to show support for the hunger strike of Chief Theresa Spence of northern Ontario's Attawapiskat First Nation.

Spence stopped eating a week ago in an effort to get the government to show more respect for aboriginal treaties.

Two of the Fredericton demonstrators attempted to get into the public gallery of the

legislature but were told to leave.

Police were called to the legislature but no arrests were made. Protesters ended the demonstration just before noon.

With files from The Canadian Press

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## **IDLE NO MORE PROTESTS BLOCK NEW BRUNSWICK ROADWAYS**

Opposed to federal Bill C-45

CBC News

First Nations people blocked roads and highways across New Brunswick on Friday as part of the Canada-wide Idle No More movement, protesting the federal government's omnibus budget Bill C-45.

In Fredericton, several members of the St. Mary's First Nation blocked a road on the city's north side. They beat drums and chanted.

About a dozen people from the Woodstock First Nation also demonstrated, waving signs with messages to the Harper government at passing motorists.

Outside Perth-Andover, along the Trans-Canada Highway, members of the Tobique First Nation voiced their outrage at Prime Minister Stephen Harper.

"We're opposing Harper's dictatorship in terms of attacking our treaties with this Bill C-45," said Tina Perley-Martin.

She said the issue goes much further than just a native rights issue. She says everyone should be concerned.

"There's strength in unity and across Turtle Island right now, all nations are coming together and we have the support of non-natives, which is awesome," said Perley-Martin.

"I mean, you see the cars going by here and they're blowing the horns you know and giving us the high five and thumbs up and that's good."

First Nations people contend Bill C-45 violates their treaty rights and weakens environmental laws.

The bill proposes significant changes to the federal Indian Act, including changes to land management on reserves that would make it easier for the federal government to control reserve land. It will also mean fewer protected waterways.

Those involved in Idle No More have said they are upset about the effects of federal policies

on their communities, and the government's habit of making changes to the Indian Act without consulting aboriginal people first.

The movement began with the Chief of the Attawapiskat First Nations in northern Ontario. Theresa Spence began protesting the bill on Dec. 11 by going on a hunger strike. Now, First Nations people across the country are showing their support.

Earlier this week in New Brunswick, several dozen First Nations people briefly blocked entrances to the legislature in Fredericton.

"People are feeling the need to step up because it's time for us to have our voice heard and to be Idle No More," said Julian Moulton.

"I feel that for the last few years, native people have been too quiet and have been too passive as to what's going on with the government," he said.

Moulton and others say there will be more protests until they can get Harper to meet with First Nations people and reverse the bill.

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## **HUNDREDS OF FIRST NATIONS, Métis, RALLY AGAINST BILL C-45**

CTV Edmonton

Hundreds of people in Edmonton joined countless more across the country on Monday for a rally in opposition of the federal government's Bill C-45.

First Nations, Métis and supporters in Edmonton came together for an 'Idle No More' demonstration downtown Monday afternoon.

Police estimate more than 1,500 people attended the demonstration, which coincides with International Day for Human Rights.

"The reason we're gathering as one nation is because the Government of Canada, Stephen Harper, has put through an omnibus bill that will affect the treaties and the ability for the people on the treaty territories to make decisions in regards to land, resources and minerals," said Elder Taz Bouchier.

Bill C-45 was more than 400 pages long and, like its predecessors, made changes to a myriad of rules and regulations.

First Nations groups are concerned over changes to the Indian Act, some of which may affect the leasing of reserve lands and how decisions involving band territories are made. First Nations are also opposed to amendments to the Navigable Waters Protection Act, which removed thousands of lakes and streams from federal protection under that law, something the Conservatives said would help remove red tape that held up projects along waterways.

Opposition parties argue that it removes environmental oversight of some of Canada's most valued lakes and rivers.

"Bill C-45 specifically attacks the treaty statuses and treaty rights around lands in Canada and therefore we as a people have decided there needs to be mass movements across the nation, helping this government understand we are still here, the treaties are still alive and they need to be abided by," Bouchier said.

A group of First Nations chiefs frustrated with what they say is a lack of consultation over measures in the bill attempted to get in the chamber of the House of Commons last week and had a brief confrontation with security staff.

Pam Palmater, chair of indigenous governance of Toronto's Ryerson University told CTV's Power Play last week that Prime Minister Stephen Harper specifically promised First Nations leaders that his government would not approve any unilateral changes to the Indian Act, but "he has broken that promise with at least eight pieces of legislation since."

Palmater said aboriginal groups are considering "all options," including seeking a court injunction.

Locally, protesters also voiced concerns over the way the amendments to the bill were presented, saying First Nations members were not properly consulted.

"He has had no consultation with the aboriginal community and that's part of the discussion he needs to have with us as a people, with chiefs and treaty status people," Bouchier said.

"For too long in this country there has been no consultation with the aboriginal community. We need to be consulted in every level of government."

Monday's rally and march in Edmonton included a pipe ceremony, singers and speakers.

Many of the demonstrator came from all across northern Alberta, and many included youth.

"I'm glad to see we have a lot of participation especially from the youth," said demonstrator Orlando Alexis.

"They realize through talking to their families, the implications associated with what they're (the government is) trying to do will affect not only them but their children and their children in the future."

David Janvier came down from Cold Lake to participate in the rally.

"The omnibus bill they have is going to hurt our future generations," Janvier said.

"We've always been sovereign to our land we will be sovereign to the end. We will continue to fight."

In Calgary, hundreds gathered outside Prime Minister Stephen Harper's constituency office to protest the bill.

Both Edmonton and Calgary's rallies coincided with 13 others taking place across Canada.

[Click here to read more about the Idle No More movement.](#)

First Nations members tell CTV News Monday's rallies across the country were just the beginning.

"This is the first of many other gatherings we will have to combat what Stephen Harper is doing with his omnibus bills," Bouchier said.

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## **ATTAWAPISKAT CHIEF GOES ON HUNGER STRIKE TO PASS FOR TREATY RIGHTS**

OTTAWA - The Globe and Mail

The chief of a Northern Ontario reserve that garnered international media attention last year for its deplorable living conditions says she is giving up food until the Prime Minister and the Queen agree to discuss treaty rights at a meeting with first nations.

The hunger strike announced by Chief Theresa Spence of Attawapiskat was just one of a number of actions taken Monday by first nations members who say they are tired of watching from the sidelines as the federal Conservative government enacts laws that affect their lands and people.

The reason why I am doing this is to tell the Prime Minister and the Crown to sit down at the table with the [first nations] leadership, because the treaty's been violated [for] so many years and it's time for the Prime Minister to honour it and respect our leaders," Ms. Spence told reporters at a news conference outside the Parliament buildings.

Prime Minister Stephen Harper is "making legislation and bills and laws that are impacting our future" without consultation, Ms. Spence said. "He has no right to make plans for our future."

Ms. Spence will be staying in a cabin on Victoria Island in the Ottawa River while she goes without food. "I am willing to die for my people because the pain is too much and it's time for the government to realize what it's doing to us," she said. "I am not afraid to die. If that's the journey for me to go, then I will go and I am looking forward to it."

A spokeswoman for Mr. Harper said the government has respected its duty to consult with first nations. Every year, she said, there are more than 5,000 such consultations and, since 2010, the Minister of Aboriginal Affairs has personally visited 50 first nations communities.

But native activists have formed a group called Idle No More to protest what they say is the unilateral action by Ottawa. On Monday, they held rallies at seven places across the country, including the Calgary constituency office of Mr. Harper.

They are angry with a number of bills currently before Parliament. One would require first nations to publicly disclose their financial statements and the remuneration paid to chiefs and councillors. Another would set standards for drinking water on reserves without providing funding to upgrade water systems. Another would change property rights on reserves.

And they are particularly upset about a massive budget implementation bill that would weaken environmental oversight and amend the Indian Act in ways they say will make it easier for first nations to surrender their land.

"Today we've seen action across the country for change by our peoples, for our peoples, showing that first nations are here to stay, and will not stay idle in the face of unilateral approaches by other governments," Shawn Atleo, the National Chief of the Assembly of First Nations, said in a statement.

A number of chiefs tried to get onto the floor of the House of Commons last week to talk to politicians about their grievances, but were rebuffed by security guards.

Ms. Spence has the support of all of the chiefs, said Cliff Summers, a member of the Oneida Nation of the Thames who was at the Parliament Hill news conference. "There was a decision by a lot of the grassroots people that we have to make a stand and we have to take action," Mr. Summers said. "Inaction is what's killing out people."

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## **FIRST NATION BLOCKADE OF SARNIA CN RAIL TRACK IN 3rd DAY**

The Canadian Press

The mayor of Sarnia, Ont., says city police do not plan to shut down a CN Rail blockade by First Nations activists as long as no one is hurt in the protest.

Mike Bradley says CN obtained a court injunction that leaves it to police in the southwestern Ontario city to decide whether to end the three-day-old blockade.

Blockade spokesman Ron Plain says the protests are being led by young Aamjiwnaang First Nation members, who met Sunday with representatives from CN, as well as Bradley and Sarnia's police chief.

Dozens of demonstrators set up tables, tents and vehicles on and around the track Friday as part of the national Idle No More protests.

They say the blockade of the commercial-rail corridor will continue until Prime Minister Stephen Harper meets with Attiwapiskat Chief Theresa Spence, who is on a hunger strike to bring attention to aboriginal issues.

Bradley says the city doesn't support the blockade, but backs the call by local protesters to

speak with Sarnia Conservative MP Patricia Davidson, who did not attend the meeting.

He said protesters and CN continue to discuss the rail stoppage.

"There are discussions going on back and forth," Bradley said.

"We're in the middle trying to be the peacekeepers and ensure that there is no one who is hurt."

CN Rail spokesman Jim Feeny says the rail company is urging governments and police to step up negotiations to come up with a peaceful settlement.

He says the stoppage is starting to affect CN customers, for example it's preventing propane shipments from getting to Canadian consumers.

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## **MEDUCTIC: A FORTIFIED CROSSROADS VILLAGE**

Nicholas N, Smith

When someone mentions the The Meductic Trail I wonder which trail they are referring to. Meductic was at the end or the beginning of many trails. It must have been a busy site as some people were arriving or leaving almost every day. If one went down river to the east, he could go to the coast and enjoy harvesting the rich variety of food from the Atlantic Ocean. The up river direction took one northwest to the bountiful St. Lawrence River and across to Tadousac where one could trade with the Montagnais or perhaps other tribes who came there to trade. The portage route south to the Eel River could take one southeast to Passamaquoddy or southwest to Penobscot and other Maine tribes. Meductic was named as the place at the end of the trail. The Maliseet, the people of the St. John River, have always been master canoe people. They mastered the building of efficient types of water craft to meet the conditions of the St. John and its tributaries from plant products easily found where they lived. They were competent operators of their craft. Once learned, the skills remained with one throughout his life.

The French were quick to note the fine site where there was much Indian activity and an Indian fort. Soon a trading post was established where they could catch the furs coming from every direction. The fort was palisaded with wooden poles and was surrounded by a ditch or moat. There was a high hill at the eastern edge of the site that offered an excellent view of both up down river traffic to those watching at its top. John Gyles, a Maliseet prisoner in the 1690s, noted two fur buyers who lived on the top of the southern slope near where the road is now. The Bishop of Quebec used the waterways for his travels and passed through the village on his way to the coast or Maine. Meductic was a favored overnight stopping place. Once when the bishop stopped at Meductic the Indians requested that he send them a priest.

In 1685 Simon Girard de la Place, a Recollet priest filled their request. The Bishop of

Quebec retained his authority as religious head of Maine tribes until about the middle of the 19th century when there were a sufficient number of priests in Maine to serve both the settlers and the Indians.. Probably no one remembered their first priest Father Masse who spent the summer of 1612 there. The bishop, his priests, and missionaries depended on the skilled Maliseet paddlers when they needed to travel through the Maliseet region. Father Simon, like many of those in the mission field , were of the nobility who had performed great services to the king of France during French conflicts .

Father Simon served two masters, the Catholic Church and the French king. There were always a number of people at Meductic. A 1687 census, probably taken by Father Simon but credited to Gargas, lists 240 people at Meductic, the most populous Indian site in the Maritimes. It was a source of manpower. Father Simon like the Penobscot's Father Thury, was appointed an army chaplain with the responsibility of enlisting Indians to accompany French soldiers on raids to English towns. In 1689 Father Simon raised 150 Maliseet warriors to accompany D'Iberville's troops south where they joined some Penobscot on their way to attack Pemaquid on the Maine coast. That was probably the largest band of Wabanaki warriors ever assembled up to that time to go to war.

During the Mohawk Wars, the war parties were small made up of a single or several members of a family retaliating against the enemy family who had killed one of their family. The Maliseet were usually so spread out in remote hunting camps, it would have been most difficult and timely for a chief to visit each camp to rally a large war party. Foreign military and religious leaders changed the way of Wabanaki fighting. As time passed, apparently those relating tales of the Mohawk wars increased the size of the Indian war parties to appear like the number of soldiers in the armies of the Colonial and Revolution periods.

The fear of Mohawk attacks was real as Gyles showed when he and another prisoner were pressed into being water boys on a hot sultry August day. The boys walked to the spring about half way down the hill on the east side of Meductic. There were many tree stumps in the area. In the dusky light it was easy to imagine that a stump was a Mohawk. John pointed and called Mohawks throwing his pail clattering down the hill pointing and yelling "Mohawks." Those in the village were quick to collect their gear and run to their canoes, some going up river, others down. They dared not return to Meductic for two weeks. The spring became known as "Gyles Spring" and has recently been rediscovered.

The Meductic Indians had wanted a church, but it was not until 1717 that an actual church building was approved and plans sent from France for its construction. The plans have been saved in George Washington University in Washington, DC. The crossroads village was especially subject to disease germs with both Indian and European travelers passing through from every quarter of the country. In 1694 an epidemic of great proportions took Maliseet lives on the St. John. This was followed by another outbreak in 1695. People began moving to Aukpaque, (various spellings) an island further down river. By 1750 Meductic was vacant. The Maliseet were well established at Aukpaque. All the church furnishings from the Meductic church were moved there.

My mind's image of Meductic shows Indians camp scattered for some miles around Meductic giving neighbors space for acquiring food . Neighbors did not compete with one another for food but would share it with others. The site had a sandy beach shaped like a C

sheltering it from high wave action. There were habitats in the St. John River near by for salmon and sturgeon with its varieties of meat, as well as other food resources. Night time fishing by torch light was favored for sturgeon and salmon.

There was a fifteen foot falls in a river not far from Meductic. Below the falls was a beautiful salmon pool where Maliseet often fished. Once when John was taken there he was forced to plunge into the water and would have drowned if a girl had not grabbed his hair and pulled him out. The falls became known as "Gyles Falls." Unfortunately in 1953 local fishermen blamed the falls as the obstruction that prevented salmon from working their way upstream. A group dynamited the falls filling the pool with rock creating a rapids. That fine pool habitat for salmon was terminated.

The Eel River was just a portage south of Meductic. The River was noted for its rich diversity of habitats creating homes for many species of plants, fish, waterfowl and animal life. It led to several lakes and its tributaries, all were important areas supplying Maliseet food needs. Its low lying banks created much marshland on either side. Its only island known as "Molly's Rock " beckoned canoe travelers to stop and boil tea. Just who the renowned Molly was whose name is embedded in this place-name or why she became famous, no one seems to know. There were also several excellent springs along the banks known to those who canoed the River. During the Riel Rebellion in the west, Woodstock Indians were badly mistreated when they went to town. Many families moved to the rich Eel River until the Rebellion was over.

About 1960 duck hunters did not like the coot that were common ducks on the Eel River. They petitioned the government to build a series of dikes to raise the water to a level that would attract other species more favorable to their liking. The higher level changed many habitats thus losing some of its former wild life. Canoeing conditions were also changed. Ironically, now the hunters are again dissatisfied and have asked the government to make additional changes. Meductic and its environs have always been favored places of the Maliseet.

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### **Maliseet Injun-uity and honesty: lessons for the white man.**

I have a friend from Woodstock First Nation who likes to jest about Maliseet "Injun-uity", just one of his many quaint expressions. It is a humorous play on words, but there is much truth in it. In the last Wulustuk Times I wrote about the white man plotting his imaginary boundaries across the large expanse of Wolastoqiyik territory and I introduced the readers to two men who in 1839 were assigned the task of mapping out the boundary between the State of Maine and the newly formed British colony of New Brunswick. These two men, Lt. Col. Richard Mudge and George Featherstonhaugh, learned first-hand from their Maliseet guides the traditional "Indian" names of rivers, lakes and mountains in the vast wilderness of northern Maine and New Brunswick. But, they learned far more than that from these two guides. They learned about Maliseet Injun-uity and about the "honest injun", and that is what we will examine in this second article about their expedition.

At the beginning of their journey they hired two Maliseets to be their guides. Featherstonhaugh hired an older, experienced Maliseet from Fredericton, Old Peter Denny, with a birchbark canoe. Lt.Col. Mudge hired a young Maliseet, John Michel, and a bark canoe from the Tobique. Later in the expedition Mudge, frustrated by young Michel, replaced him with Old Louis Bernard, "an old and experienced Indian." Besides these two Maliseet guides they had several French Canadian "servants" and more bark canoes and dugout boats accompanying them on this mapping expedition.

Featherstonhaugh wrote in his journal at the beginning of their trip as they prepare to go up the Aroostook River into the vast wilderness, that it is important for them to have enough canoes to carry all the supplies they will need, "for this place has no resources, and there is nothing I dread so much as omitting anything that may cause a failure of our mission. To succeed, we must have the sure means of subsistence within ourselves up to the 15th November, when I think the winter will drive us out of this country." This type of thinking sets the Indian apart from the white man. The Indian sees the wilderness as a source of everything he needs, whenever he needs it, so he does not need to carry a burden of supplies when he travels, and time is never of the essence to him. Featherstonhaugh could not get used to the ways of these Maliseet guides. It annoyed him that they had to take time to find materials and make things whenever they needed them, rather than bringing everything they needed with them. He writes, "Our miserable Indians, who never have anything when it is wanted, who take no pitch or bark when they leave their wigwams, altho' sure they will want them, and who carry no paddles altho' they know they must have them, have now to waste my precious time by making paddles. But I must be patient as they have more than once threatened to leave me." The Indians were not attached to wages as much as the white man, as they were for the most part self-sufficient from the forests and streams. And a tight schedule was not part of their routine. Nature set their agenda. So, in reality, they had a great advantage over the Englishmen here in the wilderness.

What did the white men bring along in their canoes? Besides his bag with shoes and boots in it, Mudge had in his canoe his fishing rod "of native manufacture", his gun at his side in an India rubber case, and a barometer fastened to the front of the canoe. In yet another canoe he had his bundle that contains all his clothes and a few silk handkerchiefs, inside a "macintosh hammock", and covered with an oilcloth; his bedding was in still a third canoe and consisted of a buffalo skin, hair mattress, and blankets. Old Louis, his Maliseet guide, had one canoe and all of his supplies fit into it quite easily. Mudge writes that his guide's entire baggage consisted of only three items, "a small iron pot for cooking, a little flask for holding spruce gum for mending the canoe, and a blue bundle containing gunpowder, balls, tobacco, charms, in short the whole of his campaigning kit."

On the morning that they were to start the expedition with their guides, Mudge packed up all his belongings in his canoes and he and his young guide Michel started their journey. After a few minutes Mudge writes, "My Indian stopped, and took all my things out of the canoe, refusing to go any further." Mudge determines that this is because they had started out without breakfast and he promises Michel that the next day they would have breakfast first before travelling. After some deliberation the young guide agrees. It is also more likely that the young guide didn't want to travel with so much baggage, much of which he felt was unnecessary. Old Peter Denny did not do this with Featherstonhaugh. The experienced old guide had learned not to argue with the white man. Instead you should state your position to

the white man just once and if he disagrees, don't argue with him, but let him find out the hard way that you are right. It is important that he learns by this method. This is the way of the Indian.

Did the Indian carry a bulky and heavy canvas tent on his trips? No, he could quickly build himself a lean-to, or a tee-pee, or in many cases just turn his canoe on its side for shelter. Old Peter always camped nights away from the English with nothing more than his bark canoe. Featherstonhaugh writes, "My old Indian Peter was encamped last night very comfortably. I stumbled upon him in the woods, his birch canoe was inclined on its side, his fire close to him, and he sitting on his blanket eating his supper."

On one occasion one of the guides rescued his Englishman from a very cold night after they had gotten separated from their canoes that were carrying their bedding supplies. In an hour's time a wigwam was built from bark and poles, beds made from evergreen boughs, and a cozy fire was blazing.

These two Englishmen learned that nothing gets wasted by the Maliseet guides. When Mudge damaged his leather boots in a fire, he writes in his journal that the Indian Thomas converted the remnants of his boots "into a case for a hunting knife to hang at my side, like Louis the Indian, and which I need much for many purposes, particularly for preparing my fish dinners." This is another good example of Maliseet Ingenuity that benefited these Englishmen.

They learned about the Indians harvesting muskrats, a totally new creature to these foreigners. They learned to recognize animal signs that they came upon in the woods such as moose and caribou tracks. They are shown by the guides where bears have made deep scratches on spruce and fir trees to mark their territory, but upon seeing these numerous markings in the bark Mudge writes in his journal, "...it would appear to be a very favourite food." This is typical of the misinformation recorded by the early white men who came to this New World.

Perhaps most important, the Englishmen also learned about sharing and trusting from the Maliseet guides. On one occasion they stopped and dined at an old wigwam that their Maliseet guide Louis Bernard had made two years before. It had been left there for others to use who might happen by that place. Mudge writes, "We dined where old Louis encamped on a hunting expedition two years since; his wigwam was still standing, and the old fellow cooked his dinner before me in his former home. The wigwam was constructed by a forked stick in a leaning position, with others resting upon the fork, forming about three-fourths of a circle, with flat layers of birch bark covering all from top to bottom, just as he had lived in it with his squaw two years ago, by no means an uncomfortable dwelling. Louis told me it did not take more than half an hour to make!" Contemplating this rustic but functional setting Mudge writes, "How easily are our actual wants supplied! I could have slept in the wigwam with comfort, and would much rather do so than in a tent." The Englishman was just beginning to learn about and appreciate the values and riches in the Indians' customs.

Another time during their travels Mudge and his Maliseet guide found a moose carcass and a stick stuck into the bank on the side of the river "with a piece of bark folded, and black on the inside." Marked onto it was "an Indian inscription, well written and perfectly legible,

purporting that André Thomas, an Indian Chief, had there killed a moose, whose remains and bones we found lying on a frame and dried." That is all that was necessary to ensure that nobody else took any parts of the moose carcass. The Maliseets had a high respect for property. Later in his journal Mudge writes about his temptation to steal moose hides; "We have already passed the carcasses of three, hung up by the Indians, since we left camp this morning. I had great inclination to take the skins, but property in these wild regions is more respected by the Indians, than by us whites."

Another time they stopped for dinner at a point at the end of a carry (portage). Mudge was very impressed by a unique structure located there, the first he had ever seen. He writes, "It was the site of an Indian camp, the walls on two sides of which were left standing and complete. It is the most complete thing that could be imagined or contrived, composed of upright stakes driven into the ground, with rafters on them, tied with cedar thongs stripped from the bark, and covered, front, top and sides with bark from the spruce fir, tied neatly and firmly with cedar thongs. The whole had a symmetrical and comfortable appearance. The doorway was cut in a semicircular form. These wigwams were 12 feet long, by 10 feet wide, and about 7 feet high in the middle, with a hole in the top to let out the smoke. The fire is placed in the centre, and a door at each end." And then he is once again astonished that there are valuable furs and smoked meat there that anyone could easily steal. He describes the contents; "A sort of railwork was arranged in the roof over the fire, of sticks, and skins placed there to dry; many of which still remained, as those of the muskrat and the moose; there were remains also of deer and a moose, long strips of flesh of each being hung up to the roof; in this way the Indians cure by smoke only, without salt, moose and other meat which they will keep a year or more."

On the bank of the river at this same site there were two roughly built canoes, "one made of the light branches of cedar, covered with bark, and tied together with thongs, and the other hollowed out from the trunk of a large tree, both apparently made for mere secondary purposes to cross the river; from which it appears, according to Louis' inference, that these Indians came without canoes of their own, and made them somewhere up the river, and that they came down the river in these canoes, and afterwards when they left the spot started on their journey by land."

Now here follows an interesting admission by Mudge, from a white man's perspective who thinks his rank authorizes him to take without asking: "There were some wooden stools in the building, and numerous contrivances for drying various skins of value, such as beaver and others, which showed that the hunt had been successful, and a small sieve which, notwithstanding the prohibition, I took the liberty of carrying away as a relic of the camp." He took this even though there was a sign posted indicating who owned this wigwam and all the contents. He writes, "The prohibition ... was written on a tree near, on a large piece of bark sliced off for the purpose; the crown above was well drawn, and the letters remarkably well formed, the matter used in writing was apparently red chalk. Here are two interesting proofs of a considerable advance of education amongst the Indians." Mudge's presumptuous attitude when they found the old wigwam with skins, tools, and the two canoes represents the sentiment of many white men of that day towards the Indians, and even today, in regards to possession of property. Initially he compliments these Native peoples and confesses his own weakness; "The Indians of this country are certainly a most respectable class, honest, always holding property in the utmost respect; the mere claim, as

the inscription shows, being a sufficient security except from white thieves, such as myself." But then he makes an exception for himself, "I believe, however, that my character stands sufficiently high amongst them, to make me welcome to what I may take away." He was completely imperceptive of the communal and deep-rooted sharing aspects of their culture. The contents of the wigwam such as the smoking racks, skin stretchers, wooden stools, the sieve, and the canoes were for sharing, not for taking away, not for stealing. Use them if you wish, but leave them for the next person.

Mudge makes an observation in his journal that the Indian "tribes" in North America are "diminishing rapidly without apparent reason; those at least of this part of the country are evidently well off, always able to maintain themselves, and universally trusted by the whites. My Indian has five children, an unusual number." Having said this, not long afterwards he makes another note in his journal about smallpox killing Old Louis' children, but apparently he doesn't make the connection to his earlier observation of why these people are diminishing so rapidly; "In the morning Louis pointed out a spot in the woods near the river, where a couple of years since he buried two of his children, who died of the smallpox."

At the end of the expedition, having met with several disasters and having to rely on the guides to provide shelter and food, Mudge writes proudly: "I am as knowing as an Indian now in finding out a good camping place. The first thing is the choice of a place with plenty of wood, birch, maple and beech, the next to select a level spot, shelter from the winds and near the river, and the last to have a brook or spring near; which, though not so needful as the other requisites, is a pleasing luxury."

I am rather doubtful that he had become as knowledgeable as an Indian as he claimed to be, but he was very pleased with himself at the end of his journey to have learned some valuable survival techniques from the Indian guides. This is the way it should be when foreigners come into an unfamiliar land that is much different than their own. They should learn the ways of the culture that has lived there for thousands of generations and try to understand their manners and customs and adapt to them, rather than ridiculing and denying them. Because in rejecting these, they will eventually destroy themselves. ... all my relations, Nugeekadoonkut.

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## **DEAN'S DEN: DAY'S OF OLD, GRANNY'S REMEDY**

### Days Of Old

In days of old when nights got cold  
And Jack Frost slipped round the shed  
You'd put your woollies on your back  
And Granny's quilts went on the bed,  
But if a winter "bug" should get you  
Drink lots of strong steeped tea  
Try a goose-greased plaster fleece

And ... Granny's remedy!

### Granny's Remedy

Granny plucked the fattened goose  
And then she strung him up  
And as the fire melted grease  
She caught the drippings in a cup,  
Next time that her throat was sore  
Ah, the relief that it would bring  
Soaked on a hunk of flannel  
And - worked up and down by string!

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.