

Important Dates

TIMELINE

PRE-CONTACT Kluskap,

mythic hero of the Mi'kmaq is created. His stories include the formation of Newfoundland ^{xi}

PRE-CONTACT Mi'kmaq

inhabited a **vast homeland** called Mi'kma'ki ranging from Gaspé Peninsula and Quebec north shore, to St. Pierre and Miquelon, and included Newfoundland, New Brunswick, Maine, Prince Edward Island, Nova Scotia, Cape Breton Island, and the Magdalen Islands. It is thought they traveled between these places in sea canoes to hunt and fish ^{xii}

1400'S Mi'kmaq

oral history records a Mi'kmaq presence on the island since the **1400s**, if not earlier. ^{xiii}

1594

It is noted by J.D Rogers that Indians had a village on St. George Bay and hunted the shores of White Bear Bay (1538) and Placentia Bay (1594)^{xv}

- It is not quite clear if they were Mi'kmaq.

1602 First Contact

The **first recorded contact** between Europeans and Mi'kmaq

- English explorer, Bartholemew Gosnold, met a party of eight Indians in a Basque shallop off the coast of New England
- A more specific identification of the Indians is not given, but it may safely be assumed that they were Micmacs, since they lived closer to Newfoundland than did any other tribe.

1500'S First Europeans Arrive

Mi'kmaq willingly engage in **fur trade**. Mi'kmaq introduced to metal weaponry and tools, beads, ribbons, tobacco, flour, and sugar, disease, and Catholicism. ^{xiv}

1600'S Disease and Death

75% of Mi'kmaw die due to disease. French and English fight between themselves for ownership of Mi'kmaw lands. ^{xvi}

1612

Colonist John Guy

saw Mi'kmaq living at the bottom of **Trinity Bay**. The same year, he saw Mi'kmaq at a place called **Passage Harbour**.^{xvii}

1616

Jesuit missionary Pierre Biard **acknowledges Mi'kmaq knowledge of Newfoundland**

- In a 1616 report to his superiors Biard briefly described the population and distribution of the tribe: "I have found from the Accounts of the (Acadian) Savages themselves, that in the region of the great river, Newfoundland to Chouncoet, there cannot be more than nine or ten thousand people."^{xix}

1670

Joseph Matthews

of Ferryland gave an account of the Mi'kmaq

- Matthews wrote of Mi'kmaq hunting and trapping activity in St. Mary's, St. Mary's Bay on the Avalon Peninsula, well to the east of what is normally considered Mi'kmaq country.^{xxi}

1612

The first definite identification of these mainland Indians as Mi'kmaq comes from Father Pierre Biard, the Jesuit missionary who worked with the Mi'kmaq

- He wrote that the Mi'kmaq name for Newfoundland was 'Presentic'
- According to the Mi'kmaq land claim statement, 'Presentic', or 'Presentik', was the Mi'kmaq name for Placentia Bay.^{xviii}

1628

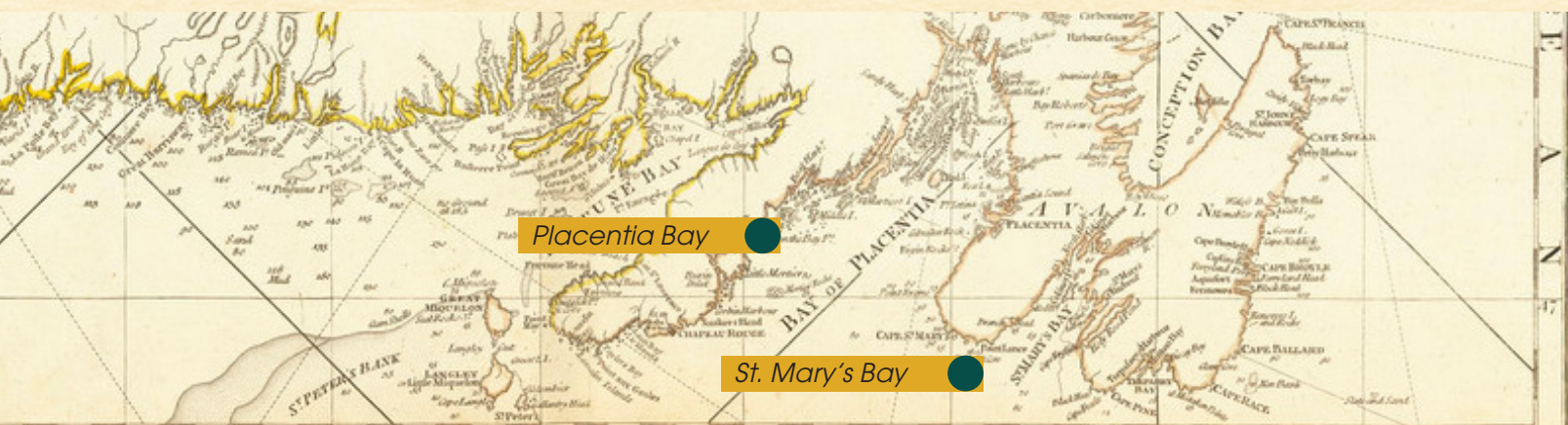
St. Anne's Day Instated

St. Anne is the patron saint of Mi'kmaq

- The celebration is not strictly of Christian origin
- Micmac tradition held annual summer gatherings
- The association of this ceremony with the feast St. Anne was unknowingly instigated in 1628 when French missionaries dedicated a chapel built on Cape Breton to St. Anne
- Newfoundland Micmac made annual pilgrimages to Chapel Island in Cape Breton to attend the festival.^{xx}

1680

A French report recorded the presence of 240 Mi'kmaq at their summer fishing camp near Placentia.^{xxii}



1705

Significant reference to Micmac in Newfoundland within European letters^{xxiii}

- French governor of Placentia reported the appearance of a party of about 20 or more families: "It is their intention to establish themselves on this island which would certainly be very advantageous to them. The rest of their people are expected next spring, and I will do everything that I possibly can to see that they achieve their aims. I hope, Milord, for the good of the King's service and this colony, that you will agree to transfer here the annual presents that you send to their original territory, which they have left so that the animals which serve as their food supply can be replenished"
- The governor's report is revealing. His request for "annual presents" indicates a commitment to maintain the goodwill of the Micmac.
- There is nothing to suggest that he or the French authorities had requested the presence of this band in Placentia; they were not imported as mercenaries
- Nor does the governor speak of their appearance as unusual or unexpected
- The size of the band, perhaps over 100 in all, and the presence of women and children confirms that they were familiar with the island's interior and had already settled.

1727

Mi'kmaw presence at Port Aux Basques^{xxvii}

- A party was reported to have captured an English schooner anchored at Port Aux Basques.
- Six years later a naval commander patrolling the coast complained that "fear of those Indians" discourages the development of an English fishery.
- Fishermen were reluctant to settle in so isolated a region without assurances of protection.

1706

Reports of Mi'kmaw band wintering in Fortune Bay^{xxiv}

De Costebelle reported a Mi'kmaw band wintering in Fortune Bay

1707

There were 60 Mi'kmaw families at Placentia and St. Pierre

1708

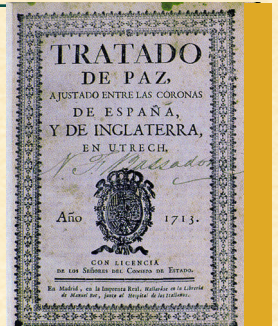
30 Mi'kmaw families wintered in Fortune Bay

- There were so many Mi'kmaq along the coast that the British were reluctant to fish there; indeed, this area was the last in Newfoundland to be settled by Europeans.^{xxv}

1713

Treaty of Urrecht^{xxvi}

- English gain control of Newfoundland. The Mi'kmaq left to settle or to eke out a living in ever shrinking forests.



1713

Mi'kmaw presence^{xxviii}

- In the fall some forty Cape Breton Micmacs wintering in Newfoundland (precisely where is a mystery).

1760

A missionary for the Mi'kmaq in Newfoundland was established on the French island of St. Pierre and Miquelon^{xxix}

1775-1782

Grant of a sterile tract of land in St George's Bay^{xxxi}

- Edward Chappell wrote in Voyage of His Majesty's ship Rosamond to Newfoundland and the southern coast of Labrador, of which countries no account has been published by any British traveler since the reign of Queen Elizabeth. "At length one of our military commanders having concluded an amicable treaty with them, he selected one of the most sagacious of their chiefs to negotiate a peace.... The old Indian ambassador succeeded and received as his reward the grant of a sterile tract of land in St. Georges Bay, Newfoundland, together with permission to transport as many of his countrymen as might be willing" (76-77)
- "Accordingly, the old Sachem left his native land, accompanied by a strong party of Indian followers; and boldly launching out to sea in their own crazy shallops or canoes, they eventually reached St. George's Bay in safety"
- Chappell gives no source for this and there is no evidence that English authorities honored this commitment.

1800's

Mi'kmaq learn woodworking and continue to produce basket and beadwork for trade. Men hired as guides, loggers and mail-carriers.

1766

Mi'kmaq in Bay d'Espoir^{xxx}

- The first historical association of Mi'kmaq with Bay d'Espoir is Palliser's announcement informing the British Admiralty that a party of some 200 had landed there.

1768

Allegation of hostility between Mi'kmaq and Beothuk^{xxxii}

- John Cartwright was sent on an expedition to the Exploits with the objective of promoting civilization of Beothuk
- As far as Red Indian Lake he failed to locate Beothuk
- He includes the assumption that there was hostility between Micmac and Beothuk
- "These Indians are not only secluded thus from any communication with Europeans, but they are so effectually cut off from the society of every other Indian people. The Canadians (Micmac) have generally a strong hunt that range the western coast of Newfoundland, between whom and these natives' reigns so mortal an enemy... that they never meet but a bloody combat ensues"
- Colonial society accepted the allegation without question and from 1768 onward, through correspondence and dispatches, we find the expression if not the conviction that the swindling Beothuk were being further victimized by armed and hostile Micmac. Yet no one at any time offered any evidence of a specific instance of aggression. (Jackson, 36)



John
Cartwright

1822

Cormack

Noted that the Mi'kmaq greeted him as the first white man they had seen in insular Newfoundland

- an area they said they shared partly with the Beothuck
- The Mi'kmaq Cormack encountered described to him family hunting territories that stretched from the Southwest corner of the island to the Northeast Coast.
- Cormack hired a Mi'kmaw guide, Sylvester Joe

1822, OCTOBER 29

Eight Mickmacks noted to have left St. George's Harbour to spend the winter at Great Cod Roy River in St. George's Bay.

- Gabriel Gontgont the only male of the group accompanied Cormack and his guide to St. George's Bay

1822, NOVEMBER 4

The Chief and party of Indians arrive from the interior

- Upon seeing his door beaten in Cormack notes that he says "suppose me here, you take all these things." xxxiii

1822, OCTOBER 18

Cormack mentioned there were "**Mickmacks and Natives of Newfoundland**" who had left Saint George's Bay in the summer to hunt in the Western interior. They would spend the winter at White Bear Bay. There were 3 families amounting to thirteen persons.

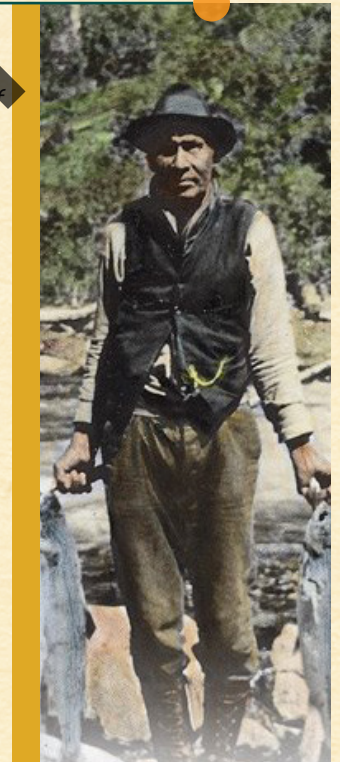
1822, NOVEMBER 2

Cormack arrives in St. George's Harbour

- Came upon two houses owned by Mi'kmaq that were boarded up
- They broke into the Chief's house to find provisions
- Storm ridden in the house for days

1846 (-1921) Mattie Mitchell

- Mattie Mitchell who discovered many of the Province's ore bodies
- Was one of two Indians identified in an 1891 census along with a man on Sop's Island



1859

Earliest known photographs of Newfoundland Mi'kmaq

taken by French naval officer, Paul-Emile Miot



*Portrait of Mi'kmaq woman,
Newfoundland 1859*



*Portrait of Mi'kmaq man,
Newfoundland 1859*



Portrait of Mi'kmaq woman, Newfoundland 1859

1857

Census

Census enumerators were directed to take note of the Mi'kmaw population

1902

St. Ignatius Catholic Church

built in St. Albans

1905

Governor Sir William MacGregor

promoted Mi'kmaw Interests.

- He visited Conne River to assess the situation of the Mi'kmaw
- He recommended official sanction or a formal recognition of Indian rights
- His advice was ignored, and Indian Rights remained in limbo
- Government failed to secure Indian land
- This neglect facilitated further erosion of Mi'kmaw culture (p.122)



1911

Newfoundland Micmac disappeared from the Census

1881(-1978)



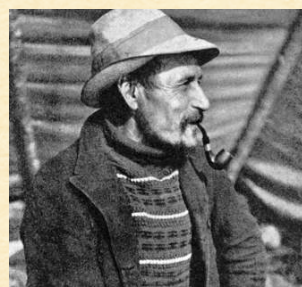
Mary Webb

Medicine woman and notable member of FNI

1908

School opened in Conne River

- The first teacher was Ann Mathias
- She was a Mi'kmaw speaker
- After her replacement in 1911 the parish appointed a succession of non-native teachers
- They substituted English in daily conversation and in time the Mi'kmaw language was almost lost



Joe Jeddore, a Mi'kmaw Guide - 1907

1914

**Artifacts collected
by Frank Speck**

Moccasins, snowshoes and baskets



Two Mi'kmaw hunters – Badger's Brook, 1914



Mi'kmaw men – Badger's Brook, 1914

1922(-1998)

Chief Larry Jeddore

Glenwood Indian Band Council



Chief Larry Jeddore

1949

Penciled out

- Newfoundland and Labrador was the last province to join Confederation
 - When drafting the terms of union in 1947 the report included a specific recommendation to the effect that the federal government would proceed with the registration of native people under the Indian Act
 - This section was later omitted
 - There was no agreement between the province and Canada on if, how or when the Indian Act system would be applied to the Mi'kmaq
 - Joey Smallwood explained that under the Indian Act Indian people did not have the right to vote and therefor their registration in Newfoundland would have disenfranchised them
- In 1960 the Indian Act was amended to enfranchise all native people
- Neither the federal nor provincial government reconsidered Indian rights in Newfoundland

POLITICAL PROBLEMS

1972

Formation of the Federation of Newfoundland Indians

- Originally the Native Association of Newfoundland and Labrador (1971)
- Primary goal was to obtain Government of Canada recognition of Mi'kmaq eligibility for registration under the Indian Act
- Labrador Aboriginal people choose not to remain members

1971

Native Association of Newfoundland and Labrador formed

It represented the aboriginal people of Labrador and Newfoundland Mi'kmaq



Founding conference of the FNI

1982

Land Claim

The **Micmacs submitted a land claim statement to the government of Canada** in which they claim aboriginal rights to the southwest interior of the island as the area which they have traditionally used and occupied.^{xxxiv}

1989

Federal court action

FNI and chiefs of six affiliated bands begin a Federal Court Action seeking eligibility for registration under the Indian Act

1992, NOV. 4-5

Royal Commission Hearing



Regional Bilateral Agreement Signing Ceremony
- Conne River, 1995

1982

Conne River resigns from FNI to become registered as a band under the Indian Act

- Conne River reserve 1987

1990

Decade of unsuccessful on-and-off negotiations



2001

the Historic Sites and Monuments Board of Canada (HSMBC) recognized Mattie Mitchell as a person of national historic significance in Canada. A special ceremony was held in Gros Morne National Park, and a short walking trail opened at Deer Arm to acknowledge Mitchell's significant contribution, in particular to Newfoundland's developing economy in the early 1900's, and mapping of the Northern Peninsula. Mattie was a well-known prospector, hunter and guide.

2002 Exploratory Discussions and the Mi'kmaq Regime

- Canada approached FNI to engage in discussions to settle the court action
- FNI and Canada hold consultation sessions with Mi'kmaq communities and FNI members – members want registered status under the Indian Act
- Mi'kmaq regime was a preliminary set of guidelines for talks with the federal government prepared by the FNI and presented to Federal Minister of Indian and Northern Affairs, at the time, Hon. Robert Nault



2003, NOVEMBER 21 Preliminary Negotiations

Robert D. Nault, Minister of Indian Affairs and Northern Development, Mr. Brendan Sheppard, President of the Federation of Newfoundland Indians, and Thomas G. Rideout, Minister Responsible for Aboriginal Affairs for the Government of Newfoundland and Labrador announced the beginning of preliminary negotiations in developing a process towards addressing concerns of the Mi'kmaq in Newfoundland as represented by the FNI

2004-2006 Official Negotiations

FNI and Canada agree to undertake official negotiations for terms of Agreement – in – Principle



2004, NOVEMBER 15 The Mi'kmaq of Newfoundland: A celebration

Opens at the provincial Museum of Newfoundland and Labrador

- The exhibition was created by the Federation of Newfoundland Indians in partnership with Parks Canada
- This was the first-ever gathering together of Newfoundland Mi'kmaq portraits, artifacts and oral histories.
- Curated by Edward Tompkins and funded by ACOA and Heritage Canada Storm ridden in the house for days

2006

Bay St. George holds its first annual Powwow. Qalipu First Nation has been and continues to be a proud supporter of this regional event that is celebrated by thousands of people.

2007, NOVEMBER 30

Agreement in Principle is initiated

The Federation of Newfoundland Indians and Her Majesty the Queen agree to begin the process leading to recognition by the Governor-in-Council of a landless band for the Mi'kmaw people.



2008, JUNE

Canada officially ratifies Agreement-in-Principle

FNI ratifies Agreement-in-Principle after 90% of FNI membership votes yes

2009, NOVEMBER 30

Conclusion of the first stage of enrolment process

Conclusion of the first stage of the enrolment process held under the Agreement for the Recognition of the Qalipu Mi'kmaq First Nation Band. This historic process has received overwhelming support and the uptake among the Mi'kmaw population is significantly higher than expected. As of November 30, 2009, close to 25,000 applications have been received and approximately 11,000 have been approved by the Enrolment Committee.^{xxxv}



2010

Accelerated Process of Enrolment ^{xxxvi}

it ensures the creation of the Qalipu Mi'kmaq First Nation Band will not be delayed and provides for the amendment of the membership list every four months after the Band is established, until the backlog of applications has been addressed.

2011, JUNE 14

Calvin White

Injunction Denied

- Calvin White was seeking an injunction to delay the formation of the Qalipu Mi'kmaq First Nation Band
- 13,000 applications were not processed by the November 30, 2009 deadline. White wanted to halt the creation of the band until all applications were reviewed ^{xxxvii}

2012

Brendan Sheppard elected as first Chief ^{xxxix}

- Requirements of the Agreement stated the band council had to announce the date of the first election for all position on band council within a year
- Election had to be held within a year and a half of the date of the established band, September 22, 2011

2013, JULY 14

Government of Canada and the Federation of Newfoundland Indians (FNI) have doubled the number of members to the Qalipu Mi'kmaq Enrolment committee ^{xlii}

- The new Enrolment Committee members will apply the same approach to reviewing the files in accordance the 2008 Agreement and the 2013 Supplemental Agreement.
- Additional four members continue to offer equal representation from the Mi'kmaq and the Government of Canada

2011, SEPTEMBER 19

Qalipu Recognized as a First Nation Band ^{xxxviii}

- 23,877 members were found eligible and registered as founding members of Qalipu First Nation Band
- Following the Bands creation an additional 70,000 applications were received

2013, JULY 14

Supplemental Agreement ^{xl}

- To address the surge in applications and clarify the process for enrolment.
- Resolved issues that emerged in the implementation of the 2008 Agreement for the Recognition of the Qalipu Band
- Going forward all applications would be reviewed against the Supplemental Agreement.

2014

Mi'kmaw Heritage Research and Restoration Association was invited by Ktaqmkuk community leaders to bring Mi'kmaw language culture to the forefront of revival. From 2014- 2019, the MHRRA brought 5 camps to NL; St George's, Flat Bay, Benoit First Nation, Grand Falls and Indian Head; and provided other community workshops and on-line learning to Ktaqmkukers. In that time, The MHRRA, Executive Director approached renown and revered linguist, Doctor Bernie Francis and Michael Curtis who was raised by his grandparents speaking Mi'kmaw. With their expertise and other Mi'kmaw expertise in place, the MHRRA team was ready for this very important 5- year journey.

2014

Creation of Qalipu Cultural Foundation a non-profit charitable organization that was formed to support Mi'kmaq culture in Newfoundland



Bay St. George Mi'maw cultural revival committee

2015, OCTOBER 23

Bernie Hanlon Memorial Scholarship^{xxxviii}

Bernadette "Bernie" Hanlon dedicated her life to supporting and encouraging the aboriginal people of Newfoundland both culturally and in working with them to meet their educational dreams. Bernie always went above and beyond for her many students and tried to help in any way possible through her many years with the Federation of Newfoundland Indians and later with the Qalipu First Nation. Bernie worked tirelessly to help those around her develop personally as well by supporting and encouraging cultural and spiritual growth. The Bernie Hanlon Memorial Scholarship was created to help a client of The Education and Training Department attending college or completing an undergraduate degree to continue to pursue those dreams.



2016, MARCH 18

Update on the Qalipu Mi'kmaq First Nation enrolment process

Canada and the Federation of Newfoundland Indians (FNI) announced they will give individuals the opportunity to correct and provide additional documentation in support of their application for review by the Enrolment Committee.

2018, JULY 26

Qalipu First Nations Becomes Member of the Assembly of First Nations

Canada and the Federation of Newfoundland Indians (FNI) announced they will give individuals the opportunity to correct and provide additional documentation in support of their application for review by the Enrolment Committee.



Assembly of First Nations

2018, MAY 8

Wells Decision

- Federal Court released its decision in the David Wells and Sandra Wells case, stipulating that it was unreasonable to require applicants to provide proof of self-identification to the Mi'kmaq community pre-dating the 2008 Agreement for the Recognition of the Qalipu Mi'kmaq Band.
- This decision means that the approximate 58,000 individuals whose application for Founding Membership to the Qalipu Mi'kmaq First Nation was denied based on the self-identification criterion of the Enrolment Process, now have the right to request reassessment of their application and to submit additional documentation.

2018, AUGUST 31

Removals from Indian Register

- 10,400 individuals were removed from the Founding Members list.
- 7,658 individuals removed from the Indian Register
 - Loss of Indian Status
 - No longer eligible for services and benefits available to registered Indians
 - Secure Certificate of Indian Status (SCIS) card no longer valid

2018, OCTOBER 23

Brendan Mitchell re-elected as Chief of Qalipu First Nation

2019

Mawita'jik Maljewe'jk

First annual youth gathering for Qalipu members. In 2019 the Band affirmed its commitment to honoring the youth voice within our communities by establishing a youth seat on Council, and hosting a youth gathering where an election could be conducted by youth participants from the nine electoral Wards within the Band.



Financial Management System (FMS) Certificate 2020, JULY 30

Through the First Nation Financial Management Board (FNFMB). This certification demonstrates strong governance and finance practices and will allow for **greater flexibility for the First Nation in creating its plan for the future.**

2021, MARCH 31

Canada makes a unilateral decision to halt exploratory discussions. On March 29, 2021, after 27 months of discussions, Canada made the unilateral decision to pause further discussions with Qalipu First Nation and abandon joint efforts to address Band membership for former members of the Federation of Newfoundland Indians (FNI) and its affiliates.

2019, APRIL 2

Ten-Year Comprehensive Funding Agreement

- A new development that provides for **more sustainable funding** for its membership, and a stronger sense of self-determination for the nation.
- On March 14, 2019 Qalipu signed a ten-year grant funding agreement with Indigenous Services Canada.
- The agreement marks a significant departure from annually allocated funds that were often lacking in flexibility and autonomy for the Band and marks a new opportunity for creating a shared vision for the future with the members it represents.

2021, JANUARY 19 Language Revival project

Qalipu First Nation launches Language Revival project, focused on the revival of the Mi'kmaw language among our membership. The project, set to begin in February, will take place via virtual workshops, will be available to beginner, novice and intermediate levels and will aim to create opportunities for learners to speak with fluent speakers of the language.

2021, SEPTEMBER Qalipu celebrates 10 year Anniversary