



When we speak, Spirit is present.

Aliet

Ceremony and Consensus

For generations ceremony and Spirit have been present as we entered alliances and treaties with other Nations.

Saqmaq were, and are, sovereign representatives of their communities. Treaties were ratified only after building consensus within families and communities. When gathering with neighbours and other Nations, *Saqmaq* were messengers for their people. The most important decisions were recorded in wampum belts and carried by oral histories. Always, our agreements seek to protect *netukulimk* and our ways of life.

"And whereas it is the full Resolution of this Government that the Indians shall have no Injustice done them respecting their lands."
(Treaty of 1725)

MI'KMAQ

WIKEWIKU'S 2021 HISTORY MONTH OCTOBER 2021

Exploring Treaties and Treaty Relationships

Many parts of Mi'kma'ki are alive — not just the people, plants and animals. The moon, the sun, the stars and even many everyday items are alive to us. When we say *msit no'kmaq* we are honouring all of these relations. Our worldviews and practices, particularly *netukulimk*, protect and sustain all life.

When the Mi'kmaw *Saqmaq* agreed to the Peace and Friendship Treaties with the British in the 1700s, they were extending an offer to live in Mi'kma'ki as part of *msit no'kmaq*. Through this invitation to a treaty relationship, they sought to live in peace and friendship.

For more than 200 years Britain, and then Canada, denied the treaty relationship established in the 1700s. If Mi'kmaw oral histories had not carried the treaty relationship through this period of denial, there would be no Treaty Rights today.

"It is agreed that said Tribe...shall not be hindered from, but have free liberty of hunting and fishing as usual"
(Treaty of 1752)

Renewal and Reconciliation

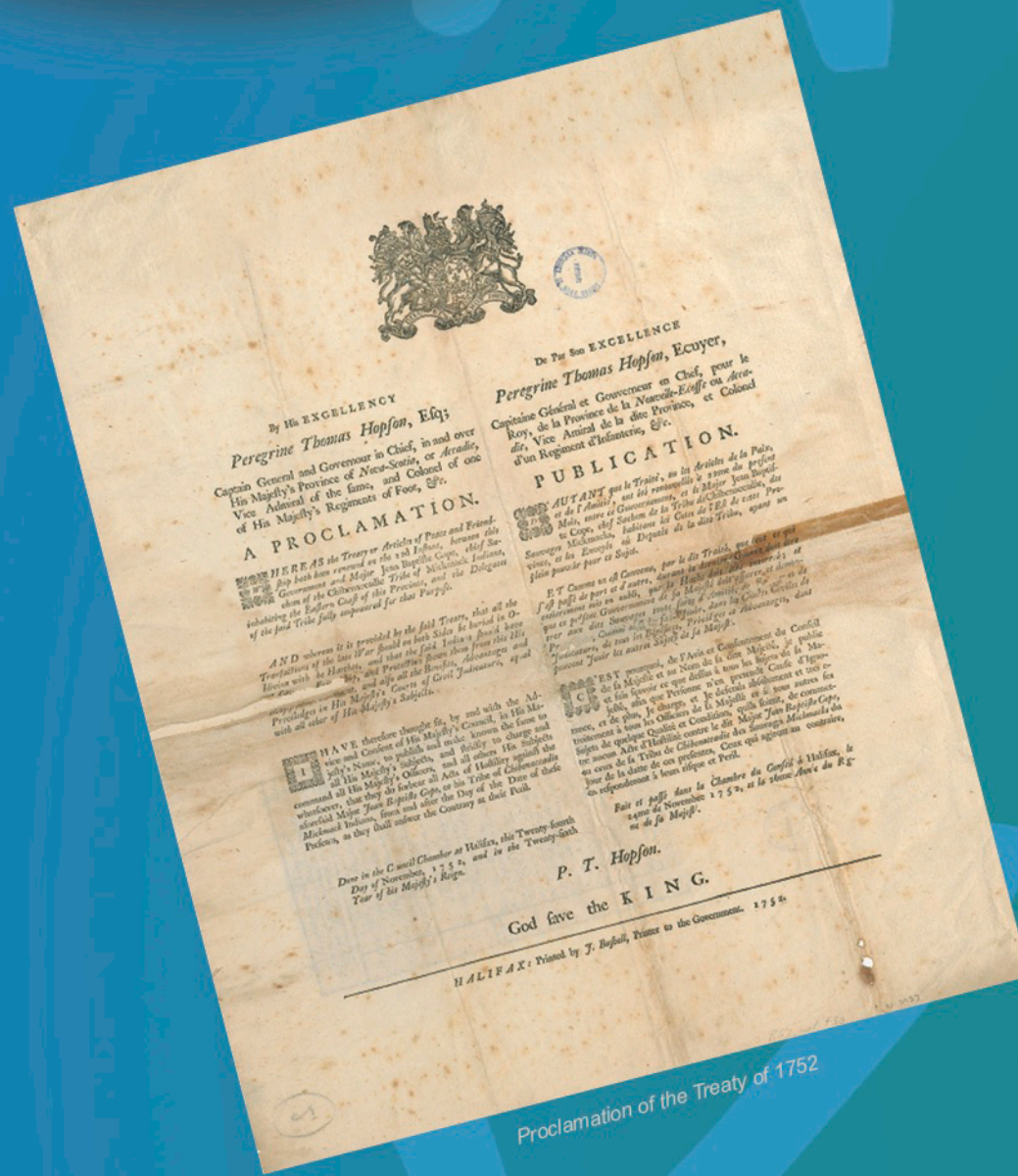
Treaties are alive because of Mi'kmaw oral histories.

From 1985 onward the Supreme Court of Canada has affirmed the Peace and Friendship Treaties. Multiple decisions have mandated the protection of Treaty Rights, impacting natural resources, health, education, justice, economic development, and culture. Today, the governments of Nova Scotia and Canada work together with the Mi'kmaq to determine how to implement Treaty Rights. It is not always easy, but the treaty relationship is a priority.

There would be no Treaty Rights without oral histories.



Kalolin



Proclamation of the Treaty of 1752



wo'kwis



jakey



welma'qj/ka'awo'



"...their heirs and the heirs of their heirs forever..."



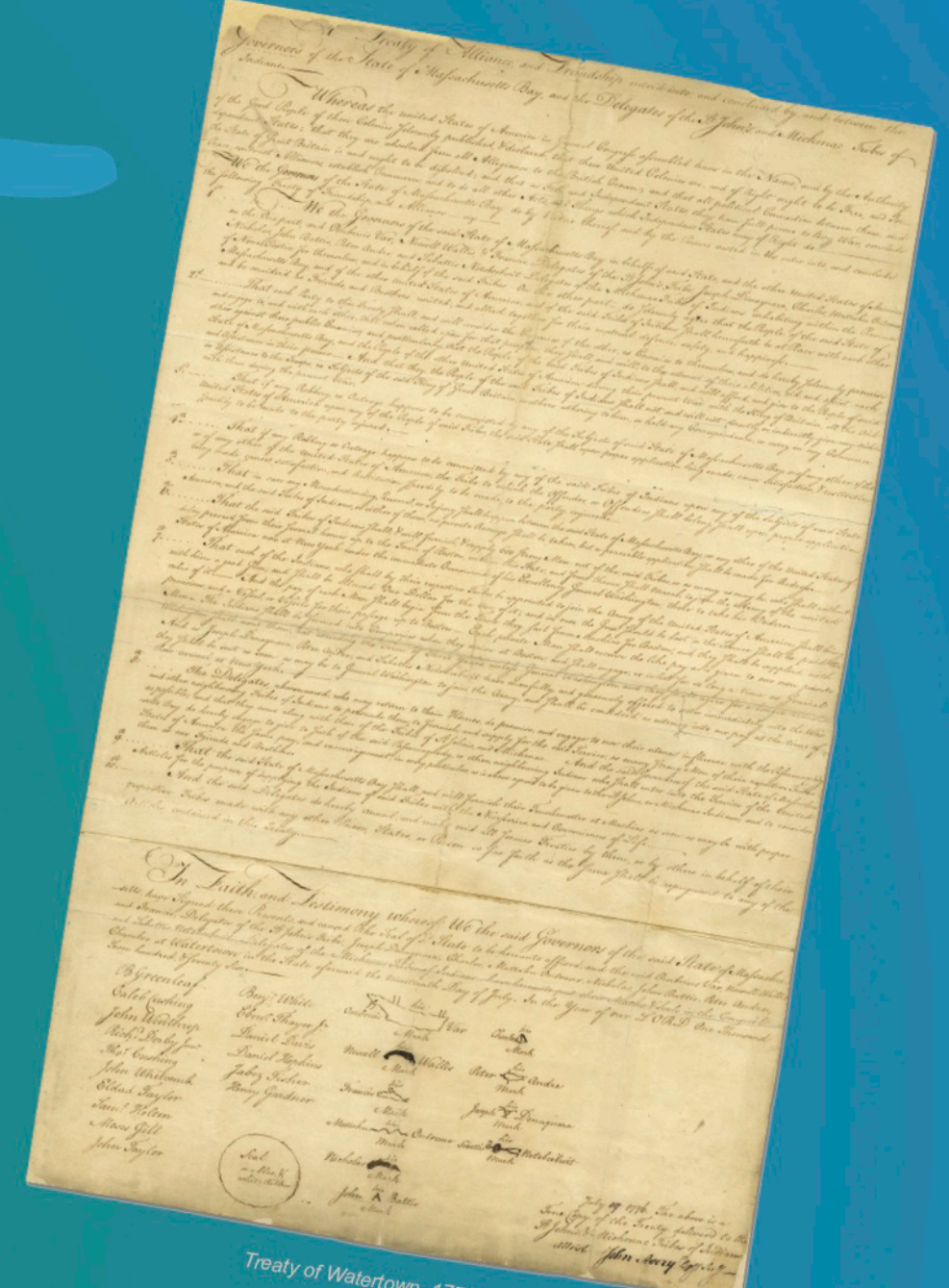
lu'm



ki'kwesu'k



ki'kwesu



Treaty of Watertown, 1776

Peace and Friendship

As British settlement expanded in Mi'kma'ki, both nations turned to treaty-making to establish peace and friendship that was to endure "forever."

The Peace and Friendship Treaties are not about land — they are agreements about how to live together in Mi'kma'ki. Throughout the 1700s, particularly when violence occurred, new treaties were sought to reaffirm the treaty relationship.

The treaties are living documents signed without end dates. The time frame of the agreements is "their heirs and the heirs of their heirs forever."



katow



plamu

Denial and Damage

Shortly after the last treaty was signed in 1779, the British used population growth and military strength to overwhelm Mi'kma'ki. With the emergence of Canada as a nation, the Crown's efforts to control Mi'kmaq and other indigenous groups grew. The policies of this time came to be known as "Treaty Denial." They damaged Mi'kmaw people and culture.

Treaty Denial efforts were directed at the heart of communities — land, culture, women and children. They include the creation of the Indian Act, the policy of Centralization, and the Shubenacadie Residential School.

Despite these difficulties, Mi'kmaq continued to hunt, fish and gather. Towns provided limited opportunities to sell goods or find other work. Above all, people depended on their families. With the treaties denied in courts and ignored elsewhere, oral histories alone kept the treaties alive.



"This place where you are, this place where you build your house, here where you build your fortress, this place where you want to own all the land, there is exactly where I sprouted from."
(Mi'kmaw Chiefs, 1749)

Disciphered, translated and transcribed by Dr. Bernard Francis

Antle

Chain of Treaties

The 1725 Treaty laid the foundation for subsequent treaties in 1749, 1752, and 1760, creating a "Covenant Chain of Treaties." The Covenant Chain of Treaties share key promises including the Mi'kmaw right to hunt and fish as well as agreements on how laws would be applied. In all the treaties, the Mi'kmaw promised not to bother the British in their settlements, but they did not cede or give up other rights. There are some differences: 1725 freed prisoners; 1752 established Treaty Day; 1749 had few signatories and 1760 had many.

There were also other treaties signed during the 1700s such as the Treaty of Watertown in 1776 and the Treaty of 1779. Both addressed whether the Mi'kmaw would ally with the newly formed United States or with the British.



1725-28
What became the first Peace and Friendship Treaty between the Mi'kmaw and the British was negotiated in Boston in 1725. The treaty was ratified by Mi'kmaw and Wolastoqewiyik at Annapolis Royal in June 1726 and then by others until 1728.
Image left: Imagined drawing of Sagmaw Grand Clouds (also Glode and Glode). The family were leaders in the Port Royal area of Kespekwikw, who ratified the Treaties in 1725 and 1760.



1752-53
The Treaty of 1752, led by Jean Baptiste Cope and Governor Hopson of Nova Scotia, offered peace and protected hunting, fishing and trading rights. Le Have and Cape Sable joined in 1753. It was upheld by the Supreme Court in the 1985 James Matthew Simon case. One of its clauses mandates that peace and friendship would be renewed "upon the first of October." Since 1986, this day has been observed again as Treaty Day.
Image left: Imagined drawing of Sagmaw Jean Baptiste Cope. The family were leaders at Sipeknie'katik, who signed the 1752 Treaty. The Pons who ratified the Treaty of 1725 are likely Copes, including Jean Baptiste.



1760-63
The 1760-61 Treaty was made with the Mi'kmaw, Wolastoqewiyik, and Peskotomuhkati. The treaty was signed by more signatories than any other treaty, making it the strongest of the agreements. It was ratified until 1763. This is the treaty that was upheld by the Supreme Court in the 1999 Donald Marshall Jr. case.
Image left: Imagined drawing of Sagmaw Philip Eargomot (also Argimault, Algimoo, Alkimu). The family were leaders in the Chignecto area, who ratified the Treaty of 1725 and the Treaty of 1760. Saqmaq often consulted the Alkimu family prior to signing treaty agreements.

"He [Kji-Saqmaw Gabriel Sylliboy] made no attempt to deny having the pelts, indeed frankly admits having them, but claims that as [a Mi'kmaw] he is not bound by the provisions of the Act, but has by Treaty the right to hunt and trap at all times."
(King vs. Sylliboy, 1928)

(Nova Scotia Archives RG-58 Inverness County Court Vol. 16)

Pikto'l



For more information about the stories of Aliet, Kalolin, Antle, and Pikto'l, please contact Mi'kmaw Kina'matnewey at www.kinu.ca.