

# ***Wulustuk Times***

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

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



**Wulustuk Times:**

Each month we gather and publish the latest, most current and relevant native information for our readers. Proceeding with this concept, we feel that a well informed person is better able to see, relate with, and assess a situation more accurately when equipped with the right tools. Our aim is to provide the precise tools and the best information possible.

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**TABLE OF CONTENTS, February 2010**

**INDIGENOUS INTERVENTION COULD HALT SALE OF NB POWER TO QUEBEC**

**DEADLY DEAL FOR NB, -LET'S KILL IT BEFORE IT KILLS US!**

**WULUSTUK NOT FOR SALE**

**LETTER TO EDITOR, - Opposing NB Power sale to**

**RIVERS ON FIRE**

**DO YOU WANT TO HARVEST, BUY, SELL FIDDLE HEADS AND OTHER WILD FOREST PRODUCTS?**

**DAN'S CORNER - Crown land is Indian Land DEAN'S DEN**

**HORRID, FRIGHT OF CHRISTMAS DAY 2009**

## **INDIGENOUS INTERVENTION COULD HALT SALE OF NB POWER TO POWER TO QUEBEC**

The proposed NB Power sale to Quebec Hydro could be prevented if an indigenous injunction were allowed to intervene.

The Indigenous Injunction could essentially render the proposed sale void and invalid if it were to replace the conventional whiteman's system of laws. In addition to the potential of the indigenous injunction, UN affiliated mechanisms designed to protect traditional indigenous lands and territories would also be implemented to enhance the overall strength and affect of the injunction.

By using ancient customs, concepts and initiatives, the procedure of buying and selling land or other natural resources would amount to a divine violation on the grounds that human entities unser divine laws cannot buy, sell, trade or gain personally or dinancuially through commercial enterprising of sacred objects, much less to involve buying or selling of the Earth Mother.

The Indigenous legal systems and instruments have eons of time and many millennia of test, trial and practice behind them, whereas the conventional non-indigenous legal mechanisms have only a 143-year history working in their behalf in Canada, beginning only in the 1867 Confederation.

In all history of New Brunswick, the province has no record of straightforward communication with native people and has had only arm's length relations with them on peripheral basis, and especially distanced of any ties is the Traditional Council of Tobic (TCOT).

TCOT members say there has never been a single documented occasion, time, place or attempt ever made by the province to meet their council at official capacity on, or for any given issue or reason.

Additionally the province has never officially recognized native communities as a real genuine valid entities whereby they could meet and discuss issues on honest goodwill basis, in an effort to mutually understand, relate and come to terms in planning, formulating and agreeing on ways to settle difficult issues that deal with lands, resources, occupancy, habitation, communication or environmental concerns.

The land question to them in particular, is incidental at best and generally will remains a 'non-issue' due mainly to the federal ties attached, and as far as the province is concerned, will would likely stay that way for a long period.

The colonial perception on land and land tenure have never ran parellel or coincided with native beliefs and concepts, and as a result, the two world views have always differed and never met agreement. These two opposing views have virtually remained neutral or silent after a century-and-a-half of official abandonment and legislative disregard when the questions of aboriginal rights, stewardship and land issues arise.. That nervous time is over however, as we, together with the general population, face the tremendous challenge of battling the NB/Quebec Hydro deal that was introduced recently by premiers, Graham of NB and Charest of PQ. We are now forced to join forces and overcome obstacles never faced before with very few options available to us for relief. These challenges and obstacles must be met and dealt immediately and with the broadest trust, faith, cooperation and determination due to the timeline before final decisions are made on it. Otherwise if we fail or hesitate, or make the wrong slip or choice, our future and collective well- being could have lasting negative consequences.. That is the dilemma we face.

At this critical time when New Brunswick is poised to sell-off the most fundamental

commodity in this province, NB Power, along with 100% of its assets, to Quebec, TCOT is consciously moving forward to take action and positive steps to prevent the deal from becoming a reality and pave the way to a total collapse of our economy.

In light of these potentially hazardous events from happening, TCOT is committed to enlarge her role and mandate as steward, guide, keeper and overseer of the land that affects all parts of the indigenous territory, and it is incumbent on her to protection and security over the territory while carrying out her instructions and responsibilities given by the Creator to lead the way to a positive outcome.

TCOT proclaims also that all Creator-given rights and entitlements aforementioned be protected and enshrined forever within the territory, for the good and safety of all peoples living within the indigenous and non-indigenous communities.

TCOT will not retreat, flinch or rescind from her responsibilities while defending the land and upholding indigenous rights and principles. She will persevere with honor and succeed with pride in the end.

-Nid Layig!

pjp, Tobic FN

### **DEADLY DEAL FOR NB, -LET'S KILL IT BEFORE IT KILLS US!**

The government agenda is to sign the Hydro Agreement by March 31st.

But before this happens let's all get together and make sure the whole thing flops or dies in its tracks before we lose the most precious commodity (hydro) we have in this province. Hydro's basic function ranges from warming the baby's bottle in the middle of the night to turning on the switches on the mega machines and equipment in our industries.

We have only a month to go, to achieve our goal, and not a minute to spare.

In this campaign, the Wulustukyieg of the Tobique First Nation are ready to take the reins in this battle using their cultural identity, uniqueness and aboriginal cleavages to turn the tide.

But to succeed we need the support and backing from everyone, from every sector and region in our communities. Together we can do it.

Our aboriginal-type strategy is to proceed with the absolute assurance of winning, and nothing less, by using an instrument called the Indigenous Injunction (see attached).

Aboriginal laws and conventions recognize such legal instruments can be successful when applied in special circumstances and be very effective in altering courses and events. This therefore is the route to be taken.

For the first time ever, the Wulustukyieg (Maliseet) nation will spearhead an all-out drive to assure a long-term future for this province with no strings attached.

We firmly believe that our efforts come at a strategic time when outside forces are knocking at the door threatening to overrun and overtake one of the most valuable resources we have in this province, our electric energy.

Let us know how you feel about this initiative and how everyone, native and non-native, can collectively work side-by-side to resolve this problem. Contact Dan Ennis: Tel. 506-273-2212, Net [hawbun@nbnet.nb.ca](mailto:hawbun@nbnet.nb.ca) or Pat Paul: Tel. 506-273-6737, Net

[pesun@nbnet.nb.ca](mailto:pesun@nbnet.nb.ca) at Tobic First Nation

## **WULUSTUK NOT FOR SALE**

There is a beautiful river in the north-eastern region of North America that flows for 418 miles (673 km) from its beginnings in the northwestern corner of the State of Maine eastward into the Province of New Brunswick, where it journeys southward and eventually spills into the Bay of Fundy.

Samuel de Champlain sailed across the ocean from France and landed at the mouth of this river on June 24, 1604, the feast day of St. John the Baptist, and so he named it the River St. John. But long before Champlain arrived here, this river and the country surrounding it with the watershed of brooks, streams and other rivers that flow into it, was the territory of the O-lastu-gi'-uk (or Wolastoqiyik) people. This watershed comprises about 55,000 square kilometers (21,000 square miles). They called their river Wolastoq or Wulustuk, which has many spellings. It is difficult to spell in English since there are sounds in the Indian language not represented by English letters. People of the Wulustuk country would be Wulustukieg (or Wolastoqiyik), just as we might call people from New Brunswick, "New Brunswickers." As with most Wulustukieg names, the term for this river is descriptive, conveying the meaning, "pleasingly it flows through its channel, river that", as in, "thing pleasingly looked at." This describes the way the viewer feels when looking at the river. It is an emotion. The "Wu" at the beginning is like a breathtaking and emotional, "Wow, this is awesome." In Indian-English, that is, if one wants to render an Indian word that has no English equivalent, it might be translated as, "It looks nice, or beautiful." This describes the river, but not the way the observer feels. Today in English, it is most often interpreted simply, and unemotionally as "the good and beautiful river", or just "the beautiful river". But to the Wulustukieg, the name is one of strong emotion. It is part of their life and their history.

In the early days of wars and treaties during the invasion of this land by white men, these river people were referred to as The St. John River Indian Tribe. That name is used in all of the treaty documents. Their territory was basically equivalent to the watershed area of the lands surrounding the mighty Wulustuk.

The St. John River nourishes the land and all the people, wildlife, and vegetation in that land, just as a mother nourishes her offspring. There is no better example of the concept of Mother Earth than can be found with one intimate element of the Wulustuk, the Atlantic salmon. When most animals and birds are born or hatched, they bond with the mother who they see at the time of birth. They imprint her smell and her voice in their mind. But salmon eggs are laid on the bottom of the riverbed, and there is no mother around for them to bond with when they hatch. When the young salmon hatch, they imprint the smell of the river. She is their mother to whom they will bond. Each location along the river with its mix of waters and odours from many tributaries is unique. As they travel on their migration out into the ocean, they never forget that smell, the scent of Mother Wulustuk. When it comes time to journey back to their birth place, they smell the waters as they travel along, and when they get a hint of their mother within the currents, they follow that scent until they arrive back to their beginning.

Today as the salmon attempt to come back to their places of birth they swim through waters filled with pollutants dumped by humans and yet are still able to detect the smell of their mother waters. Then they meet obstacles called hydroelectric dams. These dams interrupt the cycle of the salmon and they also disturb the environment for hundreds of square miles by their head-pond waters.

No longer can the people of the Wulustuk, the Wulustukieg, move in the springtime from their winter encampments to the mouth of small streams where they empty into the

Wulustuk, or to the islands, set up their summer villages, and spend each day paddling the river in their birchbark canoes spearing salmon. Those times are long past. There are hardly any salmon left, and white man's houses, industrial plants, vast empty farmlands, and asphalt highways have replaced the forests full of wildlife and medicinal plants that once covered the lands along the river. The Great Creator's gift of a natural supermarket is no longer available to the river people.

But, in as bad a state as the white man has made it, this is still the territory of the Wulustukieg, the land of the St. John River Tribe of Indians as referred to in the old treaties. This territory was never ceded in any treaty, and the mighty Wulustuk that produces electrical power for white man to benefit and profit from, is still part of the Wulustukieg territory, a gift from the Creator, and which they took good care of as stewards for ten thousand years before the white man came.

This river, the land through which it flows from Maine through New Brunswick, and the waters that fill its 418 mile channel, are not for sale. The Government of New Brunswick cannot sell the lands and waters around the dams, nor the resources of those waters. They are not theirs to sell. They need to confer with the Wulustukieg about such "deals" with foreign powers and groups. For certain this is an emotional issue, the sale of the sacred Wulustuk.

There is an old Wulustukieg "trading song" that contains these words:

mo-za mo-za le-taw-haws-ee-kutj kis-tak-win.

n'it-lo we-we za-yute-mun, ne-daub-eh

Don't think you can get the best of me.

So attend to this right away my friend.

..... all my relations, Nugeekadoonkut

### **LETTER TO EDITOR, - Opposing NB Power sale to Quebec**

As a fellow New Brunswicker, I want to say a sincere thank you for attempting to halt the sale of NB Power. I am relieved that someone, some community of people, has found the courage and the means to challenge the New Brunswick government in a significant way, and based in law. I admit that I am ignorant of all the details of the First Nations' cause when it comes to land claims. Nevertheless, we--that is you and many, many of your fellow citizens--are united on this issue of NB Power. As a business person who has worked in the electricity sector (albeit in Ontario), I fail to understand Premier Graham's logic. And now that he has seemingly "listened to the people", I am more than confounded by his logic, I am disgusted by his duplicity. So, I am writing not only to say thank you, but to offer a suggestion that , if you haven't already explored it, may help all of us.

Premier Graham talks about selling off "only 40%", i.e., the power generation subsidiary, and keeping 60%, i.e., the distribution subsidiary. But I believe most people fail to understand the implications of that. The Premier's reassuring words are misleading to anyone who is not familiar with business concepts and/or the electricity industry, and so I believe that he is still trying to pull the wool over our eyes. Selling the power generation portion means selling our natural resources, our heritage, our real estate, our capital assets. Granted, there are capital assets on the distribution side of the house as well, but is that what New Brunswickers were up in arms about? No. Selling poles and wires would not generate that kind of passion. But selling off our land would. And the Premier continues down that path.

Whatever you call it, however you look at it, selling to Hydro Quebec is a very short-sighted and short-lived solution. It is BAD for our province now, but especially in the long term.

There is another solution to NB Power's debt that, to me, is so glaringly obvious I can't believe it has not received wider discussion. If NB Power is in such a bad state, then why not bring in a new management team who is not only skilled enough to turn that situation around, but which has the business savvy to use NB Power's capital assets to MAKE money ... just like Quebec with Hydro Quebec, or Nova Scotia with Emera. In the business world, you would most definitely exhaust that option before selling off assets! Once those assets are sold, the opportunity is lost to us forever. And it CAN make money. If it couldn't, do people think that Hydro Quebec and its very powerful, very successful executive would be interested in buying a slice of New Brunswick? Yes, the New Brunswick government would have to continue to support NB Power while a new management team turned the business around. But this is our heritage. And they are a government, after all! It is not like they are going to go bankrupt in a year or two while they support the "corporate" turnaround!

My thought is that should this argument be made and catch the attention of the public at large, they would hopefully rise up again, and this in turn may help your cause.

Perhaps you have already explored this argument, or perhaps it in some way is contrary to the point you are trying to make. In any case, you certainly have my personal support and I hope that all New Brunswickers are grateful for the steps you have taken. I know I am, so "Thank You."

Lynne Geddes

## **RIVERS ON FIRE**

by Pat Paul,

Through the eyes of the Native people, the rivers, lakes, brooks, streams and/or any other natural water surfaces are not just ordinary bodies of water. They, in fact, are an organic part of our humanity. In their closeness to us, rivers truly represent a biological extension of our bodies, our homes, our communities, our families, our sources of food and life, our highways, our livelihoods, our shelters, and yes, they are even our private spiritual places. Rivers and other bodies of water, in fact, are not only our physical links with our friends and neighbors here and abroad, but are regarded as sacred elements of our being.

For many thousands of years before the coming of the Europeans, Native people depended on rivers for their mobility, safety and survival. It was the river that always gave them the means to access anything they needed for survival. Rivers constantly gave them fresh protein and nourishment to make it through the toughest of winters. During summer seasons the rivers provided them resources, availing to them total abundance and natural places for ceremonies. It was also the rivers that provided them endless system of highways and the vital supply routes to any part of the continent. Rivers were the means to create business with other tribes and nations who would exchange and trade unique indigenous products inter-tribally. Rivers and Native people were synonymous; they were ONE.

It is universally recognized today that great damage has been done to most of our grand rivers around the world, and tragically, still more destruction is coming as industry takes precedence over the value of life. The once crystal-clear rivers that contained the

clearest water, pure enough to drink, have now been turned into deadly cauldrons of raw sewage and toxic waste materials spewed from factories, plants and other industrial complexes along the industrial heartlands.

Industry has impacted heavily on the quality of life along these rivers, affecting all forms of life within, above and around their wasted shorelines. Massive wildlife slaughters and huge fish-kills have been reported and made into real legends of horror movies.

Traditionally renowned communities that had long relied on particular ways of life and adhered to livelihoods handed down from their ancestors were suddenly torn apart. Lost forever, with the decline and demise of rivers.

Our rivers are either dead or are dying from man's greed, misuse and abuse.

There is no cool way to explain greed, except to say that it can either mess you up permanently, or will finally kill you morally and physically.

Generally speaking, misuse of a river is created from dumping exorbitant amounts, tons, of waste materials into rivers and not cleaning up while the waste matter builds up to eventually overpower the water's natural healing ability to clean itself. Equally destructive is the 'thermal shocking' of rivers by dumping super-heated "coolant" waters produced by nuclear generators. This very deadly act alone kills, disables and/or contaminates fish in wholesale proportions, which ultimately affects human consumers of fish products.

Abuse happens when huge man-made obstacles like hydro dams, waterfalls, dikes, waste disposal units, bridges and underground water channels for power generation are constructed in river environments. These projects, in turn, impair or destroy the natural flow of water and in effect obstruct or terminate the migratory routes of creatures in rivers. Yet another destructive feature of abuse comes from rerouting or creating reverse flow patterns of rivers such as that witnessed in the Churchill River Power Project in Western Canada, or the mega James Bay Power Project in northern Quebec. In-land seas or empty riverbeds can result from this type of abuse, which also has an overwhelming destructive impact on wildlife.

Another example of abuse is the outright and complete drying up of river beds from man's re-use, over-consumption, and over-use of river water as seen happening in the lower delta areas of the Colorado River in Southern California. That river literally dries up and disappears into thin air at a certain point on its way to the ocean.

For over a half-century now, we have also witnessed and heard of horror stories from around the globe of chemically charged rivers and petroleum-saturated river waters that have ignited and exploded upon contact of the slightest spark. Such an incident occurred on the Allegheny River in PA during the fifties. Industrially-driven nations responsible for creating these extremely volatile conditions have been known to disown their responsibilities directly, or deny exporting their industrial poisons hundreds of miles downstream to affect or destroy everything within, above and around the waterways en route.

Native people, having the innate responsibility of stewardship of the land and creatures on Earth, are truly hurt and grieved by these acts of greed, misuse and abuse by humankind. We relate to you that these things are continuing to happen at the peril and expense of tilting or destroying the natural ecological balance. Will we, as humans, ever realize or comprehend that tilting the balance of our ecosystem could forever alter life as we know it today? Or are we just too caught up in that "Greed" thing to ever change our ways?

Efforts have to be made to turn this industrial madness around. If each person made a



conscious decision to put their personal efforts into saving only one river, we would all be a part of a huge movement that could ultimately benefit the whole world, and also enable us to pass down a very special gift to our Seventh Generation.

Nid layig!

### **DO YOU WANT TO HARVEST, BUY, SELL FIDDLEHEADS AND OTHER WILD FOREST PRODUCTS? GOOD AGRICULTURE AND COLLECTION PRACTICES (GACPs)**

What are GACPs? GACPs are voluntary practices developed by industry, for industry, as a tool to help you grow, collect, handle, and (or) process a variety of plant (and animal) products sustainably, ethically and safely. Many harvesters already follow ethical, sustainable practices. However, in today's world, just saying you do things right is not enough. Can you prove you do it right and why should 'I' take your word for it? Why do I need this training? I KNOW how to collect and handle fiddleheads safely? Like it or not, starting in 2010 at least one of the major grocery chains (Loblaws-Superstores) WILL NOT purchase any wild collected food UNLESS the vendor has a GACP system in place. THIS INCLUDES FIDDLEHEADS.

Why are the rules changing? The public is demanding that systems to ensure food safety are in place. It is only logical that stores like Loblaws are responding to this by demanding greater accountability from those from whom they purchase goods. It is likely safe to assume that the other chain stores will not be far behind.

How will this training session help me? Growers/collectors who participate in the voluntary Good Agriculture and Collection Practices Program will benefit greatly by reducing risks on their operations, ensuring food safety and improving traceability throughout the entire value chain. Many buyers (including wholesalers) are already asking for proof of a GACP system before they will purchase raw materials. When you have a GACP system and IF you are practicing it, then if a problem arises, you will be in a better position to prove the safety and quality of your product.

Who should attend? Anyone who wants to harvest and sell fiddleheads, wild mushrooms or any other wild edible foods. Even if you are not looking to sell directly to a grocery store, the training can help you as an individual or as a member of a cooperative.

When? Thurs., February 11, 2010: 0900 to 1600 AND Fri., February 12, 2010: 0900 to 1200

Where? Cedar Room, Central NB Woodmen's Museum

Registration? To register, please contact Sarah Carson Pond at 369-9810 or [uppermiramichiclerk@nb.aibn.com](mailto:uppermiramichiclerk@nb.aibn.com). Attendance is limited to 25, so please register early.

Cost: \$20.00

If you want more information on the program please contact: Connie Kehler, CHSNC Executive Director and CHSNC OFFS Technical Committee Lead at: [shsa@sasktel.net](mailto:shsa@sasktel.net) or Ron Smith: [rsmith0225@rogers.com](mailto:rsmith0225@rogers.com)

### **DAN'S CORNER - Crown land is Indian Land**

The land that has come to be known as Canada is Indian land, our land, and has always been our land.

At some point after contact those transplanted Europeans arrogantly decided that they would begin referring to Indian land as Indian Crown Land. This represents the

beginning of the theft of our land. It also represents the beginning of the creation of the legal fiction and political illusion that has come to be known as Canada. This was the eurocanadian means of legitimizing what they knew and still know as the theft of land. Theft of Indian land.

If one reads European history one will discover that the theft of Indian land began much earlier. This was when the Christian church divided North America into portions and gave certain portions to different countries. Along with land grants the church also granted to European whites its go-ahead to conquer and populate Indian lands for in the minds of Church officials the occupiers were/are only sub-human savages. These savages were not civilized, not Christians, were/are not like Europeans for they did not try to conquer and convert "others" and they did not develop the land.

In the minds of Europeans the "permission" from the Christian church was and is the legitimizing force for the act of stealing land that does not rightfully belong to one. After all, the church gave its approval to steal savage land.

The Christian churches "permission" was what began the religious theft process of our land, and the methods that gave it life and sustainability, into the present, was the concept of Indian Crown Land. From there, it was simply a matter of time and eurocanadian chicanery attitudes for it to become simply Crown Land.

In the present day you add to the mix the eurocanadian's deliberate and calculated state of denial with respect to their theft of our land along with their "white is right" and "might is right" attitude and you have a situation where those eurocanadians are more than willing and able to annihilate more of our people in the same manner that they managed to annihilate the Beothuk, so that they may continue holding on to our land.

Maybe the eurocanadians won't annihilate our people in as blatant a manner as they once did but annihilate they will for they will not return our land simply because they know in their hearts that this land is our land. For their individual and collective greed is too great. Greater yet than even their individual and collective guilt for their theft of Indian land.

As Indian people we are duty-bound to do what we must do to continue what the Ancestors have instructed us to do. To honor, respect, nurture and protect our Sacred Earth Mother. And to honor, respect, nurture and protect the Ancestors, the People and the Seventh Generation.

All My Relations

### **DEAN'S DEN - Spaces and Places**

I go out in wild places  
Where the wind laces, and the cold embraces  
Where the mind mends, and the blood races  
Where the frost finds, and the sun chases  
I go out in wild spaces,  
I go out in wild places  
Where the storm stings, and the blow braces  
Where All erases, and All replaces  
Where I gain ground, and I touch bases  
I go out in wild spaces,  
I go out in wild places  
Where 'tween and theme are only traces

Disappearing with my paces  
Where time and mankind interfaces  
I go out in wild spaces,  
I go out in wild places  
See the landscapes varied faces  
Guided by Creation's graces  
Compromising, making cases  
I go out in wild spaces,  
I go out in wild places!  
D.C. Butterfield

### **HORRID, FRIGHT OF CHRISTMAS DAY 2009**

Christmas Day, 2009 coulda been, woulda been another 9/11  
Had the bomber's fuse ignited aboard that fateful Flight 253  
Since then however the rules have shifted  
From one of ease and total comfort  
To constant woo and watch and worry  
Never in mind to close an eyelid  
In yester times one relaxed and merrily feasted  
Aboard the planes in carefree gliding  
Through tinted skies at 30,000  
Never to worry of airborne wrinkles  
Whether traveling near or far a distance  
Or swinging merrily around the globe  
We were assured of finest service  
And all were pampered 'til we're spoiled  
Today, my god, with rigid rules and invasive sleuthing  
We board our planes all tensed in apprehension  
Can only dwell upon the 'cool' and smoothness  
Of yester traveling in total ease and comfort  
On board those 'cushie' crafts, the luxury liners  
First class we flew in "Friendly Skies"

### **PREFACE**

In the tradition of the Wulustukieg we issue this warning along with a request for our two Council Fires to meet in order to sit as equals in Council so as to discuss and hopefully resolve our differences.

### **INDIGENOUS INJUNCTION:**

On this day, January 28, 2010, we the Wulustukieg (Maliseet) Nation, original stewards, occupiers and keepers of our Skigineeweekog homeland (New Brunswick) proclaim and extend this Indigenous Notice to the public informing them of our Indigenous Injunction. 1) This Indigenous Injunction declares that our Great Law of Peace and Respect has never been given up, ceded, surrendered, terminated or compromised in any way shape or form. In short, Aboriginal law is still the law within our homeland and very much in

effect.

2) That our Wulustukieg Nation through this notice is asserting our great Creator-given power under the Great Law of Peace and Respect thereby rendering all foreign enacted laws within our homeland null and void.

3) That the present day Memorandum of Understanding (MOU) written and agreed upon by two foreign powers (New Brunswick and Quebec) regarding the sale of our peoples' natural resources be deemed illegal and null and void as per certain articles contained within the United Nations Declaration on the Rights of Indigenous People

4) This Indigenous Injunction formally places both New Brunswick and Quebec on notice to cease and desist in their efforts to buy and sell what, in fact, does not belong to them.

-Nid Layig!

**BY ORDER OF :**

Wulustukieg Traditional Longhouse Council of Tobique

Signed:

Dan Ennis, Saugam

Tel: 273-2212

Email: [hawbun@nbnet.nb.ca](mailto:hawbun@nbnet.nb.ca)

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**APPENDIX**

Applicable Articles Under

United Nations Declaration on the Rights of Indigenous Peoples

Article 8(2)(b)

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8 (2). "States shall provide effective mechanisms for prevention of, and redress for:  
(b)Any action which has the aim or effect of dispossessing them of their lands, territories or resources;

Article 18

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18. "Indigenous peoples have the right to participate in decision making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision making institutions."

Article 26.

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26. "Indigenous peoples have the right to the lands, territories and resources they possess by reason of traditional ownership or other traditional occupation or use, as well as those which they have otherwise acquired."

Article 28 (1)

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"Indigenous peoples have the right to redress, by means that can include restitution, or when this is not possible, just, fair and equitable compensation, for the lands, territories and resources which they have traditionally owned or otherwise occupied or used, and which have been confiscated, taken, occupied, used or damaged without their free, prior and informed consent."

Article 29 (1)

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"Indigenous peoples have the right to conservation and protection of the environment and the productive capacity of their lands or territories and resources. States shall establish and implement assistance programmes for indigenous peoples for such conservation and protection, without discrimination."

Article 32 (1) (2) (3)

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"1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources.

"2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources.

"3. States shall provide effective mechanisms for just and fair redress for any such activities, and appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact."

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.