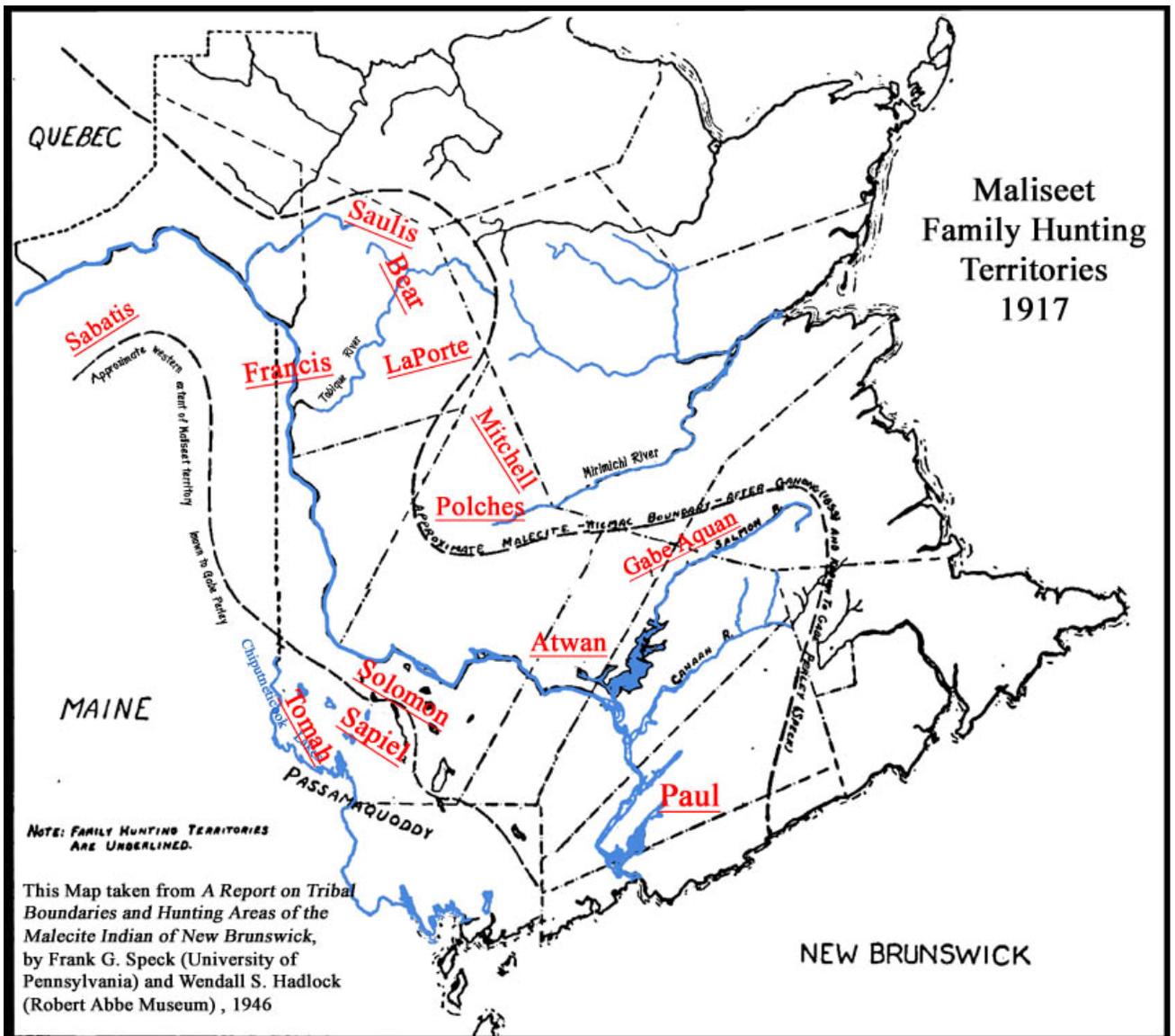


# Wulustuk Times

## Wulustuk - Indigenous name for St John River

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



Early Traditional Maliseet Hunting Territories

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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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### **TRIBAL LANDS & TERRITORIES IN EASTERN CANADA**

Indian land, located anywhere is traditionally called Skiginoweekog, and being the fact that we had no boundary lines drawn on our lands, all Indian land was traditionally recognized as 'common' usage and heritage'. However, tribes did designate family-compacted hunting territories within their lands and these designated areas were 'understood' as separate grounds and were accorded specifically to families within each tribe.

On a wider scale, focusing on our northeast coastal lands we had the Inuit territory in the north, bounded by the Micmac lands directly south of the Inuit territory that extended s/e to Nova Scotia and bordering the mid-n/s section of New Brunswick.

Adjacent to the Micmac territories in New Brunswick were the Maliseet lands that extended from northern parts of NB and running south to the mid-waters of the Bay of Fundy as the southern limit. From that watery Fundy point the Maliseet territory ran westerly to around the present US/CAN border. And going inland from that point, the territory ran n/w. through what

is now called Maine heading westerly to Mt. Kathadin and on to further west to the St. Lawrence River in the province of Quebec.

The Penobscot and Passamaquoddy tribes followed directly s/w of the Maliseet tribal lands encompassing southern areas of Maine. As per aboriginal custom, inter-tribal lands and territories were in fact family hunting grounds that were located within tribal territories. All of these lands were called Skiginowekog. (Indian Lands).

In identifying the areas from tribe to tribe, Micmac land was Mig Maug kig. Maliseet land was called Wulustuk. Passamaquoddy land was known as Seebayig, Penobscot land was Bunwaapskeg.

Other aboriginal lands, collectively, across the continent were also called Skiginowekog. In Maliseet terminology, an Indian is called Skigin, regardless of their tribe or where they originate, whether in North or South America.

This brief summary of Indian lands and territories represents only a small part of the question that might one day be posed in defining rights or 'ownership' of pre-contact tribal lands. By aboriginal tradition, and among all tribes, the notion of 'land ownership' was never an accepted concept among native people, rather, it was a spiritual relationship to the land and a oneness with Mother Earth.

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## **NEW & MODERN TREATIES**

New and modern treaties means dealing with new and modern fascist Nazis. New and modern Nazis but with the same old violent attitude with the mind set that 'white is right and might is right'.

These new and modern Nazis, just as with Hitler's Nazis, have absolutely no regard or empathy for their own kind. Look at what they do to their poor, the women, veterans, disabled, etc.

Their terrible treatment of their own kind should tell our people what to expect from the new and modern Nazis.

The new and modern Nazis' ancestors started a process with the genocide of the Beothuk people and the new and modern Nazis intend to finish the process of completely eliminating all remnants of Indians within Canada by any means necessary. To exert the Final Solution to Canada's Indian problem once and for all through the use of their new and modern treaties.

Once agreed upon and signed by all parties it will create the rules for the negotiations for the parties to begin working toward new and modern treaties. New and modern treaties with federal and provincial governments and could possibly include corporations.

The steps are 1) Umbrella Agreement 2) Framework Agreement

3) Agreement In Principal and 4) Final Agreement or Treaty

These new and modern treaties are the continuation of whites manipulating our people for white gain. There is no point in negotiating if Canada has decided everything in advance, which is what the umbrella and framework agreements and agreement in principal are all about.

The driving force behind the white government's recent push to have the Indians of Canada to sign new and modern treaties/agreements/accords is the business corporations that are hungry for our land and resources.

Those original treaties of peace and friendship were signed on an nation-to-nation basis by the grand chief along with members of the traditional council known then as the Wolastoquyik Governing Council. Those treaties signed by our wise ancestors remain in force into the present as confirmed by different S.C.C. decisions.

Our Peace and Friendship Treaties are just that, treaties of peace and friendship that signed away none of our homeland nor none of our resources.

Since the Peace and friendship Treaties signed nothing away the question must be asked: How did our homeland become someone else's country?

Our W.G.C. governed within all of our homeland, and not just for separate Indian reservations.

The present-day separation of six Indian reservations were setup by the Canadian white government as a means of dividing and conquering our people.

The Indian reservation system is the brainchild of our white oppressors as a means of controlling and manipulating our people. This was also the reason that the Canadian government installed, at the point of a gun, the illegitimate elected council system.

The elected chief and council have absolutely no legitimacy nor authority outside of the reservation boundaries.

What this means is that whatever agreement/treaty is reached through this process has no jurisdiction nor authority outside of those six Indian reservations and the remainder of our homeland will remain in the hands of those white thieves who stole our homeland.

Our homeland extends the length of the Wulustuk River valley. The valley runs from its headwaters in Quebec to its mouth in St John which is some 450 miles and anywhere from 50 to 75 miles on either side of the river.

Our people should pursue an action/case to the UN under UNDRIP.

The only thing that we should be talking to the governments of Canada and NB is financial payment for the theft of our homeland and our resources.

Once we have been paid for the loss of our homeland then we can begin to look after ourselves as our ancestors did for those thousands of generations.

Our nation (Wolastoqiyik) had nothing to gain by signing those treaties other than to be free from war and killing and the theft of our homeland.

But the whiteman had all to gain by devising and signing those treaties. He was, after all, the invader and thief who was stealing our land. With his treaties the whiteman could continue stealing our land but with an air of legitimacy, at least in their own minds.

I will now touch on the issue of our self-determination as a people, as opposed to self-government.

Self government means that you are like a provincial or state government. As a self-governing provincial-like government you are bound by Canadian federal laws, rules and regulations, etc.

Whereas self-determination means that you are, as our ancestors were, free and self-determining peoples and nations. Self-determining until the arrival of those white European invaders with their treaties.

Basically self-determination is the idea that all are equally entitled to control their own destinies as spelled out in the UNDRIP.

I end this essay with the question that all of our people should always be asking: How did our homeland become someone else's country?

These are the words of a child of the Canadian holocaust.

Dan Ennis

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### **ASSIMILATION SPAWNS DISUNITY --- Disunity Nurtures Assimilation**

"Presently there is much debate about building a west-east pipeline to come from Alberta and bring oil through Wolastoqiyik land. There is also much debate about fracking Wolastoqiyik land for extracting natural gas. The government of New Brunswick has also committed itself to increasing marketing of all natural resources of Wolastoqiyik land to more global export markets. Supposedly all these things will create thousands of jobs and eliminate New Brunswick's huge debt, and bring affluence to the white man's province that lies within Wolastoqiyik land. Just as it was when the French and English first came to this continent, Wolastoqiyik land stretches beyond NB into present day Maine and Quebec.

Those political boundaries were superimposed over Wolastoqiyik land. To be stewards and protect ALL of this traditional territory requires a very strong united front that crosses over all of the white man's political boundaries. Rivalry and conflicts continue to exist today and quite often prevent the Wolastoqiyik Nation from acting as a strong united body when dealing with critical issues and fighting for traditional rights.

To read more about the history of assimilation and how it has created disunity among the Wolastoqiyik, go on the Internet to:

<http://www.wiwoni.com/archives/Assimilation.pdf>

.... all my relations, Nugeekadoonkut

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## **THE GRANDE PAIX DE MONTREAL DE 1701**

Nicholas N. Smith

THE GRANDE PAIX DE MONTREAL DE 1701 is almost forgotten today. It receives very little notice in today's history books, usually less than two lines. It was an effort to outdo the English by deciding to invite all the Indian tribes within French land claims from the Maritime Provinces to the Great Lakes to Montreal to make peace. Even the tribes who sided with the English were invited for this Grand Treaty of Peace of 1701. It was an endeavor to lure all the tribes to support the French in times of war as well as peace and capture the beaver trade. They hoped that the tribes would terminate trading furs with the English.

For the Maliseet, as well as the other tribes, it became a significant model for the business of renewing peace treaties with the French in Montreal every few years and for the social times they provided at the evening dances.

The meeting was called for August, 1701. Those invited included the tribes under the umbrellas of the Iroquois, Algonquians, and Hurons. Important French delegates well qualified in the language of each specific group accompanied the tribes to the treaty making. Father Vincent Bigot (1649-1720) founder of the Penobscot mission and in charge of Wabanaki affairs, accompanied the Wabanaki groups that included the Penobscot, Passamaquoddy, and Maliseet. Dancing was popular among the tribes at night after the daily work of the treaty was completed. This treaty was signed on Aug 4, 1701, became the model for the many treaties that were made between Maliseet and the French in later years.

We left Minnie's table after being pleasantly filled with a delicious meal so that the women and children could enjoy their meal while we pressed on to learn more about Maliseet - French treaties. There was a contingent of Maliseet who attended one of the Montreal treaty renewal ceremonies. It was probably thought necessary for younger generations to know the agreements that forefathers had approved by treaty. The paddle up the St. John River to the St. Lawrence River and then to Montreal was long and for the most part against the

current. As before, each tribe camped in its own area. The people were in no hurry to make the return trip. Although the treaty business might be finished in a week, the tribes remained there longer enjoying social activities. The men met in the morning for the serious discussions of the treaty. At night there was a camp fire brightening up the dance area for the rejoicing dances. It was an opportunity for young men to meet young women. There were priests also there who were happy to marry young couples.

A young Maliseet man who attended the parley was noted for his plain featured homely face that bordered on being ugly. Girls who noticed him, quickly passed him by. Like the others, he attended the evening rejoicing dances. When the dances began he saw a young girl who he thought was very beautiful. He went and asked her to dance with him. She looked up at his face, was horrified and rejected her suitor. The next night he asked her again. She again refused him.

The young man was a medoulin. Before going to the dances the following night, he opened his medicine bag and took out paints to paint his face. Then he slowly strolled to the dance circle. The girl who had refused his dance offers saw the extraordinary good looking young man entering the dance ring. She was impressed and hoped he would see her and request to dance with her.

He slyly looked at her from time to time, but made no motion that he saw her for several days. Then one evening he surprised her by going to her and requested a dance that was quickly accepted. They danced the whole night through until the sun came up. This continued for several more days. They decided to marry. A priest was happy to marry them. As the nights grew colder, more and more of the distant tribes departed until the area was deserted. All that remained as evidence of the many people who had been assembled there was the depressed dance circle almost two feet deep.

When the Maliseet returned to the St. John, the newly wed couple decided to settle at Woodstock where they lived a very happy life together for many years. One day many years later he took down his medicine bag and withdrew a bundle. Then he called his wife and holding up the bundle said to her, "This is your medicine!" As she looked at him, his weathered face turned even uglier than it was the first time that she saw him. After 50 years together she left him and never returned.

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**MÉTIS FORESTER FINED \$40,000**  
NEWS RELEASE

ONTARIO MINISTRY OF NATURAL RESOURCES

Court rejects claim of Métis harvesting rights, fines man \$40,000

A Searchmont man has been fined a total of \$40,000 for harvesting Crown forest resources without a licence and violating stop work orders.

Michel Blais was convicted of harvesting Crown forest resources without a licence in 2007, 2008 and 2009.  
He also violated two stop work orders.

The court heard that an investigation was conducted by Ministry of Natural Resources staff after a call from a member of the public.

During the investigation, it was discovered that Blais harvested wood from Crown land in Gaudette and Hodgins townships northeast of Sault Ste. Marie and sold the wood to buyers in Canada and the United States.

During court proceedings, Blais claimed he had an aboriginal right to harvest and sell timber from Crown land, based on his membership in the local Sault Ste. Marie Métis community.

The court rejected that claim, finding that Blais did not meet the test established by the Supreme Court of Canada in its ruling on the case R. v. Powley that must be satisfied for a Métis claimant to prove harvesting rights.

The court found that Blais could not demonstrate an ancestral connection to the Sault Ste. Marie community, and that he did not produce any evidence suggesting that commercial logging was a tradition or practice of the community.

Justice of the Peace James Bubba heard the case in the Ontario Court of Justice, Sault Ste. Marie, on May 2, 2013.

To report a natural resources violation, call 1-877-TIPS-MNR (847-7667) toll-free any time or contact your local ministry office during regular business hours.  
You can also call Crime Stoppers anonymously at 1-800-222-TIPS (8477).

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## **ST. JOHN RIVER SUMMIT EVENT - June 21-22, 2013**

Wolastoq, the Maliseet people call it: beautiful river. For as long as stories tell, the St. John River is a maze of blind bays, tributaries, lakes, and marshlands—it has been the lifeblood of New Brunswick. The towns that grew along its banks structured their lives around its flows: its freezes and thaws, its log drives and floods, and the run of Atlantic salmon coursing from the Bay of Fundy upriver to spawn. Today, in a changing world, we must act to ensure that these resources remain healthy and secure. WWF is working to help the Saint Johns' communities establish that vision and bring it to life.

Over the next 5 years, WWF will work in partnership with local organizations, scientific experts, communities and river stewards from all walks of life to advance two key objectives toward the ultimate goal of restoring the Saint John by:

(1) Establishing a broadly shared vision and commitment, among diverse stakeholders, to engage in collaborative action to restore and sustain the health of the Saint John River and its waters.

(2) Bringing the best science to the table to develop an action plan to restore more natural flows to the river and its tributaries.

WWF is bringing its convening ability and scientific focus to help chart a sustainable path for the Saint John. Our intent is to help demonstrate a future where it is possible to meet the water needs of both people and nature, not just here, but in watersheds across the country.

This summer the WWF Living Rivers Initiative on the St. John River will host the inaugural St. John River Summit. This event will be held in Oromocto, New Brunswick on June 21-22, 2013 and will draw together a diverse group of organizations, agencies, rights holders, municipalities and industries, along with residents from within the watershed.

The Summit will focus on bringing together the many agencies, organizations and others active on the St. John River and creating the space for residents, stakeholders and rights holders to learn about the river and engage in constructive dialogue around its health and the stories that connect us. The Summit will also provide opportunities for participants to get out and about on the St. John and Oromocto Rivers - to have a personal experience. The Summit will include a "trade show", presentations, open discussions and opportunities to experience the river. It will introduce a diversity of players and residents to the river and will reinforce shared learning and experiences through relationship building.

For more information please contact Simon J. Mitchell, WWF Living Rivers Initiative Advisor at [smitchell@wwfcanada.org](mailto:smitchell@wwfcanada.org) or 506-238-4429

WWF envisions a future with safe and abundant water for people and for nature in each and every watershed across Canada. Our Living Rivers initiative is designed to fulfill that vision.

To keep Canada's fresh water healthy and full of life, all of us—law-makers, industry leaders, community planners, local stewards and everyday citizens—must change the way we think about, plan, and manage our water use. Today, thousands of organizations representing millions of Canadians are engaged in good work on the ground to protect our rivers and their waters. What's needed is a national initiative to unite and amplify these efforts and scale up their impact. We need measurable and high-level targets for Canada's river health and a visible platform to demonstrate progress and to further action on every scale. This is what Living Rivers will bring to Canada. For the first time in our nation's history, it's a chance to plan and protect the future of our most valuable resource for generations to come.

WWF is a global leader in freshwater conservation. In Canada, WWF has a 40 year history of collaborating with partners across sectors and across the country to achieve major conservation goals. We've helped protect, conserve, and sustainably manage more than 100 million hectares of land – that's 10% of Canada. But our great, historic rivers that run through these landscapes are at risk. WWF is bringing everything we've got to protect Canada's rivers and their water, which support a striking diversity of life and livelihoods

across our vast country.

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### **DEAN'S DEN- 'Lean -To'**

Lean- To

Out at my lean-to

It's a wonderful day

I'm only here for a while

But I wish I could stay,

The feel of the fire

The smell of the fir

Wood smoke, so lazy

My mind starts to purr,

A few buds and needles

To flavor the tea

The silence, the shadows

Magnified melody,

Pure natural fare

Some pith, and some bread

Augmented essence

Some boughs for my bed,

Lodging - and shelter

A womb, and a nest

Elemental provided

By Creator's own breast,  
Benevolent basics  
Letting simple hold sway  
As the woes of the world  
Go ... drifting away! - D.C. Butterfield

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## **HALLOW, SHATTERED PROMISE**

Be it Understood within our 'noble' Nation, the U.S. Congress promised in 1787 that;  
"The utmost good faith shall always prevail and be  
observed towards the American Indians; their lands  
and property shall never be taken from them without their  
consent; and their property, rights and liberty  
shall never be invaded or disturbed, unless in just and  
lawful wars authorized by Congress, but laws  
founded in justice and humanity shall from time to time be  
made, for preventing wrongs being done to them, and for  
preserving peace and friendship with them."

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Be it known and understood as well, that this hallow promise regarding the North American Indians was made by the U.S. Congress, no less, before the Northwest Ordinance was signed into law which essentially reduced the 'honorable' statement to a worthless high-brow myth or a sidewalk heysay with invalid context, worth no more than a senseless fable at best. - Native American Voices/pp

**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.**