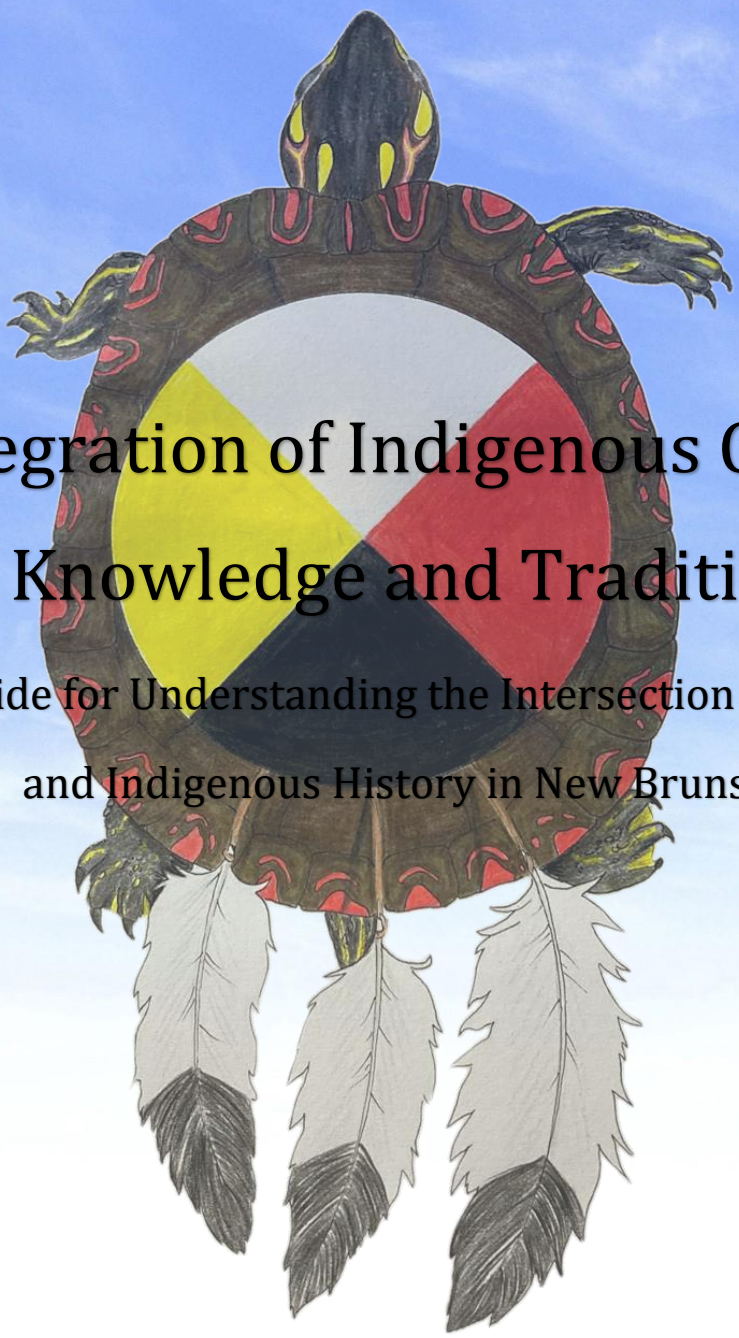
New Nouveau Brunswick



Integration of Indigenous Culture, Knowledge and Traditions

A Guide for Understanding the Intersection of Archives and Indigenous History in New Brunswick

Issued October 2020

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Illustrations by Megan Gallant

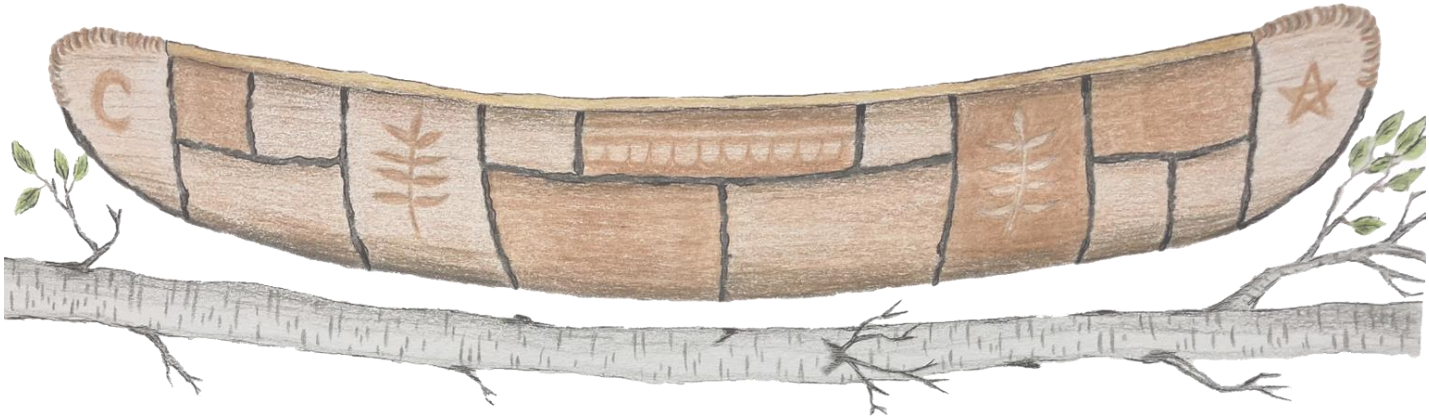
Introduction

The purpose of this guide is to provide Indigenous educational resources and material that can be found at the Provincial Archives of New Brunswick. Indigenous history, modern culture, and various subjects regarding the traditional Indigenous people and communities in New Brunswick, Canada are included. A summary, questions and answers, and photographs are included and are intended to be used by educational professionals. This guide compliments middle school Social Studies curricula in the province of New Brunswick.

Land Acknowledgement for New Brunswick, Canada

"*We, The Provincial Archives of New Brunswick, recognize and respect that New Brunswick comprises part of the traditional territories of the Wolastoqey, Mi'kmaq, and Peskotomuhkati peoples.*"

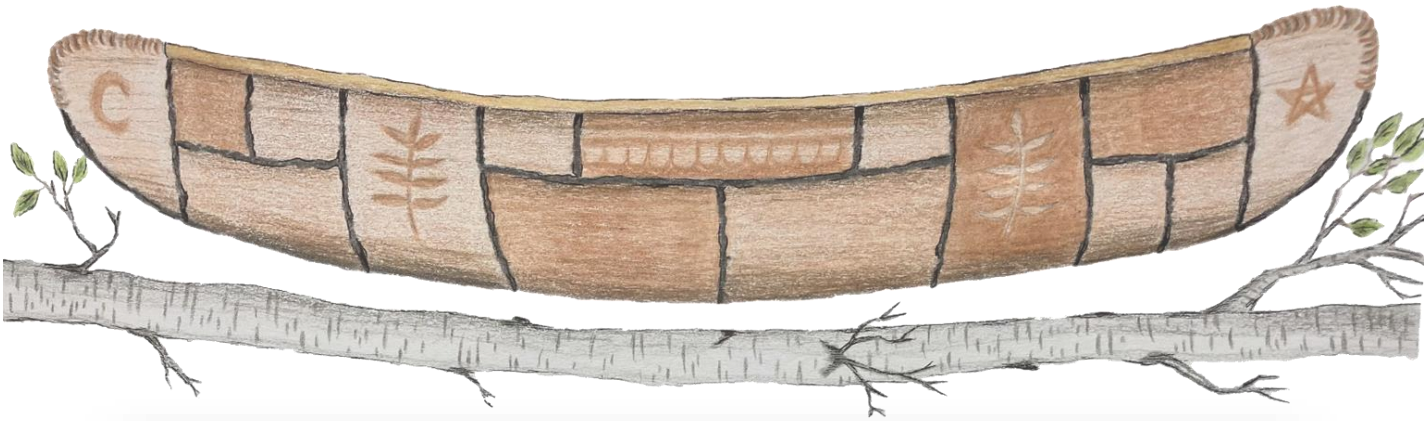
Aboriginal Affairs, Government of New Brunswick



Theme One: Traditional Indigenous Reserve Lands in New Brunswick Region

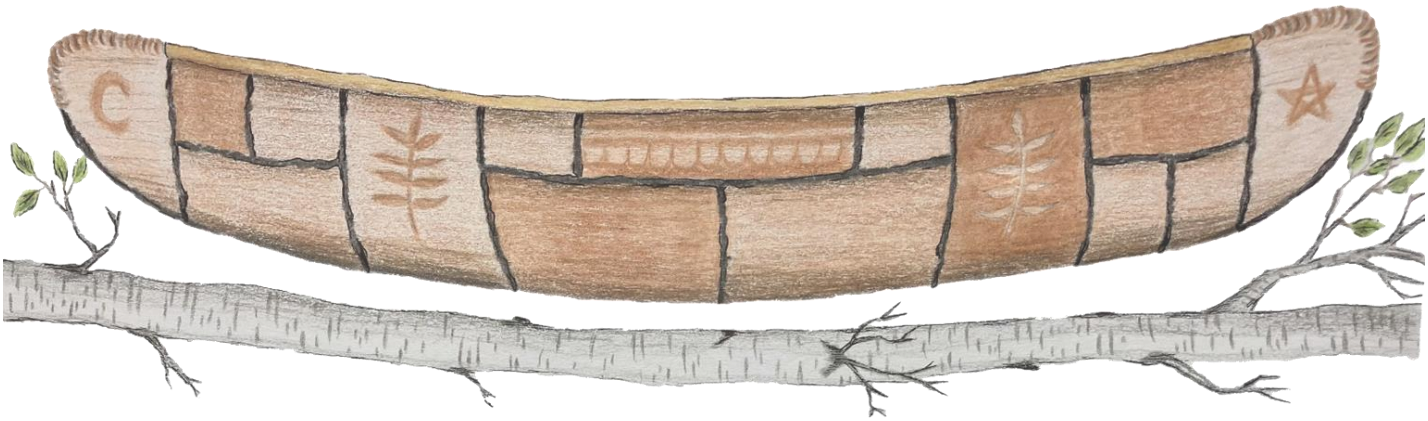
Introduction

Groups traditionally known to reside in New Brunswick territory include Mi'kmaq, Wolastoqey (Maliseet), Passamaquoddy, and Penobscot. New Brunswick is divided into fifteen counties. Within these county boundaries are fifteen current Indigenous reserves and bands that are recognized by the Government of New Brunswick. These reserves are located in the following counties: Albert, Carleton, Charlotte, Gloucester (Pabineau Band), Kings, Kent (Buctouche Band, Indian Island Band, Elispogtog First Nation), Madawaska (Madawaska Maliseet First Nation), Northumberland (Eel Ground First Nation, Burnt Church Band, Metepenagiag Mi'kmaq Nation), Queens, Restigouche (Eel River Bar Band), St. John, Sunbury (Oromocto Band), Victoria (Tobique Band), Westmorland (Fort Folly Band), and York (Kingsclear First Nation, St. Mary's Band). Various traditional Indigenous land names have changed from the original name given to land in New Brunswick. This section will explain how land boundaries and names of land have changed over the time that Indigenous people and communities have occupied reserve lands.



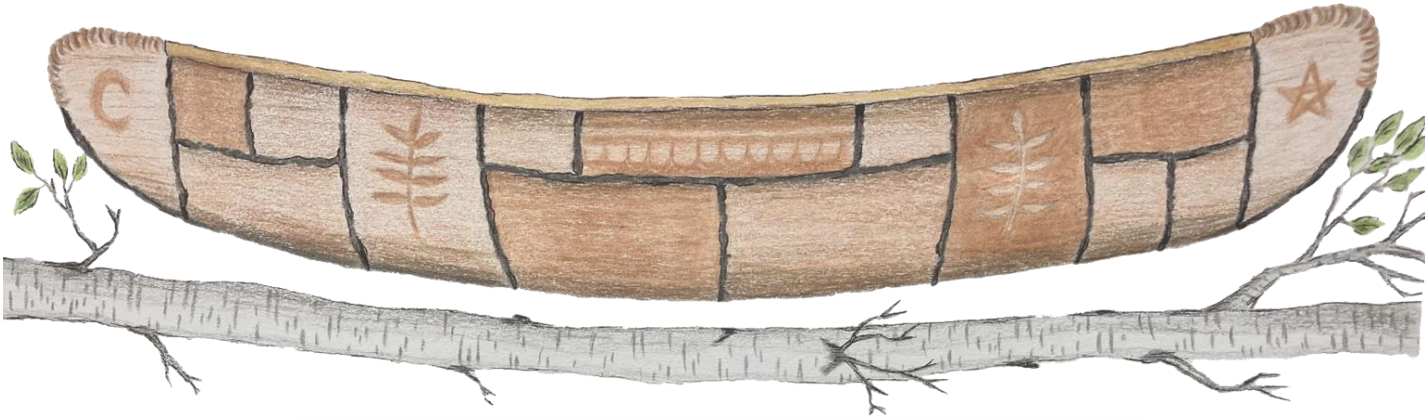
Provincial Archives of New Brunswick

P33/4 The Mi'kmaq community of Esgenoôpetitj (Burnt Church), ca. 1895. First Nations



Initial Reserves Recognized in New Brunswick

Many reserve lands of Indigenous communities have changed names and boundaries over time. This is mostly due to colonization. The image below lists the recorded reserve lands in the 1800's in New Brunswick. Reserves are lands that have been designated as the territory of Indigenous people. Traditionally, reserves did not exist because land boundaries were nonexistent. Reserve lands today are allocated to groups of Indigenous people to live on. At some points in history they were the only land that Indigenous people were permitted to live on. Today, Indigenous people have the freedom to live on reserve land or off reserve land. The image is part of the catalogue of land surveys that had various dates. Each reserve listed was surveyed at the time. Some of the reserves on this list no longer exist or are not recognized by the Provincial Government. Boundaries that have been altered are evident in the image on page 10. It is evident that the traditional reserve is being divided and reallocated to other reserves.



1. ✓ Big Hole Tract Indian Reserve (6 plans)
No. 8
(Eel Ground and Red Bank)
2. ✓ Buctouche Indian Reserve (2 plans)
No.

3. ✓ Burnt Church Indian Reserve (3 plans)
No. 14
4. ✓ The Brothers Indian Reserve (St. John) (1 plan)
5. ✓ Devon Indian Reserve (4 plans)
No. 30

6. ✓ Eel River Indian Reserve (1 plan)
No. 3

7. ✓ Fort Folly Indian Reserve (3 plans)
No. 27

8. ✓ Indian Point (1 plan)

9. ✓ Kingsclear Indian Reserve (French Village)
No. 6 2 (plans)

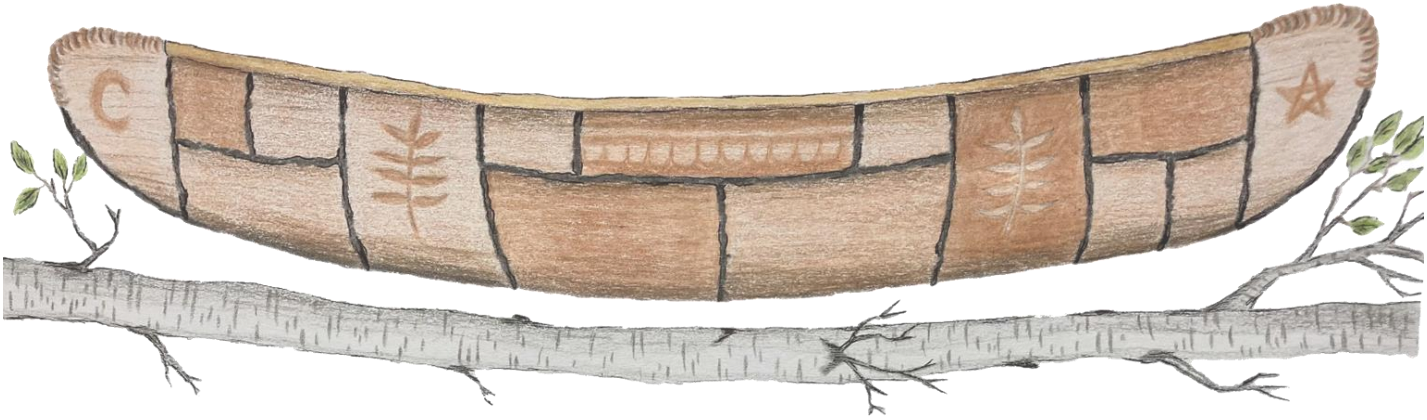
10. ✓ Oromocto Indian Reserve (1 plan)

11 ✓ Oxford Brook Indian Reserve (1 plan)

12. ✓ Pabineau Indian Reserve (4 plans)
No. 11
13. ✓ Pokemouche River Indian Reserve (2 plans)

Provincial Archives of New Brunswick

RS656/8 Content pages of reserve land surveys and land maps.



Red Bank Indian Reserve (4 plans)
No. 4

Richibucto Indian Reserve (3 plans)
No. 15
o Retracement and Restoration

St. ~~Mary's~~ Basil Indian Reserve (3 plan)
No. 10

St. Mary's Indian Reserve (1 plan)

South Esk Indian Reserve (1 plan)

Tabusintac Indian Reserve (2 plans)
No. 9

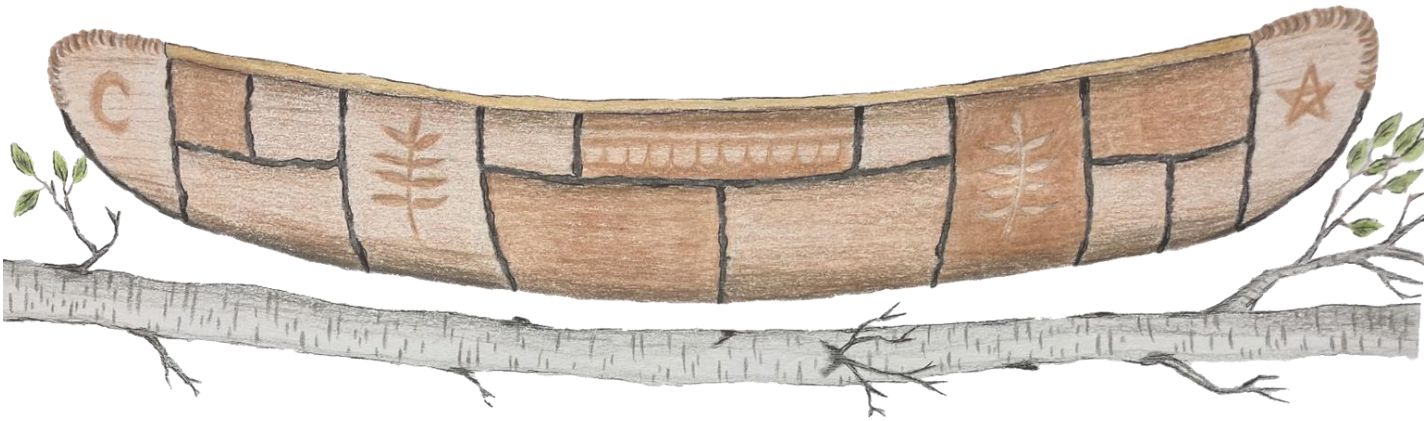
Tobique Indian Reserve (3 plans)
No. 20

Woodstock Indian Reserve (1 plan)

Total = (48 plans)

Provincial Archives of New Brunswick

RS656/8 Content pages of reserve land surveys and land maps (continued).

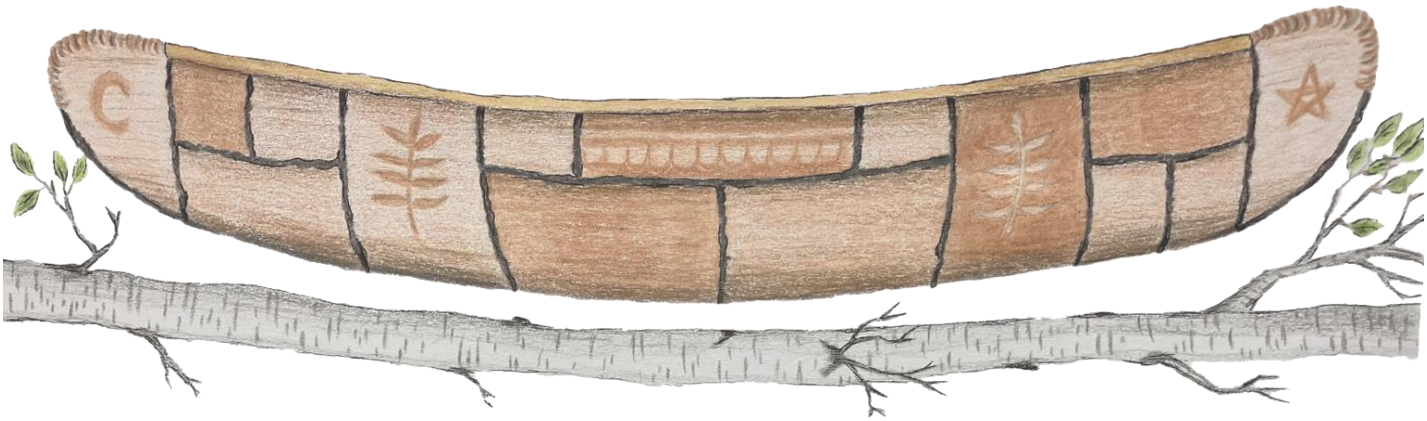


Modern Recognized Reserves in New Brunswick

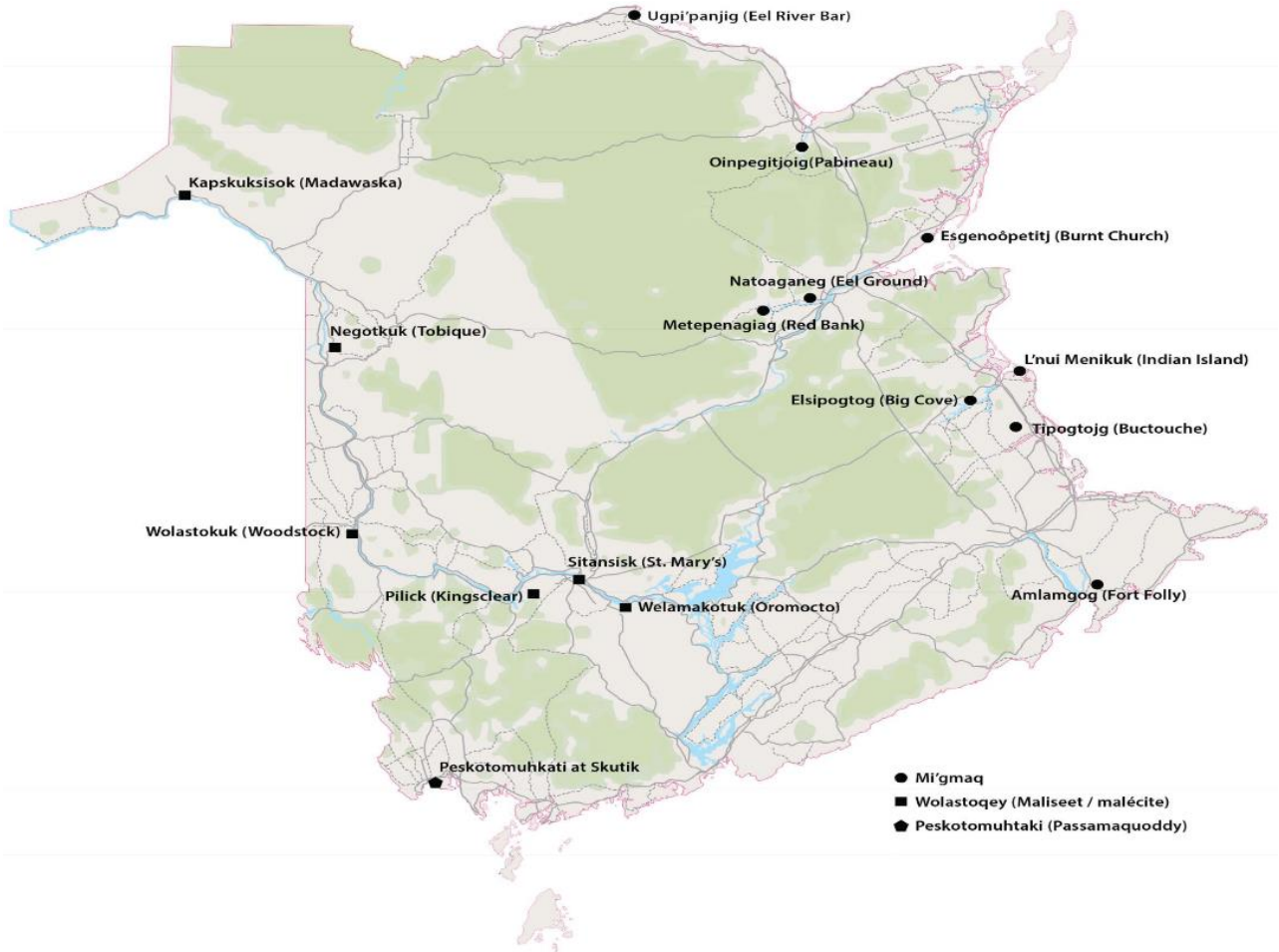
A list of the land names in traditional language and current land names (English) are provided below. These are considered the recognized reserve lands of Indigenous people today according to the Government of New Brunswick. As seen below, there are three main Indigenous nations today, Mi'kmaq, Maliseet, and Passamaquoddy, that occupy these reserve lands. It is crucial to understand that Indigenous people do not strictly reside on reserve territory and that many communities have not remained stagnant in their land boundaries either. The table below represents the location and current reserves recognized by the Government of New Brunswick.

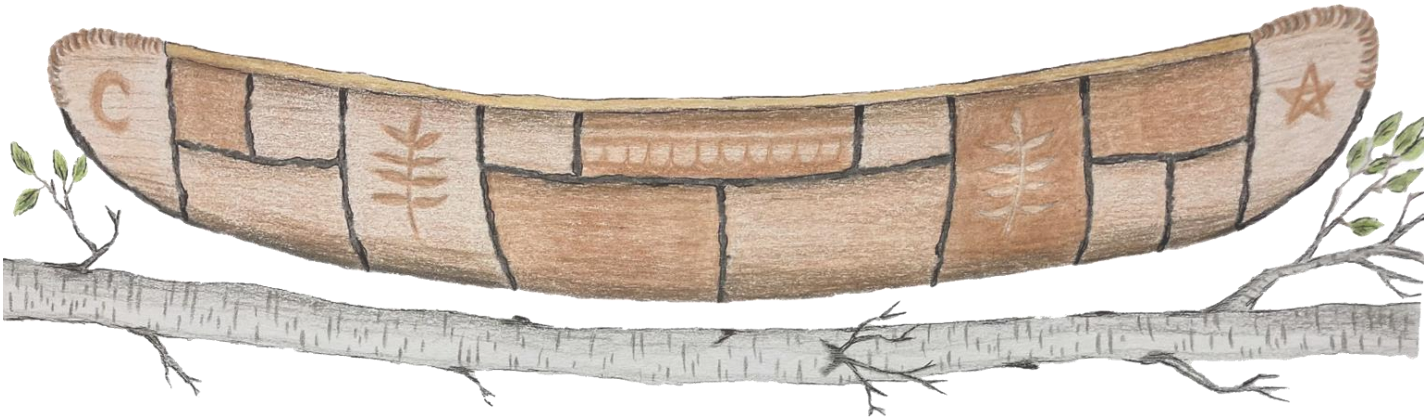
Original Indigenous reserve name	Modern Indigenous reserve name	Indigenous nation populated by
Elispogtog	Big Cove First Nation	Mi'kmaq
Tipogtojg	Buctouche Band	Mi'kmaq
Esgenoôpetitj	Burnt Church Band	Mi'kmaq
Notaganeg	Eel Ground First Nation	Mi'kmaq
Ugpi'panjig	Eel River Bar Band	Mi'kmaq
Amlamgog	Fort Folly Band	Mi'kmaq
L'nui Menikuk	Indian Island Band	Mi'kmaq
Oinpegitjoig	Pabineau Band	Mi'kmaq
Metepenagiag	Red Bank Mi'kmaq Nation	Mi'kmaq
Pilick	Kingsclear First Nation	Maliseet
Kapskuksisok	Madawaska Maliseet First Nation	Maliseet
Welamakotuk	Oromocto Band	Maliseet
Sitansisk	St. Mary's Band	Maliseet
Negotkuk	Tobique Band	Maliseet
Wolastokuk	Woodstock Band	Maliseet
Peskotomuhkati at Skutik	Peskotomuhkati at Skutik	Passamaquoddy

Government of New Brunswick, Canada



This map is provided by the Government of New Brunswick as a guide to demonstrate the current recognized reserves and nations in the province. It is useful as a comparison tool because, as mentioned previously, the cultures, land, and actions within the Province of New Brunswick have not been stagnant. This means that Indigenous and non-Indigenous cultures, communities, relationships, survival techniques, living methods, and land ownership have changed due to the evolution of human society and the natural world.





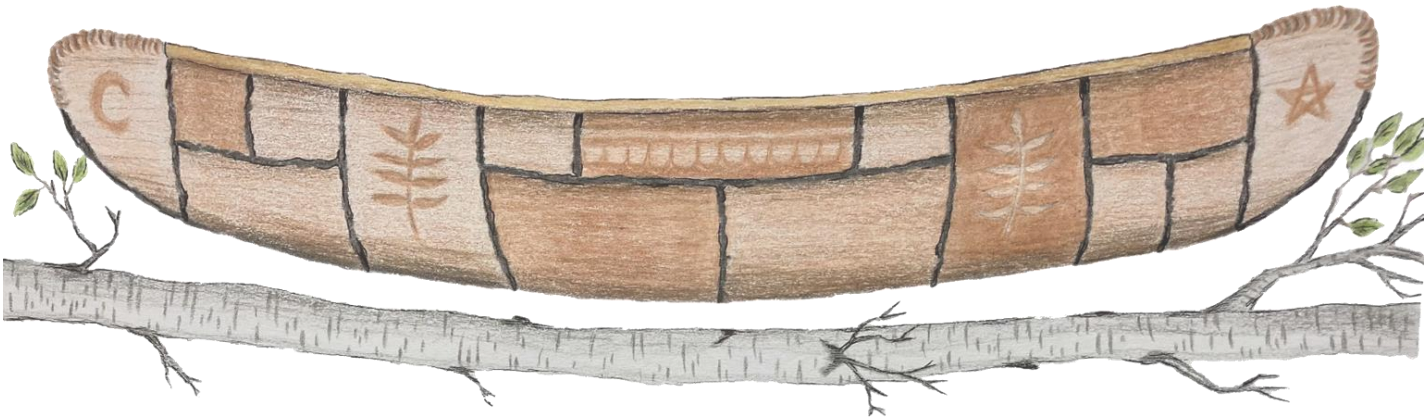
Land Boundary Changes and Revisions

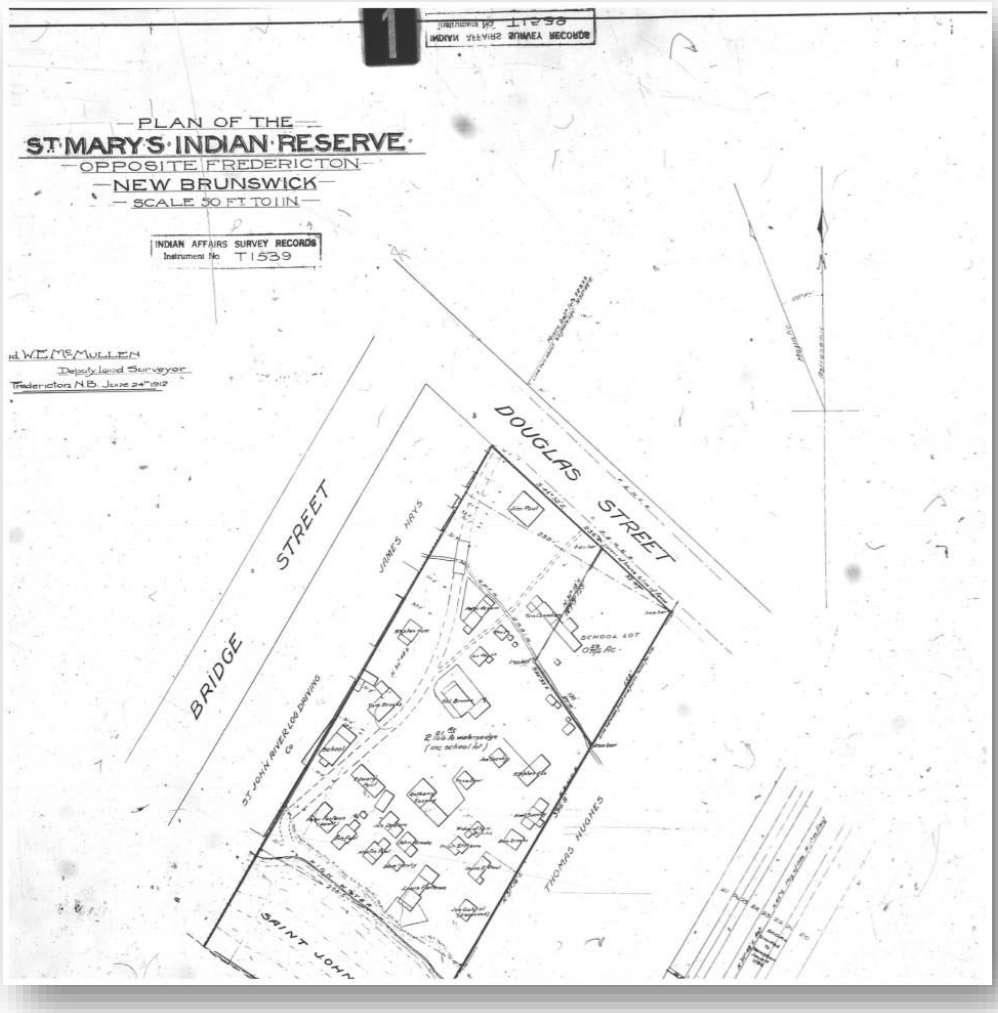
Reserve lands were never developed by Indigenous people or communities; rather they were pieces of the worst land that were allotted to Indigenous people by European leaders. Reserve lands were not chosen to meet the needs of Indigenous people, but rather to not inconvenience settlers. Over time these allocated lands have been split up or even removed entirely. On page 11 and 12 there are some examples of maps and field book writings that indicate these changes, specifically for St. Mary's reserve and Eel Ground reserve in New Brunswick.

This image represents the community that is often found within traditional reserve lands. This image is from the Restigouche area of New Brunswick and is displaying a traditional wigwam. A wigwam is a common housing structure for the Indigenous people of Atlantic Canada. They are typically shaped like a cone and made with summer and winter birchbark. Inside is usually a small place for a fire for warmth. The hole in the top is to release the smoke from the fire. The other structure to the left of the image is a smoke house which is also a very common structure in traditional and modern Indigenous reserve communities. The smoke house allows for fish and meats to be smoked for preservation. Preserving was a crucial task for Indigenous people as in the summer months they could not keep their harvests cool due to the warmer weather.

Provincial Archives of New Brunswick

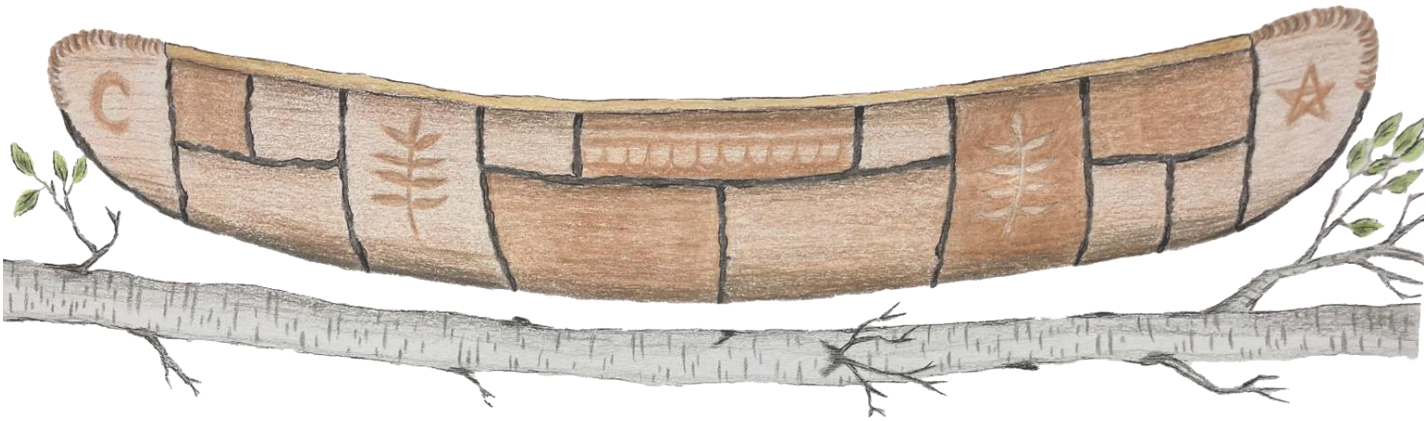
P590/1 Smoke house and wigwam, Restigouche area, about 1906

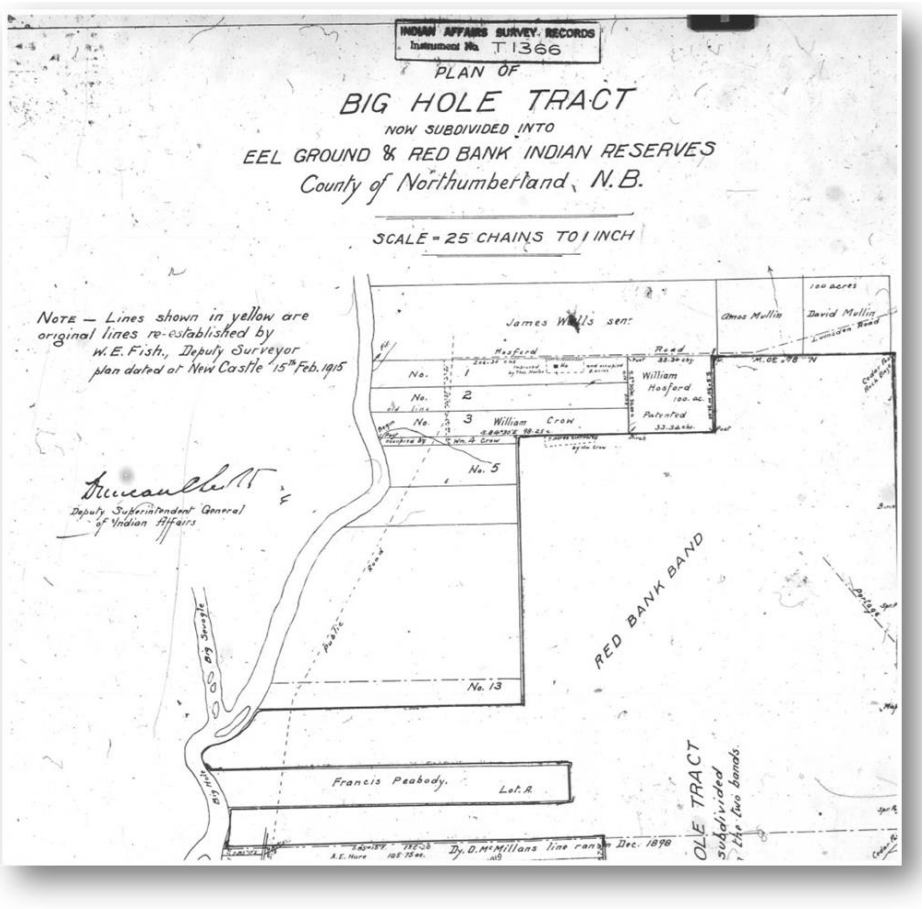




Provincial Archives of New Brunswick

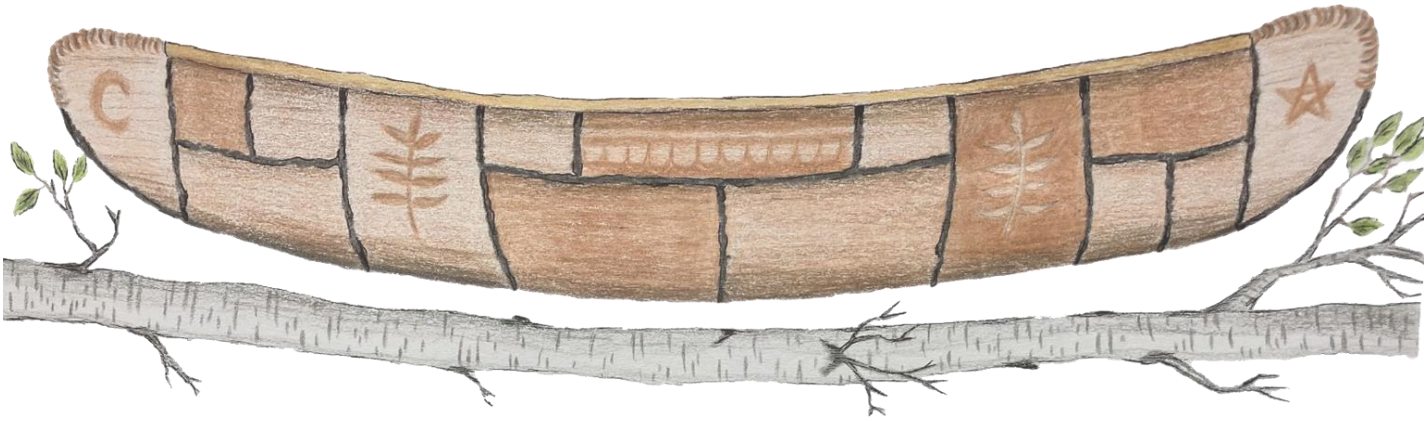
RS656/8 St. Mary's Indian Reserve is one of many reserves that has moved location and changed in size. This survey was completed in 1912.





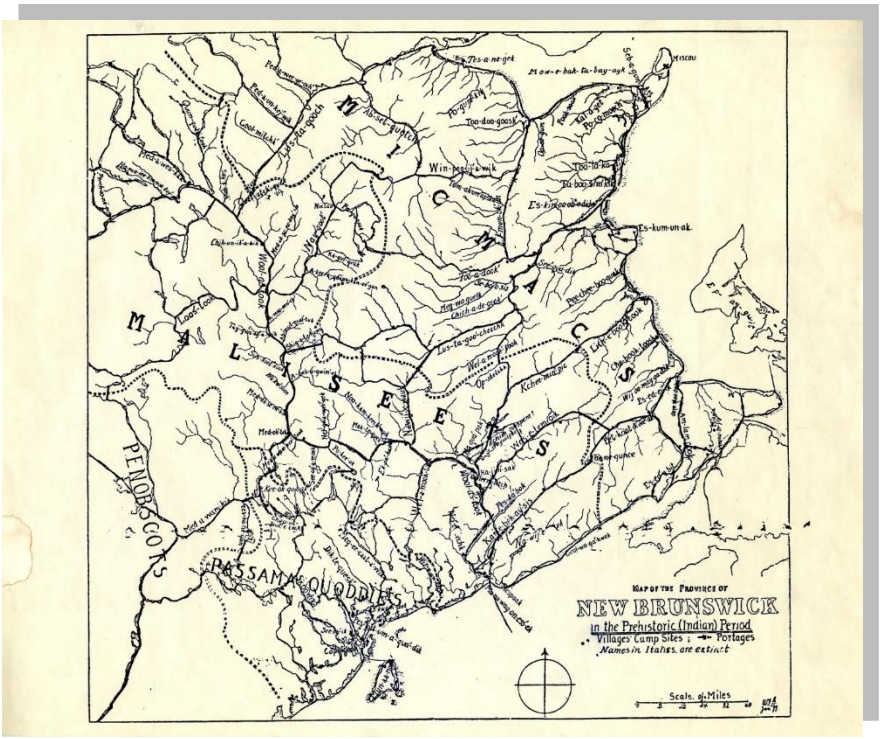
Provincial Archives of New Brunswick

RS656/8 Big Hole Reserve was divided into three reserves in 1915.



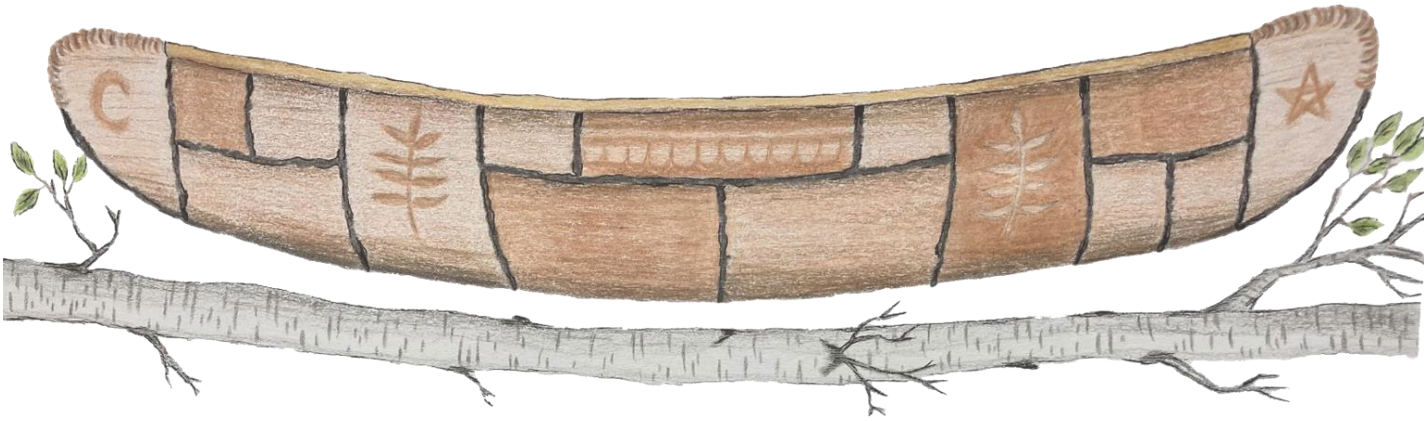
Traditional Occupants of Reserve Land in New Brunswick

Traditional Indigenous group sizes have changed over time. Currently, Mi'kmaq, Maliseet, and Passamaquoddy are the three primary Indigenous nations in New Brunswick (related to Indigenous reserve lands). Shown in the Indigenous and Northern Affairs Canada Indian Registration System, as of December 31st, 2018, there were approximately 16,246 Indigenous people in New Brunswick with 9,781 of them living on reserve lands (Crown-Indigenous Relations and Northern Affairs Canada, 2018). The map below shows that, in 1899, Penobscot was another common nation in New Brunswick. However, there are no documented reserves today that are Penobscot populated.



Provincial Archives of New Brunswick

H3/203/1899 Map of the Province of New Brunswick in the Prehistoric (Indian) Period. Created in 1899.



Review of the Theme

This section provides a brief overview of Theme One: Indigenous Reserve Lands in the Province of New Brunswick. Throughout the section various topics regarding land are provided with context and imagery. The questions and answers below may further the understanding of the topic and highlight how records at the Provincial Archives of New Brunswick can assist in your understanding. These questions are meant to be used as a starting point for further education and understanding.

Question: What are the four main Indigenous Nations that traditionally occupied New Brunswick?

Answer: Maliseet, Mi'kmaq, Passamaquoddy, and Penobscot are the four known Indigenous nations that traditionally occupied land in New Brunswick. Understanding these groups and their shared history of land allocation, residency, and history important to begin understanding events that have transpired in both New Brunswick and Canadian history.

Question: How many Indigenous reserves in New Brunswick are recognized by the Province?

Answer: There are fifteen Indigenous reserves that are recognized by the Province of New Brunswick today. For further context, there are twenty-one documented reserves in land surveys of New Brunswick that were completed in the late 1800s to early 1900s. It is important to recognize that reserve land is not the only land that Indigenous people reside on and that it was traditionally not Indigenous land, but rather "given" to the Indigenous communities by European leaders.

Archive Research Advice for Theme One:
When researching at the Provincial Archives of New Brunswick it is important to understand different contextual language, language that is current to the time period and situation you are researching. If you are interested in learning more about Indigenous reserve lands, it is suggested you visit the Provincial Archives of New Brunswick and consider using terms such as Indian, First Nations, Aboriginal, Maliseet, Micmac, and Mi'kmaq in your searches. The use of terms such as these will provide results that are timely to certain situations, such as land surveying and the creation of reserves. These terms are widespread and will produce a more holistic search, even though they are not all proper terms we use today.

Theme Two: Traditional Indigenous Practices and Ceremony

Introduction

Today, Indigenous people and their customs are viewed and understood very differently than what they were traditionally. In New Brunswick, many communities and nations have changed and developed their practices because of innovative and new technologies that society has access to. Traditional practices such as fishing, hunting, gathering, canoeing, dress and regalia, and ceremony have evolved over time, and it is important to understand this development. The traditional customs and practices that Indigenous culture holds are still valuable skills today. For instance, fishing is a skill that is very much valued today. Below is an image of an Indigenous man in New Brunswick who had been fishing and was getting ready to clean and prepare the fish for frying or smoking for preservation.

Provincial Archives of New Brunswick

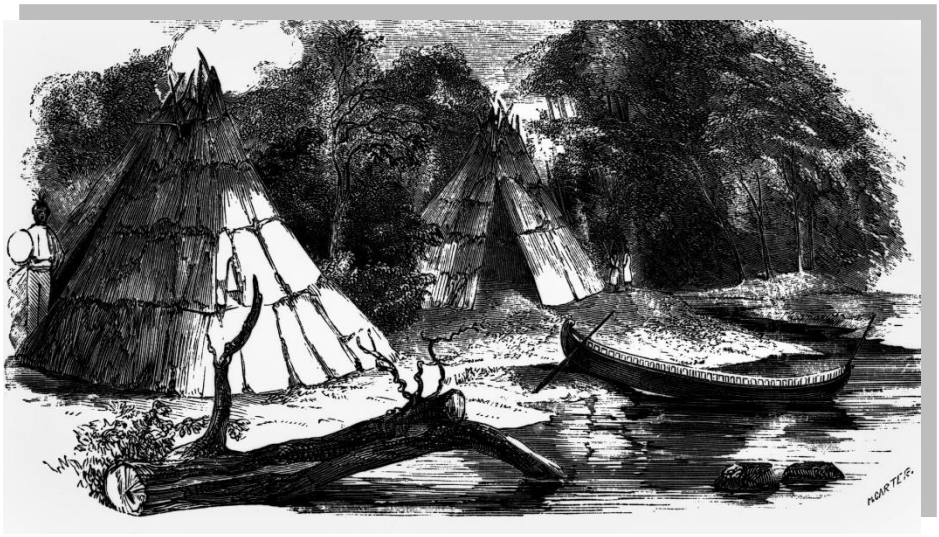
P13/119 Indigenous person fishing and preparing it for preservation.

Ceremony within Indigenous Communities in New Brunswick

Ceremony within traditional Indigenous communities looks different than it did in the early 1700s to early 1900s. Ceremony has many appearances and purposes. For example, there are sweat lodge ceremonies, ceremonies at sunrise and sunset, ceremonies to grieve, and ceremonies to celebrate. Ceremonies for Indigenous communities have not changed in purpose but have changed in manner and execution. These changes have occurred as a result of assimilation, loss of cultural ties, and knowledge. Traditionally, many Indigenous people valued ceremony and practiced ceremony as celebration, acceptance, and motivation. Today, many Indigenous communities still practice ceremony such as pow wows, feasts, talking circles, and all types of dance. Ceremony is crucial and an important part of most Indigenous people's lives because it is a form of gathering and true purity of cultural celebration.

Typical documented ceremonies in New Brunswick Indigenous communities include: a ceremony after the killing of game for food, a ceremony to honour elders of communities, a ceremony to welcome new moon cycles, a ceremony to celebrate, a sweat lodge ceremony, a sun dancers' ceremony, a ceremony of prayer, and a ceremony of grief. All of these ceremonies look different, and depending on the community and situation, can be used for different purposes.

Many of these ceremonies are still practiced regularly today. Some ceremonies have changed and simplified over time; however, it is still very special to Indigenous cultures across Canada that they continue. Many ceremonies have become more religious or mention religious symbols, which is not a traditional attribute of ceremony in Indigenous communities. Ceremonies are most likely to happen around a burning fire, in a circle, within a lodge or wigwam, or as small groups. To be in a circle in Indigenous culture is very common because it is viewed as the best way to see and hear everyone in the most equal manner.



Provincial Archives of New Brunswick

P70/70 Indigenous groups' wigwams and canoes on shore in 1847.

Traditional Community Practices

Provincial Archives of New Brunswick

P93/V16 Maliseet / Wolastoqiyik men and children in front of log cabin making chairs and baskets near Perth, likely Tobique First Nation, 1938

Provincial Archives of New Brunswick
P93/V19 Indigenous people with their boats and horses eel fishing.

Every nation, Indigenous or non-indigenous, across the world is known for different practices and traditions. In New Brunswick, many of the Indigenous reserves and Indigenous nations shared similar practices. This is mostly due to them having access to similar resources. Many nations in historic and modern contexts are known for the ability to live and survive using natural resources (such as wildlife, wood, herbs and plants, and water) and not materialistic or modern fabricated resources. For instance, many Indigenous groups have been living off of wild game they have hunted for centuries. Many, if not all, Indigenous groups are also known for their abilities in craftsmanship. This craftmanship ranges from the ability to make ash baskets start to finish, or to making cooking wares from birchbark.

Many Indigenous people and groups take pride in the knowledge they hold and continue to teach through stories so new generations can learn how to use the resources in New Brunswick. Indigenous groups, such as the Metis of New Brunswick, are also known for building larger equipment, such as birchbark canoes and wigwams. There are many ways that Indigenous people, in the past and present, have learned and adapted to the resources that the world has naturally provided for them.

Provincial Archives of New Brunswick

P5/181 Sportsman and Indian Guides carrying snowshoes, with game in the winter. Gabe Acquin far left, ca. 1875.

Trading with Non-Indigenous Groups

The images below are examples of how Indigenous people have survived since the beginning. Trading was a crucial part of survival, and so were the practices of preservation and craftsmanship for purpose of need and survival.

Provincial Archives of New Brunswick

P40/7 Aboriginals drying skins in Grand Manan, Ca. 1900.

Provincial Archives of New Brunswick

P93/32 Indian Basket Weaver sitting beside a stack of baskets, 1951.

Many Indigenous groups produced goods for non-indigenous groups for trade. Often, trade occurred on the coasts of the Atlantic Provinces (East Coast of Canada). This is because almost all groups, whether Indigenous or not, are known for their boats and watercraft. Indigenous people of the Maritimes are known for birchbark canoes, whereas other groups are known for wooden and steel boats and larger sails. In New Brunswick, it is common today to find artifacts made of stone. It is not common though to find anything that is not made of stone because it biodegrades. Trading did occur in New Brunswick, for example goods that Indigenous people could have traded included fur, pelts, animals or large game, antler or bone, baskets, and hand drums. In return, Indigenous people were given nails, small pieces of metal, rope, clothing, axes, and more recently, weapons.

Provincial Archives of New Brunswick

P590/42 Abraham Lansing. Two guides and a man in decorated birch bark canoe fishing.

Review of the Theme

This section provides an overview of Theme Two: Traditional Indigenous Practices and Ceremony. The purpose of this section is to provide context about how Indigenous people traditionally lived and the values that Indigenous people and communities often obtain. It is important to understand traditional ways of living of the first peoples of the Province of New Brunswick because it is a more sustainable way to live and is likely a way that we will need to gravitate towards in the future as resources become scarcer. Utilizing natural resources in a managed and sustainable way will assist the survival of society for longer than businesses and the modern economy will be able to be sustained.

This way of life is not just sustainable, but it is also relevant. It is relevant to everyone because learning about how to use natural resources in different ways is crucial to maintaining a healthy lifestyle in New Brunswick. Making supplies out of natural materials, using tools for multiple jobs, and using everything harvested to the absolute fullest are simple ways that everyone can help our environment and be more reliant on natural goods, rather than materialistic or fabricated goods.

In this theme, basket making was a focus because it is a piece of Indigenous culture that is still very much a practice of many groups living across the province. Many people still rely on their ability to make art, such as ash baskets, to make a living. When learning about technology and how advanced the world is becoming, make sure it is known where innovation and technology began. It all stems from the roots of Indigenous people and the culture of living off natural resources.

Question: Why was trading with Indigenous groups initiated by non-Indigenous people? What was the motivation?

Answer: Non-Indigenous people initiated trading with the Indigenous groups across the Maritimes because of their ability to harvest and clean furs of animals. The fur trade was a large part of history. Fur has become a very expensive purchase, but traditionally it was traded for European tools, such as weapons (guns) and boats that were larger than the canoes Indigenous groups on the east coast were used to seeing and using.

Question: What type of tree are baskets typically made from?

Answer: Baskets, even more modernly made, are made from ash tree because of the unique characteristics of the wood; the wood naturally splits on the growth rings of the tree. Once split, the strips are sanded down and weaved to make baskets of all different sizes. Most baskets are wrapped or tied with spruce roots, a naturally harvested root that grows underground.

Archive Research Advice for Theme Two:
When researching at the Provincial Archives of New Brunswick it is important to understand how to find resources on the typical practices of Indigenous people. Ceremony is a subject that is difficult to find information on and this is due to most ceremony being sacred, and therefore not documented through writing or photographs. The best way to learn more about sensitive topics, such as ceremony, is to speak with elders and members of the community. Terminology to consider using includes hunting, fishing, harvesting, ceremony, Indian, Micmac, First Nations, Aboriginal, Metis, or Aboriginal. These terms will ensure that you find relevant information for the time period that is being investigated.

Theme Three: Indigenous Language and Historic Forms of Communication

Introduction

Language is a sacred part of any culture, however for Indigenous people across the world it is often seen as more than just language; it is how stories are transmitted from generation to generation. It is how lessons are learned and it is how these fragile cultures are kept alive. Indigenous groups in New Brunswick have similar stories to other groups across the country. Some individuals and families, though, have faced major assimilation efforts, such as Indian Residential Schools, and the language has become a lost part of their identity. Not being able to teach children their language as they were growing has largely impacted the number of people who can still speak an Indigenous language today.

There are many instances where the goal of other groups has been to assimilate the Indigenous people into another culture. This becomes problematic for language because Indigenous culture is largely transmitted and based in stories, legends, and folklore. Social norms today rarely include the traditional practices of Indigenous groups such as storytelling and living without leaving a footstep. Today, it is important to have respect for traditional language and to allow people who wish to use their language to use it. Learning language is one of the most crucial parts of understanding Indigenous culture. For instance, most words in Indigenous languages do not translate to one individual word, but rather a sentence or feeling. For example: In Mi'kmaw language, 'P'jilasi' is the word used for the English word 'welcome'. Although it is used as welcome, it literally means 'come in and take your place'.

Language has become a very popular topic in recent years because of the root of Indigenous language. The roots of Indigenous language are deep; this means that every word spoken has a connection to the life that Indigenous people lived centuries ago (something we cannot fully understand today). While there are different adaptations made to each group's Indigenous language, the meaning behind it is similar. Maliseet may have slightly different pronunciations, words, or meanings compared to another group, however, usually there are similarities between the languages. Many Indigenous culture's languages are very authentic, direct, and are often based on natural elements (animals, landscapes, herbs and plants, etc.) that would have been a large influence when Indigenous people were the only people living in these territories and occupying the land that we still use today.

This theme allows readers to see a timeline of how language in New Brunswick, for the Indigenous population, has changed over time and demonstrates examples of different methods of communication and contact. Language and communication are crucial in our modern society and it was no different years ago when Indigenous people were the main occupants here.

Language Changes within Indigenous Nations and Communities in New Brunswick

Language within any culture or region changes over time because of the constant rotation of speakers and individuals who teach the language to new generations. For Indigenous groups, this concept is no different except that most Indigenous languages were not traditionally written languages, but rather were spoken or represented through art instead.

There are many reasons a language can change. For instance, change can happen through failed teaching, through a lack of teaching, because of different societal needs, and for Indigenous groups, through assimilation efforts in schools and communities. Page 23 includes a letter written in 1986 by St. Mary's Indian Band Chief to address the belief that teaching Indigenous language to children is important. It is noted in the letter that it is important to include "Indian language" because the Province of New Brunswick was implementing the study of French language, along with English, but did not include the study of any Indigenous language (Maliseet or Mi'kmaw). Indigenous languages are still being spoken and used within some Indigenous communities today. However, it is common that the language is not fluently spoken or written because there are gaps in the language and gaps in generations or people that are able to understand their traditional languages.

Provincial Archives of New Brunswick

P5/81 Maliseet children, St. Mary's Reserve, on north side of Fredericton on their way to school with books and slate board.

EDUCATION

MAR 4 1986

RECEIVED
REÇU
Polches, R.
03-18-86

February 28, 1986

Honourable Jean Pierre Ouellett
Minister of Education
P.O. Box 6000
Fredericton, New Brunswick
E3B 5H1

Dear Honourable Minister:

I am the Chief of the St. Mary's Indian Reserve. I am writing to you on behalf of my people and the Band Council.

An urgent and pressing concern has been raised by the Indian students and parents concerning the requirement to study the French language. This course requirement should be substituted by our Indian Language.

We currently employ four people to teach the Maliseet and MicMac Languages to our students attending the Provincial schools in the city. Our Language, customs, culture and heritage are very important to our people. Our students gain more pride and self-confidence as they learn our language.

It is also my understanding that the office of Government Reform wants only to stress the two official languages of this Province. I would like your commitment to support our request which is to have our Indian languages accepted as substitute for the French Language. The French course could be an elective for Indians who choose to do so.

I would appreciate an early reply and support.

Sincerely,

Chief Richard Polches,
St. Mary's Indian Band

c.c. Premier Richard Hatifield
School Board Office - District 26
- Dr. Dan Hurley, Chairman
- Dr. Barry Miller
- Mr. Gary Sacobie, School Board Member

Provincial Archives of New Brunswick

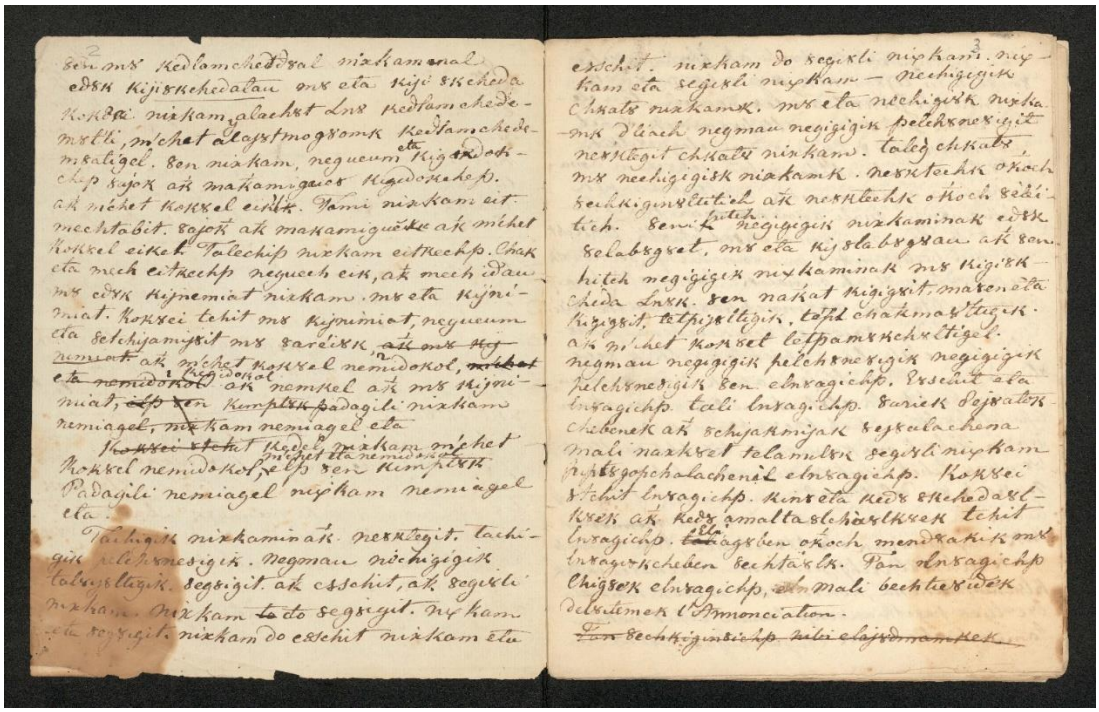
RS306 Letter from St. Mary's reserve to the District 26 school board.

Common Indigenous Languages in New Brunswick

There are various languages that are spoken in New Brunswick today, including Maliseet and Mi'kmaw, French, and English. The main Indigenous languages traditionally included Mi'kmaq, Maliseet, and Passamaquoddy. While the Penobscot nations were on the coasts of the province their language was also present. Today English and French are the most prominent languages outside and within Indigenous communities across New Brunswick.

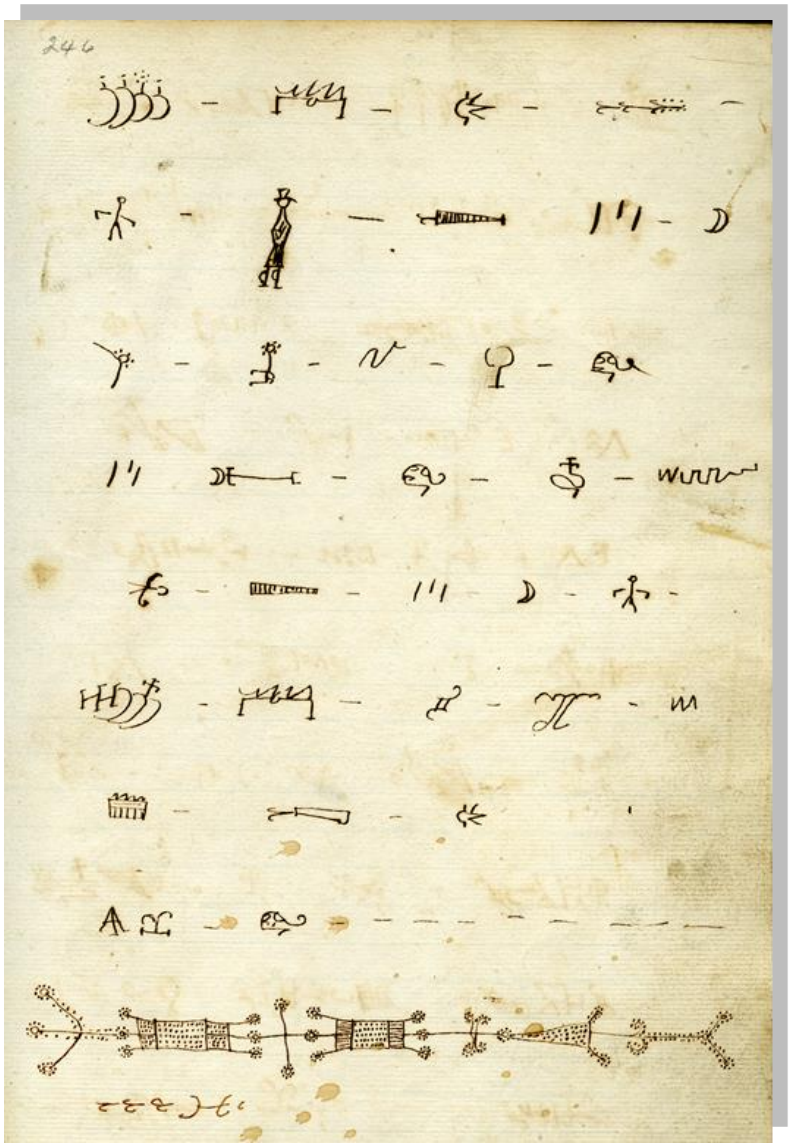
Like any region, New Brunswick experiences ongoing language changes and differences among its primary languages. It is known that every region or nation has various similarities among the language they use, and it is also recognized that there are differences as well. Within Indigenous language it is understood that not all nations practice the same language inclusively, however there can be some similarities.

Below are a few examples of different nation's languages through transcribed song and written text. To understand the history of Indigenous language fully, Indigenous people would have had to be able to record their language, and because written language for most Indigenous nations was not developed until more recent centuries, it is difficult to fully grasp all of the modifications to their languages.



Provincial Archives of New Brunswick

MC2344/ MS2E Mi'kmaq text 1735-1825.



Provincial Archives of New Brunswick

MC3302/2C246 Hieroglyphics or logographic writing relating to military career 1840-1857

ALPHABET.

a	as in *father*.
ă	as in *bat*.
â	as *aw* in *thaw*.
ai	as in *aisle*.
au	as *ow* in *how*.
e	as *ey* in *they*.
ĕ	as in *when*.
h	as in *here*.
i	as in *pique*.
ĭ	as in *pick*.
j	as in *jam*.
k	as in *keel*.
k'	nearly as *kĭ*, but with the vowel sound very short.
kw	nearly as *qu* in *quick*.
l	as in *lull*.
m	as in *mum*.
m'	nearly as *mŭ*, but with the vowel sound very short.
n	as in *nun*.
o	as in *note*.
p	as in *pipe*.
s	as in *sound*.
t	as in *trace*.
tch	nearly as *ch* in *church*.
u	as in *tune*, or as *oo* in *moon*.
ŭ	as in *hut*.
w	as in *wish*.
y	as in *year*.
yu	as *yew*.
z	as in *zero*.

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Provincial Archives of New Brunswick

MC80/3677 Maliseet Vocabulary by Montague Chamberlain. Harvard University, Cambridge 1899.

Multimedia Language Examples

Language is not just spoken or written in Indigenous communication, it is also displayed in other manners such as art, petroglyphs, storytelling, and through songs. Seeing and understanding language and communication in different formats is crucial when learning about Indigenous culture. These different formats are important to Indigenous culture because they enhance how the culture holds different practices and values compared to other cultures and nations in New Brunswick and Canada as a country.

There are several examples of spoken language in Indigenous culture because traditionally there was not a formal written language. There are many records at the Provincial Archives of New Brunswick that allow people to hear stories and communications from Indigenous people from centuries ago and in more recent years.

Sound recording examples:

MC1330/SO2245

Paul, Peter - Oral History
Ken Homer interviews Peter Paul about N.B. native peoples' lifestyle, customs, history and his personal experiences.
Depiction of natives as Ignorant Savages
Indian as conservationist
Swastika Symbol
Moral Indian
Prejudices

MC2015/SO7841

Malecite Songs and Dance Music

Petroglyphs are pictures that are embedded in rock. Just like written or spoken language, they tell a story. Within New Brunswick, petroglyphs have been discovered, however their location remains private to better preserve them. Petroglyphs can be referred to as pictographs as well and can look differently depending on what resources the Indigenous people creating them had. Indigenous petroglyphs are typically drawn with clay on rock or are engraved in stone. Below is an example:

Pictograph image provided by Province of New Brunswick

Upon Aboriginal Pictographs Reported in New Brunswick. W. F. Ganong.

Review of the Theme

This section provides a brief overview of Theme Three: Indigenous Language and Historic Forms of Communication. It is crucial to understand not only where the French and English language that are spoken in the province originate, but also to understand how Indigenous language has changed and been adapted as the environment within New Brunswick has changed.

Throughout the theme there are mentions of various forms of communication and examples of how Mi'kmaq and Maliseet language was traditionally used. Also included in this theme are examples of other communication that took various forms within Indigenous communities located across the region.

Question: What are two reasons that language changes over time?

Answer: As mentioned, all language changes through natural ways and cosmetic ways. For example, language may change slightly between generations as it is taught and spoken. Language also changes in less natural ways. For Indigenous people a big change in language was due to the Indian Residential Schools System and Day Schools. Children who attended were not allowed to speak their language and were forced to learn English.

Question: What is a petroglyph?

Answer: A petroglyph has different meanings depending on the region. For Indigenous nations in New Brunswick petroglyphs were a common way to communicate and acted as a form of expression. Petroglyphs can be carvings in rock or images drawn with clay or other natural materials on rock surfaces.

Archival Research for Theme Three:

At the Provincial Archives of New Brunswick many forms of traditional Indigenous language and communication are available. Most have been digitized to make them more easily accessible and to protect the physical documents. Examples of other forms of communication can also be found by listening to the various recordings in Maliseet and Mi'kmaw languages.

Theme Four: Government of New Brunswick and Indigenous Identified People

Introduction

Understanding the relationships that have been created and held between the Government of New Brunswick and New Brunswick Indigenous communities is crucial to fully comprehend modern Indigenous trends, traits, and relationships today. In New Brunswick, as mentioned previously, there are four traditional groups of Indigenous communities. These communities include the Mi'kmaq, the Maliseet, the Passamaquoddy, and the Penobscot. The relationship between these groups and Government organizations has not always been peaceful, understanding, or compatible. In history there are several Canadian events that have not only affected New Brunswick's Indigenous people but have affected those across the country. Some examples include, child abduction (also known as the Sixties Scoop), Day schools (often grouped with the Indian Residential Schools System), and the transitional periods of Indigenous land being named Provincial and Federal land. Due to these events happening across Canada, the Provincial Archives of New Brunswick lack specific records from these events. Library and Archives Canada now have ownership of many of the Provincial records from this time.

These are important pieces of history that should be explored and investigated. Although there are few records at the provincial level that speak to these events, it is encouraged to understand the difference in events from region to region. The relationship that government organizations hold with Indigenous people and their communities is often strained and not spoken about. This relationship continues to suffer due to acts of racism and lack of equality for Indigenous people and groups. These acts are rooted in multiple generations and therefore require serious reconciliation efforts to resolve or for the situation to be remedied. This relationship deserves respect, appreciation, and compassion. Each day, new resources are being created to support this relationship from the different parties.

Treaty education is one of the most current and deserving pieces of education and reconciliation. Treaties were co-signed documents to bring order to society. The Peace and Friendship treaties were signed by European representatives and Indigenous representatives in order to live peacefully on the same territory. Treaties are legal documents that secure rights and freedoms of Indigenous people and non-indigenous people too.

Please follow up with Library and Archives Canada for more information on the relationship, events, and history between the Government of New Brunswick and Indigenous people and communities in the province.

Explanation of Record Placement

Library and Archives Canada

R639-168-X-E Maliseet First Nation students on the steps of the Woodstock Indian Day School.

Many subjects in the history of Indigenous people and communities have not been recorded on a Provincial level due to the subjects being national matters, rather than specific to one province or another. For instance, Indian Residential Schools and Indian Day Schools are referred to as a National Historic Event in Canada because they took place in many regions across Canada. It is crucial to understand that although there are gaps in records at the Provincial Archives of New Brunswick, it is not because these events did not take place, but rather because they were national events or issues. Many of these subjects' archives can be found in Library and Archives Canada, as mentioned previously.

Review of the Theme

This section is intended to provide necessary background information and to encourage education in specific topics related to Indigenous culture, history, and people in New Brunswick on a country-wide level.

Question: Why is it difficult to find records relating to Indian Residential Schools, Indian Day Schools, and the Sixties Scoop in the Provincial Archives of New Brunswick's holdings?

Answer: They are all Canada-wide issues and historic events, and therefore the documentation is not kept at the Provincial level but rather at Library and Archives Canada.

Archive Research Advice for Theme Four:

Visit Library and Archives Canada (www.bac-lac.gc.ca) and use the "Search the Collection" menu option. Use keywords such as "Indian Residential School", "Indian Day School", "New Brunswick Indian School', and "Sixties Scoop New Brunswick" in the search box to discover Provincial and Federal Government relationships, historic events, and history concerning Indigenous groups in New Brunswick, Canada.

A Message from the Author

The resource tool I have developed is written from the perspective of an Indigenous post-secondary student. I am an undergraduate student at St. Thomas University, and I embraced the opportunity to create this tool on behalf of the Government of New Brunswick's Provincial Archives of New Brunswick. The content addressed in this resource tool is written for the purpose of being useful, digestible, and to inspire each reader to educate themselves on the basic history of Indigenous culture in New Brunswick, as well as modern day culture; including the ongoing relationships that are formed between the communities and groups of Indigenous people and the Government of New Brunswick.

I intend for this resource to be specifically useful to educators in the Public Education System of New Brunswick as there are currently gaps in the curriculum that can be resolved through mutual efforts and education opportunities, such as this resource tool, by the Department of Education, Government of New Brunswick, Government of Canada, and Indigenous communities across New Brunswick and Canada. I ask that all groups use this guide in its intended manner and to respect the information that is found within this resource.

It should be noted that information and resources differ across regions and between cultural groups, therefore, the contents of this resource tool should be used with respect and understanding. I would like to make a statement of respect for all Indigenous people, communities, and Government staff and leaders to acknowledge the ongoing efforts of Indigenous reconciliation happening within Canada. For additional information regarding this cultural resource tool and archived content please contact the Provincial Archives of New Brunswick.

Leanne Hudson

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