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TIME CHART

956 - Norsemen made first contact with the Indians of Newfoundland.

1398 - Henry St. Clair, a Scotsman, is believed to have landed in Guysborough Harbour and travelled to Pictou and Stellarton.

1492 - Christopher Columbus landed in North America and claimed that he discovered the New World.

1497 - Acadia and Newfoundland visited by John Cabot, merchant and explorer under the orders of Henry VII of England. Cabot took formal possession of the land in the name of King Henry VII.

1500 - Gaspar Corte Real, a slave trader, captured several natives; some were believed to be Mi'kmaq. Corte Real's ship was lost at sea, although two of his ships returned to Portugal safely.

1510 - Mi'kmaq Grand Chief Membertou was born.

1534 - Jacques Cartier sailed with two ships to North America under the orders of King Francis I. Cartier traded furs with the Mi'kmaq and this is the first recorded incident of trade with the Europeans.

1537 - Bull Sic Dilexit, issued by Paul III in 1437 stated that Indians should not be deprived of their liberty, property or in any way be enslaved.

1546 - The Desceliers Mappemonde showed the discovered areas in North America as well as the native fauna and Native people.

1578 - Marquis de la Roche-Mesgoues received a commission from King Henri IV authorizing him to colonize North America.

The Mi'kmaq Resource Guide

This guide has been made possible through the collaboration of the Union of Nova Scotia Indians, The Confederacy of Mainland Mi'kmaq and the Native Council of Nova Scotia.



The Union of Nova Scotia Indians is a tribal organization that was founded in 1969 as a representing and lobbying force for the rights of the Mi'kmaq population of Nova Scotia.



The Native Council of Nova Scotia was formed in February, 1975 at Yarmouth, formerly the Non-Status Métis Association of Nova Scotia. It is a Native advocacy group which administers programs and services designed to improve the social, education and economic situation of the Mi'kmaq/Aboriginal people residing off-reserve in Nova Scotia.



The Confederacy of Mainland Mi'kmaq is a tribal organization that provides advisory services to its six member Mi'kmaq bands.

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It is hoped that this guide will assist all people with their attempts to obtain information and resources on the Mi'kmaq Nation. It is not inclusive of all available resources, but it is hoped that what has been chosen for this guide, both in subject matter and selected references, will be helpful and lead its readers to a more indepth knowledge of the Mi'kmaq people.

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Proper Use of Mi'kmaq or Mi'kmaq

The following is a brief explanation of when the terms 'Mi'kmaq' or 'Mi'kmaq' are used.

The word Micmac is nothing more than a corruption in spelling and pronunciation of the plural form of the word Mi'kmaq as is represented by the Smith/Francis orthography. It is, and has been, demeaning to the Mi'kmaq people in that they would be called anything but what they are, namely Mi'kmaq or The Family. The definite article "the" suggests that "**Mi'kmaq**" is the undeclined form indicated by the initial letter "m". When declined in the singular, it reduces to the following forms: nikmaq - my family; kikmaq - your family; wikmaq - his/her family. The variant form *Mi'kmaq* plays two grammatical roles: 1) it is the singular of Mi'kmaq and 2) it is an adjective in circumstances where it precedes a noun (e.g. Mi'kmaq people, Mi'kmaq treaties, Mi'kmaq person, etc.).

Legend of Acronyms

CMM

The Confederacy of Mainland Mi'kmaq

MFCS

Mi'kmaq Family & Children's Services of Nova Scotia

NSNWA

Nova Scotia Native Women's Association

UCCB

University College of Cape Breton

MACS

Mi'kmaq Association of Cultural Studies

NCNS

Native Council of Nova Scotia

TARR

Treaty & Aboriginal Rights Research Centre of Nova Scotia

UNSI

Union of Nova Scotia Indians

Historical Overview

Historical Background

The Mi'kmaw Nation has lived and occupied the area now known as the Atlantic Provinces and the southern Gaspé Bay peninsula, since time immemorial. This area is known to Mi'kmaw people as *Mi'kma'ki* (see front cover). The traditional homeland and archaeological findings from both the Debert site in Colchester County and the Red Bridge Pond site in Dartmouth (Re: Paleo - Indian Sites map) have given evidence of Mi'kmaw presence in and around the area for more than 10,500 years.

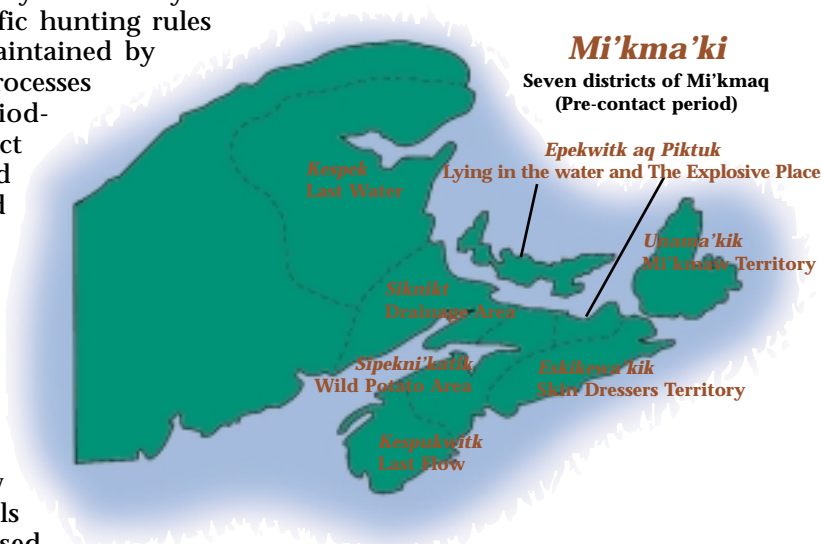
Prior to colonization, the Mi'kmaq lived according to specific laws that were bestowed upon them by the creator, laws

which governed their relationship with the land, nature and mankind. Their identity as Mi'kmaw people was and continues today to be distinctly linked to this land through their culture, language and traditions, and as the provider of sustenance and life to the Mi'kmaq they maintain a stewardship relationship to the land they call Mother Earth. Land ownership is one of many European concepts that was foreign to the Mi'kmaw people at the time of contact for they did not perceive the land as a possession but rather a responsibility that was bestowed upon them by the creator.

Mi'kma'ki Mi'kmaw Homeland

Mi'kmaw people depended on the land for their sustenance and as such were a nomadic people who lived and traveled throughout *Mi'kma'ki* according to the time of year and seasonal pattern. *Mi'kma'ki* was divided into seven districts: *Kespukwitk*, *Sipekni'katik*, *Eskikewa'kik*, *Unama'kik*, *Epekwitk aq Piktuk*, *Sikni'k*, and *Kespek*. Consequently, in an effort to maintain orderly conduct and good relationships between families, travel throughout *Mi'kma'ki* was based on respect for those whose hunting territory one may be traveling through. Specific hunting rules and procedures were maintained by Mi'kmaw people and processes were undertaken periodically by local and district chiefs who divided and assigned hunting and fishing territories to Mi'kmaw families. Hunting and fishing practices were based on the common belief of respect for all living things which was the foundation of social-order in Mi'kmaw society. All raw materials from animals were used

wisely and little was wasted. To do such would show disrespect to the creator and also to the spirit of the animal that the Creator, *Kji-Niskam* (also known as the Great Spirit), provided for the Mi'kmaq when he created the land and waters. These hunting practices of the Mi'kmaq were based on the Mi'kmaw concept of *Netukulimk* - a concept which includes the use of the natural bounty provided by the creator for the self-support and well being of the individual and the Nation.



1598 - Marquis de la Roche built a colony on Sable Island using 40 convicts to supply labour.

1603 - Samuel de Champlain travelled to North America on an exploration voyage.

1603 - Pierrede Giva, Sieur de Monts, governor of Acadia, received a royal commission to colonize Acadia.

1604 - The First Jesuit missionary Abbé Jessé Fléché arrived at Port Royal.

1606 - Marc Lescarbot's first contact with the Mi'kmaq. He wrote the earliest detailed records of Mi'kmaw life.

1607 - French colonist evacuate Port Royal. While the French were gone, Grand Chief Membertou took responsibility for the encampment until the return of the French in 1610.

1610 - The Concordat with the Vatican was signed. It affirmed the Mi'kmaq right to choose Catholicism, Mi'kmaq tradition or both. Mi'kmaw Grand Captain, Pesamoet spent a year living in France and he realized that a large number of French people would be settling in Acadia, it was necessary therefore, to form good relations with them. This meant accepting and protecting the Catholic religion.

1610 - Chief Membertou was the first North American Native to be baptized. Membertou along with 21 members of his family were baptized by Abbé Jessé Fléché as a sign of alliance and friendship.

1621 - Sir William Alexander obtained a grant from the British King James I of Britain for all of Acadia. The territory that the Mi'kmaq called home was given the name Nova Scotia.

1628 - St. Anne's Chapel was established by Vimont and Vieux Point. St. Anne was adopted by the Mi'kmaq as their patron saint.

1632 - Capuchins established a school at LaHave for Mi'kmaq children.

1639 - Pope Urban VIII issued a statement that the Indians should not be enslaved or deprived of their liberty or property.

1676 - Father Chretien Le Clerq began his work in Gaspesia. He was the first to use hieroglyphic characters to teach Mi'kmaq.

1676 - The memoirs of Charles Aubert de la Chesnay, a business man from New France contained the first written reference to the term "Mi'kmaq". The Mi'kmaq called themselves the "El 'nu" meaning "the people".

1713 - The "Submission and Agreement of the Eastern Indians", including those of St. John River and eastward was signed at Portsmouth.

1716 - Gaulin established a mission at Antigonish in order to induce the Mi'kmaq to settle and farm the land.

1717 - A Church was approved for the Mi'kmaq of Antigonish.

1720 - Construction of Fort Louisbourg began.

1722 - The Indian War began in 1722 and lasted until 1726. Gaulin established a mission on Bras d'Or Lake. Phillips banned the sale of arms and ammunition to the Indians.

1725 - Treaty with the Mi'kmaq and Maliseet was signed in Boston. It was the first of several treaties to be signed between the British and the Mi'kmaq to establish a peaceful alliance.



Historical and Sacred Sites

Throughout *Mi'kma'ki* there are sites and areas that are a visual record of the Mi'kmaq people's presence. These sites are considered to be sacred and include such areas as Kejimkujik Park, Bedford Barrens and the Debert Paleo-Indian Site. Although Mi'kmaq history has primarily found its basis on oral tradition, the significance of these sites should not be overlooked because they are tangible aspects of the historical record keeping of the Mi'kmaq people.



Petroglyphs from Bedford Barrens

Sante' Mawio'mi Grand Council

Prior to the arrival of Europeans, the Mi'kmaq Nation was a self-governing Nation whereby important decisions were contemplated through the body of the traditional Mi'kmaq government - the Mi'kmaq Grand Council. This structure found its basis at the village level, whereby a local chief presided over the council of Elders of his village or band and was responsible to carry out the decisions of his group of Elders. Although local chiefs did not hold an official position within the *Sante' Mawio'mi*, their concerns were brought forth by the District Chiefs. The district chief presided over his area's council of local chiefs, with the responsibility of settling issues that might cause serious conflict among the districts, or between Nations such as treaty signing or alliances or in time of war. The *Sante' Mawio'mi* consisted of a seat for each of the seven *Nikanus* (District Chief), *Kji-Keptin* (Grand



Keptinaq Alexander Julien, *Kji-Saqmaw* Ben Sylliboy and *Kji-Keptin* Alexander Denny.

Captain), *Putu's* (Recorder/Secretary) and the Grand Council Leader, *Kji-Saqmaw* (Grand Chief). All discussions within the council were based on consensus and included mutual respect and trust as a code of governance.

Ta'n tel-miliaq Calendar of Events

January 6:
Eleke'wia'timk

Eleke'wia'timk, the choosing of a king and queen in a Mi'kmaw community in the past happened on January 6th of each year, better known as Old Christmas.

January - March:
Winter Carnivals

February:
Dalhousie University's Aboriginal Awareness week

March:
Annual Wally Bernard Indian Youth Hockey Tournament - Sydney, NS

April:
Annual Nova Scotia Indian Junior Hockey Tournament

May - October:
Traditional Pow Wow season begins throughout Mi'kma'ki (*For more information on specific dates, contact each band. Please see Mi'kmaw Organizations & Bands, page 22*)

June 21:
National Aboriginal Day

June:
Annual Pilgrimages to St. Anne De Beaupré in Quebec

July 26:
St. Anne's Mi'kmaw Holiday

July:
Mi'kmaq gather at annual St. Anne Missions in Merigomish & Chapel Island, NS

August:
Annual Blueberry Harvest in Maine, USA

September:
AIDS Walk (last week of September)

October 1:
Mi'kmaq Treaty Day



Treaty Day March in Halifax.

October:
Mi'kmaw History Month

November:
Observance of Mi'kmaw Veterans AIDS Awareness Week
Alcohol & Drug Awareness Week

December:
Aboriginal AIDS Awareness Day
Winter Solstice



Procession of St. Anne in Chapel Island.

1726 - The 1725 Treaty was ratified and confirmed by all the Mi'kmaw tribes in Nova Scotia during talks at Port Royal.

1735 - Pierre Maillard arrived at Louisbourg and began work on Mi'kmaw grammar.

1744 - Mascarene requested that Gorham's Rangers keep the Mi'kmaw under control.

1749 - Edward Cornwallis was appointed Governor of Nova Scotia. He was followed by over 2000 settlers who founded the settlement of Halifax.

1749 - Treaty signed with the Indians at Chebucto and St. John renewing the Treaty of 1725.

1749 - In the continuing campaign in Chignecto, Cornwallis' instructions included a reward of ten guineas for the scalps of Mi'kmaw men, women and children. The Lords of Trade disagreed with this "extermination" policy. The Mi'kmaw military began to decline after they lost the support of the French.

1752 - Treaty between Peregrine Thomas Hopson, Governor of the Province of Nova Scotia and Jean Baptiste Cope, Chief Sachem of the Mi'kmaw was signed in Halifax. Grand Chief Cope was assured that Britain intended to make peace, provide trading posts and protect the land and way of life of the Mi'kmaw people. This treaty designated was October 1st as the date on which the Mi'kmaw people would receive gifts from the British to "renew their friendship and submissions".

1753 - Thomas Wood and SPG Missionary started work on a Mi'kmaw grammar dictionary and bible.

1753 - Up until 1756, Governor Lawrence issued a proclamation ordering hostilities to be committed on the Mi'kmaw Indians.

1755 - A Mi'kmaw by the name of Paul Laurent requested hunting lands for the Mi'kmaw people.

1758 - Louisbourg fell to the British for the last time. A vital turning point in Mi'kmaq resistance to the British presence.

1758 - Governor Lawrence issued a proclamation inviting immigrants to Nova Scotia and promising them land grants with no rent for 10 years.

1760-1761 - Mi'kmaw Chiefs discussed terms of peace with the British.

1761 - Treaty of Peace and Friendship signed on Governor Belcher's farm. The "Burying of the Hatchet Ceremony" celebrated the successful conclusion of the treaties.

1761 - Royal Instructions were issued to Governors. Instructing them to enter into treaties with the various tribes; the said treaties were to be honoured and enforced without exception.

1762 - Belcher's Proclamation stated that His Majesty was determined to maintain the just rights of the Indians to all lands reserved or claimed by them.

1763 - The Royal Proclamation brought the management of Indian Affairs under central direction. It was an attempt to prevent the illegal seizure of native lands by the incoming British settlers.

1764 - A plan for future management of Indian affairs was created.

1776 - Treaty was signed between Americans and delegates of St. John's and Mi'kmaw tribes, this treaty, signed at Watertown, stated that the Mi'kmaw Nation and America would help one another against any enemy. Most of the Mi'kmaw people did not agree with this arrangement; therefore, this treaty did not last.

Mi'kmaw-Tlo'ti Mi'kmaw Culture

Mi'kmaw culture finds its roots in the land and within the concept of respect for the land and all living things on the earth.

li'suti Language

It has been said that one of the most important cultural aspects to the identity of any people is their language, and as such, so it is for the Mi'kmaq. The Mi'kmaw language stems from the Algonquian linguistic family, and is related to other Algonquian languages such as Cree, Delaware, and Ojibway.

With the exception of hieroglyphic, the Mi'kmaw language is of an oral tradition, a spoken language that remains so today. It is a very intricate language and often compared in complexities to that of Latin. The Mi'kmaw language is verb based, whereby the development of the language does not revolve around the object, as is

evident in English, but rather centers on the action being discussed. In 1974, Bernie Francis, a Mi'kmaw linguistic, along with Mr. Doug Smith, researched and developed a new orthography which was based on the phonemic principle. They developed this system by carefully studying the already written language of Father Pacifique and the dictionary of Silas T. Rand, who worked with the Mi'kmaw people in the 1800s. This new orthography completed in 1980, known as the Smith-Francis system, was accepted and is presently used throughout Nova Scotia, Newfoundland, parts of Prince Edward Island and New Brunswick.

mi'kmaw Ktlamsitasuti Mi'kmaw Spirituality

When the early Europeans first encountered the Mi'kmaq they grossly misinterpreted their spiritual beliefs and practices and assumed that because there was no physical evidence of European religious structures, then this somehow meant that the Mi'kmaq possessed no form of religion or spiritual ideology. Further, the Europeans perceived the religious practices of the Mi'kmaw people as mere superstitions, when in fact these practices were pursued out of their spiritual beliefs which were based on respect for both the living and the deceased. Mi'kmaw people, as is common to most aboriginal nations, believed that all life was created by a one all-powerful being, the ultimate creator, known as *Kji-Niskam* (Great Spirit). Further, Mi'kmaw spirituality is a philosophy and a way of life that is encompassed in their beliefs, beliefs which dictate their actions in their lives on Mother Earth and life in the Spirit World. Respect is the basic element of

Mi'kmaw spirituality and the belief that all living things on earth have a spirit, including mankind and the animals, and accordingly it is important to show reverence to life. Every aspect of life and death is wholistic and connected to each other. This is why when Mi'kmaw people pray it is done in a circle and when they dance it is in a circle to honour the Creator.

To communicate with his people, the *Kji-Niskam* created Mi'kmaw mediators who existed in the community and who possessed extraordinary powers, powers of foreseeing events, interpreting dreams and having the ability to communicate with the environment around them. These individuals were known as *puoinaq* and they had the ability to intercede with the spirit world. Some traditional items which were significant to these *puoinaq* in their ability to heal and communicate with the spirit world included sweet grass, drums, rattles, etc.

Europeans viewed the Mi'kmaq as having

no religious beliefs and many of the newcomers set about to enlighten the Mi'kmaq on their own perception of religion by converting all Mi'kmaq to the Christian faith. As a sign of good faith and as a symbol of the Mi'kmaq alliance to the French, Grand Chief Membertou and 21 members of his family were baptized in 1610. It would be in 1628, when the Mi'kmaq adopted St. Anne as their patron saint, and would continue to hold *Mawio'mi*

at their traditional gathering places as a celebration of such. *Mawio'mi*, or gathering, is a time of joy, reflection, remembrance, goodwill, sharing and an opportunity to connect with the Great Spirit. Each year, the Mi'kmaq gather at two main areas in Nova Scotia, Chapel Island and Merigomish, to honour St. Anne, the grandmother of the Mi'kmaq. This is where the old and new, the living and the deceased, rejuvenate and reaffirm their strengths and abilities.



'nui-npisun Herbal Medicine

The Mi'kmaq had their own powers of healing, the source of which was found in the surrounding environment. Herbal medicines were readily available and it took only the wise use of them to bring out their healing powers and natural remedies. These remedies came in many forms and included poultices and drinks or were consumed in their natural form. Many were cures, while others were preventive medicines and others, if not used properly, could be poisonous. Some of these medicines are said to cure illness and diseases such as diabetes, tuberculosis, rheumatism and the common cold. Knowing where to find these plants is another skill of the Mi'kmaq, for their availability comes from the swamps, bogs, barrens, forests and fields of the land.

Welim'qewe'l Msiku (Sweet Grass) was, and continues to be, used for its purification purposes and is of great ceremonial and spiritual value.

Kinikwejitewaqsi (Ground Juniper): The tree is good for kidney ailments, especially bladder infections. The twigs are cut off at the ends and then boiled to make a good tonic. It is said that this can lower the sugar level. People with diabetes should take it with caution.

Kawtk (White Spruce Tree): The branches and bark of the tree are good for making a tonic. Boil, then drink at least 2 cups a day for colds, tuberculosis, laryngitis. The sap or gum from the inner bark of the tree can be used to treat sores in the mouth. The bark is



Ki'kwesu'sk (Flagroot) used to make traditional medicines.

taken off the tree, then the inner sap or gum is scraped off. This solution is boiled in water for about 5 minutes. If the solution is to be used for infants and children it would be appropriate to dip a cloth into the solution and apply the medicine in the mouth of the child.

Tupsi (Alder): The Alder tree is a good medicine for rheumatism, stomach and kidney ailments, fever, neuralgia and headaches. The inner bark and leaves are boiled and used to produce a tonic. For headaches, the outer bark is shaved off to produce shavings. These shavings are then soaked in water with a dash of peppermint, then applied directly to the person's head. Then a towel is wrapped around the head to keep the shavings in place. The towel and shavings should be replaced every day. This is a good way to get rid of migraine headaches.

1779 - The final treaty between the Mi'kmaq and the British was signed.

1782 - Loyalist refugees from New York fled to New Brunswick and Nova Scotia. The Mi'kmaq population was now outnumbered and no longer considered to be a threat to the British. They were placed on reservations.

1783 - The Colonial Government of Nova Scotia granted licenses of occupations to several Mi'kmaq Bands which were merely confirmation of the existence of settlements already established.

1786 - Charles Morris was commissioned to carry out an extensive survey of lands assigned to the Mi'kmaq.

1789 - Schools for Mi'kmaq children were started.

1794 - The Jay Treaty between the United States and Great Britain was signed. The Mi'kmaq people were allowed to cross the international boundary without any hindrance.

1800 - A committee was formed to study the plight of the Mi'kmaq.

1801 - The Nova Scotia government allotted 10 Indian reserves.

1804 - Jean Mandé Sigogné compiled a book of Mi'kmaq translations.

1807 - Lieutenant - Governor John Wentworth ordered a census be taken of the Mi'kmaq population.

1820 - Charles Morris was ordered to submit a plan for tracts of land which were to be given to Mi'kmaq Indians.

1822 - The Mi'kmaq of St. George's Bay, Newfoundland, built their own schooner.

1840 - Silas T. Rand, a Baptist Minister, compiled a Mi'kmaq dictionary.

1841 - Grand Chief John Denny Jr. was born. Denny was to become the last Mi'kmaw Grand Chief to acquire his title by succeeding his father.

1848 - Abraham Gesner, the Indian Commissioner, settled 14 families at Shubenacadie.

1850 - An Act for Lower Canada defined the term "Indian" and established the criteria for eligibility for Indian status.

1851 - The criteria for Indian status in the 1850 Act was revised to state that Indian ancestry would be through the male line. If a native woman married a non-native, her child could not claim Indian status.

1855 - The Nova Scotia government enacted legislation for the purpose of taking title to all lands reserved for the exclusive use of Indians and to hold it in trust for them.

1859 - An Act was passed which allowed squatters to buy the land on which they were trespassing. This allowed settlers to obtain land set aside for the Mi'kmaq.

1866 - Samuel P. Fairbanks, Commissioner of Crown Lands and Indian Affairs, prepared a schedule of lands to be set apart for the Mi'kmaq.

1868 - The Indian Act was created.

1876 - The Indian Act establishes the Dept. of Indian Affairs. In order to become a Canadian citizen, Natives had to relinquish their Indian Status.

1894 - Father Pacifique translated prayers into Mi'kmaq.

1900 - The Mi'kmaw flag was first raised in Restigouche, Quebec on October 4 and in Halifax on 1901.

1914 - Over 150 Mi'kmaw men signed up during World War I.

Maskwesmnaqsi (Cherry Tree): The Cherry Bark was used mainly for colds and the flu. It made the person sweat out the sickness that they had. Boil the bark for about an hour and drink about 2 cups a day.

Ki'kwesu'sk (Flagroot): Preventative Medicine. Good for Colds, flu, stomach complaints, colic in babies. Can also be used as a cough medicine when used with sarsaparilla. The most common part of the plant that's used is the root.

Wisowtaqijl (Golden Thread): This medicine was steeped. This was good for purifying the blood. It was good for stomach ulcers, diarrhea, colds, influenza, and diabetes. The medicine can also be used to treat external sores such as chapped lips, minor cut's and abrasions. Caroline Gould

of We'koqma'q uses the medicine to treat external wounds that have a hard time healing. She uses the plants in combination with sheep fat. She boils the Golden threads in sheep fat until the fat turns into a brownish color. Once this cools down it produces a salve. She says that rubbing the salve on the wound has very strong medicinal properties.

Caution:

Certain plants should be taken under proper supervision. Always consult a person who knows something about the plant before administering.

Nova Scotia Mi'kmaw Communities

See page 22 for further details.



- 1. Acadia
- 2. Annapolis Valley
- 3. Paq'tnkek
- 4. Bear River
- 5. Beaver Dam
- 6. Caribou Marsh
- 7. Chapel Island

- 8. Cole Harbour
- 9. Eskasoni
- 10. Franklin Manor
- 11. Grand Lake
- 12. Graywood
- 13. Hammonds Plains
- 14. Glooscap
- 15. Indian Brook
- 16. Lequille

- 17. Malagawatch
- 18. Membertou
- 19. Merigomish & Mooley's Island
- 20. Millbrook
- 21. New Ross
- 22. Ponhook
- 23. Pictou Landing
- 24. Sheet Harbour
- 25. Summerside
- 26. We'koqma'q
- 27. Wagmatcook
- 28. Wildcat
- 29. Gold River

Kiskukewaq Mi'kmaq Contemporary Mi'kmaq

The early 1900s to present day have brought many changes and problems to be faced by the Mi'kmaw people. These changes were very often out of Mi'kmaw control and imposed upon them by a culture that felt the Mi'kmaq to be a threat and saw a great need to assimilate the original peoples of this country.

klasie'wi-teplutaqn wjit L'nu'k Indian Act

One of the first Indian policies of the federal government was the Indian Act, which was passed in Canadian Parliament in 1876. This act combined all the existing legislation pertaining to Native people of Canada and affected every aspect of Mi'kmaw peoples' lives. Most policies within this Act were detrimental to the Mi'kmaq for the responsibility and decision making no longer laid with the Mi'kmaq themselves. In essence, the Indian Act was a major factor in the fragmentation of

Mi'kmaw society.

Two of the biggest processes that were imposed upon the Mi'kmaw people were the Centralization Policy of 1942 and the Residential School System that was implemented in 1930. These two policies disrupted two of the most important aspects of Mi'kmaw life: their land base and family structure, which to this day the ramifications of such policies are still felt by the Mi'kmaw people.

itu'-mawo'lulkwek Centralization

The Centralization Policy was created by the federal government in an attempt to do many things; one of which included cutting the Indian administration costs by creating two central reserves, one in Eskasoni and the other in Shubenacadie. Many Mi'kmaw families refused to move and many of those that did so returned to what was left of their

original homes after realizing the unfulfilled promises of new homes and jobs made by the government. It was only then that the government realized that their plan had failed and abandoned their attempt to isolate our people. Today there are 18 Mi'kmaw communities in Nova Scotia.

nui-kina'matno'kuomtip Residential School

The residential school in Shubenacadie was a means of religious conversion by the church and a means of assimilation by the government. From Feb 5, 1930 until June 26, 1966, over 1,000 Mi'kmaw children from Atlantic Canada attended the Shubenacadie Indian Residential School. Over time, this institution weakened the social structure of the Mi'kmaw communities in numerous ways. Children who attended the residential school lost their Mi'kmaw language, for the regimented structure of the school forbade any aspects of Mi'kmaw culture and identity. Teaching



An early photograph taken on June 21, 1966 of children attending Residential School.

1918 - Gabriel J. Sylliboy became the first elected Grand Chief at a ceremony in Chapel Island.

1929 - Rex. v. Sylliboy became an important precedent setting case in which the Treaty of 1752 held not to give the Mi'kmaq of Cape Breton Island immunity from the Lands and Forests Act. This was overruled in 1985 by the R. v. Simon Case.

1930 - The Residential School in Shubenacadie opened. It closed in 1967. It was used as a means of speeding up the process of assimilation.

1939 - Over 250 Micmacs signed up during World War II.

1942 - The Indian Affairs Branch introduced centralization programs in Nova Scotia. The aim of centralization was to relocate the Mi'kmaq to reserves located at Eskasoni and Shubenacadie.

1945 - The Veterans Land Act grant was used to buy houses for veterans returning from World War II.

1950 - Over 60 Mi'kmaq enlisted for service in Korea.

1951 - Revisions were made to the Indian Act which removed the ban against performing traditional ceremonies as well as the clause forbidding Indians from entering public bars.

1956 - The Canadian Government granted citizenship to Indians.

1958 - 8 of 11 Mi'kmaq bands in Nova Scotia took over control of their own affairs, including the management of band funds.

1960 - The Canadian Government permitted Indians to vote in federal and provincial elections without any loss of their status under the Indian Act.

1969 - The Union of Nova Scotia Indians was formed.

1969 - Trudeau introduced the "White Paper Policy" which was an attempt to make native people adopt the values and culture of Canadians of European descent. It would eliminate special status for native people and repeal the Indian Act.

1969 - The Citizen Plus, also known as the "Red Paper", was presented to Prime Minister Trudeau. It was a response by the Indian Chiefs of Alberta rejecting the provisions of the White Paper.

1970 - The federal government began funding native groups and associations to conduct research into treaties and Indian rights.

1971 - The White Paper Policy was withdrawn.

1972 - The Micmac Association of Cultural Studies was formed.

1972 - The Nova Scotia Native Women's Association was formed.

1973 - The Acadia Band became the 12th band in Nova Scotia.

1974 - The Micmac Association of Cultural Studies initiated a new writing system for Nova Scotia Mi'kmaq.

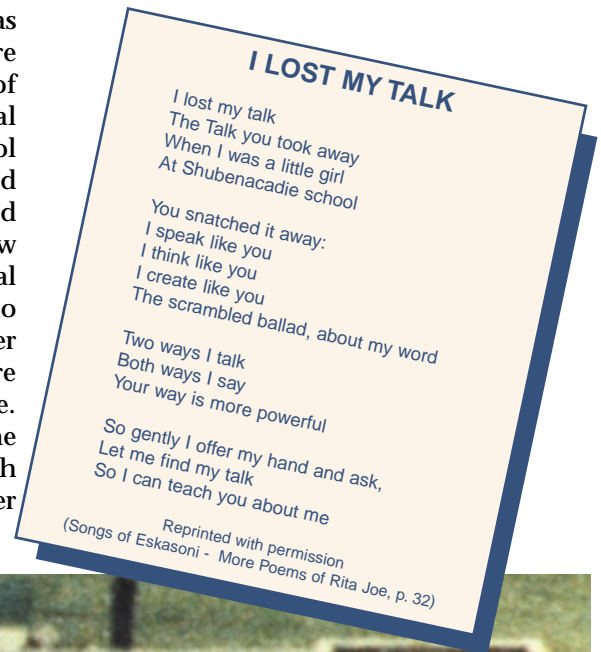
1975 - The Native Council of Nova Scotia was formed by the non-status Mi'kmaq and Métis.

1977 - The Mi'kmaq Grand Council and Union of Nova Scotia Indians presented their Aboriginal Rights position paper to the Minister of Indian Affairs.

1980 - The Smith/Francis writing system became the official writing system for the Mi'kmaq language in Nova Scotia.

1981 - The Constitution Act recognized existing aboriginal and treaty rights.

and learning in the residential school was based on European concepts which were contrary to Mi'kmaq teaching styles of observation of Elders and the natural surroundings. This entire residential school process was another example of failed assimilation which unfortunately disrupted the roles and responsibilities of Mi'kmaq Elders, parents and youth. The cultural values and norms of the Mi'kmaq were no longer passed from Elder to child and Elder to parent, values and norms which are critical for the identity of a distinct people. Today, many of those who experienced the residential schools are scarred both emotionally and physically and consider themselves survivors.



The Shubenacadie Residential School



The White Paper Policy of 1969 was a government policy that awakened the Native peoples of Canada, including the Mi'kmaq, as to the possibility that the government was capable of wiping out their special status by means of legislation. This policy was another attempt by the government at assimilation of the Native people of Canada, through the destruction of the fiduciary relationship and responsibility that exists between the Federal Crown and the Native people. It attempted to eliminate all rights that native people possess without a thought to the legal concept of aboriginal rights and the inherent rights that Native people possess. This process brought about the

development of Mi'kmaq organizations who realized the implications of such policies and gave leadership to the Mi'kmaq people by providing a voice within the larger framework of Native politics.

Today, the Mi'kmaq people of Nova Scotia continue to advance Mi'kmaq Aboriginal and Treaty Rights in an effort to improve the socio-economic status of the Mi'kmaq Nation. It is the belief of the Mi'kmaq people that only through the recognition of Mi'kmaq treaties and through a Nation-to-Nation relationship with Canada will an ideal future for the Mi'kmaq be attainable.

Ankaptasik ta'n koqoey kisa'tasik Amskwesewe'k aq Keknue'kik Mimajuinu'k Mi'kmaw Achievements, First & Noteworthy Individuals

We wish to respectfully acknowledge our Ancestors - the many Mi'kmaw Chiefs and Elders - who have gone before us, who, and with wisdom and love, provided for our future through the signing of the Treaties with our European brothers and sisters. It has only been in recent years that we, in the present generation, have seen how well our Ancestors have provided for us by guaranteeing our Aboriginal and Treaty rights to hunt, fish, gather and trade in our own Territory. We wish to thank you and honour you for your foresight and your providence. We ask you to help us to live with the Treaties with the same respect that you had shown for all Peoples and for all of Creation.

Anna Mae Aquash was a Mi'kmaw woman who was born in 1945 to Mary Ellen Pictou. At an early age, Anna Mae recognized the detrimental effects of government policies and adamantly pursued the cultural rebirth and education of her people as a means of empowerment. In the 1970s, Anna Mae's convictions led her to the Wounded Knee reservation in South Dakota. Here she participated in the Wounded Knee Standoff, which was a conflict between the FBI and the Lakota Sioux people. She dedicated her life to fighting for the autonomy and freedom of all native people throughout Turtle Island and gave the ultimate sacrifice, her life. Anna Mae was murdered in early 1975 and today her killers were finally arrested/charged in 2003 (twenty seven years later).



**Anna Mae Aquash
1945 - 1975**



**Chief Noel Doucette
1938 - 1996**

Chief Noel Doucette is held in high esteem by the Mi'kmaq of Nova Scotia for the numerous commitments he made throughout his entire life towards self-determination for the Mi'kmaw Nation. Chief Doucette was one of the founding members of the Union of Nova Scotia Indians, a political and lobbying Mi'kmaw organization that was founded in 1969.

Chief Doucette achieved many noteworthy accomplishments throughout his lifetime which included the closing of the Indian Residential School, the development of Mi'kmaw Kina'masuti, a comprehensive Mi'kmaw Education Framework, and numerous economic development ventures. He was always a diplomat and will forever be an inspirational role model to the Mi'kmaw people.

1982 - Treaty and Aboriginal Rights were recognized under section 35 of the Constitution Act, 1982. In 1995 the Indian Affairs Minister issued department policy which recognized Inherent right to self-government.

1983 - Mi'kmaq Petroglyphs were found in Bedford, Nova Scotia.

1985 - James Matthew Simon vs. The Queen, a Supreme Court ruling held that the 1752 treaty was still valid and enforceable.

1985 - Mi'kmaq Family & Children's Services was established to serve the native communities of Nova Scotia.

1985 - Bill C-31 went into effect. This bill permitted the re-instatement of 8,000 individuals to Indian status.

1986 - The Grand Chief of the Mi'kmaq announced that October 1st would be known as "Treaty Day" to commemorate the relationship between the Mi'kmaq and Her Majesty.

1986 - The Royal Commission on the Donald Marshall Jr. Prosecution was established by the Executive Council of Nova Scotia by Order in Council on October 28th.

1986 - The Confederacy of Mainland Mi'kmaq was established by the band councils of six mainland Nova Scotia Bands.

1987 - Meech Lake Accord recognized Quebec as a "distinct society", a right denied to First Nations People.

1989 - The Dalhousie Law School Programme for Indigenous Blacks and Micmacs was established.

1990 - First publication of the Micmac Nation News which would later become the Mi'kmaq-Malisset Nations News.

1990 - The Marshall Inquiry Report highlighted the inadequacies of the Nova Scotia justice system in regards to the Mi'kmaw people.

1991 - The Micmac Heritage Gallery opened its doors at Halifax.

1992 - The Mi'kmaw Cultural Alliance was established at Hants East Rural High School.

1993 - A Policing Agreement was signed by the Nova Scotia and federal government with the Union of Nova Scotia Indians.

1994 - The Mi'kmaq of Nova Scotia and Ronald A. Irwin, Minister of Indian Affairs and Northern Development signed an accord which would allow Mi'kmaq jurisdiction over education.

1995 - The Canadian Government launches plans for negotiating Aboriginal self-government.

1995 - The Minister of Indian Affairs issued department policy which recognized an Inherent right to self-government.

1996 - The Royal Commission on Aboriginal Peoples' 5 volumes were released and a 5 year study.

1996 - Lee Cremo became the first recipient of the First Nations Category of the East Coast Music Awards.

1997 - Mi'kmaq at Nova Scotia, the Province of Nova Scotia, and Canada signed a memorandum of understanding to establish a Tripartite Forum.

1997 - Education Jurisdiction transferred to the Mi'kmaq of Nova Scotia. It was the first agreement in Canada to transfer jurisdiction for education from the federal government of Canada to First Nation Communities.



Lee Cremo
1939 - 1999

Eskasoni's Lee Cremo could play a number of instruments, but it was fiddling that made him known around the world. Lee was born into a fiddling family. According to the liner notes of his last album, *The Champion Returns*, Lee's great-grandfather, Michael, was given a home-made fiddle by one of the original settlers from Scotland and learned the music of that era. The original fiddle was handed down from father to son until it reached Lee from his father Simon, also a fiddler of great reputation. This accounts for the distinct style of Scottish reels and Irish jigs heard in Lee's repertoire.

Among Lee's many awards, he has been six-time Maritime Fiddle Champion, Canadian Champion at the Alberta Tar Sands Competition and "Best Bow Arm in the World" at the World Fiddle Championship in Nashville, Tennessee. Lee was also a noted composer of fiddle music.

Lee Cremo played at numerous national and international events and shared the stage with many of country music's biggest names including Johnny Cash, Merle Haggard, and Dolly Parton. He was the subject of the movie, *Arm of Gold*, and was highlighted in a Smithsonian Institute production called, *Creation's Journey*. Lee died at the age of 60.

Bernd Christmas was the first Mi'kmaw person to graduate from Law School and is one of many Mi'kmaw lawyers who has been called to the Nova Scotia Bar and is permitted to practice law in Nova Scotia. Bernd is from the Membertou Mi'kmaw community and one of many Mi'kmaw individuals who make up an evergrowing group of Mi'kmaw professional people.



Bernd Christmas

Kji-Keptin, Alexander Denny, was involved with the Mi'kmaw cause and the struggle for Mi'kmaw sovereignty for most of his life.

Alex served as President of the Union of Nova Scotia Indians from 1974-1976 and from 1993-1995 whereby he provided outstanding leadership to the Mi'kmaq of Nova Scotia. He met several of the world's most influential leaders at the G-7 Summit held in Halifax in 1995 and has traveled to international forums for the recognition of Mi'kmaw rights.

As a lifetime member of the Mi'kmaw Sante' Mawio'mi (Grand Council), Alex held the esteemed position of Kji-Keptin (Grand Captain). Alex was seen as a spokesman for the Mi'kmaq and spent most of his time lecturing and providing speeches to the public.



Alexander Denny
1940 - 2004

Rita Smith was a well-known Mi'kmaw woman from the Glooscap Mi'kmaw Community who served as their first Chief. Rita and her husband, Abe, were well known for their fine craftsmanship and often referred to as "one of the finest basket making teams in Nova Scotia". She was also a strong advocate for Women's and Native Rights.



Rita Smith
1918 - 1996

1997 - Delgamuukw v. British Columbia proved the existence of Aboriginal title within Canada. It provides a test for the proof of aboriginal title and the content of which that entails.

1997 - 100th Anniversary Celebration of St. Anne's Church on Merigomish Island.

1998 - Micmac Native Friendship Centre Celebrated it's 25th anniversary.

1998 - Eskasoni High Tech High School opens.

1998 - Chapel Island opens Mi'kmawey Potelotekewey Kina'matno'kuom for grades primary to eight.

1998 - 25th anniversary of The Wally Bernard Memorial Indian Youth Hockey Invitational.

1999 - The Native Alcohol & Drug Abuse Counselling Association of Nova Scotia celebrated their 25th Anniversary.

1999 - Mi'kmite'Imanej Mi'kmaq'ik: Let us Remember the Old Mi'kmaq Photo Exhibit was opened at the Nova Scotia Museum of Natural History in Halifax. The exhibit provided a rare visual record of the late 1920's, early 1930's as seen through the eyes of American Anthropologist Frederick Johnson. The show was produced by The Confederacy of Mainland Mi'kmaq and the Robert S. Peabody Museum of Archaeology.

1999 - A Memorandum of Association concerning Mi'kmaq Heritage was signed. It addresses the Treatment of sacred burial sites, access to archaeological and ethnological collections and the involvement of Mi'kmaq in the management of cultural resources.



Rachael Marshall
1909 - 1997

Rachael Marshall was a courageous and unfaltering fighter for the rights and improvements of her Mi'kmaw people and their Mi'kmaw Treaty Rights. Former Chief of the Millbrook Mi'kmaw Community, Rachael received the Donald Marshall Sr. Elders Award in 1995 in recognition and appreciation for her outstanding contribution to the Mi'kmaw community and the province of Nova Scotia.

Robert Johnson Jr., M.D. of the Millbrook Mi'kmaw Community is the first Mi'kmaq to ever receive a National Aboriginal Achievement Award, which he received in 1996 for his academic achievement at Dalhousie Medical School. Robert is also the first Mi'kmaq to ever enter Dalhousie Medical School and is the first Mi'kmaw medical physician. Robert continues to be a role model to all Mi'kmaw youth and encourages all youth to work towards their highest attainable goal.



Dr. Robert Johnson Jr., M.D.

Eskasoni's Dr. Rita Joe is a Mi'kmaw woman, poet, craftsperson, mother and honoured Elder of the Mi'kmaq of Nova Scotia. Throughout Rita's lifetime she has experienced many significant events and it is these life experiences that she writes about in her poems. Rita is a recipient of the Governor General Award and the National Aboriginal Role Model Award. She possesses numerous honorary doctorates and is held in high esteem by her people, the Mi'kmaq.



Dr. Rita Joe

1999 - In a 5-2 decision on September 17th, the Supreme Court of Canada agreed that Donald Marshall Jr. had a treaty right to fish for sustenance and earn a moderate livelihood from the commercial fishery as guaranteed under the treaties of 1760/61 signed between the Mi'kmaq, Maliseet, Passamaquoddy and British Crown. On November 17, in denying a motion for a stay, the Supreme Court issued a more detailed analysis of the commercial aspect of R.v. Marshall.

1999 - In December, the Assembly of Nova Scotia Mi'kmaq Chiefs and Maritimes & Northeast Pipeline officially signed an agreement dealing with environmental studies, monitoring and socio-economic opportunities as they relate to the M&NP.

1999 - June marked the formation of Atlantic Canada's First Nation Help Desk, a website designed to assist students & teachers in developing high-tech support for First Nation schools, taking proactive approach of helping to create teachable moments by conducting contests for the children, rather than sitting back, waiting for people to have problems, questions (www.firstnationhelp.com).

1999 - In December, Eskasoni's Seymour Doucette, represented both Canada and the Mi'kmaq, placed 12th at the World Bench Press Championship in Vaasa, Finland, pressing 501 lbs.

2000 - Potlotek announces opening of expanded water treatment plant & water tower, IBM school vista, the C@P site, Potlotek Canoe Company, Mi'kmahey Etli Mawa'tasik (Resource Centre), and the formation of the Potlotek School Board this year.

Dr. Elsie Charles Basque is a Mi'kmaq woman, mother, Elder and teacher. Elsie was born in 1916 and was the first Mi'kmaq in Nova Scotia to hold a teacher's license and also the first Mi'kmaq to teach in a non-native school.

Elsie spent much of her life in Boston, Massachusetts, where she lectured on Native issues which included topics such as the Indian Elderly, Mi'kmaq Culture and the status of American Indian people. She presently resides in Saulnierville, Nova Scotia, and continues to lecture to organizations and the school system.

In 1997, Mrs. Basque received an honorary doctorate from the Nova Scotia Teachers College in Truro, NS. Elsie is a member of Mi'kmahey Debert Elder's Advisory.



Dr. Elsie Charles Basque



Dr. Marie Battiste

Dr. Marie Battiste is a professor at the College of Education, University of Saskatchewan. A Mi'kmaq educator from the Chapel Island First Nation, Marie is well known for her research interests in Aboriginal languages, epistemology, curriculum, cognitive imperialism and research ethics.

A published author, some of her recent publications include: *Reclaiming Indigenous Voice and Vision*; *First Nations Education in Canada: The Circle Unfolds*; and *Protecting Indigenous Knowledge*. Her research and experience working in First Nations schools in administration, curriculum development, and Aboriginal languages have provided a solid foundation for addressing the postcolonial challenges for the next century.

Donald Marshall Jr. of the Membertou Mi'kmaq Community is a Mi'kmaq man who, at the age of 17, began serving a life sentence for a murder that he did not commit. In 1981, after serving 11 years in prison, he was released based upon the findings of a new investigation and exonerated. In 1985, a provincial inquiry was established to investigate the systemic factors which led to his wrongful imprisonment. Donald Marshall Jr. is significant to the Mi'kmaq people for it was his wrongful imprisonment that finally brought out the realities of racism that exist in the criminal justice system. Junior has established the Donald Marshall Sr. Youth Survival Camp, in memory of his late father, which is dedicated to assisting the Mi'kmaq Youth.



Donald Marshall Jr.

Katherine Sorbey, Mi'kmaw Elder, is a member of the Eskasoni First Nation. Katherine became involved with politics in the late 1960s and has since been a strong advocate of native rights in Canada and the USA. She was a founding member of the Boston Indian Council and the first Native person to sit on the Massachusetts Human Rights Commission. Katherine became the first President of the Non-Status and Métis Association of Nova Scotia which later became the Native Council of Nova Scotia.

Katherine received the New Brunswick Solicitor General's Award in 1981. She is a born leader and her knowledge of traditional customs and values makes her a very valuable resource to the Mi'kmaw Community.

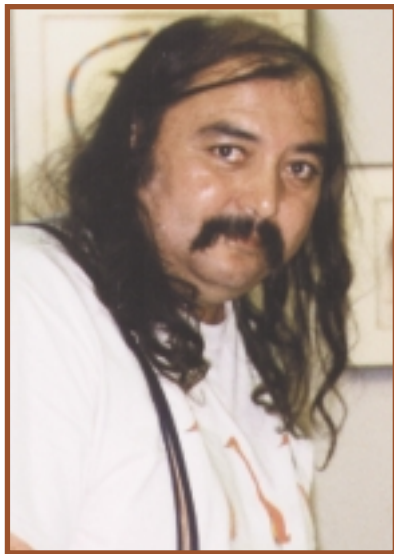


Katherine Sorbey

Alan Syliboy is a Mi'kmaw artist from the Millbrook Mi'kmaw Community. Elements of Mi'kmaw petroglyph records found throughout Nova Scotia provided some inspiration for the developing of his general theme, that brings his expression of the pride and understanding attached to his cultural heritage.

Alan began studying privately with well known Maliseet artist Shirley Bear which lead him to study at the Nova Scotia College of Art & Design. In 1989, he established Red Crane Enterprises to produce and distribute Native art. He has sold his work throughout North America, Europe and Asia.

Alan's most recent accomplishment has been the 1999 commissioning of a 22k coin for the Canadian Museum of Civilization and the Royal Canadian Mint. "The Butterfly" was the third in a series of a four coin set called "Native Cultures and Traditions" designed to promote awareness of contemporary First Nations art.



Alan Syliboy

Dr. Viola Robinson is a Mi'kmaw woman who has spent much of her life advocating the rights of Mi'kmaq who were discriminated against by the legislative policy known as the Indian Act. In 1985, she and other individual leaders like her, were successful in changing this policy through the introduction of Bill C-31. Dr. Robinson also served as a Commissioner in the recent Royal Commission on Aboriginal Peoples and has continued to put Aboriginal issues on the forefront of Canadian Society.

In 1990, Viola received an honorary Doctorate of Law from Dalhousie University. She also graduated in 1998 with a Bachelor of Law degree from Dalhousie University and is an example to all Native people that the efforts of one individual can make a difference.



Dr. Viola Robinson

2000 – Glooscap (formerly Horton) Band opens new facility, Glooscap Healing Centre, enabling them to deliver more programs & activities in the health field to their community.

2000 – In August, the Gaspé Chiefs (Listuguj, Gesgapegiag & Gespeg) sign historical accord which will see them pool resources to work on issues of common interest.

2000 – Eskasoni Artist, Eugene Denny's artwork chosen to represent the East, for design on reverse side of the Governor General's Academic Medal. His artwork, the East circle, represents the rising sun, symbol of dawn, and the Eagle, the gatekeeper of the East.

2000 – An Historic Plaque Ceremony "Mi'kmaq Cultural Landscape at Kejimikujik" was held at Kejimikujik National Park on October 1st, in recognition of Mi'kmaq presence there since time immemorial.

2000 – Sword of Peace presented to Mi'kmaq, a salute & tribute of peace & friendship from descendants of Prince Henry Sinclair who had arrived on the shore of Mi'kma'ki in 1398. It is to be housed at The Confederacy of Mainland Mi'kmaq.

2000 – Dalhousie University's Transitional Year Program (TYP) celebrates its 30th anniversary. TYP is a program designed to assist mature Mi'kmaq & African Canadian students prepare for university.

2000 – The Confederacy of Mainland Mi'kmaq is awarded the Federation of Nova Scotia Heritage's "Outstanding Exhibit Award" for 'Let Us Remember The Old Mi'kmaq'.

2000 – Shubenacadie Band's Noel Knockwood became the first Mi'kmaq to serve as Sergeant-At-Arms for the Nation's oldest House of Assembly in Nova Scotia.

2000 – Pictou Landing Band became certified by SmartWood as a well-managed source of wood products whose forest management practices adhere to strict environmental & socioeconomic standards in accordance with the principles & criteria of the Forest Stewardship Council.

2000 – Listuguj Band builds new Fisheries Centre to house offices, boat storage & repair, laboratories and a warehouse.

2000 – Mi'kmaq Lodge Treatment Centre in Eskasoni, Nova Scotia, celebrates 15th anniversary.

2000 – Gelulg Glusuaqan, Gisiteget Agnutmugs'gw, the new testament in Mi'kmaq & English, released by the Canadian Bible Society.

2001 – Archaeologists find six new Paleo-Indian artifacts at Mi'kma'wey Debert site: 5 flakes that had been created by toolmakers, and 1 scraper which would have been used to clean caribou over 11,000 years ago.

2001 – Construction begins of Membertou Market & Gas Bar at the Membertou Business Park, Sydney, Nova Scotia

2001 – On October 26th, Chief Lawrence Paul and Fisheries Minister Herb Dhaliwal cut the ribbon to officially open Millbrook's new \$1.25 million wharf in Sheet Harbour. It can house up to 10 boats, large cold and freezer storage and has ice making capabilities.

Sister Dorothy, as she is affectionately known to all, is a Mi'kmaq woman who was born in Sydney and raised in the Membertou Mi'kmaq Community. She entered the Congregation of Sisters of St. Martha's shortly after graduating high school, where she became the first Mi'kmaq nun. She received her teaching certificate at the NS Teachers College, and from here began her 44 year career in education, serving first as a teacher, then a principal. Sister Dorothy continued on to obtain both her Bachelor of Arts and Bachelor of Education from St. Francis Xavier University, and finally her Masters of Education at Mount Saint Vincent University.

She was the Native Education Coordinator at UCCB, where she was very instrumental in introducing courses on Mi'kmaq history and culture to the school system in NS, then went on to become the Director of Mi'kmaq Services for the NS Department of Education, and received several awards over the years. Her most recent recognition is an Honourary Degree – Doctorate of Humane Letters, Honoris Causa from Mount Saint Vincent University on October 20th, 2002.

Sister Dorothy continues to educate by presenting lectures and holding workshops. She is currently an Education Consultant with the Membertou Band and a valued member of the Mi'kma'wey Debert Elders Advisory Council.



Sister Dorothy Moore



Leonard Paul

Leonard Paul is a member of the Pictou Landing Mi'kmaq Band, and a widely acclaimed naturalist artist and a master watercolourist. His detailed pencil drawings and work in oils is also fast becoming known. He attended the NS College of Art & Design, and obtained his degree at Acadia University, but has also studied in, as far away as, Germany and France. He has had numerous national and international exhibitions and has received many awards. Some of the noteworthy accomplishments of this Mi'kmaq artist include receiving national exposure when selected to be one of the artists for National Film Board's Kwa'nu'te' film, and in 1992, an extensive photo documentary of his work, including many of his river scenes, was featured in 'The Atlantic Salmon Journal'. He also received the prestigious Governor General Award for his painting of environmental landscapes in 1993. Leonard's artwork can be found in prominent locations in art collections of many corporations, university galleries, native organizations and government agencies.

Charles Wilfred Labrador was a well-respected Mi'kmaw Elder who had a great love for the forest and taught the traditional way. He was a great leader and a main driving force in achieving Indian Act recognition for his band. He worked for years to get his band's members off of the general list and onto what became the 12th Mi'kmaw band in Nova Scotia. Charles then became the very first Chief of the Acadia Band in 1973. In 1997, was honoured with the Donald Marshall Senior – Elder Award. He passed away, in the summer of 2002, at the age of 70.



Charles Wilfred Labrador
1932 - 2002

2001 – On January 11th, Nova Scotia Premier John Hamm, Chief Lawrence Paul and Indian Affairs Minister Robert Nault cut the ribbon to officially open the Millbrook Band's 'Power Centre' in Truro, Nova Scotia.

2001 – Millbrook Band opens doors of new office building for Treaty Enterprises, as well as for an Ultramar gas station/Needs convenience store/A&W restaurant, and the largest Tim Horton's in Eastern Canada at their 'Power Centre'.

2001 – A new RCMP complex is officially opened in Millbrook in October. It is the first on-reserve full size detachment in Atlantic Canada.

2001 – In November, a newly constructed \$8 million overpass was opened, allowing highway 102 travellers on & off access to the Millbrook 'Power Centre'. It also connects Millbrook, for the first time, to the part of its community on the other side of the highway.

2001 – In a ruling handed down on March 8th, the Nova Scotia Provincial Court found 35 Mi'kmaw loggers guilty of cutting logs on crown land. The case would be appealed in April 2001.

2001 – On June 8th, the Wagmatcook Culture & Heritage Centre opened its doors with grand opening ceremonies including performances by aboriginal artists Susan Aglukark, Morning Star and Joel Denny. The Centre contains a permanent heritage exhibit & display of fine Mi'kmaw artifacts, a grand hall, restaurant, retail craft shop & classroom/meeting rooms.



Sarah Denny
1925 - 2002

Eskasoni's Sarah Denny loved to sing, chant and teach native dancing. She was a strong believer in the retention of the Mi'kmaw language, history, culture, stories, songs and dance, and formed the first Eskasoni drum and dance group with her 12 children. She held the position of cultural officer, with the Mi'kmaq Association of Cultural Studies, for almost three decades and was considered an expert on the use of Mi'kmaw Medicines. Over the years, she received many awards, and starred in several films, videos and radio interviews. It has been said that "she will continue to be honoured each time one of us sings, dances, shares stories and knowledge that she gave us to pass on".

Murdena Marshall is a very respected Elder from the Eskasoni Mi'kmaw Community and prayer leader to the Mi'kmaw Sante' Mawio'mi (Grand Council). She has a vast knowledge of the Mi'kmaw language and culture, and shares this knowledge with many as an associate professor of Mi'kmaq Studies at the University College of Cape Breton. Considered a traditional knowledge expert, she is one of the motivating forces behind the Mi'kmawey Debert project, serving as a member of their Elders Advisory Council.



Murdena Marshall

Bernie Francis is a member of the Membertou Mi'kmaw Community in Sydney, NS. He is an educator - UCCB Professor and Associate Chair on the Integrative Science Research Team at UCCB, and most notably, a respected linguist, who was one of the engineers behind the creation of the Smith-Francis Orthography, Mi'kmaw language writing system. Over the past several years, he has unselfishly shared his vast knowledge and translating services to many, including, in addition to his guitar strumming talents, his wonderful voice along with song lyrics on the website of Atlantic Canada's First Nation Help Desk (www.firstnationhelp.com).



Bernie Francis

2001 – Mi'kmaq filmmaker, Catherine Martin of the Millbrook Band, wins prominent International 'Andres Slapinsh Memorial' Award for her film 'Spirit Wind' which was premiered nationally on VISION TV, March 27th. The award is for best indigenous filmmaker.

2001 – The Mi'kmaq College Institute of UCCB (University College of Cape Breton) in Sydney, Nova Scotia, celebrates approval of Integrative Science Program "Toqa'tu'kl Kjjjitaqnn" on April 19th. This program, the first of its kind in North America, will give students the opportunity to learn about Science from the Mi'kmaq perspective.

2001 – On June 8th, Eskasoni's Tuma Young, became the first Mi'kmaq speaking lawyer to be called to the Bar.

2001 – Mi'kmaq-Maliseet Nations News celebrates its 10th anniversary.

2001 – For the first time in the history of the Canada Games, a First Nation will participate in the organization of the games. A \$2.3 million fencing facility is constructed in Eel River Bar, NB.

2001 – Ada Benoit of Conne River, NF, became the first aboriginal person to graduate as a nurse practitioner.

2001 – In January, the Nova Scotia Mi'kmaq, Provincial and Federal Governments in the Tripartite Forum issued a joint statement regarding their willingness to work together to resolve outstanding aboriginal issues including the long-term implementation of the Marshall decision.

A Profile of Authors, Craftspeople, Filmmakers & Artists

This page contains an overview of some of the Authors, Craftspeople, Filmmakers and Artists, that are found throughout Mi'kmaq communities.



Murdena Marshall
Mi'kmaq Hieroglyphics



Dr. Daniel Paul
We Were Not The Savages



Rose Morris
Our Story Tellers (Atugwewinu)



Isabelle Knockwood
Out of the Depths



Lindsay Marshall
Claypots & Bones



Dr. Rita Joe
Poems of Rita Joe



Christine Pictou



Becky Julian



Dr. Margaret Johnson



Genevieve Julian



Cathy Martin



Barry Bernard



Mary Louise Martin



David Brooks



Gerald Gloade



Dozay Christmas



Leonard Paul

Entertainers



Sports

The importance of Sports & Recreation in Mi'kmaw Communities

During the past century, sports activities have provided socialization opportunity for the Mi'kmaw Nation - and it is this activity which has strengthened the Mi'kmaw Nation's identity on a larger basis.

Many sports activities, which today are perceived as sports, are, in fact, culturally linked to the traditional Mi'kmaw way of life. Specific examples of this include hunting, fishing, canoeing and archery.

Many organizations which now promote and organize sports activities have been

initiated at the grassroots level and have been continuously successful even without government financial support. Most notably is the NS Indian Summer Games and the NS Indian Junior Hockey Tournament, both of which provides the opportunity to share common interests and important events in their lives and built unity within the Mi'kmaw communities.

Sports & Recreation activities have, and continue to provide, many opportunities to Mi'kmaw youth - opportunities which have been instrumental in providing positive role models and future dreams in a society where few such opportunities exist.

2001 – Chief Lawrence Paul named 'Newsmaker of the Year' by the Truro Daily News, Truro, Nova Scotia, who reported that "New-found prosperity in the Millbrook (Mi'kmaw) First Nation has brought unheard-of attention to the small community of 1,200 people near Truro and a new appreciation of their chief of the past 17 years".

2002 – The Millbrook Band began construction of its \$2.9 million Aquaculture Facility at the Power Centre, Truro, Nova Scotia.

2002 – Membertou Band gains international recognition as the first indigenous government in Canada to receive ISO 901:2000 Certification. The purpose of which is to further enhance their economy based on the pillars of sustainability, conservation, innovation and success, allowing Membertou to be a very credible player in the global market economy.

2002 - Empire Theatres Studio 7 opened its new facilities at Millbrook's 'Power Centre' in Truro, Nova Scotia.

2002 – Mi'kmaq Association of Cultural Studies (MACS) celebrates its 30th anniversary.

2002 – Nova Scotia Native Women's Association (NSNWA) celebrates its 30th anniversary.

2002 – Technology Helps Preserve Mi'kmaw Language. Junior High School Students at Riverside Education Centre in Milford, Nova Scotia, are learning Mi'kmaq via highspeed broadband connections through video conference technology, from a teacher 300 kms away in Cape Breton.

Veteran's Section

World War I: 1914 - 1918

James Bernard, Paq'tnkek
 William Bernard, Membertou
 Michael Bradley, Indian Brook
 Jim Brooks, Pictou Landing
 John Brooks, Millbrook
 John Cope, Millbrook
 Leo Cope (KIA), Millbrook
 Johnny Doyle (KIA), Indian Brook
 William Duncan, Indian Brook
 Andrew Francis (WWII), Indian Brook
 Ben Francis, Indian Brook
 James Francis (WWII), Indian Brook
 John Francis, Bear River
 Noel R. Francis, Pictou Landing
 James Gloade, Millbrook
 Joseph Gloade (KIA), Indian Brook
 Sam Gloade, Bear River
 Peter Googoo, Membertou
 Frank Herney, Membertou
 William Herney (WWII), Membertou
 John Johnson, Millbrook
 John Julian, Wagmatcook
 Freeman B. Knockwood, Millbrook

World War II: 1939-1945

Max Basque, Indian Brook
 William Basque, Paq'tnkek
 Andrew Bernard, Whycocomagh
 Ben Bernard, Whycocomagh
 Charles A. Bernard, Whycocomagh
 Frank Bernard, Wagmatcook
 James Bernard, Chapel Island
 John A. Bernard (Korea), Indian Brook
 Michael Bernard, Millbrook
 Peter Bernard, Whycocomagh
 Stephen Bernard, Wagmatcook
 William Bernard, Eskasoni
 William Bernard, Membertou
 William Bernard, Wagmatcook
 James Brooks, Indian Brook
 Louis Brooks (KIA), Membertou
 Sandy Brooks, Indian Brook
 Veronica Brassard, Membertou
 Levi Cabot, Eskasoni
 Augustus Christmas, Membertou
 John Cremo, Whycocomagh

John Maloney, Indian Brook
 Peter Maloney (KIA), Indian Brook
 John McEwan, Bear River
 Stephen Meuse, Bear River
 Christopher Morris, Membertou
 Louis Newell, Millbrook
 Andrew Paul, Indian Brook
 Dennis Paul, Millbrook
 Joe Paul, Bear River
 Levi Paul, Pictou Landing
 Noel Paul, Membertou
 Philip Paul, Bear River
 Michael Perry, Indian Brook
 Joseph L. Pictou, Millbrook
 Michael Prosper, Pictou Landing
 Joe Sack, Indian Brook
 Joseph Sapier, Pictou Landing
 Matthew Sapier, Pictou Landing
 David Stevens, Paq'tnkek
 Frank Thomas, Pictou Landing
 Louie Thomas, Pictou Landing
 Stephen Toney, Pictou Landing
 Roland Wilmoit, Pictou Landing
 Thomas Wilmoit, Pictou Landing

Thomas Cremo, Wagmatcook
 Frank Dennis, Eskasoni
 Charles Doucette (KIA), Membertou
 Barney Francis, Indian Brook
 Charles S. Francis, Pictou Landing
 John Francis, Acadia
 Joseph W. Francis, Membertou
 Lawrence Francis, Pictou Landing
 Louie Joe Francis, Pictou Landing
 Peter Francis, Millbrook
 Tom Francis, Afton
 James Gehue, Annapolis
 Noel B. Gloade, Millbrook
 Levi Googoo, Whycocomagh
 Stephen P. Googoo, Whycocomagh
 William Googoo, Eskasoni
 Charles Gould, Membertou
 Ernest Howe, Indian Brook
 Gabriel Joe, Eskasoni
 John Joe, Membertou
 Leo Joe, Membertou

Sma'knis

by Will Basque

I have always kept returning ever since the day I was born
 Each time your drum and circle called, my soul was ripped and torn
 Forever as I picked up my lance, my quiver and my bow
 The eagle soaring me on high would swoop and drop me low
 But it is my duty to fight for my people and for my nation
 The test and trials of war are but my sacred tribulations
 I am called Sma'knis

In the days of probes and invasions by some other tribes
 I fought off our enemies so that peace would come alive
 Yet I was most needed later in a time called 1752
 My promise to never surrender, Niskam made come true
 As my Giganums fought on, never even blinking an eye
 We won our peace and friendship but it was me who had to die
 I am called Sma'knis

I returned in a generation with the echoes of your drumbeat
 To march with George Washington, with my brothers, the Malecite
 No retreat - no surrender was our promise at Watertown
 We protected America's freedom, we never let them down
 The guarantee of self-government was what we all agreed
 But I was killed in action, so our people have the Jay Treaty
 I am called Sma'knis

I slept for more generations, well over a hundred years
 But came to life to return to war to fight in Germany
 I slogged in mud at Verdun where I saw a new kind of war
 They called it World War I but World War II was even more
 I went through hell in a place called Dieppe to land at Normandy
 I was there to liberate Holland but my body was buried at sea
 I am called Sma'knis

As the communist world swept over from Europe to the Far East
 My reserve back home is what I missed, I hungered for your feast
 High on a hill in Korea while freezing in the lonely cold
 I sweated in deep desperation for our orders were "to hold"
 Although completely surrounded, we held our position's goal
 Staving out human wave attacks but I was killed while on patrol
 I am called Sma'knis

While as a youth still in my teens, some said I was a fool
 But boot camp at Parris Island was nothing to residential school
 I fought in the jungles of Vietnam and kept my Mi'kmaq pride
 And brought home my people's honor through the men I kept alive
 I was there at Con-Tien and Khesanh, in the battle of Hue/Phu-Bai
 But as I laid fatally wounded, only Niskam heard my cry
 I am called Sma'knis

Don't take your freedom for granted, the Trickster is always at work
 He'll take and keep, not give and share, the circle would die from hurt
 I fought for rights and freedom, not just ours but the world's
 And laid down my life for my fellow man, "no greater love" I'm told
 Remember me each summer at mission, pow wows and Maine
 For Niskam knows if you forget my death, then I have died in vain
 I am called Sma'knis

All efforts were made to make this list of Veterans as complete as possible with the assistance of Millbrook First Nation's War Memorial.

World War II: 1939-1945 cont'd

Andrew Johnson, Paq'tnkek
 Louis Johnson, Paq'tnkek
 Alexander Julian, Millbrook
 Andrew Julian (Korea), Indian Brook
 Edward Julian (Korea), Indian Brook
 Joe Julien, Paq'tnkek
 Henry Knockwood, Indian Brook
 Ralph Knockwood, Indian Brook
 Noel Lewis, Paq'tnkek
 Joe Lewis, Indian Brook
 Alonzo Maloney, Indian Brook
 Lawrence Maloney, Indian Brook
 Stephen Maloney, Indian Brook
 Frank Marble, Indian Brook
 James Marshall, Paq'tnkek
 Stephen Marshall, Eskasoni
 William Marshall, Eskasoni
 Fred Martin, Millbrook
 Richard Matthews, Membertou
 Richard McEwan, Bear River
 Solomon McEwan, Bear River
 Joseph Meuse, Indian Brook
 Noel Michael, Indian Brook
 Joe P. Nicholas, Pictou Landing
 Charles Paul, Acadia
 Edward Paul, Membertou
 Joe Paul, Indian Brook
 Lawrence Paul (Korea), Membertou
 Leo Paul, Indian Brook
 Noel B. Paul, Millbrook
 James Peck, Wagmatcook
 Peter Perro, Paq'tnkek
 Clifford Pictou, Acadia
 Jim Pictou, Indian Brook
 John Pictou, Acadia
 Louis Pictou, Bear River
 Martin Pictou, Bear River
 Richard Poulette, Eskasoni
 Hou Prosper, Paq'tnkek
 Wilfred Prosper, Paq'tnkek
 Louie Sack, Indian Brook
 Fred Sapier, Pictou Landing
 Frank Simon, Paq'tnkek
 Steve Simon, Paq'tnkek
 John C. Smith, Annapolis
 Noel A. Smith, Horton
 Andrew Stevens, Eskasoni
 Benedict Stevens, Eskasoni
 Roderick Stevens, Eskasoni
 Benjamin Sylliboy, Millbrook
 Isaac Thomas, Pictou Landing
 Bernard Toney, Annapolis
 John Toney, Annapolis
 John Toney, Pictou Landing
 Lawrence Toney Sr., Annapolis
 Joe Toney, Annapolis
 Frank Wightly, Membertou
 Fred Young, Eskasoni

Korea War: 1950-1953

Russel Brooks, Indian Brook
 Preston Copage, Indian Brook
 William Copage (KIA), Indian Brook
 Frank J. Denny, Pictou Landing
 Abraham Doucette, Eskasoni
 Gordon Googoo, Whycocomagh
 Arthur Julian, Eskasoni
 Peter Julian, Indian Brook
 Noel Knockwood, Indian Brook
 George Laporte, Membertou
 Alfred L. Maloney, Indian Brook
 Pius Marshall, Eskasoni
 Clarence Meuse (KIA), Bear River
 Wilfred Michael, Whycocomagh
 Ralph Moore, Whycocomagh
 Francis Paul, Indian Brook
 Robert Paul, Indian Brook
 Ronald Paul, Membertou
 Peter Phillips, Whycocomagh
 Ben Pictou, Indian Brook
 Wilfred Prosper, Eskasoni
 Daniel Stevens, Eskasoni
 Daniel Stevens, Eskasoni
 Chapel Island

Vietnam War: 1960 - 1975

Wilfred Basque, Eskasoni
 Vincent Bernard (KIA), Wagmatcook
 Matthew Francis, Pictou Landing
 Wilfred Francis, Pictou Landing
 Allan Knockwood, Indian Brook
 Leander Paul, Indian Brook
 Raymond Stevens, Eskasoni
 John Leonard Toney, Eskasoni

Speakers List

For additional speakers, please contact the Band Council or Organization nearest you. (See page 22)

	Mi'kmaw Culture & Language	Mi'kmaw History	Spirituality	Health & Herbal Medicines	Mi'kmaw Arts & Crafts	Storytelling	Treaty & Aboriginal Rights	Contemporary Governance	Policies & Issues	Traditional Ecological Knowledge
Elsie Basque, <i>Saulnierville, NS / 902-769-3135</i>	•		•		•	•				•
Pauline Bernard, <i>Membertou, NS / 902-539-6466</i>			•							
Dan Christmas, <i>Membertou, NS / 902-564-6466 ex. 228 / danchristmas@mebertou.ca</i>							•	•	•	
Peter Christmas, <i>Membertou, NS / 902-539-1752</i>										
Charlie Dennis, <i>Eskasoni, NS / 902-379-2163</i>	•	•	•	•	•	•	•	•	•	•
Joel Denny, <i>Eskasoni, NS / 902-379-2634 / beejfown@hotmail.com</i>	•	•	•	•	•	•		•	•	•
Patricia Doyle-Bedwell, <i>Halifax, NS / 902-494-3730 / patricia.doyle.bedwell@dal.ca</i>	•	•				•	•	•	•	•
Bernie Francis, <i>Membertou, NS / 902-429-0533 / plmal@hotmail.com</i>	•	•	•			•				•
Gerald Gloade, <i>Millbrook, NS / 902-895-6385/ gerald@cmmns.com</i>	•	•	•			•				•
Mary Ellen Googoo, <i>Membertou, NS / 902-567-0805 / megoogoo@eastlink.ca</i>	•	•	•	•		•	•	•		•
Phyllis Googoo, <i>We'koqma'q, NS / 902-756-3002 / pgoogoo@wfns.ca</i>	•	•				•				
Becky Julian, <i>Indian Brook, NS / 902-758-3518</i>	•	•			•					
Don Julien, <i>Truro, NS / 902-895-6385 / don@cmmns.com</i>	•	•				•	•	•	•	•
Noel Knockwood, <i>Halifax, NS / 902-434-1512 / coxknockwood@eastlink.ca</i>	•	•	•							
June Lewis, <i>Eskasoni, NS / 902-379-2518 / lewisjunem@hotmail.com</i>	•	•	•	•	•	•	•	•	•	•
Cathy Martin, <i>Halifax, NS / 902-852-3734 / mikmaq@ns.sympatico.ca</i>	•	•	•		•	•	•	•	•	•
Joe B. Marshall, <i>Eskasoni, NS / 902-539-4107 / exd@unsi.ns.ca</i>	•	•					•	•	•	
Albert Marshall, <i>Eskasoni, NS / 902-379-2508</i>										•
Murdena Marshall, <i>Eskasoni, NS / 902-379-2508</i>	•	•	•	•	•	•	•	•	•	•
Jane Meader, <i>Membertou, NS / 902-539-5941 / muinej@ns.sympatico.ca</i>	•	•	•		•					
Theresa Meuse, <i>Lantz, NS / 902-883-1584 / theresa.meuse@apcfn.ca</i>	•		•	•		•				
Sr. Dorothy Moore, <i>Membertou, NS / 902-371-0282 / dorothymoore@ns.sympatico.ca</i>	•	•	•							
Rose Morris, <i>Gold River, NS / 902-627-2216</i>	•		•			•				•
Viola Robinson, <i>Truro, NS / 902-893-4983 / vrobinson@tru.eastlink.ca</i>							•	•	•	
Candy Palmater, <i>Halifax, NS / 902-424-8981 / palmatej@gov.ns.ca</i>	•	•				•	•	•	•	
Clifford Paul, <i>Eskasoni, NS / 902-379-2163 / clifford@uinr.ca</i>					•	•	•			•
Dan Paul, <i>Halifax, NS / 902-477-0110 /</i>	•	•				•	•	•	•	•
Patsy Paul-Martin, <i>Millbrook, NS / 902-897-8996 / paul-martin@ccrsb.ednet.ns.ca</i>	•	•	•			•	•	•	•	
Josephine Peck, <i>902-295-1481 / maryp@ns.sympatico.ca</i>	•	•			•	•		•	•	
Kerry Prosper, <i>Paq'tneke, NS / 902-386-2955 / kerry@ns.sympatico.ca</i>	•	•	•	•	•	•	•	•	•	•
Katherine Sorbey, <i>Listuguj, PQ / 418-788-5962</i>	•	•	•	•	•	•	•	•	•	•

Please note that it is customary to provide honourarium to Elders and that all the speakers have expenses that range from travel, material costs, meals, etc. These expenses vary and are negotiable with the individual speaker. Some speakers do have a fee structure.

2002 – Shubenacdie Band Member, Noel Knockwood, wins National Achievement Award for his work in restoring and rebuilding aboriginal spirituality in Nova Scotia and New Brunswick.

2002 – Nova Scotia Mi'kmaw, Provincial and Federal Governments signed an Umbrella Agreement which reaffirms their long-standing relationship and commitment to work together in good faith to resolve issues of mutual concern on June 7th. Specifically, the parties will continue to move forward with the existing Mi'kmaw-Nova Scotia-Canada Tripartite Forum, as well as engage in a broad negotiations process in Nova Scotia to consider issues of asserted aboriginal rights (including title) and treaty rights. The parties have agreed to establish a consultation process.

2002 – Grand Opening of the \$3.6 million state-of-the-art scientific research facility, the Unama'ki Institute of Natural Resources, on September 6th, at Eskasoni, Nova Scotia. It features a large board room, a marine exhibit, training & laboratory space, classrooms & offices for administration of UINR & staff of the Eskasoni Fish & Wildlife Commission.

2002 – On October 1st, during Treaty Days Celebrations at Province House in Halifax, Nova Scotia, representatives from the Mi'kmaw, Province & Canada Tripartite Forum signed a resolution ratifying the Smith-Francis Orthography as the official Mi'kmaw writing system for Nova Scotia, and encouraging the promotion and utilization of the Mi'kmaw language in public areas & on signage.

2002 – In October, at Dartmouth, Nova Scotia, the Officials of the Mi'kmaq, Province & Canada Tripartite Forum approved the formation of a Tripartite Forum Secretariat.

2002 – Mi'kmaq author & long time advocate for Mi'kmaq Human Rights, Daniel Paul, was honoured by the province with an Order of Nova Scotia Medal on October 2nd, the first time the award has been given to a Mi'kmaq.

2002 – Launch of new book, "Tracking Doctor Lonecloud: Showman to Legend Keeper" by Ruth Whitehead, Nova Scotia Museum, October 16th. Contains first known memoir of Mi'kmaq hunter, healer & showman, Jerry Lonecloud.

2002 – Stephen Marshall from Eskasoni was inducted into the Nova Scotia Horseshoe Hall of Fame. He is a three time Nova Scotia singles champ, and first native to be inducted into Hall of Fame. In 1989, he placed 6th out of 168 competitors in "Horseshoe Canada".

2002 – On November 27th, five Mi'kmaq men were honoured with Queen's Golden Jubilee Medal: Mi'kmaq lawyer, Bernd Christmas of Membertou; former Chief Albert Denny of Pictou Landing; The Confederacy of Mainland Mi'kmaq Executive Director, Don Julien; Millbrook Chief Lawrence Paul; and Mi'kmaq artist, Alan Syliboy of Millbrook. All were recognized for their significant and substantial contributions to the province, Canada and the British Commonwealth.

Mi'kmaq Bands & Organizations

NOVA SCOTIA MI'KMAW BANDS:

Acadia

RR4 Box 5914-C
Yarmouth, NS B5A 4A8
Tel: (902) 742-0257
Fax: (902) 742-8854

Chapel Island

Box 538
Chapel Island, NS B0E 3B0
Tel: (902) 535-3317
Fax: (902) 535-3004

Indian Brook

Shubenacadie Band Council
PO Box 350
Shubenacadie, NS B0N 2H0
Tel: (902) 758-2049
Fax: (902) 758-2017

Paq'tnkek

RR1 Afton
Antigonish Co., NS B0H 1A0
Tel: (902) 386-2781
Fax: (902) 386-2043

We'koqma'q

PO Box 149
Whyoccomagh, NS B0E 3M0
Tel: (902) 756-2337
Fax: (902) 756-2060

Annapolis Valley

PO Box 89
Cambridge Station
Kings County, NS B0P 1G0
Tel: (902) 538-7149
Fax: (902) 538-7734

Eskasoni

63 Mini Mall Dr
PO Box 7040
Eskasoni, NS B1W 1A1
Tel: (902) 379-2800
Fax: (902) 379-2172

Membertou

111 Membertou Street
Sydney, NS B1S 2M9
Tel: (902) 564-6466
Fax: (902) 539-6645

Pictou Landing

Box 55, Site 6
Pictou Landing, NS B0K 1X0
Tel: (902) 752-4912
Fax: (902) 755-4715

Bear River

PO Box 210
Bear River, NS B0S 1B0
Tel: (902) 467-3802
Fax: (902) 467-4143

Glooscap

PO Box 449
Hantsport, NS B0P 1P0
Tel: (902) 684-9788
Fax: (902) 684-9890

Millbrook

PO Box 634
Truro, NS B2N 5E5
Tel: (902) 897-9199
Fax: (902) 893-4785

Wagmatcook

PO Box 237
Baddeck, NS B0E 1B0
Tel: (902) 295-2598
Fax: (902) 295-3398

ORGANIZATIONS:

Assembly of First Nations Secretariat, NS/NF

Civic: 586 Church St, Indian Brook
Mail: PO Box 327, Shubenacadie, NS B0N 2H0
Tel: (902) 758-2142 / Fax: (902) 758-1759
Email: denise_mcdonald@hotmail.com
Web: www.afn.ca

Atlantic Aboriginal Health Research Program

Civic: 830 Willow St, Millbrook
Mail: PO Box 634, Truro, NS B2N 5E5
Tel: (902) 897-9199, Ext. 126 / Fax: (902) 895-0079
Email: Carla.Moore@Dal.ca
Web: aahrp.socialwork.dal.ca

Atlantic Canada's First Nation Help Desk

47 Maillard, Membertou, NS B1S 2P5
Tel: 1-877-484-7606 / Local: (902) 567-0842
Fax: (902) 567-0337
Email: admin@firstnationhelp.com
Web: www.firstnationhelp.com

Atlantic Policy Congress Of First Nation Chiefs

Civic: 566 Caldwell Rd, Dartmouth, NS B2V 2S8
Mail: PO Box 26005, RPO Market, Dartmouth, NS B2W 6P3
Tel: 1-877-667-4007 / Local: (902) 435-8021 / Fax: (902) 435-8027
Email: info@apcfnc.ca

The Confederacy of Mainland Mi'kmaq

Civic: 57 Martin Cres, Millbrook
Mail: PO Box 1590, Truro, NS B2N 5V3
Tel: (902) 895-6385 / Fax: (902) 893-1520
Website: www.cmmns.com

Eskasoni Economic Development Corporation

Civic: 63 Minimall Dr, Eskasoni
Mail: PO Box 7172, Eskasoni, NS B1W 1A2
Tel: (902) 379-2422/2800 / Fax: (902) 379-2483

Eskasoni Fish & Wildlife Commission

Civic: 4115 Shore Rd, Eskasoni
Mail: PO Box 8097, Eskasoni NS B1W 1C2
Tel: (902) 379-2024 / Fax: (902) 379-2159
Email: efwc@efwc.ca
Website: www.efwc.ca

Eskasoni School Board

Civic: 4645 Shore Rd, Eskasoni, NS B0A 1J0
Mail: PO Box 7959, Eskasoni, NS B1W 1B8
Tel: (902) 379-2507 / Fax: (902) 379-2273
Email: carolynmcsween@schooolbd.ca

Healing Our Nation

45 Alderney Drive, Suite 607 Dartmouth, Nova Scotia B2Y 2N6
Tel: 1-800-565-4255 / Local: (902) 492-4255 / Fax: (902) 492-0500
Email: ea@accesswave.ca
Web: www.healingournations.ca

Kwilmu'kw Maw-klusuaqn - Mi'kmaq Rights Initiative

72 Church Road, Truro NS B2N 6N4
Tel: 1-888-803-3880 / Local: (902) 843-3880 / Fax: (902) 843-3882
Email: info@mikmaqrights.com
Web: www.mikmaqrights.com

Mi'kmaq Association of Cultural Studies

47 Maillard Street, Membertou, NS
Tel: (902) 567-1752 / Fax: (902) 567-0776
Email: macs@mikmaq-assoc.ca
Web: www.mikmaq-assoc.ca

Mi'kmaq Child Development Centre

2161 Gortigen St, Halifax, NS B3K 3B5
Tel: (902) 422-7850 / Fax: (902) 422-6642

Mi'kmaq College Institute, Cape Breton University,

Civic: 1250 Grand Lake Road, Sydney, Nova Scotia
Mail: P.O. Box 5300, Sydney, N.S. B1P 6L2
Tel: 902-563-1871 / Fax: 902-563-1693
Email: lindsay_marshall@capebretonu.ca

Mi'kmaq Employment & Training Secretariat

526 Church St, Shubenacadie, NS B0N 1W0
Tel: (902) 758-4181 / Fax: (902) 758-2127
Email: geraldtony@mets.ca

Mi'kmaq-Maliseet Nations News

PO Box 1590, Truro, NS B2N 5V3
Tel: (902) 895-2038 / Fax: (902) 895-3030
Email: news@cmmns.com
Web: www.cmmns.com/MMNN_EWP.php

Mi'kmaq Native Friendship Centre

2158 Gortigen St, Halifax, NS B3K 3B4
Tel: (902) 420-1576 / Fax: (902) 423-6130
Email: glodetish@hotmail.com
Web: www.micmacentre.ca

Mi'kmaq Resource Centre Cape Breton University

Civic: 1250 Grand Lake Road, Sydney, Nova Scotia
Mail: P.O. Box 5300, Sydney, N.S. B1P 6L2
Tel: 902-563-1660 / Fax: 902-562-8899
Email: patrick_johnson@capebretonu.ca-son@capebretonu.ca

Mi'kmaq Family & Children's Services of Nova Scotia

PO Box 179, Shubenacadie, NS B0N 2H0
Tel: 1-800-263-8686 / Local: (902) 758-3553 / Fax: (902) 758-2390
Email: paulam@gov.ns.ca

Mi'kmaq Legal Support Network

Millbrook: 57 Martin Cres.
Mail: PO Box 1590, Truro, NS B2N 5V3
Tel: (902) 895-6385
Eskasoni: 4533 Shore Rd
Mail: PO Box 7915, Eskasoni, NS B1W 1B7
Tel: (902) 379-2042
Halifax: 2158 Gortigen St, Halifax, NS, B3K 3B4
Tel: 902-468-0381
Web: www.mlsn.ca

Mi'kmaq Kinu'matnewey

47 Maillard St, Sydney, NS B1S 2P5
Tel: (902) 567-0336 / Fax: (902) 567-0337
Email: mkeducation@kinu.ns.ca
Web: kinu.ns.ca

Mi'kmaq Youth, Recreation & Active Circle for Living

Box 360, Whyoccomagh, NS B0E 3M0
Tel: 1-888-756-7717 / Local: (902) 756-3300 / Fax: (902) 756-2984
Email: exdir@myracl.com
Web: www.myracl.com

Native Alcohol & Drug Abuse Counselling Association of Nova Scotia

16 Gabriel St, Eskasoni, NS B0A 1J0
Tel: (902) 379-2262 / Fax: (902) 379-2412
Email: Nadaca@istar.ca

Native Council of Nova Scotia

PO Box 1320, Truro, NS B2N 5N2
Tel: 1-800-565-4372 / Local (902) 895-1523 / Fax: (902) 895-0024
Email: info@ncns.ca
Web: www.ncns.ca

Nova Scotia Native Women's Association

PO Box 805, Truro, NS B2N 5E5
Tel: (902) 893-7402 / Fax: (902) 897-7162
Email: claragloade@eastlink.ca

Potlotek Board of Education

Box 588 Chapel Island, NS B0E 3B0
Tel: (902) 535-3160 / Fax: (902) 535-3164
Email: potlotek@staff.ednet.ns.ca
Web: potlotek.ca/cifn/pboe.html

Tawaak Housing

6175 Lady Hammond Rd, Halifax, NS B3K 2R9
Tel: (902) 455-2900 / Fax: (902) 455-6074

Training & Education Center (TEC)

RR2 East Bay, Eskasoni, NS B0A 1H0
Tel: (902) 379-2758 / Fax: (902) 379-2586
Email: Vivian@Tec.ednet.ns.ca

Treaty & Aboriginal Rights Research Centre of NS

PO Box 341, Shubenacadie, NS B0N 2H0
Tel: (902) 758-1953 / Fax: (902) 758-1759

Ulnoeweg Development Group Inc.

PO Box 1259, Truro, NS B2N 5N2
Tel: (902) 893-7379 / Fax: (902) 893-0353
Email: director@ulnoeweg.ca

Unamaki Institute of Natural Resources

Eskasoni Post Office, Cape Breton, NS B0A 1J0
Tel: (902) 379-2024 / Fax: (902) 379-2195
Email: pla_mu@fox.nstn.ca

Union of Nova Scotia Indians

47 Maillard St, Membertou, NS B1S 2P5
Tel: (902) 539-4107 / Fax: (902) 564-2137
Email: rec@unsi.ns.ca
Web: www.unsi.ns.ca

Wagmatcook School Board

PO Box 525, Baddeck, NS B0E 1B0
Tel: (902) 295-3267
Fax: (902) 295-1331

Resources

	<i>Atlantic Policy Congress of First Nation Chiefs</i>	<i>The Confederacy of Mainland Mi'kmaq</i>	<i>Centre of Excellence</i>	<i>Mi'kmaq Services Division</i>	<i>Eskasoni School Board</i>	<i>Mi'kmaq Association of Cultural Studies</i>	<i>Micmac Native Friendship Centre</i>	<i>Mi'kmaq Resource Centre: University College of Cape Breton</i>	<i>Native Council of Nova Scotia</i>	<i>Treaty & Aboriginal Rights Research Centre of Nova Scotia</i>	<i>Union of Nova Scotia Indians</i>
ARTS & CRAFTS		•			•	•	•		•		
CULTURE		•			•	•	•		•	•	•
• A History of the Grand Council											•
• Booklet on the Waltes Game								•			
• Micmac Creation Story		•									
• Values, Customs and Traditions of the Mi'kmaq Nation		•								•	
EDUCATION & TEACHING		•		•	•				•		
• Mi'kmaq Past and Present: A Resource Guide		•									
• Mi'kmaq Information Kit				•							
• The Circle Unbroken: Implementation Workshop for Teachers: A Guide					•						
• "Wejkwapniaq" - Coming of the Dawn		•		•							
ENVIRONMENT & LAND	•	•							•		•
• Mi'kmaq Fisheries - Netukulimk "Towards a better Understanding"	•	•						•			
HEALTH		•			•						•
HERBOLOGY & MEDICINE		•									•
• Mi'kmaq Herbal Medicines		•									
HISTORY		•	•	•	•	•			•	•	•
• Confrontation: Micmac and European Civilizations		•								•	
LAND CLAIMS & LAW	•	•							•	•	•
• Royal Commission on the Donald Marshall Jr. Prosecution	•	•								•	•
LANGUAGE			•		•				•		
• Mi'kmaq Language			•					•			
LEGENDS & MYTHS		•			•	•					•
NATIVE LITERATURE & POETRY					•					•	
SELF-GOVERNMENT	•	•							•	•	•
• Aboriginal Self-Government for the Mi'kmaq of Nova Scotia										•	
• People to People, Nation to Nation: Highlights from the Report of the Royal Commission on Aboriginal Peoples	•	•									•
SOCIAL ISSUES	•	•			•	•	•		•		•
• Information on Bill C-31	•	•									
• Tlikakiaj Tan Tele "Ulnoowalukiek' (Put an end to treating Indians like "Indians")								•			•
• Youth, Elders, Disabled & Community Sessions Reports on Social	•										
SPIRITUALITY		•				•					•
• Mi'kmaq Prayers						•					
• Mi'kmaq Hymnal Kit						•					
• Native Culture and Spirituality						•					
TREATIES	•	•							•	•	•
• The Mi'kmaq Treaty Handbook	•	•							•	•	•
• 1725, 1726, 1749, 1752, 1760, 1760/61 & 1776 Treaty Posters	•										

2002 – Indian Brook's 16-year-old Sarah-Lynne Knockwood earned gold medals for Taekwondo (under 16 light-weight division) at the North American Indigenous Games, the Pan-American Championships, and the World Championships. In 2003, she was awarded the Tom Longboat Award in recognition of these accomplishments.

2002 – The Mi'kmaq Legal Support Network (MLSN) began operation in September, after receiving ratification from the Nova Scotia Mi'kmaq Chiefs and acceptance from the Mi'kmaq-Nova Scotia-Canada Tripartite Forum's Justice Working Committee.

2002 – For the first time at Kejimikujik National Park, a Historic Site of Canada, visitors are offered a glimpse of an authentic Mi'kmaq camp site may have looked like 500 years ago, featuring a life-size wigwam covered with birch bark in a wooded area, near a lake, a fire pit, a bearskin and two white-tailed deerskins, a hide stretcher, sweat lodge, basketry, hunting gear, fishing spear, cooking kettle and drying rack.

2002 – The Acadia Band receives \$2.1 million in compensation, put in trust for future generations, for the final settlement of an historic land claim, the 6th specific claim settlement in the Maritimes.

2002 – The Honourable Robert D. Nault, Minister of Indian Affairs and Northern Development, introduced the First Nations Fiscal and Statistical Management Act in the House of Commons on December 2nd.

Resolution for

Mi'kmaq • Nova Scotia • Canada Tripartite Forum

Mi'kmaq Language in Nova Scotia

WHEREAS Federal, Provincial and Mi'kmaq organizations require an official Mi'kmaq writing system for use in education, teaching and signage; and

WHEREAS the survival of the Mi'kmaq language is essential for the cultural survival of the Peoples of the Mi'kmaq Nation; and that drastic and immediate steps must be taken to promote the development and use of the Mi'kmaq language; and

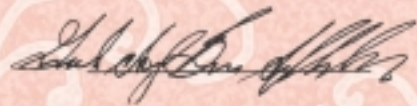
WHEREAS since 1984 Mi'kmaq teachers have been trained in the Smith-Francis orthography at University New Brunswick, St. Francis Xavier University and University College of Cape Breton and have, as educators, subsequently developed the education curriculum for Mi'kmaq Schools using the Smith-Francis orthography;

THEREFORE BE IT RESOLVED that the Mi'kmaq-Nova Scotia-Canada Tripartite Forum hereby declare that the Smith-Francis orthography, developed by Mr. Doug Smith and Mr. Bernie Francis, be considered the official orthography of the Mi'kmaq Nation within the boundaries of Nova Scotia, without limiting the use of the Pacifique system or traditional orthography and language;

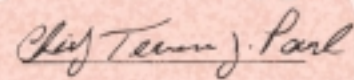
BE IT FURTHER RESOLVED that the Mi'kmaq-Nova Scotia-Canada Tripartite Forum agree to encourage the promotion and utilization of the Mi'kmaq language, particularly in public areas and on public signage, including within Mi'kmaq First Nations communities within the boundaries of Nova Scotia.

Signed at Halifax this 1st day of October, 2002

On behalf of the Grand Council of the Mi'kmaq
Grand Chief Ben Sylliboy

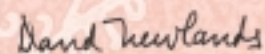


On behalf of the Assembly of Nova Scotia Chiefs
Chief Terrance Paul

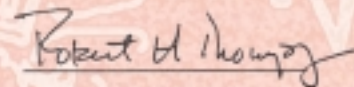


On Behalf of the Mi'kmaq-Nova Scotia -Canada
Tripartite Forum Culture & Heritage Committee

Mr. David Newlands, Nova Scotia Museum
Province of Nova Scotia Representative




Mr. Rob Thompson, Parks Canada Agency
Federal Government of Canada Representative



In Witness Hereto:

Ms. Judith Sullivan-Corney
Chief Executive Officer, Aboriginal Affairs Nova Scotia



Resolution for

Mi'kmaq • Nova Scotia • Canada Tripartite Forum

Mi'kmaw Language in Nova Scotia

NA TLIAJ Kanata'we'l, Kmitkinaqewe'l aq mi'kmawe'l mawio'mi'l nuta'tij keknue'k ta'n tel wi'kikemk ewe'wmumk ta'n tel mili kina'masimk, ekina'muemk aq mesqnwi'kikemk; aq

NA TLIAJ nuta'q siswi Mi'kmawi'sultinow ktu' siawa'sik ta'n tel Mi'kmawo'lti'k, na miamuj ankumayu kiaspiattiknetmu'k aq ketmoqjenmu'k ta'n te'li ewekasik Mi'kmawi'simk: aq

NA TLIAJ tujiw 1984ek Mi'kmawe'k nujikina'mua'tijik ekina' mumnik we'wmnow Smith-Francisey ewi'kikemkewey, University of New Brunswick, St. Francis Xavier University aq University College of Cape Breton, aq wla nujikina'mua'tijik pikwlek kisa'tutij lukwaqn ta'n tlkina'mueten Mi'kmawe'l Kina'matnuo'ko'ml ta'n ewekasik Smith-Francisey ewi'kikemkewey.

NA NIKE kisa'matultijik Mi'kmaq-Nova Scotia-Canada Tripartite Forum Smith-Francisey ewi'kikemkewey ta'n kisa'tutip Mr. Doug Smith aq Mr. Bernie Franics, we'wasin Mi'kma'ki, Nova Scotia, katu ma'klitujaj wen we'wmin Pacifiqueewey.

AQ NIKE Mi'kmaq-Nova Scotia-Canada Tripartite Forum kisa'matultijik ktmoqjenminow aq we'wmnow Mi'kmawey ta'n tett nutaq mesqinwikasik aq ta'n tett signl kaqamikl ewikasikl msit l'nue'kati'l Nova Scotia

Signed at Halifax this 1st day of October, 2002

On behalf of the Grand Council of the Mi'kmaq
Grand Chief Ben Sylliboy

On behalf of the Assembly of Nova Scotia Chiefs
Chief Terrance Paul

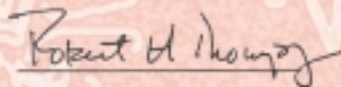
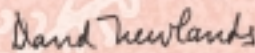
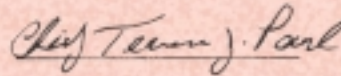
On Behalf of the Mi'kmaq-Nova Scotia -Canada
Tripartite Forum Culture & Heritage Committee

Mr. David Newlands, Nova Scotia Museum
Province of Nova Scotia Representative

Mr. Rob Thompson, Parks Canada Agency
Federal Government of Canada Representative

In Witness Hereto:

Ms. Judith Sullivan-Corney
Chief Executive Officer, Aboriginal Affairs Nova Scotia



2002 – Membertou Band and Province sign first Joint Registration Agreement to facilitate training to aboriginal apprentices, at Province House, December 5th.

2003 – The Annual Wally Bernard Indian Youth Hockey Invitational Tournament, hosted by Membertou Band in Sydney, Nova Scotia, hosts its 30th year.

2003 – Grand Opening of Membertou Market and Gas Bar in Sydney, Nova Scotia, on April 26th.

2003 – Point of Sale Tax Exemption state-of-the-art technology installed at the gas pumps in Eskasoni, Nova Scotia.

2003 – Arlo Looking Cloud & John Graham (John Boy Patton) charged in 1975 murder of Anna Mae Pictou-Aquash, Mi'kmaw woman, American Indian Movement Activist.

2003 – Membertou Band forms another alliance with Grant Thornton LLP, a national accounting firm, designed to offer workable solutions for First Nations financial management. The alliance launches a business model for aboriginal self-management.

2003 – On May 26th, the first Super 8 Motel in Atlantic Canada and the 100th in Canada opened its doors at Millbrook's 'Power Centre' in Truro, Nova Scotia.

2003 – Mi'kmawey Debert opens its Interpretive Trail in Debert, Nova Scotia, on June 11th.



1

T R E A T Y

The submission and agreement of the Delegates of the Eastern Indians (December 15, 1725, Boston, New England, British possession)

WHEREAS the several Tribes of the Eastern Indians vis: the Penobscot, Naridgwalk, St. John, Cape Sables and other Tribes Inhabiting within His Majesty's Territories of New England and Nova Scotia, who have been engaged in the present War from whom Wesauguaaram alias Loron Arexus Francois Xavier and Meganumoe are delegated and fully empowered to enter into Articles of Pacification with His Majesty's Governments of the Mass Bay New Hampshire and Nova Scotia, Have contrary to the several Treaties they have Solemnly entered into with the Governments made an open rupture and have continued some years in Acts of Hostility against the subjects of His Majesty King George within the said Governments. They being now sensible of the miseries and troubles they have involved themselves in, and being desirous to be restored to His Majesty's Grace and favour and to live in peace with all His Majesty's Subjects of the said three Governments, the Province of New York and Colonys of Connecticut and Rhode Island and that all former acts of injury be forgotten Have concluded to make and we do by these presents In the name and behalf of the said Tribes make our Submission unto his most Excellent Majesty George by the Grace of God of Great Britain, France and Ireland, King Defender of the fait in as full and ample manner as any of our Predecessors have heretofore done.

And we do hereby promise and engage with the Honorable William Drummer Esq; as he is Lieutenant Governor and Commander in Chief of His Majesty's Province of Massachusetts Bay and with the Governors of Commanders in Chief of the said Province for the time being. That is to say.

We the said Delegates for and in behalf of the several Tribes above said do promise and engage that at all times forever from and after the date of these presents We and They will Erase and for bear all Acts of Hostility, Injuries and Discords towards all the Subjects of the Crown of Great Britain and not offer the least hurt, violence or molestation to them or any of them in their persons or Estates, but will hence forward hold and maintain a firm and Constant Amity and Friendship with all the English, and will never confederate or combine with any other Nation to their prejudice.

That all the Captives taken in this present War shall at or before the time of the further Ratification of this Treaty be restored without any ransom or payment to be made for them or any of them.

That His Majesty's Subjects the English shall and may peaceably and quietly enter upon Improve and forever enjoy all and singular their Rights of God and former Settlements properties and possessions within the Eastern parts of the Province of the Massachusetts Bay Together with all Islands, Inlets, Shores, Beaches and Fishery other Indian and be in no ways molested interrupted, or disturbed therein.

Saving unto the Penobscot, Naridgewalk and other Tribes within His Majesty's Province aforesaid and their Natural descendants respectively all their Lands, Liberties and properties not by them conveyed or sold to or possessed by any of the English Subjects as aforesaid. As also the Privilege of fishing, hunting and fowling as formerly.

That all Trade and Commerce which hereafter may be allowed betwixt the English and Indians shall be under such Management and Regulations as the Government of the Massachusetts Province shall direct.

If any Controversy or difference at any time hereafter happen to arise between any of the English and Indians for any real or supposed wrong or injury done on either side no private Revenge shall be taken for the same but proper application shall be made to His Majesty's Government upon the place for remedy or induce there-of in a due course of Justice. We submitting ourselves to be ruled and governed by His Majesty's Laws and desiring to have the Benefit of the same.

We also the said Delegates in behalf of the Tribes of Indians Inhabiting within the French Territories who have assisted us in this war for a term we are fully Empowered to Act in this present Treaty. Do hereby Promise and Engage that they and every of them shall henceforth cease and forbear all acts of Hostility force and Violence towards all and every the Subjects of His Majesty the King of Great Britain.

We do further in behalf of the Tribe of the Penobscot Indians Promise and engage that if any of the other Tribes intended to be Included in this Treaty, shall notwithstanding refuse to confirm and ratify this present Treaty entered into on their behalf and continue or renew Acts of Hostility against the English. In such case the said Penobscot Tribe shall Join their young men with the English in reducing them to reason.

In the next place we the forenamed Delegates. Do Promise and Engage with the Honorable John Wentworth Esq; as he is lieutenant Governor and Commander in Chief of His Majesty's Province of New Hampshire and with the Governors and Commanders in Chief of the said Province for the time being that we and the Tribes we are deputed from will henceforth erase and for bear all Acts of Hostility Injuries and Discords towards all the subjects of His Majesty King George within the said Province And we do understand and take it that the said Government of New Hampshire is also included and excepting that respecting the regulating the trade with us.

And further we the forenamed Delegates Do Promise and Engage with the Honourable Lawrence Armstrong; Lieutenant Governor and Commander in Chief of His Majesty's Province of Nova Scotia or Acadia to live in peace with His Majesty's Good Subjects and their Dependants in that Government according to the Articles agreed upon with Major Paul Mascarene commissioned for that purpose and further to be Ratified as mentioned in the said Articles.

That this present Treaty shall be accepted ratified and Confirmed in a public and solemn manner by the Chiefs of the several Eastern Tribes of Indians included therein at Falmouth in Casco Bay so time in the Month of May next. In Testimony whereof we have signed these presents and affixed our Seals.


Dated in the Council Chamber in Boston in New England the fifteenth day of December Anno Domini One thousand seven hundred and Twenty five Anno. RRS Georgy Magna Britania &c Duodecimo

Done in the presence of the Great & General Court or Assemble of the Province of the Massachusetts Bay Aforesaid

Being first read distinctly & Interpreted by Capt. John Gyles Capt. Samuel Jordan & Capt. Joseph Bane sworn Interpreters


Att J Willard Secry

Sauguaaram  Alt Loron

Arexies 

Francois  Xavier

Lignum

Meganumbe 

2

5

TREATY

1726 Ratification of 1725 Treaty

Whereas by the Articles of Peace and agreement Made & concluded upon att Boston in New England the Fifteenth Day of Dec: One Thousand Seven Hundred & twenty five by our Delegates & Representatives Sanguarum (allias Laruns) Alexis Francois Xavier & Meganumbe as appears by the Instruments then Sign'd Seal'd & Exchanged in the Presence of the Great & Generall Court or Assembly of y^e Massachusetts Bay by our Said Delegates in behalf of us the Said Indians of Penobscott, Norridgewolk, S. Johns, Cape Sable, and the other Indian Tribes belonging to & inhabiting within these His Majesty of Great Britains Territories [of] Nova Scotia & New England & by Maj: Paul Mascarene Comi'sioner from this Said Province in behalf of His Majesty by which Agreem^t itt being requir'd that the Said Articles Shou'd be ratified [?] att His Majesty's Fort of Annapolis Royall Wee the Chiefs & Representatives of the Said Indians with Full Power & Authority by Unanimous Consent 2 desire of the Said Indian Tribes are Come in Compliance with y^e Articles Stipulated by our Delegates as aforesaid and do in Obedience thereunto Solemnly Confirm & ratifie y^e Same & in Testimony thereof with Hearts full of Sincerity. Wee have Sign'd & seal'd the following Articles being Conform to what was requir'd by the Said Maj^r Paul Mascarene & Promise to be perform'd by our Said Delegates.

Whereas His Majesty King George by the Concession of the Most Christian King made att the Treaty of Utrecht is become y^e Rightfull Possessor of the Province of Nova Scotia or Acadia According to its ancient Boundaries wee the Said Chiefs & Representatives of y^e Penobscott, Norridgewolk S: Johns, Cape Sables & of the Other Indian Tribes Belonging to & inhabiting within This His Majesties Province of Nova Scotia or Acadia & New England do for our Selves & the Said Tribes Wee represent acknowledge His Said Majesty King George's Jurisdiction & Dominion Over the Territories of the Said Province of Nova Scotia or Acadia & make our Submission to His Said Majesty in as ample a Manner as wee have formerly done to the Most Christian King.

That the Indians shall nott molest any of His Majesty's Subjects or their Dependants in their Settlements already made or Lawfully to be made or in their carrying on Their Trade or Other Affaires within the Said Province.

That if there Happens any robbery or outrage Comitted by any of Our Indians the Tribe or Tribes they belong to Shall Cause Satisfaction to be made to y^e partys Injur'd.

That the Indians Shall nott help to convey away any Soldiers belonging to His Majesty's Forts butt on the Contrary Shall bring back any Solidier they Shall find Endeavouring to run away.

That in Case of any Misunderstandng Quarrell or Injury between the English & the Indians no Private revenge Shall be taken, butt Application Shall be made for redress According to His Majestys Laws.

That if there any English Prisoners amongst any of our aforesaid Tribes wee faithfully promi's that the Said Prinsoners shall be releas'd & Carefully Conducted & Deliver'd up to this Govern^{mt}, or that of New England.

That in Testimony of our Sincerity wee have for our Selves & in behalf of Our Said Indian Tribes Confirms to what was Stipulated by our Delegates att Boston as aforesaid this day Solemnly Confirm'd & ratified each & every One of the foregoing Articles which Shall be Punctually observ'd & duly perform'd by Each & all of us the Said Indians. **In Wittne's Whereof** wee have before the [?] [?] John Doucett & Councill for this His Majesty Said

Province & the Deputies of the french Inhabitants of Sd Province hereunto Sett our Hands & Seals att Annapolis Royall this 4th Day of June 1726 & in the Twelveth Year of His Majestys Reign.

Chief of

[?] Nipimoit
Nicholas X S: Johns
Chief of
[?] Paul Tecumart X one of y^e
Cape Sables
Cape
Joseph Ounaginitich X of
Sables
Marquis X of St. Johns
Obin' X
Piere X Benoit
Denis X
Puize X Paul
Louis X
Francois X
S' Castine X
Jo'seph X S' Obin
Andre X
Simon X
Joseph X
Joseph [totem
Joseph [totem]
Francois X
Francois X
Francois X
Michel X
Joseph [totem]
Piere Benoit X
Charles X
Andre X

Chief of
Jean Baptist [totem] Pon

Chichabenady
Jean [totem] Baptist
Etiene fils de Baptist Pon
of
Piere X Martine Chief
Re'hiboucto
Jiron X^{at} Attanas Chief
Gidiark
Joseph Martine X
Chief of
Piere X Armquarett
Minis
Chief of
Philip X Eargomot
Chickanicto
Michel [tm] Eargamet
Mark [tm] Antoine
Joseph [totem] le Grand
Claud X Grand Glode
Rene X Grand Glode
Francois X Grand Glode
of
Jean Baptist X Chief
Cape Sables
Matthew X Muse

Joseph X Miductuk
from
Jacque X Pemeriot
Pentaquit
Petit Jermain X
Piere Pisnett X
Antoin X Nimquarett
from
Lewis X Pemeiroit
Pentaquit
Etien X Chegau
Reny X Nectabau
Piere X Nimcharett
of y^e River Indians
Baptist X Tomus Chief
of Annapolis Royall
Jean X Pisnett
Francois X Jermain
from
Francois X Xavier
Pentaquit
Noel X Shomitt
Pa'smaquoddy
Piere X Nimcharett
Piere X Chegau

Francois X Chickarett
Antoine X Tecumart
Philip X Tecumart
Bernard X S' aboqmadin
Tomas X Outline
Chief of y^e Eastern
Antoine X Eggish
Coast
Jean X Quaret
Simon X Nelanoit
Jacque X Denis
Francois X Spugonoit
Jacque X Nughquit
Claud X Begamonit
Jacque Penall
Claud X Migaton
Simon X Spugonoit
Louis X Lavoinet
Jean X Pinet
from y^e Cape
Joseph X Chigaguish
Breton
Jacque X Chegau

[Signed]
Otho Hamilton
Richard Bull
James Ershine
Geor Baker
Hugh Campbell
Robert Wroth
Eras: T. Philipps

1749 T R E A T Y

Ratification of 1725 Treaty by the Maliseet

* * * * * In behalf of the Chiefs of the Indian Tribes we Represent have Subscribed and affixed our Seals to the Same and engage that the said Chiefs shall Ratify this Treaty at St. Johns. Done in Chibucto Harbour the fifteenth of August One Thousand Seven hundred and forty nine.

In Presence of

L. E. HOPSON,
T. MASCARENCE,
ROBT. ELLISON,
JAMES T. MERIER,
CHAS. LAWRENCE,
ED. HOW,
JOHN GORHAM,
BENJ. GREEN,
JOHN SALUSBURY,
HUGH DAVIDSON,
WM STEELE

JOANNES PEDOUSAGHTIGH, (totem)
FRANCOIS ARODORVISH, (totem)
SIMON SACTARVINO, (totem)
JEAN BAPT MADDOUANHOOK, (totem)

The Articles of Peace on the other Side, Concluded at Chebucto, to the fifteenth of August, one thousand Seven hundred and forty-nine, with His Excellency Edward Cornwallis Esqr., Capt. General, Governour and Commander in Chief of His Majes^{ty}s Province of Nova scotia or Accadie and Signed by our deputies, having been communicated to us by Edward How, Esqr., one of His Majes^{ty}s Council for Said Province, and faithfully Interpreted to Us by Madame De Bellisle Inhabitant of this river nominated by us for that purpose. We the Chiefs and Captains of the River St. Johns and places adjacent do for ourselves and our different tribes confirm and ratify the same to all intents and purposes. Given under our hands at the River St. Johns this fourth day of September one thousand Seven hundred and forty-nine in the presence of the under written witnesses.

Ed. How. of his Majesty's Council,

NATH DONNELL
John WEARE,
JOSEPH WINNIETT
JOHN WENN.
Robert McKoun
MATT WINNIETT
JOHN PHILLIPPS

MICHELL (TOTEM) NARREYONES *Chief*,
NNOLA (TOTEM) NEGUIN *CAPT.*,
FRANÇOIS (TOTEM) DE XAWIER ARCHIBANO MAROILLIE,
PIERRE (TOTEM) ALEXANDER MARGILLIE,
AUGUSTA (TOTEM) MEYAWET, *Maitre Clef de la Rio.*,
FRANÇOIS (TOTEM) MAYAWYAWET, *Maitre Serure Dt.*,
RENE (TOTEM) NEYUM,
NEPTUNE (TOTEM) PIERRE PAUL, *Chief of Capneyneidy*,
SUAPAU (TOTEM) PAPANLONET
FRANÇOIS (TOTEM) GORMAM, *Capt.*,
PIERRE (TOTEM) BENNOIT, *Capt.*,
FRANÇOIS (TOTEM) DRINO *Capt.*,
RENE (TOTEM) FILIE DAMBROUS, *Capt.*

T R E A T Y

Enclosure in letter of Governor Hopson
to the
Right Honourable The Earl of Holderness 6th of Dec. 1752
Treaty or
Articles of Peace and Friendship Renewed
BETWEEN

His Excellency Peregrine Thomas Hopson Esquire Captain General and Governor in Chief in and over His Majesty's Province of Nova Scotia or Acadie Vice Admiral of the same & Colonel of One of His Majesty's Regiments of Foot, and His Majesty's Council on behalf of His Majesty.

AND

Major Jean Baptiste Cope Chief Sacham of the Tribe of Mick Mack Indians, Inhabiting the Eastern Coast of the said Province, and Andrew Hadley Martin, Gabriel Martin and Francis Jeremiah members & Delegates of the said Tribe, for themselves and their said Tribe their heirs and the heirs of their heirs forever. Begun made and Concluded in the manner form & Tenor following, viz.

1. It is agreed that the Articles of Submission & Agreements made at Boston in New England by the Delegates of the Penobscot Norridgwook & St. John's Indians in the Year 1725 Ratified and Confirmed by all the Nova Scotia Tribes at Annapolis Royal in the Month of June 1726 and lately Renewed with Governor Cornwallis at Halifax and Ratified at St. John's River, now read over Explained & Interpreted shall be and are hereby from this time forward renewed, reiterated and forever Confirmed by them and their Tribe, and the said Indians for themselves and their Tribe, and their Heirs aforesaid do make and renew the same Solemn Submissions and promises for the strict Observance of all the Articles therein Contained as at any time heretofore hath been done.

2. That all Transactions during the Late War shall on both sides be buried in Oblivion with the Hatchet, And that the said Indians shall have all favour, Friendship & Protection shewn them from this His Majesty's Government.

3. That the said Tribe shall use their utmost Endeavours to bring in the other Indians to Renew and Ratify this Peace, and shall discover and make known any attempts or designs of any other Indians or any Enemy whatever against his Majesty's Subjects within this Province so soon as they shall know thereof and shall also hinder and Obstruct the same to the utmost of their power, and on the other hand if any of the Indians refusing to ratify this Peace shall make War upon the Tribe who have now Confirmed the same; they shall upon Application have such aid and Assistance from the Government for their defence as the Case may require.

4. It is agreed that the said Tribe of Indians shall not be hindered from, but have free liberty of Hunting and Fishing as usual and that if they shall think a Truck house needful at the River Chibenaccadie, or any other place of their resort they shall have the same built and proper Merchandize, lodged therein to be exchanged for what the Indians shall have to dispose of and that in the mean time the Indians shall have free liberty to being to Sale to Halifax or any other Settlement within this Province, Skins, feathers, fowl, fish or any other thing they shall have to sell, where they shall have liberty to dispose thereof to the best

Advantage.

5. That a Quantity of bread, flour, and such other Provisions, as can be procured, necessary for the Families and proportionable to the Numbers of the said Indians, shall be given them half Yearly for the time to come; and the same regard shall be had to the other Tribes that shall hereafter Agree to Renew and Ratify the Peace upon the Terms and Conditions now Stipulated.

6. That to Cherish a good harmony and mutual Correspondence between the said Indians and this Government His Excellency Peregrine Thomas Hopson Esq. Capt. General & Governor in Chief in & over His Majesty's Province of Nova Scotia or Acadie Vice Admiral of the same & Colonel of One of His Majesty's Regiments of Foot hereby promises on the part of His Majesty that the said Indians shall upon the First Day of October Yearly, so long as they shall Continue in Friendship, Receive Presents of Blankets, Tobacco, some Powder & Shot, and the said Indians promise once every year, upon the first of October, to come by themselves or their Delegates and Receive the said Presents and Renew their Friendship and Submissions.

7. That the Indians shall use their best Endeavours to save the Lives & Goods of any People Shipwrecked on this Coast where they resort and shall Conduct the People saved to Halifax with their Goods, and a Reward adequate to the Salvage shall be given them.

8. That all Disputes whatsoever that may happen to arise between the Indians now at Peace and others His Majesty's Subjects in this Province shall be tryed in His Majesty's Courts of Civil Judicature, where the Indians shall have the same benefits, Advantages & Priviledges an any others of His Majesty's Subjects.

In Faith & Testimony whereof the Great Seal of the Province is hereunto appended, and the Partys to these Presents have hereunto interchangeably Set their Hands in the Council Chamber at Halifax this 22nd day of Nov. 1752 in the 26th Year of His Majesty's Reign.

P.T. Hopson
Chas. Lawrence
Benj. Green
Jno. Collier
Jno. Salusbury
Willm. Steele

Jean Baptiste
Cope X
Andrew Hadley X
Francios X
Gabriel X

T R E A T Y

Treaty of Peace and Friendship concluded with the Delegates of the St. Johns and Passamaquoddy Tribes of Indians at Halifax, February 1760.

Whereas Articles of Submission and Agreement were made and concluded at Boston in New England in the Year of our Lord 1725 by Sauguaaram als Loron Arexus Francois Xavier and Meganumbe, Delegates from the Tribes of Penobscott Naridgwalk St. Johns and other tribes inhabiting His Majesty's Territories of Nova Scotia and New England, in manner and form following Vizn.

Articles of Submission and Agreement at Boston in New England by Sauguaaram als Loron Arexus Francois Xavier and Meganumbe Delegates from the Tribes of Penobscott Naridgwalk St. Johns Cape Sable and other Tribes of the Indians inhabiting within His Majesty's Territories of Nova Scotia and New England.

Whereas His Majesty King George by the Concession of the most Christian King made at the Treaty of Utrecht is become the Rightfull possessor of the Province of Nova Scotia or Accadie according to its ancient Boundaries We the said Sauguaaram als Loron Arexus Francois Xavier and Meganumbe Delegates from the said Tribes of Penobscott Naridgwalk St. Johns, Cape Sables and other Tribes inhabiting within his Majesty's said Territories of Nova Scotia or Accadie and New England So in the Name and behalf of the said Tribes we represent acknowledge his Said Majesty King Georges Jurisdiction and Dominion over the Territories of said Province of Nova Scotia or Accadie and make our Submission to his Said Majesty in as ample a manner as We have formerly done to the Most Christian King.

And we further promise in behalf of the said Tribes we represent that the Indians shall not molest any of His Majesty's Subjects or their Dependants in their Settlements already or lawfully to be made or in their carrying on their Trade and other affairs within said Province.

That if there happens any Robbery, or outrage Committed by any of the Indians the Tribe or Tribes they belong to shall cause Satisfaction and Restitution to be made to the Parties injured.

That the Indians shall not help to convey away any Soldiers belonging to His Majesty's Forts, but on the contrary shall bring back any soldier they find endeavouring to run away.

That, in case of any misunderstanding Quarrel or Injury between the English and the Indians no private Revenge shall be taken but application shall be made for Redress according to his Majesty's laws.

That is the Indians have made any Prisoners belonging to the Government of Nova Scotia or Accadie during the course of the War they shall be released at or before the Ratification of the Treaty.

That this Treaty shall be Ratified at Annapolis Royal.

Dated at the Council Chamber at Boston in New England this fifteenth day of December An Dom, one thousand Seven hundred and twenty five Anno R.R. Georgy Mag Britan and Duodecimo.

Which Articles of Submission and Agreement were renewed and confirmed at Halifax in Nova Scotia in the Year of Our Lord 1749 by Joannes Pedousaghugh Chief of the Tribe of Chignecto Indians and Francois Aroudourvish, Simon Sactarvino and Jean Baptiste Maddouanhook, Deputies from the Chiefs of the St. Johns Indians in manner and form following Vizn.

I Johannes Pedousaghugh Chief of the Tribe of Chignecto Indians for myself and in behalf of my Tribe my Heirs and their heirs for ever and We Francois Aroudourvish, Simon Sactarvino and Jean Baptiste Maddouanhook Deputies from the Chiefs of the St. Johns Indians and Invested by them with full powers for that purpose Do in the most solemn manner renew the above Articles of Agreement and Submission and every Article thereof with His Excellency Edward Cornwallis Esq Captain General and Governor in Chief in and over His Majesty's Province of Nova Scotia or Accadie Vice admiral of the Same Colonel in His Majesty's Service and one of his bed Chamber In Witness whereof I the said Johannes Pedousaghugh have Subscribed this Treaty and affixed by Seal and We the said Francois Aroudourvish Simon Sactarvino and Jean Baptiste Maddouanhook in behalf of the Chiefs of the Indian Tribes we Represent have Subscribed and affixed our Seals to the Same and engage that the said Chiefs shall Ratify this Treaty at St. Johns. Done in Chibucto Harbour the fifteenth of August One Thousand Seven hundred and forty nine.

In Presence of P. Hopson, Mascarene, Robt ellison, lam T. mercer, Chas Lawrence, Edn How, Edm. Gorham, Benj. Green, John Salusbury, Hugh Davidson, William Steele (Members of the Council for Nova Scotia)

Johannes Pedousaghugh
Francois Aroudourvish
Simon Sactarvino
Jean Bapt. Maddouanhook

And the same was according Ratified at St. Johns in manner and form following Vizn.

The Articles of Peace on the other Side Concluded at Chibucto to the fifteenth of August One Thousand Seven hundred and forty nine with His Excellency Edward Cornwallis Esq. r Cap. l Gen. Gov. r & Commander in Chief of His Majesty's Province of Nova scotia or Accadie and Signed by our Deputies having been communicated to Us by Edward How esq. r One of His Majesty's Council for Said province, and faithfully Interpreted to Us by Madam DeBelliste Inhabitant of this River nominated by Us for that purpose We the Chiefs and Captains of the River St. John and places adjacent do for ourselves and our different tribes Confirm and Ratify the same to all Intents and purposes.

Given under our Hands at the River St. Johns the fourth day of September One Thousand Seven hundred and forty nine n presence of the under written Witnesses

Michell	Narragonis chief
Nicola	Neguain Capt
Francois	De Xavier Archibano Marquille
Pierre	Alexander Margillie
Augustin	Meyacvet, Maitre Chief de Riv St. Jean
Francois	Mayanyarvet, Maitre Lerure D.
Rene	Naguain
Neptune	Pierre Paul Chief of Pasmeguody
Lusafin	Papanlouet
Francois	Germain Capt
Pierre	Bennoit Capt
Francois	Driuo Capt
Rene	file D'ambrose Capt

Ed. d Hon. One of His Majesty's Council
nath Dernal
John Beare
Joseph Winniett
John Worn
Rob McKoun
Matt Winniett
John Phillipps

And Whereas the said Articles of Submission and Agreement, so made and concluded, renewed, confirmed and ratified have notwithstanding been since violated contrary to the good Faith therein engaged for the constant and strict Observation and performance thereof and to the Allegiance due from the said Tribes to His Majesty Our Sovereign Lord King George We Mitchel Neptune Chief of the tribe of Indians of Passamaquoddy, and Ballomy Glode Captain in the Tribe of Indians of St. John's River Delegates from the said Tribes and by them fully authorised and empowered to make and conclude with His Excellency Chas Lawrence Esq. r His Majesty's Captain General and Governor in Chief of the Province of Nova Scotia or Accadie in behalf of His Majesty's Government of the Said Province a Treaty for the renewal and future firm Establishment of Peace and Amity between the said Tribes of Passamaquoddy and St. Johns River Indians and his Majesty's other subjects and to renew the Acknowledgment of the Allegiance of the said Tribes and their engagements to a perfect and constant Submission and Obedience to His Majesty King George the Second his Heirs and Successors Do accordingly in the name and behalf of the said Tribes of Passamaquoddy and St. Johns herby renew and Confirm the aforesaid Articles of Submission and Agreement, and every part thereof and do solemnly promise and engage that the same shall for ever hereafter be strictly observed and performed.

And We the said Mitchel Neptune and Ballomy Glode, for ourselves and in the name and behalf of the said Tribes of Passamaquoddy and St. Johns Indians Do respectively further promise and engage that no person or persons belonging to the said Tribes shall at any time hereafter aid or Assist any of the Enemies of His most Sacred Majesty King George the Second or of his Heirs and Successors nor shall hold any Correspondence or Commerce with any such His Majesty's Enemies in any way or manner whatsoever and that, for the more effectually preventing any such Correspondence and Commerce with any of His Majesty's Enemies the said Tribes shall at all times hereafter Traffic and barter and exchange Commodities with the Managers of such Truckhouses as shall be established for that purpose by his Majesty's Governors of this Province at Fort Frederick or elsewhere within the Said Province and at no other place without permission from His Majesty's Government of the said Province. And We do in like manner further promise and engage that for the more effectually securing and due performance of this Treaty and every part thereof a certain Number, which shall not be less than Three from each of the aforesaid tribes, shall from and after the Ratification hereof constantly reside in Fort Frederick at St. Johns or at such other place or places within the Province as shall be appointed for that purpose by His Majesty's Governors of the said Province as Hostages, which Hostages shall be exchanged for a like Number of others of the said Tribes when requested.

And We do further promise and engage that this Treaty and every part thereof shall be ratified by the Chiefs and Captains and other principal persons of the said Tribes for themselves and in behalf of their Tribes at Fort Frederick aforesaid on or before the 20th of May next.

In Faith and Testimony whereof We have Signed these Presents and caused the Seal of the Province to be hereunto affixed, And the said Michel Neptune and Ballomy Glode have hereunto put their Marks and Seals in the Council Chamber at Halifax in Nova Scotia the Twenty third Day of February in the Year of our Lord One Thousand Seven hundred and sixty and in the Thirty third Year of His Majesty's Reign.

A true Copy.

By His Excellency Comm
Rich. d Bulkeley, Sec. y



TREATIES OF

1760 - 1761

Treaty of Peace and Friendship concluded by [His Excellency Charles Lawrence] Esq. Gov^r and Com^r. in Chief in and over his Majesty's Province of Nova Scotia or Acadia with Paul Laurent chief of the LaHave tribe of Indians at Halifax in the Province of N.S. or Acadia.

I, Paul Laurent do for myself and the tribe of LaHave Indians of which I am Chief do acknowledge the jurisdiction and Dominion of His Majesty George the Second over the Territories of Nova Scotia or Acadia and we do make submission to His Majesty in the most perfect, ample and solemn manner.

And I do promise for myself and my tribe that I nor they shall not molest any of His Majesty's subjects or their dependents, in their settlements already made or to be hereafter made or in carrying on their Commerce or in any thing whatever within the Province of His said Majesty in any thing whatever within the Province of His said Majesty or elsewhere and if any insult, robbery or outrage shall happen to be committed by any of my tribe satisfaction and restitution shall be made to the person or persons injured.

That neither I nor any of my tribe shall in any manner entice any of his said Majesty's troops or soldiers to desert, nor in any manner assist in conveying them away but on the contrary will do our utmost endeavours to bring them back to the Company, Regiment, Fort or Garrison to which they shall belong.

That if any Quarrel or Misunderstanding shall happen between myself and the English or between them and any of my tribe, neither I, nor they shall take any private satisfaction or Revenge, but we will apply for redress according to the Laws established in His said Majesty's Dominions.

That all English prisoners made by myself or my tribe shall be set at Liberty and that we will use our utmost endeavours to prevail on the other tribes to do the same, if any prisoners shall happen to be in their hands.

And I do further promise for myself and my tribe that we will not either directly nor indirectly assist any of the enemies of His most sacred Majesty King George the Second, his heirs or Successors, nor hold any manner of Commerce traffic nor intercourse with them, but on the contrary will as much as may be in our power discover and make known to His Majesty's Governor, any ill designs which may be formed or contrived against His Majesty's subjects. And I do further engage that we will not traffick, barter or Exchange any Commodities in any manner but with such persons or the managers of such Truck houses as shall be appointed or Established by His Majesty's Governor at Lunenburg or Elsewhere in Nova Scotia or Acadia.

And for the more effectual security of the due performance of this Treaty and every part thereof I do promise and Engage that a certain number of persons of my tribe which shall not be less in number than two prisoners shall on or before September next reside as Hostages at Lunenburg or at such other place or places in this Province of Nova Scotia or Acadia as shall be appointed for that purpose by His Majesty's Governor of said Province which Hostages shall be exchanged for a like number of my tribe when requested.

And all these foregoing articles and every one of them made with His Excellency C.L., His Majesty's Governor I do promise for myself and on of sd part - behalf of my tribe that we will most strictly keep and observe in the most solemn manner.

In witness whereof I have hereunto putt my mark and seal at Halifax in Nova Scotia this day of March one thousand & c.

Paul Laurent

I do accept and agree to all the articles of the forgoing treaty in Faith and Testimony whereof I have signed these present I have caused my seal to be hereunto affixed this day of march in the 33 year of His Majesty's Reign and in the year of Our lord - 1760

Chas Lawrence [Emphasis added.]

The above Treaty was signed 15 days after the Maliseet and Passamaquoddy signed a similar worded Treaty.

Documented adhesions to the this treaty were signed also by the Mi'kmaq of Richibuctou - March 10, 1760, Mouscadaboet - March 10, 1760, Shediac - June 25, 1761, Pokemouche - June 25, 1761, Cape Breton - June 25, 1761, Miramichi - June 25, 1761, La Heve - November 9, 1761.

In the Executive Council minutes there are also references to treaties signed with other communities though no copy of the Treaty has been found. These communities are: Chignecto - July 8, 1761 and Pictou - October 12, 1761.

TREATY OF WATERTOWN

Annex - Treaty of Watertown 1776

A Treaty of Alliance and Friendship entered into and concluded by and between the Governors of the State of Massachusetts Bay, and the Delegates of the St. John's & Mickmac Tribes of Indians.

Whereas the United States of America in General Congress Assembled have in the name, and by the Authority of the Good people of these Colonies Solemnly published and declared, that these United Colonies are, and of Right ought to be free and Independent States; that they are absolved from all Allegiances to the British Crown; and that all political connection between them and the State of Great Britain is and ought to be dissolved; and that as Free and Independent States they have full power to Levy War, conclude Peace, contract Alliances established Commerce, and to do all other Acts and things which Independent States may of Right do;

We the Governors of the State of Massachusetts Bay do by virtue hereof, and by the powers vested in us enter into and conclude the following Treaty of Friendship and Alliance, viz.,

1st . We the Governors of the said State of Massachusetts Bay and on behalf of said States, and the other United States of America on the one part, and Ambrose var, Newell Wallis, and Francis, Delegates of the St. John's Tribe, John Denaquara, Charles, Mattahu Ontrane, Nicholas, John Battis, Peter Andre, and Sabbatis Netobcobwit Delegates of the Mickmac Tribes of Indians, inhabiting within the Province of Nova Scotia for themselves, and in behalf of the said Tribes on the other part do solemnly agree that the people of the said State of Massachusetts Bay and of the other United States of America, and of the said Tribes of Indians shall hence forth be at peace with each other and be considered as Friends and Brothers united and allied together for their mutual defence Safety and Happiness.

2nd. That each party to this Treaty shall, and will consider the Enemies of the other as Enemies to themselves, and do hereby solemnly promise and engage to, and with each other that when called upon for that purpose, they shall, and will to the utmost of their abilities, aid and assist each other against their public Enemies; and particularly, that the people of the said Tribes of Indians shall and will afford, and give to the people of the said State of Massachusetts Bay and the people of the other United States of America during their present War with the King of Britain, all the aid and assistance within their power. And that they the people of said Tribe of Indians shall not, and will not directly or indirectly give any aid, or assistance to the Troops or Subjects of the said King of Great Britain, or others adhering to him or hold any correspondence or carry on any Commerce with them during the present War.

3rd. That if any Robbery, or Outrage happens to be committed by any of the Subjects of said State of Massachusetts Bay, or of any other of the United States of America upon any of the people of said Tribes, and said State shall upon proper application being made, cause satisfaction and restitution speedily to be made to the party injured.

4th. That if any Robbery, or Outrage happens to be committed by any of the said Tribes of Indians upon any of the Subjects of the said State or of any other of the United States of America the Tribe to which the Offender or Offenders shall belong, shall upon proper application being made, cause satisfaction and Restitution speedily to be made to the Party injured.

5th. That in case any Misunderstanding, Quarrel, or injury shall happen between the said State of Massachusetts Bay, or of any other of the United States of America and the said Tribes of Indians, or either of them, no private revenge shall be taken but a peaceable application shall be made for Redress.

6th. That the said Tribes of Indians shall and will furnish and supply 600 Strong Men out of the said Tribes, or as many as may be, who shall without delay proceed from their several homes up to the Town of Boston within this State, and from thence shall march to join the Army of the United States of America now at New York under the immediate command of his Excellency General Washington, there to take his Orders.

7th. That each of the Indians who shall by their respective Tribes be appointed to join the Army of the United States of America shall bring with them a good Gun, and shall be allowed on Dollar of the use of it; and in case the Gun shall be lost in the service, shall be paid the Value of it. And the pay of each Man shall begin from the time they sail from Machias for Boston, and they shall be supplied with provisions and a Vessel or Vessels for their passage up to Boston. Each private Man shall receive the like pay as is given to our own private Men. The Indians shall be formed into Companies when they arrive at Boston, and shall engage, or enlist for long a time as General Washington shall want them, not exceeding the term of three years, unless General Washington and they shall agree for a longer time. And as Joseph Denaquara, Peter Andre, and Sabbatis Netobcobwit have manfully and Generously offered to enter immediately into the War they shall be sent as soon as may be to Gen. Washington to join the Army, and shall be considered as entering into our pay at the time of arrival at New York.

8th. The Delegates above named, who may return to their Homes, do promise and engage, to use their utmost influence with the Passamaquoddy, and other Neighbouring Tribes of Indians to persuade them to furnish and supply for the said service as many strong of their respective Tribes as possible, and that they come along with those of the Tribes of St. John's (and) Mickmac. And the said Governor of the said State of Massachusetts Bay to hereby engage to give to such of the Passamaquoddy or other Neighbouring Indians, who shall enter into the Service of the United States of America, the same pay and encouragement, in every particular, as is above agreed to be given to the St. John's, or Mickmac Indians, and to consider them as our friends, and Brothers.

9th. That the said State of Massachusetts Bay shall, and will furnish their Truckmaster at Machias as soon as may be with proper articles for the purpose of supplying the Indians of said Tribes with the necessities and conveniences of life.

10th. And the said Delegates do hereby annul and make void all former Treaties by them or by others in behalf of their respective Tribes made with any other power, State of person so far forth as the same shall be repugnant to any of the Articles contained in this Treaty.

In Faith & Testimony whereof we the said Governors of the said State of Massachusetts Bay have signed these presents, and caused the Seal of said State to be hereunto affixed and the said Ambrose Var, Newell Wallis, and Francis, Delegates of the St. John's Tribe, Joseph Denaquara, Charles, Mattahu Ontrane, Nicholas, John Battis, Peter Andre, and Sabbatis Netobcobwit, Delegates of the Mickmac Tribes of Indians have hereunto put their Marks, and Seals in the Council Chamber at Watertown in the State aforesaid the Nineteenth day July in the year of our Lord One thousand and seven Hundred, and seventy six.