



FEBRUARY 2021



SHARING OUR STORY: MI'KMAW CULTURAL TOURISM

Our ancestors have shared our culture with visitors to our traditional territory since time immemorial, closely guided by community values of respect, honour, integrity, peace, and friendship. Tourism authenticity supports the presentation and celebration of authentic culture and tradition by contributing to, presenting, maintaining and carrying forward the Mi'kmaq way of life. An essential element of this is Mi'kmaq ownership and control of cultural tourism enterprises. This ensures cultural integrity, while directing both social and economic benefits to the community and community members.

It has been fascinating to hear from many Elders and Knowledge Keepers within our Mi'kmaq communities speak to the importance of authenticity and what it means to be Mi'kmaq. We have been guided by their words and ideas to create a document that will help us to explain the concept of authenticity within a tourism context. Sometimes it feels like the more answers we get, and the more stories we hear, the more questions we have! Overall, there was general consensus that tourism is a very positive way to share our Mi'kmaq language and culture with visitors to this province and there are many ways to convey this. There was also consensus that some of the protocols should be mandatory, ie: it cannot be called authentically Mi'kmaq if the product or experience is not created by Mi'kmaq – while other protocols provide recommendations for respectful tourism business practice.

Some of the suggestions for different types of tourism experiences that could be shared included community celebrations, story-telling, cultural performances, cultural displays or exhibits, traditional foods, arts and crafts workshops, cultural demonstration, etc. Our Elders were clear that sacred ceremonies were not to be shared in a tourism context, while also indicating that sometimes sharing some different kinds of public ceremony is appropriate in a training context, depending upon the level of readiness of participants. All agreed that there are different expectations, protocols, stories and teachings that vary from community to community, and that it was essential to ensure that cultural content is approved by the appropriate community Elders, Knowledge Keepers, and/or leadership. There was broad agreement that transparency and openness about a story or product's origin and connection to history and tradition is paramount to Mi'kmaq cultural authenticity.

This month Cultural Tourism will be featured during the monthly KMK Virtual Community Session. We will provide you with an overview of the work we have been doing and be available to answer questions. In addition, we will introduce you to the Spirit of the Mi'kmaq logo. Having a brand to clearly identify authentic Mi'kmaq cultural tourism experiences and products is one of the ways to ensure that our culture and heritage is protected. We look forward to seeing you soon!

MI'KMAW CULTURAL TOURISM

VIRTUAL COMMUNITY
SESSION

WEDNESDAY, FEBRUARY 24, 2021
6:30pm - 7:30pm

In-person gatherings have been heavily impacted by COVID-19 and we want to keep community members informed about our work. We will be hosting a virtual community session each month featuring a different department. Sessions are recorded for viewing at a later time.



Highlights from your KMK departments

Consultation Update - Peggy's Cove Development

Develop Nova Scotia, in partnership with Nova Scotia Transportation and Infrastructure has received approval for capital funding for planned infrastructure improvements at Peggy's Cove. This work has begun and is intended to address infrastructure deficiencies for the community as well as to enhance the experience for visitors. The work includes raising the road to Peggy's Point to address coastal flooding, improvements to traffic flow to address pedestrian and vehicle safety, increasing the height of the break water, constructing a boardwalk, expanding the parking area (s), new public washrooms, and a public viewing platform.

In December 2020, construction ceased based on KMK archaeological recommendations for further archaeological investigation. Our most recent consultation meeting was held on February 5th with the Province. We will focus our attention on ongoing archaeological work and ensuring any traditional harvesting activities will not be impeded or damaged. We will also focus efforts on culture and tourism opportunities.

Benefits Update

The Benefits Department works to ensure Mi'kmaq inclusion and participation in projects happening in Nova Scotia. This includes finding ways to promote our underutilized Mikmaq Labour Market. On February 10th 2021 Tracy Menge, Benefits Officer, had the opportunity to be part of a Panel that discussed "Diversity, Equity and Inclusion: The Untapped Labour Market" hosted by the Halifax Chamber of Commerce. The webinar gave the business community in Nova Scotia the opportunity to learn how to access underrepresented groups in their employee searches and why ensuring diversity, equity and inclusion matters in all workplaces. www.youtube.com/watch?v=jkDVcLmIt00



Photo of Archaeologist working in
Peggy's Cove

Nova Scotia Power Update

January has been a very busy month and sets a great tone to the work we are accomplishing with NSP. Although it may seem like a small win, after several requests to replace wild blueberries destroyed at Lake Mulgrave due to construction, NSP has finally agreed to replace some and will be sending 30 Blueberry bushes to the Bear River community in the spring for replanting.

The Community Smart Meter Information Session video has been completed and will be presented to the Assembly for their approval so that it can hopefully be released to the public early next month.

The Gaspereau Working Group Sessions are expected to begin by the end of the month or in very early march to start archaeology work in the spring.

KMK's Energy Advisor, Derek Peters was recently hired as the new Mi'kmaw Liaison with Nova Scotia Power and is expected to start his new role in March. Although Derek is not Mi'kmaw, he has built capacity working alongside the Mi'kmaw, especially here at KMK and will be a good addition to NSP.

GIS Update

Our Geographic Information Systems (GIS) Specialist has been working on a web application to collect Mi'kmaw Knowledge Holder Information to map traditional and current land use across the province. This information will assist us in our consultation with organizations proposing new projects and will help us to visualize and understand the way the land is used. Mapping Mi'kmaw traditional use areas across the province is extremely important to ensure that we at KMK can strive to protect the land, as well as to ensure that this knowledge is recorded. Testing continues with this application to ensure that it is comprehensive and intuitive.

Archaeology Update

The Archaeology Research Department (ARD) at KMK has been busy this past month supporting the Consultation Team on files like Peggy's Cove, dykeland upgrades by NS Dept. of Agriculture, Parks Canada Management Plans, mining proposals, NSP Hydroelectric System upgrades and many, many more. The mandate the Assembly gave us to fulfill, protection of archaeological, burial and sacred sites, requires us to work hard on supporting the rights implementation team with research as well. One particular initiative we are working on to support Mi'kmaw self-determination and governance is a Mi'kmaw Archaeological Lexicon. This means a Mi'kmaw vocabulary for Mi'kmaw archaeological artefacts. Here's the list of the first words we hope to provide Mi'kmaw language for archaeologists and other heritage workers to learn and use when dealing with our archaeological heritage.

Projectile point	Flake	Pottery
Scraper	Core	Shell
Awl	Preform	Ochre
Drill	Abrader	Charcoal
Harpoon point	Biface	Hearth
Celt	Uniface	Midden
Adze	Knife	Bowl
Axe	Bone	Pot /potsherd
Pipe	Gorget	Plummet



Photo of members of our ARD and GIS teams capturing drone footage

MKK Update

The Mi'kmaw Customary Adoption Protocol; Ankweiwanej Knijannaq – when translated means “Let’s take care of our Children” was approved in principle by the Assembly of Nova Scotia Mi'kmaw Chiefs for the purposes of taking it to communities for further discussion with Chief and Councils.

"The Assembly has reconfirmed their direction for the Mi'kmaw of Nova Scotia to exercise complete jurisdiction and self-government over child welfare. The MKK team is continuing to develop a Mi'kmaw child welfare legal regime and policies to support the implementation of a fully Mi'kmaw child welfare system, that is rooted in traditional practice, culture, and community-based care for our families".

Moose

Moose Management Teams at KMK and UNIR were joined by representatives by the Province this month and held our participation draw at Membertou Heritage Centre on Feb 9th for those who provided samples of the moose harvested a this year’s Moose Check Stations. The prizes were all donated by our office, KMK, UINR and the Province. Thank you to everyone who participated and congratulations to the lucky prize winners!

MEDIA RELEASE

FOR IMMEDIATE RELEASE

February 16, 2021



Maw-lukutijik **Saqmaq**
Assembly of Nova Scotia
Mi'kmaw Chiefs

Potlotek Files Notice of Intended Action on Livelihood Fisheries

Today, Chief Wilbert Marshall, on behalf of Potlotek First Nation, and Potlotek community harvester, Michael Basque, filed a Notice of Intended Action against the Province of Nova Scotia on their *Fish Buyers Licensing and Enforcement Regulations*.

The Assembly of Nova Scotia Mi'kmaw Chiefs have worked with the community of Potlotek in the launch of their Netukulimk Livelihood Fishery Plan and now, in their action against Regulation 19 of the *Fish Buyers Licensing and Enforcement Regulations*. In their Notice, Potlotek states that Regulation 19 infringes upon the Mi'kmaw Treaty Rights, protected under the *Constitution Act*, to sell, purchase and process fish harvested pursuant to their moderate livelihood fishery. Nova Scotia's regulations also prevent Mi'kmaw harvesters from meaningfully exercising their Treaty Right to fish for a moderate livelihood, it also breaches the Honour of the Crown and violates Section 15(1) in the *Canadian Charter of Rights and Freedoms*.

"Our Right to a moderate livelihood was affirmed by the Supreme Court of Canada, yet Nova Scotia's Regulations prevent us from fully exercising our Rights," said Chief Wilbert Marshall, Potlotek First Nation. "We developed and launched a community netukulimk livelihood harvesting plan, yet our harvesters have barriers to selling their catches because of Nova Scotia's regulations."

Attempts have been made to work with Nova Scotia on their regulations, at the Rights Implementation Table, and through formal Consultation under the *Terms of Reference for a Mi'kmaq-Nova Scotia-Canada Consultation Process*. Those requests have gone unanswered.

"It is clear that the Mi'kmaq have the Right to harvest for a moderate livelihood," said Chief Gerald Toney, Fisheries Lead for the Assembly. "Regulation 19 restricts the sale or purchase of our harvests, which is unconstitutional and discriminatory. Nova Scotia must realize that changes are required to their Regulations, based upon the 1999 decision of the highest courts in the country."

As per the *Proceedings Against the Crown Act*, RSNS 1989, c. 360, once a Notice of Intended Action is sent to the Province, the Notice of Application can be filed with the Court 60 days later.

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For more information contact:

Crystal Dorey, Communication Manager
Kwilmu'kw Maw-klusuaqn Negotiation Office
902-843-3880
crystaldorey@mikmaqrights.com

History Matters: The Mi'kmaq and Katew

The eel has always been an important resource for the Mi'kmaq and throughout the historical record we find references to Mi'kmaq harvesting eels.



Mi'kmaw informants told Harry Piers that from roughly pre-contact to the 1800s Mi'kmaq occupied lands near Morris Lake and "the Micmac name of Morris Lake was Loocktush, which means the "place of a scaffold or drying flats", that is a high scaffold of stakes and brush upon which the Indians dried and smoked meat and fish (eels, &c.), and also on which were dried berries (blackberries and cranberries for use in winter)."

In *King v. Syliboy*, (1928) Joe Christmas, then 74, testified that he recalled that "about 65 years ago", Mi'kmaq received supplies in the fall before Christmas from the government, including "...some spears for spearing Eels..."



Abbé Biard wrote in 1616 that Mi'kmaq around Annapolis Royal retreated from the coast in mid-September to take eels from "the little rivers."

In 1801, James Fulton of the District of Colchester, now Colchester County, wrote that in the fall, Mi'kmaq fished eels for food using weirs. Titus Smith, writing about the same time, said Mi'kmaq "take considerable quantities of Salmon, Gasperaus and Eels, in the different Rivers which they frequent."

In 1802, Highland settlers moved to Iona where they met Mi'kmaq. Welcoming the new residents on the land, the Mi'kmaq contributed eels to a meal shared by Mi'kmaq and Highlanders.



In 1878, the Inverness County Indian Agent reported Mi'kmaq speared eels for food, and in 1893, he told of the Saqmaq's daughter preparing a dinner of eels for him when he went to We'koqma'q.

The 1867 *Report on the Fisheries of Nova Scotia*, described Mi'kmaq fishing eels in summer "... in long round Indian baskets, called eel-pots; it is also taken by torch light by the spear. In winter it is taken through holes in the ice by spearing it in the mud..."

In 1888, the Indian Agent reported that in winter Pictou Landing Mi'kmaq had a profitable business of fishing eels and selling to local buyers for shipment to foreign markets." In 1894, he stated in winter Mi'kmaq fished eels and smelt in Pictou Harbour. The Pictou County reports for the first decade of the 1900s continually reported that Mi'kmaq fished eels in winter when the rivers were frozen.

In the late 19th and early 20th centuries on Eel Weir Run on the Mersey River "old Steve Francis" had an eel weir and every fall he would go camping there and live on eels while the run lasted. "There was a shallow pit nearby where the Indians used to take the slime off the eels so they could skin them easily. They used to put wood ashes in the pit and drag the eels back and forth amongst the ashes to take the slime off."

Now the American Eel, Katew, is listed as threatened in the Species at Risk Public Registry. Both the Mi'kmaw Conservation Group and the Unama'ki Institute of Natural Resources are working with scientists to conserve eels and the Assembly of Nova Scotia Mi'kmaw Chiefs are consulting with the Crown to ensure that Mi'kmaw rights to a eel food, social and ceremonial fishery are respected at the same time Mi'kmaq work to protect the eel species.