

Wulustuk Times

Wulustuk - Indigenous name for St John River

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ANCIENT ABORIGINAL TRIBAL TERRITORIES OCCUPIED PRIOR TO ARRIVAL OF EUROPEANS

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Wulustuk Times:

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

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ETECHEMIN TERRITORY -TIMELESS ANCIENT LAND

There are no New Brunswick Maliseets. There are no Quebec Maliseets. There are no Maine Maliseets. There are no Maine Passamaquoddies. There are no Maine Penobscots. There are no Maine Kennebecs. Artificial Provincial and State boundaries do not define or confine First Nations Peoples. Neither do the boundaries of reserved lands ("reservations" in the US and "reserves" in Canada) define or confine the First Nation peoples living there. When the French Europeans came here to this eastern part of North America in the early 1600s there was the Etechemin (Etchemin) nation. These peoples' territory was defined by natural boundaries, by their rivers and the watershed streams and lakes of these rivers. They were timeless boundaries established by the Great Spirit for Mother Earth and still remain today. The waterways were their transportation system all year round. There were no Maliseet peoples back then because that name for them originated much later. The lands along the river Wolastoq was the territory of the Wolastoqiyik. The French named the Wolastoq the Rivière-Saint-Jean. Early maps carried both names. This territory was the watershed lands of the Wolastoq all the way from the shores of the Saint Lawrence River south to the mouth of the Wolastoq on the shores of the Bay of Fundy (la baie Française). The St. Croix River watershed and the Passamaquoddy Bay were the territory of the Passamaquoddies. The Penobscot River watershed was the territory of the Penobscots. The Kennebec River watershed was the territory of the Kennebecs (aka Kinnibiki, Norridgewocks or Canibas tribe). Each of these river country nations had a sakom or sakt?ma (Chief or Governor in English). There was a Supreme or Paramount Chief over all of these river countries. When Champlain first visited here Bessabez (aka Bashaba) was the Supreme Sakom. In later years during the French-English wars Madockawando was the Supreme Sakom. In 1694 when Manidoubtik Chief of the St. John River (Wolastoq) died of the plague, Madockawando replaced him as chief of that river.

(http://www.wiwoni.com/archives/images/Madockawando-Castin_Families.jpg)

Before the Europeans came here there were no imaginary boundaries of provinces, states, counties and parishes. Besides their hunting and foraging territories the Etechemin people had their Glooscap (Kluskap) legends that described their territories, landscapes, and their history. Their maps were "oral maps" woven into their traditional hunting stories, their stories of wars, and in their songs and dances.

The French explorers and mappers established dominion boundaries for the French King, known as the Crown Lands. Then came the British/English explorers and they started establishing dominion boundaries for the British King, some of which overlapped the French land claims. All of these dominion boundaries were overlaid on the Etechemin territory boundaries without consultation. There were wars between the French and English, and after those wars the dominion boundaries changed. Finally the English won all the land and established new Crown Land boundaries for the British King. Not long after this happened the English had a war among themselves, a bitter revolution with one side wanting to be independent from the Crown, and at the end of the war they split up. One group stayed to the north and east and it became Canada with colonies of Great Britain, while the other who had revolted from the British Crown called themselves the United States of America. So new boundaries were established again, but it took fifty years to finally get survey lines established through the forests with the "pheon" broad-arrow mark of the king cut into the

trees. Meanwhile through all these battles and the changing boundaries of the invasive Europeans no attention was paid to the Etechemin territories. The rivers, streams and lakes of their hunting and gathering lands did not change. They are timeless boundaries. The Kennebec Nation, the Penobscot Nation, and the Passamaquoddy Nation were all within the boundaries of the new United States. However, the Wolastoqiyik territory got divided by the white man's boundaries with part of their territory in Canada and part in United States. In the 1700s several treaties were made with the "St. John Indians" by the British before the revolution and before the boundaries were established between Canada and the United States. These treaties were peace and friendship treaties and did not deal with land rights or titles. Reserved lands for the First Nations in the British colonies of Canada were not part of any treaty. They were part of proclamations and land grants to subjects of the Crown. Villages that originated by the establishment of reserves are not First Nations villages. They are government created villages of the British Crown just as the Indian Act is a government created act of legislation and not a treaty or some agreement with the First Nations.

Recently a reporter for the CBC was interviewing a legal consultant who was hired by Elsibogtog First Nation (of the ancient Souriquois or Mi'kmaw Nation) to represent them on issues that might arise that would affect their rights regarding the Energy East pipeline and other issues such as fracking and forestry. The reporter asked the consultant if the oil pipeline doesn't pass near their village why they should be concerned. This question illustrates the ignorance of the general public in understanding the history and culture of the First Nations peoples, and that "Indians" are not underprivileged people living in welfare communities on reserves (refer to Wulustuk Times article "What is an Indian?" January 2011). Etechemin territory has never been erased. Its boundaries are timeless and not artificial. It stretches from the St. Lawrence River down to the Bay of Fundy. It has been overlaid with white man's roads, forestry clearcuts, monoculture forestry plantations, agriculture croplands, hydroelectric dams, mining and industrial plants, but Etechemin land is still unceded Indian land, a gift from the Great Spirit to be appreciated and cared for. Reserve boundaries and villages are fundamentally white man's boundaries established for the purpose of bribing First Nations to stay in one place where they will be rewarded with special privileges as registered "treaty Indians." These "treaty Indians" are rightfully concerned about pipelines running through their traditional Wolastoq land anywhere and anytime. If they are labelled as treaty Indians then someone should read the treaties and realize that Wolastoq land is still their territory. The boundaries still hold true. It was never ceded or surrendered. It is their land to protect. The Wolastoqiyik are the First Stewards as well as First Nations. The Supreme Court of Canada now recognizes the land use and occupation rights of First Nations to their traditional lands far beyond the imposed reserved lands, and it orders that governments must consult with the First Nations (aborigines) before accessing their lands for various uses such as building pipelines, mining, forestry etc.

This, Mr. Reporter is why First Nations are concerned about pipelines coming through their lands, fracking in their lands, and clearcutting the forests in their lands, even though these industrial activities are not near their villages. .. all my relations, Nugee-kadoonkut

also see the article Maliseets, Muskrat People, or Wolastoqewiyik? in the February 2015 Wulustuk Times at: http://www.wiwoni.com/archives/Muskrat_People.pdf , and What is an Indian? Jan 2011 at: http://www.wiwoni.com/archives/What_is_an_Indian.pdf

ON INEQUALITY IN CANADA- AN INDIAN PERSPECTIVE

Inequality was brought to Canada by the transplanted Europeans. It is what they have always known, it is their psyche, it's a way of life, a norm.. in short it is built into the paradigm that they constructed over the last 2000 years.

This inequality stems from the "white is right" doctrine that the Europeans received from their Christian teachings. Bolstering this doctrine yet enlists another equally deadly doctrine, that being "might is right". Either one of these doctrines alone produces, fosters, promotes and maintains inequality and together they are even more sinister and deadly for anyone who opposes it.

So you have a paradigm which has inequality built into it which implies inequality between male and female, between adult and children, between religious factions, between rich and poor, between classes, and between "them" and "us" and the divisions go on and on. Each succeeding generation refines those divisions producing even more inequality.

You bring that paradigm, with the built-in inequalities, with you wherever you go in the world and over time you impose it and/or superimpose it on a ready-made "other" society and with that strata-collective formula, you have inequality against all of those dark-skinned "others", worldwide.

Over time it is so ingrained, so pervasive that a whole society/culture cannot see the forest for the trees and the man-made ingrained inequality is bottom line as a way of life, or as how things have always been and stand not to be questioned by anyone, but especially not by the ones who are continually being opposed by the man-made artificial inequality principle.

As for Canada, the Europeans brought with them their paradigm of inequality here, to be imposed/superimposed it on the Indigenous people and reinforced through theft, lies, deceit, violence and genocide initially. Over time different levels of government sprang up with each enacting laws, rules, regulations, etc. meant to oppress, subjugate, control and reform those Indigenous people. That is what the B.N.A. is all about, including the Indian Act, the reservation system, the R.C.M.P./military system, the religious system, the residential school system, the political/bureaucratic system, the education system. These mechanisms are all about efforts to reform me, to continue to oppress me, to continue to control me and to keep me subjugated.

The way the paradigm of inequality operates is that it has built-in mechanisms to blame the victim. Because this paradigm is new to us we have no way of knowing how it operated, hell, we didn't know anything at all about this paradigm, inequality, etc., etc. stuff until the Europeans hit us over the head with it and stole our land, undermined our self-respect, our identity and our birthright. So it was easy to create the appearance of the victim (me) being somehow deficient and at fault. The victim wasn't civilized, wasn't Christianized, wasn't educated, wasn't being productive or progressive, wasn't exploiting the land & resources and wasn't business/ bottom line driven.

Nothing will ever change for the better unless and until the Europeans begin to recognize,

acknowledge and accept the reality of their manmade, artificial paradigm of inequality - and only then can reconciliation take place. This inequality affects/impacts us all and it produces the kind of stress-filled, insanity, hate filled, violent, destructive, lethal environment which we all find ourselves living under today.

This 'white is right' doctrine is also the reason why Europeans do not/have, nor have not ever taken the time to recognize, acknowledge nor accept the possibility of the existence of another different paradigm - neither an inferior or superior paradigm, just a different one.

A paradigm, as in our case, that its people have developed, refined, lived with and prospered with for thousands and thousands of generations. A different paradigm which works for our Ancestors, our people and the Seventh Generation.

When our white oppressors say to our people to forget the past and to begin looking and moving forward my response is, we are the people who have lived within our homeland ""Oskigenoweekog"" for some 20,000 years and had their land stolen through genocide by white European invaders who now say that we should forget the past. Urged to forget what happened to our people and our homeland??? We say... we cannot and shall not ever forget. For to forget, would be to forget our identity as true human beings. Forget our sacred responsibilities to the Ancestors, the People and the Seventh Generation.

The other reason that we are unable to forget is due to our white oppressors' denial and refusal to recognize, acknowledge and accept responsibility for their theft of our homeland through genocide. By their denial and refusal, our white oppressors continue to cling to that horrific past and drag it into the present.

All my Relations, Dan Ennis

TOBIQUE FIRST NATION RESIDENTS STAGING LAND PROTEST

A dispute over using a dock has turned into a protest about larger issues

CBC News

A dispute between a group of teens and a homeowner has led a number of Tobique First Nation residents to camp out on a piece of land along the Tobique River which they say belongs to them.

Just above the Tobique dam, it's a common sight to see kids playing in the river, where they can jump from a platform on one side, pull themselves up on a dock and walk down a road to a rope that swings back out to the other side of the river.

On Sunday, a group of teenage swimmers from the Tobique First Nation got into a dispute with the couple that owns the dock. The couple says it normally isn't a problem if people use the dock.

"They were saying stuff and giving the fingers, and I was washing my husband's vehicle at

the time, and I looked at my husband and said, 'What's that all about?' and he went over," said homeowner Sandra Hudson.

Her husband and a neighbour ended up exchanging words with the Tobique teens, she said.

A video of the encounter has surfaced. A teen can be heard saying that he belongs there, while Hudson's husband tells him to go back to where he came from, which was interpreted by the teenagers as being a racist remark. 'A whole new firestorm'

Hudson says her husband's comment meant the teens should have went back to the other side of the river and get off their property. She says it did not have any racist meaning.

Tiffany Perle and other mothers have set up a campsite on the river bank. She says the remark triggered the protests.

"That starts a whole new firestorm," she said.

As more people joined the protest in the evening, the police were called. According to both sides, one of Hudson's neighbours was Tasered and taken to jail.

The protest is also bringing out bigger issues.

Maliseet elder Wayne Nicholas says thousands of hectares belong to the band and that this is a peaceful reminder.

"We mean no harm and they should understand just exactly what they own, and what our rights are here," he said.

Both sides say they would like to have the matter resolved peacefully.

Nicholas says the First Nations community is expected to vote on a referendum on a \$40 million land claim this October.

FIRST NATIONS BLOCK VOTING WILL DELIVER THE MARGIN OF VICTORY IN NEXT ELECTION

"Organized, strategic voting is powerful resistance." – Tyrone Souliere

Rally The First Nation Vote has grown from a local initiative to a national movement with members from coast to coast to coast. Politicians have been put on notice that First Nations and their allies are organizing a block of thousands of voters that will elect the party that best represents Treaty, Charter, and Inherent rights in parliament.

First Nations are the deciders in up to 51 ridings and the politicians are paying attention.

"If First Nations exercise their inherent right to vote, it could have a huge impact. It could be

the difference between a majority or minority government," - Assembly of First Nations National Chief Perry Bellegarde

"Assembly of First Nations National Chief Perry Bellegarde is calling on First Nations people to get out and vote in this fall's federal election, so that Aboriginal issues become election issues that will not be ignored. Bellegarde says there are currently 51 ridings across the country where Aboriginal voters could sway the vote if enough of them go to the polls." – CTV News

"A University of Regina political science professor says aboriginal people do have the potential to change Saskatchewan's political landscape in the next federal election – if they voted as a bloc." - Regina LEADER-POST

What Canadians need to realize when voting, is that when government honors First Nation treaties, all Canadians benefit by having a healthier environment and a stronger economy.

When the government shares the billions of dollars in resource revenues taken from treaty lands with First Nations, as according to treaty, the money goes back in to the economy and everybody benefits.

When the government honors it's duty to consult with First Nations under the charter, before passing laws that harm the environment, the environment is protected and everybody benefits.

Our treaty designers knew what they were doing.

"... if aboriginal people were mobilized, they would certainly have an impact on the electoral outcome" - Joyce Green, University of Regina political science faculty member.

The government has proven that they do not respect First Nation leadership nor do they respect the wishes and rights of the First Nation people. It is therefore up to the people to change the government, by engaging the power of their numbers to achieve proper representation.

The party who will make it publicly known, and announce that they will honor the treaties and honor the First Nation rights in the Canadian Charter of Rights and Freedoms will receive the benefit of thousands of votes in our voting bloc.

Rally The First Nation Vote will be hosting a Voter Registration Rally event in conjunction with the Union of Ontario Indians, Garden River FN, Batchewana FN and Mississauga FN, at the Garden River Community Centre on Monday August 10, 2015 beginning at 5pm.

Come and hear from First Nation leaders why this coming federal election is so crucial to First Nations and all Canadians.

Workers will be available to help electors register to vote. Food vendors and art vendors will also be on site. Please Contact: Tyrone Souliere (705) 206-8804

JUSTIN TRUDEAU PROMISES \$2.6 BILLION FOR FIRST NATIONS EDUCATION CBC News

Liberal Leader Justin Trudeau went on the attack Thursday, blaming Stephen Harper for not doing enough to close the gap in quality of life between First Nations people and other Canadians.

"Mr. Harper has done little to improve things," Trudeau said during a campaign stop in Saskatoon. "No nation-to-nation dialogue, no respect for rights or for treaties, no regard for First Nations control of First Nations education, no delivery on desperately needed investments. Just a unilateral, top-down approach from Ottawa."

In his first major promise of the election campaign, Trudeau said that a Liberal government would invest a total of \$2.6 billion in First Nations education over four years and \$500 million over three years in infrastructure for First Nations schools. "We will make up for 10 long-lost years," Trudeau said in another not-so veiled swipe at Harper's Conservatives, as the Liberal leader continues his push to position his party as the one to renew Canada's relationship with First Nations.

Today's announcement builds on the Liberal Party's platform that also includes a commitment to lift a two per cent cap on federal funding for First Nations programs.

"It's time for a renewed, respectful and inclusive nation-to-nation process to eliminate the gap in First Nations education."

Trudeau's plan would invest more per year in First Nations education than what the Conservatives have promised to date, and would accelerate infrastructure spending.

The Conservatives under Harper earmarked \$1 billion over five years for First Nations education and \$500 million over seven years for infrastructure starting in 2015-16. The Harper government earmarked:

In the 2015 budget — \$200 million a year over five years starting in 2015-16 for First Nations education.

In the 2014 budget — \$500 million over seven years beginning in 2015-16 to improve First Nation school infrastructure. Trudeau said a Liberal government would budget:

\$515 million per year over four years in core annual funding for First Nations K-12 education, rising to over \$750 million per year by the end of the first mandate.

\$500 million over three years for First Nations education infrastructure.

\$50 million for the post-secondary student support program, which provides financial assistance to Indigenous students who attend post-secondary schools.

Harper announced in 2014 \$1.9 billion for First Nations education but the funding was contingent on First Nations' support of the government's First Nations Education Act.

The education bill was put on hold following the sudden resignation of Shawn Atleo, the AFN's former national chief, last year. Atleo quit amid criticism from chiefs who accused him of selling out First Nations by siding with the government on its retooled aboriginal education bill after an initial draft had flopped.

In an email to CBC News, the Aboriginal Affairs minister's office said Thursday the remaining \$900 million is "still available, but as we have said all along, investments will follow reform, not replace reform."Bellegarde welcomes 'substantive plan'

The Assembly of First Nations welcomed Trudeau's announcement, calling it "a substantive plan for action."

"This plan would have an immediate impact and help close that gap by investing in our students and our schools," said national chief Perry Bellegarde in a written statement. "All the parties need to step up and make clear commitments to First Nations."

While the AFN did not comment on the other aspects of Trudeau's funding announcement, when Harper announced \$500 million for First Nations infrastructure in 2014, the AFN said it fell short of "the urgent need for resources to build and repair First Nations schools."

NDP Leader Tom Mulcair has vowed to call a national public inquiry into missing and murdered aboriginal women in the first 100 days of taking office, which the Conservatives have refused to do. The Conservative government has opted instead to fund various programs it says help aboriginal women.

The Liberals, too, have promised to launch a national inquiry into missing and murdered Indigenous women.Trudeau defends C-51

Trudeau was campaigning in the riding of Saskatoon West, where Lisa Abbott, a First Nations lawyer, is seeking to win the federal seat.

The Liberal leader has been criticized by some First Nations for his party's support of the government's Anti-Terrorism Act, Bill C-51.

Asked about it for a second-day in a row, Trudeau defended his support for C-51 and reiterated his position that a Liberal government would repeal the sections of the law that are of most concern to First Nations.

Mulcair also promised to repeal the Anti-Terrorism Act, which his party opposed and said he would create and chair a cabinet committee "to ensure federal government decisions respect treaty rights, inherent rights and Canada's international obligations."

The New Democrats have yet to publicly cost out their First Nations programs.Corrections

This story has been updated from a previous version that misstated the Liberal and Conservative infrastructure funding promises for First Nations schools. The Liberals have promised \$500 million over three years, and the Conservatives \$500 over seven years.

NO DENYING' ABORIGINALS ARE OVERREPRESENTED IN PRISONS: PETER MACKAY

The Canadian Press

MONTREAL -- There is "no denying" aboriginals in Canada are overrepresented in the country's penal system, says Justice Minister Peter MacKay.

"This is a tragedy that we have to come to grips with," he said Thursday in response to the justice-related recommendations in the report by the Truth and Reconciliation Commission of Canada.

Tuesday's report documents the history of the residential school system in Canada.

It lists 94 recommendations to address the legacy of residential schools, including calls on the federal government to "commit to eliminating the overrepresentation of aboriginal people in custody."

MacKay said Ottawa invests money in what he called "an aboriginal justice strategy" that includes money for youth programs aimed at keeping kids out of trouble with the law.

"Those efforts and those investments will continue but it will require a whole-of-government approach," he said.

MacKay was in Montreal to highlight security announcements made earlier in the day by Prime Minister Stephen Harper.

MALISEET CANOE JOURNEY

It was one of the awful warm days with high humidity. We labeled such days "John Gyles Days" in memory of the day that the young prisoner John Gyles was sent with another young prisoner carrying a copper kettle to what has become known as "Gyles Spring" to fetch water so the men could have a cooling drink in the oppressive heat. When the two captives reached the spring near the top of the hill, John said to his helper, "Let's throw the kettle down the hill." His comrade was not as confident in John's plan. John threw the copper kettle down the rocky hill side the bail clanking with every thump. The boys yelled, "Mohawks, Mohawks!" The Maliseet ran in all directions.

The children were cooling off by swimming at their swimming hole now drowned by the Mactaquac Dam that politicians had promised would bring prosperity to New Brunswick. The men around Minnie's table were talking about the past when times seemed a bit better for the Maliseet. An elder whose father was a distinguished hunter reminded us that they felt the infringement on their hunting and trapping lands was a terrible blow to them. The area was no longer Indian and was over trapped. The non Indian trappers did not use the seventeenth century conservation methods for trapping that the Maliseet were known to use nor recognized the Maliseet hunter's personal hunting areas. In many parts game was

scarce. Some of the Micmac hunters heard that trapping was very good in Newfoundland so they went there to try their luck. They were happy with the results. No one knows how early Micmac made the long canoe voyage to Newfoundland. It seems that it was before 1500. Whenever it was, the Maliseet soon followed.

There evidently was an established well-known trail system, to and into the interior of Newfoundland that the Basques also followed. It ran from the tip of Cape Breton to south western Newfoundland. Apparently, the exact route from the St. John River to Cape Breton is now unknown. It was most likely thought that one could get better bargains by trading with ships that stopped at Newfoundland rather than in Nova Scotia. New Brunswick was not established as a separate province until later. It was customary to leave Cape Breton in the late afternoon when the wind was dropping. The strong young men went a head paddling faster than the elders and their families. They navigated by stars to the island of St. Paul where they stopped preparing a camp and food for those who followed. They also built a large bonfire that could be seen far out to sea, a beacon to lead the others paddling in the night. They might rest for a day before continuing the journey to Newfoundland.

The Micmac and the Maliseet knew that the Beothuk were ancient inhabitants of Newfoundland. The Micmac seemed to feel that the Beothuk were enemies, perhaps because both were trying to make Newfoundland their home land. Sometimes Micmac spotted Eskimoes who had come south to hunt and also killed them. They could not tolerate competitors.

The Maliseet had an old story about an encounter with the Beothuk. The Maliseet hunters had gone into a cove and up a river. Soon they spied a Beothuk camp in the thick woods on the shore. They were curious to see a Beothuk camp. They quietly paddled to the camp. The Beothuk were so startled when they saw the strangers that they all ran into the woods and hid. They were so scared that they panicked and ran away so quickly that no one picked up the baby. The curious Maliseet hunters heard the infant crying, went to it, picked it up lovingly, and painted it black with charcoal from the Beothuk camp fire. They left the baby where they found it and retreated hiding in the woods watching for the Beothuk to return for their baby. The returning Beothuk ran to the baby and excitedly examined their blackened child. They found it unharmed and laughed. The Beothuk were exterminated by the English and Micmac by 1830 so this Maliseet story, still told in 1950, probably dates to the middle of the eighteenth century.

The hunting was good in Newfoundland where there was an abundance of moose, caribou and fur bearers. Several of the Maliseet hunters continued to hunt there for several years. It was the canoe that enabled these hardy people to travel hundreds of miles in any direction from their St. John River homes.

Nicholas Smith

DEAN'S DEN --- 1] Warrior ...2) A Warrior Was Born ...3) Plowsnares

To be a "warrior" doesn't mean
All your battles are in 'war'
Many, many, fights are fought
While waiting - for a cure,
Sometimes the struggle seems to be
Unbalanced and unfair
When the 'enemy' is loneliness
Depression or despair,
The conflict and the combat
The tussles and the strife
When we have to put our 'armor' on
And ... be a "warrior" in life!
D.C. Butterfield

A Warrior Was Born
They came from lands across the seas
In ships that sailed by 'wing'
Strange boats driven by the wind
Being sent here by their King,
They were treated fair and friendly
And at first it all seemed grand
But more and more kept coming
Until they occupied the land,

By the time his people understood
And would fall for no more tricks
They found that bows and arrows
Were no match for 'thunder sticks',
But when he saw his Meadowlark
Being handled hard, with scorn
He made a vow to seek recourse
And - a warrior was born,
He became a dauntless leader
Of a gallant combat band
Brave and bold - courageous
All prepared to take a stand,
Like silent, stalking, shadows
Their deeds would be their talk
As brazen as the eagle
As daring as the hawk,
They worried their antagonists
As swift and quick as darts
Hoping to reclaim some space
Striking fear deep in their hearts,
One dawning just aft daybreak
He rode his river all alone
Not expecting any problems
Out canoeing on his own,

But a thousand eyes were searching
On that monumental morn
A quest that only started
When - a warrior was born,
And so, there was an ambush
Three long-guns barked as one
A hero's life went spirit
Though his mission was not done,
He became a folklore legend
And his memory as a thorn
That led to many later 'Rights'
Because - a warrior was born,
The dancers dance his honour
For him, a special feather worn
The elders tell the story of
How ... a warrior was born!
D.C. Butterfield

Plowsnares

Beat your swords into plowshares
And, Providence will provide ...
This adage works much better
If the victor ... is 'your' side!
D.C. Butterfield

Remember to Remember!

When all the trees have been cut down,

When all animals have been hunted,

When all waters are polluted,

When all air is unsafe to breathe,

Only then will you discover you cannot eat money. - Cree prophecy