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The Mi’kmaw 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’kmaw 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’kmaw/Aboriginal people residing off-reserve in Nova Scotia.

The Confederacy of Mainland Mi’kmaq is a tribal organization that provides advisory services to it’s six member Mi’kmaw bands.

The 4th print run of the Mi’kmaw Resource Guide was made possible through the Tripartite Education Working Committee and was funded by the following organizations:

It is hoped that this guide will assist all people with their attempts to obtain information and resources on the Mi’kmaw 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’kmaw people.

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Proper Use of Mi’kmaq or Mi’kmaw

The following is a brief explanation of when the terms ‘Mi’kmaq’ or ‘Mi’kmaw’ 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’kmaw 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: níkmaq - my family; kíkmaq - your family; wíkmaq - his/her family. The variant form Mi’kmaw 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’kmaw people, Mi’kmaw treaties, Mi’kmaw person, etc.).

Legend of Acronyms

<table>
<thead>
<tr>
<th>Acronym</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>CMM</td>
<td>The Confederacy of Mainland Mi’kmaq</td>
</tr>
<tr>
<td>MFCS</td>
<td>Mi’kmaw Family &amp; Children’s Services of Nova Scotia</td>
</tr>
<tr>
<td>MACS</td>
<td>Mi’kmaw Association of Cultural Studies</td>
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<tr>
<td>NCNS</td>
<td>Native Council of Nova Scotia</td>
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<tr>
<td>NSNWA</td>
<td>Nova Scotia Native Women’s Association</td>
</tr>
<tr>
<td>TARR</td>
<td>Treaty &amp; Aboriginal Rights Research Centre of Nova Scotia</td>
</tr>
<tr>
<td>UCCB</td>
<td>University College of Cape Breton</td>
</tr>
<tr>
<td>UNSI</td>
<td>Union of Nova Scotia Indians</td>
</tr>
</tbody>
</table>
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'kmawi (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.

Historical Background

Mi'kmaw people depended on the land for their sustenance and as such were a nomadic people who lived and traveled throughout Mi'kmawi according to the time of year and seasonal pattern. Mi'kmawi was divided into seven districts: Kespukwitk, Sipekni'katik, Eskikewa'kik, Unama'kik, Epekwitk aq Piktuk, Siknikt, and Kespek. Consequently, in an effort to maintain orderly conduct and good relationships between families, travel throughout Mi'kmawi 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.

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Throughout Mi'kma'ki there are sites and areas that are a visual record of the Mi'kmaw 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'kmaw 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'kmaw people.
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'kmaq 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'kmaq 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.

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**Ta’n tel-miliaq**

**Calendar of Events**

**January 6:**
Elek'wi'a'timk

Elek'wi'a'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'kmawi (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’kmaw 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’kmaw Treaty Day

**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

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Treaty Day March in Halifax.

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Procession of St. Anne in Chapel Island.
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.

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’kmaq 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...
at their traditional gathering places as a celebration of such. Mawi'omi, 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.

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

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

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.

Kinikwjejtewaqsi (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 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.

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 her as their patron saint, and would continue to hold 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.

Baptist Minister, compiled a Mi'kmaq dictionary.

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.

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

Schools for Mi'kmaq children were started.

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.

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

The Nova Scotia government allotted 10 Indian reserves.

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

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

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

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

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’kmaq 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.

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’kmaq flag was first raised in Restigouche, Quebec on October 4 and in Halifax in 1901.

1914 - Over 150 Mi’kmaq 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.

Wisowtaqijji (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’k'oqma’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’ntnek
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’k'oqma’q
27. Wagmatcook
28. Wildcat
29. Gold River
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’kmaw to be a threat and saw a great need to assimilate the original peoples of this country.

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’kmaw for the responsibility and decision making no longer laid with the Mi’kmaw themselves. In essence, the Indian Act was a major factor in the fragmentation of Mi’kmaw society.

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.

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
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’kmaw.

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

1977 - The Mi’kmaw 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’kmaw 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’kmaw 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’kmaw Elders, parents and youth. The cultural values and norms of the Mi’kmaw 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 White Paper Policy of 1969 was a government policy that awakened the Native peoples of Canada, including the Mi’kmaw, 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’kmaw organizations who realized the implications of such policies and gave leadership to the Mi’kmaw people by providing a voice within the larger framework of Native politics.

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

I LOST MY TALK

I lost my talk
The Talk you took away
When I was a little girl
At Shubenacadie school

You snatched it away:
I speak like you
I think like you
I create like you
The scrambled ballad, about my word

Two ways I talk
Both ways I say
Your way is more powerful

So gently I offer my hand and ask,
Let me find my talk
So I can teach you about me

Reprinted with permission (Songs of Eskasoni - More Poems of Rita Joe, p. 32)
We wish to respectfully acknowledge our Ancestors - the many Mi’kmaq 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’kmaq 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).

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’kmaq Nation. Chief Doucette was one of the founding members of the Union of Nova Scotia Indians, a political and lobbying Mi’kmaq 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’kmaq Kina’masuti, a comprehensive Mi’kmaq Education Framework, and numerous economic development ventures. He was always a diplomat and will forever be an inspirational role model to the Mi’kmaq people.
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 Mi’kmaw community and one of many Mi’kmaw individuals who make up an evergrowing group of Mi’kmaw professional people.

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’kmaw 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’kmaw and spent most of his time lecturing and providing speeches to the public.
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.

Rachael Marshall was a courageous and unfalting 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’kmaw 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’kmaw 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.

Eskasoni’s Dr. Rita Joe is a Mi’kmaw woman, poet, craftsperson, mother and honoured Elder of the Mi’kmaw 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 honourary doctorates and is held in high esteem by her people, the Mi’kmaw.
Dr. Elsie Charles Basque is a Mi’kmaw woman, mother, Elder and teacher. Elsie was born in 1916 and was the first Mi’kmaw in Nova Scotia to hold a teacher’s license and also the first Mi’kmaw 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’kmaw 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’kmawey Debert Elder’s Advisory.

Dr. Marie Battiste is a professor at the College of Education, University of Saskatchewan. A Mi’kmaw 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’kmaw Community is a Mi’kmaw 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’kmaw 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’kmaw Youth.
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.

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.

Dr. Viola Robinson is a Mi’kmaw woman who has spent much of her life advocating the rights of Mi’kmaw 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 honourary 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.

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 Kejimkujik” was held at Kejimkujik 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’kmag & 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.”
Sister Dorothy, as she is affectionately known to all, is a Mi’kmaw woman who was born in Sydney and raised in the Membertou Mi’kmaw Community. She entered the Congregation of Sisters of St. Martha’s shortly after graduating high school, where she became the first Mi’kmaw 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’kmawey Debert Elders Advisory Council.

Leonard Paul is a member of the Pictou Landing Mi’kmaw 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’kmaw 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.
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”.

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.

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.

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).


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 Hortons 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.
2001 – Mi’kmaw 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’k Kjiitqnn” 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’kmaw speaking lawyer to be called to the Bar.


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’kmaw communities.
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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.
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 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 752
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 Malécite.
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 clogged 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 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 swayed and fell 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 Paris Island was nothing to residential school.
I fought in the jungles of Vietnam and kept my Mi’kmaq pride.
And brought home our people 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.
I’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.

Veteran’s Section

World War I: 1914 - 1918
James Bernard, Paq’Innek
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 (WWI), Indian Brook
Ben Francis, Indian Brook
James Francis (WWI), Indian Brook
John Francis, Bear River
Noel R. Francis, Pictou Landing
James Glace, Millbrook
Joseph Glace (KIA), Indian Brook
Sam Glace, Bear River
Peter Googoo, Membertou
Frank Henry, Membertou
William Henry, Membertou
John Johnstone, Millbrook
John Julian, Millbrook
William Paul, Wagmatcook
Frederick B. Knockwood, Millbrook
John Maloney, Indian Brook
Patt Maloney (KIA), Indian Brook
John McEwan, Bear River
Stephen Meuse, Membertou
Christopher Morris, Membertou
Evelyn Morris, Millbrook
Andrew Paul, Millbrook
Joe Paul, Bear River
Levi Paul, Pictou Landing
Noel Paul, Membertou
Peter Paul, Bear River
Michael Perry, Indian Brook
Joseph L. Pictou, Millbrook
Michael Prosper, Pictou Landing
Leonard Pictou, Indian Brook
Joseph Sapier, Pictou Landing
Matthew Sapier, Indian Brook
David Stevens, Paq’Innek
Benoit Thomas, Pictou Landing
Louise Thomas, Pictou Landing
Ralph Thomas, Millbrook
Stephen Toney, Pictou Landing
Roland Willmot, Pictou Landing
Tom Willmot, Pictou Landing

World War II: 1939-1945 cont’d
Andrew Johnson, Paq’Innek
Louis Johnson, Indian Brook
Patrick J. Kennedy, Membertou
Alexandar Julian, Pictou
Andrew Julian, Indian Brook
Edward Julian, Indian Brook
Kore, Indian Brook
Joe Julian, Pictou
Henry Knockwood, Indian Brook
Ralph Knockwood, Indian Brook
Noel L’Hajard, Paq’Innek
Joe Lyes, Indian Brook
Alonzo Maloney, Indian Brook
Lawrence Maloney, Indian Brook
Stephen Maloney, Pictou Landing
Frank Maloney, Indian Brook
Preston Maloney, Indian Brook
James Marshall, Paq’Innek
Stephen Marshall, Eskasoni
William Marshall, Eskasoni
Fred Martin, Millbrook
Richard Matthews, Membertou
Richard McKean, Bear River
Salomon McKean, Bear River
Lawrence Meloney, Indian Brook
James Meuse, Indian Brook
Noel N’Landing, Indian Brook
Piet N’Landing, Membertou
Charles Paul, Acadian
Edward Paul, Membertou
William Paul, Membertou
Joe Paul, Indian Brook
Lawrence Paul (KIA), Membertou
Joseph W. Francis, Acadian
Noel Paul, Indian Brook
Levi Paul, Millbrook
Joe Paul, Indian Brook
Edward Paul, Indian Brook
Joseph W. Francis, Acadian
Noel Paul, Indian Brook
Levi Paul, Millbrook
Joe Paul, Indian Brook
Andrew Paul, Membertou
Louis Newell, Membertou
Christopher Morris, Bear River
Stephen Meuse, Indian Brook
Joseph L. Pictou, Millbrook
Michael Prosper, Pictou Landing
Leonard Pictou, Indian Brook
Joseph Sapier, Pictou Landing
Matthew Sapier, Indian Brook
David Stevens, Paq’Innek
Benoit Thomas, Pictou Landing
Louise Thomas, Pictou Landing
Ralph Thomas, Millbrook
Stephen Toney, Pictou Landing
Roland Willmot, Pictou Landing
Tom Willmot, Pictou Landing

Korea War: 1950-1953
Clarence Meuse (KIA), Bear River
William Michael, Wywochamag
Ralph Moore, Wywochamag
Francis Paul, Indian Brook
Robert Paul, Indian Brook
Ronald Paul, Membertou
Peter Paul, Membertou
Frank White, Wywochamag
Ben Pictou, Membertou
Douglas Pictou, Membertou
Frank Wight Jr., Membertou
Isaac Thomas, Pictou Landing
William Toney Sr., Annapolis
Leo Toney, Annapolis
Annapolis
John Toney, Membertou
Frank Wight Jr., Membertou
Isaac Thomas, Pictou Landing
William Toney Sr., Annapolis
Leo Toney, Annapolis
Alonzo Maloney, Indian Brook
Lawrence Maloney, Indian Brook
Stephen Maloney, Pictou Landing
Frank Maloney, Indian Brook
Preston Maloney, Indian Brook
James Marshall, Paq’Innek
Stephen Marshall, Eskasoni
William Marshall, Eskasoni
Fred Martin, Millbrook
Richard Matthews, Membertou
Richard McKean, Bear River
Salomon McKean, Bear River
Lawrence Meloney, Indian Brook
James Meuse, Indian Brook
Noel N’Landing, Indian Brook
Piet N’Landing, Membertou
Charles Paul, Acadian
Edward Paul, Membertou
William Paul, Membertou
Joe Paul, Indian Brook
Lawrence Paul (KIA), Membertou

Vietnam War: 1960 - 1975
Wilfred Basque, Eskasoni
Vince Docto (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
Leo Paul, Indian Brook
Noel B. Paul, Millbrook
James Peck, Wagmatcook
Peter Pither, Paq’Innek
Clifford Pictou, Acadian
Jim Pictou, Indian Brook
John Pictou, Acadian
Louis Pictou, Bear River
Richard Poulette, Eskasoni
Heu Prosper, Pictou Landing
Wilfred Prosper, Pictou Landing
Pete Sack, Indian Brook
Fred Sack, Pictou Landing
Frank Simon, Paq’Innek
Steve Simon, Pictou Landing
John C. Smith, Annapolis
Noel A. Smith, Horton
Andrew Stevens, Eskasoni
Benedict Stevens, Eskasoni
Benedict Simon, Eskasoni
Benjamin Syliboy, Millbrook
Isaac Thomas, Pictou Landing
William Toney Sr., Annapolis
John Toney, Membertou
Frank Wight Jr., Membertou

These names are listed in the Veteran’s Section of the Mi’kmaw Resource Guide.
2002 – Shubienacdie 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.

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

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<th>Speakers List</th>
<th>Mi’kmaw Culture &amp; Language</th>
<th>Mi’kmaq History</th>
<th>Spirituality</th>
<th>Health &amp; Herbal Medicines</th>
<th>Mi’kmaw Arts &amp; Crafts</th>
<th>Storytelling</th>
<th>Treaty &amp; Aboriginal Rights</th>
<th>Contemporary Governance</th>
<th>Policies &amp; Issues</th>
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<td>Elsie Basque, Saulnierville, NS / 902-769-3135</td>
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<td>Pauline Bernard, Membertou, NS / 902-539-6466</td>
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<td>Dan Christmas, Membertou, NS / 902-564-6466 ex. 228 / <a href="mailto:danchristmas@membertou.ca">danchristmas@membertou.ca</a></td>
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<td>Charlie Dennis, Eskasoni, NS / 902-379-2163</td>
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<td>Joel Denny, Eskasoni, NS / 902-379-2634 / <a href="mailto:beegjwenn@hotmail.com">beegjwenn@hotmail.com</a></td>
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<td>Patricia Doyle-Bedwell, Halifax, NS / 902-494-3730 / <a href="mailto:patricia.doyle.bedwell@dal.ca">patricia.doyle.bedwell@dal.ca</a></td>
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<td>Gerald Gloade, Millbrook, NS / 902-895-6385 / <a href="mailto:gerald@cmms.com">gerald@cmms.com</a></td>
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<td>Mary Ellen Googoo, Membertou, NS / 902-567-0805 / <a href="mailto:megoogle@eastlink.ca">megoogle@eastlink.ca</a></td>
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<td>Patsy Paul-Martín, Millbrook, NS / 902-897-8996 / <a href="mailto:paul-martin@ccrsb.ednet.ns.ca">paul-martin@ccrsb.ednet.ns.ca</a></td>
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<td>Josephine Peck, 902-209-1481 / <a href="mailto:marys@ns.sympatico.ca">marys@ns.sympatico.ca</a></td>
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<td>Kerry Prosper, Paq’tnek, NS / 902-386-2955 / <a href="mailto:kerryj@ns.sympatico.ca">kerryj@ns.sympatico.ca</a></td>
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<td>Katherine Sorbey, Listuguj, PQ / 418-788-5962</td>
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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.
Mi’kmaw Bands & Organizations

NOVA SCOTIA MI’KMAW BANDS:

Acadia
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Fax: (902) 742-6842

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Cambridge Station
Kings County, NS B0P 1G0
Tel: (902) 398-7749
Fax: (902) 388-7744

Bear River
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Tel: (902) 467-3802
Fax: (902) 467-4143

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Chapel Island, NS B0E 3B0
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Fax: (902) 535-3004

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Eskasoni, NS B1W 1A1
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Fax: (902) 379-2712

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Hamport, NS B0P 1P0
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Indian Brook
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PO Box 350
Shubenacadie, NS B4N 2B0
Tel: (902) 758-2049
Fax: (902) 758-2017

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Tel: (902) 564-0646
Fax: (902) 538-6645

Millbrook
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Truro, NS B2N 5E5
Tel: (902) 897-6199
Fax: (902) 890-4785

Pag’ntkek
RR# Atlan
Antigonish Co., NS B1H 1A0
Tel: (902) 886-7870
Fax: (902) 386-2043

Pictou Landing
Box 55, Site 4
Pictou Landing, NS B0K 1X0
Tel: (902) 752-4912
Fax: (902) 755-4715

Wagmatcook
PO Box 237
Baddick, NS B0E 1B0
Tel: (902) 295-2596
Fax: (902) 295-3358

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Tel: (902) 567-1752 / Fax: (902) 567-0776
Email: mack@mikmaq-assoc.com
Web: www.mikmaq-assoc.com

M’kmaq Child Development Centre
2150 Goffin St, Halifax, NS B3K 3B5
Tel: (902) 422-7850 / Fax: (902) 422-6642

M’kmaq College Institute, Cape Breton University,
Civic: 1250 Grand Lake Road, Sydney, Nova Scotia
Tel: (902) 563-1871 / Fax: (902) 563-1953
Email: lindsay_marshall@capebretonu.ca

M’kmaq Employment & Training Secretariat
526 Church St, Shubenacadie, NS B0N 1W0
Tel: (902) 758-4181 / Fax: (902) 758-2127
Email: gerald.toney@mets.ca

M’kmaq Maliseet Nations News
PO Box 1590, Truro, NS B2N 5V3
Tel: (902) 895-2038 / Fax: (902) 895-0024
Email: news@cmms.com
Web: www.cmms.com/MMNWND.php

M’kmaq Native Friendship Centre
2158 Goffin St, Halifax, NS B3K 3B4
Tel: (902) 420-1576 / Fax: (902) 423-6150
Email: gliodinh@hotmail.com
Web: www.mnmncentre.ca

M’kmaq Resource Centre
Civic: 1250 Grand Lake Road, Sydney, Nova Scotia
Tel: (902) 563-6646 / Fax: (902) 563-2703
Email: paul@gnov.ca

M’kmaq Legal Support Network
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Dartmouth, NS B2V 2S8
Tel: (902) 684-9890
Email: clara.gloade@eastlink.ca

M’kmaq Family & Children’s Services of Nova Scotia
PO Box 179, Shubenacadie, NS B4N 2B0
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Fax: (902) 893-6385

M’kmaq Child Development Centre
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Civic: 566 Church St, Indian Brook
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Tel: (902) 758-2742 / Fax: (902) 758-1759
Email: dscribe_mcdonald@hotmail.com
Web: www.afn.ca

Atlantic Aboriginal Health Research Program
Civic: 530 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: www.aahrp.ca

Atlantic Canada’s First Nation Help Desk
47 Mallard, Memertou, NS B1S 2P5
Tel: (902) 893-6642 / Fax: (902) 893-6642
Email: admin@firtnationhelp.com
Web: www.firstnationhelp.com

Atlantic Policy Congress Of First Nation Chiefs
Civic: 566 Church St, Indian Brook
Mail: PO Box 327, Shubenacadie, NS B4N 2B0
Tel: (902) 758-2742 / Fax: (902) 758-1759
Email: dscribe_mcdonald@hotmail.com
Web: www.afn.ca

Eskasoni Economic Development Corporation
Civic: 63 Minlrd Dr, Eskasoni
Mail: PO Box 7773, Eskasoni, NS B1W 1A2
Tel: (902) 379-2422/2830 / Fax: (902) 379-2483

Eskasoni Fish & Wildlife Commission
Civic: 4115 Shore Rd, Eskasoni
Mail: PO Box 897, Eskasoni NS B1W 1C2
Tel: (902) 379-2024 / Fax: (902) 379-2169
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 1B5
Tel: (902) 379-2007 / Fax: (902) 379-2273
Email: carolynmacswain@schoolbo.ca

Healing Our Nation
40 Aldeney Drive, Suite 807 Dartmouth, Nova Scotia B2Y 2R6
Tel: (902) 695-3255 / Local: (902) 492-4255 / Fax: (902) 492-5500
Email: e@accesswave.ca
Web: www.healingournation.ca

Kwilmuk’w Maw-Klusaq - Mi’kmaq Rights Initiative
72 Church Road, Truro NS B2N 6N4
Tel: (902) 883-3890 / Local: (902) 843-3880 / Fax: (902) 843-3880
Email: info@mkri.ca
Web: www.mkri.ca

Mi’kmaw Bands & Organizations

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’kmaw author & long time advocate for Mi’kmaw 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’kmaw.


2002 - Stephen Marshall from Eskasoni was inducted into the Nova Scotia Horseshoe Hall of Fame. He is a three time Nova Scotia single champ, and first to be inducted into Hall of Fame. In 1989, he placed 6th out of 36 competitors in “Horseshoe Canada”.

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

Mi’kmaw Resource Guide
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The Confederacy of Mi'kmaq Atlantic Policy Congress of First Nation Chiefs, Mi'kmaq Centre of Excellence, Mi'kmaq Service Division, Eskasoni School Board, Mi'kmaq Association of Cultural Studies, Mi'kmaq Native Friendship Centre, Mi'kmaq Resource Centre, Mi'kmaq University College of Cape Breton, Native Council of Nova Scotia, Treaty & Aboriginal Rights Research Centre of Nova Scotia, Mi'kmaq Resource Guide, 23
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 - For the first time at Kejimkujik National Park, a Historic Site of Canada, visitors are offered a glimpse of an authentic Mi'kmaw campsite 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.

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

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

WHEREAS since 1984 Mi'kmaw 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'kmaw Schools using the Smith-Francis orthography;

THEREFORE BE IT RESOLVED that the Mi'kmaw-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'kmaw Nation within the boundaries of Nova Scotia, without limiting the use of the Pacific system or traditional orthography and language;

BE IT FURTHER RESOLVED that the Mi'kmaw-Nova Scotia-Canada Tripartite Forum agree to encourage the promotion and utilization of the Mi'kmaw language, particularly in public areas and on public signage, including within Mi'kmaw 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'kmaw
Grand Chief Ben Sylliboy

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

On Behalf of the Mi'kmaw-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 Hereof:

Ms. Judith Sullivan-Corney
Chief Executive Officer, Aboriginal Affairs Nova Scotia
Resolution for
Mi'kmaw • Nova Scotia • Canada Tripartite Forum
Mi'kmaw Language in Nova Scotia

NA TLIAJ Kanata'wel, Kimikinaqewel aq mi'kmaw'el mawio'mi'l nutaqitj keknuek tan tel wi'kichemk ewe'wmumk tan tel milin kinamasimk, ekinamuemk aq mesqwn'wikichemk; aq

NA TLIAJ nutaq siswi Mi'kmawi'sultinow ktu' siwasik tan tel Mi'kmawol'ti'k, na miamuj ankumayu kiaspikinetmu'k aq ketmoqjenumu'k tan tel i ewekasik Mi'kmawi'simk: aq

NA TLIAJ tujiw 1984ek Mi'kmawe'k nujikinatutidijk ekina mumnik we'wmnow Smith-Francisey ewi'kikemkewey, University of New Brunswick, St. Francis Xavier University aq University College of Cape Breton, aq wla nujikinatutidijk pikwiliek kisatauti' Lukwaqw tanw tkinamuten Mi'kmawe'k Kinamatsnuv'ko'ml tan i ewekasik Smith-Francisey ewi'kikemkewey.

NA NIKE kisamatutidijk Mi'kmak-Nova Scotia-Canada Tripartite Forum Smith-Francisey ewi'kikemkewey tan kisatautip Mr. Doug Smith aq Mr. Bernie Francis, we'wasin Mi'kma'ki, Nova Scotia, katu ma'feltituaj wen we'wmin Pacifiqueewey.

AQ NIKE Mi'kmaq-Nova Scotia-Canada Tripartite Forum kisamatutidijk ketmoqjenminow aq we'wmnow Mi'kmaw'ey tan tel nutaq mesqiniwikasik aq tan tel signl kaqamikl ewikasikl mst I'nue'kati'lNova Scotia

Signed at Halifax this 1st day of October, 2002

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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, hosted 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 - 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.
TREATY
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 viz: the Penobscot, Narigawk, 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 Wessauguaaram alias Loron Arexes 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 Colonies 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 fa in as full and ample manner as any of our Predecessors have herebefore done.

And we 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, Narigawk 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 fishing 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 are we 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 Dependents 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 Britannia & 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

At J Willard Secry

Design by: Eastern Woodland Publishing (902) 895-2038
Produced by: Atlantic Policy Congress of First Nation Chiefs Secretariat 1999

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TREATY
1726
Ratification of 1725 Treaty

Whereas by the Articles of Peace and agreement Made & concluded upon at Boston in New England the Fifteenth Day of Dec: One Thousand Seven Hundred & twenty five by our Delegates & Representatives Singnuram (alias Lurms) Alexis Francois Xavier & M eganume appears as appears by the Instruments then Sign'd Seal'd & Exchanged in the Presence of the Great & General Court or Assembly of y' Massachusetts Bay by our Said Delegates in behalf of us the Said Indians of Penobscott, Norridgewak, S. John, Cape Sables, and the other Indian Tribes belonging to & inhabiting within these His M ajesty's Great Britains Territories (of) Nova Scotia & New England & by Majr: Paul Mascarene Comissioner from this Said Province in behalf of His Majesty by which Agreement itt being requir'd that the Said Articles should be ratified [?] at His M ajesty'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 Complyance with y' Articles Stipulated by our Delegates as aforesaid & made our Submi

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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. MASCARENCHE,
ROBT. ELLISON,
JAMES T. MIERER,
CHAS. LAWRENCE,
ED. HOW,
JOHN GORHAM,
BENJ. GREEN,
JOHN SALUSBURY,
HUGH DAVIDSBURY,
WM STEELE

JOANNES PEDOUSAGHTIGH, (totem)
FRANCOIS ARODORVISH, (totem)
SIMON SACTARVINO, (totem)
JEAN BAPT. MADDONAHOOK, (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, Governor and Commander in Chief of His Majestys Province of Nova scotia or Accadie and Signed by our deputies, having been communicated to us by Edward How, Esqr., one of His Majestys 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 WINNETT
John Wenn,
Robert McKoun
MATT WINNETT
JOHN PHILLIPS

MICHELL (totem) NARRYONES Chief,
NKOLA (totem) NEGUIN Capt.,
FRANCOIS (totem) DE XAVIER ARCHIBANO MARILLIE,
PIERRE (totem) ALEXANDER MARILLIE,
AUGUSTA (totem) MEYAVNET, Maitre Clef de la Río,
FRANCOIS (totem) MMAYAVNET, Maitre Serure D’t,
RENE (totem) NEVUM,
NEPTUNE (totem) PIERRE PAUL, Chief of Capneyneidy,
SUAPAU (totem) PARAPLONET
FRANCOIS (totem) GORMAN, Capt.,
PIERRE (totem) BENNET, Capt.,
FRANCOIS (totem) DRINO Capt.,
RENE (totem) FULI DAMIBROUS, Capt.
TREATY

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

His Majesty's Reign.

Hereunto interchangeably Set their Hands in the Council Chamber at Halifax this 22nd day of Nov. 1752 in the 26th Year of

In Faith & Testimony whereof the Great Seal of the Province is hereunto appended, and the Partys to these Presents have

benefits, Advantages & Priviledges an any others of His Majesty's Subjects.

Subjects in this Province shall be tryed in His Majesty's Courts of Civil Judicature, where the Indians shall have the same

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 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.

1. It is agreed that the Articles of Submission & Agreements made at Boston in New England by the Delegates of the

Penobscot Norridgwick & 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 Familys and

proportional 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 this 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 tried in His Majesty's Courts of Civil Judicature, where the Indians shall have the same

benefits, Advantages & Privilegges 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

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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 alias Loron Arrows Francis Xavier and Megamumbe Delegates from the Tribe of Passamaquoddy St. Johns and other tribes inhabiting the said Majesties Territories of Nova Scotia and Acadie in manner and form following vizn.

Articles of Submission and Agreement at Boston in New England by Sauguaaram alias Loron Arrows Francis Xavier and Megamumbe Delegates from the said Tribes of Passamaquoddy St. Johns, Cape Sable and other Tribes inhabiting within His Majesties 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 to become the Rightfull possessor of the Province of Nova Scotia or Acadie according to its ancient Boundaries We the said Sauguaaram alias Loron Arrows Francis Xavier and Megamumbe agree to the said 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 whereas Articles of Submission and Agreement were made and concluded at Halifax in Nova Scotia in the Year of our Lord 1749 by John Phillipps Matt Winniett Rob McKoun John Wonn Joseph Winniett John Beare Ed.d Hon. One of His Majesty's Council Rene file D'ambroise Capt Pierre Bennoit Capt Francois Germain Capt Rene Neguin Francois Mayanyarvet, Maitre Lerure D. Augustin Meyacvet, Maitre Chief de Riv St. Jean.

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

Michel Narragonis chief
Nicola Negan Capt
Francois De Xavier Archante Manpilo
Pierre Alexandre Margile
Augustin Mesquel, Maitre Chief de Riv St. Jean
Francois Maucypaynt Mount Le Loui D.
Reni Negin
Neaphe Pierre Paul Chief of Pasmaquoddy
Lafrin Pierre Paul Chief of Pasmaquoddy
Francois German Capt
Pierre Baronoff Capt
Francois D'Eau Capt
Reni Laflin Chief of Pasmaquoddy

Ed.d Hon. One of His Majesty's Council

nath Deus
John Buzee
Joseph Winniett
John Wonn
Rup McHnauk
Matt Winniett
John Philpps

And whereas the said Articles of Submission and Agreement, as 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 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 authorized 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 Acadie in behalf of His Majesty's Government of the said Province a Treaty for the removal 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 regulate the Acquiescence 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 Pasamaquoddy and St. Johns hereby review and Confess the aforesaid Articles of Submission and Agreement and every part thereof and do solemnly promise and engage that the same shall be for ever hereafter by strict observance and performed.

And whereas 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 George the Second of his Heirs and Successors or shall hold any Correspondence or Commerce with any such his Majesty Enemies in any way or manner whatsoever and that for the more effectually providing any such Correspondence and Commerce with any of his Majesty Enemies the said Tribes shall at an inner headquarter and time to be agreed shall be summoned to appear before such Commissioners with the Managers of such Treasuries as shall be established for that purpose by his Majesty's Governor of the Province at Fort Frederick or elsewhere in the said Province and 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 the due performance of this Treaty and every part thereof a certain Number, which shall not be less than Three hundred each of the aforesaid Tribes, shall at all time and the Ratification of the same respectively reside at Fort Frederick as St. Johns in such other place or places where the same 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 in like manner further promise and engage that the said 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 abode on or before the 20th of May next.

In Faith and Sealmore whereof We have Signed these Presents and caused the Seal of the Province to be hereunto affixed, and the said Mitchel Neptune and Ballomy Glode have honourably 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 Excellcy as Contin
Richt. of Dalkeith, Sec'y

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Treaties of 1760 - 1761

Treaty of Peace and Friendship concluded by [His Excellency Charles Lawrence] Esq. Gov and Comr. 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 Lunenbourg 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 Subjects, 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, Mattatu Otrante, Nicholas, John Battis, Peter Andre, and Sabbatis Netobcobwit Delegates of the M’ckmac 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 of Massachusetts Bay, 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 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, Mattatu Otrante, Nicholas, John Battis, Peter Andre, and Sabbatis Netobcobwit, Delegates of the M’ckmac 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.

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