

OUR HOMELAND, OUR TREES, OUR LIFE

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TO: TOURING MLA'S HEARING PRESENTATIONS ON WOOD SUPPLY

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In this presentation New Brunswick is called *Skiginoeekog*, its real Aboriginal name.

Our council has read through the government's Jaakko Poyry report and found it lacking in a great many ways. So we are here today to share our Wulustuk perspective on the report.

SPIRITUAL VISION OF THE WULUSTUK GRAND COUNCIL

With this and in all things we say and do, we are of one mind and one heart with the Ancestors. With this and in all things we say and do, we keep uppermost within our hearts and minds the well-being of the Seventh Generation.

Since the beginning of time, the Wulustukieg People have had a solemn responsibility to respect, protect and honour our Sacred Earth Mother. There may have been distractions during the journey. Perhaps some of our people forgot the original instructions. However, this one thing is still true: from times immemorial the Wulustukieg People have been here, are still here, and will continue to be here because of this sacred purpose given to us by our Creator.

Natural Law, birthrights, treaty rights, and the rule of law (the concept of British Common Law) are all in favour of our being a self-determining people. If this is the case, what is preventing us from living the full value and expression of self-determination?

Our Ancestors were a free, self-determining, peaceful people for the many millennia before European contact. The traditional form of governance of the Wulustukieg for a thousand generations was our Grand Council. Unfortunately, there are times when light weakens and darkness moves in. Our traditional form of government was nearly wiped out entirely because of our inability to successfully counteract the deliberate and systematic efforts of foreigners and their descendants to impose on us their views and ways.

Even the light of a candle can keep darkness at a distance. Our traditional Medicine Elders have taught us that as long as there is even

one Wulustukieg who remembers and lives our traditional teachings, their light will radiate and inspire others and our traditional form of governance will not die.

Today, we are witnessing a new Dawn. The first ray of the rising sun brings joy and confidence after the darkest of nights. Throughout the world, traditional leaders and their people are coming back to the roots of their traditions. Even though their efforts do not get the attention they deserve, they are patiently watering the roots of life and the first fruits are taking shape.

In this phase transition between night and day, we have important choices to make. Are we the generation that is allowing the final and irrevocable break in the sacred hoop of life that connects us with our Ancestors and the Seventh Generation? Or are we the generation that is really coming back home, to our inner Being, to what is left of our cherished traditional teachings, to our Mother Tongue, to our Land, to Earth Mother who is presently suffering from all kinds of untold abuses?

To be a self-determining people we need to know ourselves, to refer back to ourselves, to be self-referral. We need to connect with the Self, that universal level of

life that impartially nourishes all life from atoms to galaxies. That universal intelligence that silently administers all life is never far. It is deeply seated within each one of us. It regulates our heartbeats, our bloodflow, our growth and evolution even at night when deep sleep takes us. We need to withdraw from the objects and mirages of modern life--at least a few minutes every day--and turn inward so as to become acquainted with all levels of our being, from the surface to the source.

If we are to do justice to our traditional teachings, each one of us needs to experience our roots deep within. This daily experience will enrich us all. Each one of us is the basic unit of our people in the same

way that a green tree is the unit of the green forest. Becoming more self-referral will help us triumph over the object-referral habits of the Western World that is swamped in material values that are eating up the soul and destroying life. Becoming self-referral will help us recognize those who are honestly seeking to embrace more universal and lasting values; it will help us forge lasting alliances with all peace-loving people wherever and wherever they may be.

When the waves on the ocean settle down, they intimately connect with their common basis, the unbounded surface of the ocean which is the source, course and goal of all their activity. Like the silent surface of the ocean, our inner being--the Self--is an unbounded ocean of consciousness. We have suffered and are still suffering because we have unfortunately lost connection with that essential level of our life. Amidst the tumultuous waves of change that our people have undergone and witnessed, the wisdom of our Medicine Elders has fortunately guided and encouraged us.

Nobody can rightly make choices in our place. However, in order to make wise choices, we need to expand our awareness. Expanding our awareness cannot be left to chance. We need adequate knowledge and technologies. We need to remember that everything in Nature evolves according to cycles of rest and activity. Silent rest and dynamic activity are the two steps of progress. Silent rest has become more precious than ever at this time when noisy hyperactivity pervades our midst and surroundings. Silent rest allows us to know ourselves and restore our vital forces.

A better knowledge of who we are will increase our organizing and nourishing power. Knowledge is always structured in consciousness. All the choices we make depend upon the quality of our consciousness. We need expanded awareness to remember, appreciate and be grateful for the traditional teachings of our Ancestors. We need expanded awareness

to fathom the impact our decisions and actions will have on the Seventh Generation. We need expanded awareness to always consider the well-being of our family, our community, and our nation. We need expanded awareness to understand how our inner

life is affecting the outer life. We are intimately connected to Sacred Mother Earth. When She suffers, all Her children, all forms of life are suffering.

The natural way is always towards peace, unity, healing and accountability to the Seventh Generation. We find this through our traditional teachings. The Wulustukieg People have lived these teachings and values for thousands of years. Whatever is universal and useful is not destroyed by the passage of time. We have longevity working in our favour.

We know in our hearts and minds that honouring and respecting the Ancestors--the Custodians of traditional teachings--has always led us on the right road. Since all our traditional teachings are based on honouring and protecting all of creation and Sacred Mother Earth, all our behaviors and social policies must reflect these same values. We need not to forget that the Europeans at the time of contact referred to our people as the "Children of God" and to the unspoiled land as a "Paradise on Earth". In togetherness, we are the Children of God and we have the ability to bring back Paradise on Earth.

Any policy, regulation or law imposed upon another will neither be successful, nor be understood and supported by the one upon whom it is imposed. That is why consensus works. There is presently very little in place that fosters trust between our people and the transplanted Europeans. The history of the last 500 years is one of broken promises, broken treaties, lies, deceit, abuse, stolen land, racism and genocide. This has been 500 years of dark night when everything we loved and cared for has been trampled and trashed. Even though our hearts are sorrowful, we see the first rays of the Dawn and we welcome its

reassuring light because the value of what we have always cherished will be recognized. More than ever, we need to practice consensus in our midst so as to be an inspiration to all peace-loving people.

Today and in togetherness, we need to begin healing ourselves and work toward healing the relationships with others so that Paradise on Earth Mother can be enjoyed in this generation. Is this goal too ambitious? Nothing is impossible to the invincible power of Natural Law. Because we are all related--Earth Mother, human beings, animals, plant life, the elements, the planets, the stars and galaxies--we are responsible for one another. What happens to one of us happens to all. We need togetherness in our silent rest. We need togetherness in our dynamic activity.

One piece of straw can be carried away and eaten up by an ant. Many pieces of straw woven together can tie up a bear or a buffalo. One working alone is lost. When two of us share the same goals there is some safety. When three of us agree there is still place for mistakes. However, when four of us reach a consensus and act as of one heart and mind, we are invincible, we are in tune with Natural Law and we receive its full support.

More than ever, we need to make alliance with the Government of Nature which maintains unity and harmony amidst all diversity. When unity becomes lively in individual and collective consciousness, all levels of administration of society reflect the cosmic administration of Natural Law, the "Will of the Creator" to which all religions and traditions aspire to enjoy a heavenly life on Earth.

We are the Wulustukieg. We are the people of the Peaceful Waters that flow in this beautiful part of the world. The Peaceful Waters of fully developed consciousness can help us appreciate and enjoy the intimate connection between our inner Self, Earth Mother, and the whole cosmic life. Let us come back home in the fullness of our heart and soul.

Our homeland will then rejoice and be really ours in every possible way. Earth Mother will abundantly shower her blessings and treasures upon Her children.
Wol-i-won.

WORDS OF THE ANCESTORS PEOPLE

These are the words of the Ancestors.

Wulustukieg is the name we knew ourselves by before the colonialists changed it to Maliseet. Our people knew the St. John river as the Wulustuk for thousands of years before the newcomers changed it to the St. John.

Roughly translated, Wulustuk means peaceful and tranquil river and place.

We define Wulustuk homeland as the land where our people traditionally lived, died, were buried, hunted, traded and thrived - before contact. That is roughly 50 to 75 miles on either side of the river. Wulustuk land that borders the length of the St. John River from beginning to its end is still just that - our land.

It is our land by birth right, by the laws of natural justice, by the British concept known as the rule of law, and by treaty right. We base our claim on two very important facts. Fact one, we the Wulustuk people were here for tens of thousands of generations prior to contact, preserving the paradise that was here at contact. Fact two, based on fact one... this is our land! is it not?

Though the Eurocanadians had no legal right to take our land they did so by demonstrating a "white is right" and "might is right" ideology - and genocide. If someone can show us something different we would welcome their input.

Wulustuk land has never been sold, bought, given away, signed away through treaties, or compromised in any way. To put it in eurocanadian terms, the land was stolen.

Our land is not a matter of dollars and cents. Land to our people is part of creation, just as we are part of creation. To our people we can no more sell our land than we could sell our own birth mother.

What we want is for eurocanadians to recognize, acknowledge, accept and reconcile the facts that (1) for thousands of generations prior to contact our people lived, thrived, respected and protected our homeland and our river and that (2) our people are still here, we have survived the 500 year holocaust. We are now ready to rededicate our efforts to live by our traditional teachings, those that teach our people to respect and protect our Sacred Earth Mother. In so doing we honor and respect the Ancestors, the People, and the Seventh Generation.

What we want also is for our people to be treated as adult human beings worthy of respect. We want our concerns, issues etc., to be treated in a serious manner and we want to be included in any and all discussions regarding our homeland, our people, and our future.

If someone can produce for our people a legal paper, document or treaty that shows that our ancestors gave away, sold or treated away our traditional lands, or that our traditional lands are in fact *not* our lands, then we will say no more and our people will continue our imposed meager subsistence; living on those patches of land to which we were relegated by the colonial government.

Until that time has come, this land is still our homeland and remains under dispute and is subject to either provincial, national, or international tribunal action, and until such time the fact of who was here first and who owns the land in question is resolved to our satisfaction, it will remain under dispute.

If our two peoples, in our symbiotic relationship, are to survive and if our Earth Mother is to survive, we must together begin the healing journey toward a healthy and healing relationship. We must do this for the benefit of our two peoples, the Seventh Generation and our Sacred Earth Mother.

WULUSTUK (MALISEET) PROCLAMATION, 2000

This Wulustuk Proclamation is a public statement that is premised on sacred ancient values, concepts and fundamental traditions that have been passed on to us from our ancestors.

The proclamation addresses, challenges and duly forewarns the public regarding the validity and legality of buying, selling, managing and claiming title to lands that primarily have never been sold, ceded, surrendered, traded, given up, bartered, exchanged or compromised in any way by its original owners and overseers, the Wulustuk people.

The ancient Maliseet hunting, fishing, trapping and gathering territory extends from its northwestern limits running along the shores of the St. Lawrence River in what is now known as the province of Quebec and extending to the headwaters of the St. John River, sweeping southeast in varying widths of 50-100 miles (including parts of Maine) to its full length of up to 400 linear miles terminating in the water-ways of the Bay of Fundy in what is now known as the Province of New Brunswick.

PROCLAMATION:

1. WHEREAS, in reality, the described lands have never been duly or legally taken out of the ownership and stewardship of the Wulustuk people, and,

2. WHEREAS, the Wulustuk Grand Council has never fundamentally recognized nor accepted the creation and establishment of colonial governments within our homeland, and,

3. WHEREAS, the Wulustuk Grand Council has, since time immemorial, been the ongoing and recognized body, the primary and legitimate government within the lands and waters described herein, and,

4. WHEREAS, the Wulustuk Grand Council is presently concerned about the global commercialization, incorporation, mega-mergers and take-overs of public, private and Crown

Lands, estates and territories by commercial interests, and,

5. WHEREAS, the Wulustuk Grand Council, as the prime and legitimate owner, reserves the right to challenge and intervene in any attempt to sell, purchase or transact any property within the described, non-relinquished Wulustuk territory

BE IT SO PROCLAIMED THEREFORE, that the Wulustuk Grand Council, from this date forward (January 15, 2000), hereby introduces a legal **Caveat Emptor** (interlocking a conditional “at risk” criteria) addressed to any person, interest or corporation who may plan, consider or contemplate purchasing, developing or commercializing any of the LANDS AND WATERS described herein.

Grand Chief, Dan Ennis

THIS CRY

(Man’s ability to think often renders him downright stupid)

Two geologists were having a discussion. One geologist was more forward in his thinking, the other was rather narrow-minded, and therefore less wise than his colleague.

The geologists were discussing the tiny island we all live on. The enlightened geologist put forth the point that the earth is a living being. The dumb geologist disagreed. “The earth isn’t alive, it’s dead matter, I mean I’ve never seen it move.”

The first geologist said “flies.” which of course confused his friend. “Flies live for one week, so these two flies were sitting on a tree branch, one fly says to the other ‘I wonder, I wonder if this tree is...*alive*.’ The other fly says “Nah, I’ve been living here my whole life and I’ve never even seen the thing move.”

The story is apocryphal, the point is that, if anything we lack true understanding of what can be considered “alive”. A wise man once said “It is easier to move a mountain than it is to change the opinion of a man.”

Achieving true understanding is threatening because our opinions, so convicted and dear, may very well be changed, and we may be proven wrong.

We have a profound lack of understanding and kinship with the earth. We don’t yet feel the consequences of our actions, so we fool ourselves into thinking they don’t exist. We hurt her and she cries out, just as you do; thus we not only harm the physical integrity of our home, we also do injury to the very soul of life.

If man be judged by his actions, how then shall his heart be judged, how does one judge a void created by *not using it* for that which it was meant to be used; nurturing and healing.

And even if we choose to hear this cry, will it be enough?

All My Relations,

Dan Ennis