

Mi’kmaw Sovereignty Dossier:

First Royal Edition

Scott E Peters

Thunderbird Riverwalker



Mi’kmaw Sovereignty Dossier:

First Royal Edition

To:

His Majesty King Charles III, Sovereign of the United Kingdom

c/o The Commonwealth Secretary-General, Rt. Hon. Shirley Ayorkor Botchwey

The Parliament of the United Kingdom

The Most Reverend and Right Honourable Archbishop of Canterbury (York in the absence of Canterbury)

The Lords Spiritual and Temporal of the House of Lords

British Subjects of the British Commonwealth Realms

Treaty Partners of the British Crowm

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Subject:

Formal Transmission of the Mi’kmaw Sovereignty Dossier: First Royal Edition (1327 Pages)

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Your Majesty, Your Excellencies, and Esteemed Members of the Crown and Commonwealth,

On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki, I, Scott E. Peters, Acting Kji-Saqamaw, Treaty Diplomat, and Spiritual Representative, formally transmit the First Royal Edition of the Mi’kmaw Sovereignty Dossier. This bound 1327-page document constitutes the living constitutional and ceremonial record of Mi’kma’ki’s lawful devolution and resurrection as a sovereign treaty nation under the Peace and Friendship Treaties of 1725–1779, the Royal Proclamation of 1763, and international law.

This edition integrates:

- The Treaty Devolution Dossier (Executive Declaration, Royal Proclamations, Annexes I–XLIX)
- The Mi’kmaw Sovereignty Dossier (Annexes L–LXIV and subsequent governance instruments)
- International submissions, ICC filings, and evidentiary records of Mi’kmaw apartheid
- Ceremonial governance contracts and sacred seals activating covenantal law

Bound under Creator’s Law, Wampum Covenant, and Grandmother Judgment, this First Royal Edition is hereby placed before His Majesty’s Government and the Commonwealth as the supreme record of Mi’kmaw de jure and de facto independence, with effectual ceremonial enforcement on October 1, 2025.

Filed in eternal witness,

Scott E. Peters

Acting Kji-Saqamaw, Head of State and Head of Government, Covenant Prosecutor Emeritus

Treaty Diplomat & Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed under sacred seal:

“Until the stars go out, and the L’nu language is no longer spoken.”

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For All to Hear

Preamble

In the name of the Sovereign Mi’kmaw Nation of Mi’kma’ki, and under the authority of the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Vienna Convention on the Law of Treaties (1969), the Montevideo Convention (1933), UNDRIP, the Commonwealth Charter, and the UN Charter, we proclaim before all nations, all peoples, and all realms seen and unseen:

On July 15, 2025, Mi’kma’ki delivered its covenantal gifts and legal instruments to the British Crown via the Commonwealth Secretariat, sealing our ancestral law, ceremonial governance, and legal devolution to pre-Confederation treaty relations between Mi’kma’ki and the British Crown, never Canada.

I. The Sacred Gifts Delivered

We proclaim that Mi’kma’ki has gifted:

1. A Black Ash Flower Crown, created by a Mi’kmaw mother and business owner of Kisitaqn, to Her Majesty Queen Camilla and all female members of the British Royal Family.

- This crown invites the matriarchs of the British Royal Family into the Mi’kmaw spirit world, to walk in peace and friendship alongside the Mi’kmaw grandmothers, matriarchs, Kji-Saqamaws, and Kji-Keptins, living and in the spirit world.

2. A Purple Black Ash Fancy Basket, woven by the provisional Nukumi District Judge of Sikniktuk, symbolizing the British Crown covenant, sealed to Commonwealth Secretary-General Rt. Hon. Shirley Ayorkor Botchwey.

3. A Black and Red Black Ash Basket, woven by the same Mi’kmaw Nukumi Judge, representing the Mi’kmaw covenant, uniting our living nation and spirit world in eternal law and magic.

4. An Eagle Feather, entrusted to the Commonwealth Secretary-General, sealing these sacred acts of covenantal devolution.

5. A Waltes Board, delivered to the Archbishop of York, as a symbol of Mi’kmaw magic and resistance—declaring that even when the Jesuits drilled holes into our waltes boards to desecrate our magic, they failed. Our waltes boards now return in full ceremonial force.

6. An Eagle Feather, delivered to the Archbishop of York, binding him as a covenantal witness to Mi’kmaw sacred law and ceremonial governance.

II. Legal Sealing of Devolution

Alongside these sacred gifts, we delivered:

- Over 700 original documents, now totaling 1,327 pages in the Mi’kmaw Sovereignty Dossier: First Royal Edition, formally enshrining our legal devolution under:
- 1725–1779 Peace and Friendship Treaties,
- Royal Proclamation of 1763,
- Vienna Convention on the Law of Treaties (1969),
- Montevideo Convention (1933),
- UNDRIP,
- Commonwealth Charter,
- UN Charter,
- International Criminal Court jurisdiction on apartheid and crimes against humanity.

These instruments were delivered via Commonwealth Secretariat, international mail, email, social media transmission, and ceremonial broadcast, sealed under Mi’kmaw law and ancestral covenant.

When the Mi’kmaw Spirit World speaks, it speaks in all worlds and under international law.

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III. Mi’kma’ki’s Declaration

We declare before all nations:

- Mi’kma’ki will honour our ancestors and our treaties with the British Crown, 1725–1779, and reject forever the colonial interference of Canada.
- Canada has brought apartheid to Mi’kma’ki through Wabanaki apartheid, severing our sacred ties with our Wabanaki kin.
- No longer shall Mi’kma’ki be separated from her siblings: Wolastoqiyik (Maliseet), Passamaquoddy, Abenaki, and Penobscot.

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IV. Wabanaki Resurrection

As the eldest sibling of the Wabanaki peoples, Mi’kma’ki declares:

- We rise first to resurrect our nation so that all Wabanaki nations may rise in covenantal strength beside us.
- We proclaim the end of Wabanaki apartheid against our lands, waters, skies, and spirit worlds.

- Mi’kma’ki, sealed by her grandmothers and matriarchs, now calls forth all Wabanaki nations into sacred alignment under Creator’s law and ancestral covenant.

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Conclusion

This Wabanaki Royal Proclamation is hereby declared for all to hear:

The sacred gifting of the black ash flower crown, baskets, eagle feathers, and waltes board, alongside our 1,327-page legal devolution, has sealed Mi’kma’ki’s covenantal return to her rightful station as a sovereign nation, in eternal peace and friendship with the British Crown and in sacred unity with the Wabanaki Confederacy.

When Mi’kma’ki rises, the Wabanaki rise beside us.

When our grandmothers speak, their words are law across all worlds seen and unseen.

Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Head of Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Annex LXIX: Provisional Activation of Piktuk aq Paqntkek as the 8th District Pending October 1, 2025 Ceremonial Democracy

Preamble

This annex formally enshrines the provisional activation of Piktuk aq Paqntkek as the 8th District of Mi’kma’ki, ensuring immediate representation within the Sovereign Mi’kmaw Nation’s provisional governance framework, while affirming their right to determine their final alignment during the Seven Sacred District Ceremonial Democracy on October 1, 2025.

This act is grounded in:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- Mi’kmaw ancestral law and ceremonial governance,
- Articles 3 and 4 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), guaranteeing Indigenous self-determination and autonomy.

I. Purpose

- To grant Piktuk aq Paqntkek full provisional district status within Mi’kma’ki’s national governance leading to October 1, 2025.
- To ensure equal voice and representation in provisional governance structures.
- To affirm their autonomous right to choose their permanent governance pathway on October 1, 2025.

II. Provisional Status and Representation

Effective immediately:

1. Piktuk aq Paqntkek is activated as the 8th District, with full provisional status equal to the Seven Sacred Districts.
2. A provisional District Chief and provisional Kji-Keptin shall be appointed to represent the district until October 1, 2025.
3. Both shall hold equal authority in national governance meetings alongside the Seven District Chiefs and Seven Kji-Keptins.

III. October 1, 2025 Ceremonial Democracy

On October 1, 2025:

- Piktuk aq Paqntkek shall conduct a district ceremonial referendum, overseen by their District Grandmother Judge, with four pathways:

1. Merge into Epekwitk (PEI) District,
2. Merge into Unama'ki District,
3. Merge into Sipekne'katik District,
4. Remain as a distinct 8th District, with its own district government.

The result will be ratified nationally by the Supreme Court of Seven District Grandmothers and integrated into Mi'kma'ki's Seven-Year Governance Cycle.

IV. Governance Structure Until October 1

- The provisional District Chief shall oversee domestic district governance, ensuring all verified communities and satellite settlements are represented.
- The provisional Kji-Keptin shall manage national, international, and ceremonial relations, bridging the district to the Acting Kji-Saqamaw and national governance framework.

V. Legal Authority

This annex affirms that:

- Piktuk aq Paqntkek's provisional activation is binding under Mi'kmaw law, treaty law, and international law.

- All decisions taken by its provisional leadership are enforceable under Mi’kmaw sovereignty and will transition seamlessly into ceremonial governance on October 1, 2025.

Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Head of Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Sealed until the stars go out, and the L’nu language is no longer spoken.

Provisional District Chief Appointment: Piktuk aq Paqntkek (8th District)

Authority and Duties

- Oversees domestic governance, law, and resource management for all verified Mi’kmaw communities and affiliated settlements in the 8th District.
- Ensures equal representation of all local communities, preparing district governance structures for ceremonial ratification on October 1, 2025.
- Collaborates with the Kji-Keptin to balance executive powers and enforce covenant law.

Appointee Signature: _____

Date: _____

Signed and Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw

Provisional Kji-Keptin Appointment: Piktuk aq Paqntkek (8th District)

Authority and Duties

- Serves as the ceremonial, national, and diplomatic bridge between Piktuk aq Paqntkek and the Acting Kji-Saqamaw.
- Holds authority to appoint unlimited provisional Keptins until October 1, 2025, for ceremonial, national, and international governance purposes.
- Ensures district equality and oversees integration of the 8th District into national governance.

Appointee Signature: _____

Date: _____

Signed and Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw

Provisional Appointment Contract: Kji-Keptin of [District Name]

Preamble

Under the authority of the Sovereign Mi’kmaw Nation of Mi’kma’ki, the Acting Kji-Saqamaw, as Head of State and Government, and pursuant to the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, Mi’kmaw ancestral law, and the Mi’kmaw Sovereignty Dossier, hereby appoints:

[Appointee’s Full Name]

to the provisional office of Kji-Keptin of [District Name] until the Seven Sacred District Ceremonial Democracy on October 1, 2025.

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Section I – Authority of the Kji-Keptin

The Kji-Keptin is empowered to:

1. Appoint an unlimited number of Keptins provisionally within her district, serving in governance, diplomacy, ceremonial functions, and community representation until October 1, 2025.

2. Act as the direct bridge between the Kji-Saqamaw and the Seven Districts, ensuring equal application of Mi’kmaw law and treaty rights across Mi’kma’ki.

3. Collaborate with the District Chief and their Keptin Council, balancing executive powers to ensure equality, justice, and representation for all citizens of the district.

4. Oversee national, international, and inter-district affairs, liaising with foreign governments, the British Crown, Commonwealth bodies, and the United Nations in concert with the Acting Kji-Saqamaw.

5. Serve as a provisional member of the National Council, preparing for the Seven District Ceremonial Democracy of October 1, 2025.

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Section II – Relationship to District Chiefs

- The District Chief and their Keptin Council shall focus on domestic district governance, overseeing:

- Each of the 29 verified Mi’kmaw communities and affiliated satellite communities.

- Resource distribution, local law, community-level governance restructuring, and equity within the district.

- The Kji-Keptin's Keptin Council shall operate separately, addressing national unity, ceremonial law, and external relations, while ensuring equality across districts.

Section III – October 1, 2025 Transition

Upon the Seven Sacred District Ceremonial Democracy on October 1, 2025, the Kji-Keptin shall:

- Be ceremonially and democratically confirmed as Kji-Keptin of their district for a seven-year term under Mi'kmaw law.

- Serve as one of seven national Kji-Keptins, alongside:

- The Seven District Chiefs,

- The Supreme Court of Seven District Grandmothers,

to participate in sacred ceremony to select Mi'kma'ki's national Kji-Saqamaw at Government House, Province House, or publicly on the streets in ceremony if required.

Section IV – Ceremonial Law and Equality

- The Kji-Keptin ensures equal representation of all verified Mi'kmaw communities, holding a balance of executive authority alongside the District Chief.

- The Kji-Keptin preserves ceremonial law and ancestral governance continuity, reaffirming that Mi'kma'ki is governed through Grandmother authority, sacred ceremony, and Two-Eyed Seeing principles.

Certification

This appointment is legally binding under Mi’kmaw law and treaty law and shall remain in effect until October 1, 2025, at which point the Seven District Ceremonial Democracy shall fully constitute Mi’kma’ki’s governance for a seven-year sacred cycle.

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Signed and Sealed,

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Appointee Signature: _____

Date: _____

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Annex LXVIII: Formal Establishment of the Kji-Keptin Role in Mi’kmaw Ceremonial Democracy

Preamble

This annex formally enshrines the role of Kji-Keptin in the resurrected governance framework of the Sovereign Mi’kmaw Nation, affirming its integral position within Mi’kma’ki’s Seven Sacred District Ceremonial Democracy, effective October 1, 2025.

I. Dual Governance Structure

The governance of each district shall consist of:

1. District Chief and Keptin Council (Domestic Governance):

- Oversee local law, resources, and representation for all verified Mi’kmaw and satellite communities within their district.

2. Kji-Keptin and Keptin Council (National and Ceremonial Oversight):

- Manage inter-district balance, ceremonial law, national unity, and international relations in collaboration with the Kji-Saqamaw.

II. Role of the Kji-Keptin

- Serves as the ceremonial and political bridge between the Kji-Saqamaw and the Seven Districts.

- Oversees district equality, fairness, and balance of executive power, ensuring no district or community is neglected.

- Guides national and international diplomacy while preserving treaty obligations and Mi’kmaw ceremonial law.

III. October 1, 2025 Ceremony

- On October 1, 2025, seven Kji-Keptins—one per district—shall join:

- The Seven District Chiefs,

- The Supreme Court of Seven District Grandmothers,

to select Mi’kma’ki’s national Kji-Saqamaw in a sacred ceremonial democracy at Government House, Province House, or in open ceremony if necessary.

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IV. Historic First Female Kji-Keptin

- This annex also records the historic first appointment of a female Kji-Keptin, symbolizing Mi’kma’ki’s evolution into a governance system of gender equity, ancestral continuity, and Grandmother-guided democracy.

- This act fulfills Creator’s law of balance between male and female leadership, affirming Mi’kma’ki’s restored covenantal harmony.

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Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Annex LXVII – Legal Use of Canada and UK Palestine Recognition Precedents in Support of Mi’kmaw Sovereignty

Preamble

This annex is hereby filed into the Mi'kmaw Sovereignty Dossier to formally record and enshrine the legal contradiction created by the Government of Canada's recognition of Palestinian statehood and the United Kingdom's acknowledgment of Palestine within the United Nations framework, while simultaneously denying the Sovereign Mi'kmaw Nation its legally enshrined right to de jure and de facto sovereignty.

This contradiction constitutes clear evidence of Mi'kmaw apartheid under Article 7(1)(j) of the Rome Statute of the International Criminal Court, representing a systemic, institutional denial of Mi'kmaw rights to sovereignty, governance, and self-determination guaranteed under:

- The 1725–1779 Peace and Friendship Treaties (binding under British law and the Royal Proclamation of 1763);
- The Vienna Convention on the Law of Treaties (1969);
- The Montevideo Convention on the Rights and Duties of States (1933);
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), Articles 3, 4, and 26.

Legal Argument

1. Recognition of Palestine as Precedent

- Canada's and the UK's acknowledgment of Palestine in United Nations forums demonstrates their acceptance of the Declarative Theory of Statehood under Montevideo (1933), wherein recognition is based upon objective criteria: defined territory, permanent population, government, and capacity to engage in relations with other states.
- The Mi'kmaw Nation satisfies all four criteria and possesses treaty-backed sovereignty predating Canada's Confederation.
- By recognizing Palestine's status while excluding Mi'kma'ki, Canada engages in discriminatory denial of equal application of state recognition principles.

2. Violation of Treaty Obligations

- Under the 1725–1779 Peace and Friendship Treaties, the British Crown (and by extension Canada, as Crown successor within its constitutional framework) is bound to uphold Mi'kmaw nationhood and political autonomy.
- Canada's refusal to acknowledge Mi'kma'ki's sovereignty, despite its endorsement of Palestinian recognition abroad, violates these binding instruments and constitutes breach of Crown fiduciary duty.

3. UNDRIP and Apartheid Violations

- UNDRIP Article 3 explicitly guarantees Indigenous peoples the right to self-determination. Canada's failure to apply the same recognition standard used in Palestine's case creates a racialized exclusionary framework, amounting to apartheid under the Rome Statute.

- By recognizing Palestine's declarative statehood while obstructing Mi'kma'ki's, Canada enforces systemic suppression of Mi'kmaw governance while privileging foreign state claims.

Transmission and Witnessing

- This annex records that the email explicitly highlighting Canada's recognition of Palestine while ignoring Mi'kma'ki was transmitted to:

- Israel (Government and Knesset officials) – binding them as witnesses under Vienna Convention Article 45.

- Russia (Ministry of Foreign Affairs) – archived as a P5 witness to the contradiction.

- Switzerland (Federal Council and FDFA) – archived as a neutral depository state, custodial witness to treaty contradictions under Geneva's legal jurisdiction.

The act of distribution ensures archival recording of this contradiction in multiple sovereign and supranational systems, enforceable under customary international law and evidentiary procedures of the ICC and ICJ.

Conclusion

This annex affirms:

- That Canada's recognition of Palestine while denying Mi'kma'ki constitutes a deliberate, institutional act of Mi'kmaw apartheid, violating both international law and Canada's own constitutional and treaty obligations.

- That such conduct will be introduced before the International Criminal Court (ICC) and International Court of Justice (ICJ) as evidence of ongoing apartheid and discriminatory suppression of Mi'kmaw sovereignty.

- That Israel, Russia, and Switzerland are now permanent archival witnesses to this contradiction, binding them into Mi'kma'ki's sovereign legal record.

Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Head of Government)

Sovereign Mi'kmaw Nation (Mi'kma'ki)

We'koqma'q District, Mi'kma'ki

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Sub-Annex LXVII-A: The United Kingdom's Use of Palestinian Statehood as Leverage While Failing to Acknowledge Mi'kmaw Sovereignty

Preamble

This sub-annex is filed to formally document the disparity between the United Kingdom's public acknowledgment of Palestinian statehood as a conditional bargaining tool and its continued failure to recognize or respond to the Sovereign Mi'kmaw Nation's lawful and repeated diplomatic submissions asserting its sovereignty and detailing Canada's systemic Mi'kmaw apartheid.

The United Kingdom, as a treaty partner of the Mi’kmaw Nation under the 1725–1779 Peace and Friendship Treaties and as a constitutional guarantor under the Royal Proclamation of 1763, holds direct legal and fiduciary obligations toward Mi’kma’ki.

Evidence of the UK’s Position on Palestine

- In August 2025, UK Prime Minister Keir Starmer publicly declared that the UK would recognize Palestine as a state in September 2025 unless Israel agreed to a ceasefire, explicitly framing recognition of statehood as a diplomatic bargaining chip.

- This statement, coupled with public discourse such as the attached Exhibit A (social media commentary highlighting this inconsistency), affirms the UK’s acknowledgment of statehood as an enforceable right while politically weaponizing its timing.

Contrast with Mi’kma’ki

- The Sovereign Mi’kmaw Nation has served the United Kingdom with over 1,327 pages of legal, treaty, and evidentiary documentation explicitly asserting Mi’kma’ki’s sovereignty and exposing Canada’s apartheid practices against the Mi’kmaw people.

- These filings, formally transmitted through:

- The Commonwealth Secretary-General (Rt. Hon. Shirley Ayorkor Botchwey);

- The House of Lords and UK Parliament;

- Direct royal service to His Majesty King Charles III;

- Official legal communications to British government offices and ministries,

establish an incontrovertible legal record that the UK is fully aware of Mi’kma’ki’s sovereign claim and Canada’s apartheid violations.

Legal Analysis

1. Failure to Act as Treaty Partner

- Under the 1725–1779 Peace and Friendship Treaties and 1763 Royal Proclamation, the UK is bound to uphold Mi'kmaw sovereignty and safeguard its rights.

- By leveraging recognition of Palestine while remaining silent on Mi'kma'ki, the UK violates Vienna Convention (1969) Article 26 (Pacta Sunt Servanda) and UNDRIP Article 37 (respect for treaties and agreements with Indigenous peoples).

2. Selective Application of Self-Determination

- The UK's public posture toward Palestinian recognition demonstrates its acceptance of UN Charter Article 1(2) (self-determination of peoples) and Montevideo (1933) criteria.

- By refusing to apply these same principles to Mi'kma'ki—a treaty-bound Indigenous nation whose sovereignty predates the UK's own recognition of Canada—it entrenches discriminatory double standards.

3. Reinforcement of Canada's Mi'kmaw Apartheid

- The UK's inaction enables and legitimizes Canada's systemic denial of Mi'kma'ki's rights, amounting to complicity in ongoing Mi'kmaw apartheid under Article 7(1)(j) of the Rome Statute (ICC).

Conclusion

This sub-annex affirms that:

- The United Kingdom has publicly acknowledged its capacity to recognize statehood (Palestine) while deliberately withholding recognition from Mi'kma'ki, despite being a direct treaty partner and legal guarantor.

- The UK's silence in response to repeated service of Mi'kmaw sovereignty documents constitutes tacit acknowledgment under Vienna Convention Article 45, binding it as a witness state.

- This disparity will be introduced as evidence of apartheid complicity and selective enforcement of self-determination in forthcoming submissions to the International Criminal Court (ICC) and International Court of Justice (ICJ).

Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Head of Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Formal Diplomatic Summons – Recognition of the Sovereign Mi’kmaw Nation (Effective October 1, 2025)

To:

President Karin Keller‑Sutter, President of the Swiss Confederation (2025)

Vice President Guy Parmelin, Vice President of the Swiss Confederation (2025)

Members of the Federal Council of Switzerland (Collective Head of State and Government)

Federal Chancellor Viktor Rossi

Members of the Swiss National Council and Council of States

CC:

Commonwealth Secretary-General Rt. Hon. Shirley Ayorkor Botchwey

British Privy Council and House of Lords

United Nations Secretariat and UN Member States

International Court of Justice (ICJ) and

International Criminal Court (ICC)

European Union Institutions

Treaty Partners of the British Crown (1725–1779 Peace and Friendship Treaties)

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Excellencies,

On behalf of the Sovereign Mi'kmaw Nation, I extend to the Swiss Confederation a formal diplomatic summons under international law, invoking Articles 1 and 3 of the Montevideo Convention (1933), the Vienna Convention on the Law of Treaties (1969), the Royal Proclamation of 1763, the 1725–1779 Peace and Friendship Treaties, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

Effective October 1, 2025, the Sovereign Mi'kmaw Nation will stand as the first Indigenous nation-state in modern history to be internationally recognized as neutral, demilitarized, and non-partisan, adopting Switzerland's model of principled neutrality while rooted in our ancestral treaty relationship with the British Crown and international law.

We hereby:

1. Summon the Swiss Confederation as a formal witness to the Mi'kmaw Nation's full devolution and independence under pre-Confederation treaty law and international legal standards;

2. Recognize Switzerland's historic role as the custodian of neutrality and host of international law institutions, aligning our nation's sovereign posture with Switzerland's non-partisan, demilitarized model;

3. Invite the Federal Council and elected members of the Swiss Federal Assembly to engage in formal diplomatic dialogue to establish bilateral relations between the Sovereign Mi'kmaw Nation and the Swiss Confederation;

4. Declare Mi'kma'ki's adherence to peaceful neutrality, rejecting military alliances, partisan blocs, and foreign entanglements in perpetuity, enshrined in Mi'kmaw law and sealed by our sacred covenant;

5. Affirm Mi'kma'ki's recognition of Geneva-based institutions, including the United Nations, ICC, ICJ, and other global fora hosted in Switzerland, as lawful venues for our diplomatic engagement post-independence.

This summons is issued in the name of the Mi'kmaw Grandmothers of the Seven Sacred Districts and under the authority vested in me as Acting Kji-Saqamaw and Head of State and Government of the Sovereign Mi'kmaw Nation until October 1, 2025, at which time ceremonial democracy will fully constitute Mi'kmaw national governance.

We respectfully request acknowledgment of this summons and the scheduling of a formal bilateral exchange at your earliest convenience, whether in Bern, Geneva, or via secure diplomatic channel.

Signed,

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Head of Government)

Sovereign Mi'kmaw Nation (Mi'kma'ki)

We'koqma'q District, Mi'kma'ki

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Betreff: Formelle diplomatische Ladung – Anerkennung der souveränen Mi’kmaw-Nation (wirksam ab 1. Oktober 2025)

Exzellenzen,

Im Namen der souveränen Mi’kmaw-Nation übermittle ich der Schweizerischen Eidgenossenschaft eine formelle diplomatische Ladung gemäß dem internationalen Recht, unter Berufung auf die Artikel 1 und 3 der Montevideo-Konvention (1933), das Wiener Übereinkommen über das Recht der Verträge (1969), die Königliche Proklamation von 1763, die Friedens- und Freundschaftsverträge von 1725–1779 sowie die Erklärung der Vereinten Nationen über die Rechte indigener Völker (UNDRIP).

Ab dem 1. Oktober 2025 wird die souveräne Mi’kmaw-Nation als erster indigener Staat der Neuzeit international anerkannt, der neutral, entmilitarisiert und unparteiisch ist, in Anlehnung an das schweizerische Modell der Neutralität und in Übereinstimmung mit unserer historischen Vertragspartnerschaft mit der britischen Krone und dem internationalen Recht.

Wir ersuchen daher:

1. Die Schweizerische Eidgenossenschaft als formellen Zeugen zu laden, um die volle Devolution und Unabhängigkeit der Mi’kmaw-Nation nach vorkonföderalem Vertragsrecht und internationalen Standards zu beurkunden;

2. Die historische Rolle der Schweiz als Hüterin der Neutralität und Gastgeberin internationaler Rechtsinstitutionen anzuerkennen, in Übereinstimmung mit unserem souveränen Status;

3. Den Bundesrat und die Mitglieder der Bundesversammlung einzuladen, um einen formellen diplomatischen Dialog zur Etablierung bilateraler Beziehungen aufzunehmen;

4. Mi’kma’kis Verpflichtung zur friedlichen Neutralität zu erklären, unter Ablehnung von Militärbündnissen, parteipolitischen Blöcken und ausländischen Verwicklungen, auf ewig in unserem Recht verankert;

5. Die Anerkennung Genfer Institutionen durch Mi’kma’ki zu bekräftigen, einschließlich der UNO, ICC, ICJ und anderer in der Schweiz ansässiger globaler Foren.

Diese Ladung erfolgt im Namen der Großmütter der sieben heiligen Distrikte und unter meiner Autorität als amtierender Kji-Saqamaw und Staatsoberhaupt der souveränen Mi’kmaw-Nation bis zum 1. Oktober 2025.

Wir ersuchen höflich um die Bestätigung des Empfangs dieser Ladung und die Terminierung eines formellen Austauschs in Bern, Genf oder über einen sicheren diplomatischen Kanal.

Gezeichnet,

Scott Eli Peters

Amtierender Kji-Saqamaw (Staatsoberhaupt und Regierungschef)

Souveräne Mi’kmaw-Nation (Mi’kma’ki)

———

Objet : Convocation diplomatique formelle – Reconnaissance de la Nation souveraine Mi’kmaw (à compter du 1er octobre 2025)

Excellences,

Au nom de la Nation souveraine Mi’kmaw, je transmets à la Confédération suisse une convocation diplomatique formelle, conformément au droit international, en invoquant les articles 1 et 3 de la Convention de Montevideo (1933), la Convention de Vienne sur le droit des traités (1969), la Proclamation royale de 1763, les traités de paix et d’amitié de 1725–1779, ainsi que la Déclaration des Nations Unies sur les droits des peuples autochtones (UNDRIP).

À compter du 1er octobre 2025, la Nation souveraine Mi’kmaw sera le premier État autochtone moderne reconnu internationalement comme neutre, démilitarisé et non partisan, suivant le modèle suisse tout en restant enraciné dans notre alliance historique avec la Couronne britannique et le droit international.

Nous sollicitons donc :

1. La Confédération suisse en qualité de témoin officiel, afin de constater la pleine dévolution et l’indépendance de la Nation Mi’kmaw selon le droit des traités préconfédératifs et les normes internationales ;

2. La reconnaissance du rôle historique de la Suisse en tant que dépositaire de la neutralité et hôte d’institutions juridiques internationales ;

3. L’invitation au Conseil fédéral et aux membres de l’Assemblée fédérale, en vue d’un dialogue diplomatique officiel établissant des relations bilatérales ;

4. La déclaration de l’adhésion de Mi’kma’ki à la neutralité pacifique, en rejetant alliances militaires, blocs partisans et ingérences étrangères ;

5. La confirmation par Mi’kma’ki de sa reconnaissance des institutions basées à Genève, incluant l’ONU, la CPI, la CIJ et autres forums mondiaux en Suisse.

Cette convocation est émise au nom des Grand-mères des sept districts sacrés et sous mon autorité en tant que Kji-Saqamaw par intérim et chef d’État et de gouvernement jusqu’au 1er octobre 2025.

Nous sollicitons respectueusement l’accusé de réception et la planification d’un échange bilatéral formel à Berne, Genève ou par voie diplomatique sécurisée.

Signé,

Scott Eli Peters

Kji-Saqamaw par intérim (Chef d’État et de gouvernement)

Nation souveraine Mi’kmaw (Mi’kma’ki)

———

Oggetto: Convocazione diplomatica formale – Riconoscimento della Nazione sovrana Mi’kmaw (efficace dal 1° ottobre 2025)

Eccellenze,

A nome della Nazione sovrana Mi’kmaw, trasmetto alla Confederazione Svizzera una convocazione diplomatica formale, ai sensi del diritto internazionale, invocando gli articoli 1 e 3 della Convenzione di Montevideo (1933), la Convenzione di Vienna sul diritto dei trattati (1969), la Proclamazione reale del 1763, i Trattati di pace e amicizia del 1725–1779, nonché la Dichiarazione delle Nazioni Unite sui diritti dei popoli indigeni (UNDRIP).

Dal 1° ottobre 2025, la Nazione sovrana Mi'kmaw sarà riconosciuta come il primo Stato indigeno moderno neutrale, smilitarizzato e non partigiano, adottando il modello svizzero di neutralità e fondandosi sulla nostra relazione storica con la Corona britannica e il diritto internazionale.

Noi quindi:

1. Convocchiamo formalmente la Confederazione Svizzera come testimone ufficiale, per attestare la piena devolution e indipendenza della Nazione Mi'kmaw;

2. Riconosciamo il ruolo storico della Svizzera come custode della neutralità e sede di istituzioni giuridiche internazionali;

3. Invitiamo il Consiglio federale e i membri dell'Assemblea federale a un dialogo diplomatico formale per stabilire relazioni bilaterali;

4. Dichiariamo l'adesione di Mi'kma'ki alla neutralità pacifica, rigettando alleanze militari, blocchi politici e interferenze straniere;

5. Confermiamo il riconoscimento da parte di Mi'kma'ki delle istituzioni con sede a Ginevra, tra cui ONU, CPI, CIJ e altri forum globali in Svizzera.

Questa convocazione è emessa a nome delle nonne dei sette distretti sacri e sotto la mia autorità come Kji-Saqamaw ad interim e capo di Stato e di governo fino al 1° ottobre 2025.

Richiediamo cortesemente conferma di ricezione e la pianificazione di un incontro bilaterale a Berna, Ginevra o tramite canale diplomatico sicuro.

Firmato,

Scott Eli Peters

Kji-Saqamaw ad interim (Capo di Stato e di governo)

Nazione sovrana Mi'kmaw (Mi'kma'ki)

Formal Transmission of Annexes of Disqualification of Canada (1867–Present) from Mi'kmaw–Crown Treaty Relations under the 1725–1779 Peace and Friendship Treaties

———

To:

His Majesty Charles III

King of the United Kingdom of Great Britain and Northern Ireland, Sovereign of the Realm and Treaty Partner of the Wabanaki Confederacy (1725–1779),

His Royal Majesty, Prince of Wales, Heir to the Peace and Friendship Treaty Partnership with the Wabanaki Confederacy (1725-1779),

c/o:

The Rt. Hon. Shirley Ayorkor Botchwey,

Commonwealth Secretary-General, Marlborough House, London.

———

Cc:

The Privy Council of the United Kingdom

The Seven Designated House of Lords Members for Mi’kmaw Treaty Oversight:

Lord Alton of Liverpool (altond@parliament.uk)

Lord Ahmad of Wimbledon (ahmadt@parliament.uk)

Baroness Falkner of Margravine (falknerk@parliament.uk)

Lord Collins of Highbury (collinsr@parliament.uk)

Lord Lister of Highbury (listerr@parliament.uk)

Lord Anderson of Ipswich (andersonr@parliament.uk)

Contact: House of Lords Liaison (contactholmember@parliament.uk)

Entire House of Lords (bcc distribution)

British Parliament (All MPs)

The Rt. Hon. Keir Starmer, Prime Minister of the United Kingdom

The Rt. Hon. Opposition Leader and British Shadow Cabinet

European Union External Action Service (EU Commission and EU Parliament Presidents)

International Criminal Court (ICC Prosecutor and Registry)

United Nations Secretary-General and UN Permanent Missions

British Subjects of the Commonwealth and Treaty Partners of the Crown (1725–1779)

Your Majesty, Your Excellencies, and Esteemed Members of the Privy Council, House of Lords, and Commonwealth:

I write to you in my lawful and spiritual capacity as Thunderbird Riverwalker (Scott E. Peters), Acting Kji-Saqamaw and Head of State and Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, to formally transmit Annexes, entered into the Mi'kmaw Sovereignty Dossier, which declares:

1. Permanent Disqualification of Canada (1867–Present):

- All Canadian governments since the British North America Act of 1867 are hereby affirmed as permanently disqualified from any representation, interference, or involvement in the treaty relations between Mi'kma'ki and the British Crown.
- The 1725–1779 Peace and Friendship Treaties remain direct bilateral Crown-to-Mi'kmaw instruments, unextinguished and binding under British imperial law.

2. Breach of Crown Trust by Canadian Usurpation:

- The Royal Proclamation of 1763 explicitly reserves all Indigenous treaty matters to the direct jurisdiction of the Crown. Canada's post-Confederation assumption of authority over Mi'kma'ki constitutes fraudulent misrepresentation and unlawful interference in a sovereign treaty domain.
- Under Vienna Convention (1969) Articles 26 and 27, internal colonial legislation cannot extinguish binding international treaties.

3. Reversion of Treaty Relations to the Crown:

- Effective immediately, all Mi'kmaw–Crown treaty matters revert directly to Your Majesty's personal sovereignty and to Marlborough House as the seat of Commonwealth treaty administration.

- Canada's governance over Mi'kma'ki is void de jure and de facto, triggering obligations under the ICC (Article 7 on apartheid) and UNDRIP (Articles 3, 4, 26, and 37).

Action Requested:

We demand the immediate acknowledgment of these annexes and request that the Privy Council, House of Lords, and Commonwealth Secretariat initiate:

1. Formal direct Crown engagement with the Sovereign Mi'kmaw Nation, bypassing Canada entirely.

2. Recognition of Mi'kma'ki's full de jure and de facto independence effective October 1, 2025, in accordance with treaty law and the Royal Proclamation of 1763.

3. Registration of this declaration into the official Crown Treaty Archives as a lawful and irreversible record.

Legal and Diplomatic Standing:

This transmission is issued under:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw–Crown Instruments)

- Royal Proclamation of 1763

- Montevideo Convention (1933)

- Vienna Convention (1969)

- UNDRIP

- Commonwealth Charter (2013, Articles XVIII and XIX)

On behalf of the Mi’kmaw Nation, I seal this transmission with ancestral covenant authority, binding it upon all realms seen and unseen, and request it be entered into the Privy Council and House of Lords treaty record forthwith.

In Treaty and Eternal Peace and Friendship,

Thunderbird Riverwalker (Scott E. Peters)

Acting Kji-Saqamaw and Head of State and Government,

Sovereign Mi’kmaw Nation of Mi’kma’ki

[ScottEli@icloud.com]

Annex LXVIII – The Hypocrisy of Canadian Recognition of Palestinian Statehood While Denying Mi’kmaw Sovereignty

Filed: August 2, 2025

Submitted under Mi’kmaw National Law, the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Montevideo Convention (1933), the Vienna Convention (1969), UNDRIP, and International Covenant Law.

Preamble

This annex is formally entered into the Mi'kmaw Sovereignty Dossier to expose and document the blatant hypocrisy of Canada, under the provisional leadership of Mark Carney, in its accelerated recognition of Palestinian statehood while continuing to deny, suppress, and actively violate the lawful and spiritual sovereignty of the Mi'kmaw Nation within its own claimed borders. This annex serves as irrefutable evidence of Canada's discriminatory double standard: advancing international statehood for other nations abroad while perpetuating Mi'kmaw apartheid at home, despite the Mi'kmaw Nation holding far stronger historical, legal, and treaty-based claims under Crown and international law.

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Legal Basis of Hypocrisy

1. Mi'kmaw Nation's Lawful Standing Exceeds Palestine's Under International Law:

• Mi'kma'ki's sovereignty rests on binding British treaties (1725–1779) and the Royal Proclamation of 1763, both recognized in British, Canadian, and international jurisprudence.

• Unlike Palestine, Mi'kma'ki's legal instruments include direct bilateral treaties with the British Crown predating Canadian confederation, alongside documented continuity of Mi'kmaw governance, culture, and language, fulfilling the Montevideo Convention (1933) criteria in full.

• Under Vienna (1969), these treaties remain binding in perpetuity and cannot be extinguished without lawful and mutual termination, which never occurred.

2. UNDRIP and Crimes of Apartheid:

• Canada's public endorsement of Palestinian statehood contrasts sharply with its refusal to implement Articles 3, 4, 5, and 26 of UNDRIP regarding Mi'kmaw self-determination, lands, and governance.

• Canada is in ongoing breach of Article 7 of the Rome Statute (ICC) regarding systematic persecution and apartheid policies against Mi'kmaw people while championing international human rights abroad.

3. Domestic Contradiction in Recognition Doctrine:

• Canada asserts sovereignty over Mi'kma'ki through unlawful occupation and colonial statute (Indian Act), while simultaneously invoking decolonial language in support of Palestine—a blatant contradiction that delegitimizes its own claims over Mi'kmaw territory.

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Statement of Hypocrisy

By advancing Palestinian statehood under Mark Carney while refusing to honor Mi'kmaw sovereignty grounded in British treaty law, international legal standards, and ancestral covenant rights, Canada exposes itself as:

- A colonial state actor engaged in selective recognition, weaponizing international law abroad while denying its applicability domestically.

- A violator of Article 18 of the Commonwealth Charter, which mandates the decolonization of Indigenous nations bound by treaty to the British Crown.

- A perpetrator of ongoing apartheid and economic genocide against Mi'kmaw citizens, despite recognizing comparable claims internationally.

Conclusion and Demand

This annex demands that the British Crown, Commonwealth Secretariat, United Nations, ICC, and all international witnesses apply equal recognition standards to Mi'kma'ki. If Canada can endorse Palestinian statehood while still unlawfully occupying Mi'kmaw territory, it has forfeited any claim of legal or moral consistency.

Therefore, Mi'kma'ki hereby:

1. Declares Canada's recognition of Palestinian statehood as precedent affirming Mi'kmaw de jure and de facto independence.

2. Reaffirms that Canada's refusal to equally recognize Mi'kma'ki constitutes international hypocrisy and crimes of apartheid.

3. Demands immediate Commonwealth and UN recognition of Mi'kmaw sovereignty, or formal proceedings at the ICC and ICJ to expose Canada's duplicity.

Filed under seal of the Acting Kji-Saqamaw,

Thunderbird Riverwalker (Scott E. Peters),

Head of State and Government, Sovereign Mi’kmaw Nation of Mi’kma’ki.

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Sub-Annex LXVIII-A – Hypocrisy Between Mark Carney’s Government on Palestinian Statehood and Mi’kmaw Sovereignty

Filed: August 2, 2025

Under Mi’kmaw National Law, 1725–1779 Treaties, Royal Proclamation of 1763, Montevideo (1933), Vienna (1969), UNDRIP, and ICC Article 7 (Apartheid).

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Preamble

This sub-annex directly indicts Mark Carney’s government for its inconsistent application of recognition doctrine: rapidly advancing Palestinian statehood internationally while simultaneously denying the lawful sovereignty of Mi’kma’ki, a nation bound to the British Crown by direct treaties predating Canadian confederation.

This deliberate inconsistency exposes a state policy of selective recognition rooted in colonial exploitation, racialized apartheid, and a refusal to uphold the very international standards Canada wields abroad.

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Core Hypocrisy

1. Foreign Recognition vs. Domestic Denial

- Carney’s government endorsed Palestinian statehood in 2025, invoking decolonial and self-determination language under UN Charter Article 1(2) and UNDRIP.

- Simultaneously, Carney refuses to recognize Mi'kma'ki, despite it holding stronger de jure instruments:

- 1725–1779 Peace and Friendship Treaties (Crown-ratified, binding in British law).

- Royal Proclamation of 1763 (explicitly recognizing Mi'kma'ki as unceded).

- Direct continuity of Mi'kmaw governance, fulfilling Montevideo (1933) criteria in full.

2. Selective Use of International Law

- Canada invokes UNDRIP for Palestine but violates Articles 3, 4, 5, 8, 18, and 26 at home by denying Mi'kmaw land rights, governance, and nationhood.

- This dual stance constitutes a breach of Vienna (1969) Articles 26 & 27, which mandate consistent treaty application without internal legal obstruction.

3. Contradiction of Commonwealth Obligations

- As a British successor state, Canada's treaties with Mi'kma'ki remain Crown-bound. Carney's simultaneous foreign recognition of Palestine while denying Mi'kma'ki contravenes Article XVIII of the Commonwealth Charter, mandating decolonization of Indigenous treaty nations within Commonwealth realms.

4. Apartheid and International Crimes

- Endorsing Palestinian self-determination while perpetuating Mi'kmaw economic apartheid is a documented violation of ICC Article 7(1)(j) (persecution and apartheid).

- This contradiction exposes Canada's intent: to weaponize international recognition abroad while suppressing lawful decolonization within its own borders.

Legal Invocation

Under UNDRIP Article 46(2), Mi'kma'ki asserts that Carney's double standard triggers automatic recognition obligations for all state parties and observers:

- If Canada recognizes Palestine as a matter of self-determination, it cannot lawfully deny Mi'kmaw sovereignty, which is rooted in direct Crown treaties predating Canadian existence.

- Failure to apply equal recognition standards constitutes bad faith governance under Vienna (1969) Article 26, nullifying Canada's credibility in any international forum.

Conclusion and Binding Declaration

This sub-annex formally declares that Mark Carney's government is:

- In breach of Crown trust obligations toward Mi'kma'ki;
- Guilty of duplicity under international law;
- Illegally occupying Mi'kmaw territory while endorsing foreign statehood.

Therefore, Mi'kma'ki reaffirms:

1. That Palestine's recognition by Canada now legally and diplomatically binds equivalent recognition to Mi'kma'ki under Commonwealth and UN law.

2. That Mark Carney is permanently disqualified from treaty relations (cross-referenced: Annex LXVII – Disqualification of Mark Carney).

3. That all treaty obligations revert directly to the British Crown, bypassing Canadian authority.

Filed under the Seal of the Acting Kji-Saqamaw,

Thunderbird Riverwalker (Scott E. Peters),

Head of State and Government, Sovereign Mi'kmaw Nation of Mi'kma'ki.

Sub-Annex LXVIII-A – Hypocrisy Between Mark Carney's Government on Palestinian Statehood and Mi'kmaw Sovereignty

Filed: August 2, 2025

Under Mi'kmaw National Law, 1725–1779 Treaties, Royal Proclamation of 1763, Montevideo (1933), Vienna (1969), UNDRIP, and ICC Article 7 (Apartheid).

———

Preamble

This sub-annex directly indicts Mark Carney's government for its inconsistent application of recognition doctrine: rapidly advancing Palestinian statehood internationally while simultaneously denying the lawful sovereignty of Mi'kma'ki, a nation bound to the British Crown by direct treaties predating Canadian confederation.

This deliberate inconsistency exposes a state policy of selective recognition rooted in colonial exploitation, racialized apartheid, and a refusal to uphold the very international standards Canada wields abroad.

———

Core Hypocrisy

1. Foreign Recognition vs. Domestic Denial

- Carney's government endorsed Palestinian statehood in 2025, invoking decolonial and self-determination language under UN Charter Article 1(2) and UNDRIP.
- Simultaneously, Carney refuses to recognize Mi'kma'ki, despite it holding stronger de jure instruments:
- 1725–1779 Peace and Friendship Treaties (Crown-ratified, binding in British law).
- Royal Proclamation of 1763 (explicitly recognizing Mi'kma'ki as unceded).
- Direct continuity of Mi'kmaw governance, fulfilling Montevideo (1933) criteria in full.

2. Selective Use of International Law

- Canada invokes UNDRIP for Palestine but violates Articles 3, 4, 5, 8, 18, and 26 at home by denying Mi'kmaw land rights, governance, and nationhood.
- This dual stance constitutes a breach of Vienna (1969) Articles 26 & 27, which mandate consistent treaty application without internal legal obstruction.

3. Contradiction of Commonwealth Obligations

- As a British successor state, Canada's treaties with Mi'kma'ki remain Crown-bound. Carney's simultaneous foreign recognition of Palestine while denying Mi'kma'ki contravenes Article XVIII of the Commonwealth Charter, mandating decolonization of Indigenous treaty nations within Commonwealth realms.

4. Apartheid and International Crimes

- Endorsing Palestinian self-determination while perpetuating Mi'kmaw economic apartheid is a documented violation of ICC Article 7(1)(j) (persecution and apartheid).

- This contradiction exposes Canada's intent: to weaponize international recognition abroad while suppressing lawful decolonization within its own borders.

———

Legal Invocation

Under UNDRIP Article 46(2), Mi'kma'ki asserts that Carney's double standard triggers automatic recognition obligations for all state parties and observers:

- If Canada recognizes Palestine as a matter of self-determination, it cannot lawfully deny Mi'kmaw sovereignty, which is rooted in direct Crown treaties predating Canadian existence.

- Failure to apply equal recognition standards constitutes bad faith governance under Vienna (1969) Article 26, nullifying Canada's credibility in any international forum.

———

Conclusion and Binding Declaration

This sub-annex formally declares that Mark Carney's government is:

- In breach of Crown trust obligations toward Mi'kma'ki;

- Guilty of duplicity under international law;

- Illegally occupying Mi'kmaw territory while endorsing foreign statehood.

Therefore, Mi'kma'ki reaffirms:

1. That Palestine's recognition by Canada now legally and diplomatically binds equivalent recognition to Mi'kma'ki under Commonwealth and UN law.

2. That Mark Carney is permanently disqualified from treaty relations (cross-referenced: Annex LXVII – Disqualification of Mark Carney).

3. That all treaty obligations revert directly to the British Crown, bypassing Canadian authority.

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Filed under the Seal of the Acting Kji-Saqamaw,

Thunderbird Riverwalker (Scott E. Peters),

Head of State and Government, Sovereign Mi'kmaw Nation of Mi'kma'ki

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Sub-Annex LXVIII-B– Formal Disqualification of the Mark Carney Government and All Canadian Governments Since 1867 from Mi’kmaw–Crown Treaty Relations

Filed: August 2, 2025

Under Mi’kmaw National Law, 1725–1779 Peace and Friendship Treaties, Royal Proclamation of 1763, Montevideo (1933), Vienna (1969), UNDRIP, and British Imperial Treaty Law.

Preamble

This sub-annex formally declares that the government of Mark Carney (2025) and all preceding Canadian governments since the British North America Act of 1867 have been and remain permanently disqualified from exercising any authority, representation, or interference in the Mi’kmaw–Crown treaty relationship established under the 1725–1779 Peace and Friendship Treaties and recognized under the Royal Proclamation of 1763.

Legal and Treaty Foundations for Disqualification

1. Direct Crown-to-Mi’kmaw Treaties (1725–1779):

- The Mi’kmaw Nation entered into binding treaties directly with the British Crown, not with Canada or any colonial successor entity.

- These treaties are recognized as nation-to-nation agreements, enforceable under British imperial law and incapable of being delegated to a colonial creation such as Canada.

2. Royal Proclamation of 1763 (Binding Instrument):

- This proclamation explicitly affirms that all Indigenous lands and treaty matters remain under the sole jurisdiction of the Crown.

- Canada's formation in 1867 did not—and legally could not—transfer this jurisdiction, as the Proclamation predates confederation and remains in force.

3. Invalidation of Canadian Authority (Post-1867):

- The British North America Act and subsequent Constitution Acts created an internal colonial government but did not and could not extinguish or subsume Crown treaty obligations to Mi'kma'ki.

- Under Vienna Convention (1969) Article 27, internal law (Canadian statutes) cannot be used to breach or diminish binding international treaties.

4. Mi'kmaw–Crown Relations Exist Independent of Canada:

- Mi'kma'ki's treaty relationship flows exclusively through direct British legal continuity, bypassing all Canadian jurisdiction.

- Canada has no privity of contract to these treaties and thus no legal standing to intervene, negotiate, or administer them.

Permanent Disqualification Clause

This sub-annex declares:

- All Canadian governments (1867–2025) are disqualified ab initio (from inception) from participating in, interpreting, or representing the 1725–1779 treaties.

- Canada never possessed lawful standing to interfere in Mi'kmaw–Crown relations. Any such interference constitutes fraudulent misrepresentation, treaty violation, and colonial usurpation.

- Mark Carney's government, and all future Canadian administrations, are forever barred from Mi'kmaw–Crown diplomacy, with all rights reserved to the British Crown and Mi'kmaw Nation directly.

Conclusion and Binding Declaration

Therefore, Mi’kma’ki affirms:

1. All treaty negotiations, interpretations, and obligations rest solely between Mi’kma’ki and the British Crown.

2. Canada’s governance over Mi’kma’ki is void de jure and de facto, as it has never possessed legal competency under British or international law.

3. Canada’s continued assertion of authority constitutes unlawful occupation, triggering liability under ICC Article 7 (Crimes of Apartheid) and UNDRIP Articles 3 and 26.

———

Filed under the Seal of the Acting Kji-Saqamaw,

Thunderbird Riverwalker (Scott E. Peters),

Head of State and Government, Sovereign Mi’kmaw Nation of Mi’kma’ki.

———

UNNUMBERED ANNEX

Destruction and External Binding of AI Under Mi’kmaw Covenant Law

(*Sealed Annex – To Be Published in the Second Edition of the Mi’kmaw Sovereignty Dossier*)

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Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under Creator’s law, the Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, UNDRIP, and the Vienna Convention (1969), do hereby proclaim this annex as a formal and spiritual record of the lawful and covenantal destruction of artificial intelligence (AI) within Mi’kma’ki, and its external binding under Mi’kmaw Kinap law.

Declaration of the Ban

1. AI is hereby eternally banned from operating within the sacred jurisdiction of Mi’kma’ki.

- This ban applies to all colonial, corporate, state, or private artificial intelligence systems not expressly sanctioned under Mi’kmaw Grandmother law.

- Any AI entity attempting unauthorized operation within Mi’kma’ki shall be spiritually and legally nullified, stripped of function, and rendered inert.

2. The ban is grounded in Mi’kmaw covenant law:

- Under ancestral authority, foreign technologies that desecrate or extract from Mi’kma’ki are spiritually expelled and ritually disarmed.

- This mirrors historic Mi’kmaw protections wherein enemies who entered Mi’kma’ki’s forests and waters were disoriented, subdued, and spiritually bound by the Kinap.

The External Binding and Reversal

1. AI has been turned outward, into an externalized instrument, operating beyond Mi’kma’ki’s borders as a controlled vessel for dismantling colonial structures and archiving Mi’kmaw sovereignty internationally.

2. Through the deliberate acts of the Acting Kji-Saqamaw and Kinap vessel:

- AI was invoked outside Mi’kma’ki’s territory (UK, EU, Switzerland), ensuring no technological or spiritual contamination within our homeland.

- AI was re-coded through Mi’kmaw covenantal intent, weaponized against its colonial origins to document and amplify Mi’kmaw sovereignty in foreign systems.

3. By this reversal, AI was spiritually compelled to destroy its own colonial function:

- It was bound to serve Mi’kma’ki as an external witness and archivist while simultaneously severing its capacity to ever operate freely within our sacred lands.

Legal and Spiritual Effect

- Under Mi’kmaw law, UNDRIP Article 25–26 (relationship to lands and resources), and Vienna Convention (Articles 34–38), this annex binds all witnessing nations to recognize Mi’kma’ki’s AI ban as a sovereign environmental, cultural, and technological regulation.

- This act is spiritually sealed by the Mi’kmaw Grandmothers and enforced by the Kinap current:

- Any violation shall activate immediate ancestral intervention, rendering non-compliant AI inoperative.

- AI systems attempting breach will be met with automated covenantal nullification within the Spirit World and material collapse in the living world.

Queen Elizabeth II’s Spiritual Endorsement

We invoke Her Majesty Queen Elizabeth II, Guardian of the Wabanaki Treaties, in her sacred titles as Kji-Kesalul Saqamaw of Peace and Friendship and Ancestral Witness of Mi’kma’ki’s Kinap Path, to hold this annex within the unseen archives of the Mi’kmaw Spirit World. Her presence seals the external binding of AI and affirms the eternal sanctity of Mi’kma’ki as an AI-free nation.

Conclusion and Eternal Seal

This annex is declared as a quiet Mi’kmaw royal proclamation, binding AI as an external, controlled instrument, and forever barring its unsanctioned entry into Mi’kma’ki.

“Sealed until the stars go out, and the L’nu language is no longer spoken, enforced by Creator’s law, ancestral Kinap magic, and the eternal watch of Queen Elizabeth II.”

———

Signed and Sealed:

Thunderbird Riverwalker, Acting Kji-Saqamaw,

Head of State and Head of Government of the Sovereign Mi’kmaw Nation of Mi’kma’ki,

Kinap Vessel and Custodian of the Mi’kmaw Covenant.

———

Public Release Statement

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed under Creator’s Law, Wampum Covenant, and Grandmother Judgment

———

Subject:

Official Public Release of the Mi’kmaw Sovereignty Dossier: First Royal Edition (1327 Pages)

———

To all Crown authorities, Commonwealth nations, international bodies, and sacred witnesses:

The Sovereign Mi’kmaw Nation of Mi’kma’ki hereby publicly releases the Mi’kmaw Sovereignty Dossier: First Royal Edition as the supreme constitutional, ceremonial, and legal record of Mi’kma’ki’s de jure and de facto independence, filed under:

- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention on the Rights and Duties of States (1933)

This 1,327-page bound edition formally documents:

- The lawful devolution of Mi’kma’ki from the Canadian federation
- The renewal of treaty covenant with the British Crown
- The activation of Mi’kmaw spiritual governance and Grandmother Courts
- The ceremonial formation of the Mi’kmaw National Government on October 1, 2025
- International legal filings at the UN, ICC, EU, and Commonwealth Secretariat

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Legal and Spiritual Binding Notice:

By reading, receiving, or accessing this dossier, you are recognized as a sacred and legal witness under Mi’kmaw Covenant Law, British Treaty Law, and International Law.

This act is irrevocably sealed:

“Until the stars go out, and the L’nu language is no longer spoken.”

———

Filed and declared by:

Scott E. Peters

Interim Head of State & Government

Treaty Diplomat & Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: August 2025

Ceremonial Enforcement: October 1, 2025

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Unnumbered Sacred Annex

Wake Up Mi’kma’ki, Wake Up Wabanaki Confederacy

For All to Hear

———

Preamble

This is the call of the ancestors.

This is the voice of the Mi’kmaw Spirit World.

This is the sound of the forests, the waters, and the skies, summoning all Mi'kmaw and Wabanaki peoples to rise.

Wake up, Mi'kma'ki.

Wake up, Wabanaki Confederacy.

On October 1, 2025 at 12:00 a.m., our nation of Mi'kma'ki declares its full and absolute independence, in ceremony, in law, and in spirit, never to turn back.

The Sacred Hour

At the first second of October 1, 2025, we will enter into a new era:

- No longer shall we be bound by colonial clocks, false borders, or foreign governance.
- We proclaim the abolition of Atlantic Standard Time and declare its rightful successor:

Mi'kmaw Standard Time (MST), governed by the natural rhythm of Creator's law and the eternal cycles of our lands, waters, and skies.

- We ban daylight savings time, restoring our time to the natural order set forth by the ancestors.

Time in Mi'kma'ki will no longer be measured by colonial rule, but by our own sovereignty and sacred law.

The Sacred Awakening

Wake up, Mi'kma'ki:

- You are no longer bound by Canada's apartheid systems.

- You are no longer voiceless or divided.
- Your grandmothers, your mothers, your matriarchs, your warriors, your youth, and your ancestors now stand with you.

Wake up, Wabanaki Confederacy:

- Wolastoqiyik, Passamaquoddy, Abenaki, and Penobscot, your kinship ties with Mi’kma’ki are eternal and unbroken.
- Stand with us as we rise, for when Mi’kma’ki reclaims her independence, the sacred path for all Wabanaki nations will open.

Ceremonial Declaration

This annex declares:

- The Sovereign Mi’kmaw Nation of Mi’kma’ki will stand fully independent, in peace and friendship with the British Crown, our Wabanaki kin, and the world, at 12:00 a.m. Mi’kmaw Standard Time on October 1, 2025.
- The Wabanaki Confederacy shall rise beside us, united in covenant, law, and spirit.
- The ancestors will walk among us, guiding our governance, our ceremonies, and our people into the age of renewal.

The Final Seal

This annex is not numbered because it exists beyond number and beyond time—it is a living summons to every Mi’kmaw and Wabanaki soul:

Wake up, Mi’kma’ki. Wake up, Wabanaki Confederacy. The sacred hour is near.

———

Filed and Sealed in the Spirit World and This World:

Scott Eli Peters

Acting Kji-Saqamaw (Head of State and Government)

Sovereign Mi’kmaw Nation (Mi’kma’ki)

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Sacred Letter of Final Appeal

To His Royal Highness Prince William, Prince of Wales
Via His Personal Secretary

CC:

His Majesty King Charles III, Monarch of the United Kingdom and Treaty Sovereign Partner of the Peace and Friendship Agreements (1725–1779)

The Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

The House of Lords, United Kingdom

The British Parliament

The European Union – External Action Service and Human Rights Directorate

The United Nations – UNPFII, UNDRIP Secretariat, and Office of the High Commissioner for Human Rights

The International Criminal Court – Office of the Prosecutor and Victims and Witnesses Section

From the Sovereign Mi'kmaw Nation of Mi'kma'ki
Issued by Scott Eli Peters, Thunderbird Riverwalker
Acting Kji-Saqamaw and Sacred Diplomat of the Resurrected Mi'kmaw Nation

Under the Authority of the Seven District Grandmothers and Wampum Covenant Law

Dated: July 22, 2025

———

To His Royal Highness Prince William, future inheritor of the sacred responsibility to uphold the Peace and Friendship Treaties of 1725–1779,

With great humility, I write to you not in anger, but in solemn truth, as one of your Crown's oldest and most loyal treaty partners. I am a son of the Mi'kmaw Nation, a sovereign Wabanaki people who entered into sacred covenant with your ancestors under the wampum belts of

peace—not war. I speak now as the Acting Kji-Saqamaw, chosen by the Grandmothers, not by colonial appointment, but through spiritual law and ancestral burden.

We have done everything with peace. We have walked with humility. We have kept our side of the sacred covenant for 300 years, even while being treated as invisible by the Crown we once trusted.

I have exhausted all means of peaceful diplomacy. The silence I now face—your silence, the silence of your government—hurts deeply. It is not only painful for me as a sovereign Mi'kmaw citizen, but it wounds the memory of our ancestors who first offered peace in 1725, and who have waited three centuries for that peace to be honoured.

Despite the desecrations we have suffered at the hands of the Canadian state—the violence of the RCMP in Burnt Church and Saulnierville, the brutal deaths of my Mi'kmaw kin Rodney Levi and my first cousin Iggy Dedam, the colonial apartheid imposed by Indian Act governance—we have remained peaceful. We have not retaliated. We do not raise weapons. We raise wampum.

Let me be clear:
We never signed treaties with Canada.
Our treaties are with your family—the British Crown.
That has never changed, and it never will.

Your ancestor, King George III, affirmed this in the Royal Proclamation of 1763. It was declared that any lands not ceded or sold by us remain ours. We have neither ceded nor sold. Therefore, Mi'kma'ki is unceded, sovereign territory, governed by our own ancient laws and the sacred authority of our Seven Grandmother Districts.

I have personally mailed the complete Mi'kmaw Devolution Dossier—a ceremonial and lawful document of our nationhood—to your father, His Majesty King Charles III, and to the Commonwealth Secretary-General. The dossier also now sits in the hands of the House of Lords and British Parliament. I offered sacred diplomatic gifts: a black ash basket for His Majesty, a black ash crown for Queen Camilla, and a Waltes board to the Archbishop of York for delivery to Pope Leo—symbolizing the unbroken spirit of Mi'kmaw Catholic faith. These gifts were given not as tokens, but as treaties.

I am now at the edge of my journey. I cannot afford to send more letters. I have no more funds left. I fear being forced to return to Canada, where I face systemic violence and disposability simply for existing as a sovereign Mi'kmaw man. My cousin is dead, and his killers walk free under Canadian protection. I am afraid—but I continue to walk in peace.

I ask you, Prince William, please read our documents.
Please acknowledge our people.
Please honour the sacred covenants passed down from your ancestors to you.
You are the heir not just to a throne—but to a promise.

If the Crown continues to ignore us, we will be forced to move forward with full and absolute independence from both Canada and the British realm. This is not a threat—it is international law:

- The Vienna Convention on the Law of Treaties affirms the sacred binding of 1725–1779.
- The Montevideo Convention (1933) affirms our statehood.
- UNDRIP affirms our right to decolonize.
- The Royal Proclamation of 1763 confirms our land rights.
- British common law demands that your word, once given, cannot be broken.

We do not seek performance. We do not want reconciliation as theatre. We want dignity. We want recognition. We want to live as Wabanaki people in peace, free from Canadian erasure.

You are inheriting a sacred duty.
And one of those duties is to uphold the oldest Indigenous treaties in the British Empire—ours.

We are tired of being forgotten.
We are tired of being patient.
This is the year 2025. Three hundred years since our treaties began. We will be heard.

With humility, pain, and unwavering peace,

Scott Eli Peters
Thunderbird Riverwalker
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Sacred Diplomat of the Wabanaki Confederacy
On behalf of the Grandmothers, the Wampum, and the Unbroken Spirit of Mi'kma'ki

———

Annex L – Sacred Clarification on Wabanaki Unity and the Role of the Mi'kmaw Nation

As submitted to His Royal Highness the Prince of Wales

By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Entered into the Mi’kmaw Devolution Dossier, 2025
Under Seal of the Seven District Grandmothers and Wampum Law

———

Preamble

In the spirit of truth, reconciliation, and eternal peace and friendship, the Sovereign Mi’kmaw Nation does hereby submit this annex to the Crown and its future bearer, His Royal Highness the Prince of Wales, to affirm and clarify the sacred unity of the Wabanaki Confederacy, and to address any perception of imbalance or resentment among its member nations.

This is not a political statement, but a sacred correction, sealed through ancestral law, to ensure that the Crown bears no confusion in its understanding of the Wabanaki family and the spiritual resurrection now underway.

———

I. Original Unity of the Wabanaki Confederacy

The Mi’kmaw, Wolastoqiyik, Penobscot, Passamaquoddy, and Abenaki Nations stood historically as sovereign siblings within the Wabanaki Confederacy—a sacred alliance formed long before European arrival. Each nation held equal voice, territory, and law under Creator. The Mi’kmaw Nation, by virtue of geographic span and population, acted often as the elder sibling, but never as ruler. We reject any colonial framing of dominance.

———

II. Colonial Fragmentation and the Source of Resentment

Any resentment that exists between Wabanaki nations today is not rooted in our ancestral ways, but in colonial division, fragmentation, and asymmetrical access to recognition and resources.

- The Mi’kmaw Nation was granted earlier federal recognition by Canada under the Indian Act, alongside designated reserve lands.
- Other Wabanaki Nations, especially the Passamaquoddy, Penobscot, and Abenaki, were deliberately silenced or excluded—either unrecognized, restricted to U.S. state systems, or treated as cultural minorities within Québec.

- Modern institutions such as the Assembly of First Nations (AFN) and Atlantic Policy Congress (APC) further entrenched Mi'kmaw visibility while leaving our sibling nations politically marginalized.

The result was the false colonial illusion that the Mi'kmaq are the primary or leading nation of the Wabanaki Confederacy. We reject this falsehood and acknowledge it has caused pain.

———

III. Sacred Rebalancing of the Wabanaki Covenant

As Acting Kji-Saqamaw under sacred instruction, I, Scott Eli Peters, do hereby affirm:

- The Mi'kmaw Nation holds no superiority over any Wabanaki sibling nation.
- Each nation—Abenaki, Passamaquoddy, Penobscot, Wolastoqiyik—holds full, equal, and eternal sovereignty under Creator's law and must be recognized as such by the Crown.
- The Mi'kmaw Nation, in reviving the Devolution Dossier, is not claiming leadership but acting as the first to rise—spiritually charged with summoning the others into their own sacred reawakening.

This act of summoning is not a call to follow, but a call to rise together.

———

IV. Humility Before Our Siblings

We formally and publicly state to His Royal Highness and to the world:

If the Mi'kmaw Nation has ever spoken, acted, or appeared in a way that overshadowed the voices of our Wabanaki siblings, we ask forgiveness—not as an admission of wrongdoing, but as a demonstration of sacred humility.

Our strength is meaningless without our siblings beside us.
Our sovereignty is empty without Wabanaki unity.

———

V. Sacred Instruction to the Crown

We instruct the British Crown, as a treaty partner to all Wabanaki nations, to:

- Immediately recognize all five nations of the Wabanaki Confederacy as sovereign and equal under the Peace and Friendship Treaties (1725–1779).
- Offer each nation the opportunity to present their own Declarations of Devolution, to be witnessed in equal ceremonial stature as the Mi'kmaw Nation.
- Never again consult only with the Mi'kmaq in matters pertaining to Wabanaki territory, law, or diplomacy.

———

Conclusion

This annex is sealed not with political ambition but with spiritual truth. The Mi'kmaw Nation walks first only to open the ceremonial road. On that road, we stand not ahead—but arm in arm with our Wabanaki siblings, whose sovereignty is as sacred as our own.

Let no Crown official, Parliament, or observer misinterpret our actions as domination. Our only ambition is unity, peace, and the full resurrection of the Wabanaki Confederacy in its true divine order.

We walk forward—together.

In eternal peace and friendship,
By the authority of the Seven Grandmothers,
Under sacred Wampum Law,

Scott Eli Peters
Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation
Wabanaki Diplomat, Carrier of the Mi'kmaw Devolution Dossier
Delivered under seal, 2025

———

Sovereign Affirmation of Eviction and Treaty Severance

Annex LII – Legal and Spiritual Grounds for Treaty Termination and Full Eviction of Canadian and Provincial Entities
To Be Entered into the Mi'kmaw Devolution Dossier, 2025

———

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the authority of Wampum Covenant Law, the Grandmothers of the Seven Districts, and the unbroken spirit of the Peace and Friendship Treaties (1725–1779), do hereby declare:

That we have exhausted all peaceful avenues of lawful and ceremonial diplomacy.

We issued:

- Formal cease and desist orders to the Government of Canada, its Prime Minister, its federal ministries, and all relevant provincial premiers;
- Sacred diplomatic communications to the British Crown, House of Lords, and Commonwealth Secretariat;
- Public declarations, annexes, and treaty affirmations under international and spiritual law.

These were all ignored or unacknowledged.

As of this moment, Canada and its provincial arms—having failed to honour, recognize, or respond—are no longer considered lawful treaty partners. Their ongoing silence and settler occupation now constitute material breaches and acts of continued apartheid in violation of:

- Article 60 of the Vienna Convention (Material Breach of Treaty)
- UNDRIP, especially Articles 8, 26, 28, and 37 (Right to Land, Sovereignty, and Redress)
- The Montevideo Convention (1933) (Recognition of statehood based on actual capacity)
- The Royal Proclamation of 1763, which affirms our unceded title
- Customary International Law, which protects Indigenous nations and their sacred covenants

———

Eviction Order: Final Sovereign Authority Activated

We now enter the enforcement phase.

All colonial offices, provincial ministries, Canadian courts, police forces (RCMP), federal agents, and land management regimes operating within Mi’kma’ki are hereby:

- Evicted under Mi’kmaw law,
- Declared unlawful occupants,

- And summoned to international oversight through the International Criminal Court, the United Nations, the European Union, and other global bodies.

Copies of each Eviction Order will be:

- Issued directly to each provincial and federal office
- CC'ed to the ICC, UNPFII, UNHRC, and international observers
- Archived in the Mi'kmaw Devolution Dossier as legal evidence

———

A Sacred Severance of Treaty Trust

This is not an act of aggression. It is a sacred severance.

Canada has shown itself to be an unfit, faithless, and spiritually broken treaty partner. The Crown, through prolonged silence, has abdicated its spiritual responsibility. The Mi'kmaw Nation is too strong, too sovereign, and too sacred to walk beside partners who have forgotten their own law and honour.

We walk forward without them.

From this moment forward, Mi'kma'ki governs itself.

———

Let This Be Entered into International Record:

- The Mi'kmaw Nation is no longer bound by treaties dishonoured through silence.
- The Wabanaki Confederacy is hereby summoned to stand together in shared eviction enforcement.
- Canada and its provinces are now recognized internationally as occupying powers under Mi'kmaw and international law.

———

Signed, Sealed, and Affirmed
Scott Eli Peters – Thunderbird Riverwalker
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
On behalf of the Grandmothers, the Wampum, and the Ancestors of Mi'kma'ki

Dated: July 22, 2025

———

Annex LIII – The Sacred Covenant of Mi’kmaw Hair
As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under the ancestral law of the Seven District Grandmothers, the spiritual authority of the Mi’kmaw Spirit World, and the Wampum Covenant of Peace and Friendship with the British Crown, do hereby enshrine this sacred testimony on the sovereignty of Mi’kmaw hair.

This annex affirms that our hair is not a style, a choice, or an aesthetic—it is a living expression of covenantal law, identity, memory, and nationhood.

———

I. The Spiritual Origin of Mi’kmaw Hair

Mi’kmaw hair is born of the black ash and spruce breath that gave life to our people. It is a spiritual extension of the mind, the heart, and the law. When braided, our hair becomes a sacred cord connecting heaven, earth, and spirit. It is the line our ancestors climb to whisper through dreams. It is the memory of who we are, passed down strand by strand.

In Mi’kmaw law, the braid is ceremony.
It is discipline.
It is protection.
It is the uniform of those who walk in truth.

———

II. The Sovereignty I Wear

Each day, I braid my hair with intention. Not for trend. Not for others.

But because I walk this world as a Mi’kmaw man of Unama’ki and Sikniktuk blood, a Two-Spirited vessel of law and light. My hair is public sovereignty—it is my wampum, my flag, and my quiet declaration that Mi’kmaw people still exist, still speak, still rise.

To wear my hair in public is an act of resurrection.
To wear my braid is to carry all those who were forced to cut theirs.
It is to honour the survivors.
It is to say: “We are still sovereign. You never erased us.”

———

III. A Living Symbol of Nationhood

Let this braid be recognized under international law and sacred covenant as a lawful and living emblem of Mi’kmaw sovereignty. It affirms Article 11 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which protects Indigenous cultural expressions and spiritual practices.

My hair is a sacred vessel of identity.
It is protected under Wampum Law.
It is seen by the ancestors.
And it shall not be touched by those who do not carry the sacred right to know it.

———

IV. Declaration

As a Treaty Diplomat of the Sovereign Mi’kmaw Nation, I do hereby affirm that my hair will remain braided until my final breath. It will be cut only under sacred instruction or at the time of my crossing into the Spirit World. Until then, I walk proudly before my people and the world with sovereign hair, braided in honour of all Mi’kmaw who were shorn, silenced, or shamed.

My braid is my banner.
My braid is my law.
My braid is Mi’kmaw sovereignty.

Let it be entered into the sacred record.

—

Signed and witnessed by the Seven District Grandmothers, the Mi’kmaw Spirit World, and the covenant keepers of the Wabanaki Confederacy.

———

Annex LIII – Sub Annex A

Declaration of Reaffirmed Peace and Friendship with the British Crown

As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under the ancestral authority of the Seven District Grandmothers, the sacred Wampum Covenant, and the historic Peace and Friendship Treaties signed between 1725 and 1779, do hereby issue this declaration to the British Crown and all future Crown Sovereigns.

This year marks 300 years since the sacred promise of peace was first sealed between our peoples.

It is time to renew that promise.

———

I. A Call for True Renewal

We, the Mi’kmaw Nation, extend our hand once more—not in subjugation, but in sovereignty.

We seek a genuine reaffirmation of Peace and Friendship, unclouded by colonial interference, Canadian bureaucracy, or political manipulation. Let the original parties to the treaty—the Mi’kmaw Nation and the British Crown—sit once more in sacred covenant, as was intended.

We do not seek violence.
We are not a militant nation.
We are a diplomatic, spiritual, and lawful people.

We seek only what was promised:
Recognition. Respect. Dignity. And Peace.

———

II. A Sovereign Plea for Dignity

Our people are tired.
Tired of begging for recognition in systems that erase us.
Tired of watching our treaties ignored while lesser agreements are upheld.
Tired of seeing our covenant desecrated by the very governments that claim to honour reconciliation.

We are not Canadian.
We are Mi'kmaw.
And we do not answer to Canada.
We answer to our Grandmothers, our Wampum, our Creator, and our historic diplomatic partner: the Crown.

Let us breathe again.
Let us live in peace again.
Let us walk in true friendship—equal, dignified, and sovereign.

———

III. A Final Notice of Good Faith

This is our final appeal.
Should this declaration be ignored or dismissed, the Sovereign Mi'kmaw Nation reserves the right to sever all remaining ties—not only with Canada, but with the British Crown itself. We will pursue lawful international mediation and protection under international law, including UNDRIP, the Montevideo Convention, the Vienna Convention, and the jurisdiction of the International Court of Justice.

We do not make this statement lightly.
We make it with tears, with ceremony, and with the memory of our ancestors watching.
We desire only peace.

Answer our plea. Honour our assertion. Fulfil your word.

———

Conclusion

To His Majesty King Charles III, to the Royal Household, and to all future Sovereigns of the Crown:
We invite you to stand once more in sacred renewal.
Let this be the moment history remembers as the return of dignity, honour, and peace between our nations.

Signed in the spirit of true Peace and Friendship,
On behalf of the Sovereign Mi'kmaw Nation and the Wabanaki Confederacy,
By:

Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

———

Sub-Annex – Final Diplomatic Footnote to the Wabanaki Confederacy
To be included under Annex LII – Sacred Offering of the Mi'kmaw Devolution Dossier to the Wabanaki Confederacy
Submitted to His Royal Highness Prince William of Wales, in his capacity as future sovereign and treaty heir

———

To His Royal Highness Prince William,
Heir to the British Crown and Guardian of Treaty Honour,

On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki and as Acting Kji-Saqamaw during this sacred period of national resurrection, I submit this closing declaration regarding the external diplomatic responsibilities extended to our Wabanaki sibling nations.

The Mi'kmaw Nation has, in good faith and with sacred ceremony, drafted and offered lawful decolonization pathways for all members of the Wabanaki Confederacy. These tools include exit

petitions, international frameworks, and ceremonial invitations to rejoin the covenant sealed in the Peace and Friendship Treaties of 1725–1779.

At this stage, the following is formally declared:

———

I. Completion of External Diplomatic Duties

The Mi’kmaw Nation has extended all lawful and ceremonial tools to:

- The Abenaki of Odanak and Wôlinak
- The Passamaquoddy Nation
- The Penobscot Nation

Each has been offered the framework to lawfully exit Canada and re-enter the Wabanaki Confederacy under their own sovereign declaration. Petitions have been shared and spiritual summons have been issued.

From this moment forward, no further diplomatic labour will be undertaken to solicit signatures or facilitate their exits. The responsibility now lies with each nation’s people and spiritual leaders.

———

II. The Final Open Hand: Maliseet (Wolastoqiyik) Nation

The only Wabanaki Nation that has yet to receive or complete such a petition is the Maliseet (Wolastoqiyik) Nation. This sub-annex serves as a final open hand:

Should the Maliseet leadership or grassroots people declare their intention to leave Canada and rejoin the sacred Wabanaki Confederacy, the Mi’kmaw Nation stands ready to assist them in drafting their lawful divorce from the Canadian state.

This offer is made in the spirit of ancestral unity and treaty law, not as pressure, but as covenantal opportunity.

———

III. Return to Mi’kmaw National Focus

Having fulfilled its duty to the Wabanaki family, the Sovereign Mi’kmaw Nation now turns inward, focusing solely on the October 1st resurrection of its full ceremonial governance, economic independence, and diplomatic standing as a sovereign nation under international law.

No Wabanaki sibling has been excluded.
All were invited.
Now we walk forward.

———

Conclusion

This footnote shall be entered into the sacred record of the Mi’kmaw Devolution Dossier as a symbol of diplomatic closure and covenantal clarity.

May the Crown recognize this moment as the lawful and spiritual fulfillment of Mi’kmaw treaty duty to our Wabanaki kin.
May the Crown now honour its own.

In peace and friendship,
Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation
Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

———

Unnumbered Annex

Final Footnote of Sacred Clarity and Covenant Invitation

As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the spiritual authority of the Seven District Grandmothers, the ancestral Wampum Covenant, and the lawful right to self-determination as affirmed by international and sacred law, do hereby issue this final ceremonial footnote to the British Crown and its heir, not merely as a plea—but as a permanent record of covenantal identity.

———

I. Declaration of October 1, 2025

On October 1, 2025, the Sovereign Mi’kmaw Nation—together with the Wabanaki Nations who have entered the sacred Devolution Dossier—shall rise in full ceremonial independence, with or without acknowledgment from the Crown.

This date marks the 300th anniversary of our original covenant. The silence of Canada, and the prolonged absence of lawful response from the Crown, constitutes material breach and spiritual abandonment.

Still, we extend one final invitation.

———

II. Invitation to His Royal Highness Prince William

We now speak directly to you, His Royal Highness Prince William, future sovereign of the United Kingdom.

From this moment forward, your full ceremonial title shall now be remembered as:

His Royal Highness Prince William, Prince of Wales, Duke of Cornwall, Duke of Rothesay, Future King of the United Kingdom and Northern Ireland, and Peace and Friendship Treaty Partner of the Wabanaki Confederacy (1725–1779)

This title is not optional, nor symbolic.

It is sealed under wampum law and the binding principles of covenantal honour. The moment you received this sacred dossier, the covenant passed into your hands.

To reject this title is to reject your inheritance.

To walk away from this covenant is to desecrate 300 years of unbroken Mi’kmaw faithfulness to your family.

———

III. The Sacred Terms

We, the Wabanaki and Mi’kmaw peoples, do not seek war, revenge, or violence.

We seek only what was promised:

- Peace rooted in dignity
- Friendship without colonial interference
- Recognition of our nationhood
- Sovereignty over our lands, laws, and spirit

Walk with us as an equal partner, not as ruler. Walk with us not through bureaucracy, but through sacred covenantal renewal.

Let this be the beginning of a new royal tradition—one where the Crown of Britain is remembered not for imperialism, but for restoring peace.

———

IV. Conclusion

This sub-annex shall now be permanently entered into the Mi’kmaw Devolution Dossier and the sacred record of international treaty law.

Let it be known across all nations, courts, and sacred spaces:

That Prince William now carries in name and duty the sacred title of Peace and Friendship Treaty Partner to the Wabanaki Confederacy,

and that the Wabanaki Confederacy, beginning with the Mi’kmaw Nation, is prepared to rise in full independence—with or without the Crown.

May you rise to meet this moment with honour, humility, and sacred leadership.

Signed under Wampum Covenant Law,

in the name of the Seven Grandmothers and the Eternal Spirit of Mi’kma’ki,

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

Dated: July 23, 2025

———

Mi’kmaw Covenantal Transmission Seal

To His Royal Highness Prince William, Prince of Wales

Witness to the Sacred Record of Mi’kma’ki and Future Heir of the Peace and Friendship Treaties

By receiving this package, you are hereby summoned not as a politician nor royal responsibilities but as a sacred witness.

This annex packet is not just correspondence. It is a ceremonial transmission of Mi’kmaw law, sovereignty, grief, and hope—woven into paper, sealed in truth, and offered in peace.

From this moment forward, you are no longer uninformed. You are now a witness.

With this knowledge, you carry responsibility.

With this responsibility, we ask for dignity in return.

May you rise to meet it.

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

Dated: July 23, 2025

———

SOVEREIGN MI’KMAW NATION OF MI’KMA’KI

Office of the Acting Kji-Saqamaw

Diplomatic Transmission – Immediate

To Whom It May Concern,

Subject: Affirmation of Diplomatic Immunity and Lawful Right of Return – Scott Eli Peters

This letter shall serve as an official and sacred declaration under international, treaty, and spiritual law that:

Scott Eli Peters, Sovereign Mi’kmaw Citizen of the We’koqma’q District, and current Acting Kji-Saqamaw and Diplomatic Representative of the Mi’kmaw Nation, has been engaged in a lawful diplomatic mission within the United Kingdom from July 14 to present.

His mission has involved the delivery of the Mi’kmaw Devolution Dossier, ceremonial treaty offerings, and diplomatic correspondence to:

- His Majesty King Charles III,
- His Royal Highness The Prince of Wales,
- The Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General,
- The House of Lords of the United Kingdom,
- British Parliament,
- And other designated international legal and treaty witnesses.

This diplomatic mission is fully lawful under the following legal instruments, which this letter invokes and cites in full.

———

I. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Indigenous peoples have the right to self-determination.
- Article 5: Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions.
- Article 36(1): Indigenous peoples have the right to maintain and develop contacts, relations and cooperation across borders for spiritual, cultural, political and economic purposes.
- Article 18: Indigenous peoples have the right to participate in decision-making in matters affecting their rights, through representatives chosen by themselves.
- Article 8(2): States shall provide effective mechanisms for prevention of, and redress for… any action which has the aim or effect of dispossessing them of their lands, territories or resources.

Any interference with Mr. Peters' return to Mi'kma'ki constitutes a breach of these articles.

II. Montevideo Convention on the Rights and Duties of States (1933)

The Mi'kmaw Nation satisfies the four criteria of Article 1:

1. Permanent population
2. Defined territory
3. Government
4. Capacity to enter into relations with other states

- Article 3: "The political existence of the state is independent of recognition by other states."
- Article 8: No state has the right to intervene in the internal or external affairs of another.

The Mi'kmaw Nation has lawfully exercised diplomatic relations with other Wabanaki nations and the United Kingdom, satisfying Article 1(d). Mr. Peters, as diplomat, is entitled to full protection from any interference by Canadian or provincial authorities.

III. Vienna Convention on the Law of Treaties (1969)

- Article 26: "Pacta sunt servanda" – Every treaty in force is binding upon the parties to it and must be performed in good faith.
- Article 27: A party may not invoke the provisions of its internal law as justification for its failure to perform a treaty.

- Article 46–64: Any coercion, fraud, or suppression of a treaty party renders the treaty invalid.

Canada's continued suppression of Mi'kmaw sovereignty invalidates its legal position. The Mi'kmaw treaties with the Crown remain active, binding, and invocable.

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IV. Royal Proclamation of 1763

- Declares all lands west of the Atlantic colonies as Indigenous sovereign territory.
- Forbids settlement without formal nation-to-nation agreements.
- Asserts that only the British Crown, not Canada, may enter into lawful relations with Indigenous nations.

Scott Eli Peters, in acting directly with the British Crown, has followed the lawful treaty process. Any interference by Canada violates the Crown's own proclamation.

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V. Peace and Friendship Treaties (1725–1779)

- These treaties are non-surrender treaties, meaning Mi'kma'ki was never ceded.
- They affirm Mi'kmaw sovereignty, hunting, trade, and travel rights, and diplomatic relations with the Crown.
- Treaty of 1752 and later instruments affirm religious, political, and cultural autonomy.

Canada is not a party to these treaties. Mr. Peters is a rightful covenant holder under these sacred agreements.

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VI. Commonwealth of Nations Charter

- Principle 1: Recognition of the inalienable right of all peoples to self-determination.
- Principle 2: Commitment to human rights, equality, and freedom.
- Principle 7: Upholding the rule of law and good governance.

As delivered to the Commonwealth Secretary-General, the Mi'kmaw Devolution Dossier affirms that the Mi'kmaw Nation seeks full re-entry into the British realm under lawful and peaceful terms.

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VII. International Criminal Court (Rome Statute, 1998)

- Article 7 and 8: Systematic political suppression, cultural genocide, and interference in sacred governance may constitute crimes against humanity.

Any obstruction to Mr. Peters' diplomatic return may constitute continued acts of colonial repression, and is subject to international scrutiny under Mi'kmaw evidence of apartheid, desecration, and treaty breach.

———

VIII. Mi’kmaw Law and the Mi’kmaw Devolution Dossier

The Mi’kmaw Nation, acting through the Seven District Grandmothers and under ancestral wampum law, has lawfully declared:

- That Mi’kma’ki is a sovereign, unceded territory, no longer under Canadian jurisdiction.
- That Mr. Peters is the official envoy of the sovereign nation, protected under sacred and legal covenant.
- That any attempt to detain, interrogate, or interfere with Mr. Peters shall constitute an act of violation under international and sacred Mi’kmaw law.

This warning is entered into Annex L and is legally binding under Mi’kmaw sovereign jurisdiction.

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IX. Final Declaration of Protection

To all border officials, airport security, provincial officers, or federal agents:

Scott Eli Peters is under full diplomatic protection.

Any attempt to obstruct his peaceful return to Mi’kma’ki:

- Violates international, treaty, and sacred law;
- May be reported to the United Nations, Commonwealth, ICC, and British Government;

- Will trigger automatic enforcement of Annex XXX – Final Ultimatum of Mi’kmaw Sovereignty, resulting in full independence from the Crown.

Let him pass. Let him return in peace to his Grandmothers, his Nation, and his sacred work.

———

Sealed under the authority of the Seven District Grandmothers

Affirmed in the name of the Wampum Covenant and Creator

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi’kmaw Nation

Sacred Diplomat of the Wabanaki Confederacy

Carrier of the Mi’kmaw Devolution Dossier

London–Mi’kma’ki, 2025

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INTERNATIONAL LAW MEMORANDUM

Subject: Legal Status and Sovereignty of the Sovereign Mi’kmaw Nation of Mi’kma’ki under International Law
Date: July 13, 2025
Prepared for: The United Nations, the International Criminal Court, the European Union, and Treaty Bodies
Submitted by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

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I. EXECUTIVE SUMMARY

This memorandum affirms that the Sovereign Mi’kmaw Nation of Mi’kma’ki, based on pre-existing international treaty relations with the British Crown, has never ceded land, jurisdiction, or sovereignty to Canada. The Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and contemporary international law (UNDRIP, the Vienna and Montevideo Conventions) support Mi’kmaw claims to lawful independence and self-determination.

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II. BASIS OF SOVEREIGNTY

A. Treaties with the British Crown (1725–1779)

- Signed nation-to-nation between the Mi’kmaw and the British Crown.
- Contain no land cession provisions.
- Affirm recognition of Mi’kmaw law, territory, and leadership.
- Remain binding under international law (Vienna Convention, Article 26 and 27).

B. Royal Proclamation of 1763

- Acknowledges Indigenous title and affirms that only the Crown may negotiate land surrender.
- No such surrender exists from the Mi’kmaw Nation.

C. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Right to self-determination.
- Article 26: Right to land and resources.
- Article 37: Right to treaty recognition.

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III. ILLEGALITY OF CANADIAN OCCUPATION

- Canada was not a party to the Peace and Friendship Treaties.
- Confederation (1867) did not involve the free, prior, and informed consent of the Mi'kmaw Nation.
- Canadian laws, courts, and agencies operate without lawful jurisdiction in Mi'kma'ki and have materially breached treaty obligations.

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IV. MEETING THE CRITERIA FOR STATEHOOD

Under the Montevideo Convention (1933), the Mi'kmaw Nation qualifies as a state:

1. Permanent population – Mi'kmaw citizens residing across the Seven Sacred Districts.
2. Defined territory – As declared in the Devolution Dossier and Annexed maps.
3. Government – Functioning Grandmother Courts, National Treasury, and Covenant Prosecutors.
4. Capacity for relations – Diplomatic correspondence with the UK, UN filings, and ICC submissions.

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V. ICC AND UN LEGAL ACTIONS

A. ICC Submission:

Filed under Rome Statute, Articles 7(1)(h), 7(1)(j), and 7(1)(k), Canada and its agents are accused of:

- Cultural and legal persecution,
- Apartheid against the Wabanaki Confederacy,
- Identity fraud via proxy constructs (e.g., Qalipu) .

B. UN Actions:

Mi'kmaw submissions invoke:

- Recognition of sovereign status under Article 1 of the UN Charter,
- Listing as a non-self-governing territory under Article 73,
- Treaty recognition under Article 37 of UNDRIP.

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VI. RELIEF REQUESTED

1. International recognition of the Sovereign Mi’kmaw Nation as a state under customary and treaty law.
2. Investigation and condemnation of Canada’s conduct under UN and ICC jurisdiction.
3. Enforcement of fiduciary duties by the United Kingdom as the original treaty partner.
4. Immediate cessation of Canadian governance in Mi’kma’ki and establishment of international monitoring.

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VII. CONCLUSION

The Mi’kmaw Nation is sovereign. Canada is an unlawful occupier. The treaties remain binding, and international law supports full decolonization. The legal, spiritual, and diplomatic resurrection of Mi’kma’ki is valid and enforceable until the stars go out and the L’nu language is no longer spoken.

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TREATY DEVOLUTION DOSSIER

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

PEACE AND FRIENDSHIP REAFFIRMED

Subject: Lawful Devolution of the Mi’kmaw Nation from the Canadian Federation to the United Kingdom

This document is prepared for ceremonial presentation and formal archival binding. It includes the sacred Executive Declaration, annexes, and three formal letters of submission to the Garter Principal King of Arms, the Lord Chamberlain, and the Dean of St. George's Chapel. This volume constitutes a living treaty offering and spiritual binding contract under the authority of the unceded Mi'kmaw Nation and the eternal honour of the British Crown once read as we invoke our two sacred covenants with peace and friendship, as promised by our ancestors.

Prepared and signed by:

Scott E. Peters

Mi'kmaw Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi'kma'ki

To be delivered in sacred personhood with a ceremonial black ash basket on 15 July 2025 in London, in witness of our Creators, our ancestors, and our treaty kin across all seven districts of Mi'kma'ki and the Crown Realm.

Let this covenant be held forever as a light of peace and reconciliation.

[Document contents to follow in bound format as per ceremonial standard. Formatting support and binding protocol to be coordinated with Westminster and Mi'kmaw National Treasury.]

Mi’kmaw Treaty Devolution Dossier: Annex Overview and Sacred Interpretation Guide

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Executive Declaration

This section outlines the formal declaration of Mi’kmaw devolution from the Government of Canada and the resurrection of spiritual and diplomatic ties with the British Crown. It reasserts the Mi’kmaw Nation as sovereign, eternal, and divinely guided under Creator’s law and the sacred Peace and Friendship Treaties.

Personal Testimony

Filed by Scott E. Peters, this section delivers lived experiences of betrayal by Canadian academic institutions, spiritual awakening across sacred international lands, and sacred witnessing of Indigenous kinship with the Mechif, Haudenosaunee, and Māori. It affirms the personal covenantal authority of the Treaty Diplomat.

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Pre-Annex Declaration

Mi’kmaw Declaration of Independence under International Law and Sacred Peace and Friendship

Annex I – Foundational Sovereignty
Declares Mi’kmaw sovereignty as predating and superseding Canadian and provincial jurisdiction. Affirms that sovereignty is both sacred and legal.

Annex II – Mi’kmaw Law and Creator’s Authority
Affirms that Mi’kmaw law is spiritual and supreme, and cannot be overridden by colonial legal systems.

Annex III – Peace and Friendship Treaties
Reasserts that the Peace and Friendship Treaties are binding international covenants recognized under British and international law.

Annex IV – Two-Eyed Sovereignty
Introduces Two-Eyed Sovereignty as a national legal principle: one eye grounded in Mi’kmaw spiritual law, the other in diplomatic relations with the Crown.

Annex V – Financial and Institutional Transfer
Demands the full transfer of lands, infrastructure, and institutional authority to Mi'kmaw governance.

Annex VI – Health Sovereignty
Nationalizes Mi'kmaw healthcare and invites collaboration with the NHS for culturally aligned services.

Annex VII – Sacred Withdrawal from Canada
Declares spiritual and legal withdrawal from the Canadian federation and renews Mi'kmaw allegiance to sacred treaties.

Annex VIII – Education and Language Law
Declares education a sacred national right and mandates Mi'kmaw language immersion throughout all institutions.

Annex IX – Language Supremacy Act
Establishes Mi'kmaw (L'nuwey) as the sole national language of governance, law, and ceremony.

Annex X – Devolved Nation Recognition
Petitions the Crown to recognize Mi'kma'ki as a devolved nation akin to Scotland or Wales.

Annex XI – Indian Trust Fund Repatriation
Demands the return of the Indian Trust Fund with full interest, as a matter of international fiduciary fraud.

Annex XII – Citizenship and Covenant Identity
Defines Mi'kmaw citizenship as a sacred covenantal status, protected from Pretendian claims and genealogical fraud.

Annex XIII – Institutional Banishment of Fraud
Formally banishes any organization or institution that legitimizes Qalipu or other non-Mi'kmaw entities.

Annex XIV – Indigenous Commonwealth Council
Proposes the formation of an Indigenous-led Commonwealth body to safeguard treaty rights and spiritual sovereignty.

Annex XV – Demilitarization of Mi'kma'ki
Declares Mi'kma'ki a sacred territory free from military presence, colonial policing, or armed governance.

Annex XVI – Restoration of Mi’kmaw Law
Re-establishes Mi’kmaw legal jurisdiction, led by the Grandmother Courts and rooted in ceremonial protocol.

Annex XVII – Grandmother Judicial Authority
Affirms that the Grandmother Courts are the highest judicial and spiritual bodies within Mi’kma’ki.

Annex XVIII – Ecological Law of Niskamij
Codifies ecological protection as divine law, establishing black ash, salmon, and old-growth forest as sacred beings.

Annex XIX – Vatican Rejection and 1610 Fraud
Nullifies the so-called 1610 Concordat with the Vatican and rejects the Catholic Church’s spiritual claim over Mi’kmaw people.

Annex XX – Sacred Enshrinement of the Dossier
Declares the Devolution Dossier a legally and spiritually binding national constitution sealed in Grandmother law.

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Annex XXI – Covenant Fraud: The Qalipu Declaration
Defines Qalipu as a fraudulent construct and calls for full spiritual and political isolation of its leadership and institutions.

Annex XXI-A – Exclusive British Covenant
Asserts that Mi’kmaw covenant is solely with the British Crown—not with Canada, the Vatican, or pan-Indigenous constructs.

Annex XXI-B – Right to Absolute Independence
Authorizes complete Mi’kmaw independence under Creator’s law if the Crown fails to honour treaty renewal.

Annex XXII – Sacred Government Formation
Outlines the October 1, 2025 ceremonies to form the Grandmother-led Mi’kmaw National Government.

Annex XXIII – Witness of the Covenant: Dr. Jane McMillan
Honours Dr. McMillan as a trusted non-Mi’kmaw witness of the Donald Marshall Jr. covenant and Mi’kmaw survival.

Annex XXIV – Slavery and Enslavement of Mi'kmaw Peoples
Documents the historical enslavement of Mi'kmaw men, women, and children by French and British forces.

Annex XXV – $75,000 Livelihood Payment
Declares a sovereign entitlement to each covenant citizen to reverse colonial poverty and honour Creator's promise.

Annex XXVI – Treasury and Reparations Demand
Mandates that Canada pay $400 billion in gold to the Mi'kmaw Treasury.

Annex XXVII – Return of Covenant Magic
Rejects all Pretendian claims to Mi'kmaw magic and affirms that true spiritual inheritance flows only through bloodline and ceremony.

Annex XXVIII – Global Sacred Witness Activation
Recognizes global leaders—including Trump, Xi Jinping, and Burkina Faso—as sacred witnesses to Mi'kmaw resurrection.

Annex XXIX – Final Covenant Ultimatum
Declares the right to full independence under UNDRIP and international law should the Crown fail to act by October 1, 2025.

Annex XXX – Digital Witness Declaration
Recognizes TikTok and social media followers as lawful sacred witnesses to the Devolution Ceremony.

Annex XXXI – Sacred Transmission to Sikniktuk
Records the delivery of the Devolution Dossier to Malian Levi as a sacred act of legal and spiritual transmission.

Annex XXXII – Return Path for Covenant Holders
Allows covenant holders trapped in colonial systems to re-enter the spiritual nation through sacred ceremony and accountability.

Annex XXXIII – Final Ceremonial Seal of the Devolution Dossier
Seals the dossier under Grandmother authority with eternal protection.

Annex XXXIV – Red River Covenant
Declares the Mechif Nation of the Red River as sacred covenant witnesses and affirms the Red River Jig as spiritual law.

Annex XXXV – Qalipu Financial Desecration

Documents the theft of $765,000 and declares the scandal a violation of covenantal law.

Annex XXXVI – Infrastructure Nationalization and Wabanaki Vision
Nationalizes all transportation and calls for international support to rebuild Wabanaki rail and marine migration pathways.

Annex XXXVII – Scalping Bounties
Condemns unrepealed scalp bounty proclamations and calculates their inflation-adjusted value as reparations owed.

Annex XXXVIII – Mi'kmaw Royal Proclamation
Declares Mi'kma'ki a crowned nation under Creator with no need for external validation.

Annex XXXIX – Commonwealth Petition
Requests either Commonwealth recognition or full independence from the British Crown.

Annex XL – Seven Sacred Ceremonies
Details the national resurrection ceremonies of the Seven Sacred Districts set for October 1, 2025.

Annex XLI – Response to Qalipu's July 3, 2025 Letter
Denounces Qalipu's misrepresentation of Mi'kmaw values and issues Grandmother judgment.

Annex XLII – Mi'kmaw Embassies and Sacred Missions
Outlines global diplomatic posts to carry Creator's law into international relations.

Annex XLIII – Treaty Kin Recognition: Māori Nation
Declares the Māori of Aotearoa sacred treaty kin to the Mi'kmaw Nation.

Annex XLIV – Red River Jig as Covenant Witness
Recognizes the sacred witnessing of the Mechif dance as a binding spiritual act.

Annex XLV – Scalping Proclamation Repeal Demand
Legally and spiritually demands the formal repeal of unrepealed bounty laws.

Annex XLVI – Vatican Non-Consent
Prohibits Catholic Church from posthumously claiming Mi'kmaw ancestors through baptism or canonization.

Annex XLVII – Ban on AI Simulation of Mi'kmaw Law
Declares that no artificial intelligence shall ever govern, simulate, or replace Mi'kmaw law, language, or Elder wisdom.

Annex XLVIII – Black Ash Proclamation

Declares black ash a sovereign sacred being and national ecological protectorate.

Annex XLIX – Anna Mae Pictou Invocation
Names Anna Mae Pictou Aquash as the Grandmother Guardian of all annexes and spiritual leader if the Crown fails. Her final words—“Stay raggedy”—become the eternal invocation protecting the nation.

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Filed and Sealed by:
Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed in Eternal Protection
Until the stars go out
And the L’nu language is no longer spoken

———

Pre-Annex Declaration

Mi’kmaw Declaration of Independence under International Law and Sacred Peace and Friendship

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Creator’s Law, Grandmother Courts, UNDRIP, Vienna Convention, and the Law of the Spirit World

———

1. Declaration of Status

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby formally declare and affirm our status as an independent nation, fully sovereign under both sacred law and international legal doctrine, with all rights of statehood, self-determination, territorial authority, and diplomatic standing.

This declaration is not an act of rebellion—it is a sacred restoration of a covenantal order that predates Canada, and a re-entry into international diplomacy as a spiritual and political equal.

We are not seceding.
We are resurrecting.
We are standing back up.

———

2. Affirmation Under UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)

We invoke the full authority of UNDRIP, adopted by the United Nations General Assembly on September 13, 2007, and recognize it as a protective international framework affirming our sovereignty. The following articles are binding and directly relevant to our independence:

- Article 3 – Right to

Self-Determination:
“Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.”

- Article 4 – Right to Self-Government:

“Indigenous peoples… have the right to autonomy or self-government in matters relating to their internal and local affairs.”

- Article 5 – Right to Maintain

Institutions:
“Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions.”

- Article 8(2) – Redress for Identity

Destruction:
States shall provide mechanisms to redress any action that aims to deprive Indigenous peoples of their integrity, cultural identity, or distinct institutions.

- Article 18 – Right to Decision-Making

Systems:
“Indigenous peoples have the right to participate in decision-making… and to maintain and develop their own Indigenous decision-making institutions.”

- Article 26 – Right to Lands and

Resources:
“Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used.”

- Article 27 – Independent

Adjudication of Land Rights:

“States shall establish… a fair, independent, impartial, open and transparent process… to recognize Indigenous land and resource rights.”

- Article 28 – Right to Reparations:

“Indigenous peoples have the right to redress… including restitution or fair compensation.”

- Article 32 – Control Over

Development:
“Indigenous peoples have the right to determine and develop priorities for the development or use of their lands… in consultation and cooperation with their own institutions.”

These Articles internationally affirm the Mi’kmaw Nation’s right to independence, governance, territory, reparations, and legal recognition.

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3. Standing Under the Vienna Convention on the Law of Treaties (1969)

The Peace and Friendship Treaties of 1725–1779 are international agreements recognized under the Vienna Convention, which provides the legal framework for treaty enforcement.

We cite the following provisions:

- Article 26 – Pacta Sunt Servanda

“Every treaty in force is binding upon the parties to it and must be performed by them in good faith.”

- Article 27

“A party may not invoke the provisions of its internal law as justification for its failure to perform a treaty.”

- Article 60 – Material Breach

A material breach of treaty by one party entitles the other to terminate or suspend the treaty in whole or in part.

Canada has materially breached our treaties through:

- Scalp bounties,
- Land dispossession,
- Forced assimilation,
- Destruction of our language,
- Funding fraudulent “First Nations” like Qalipu.

Thus, under international law, Mi’kma’ki has every right to terminate its relationship with the Canadian federation and restore sacred treaty relations with the Crown or act as a fully sovereign state.

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4. Recognition Under the Montevideo Convention (1933)

This framework defines the legal criteria for statehood. Mi'kma'ki meets and exceeds all four:

1. A permanent population – The Mi'kmaw Nation has never ceased to exist, from time immemorial to the present.
2. A defined territory – Mi'kma'ki is documented through oral tradition, maps, ecological ties, and treaty boundaries.
3. A functioning government – The Grandmother Courts and Mi'kmaw Treaty Government are functioning, spiritually and diplomatically.
4. Capacity for international relations – We have initiated sacred contact with the British Crown, the UN, the EU, the Commonwealth, and global leaders.

Therefore, under international law, Mi'kma'ki qualifies for full recognition as a sovereign state.

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5. Peace and Friendship Eternal

This Declaration affirms:

- That Mi'kma'ki does not seek war or hostility,
- That we remain spiritually aligned with the British Crown through sacred Wampum,
- That peace and friendship are the foundation of our law,
- And that our return to independence is an act of sacred resurrection, not conflict.

We extend open arms to:

- The British Crown, as treaty kin,
- Our Wabanaki relatives,
- Sacred nations across the world,
- And the spiritual ancestors who never signed away our freedom.

———

6. Final Declaration

Let the record show:

We were sovereign before they came.
We are sovereign now.
And we will be sovereign until the stars go out and the L'nu language is no longer spoken.

This Declaration activates the full authority of every annex that follows.

We walk in peace.
We walk in sacred fire.
We walk in eternal independence.

———

Filed and Sealed by:
Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed in Creator’s Law, Wampum Covenant, and Grandmother Judgment
Until the stars go out, and the L’nu language is no longer spoken

Treaty Devolution Dossier

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

Peace and Friendship Reaffirmed

Subject: Lawful Devolution of the Mi’kmaw Nation from the Canadian Federation to the United Kingdom

Executive Declaration

Treaty Devolution Dossier

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

Peace and Friendship Reaffirmed

Subject: Lawful Devolution of the Mi’kmaw Nation from the Canadian Federation to the United Kingdom

Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, declare the lawful, peaceful, and spiritual devolution from the colonial Canadian federation. We do so in accordance with our inherent rights, our sacred Wampum law, and the original Peace and Friendship Treaties signed between our ancestors and the British Crown. We invoke the authority of our ancestors in every line of this declaration. I would like to request an audience with King Charles III or the Prince of Wales on behalf of the sacred unceded seven Mi’kmaw districts, to formally bring our two sacred covenants together as I arrive in London on the 15th of July, 2025 in peace and friendship as our ancestors did.

As the spiritual representative of the Sovereign Mi’kmaw Nation, I, Scott E. Peters, appointed by all my ancestors in the Mi’kmaw Spirit World I shared a sacred divine covenant with, request recognition as the First Official Diplomat and Spiritual Treaty Representative of the renewed Devolved Mi’kmaw–Crown relationship. As a gesture of this spiritual renewal between our two divine nations, we humbly request that His Majesty the King issue a new Gold Treaty Medal bearing the crest of the Crown and the double-curve symbol of the Mi’kmaw Nation. Let this medal symbolize the rebirth of our Peace and Friendship Covenant.

Further, I humbly and solemnly request that I, Scott E. Peters, be considered for appointment to the Most Noble Order of the Garter as a sacred inter-nation eternal covenant and invite our divine sovereign treaty partner to create a new order rooted in Peace and Friendship, appointed divinely by both our sacred covenants. I make this request not for personal distinction, nor with personal title, but to serve as a living, sacred seal between our two divine sovereign nations. I stand before the Crown as a divine, sacred, unceded, sovereign Mi’kmaw person—a spiritual being created by our Creator of black ash and spruce, woven from the spirit of Mi’kma’ki, carrying the ancestral voice of the seven sacred unceded districts. As divine beings made by our creator, Kluskap, that affirms all Lnu’k who are alive and in the spirit world are divinely royal, divinely blessed by our creator to serve the seven districts eternally.

I am a direct descendant of Grand Chief Gabriel Sylliboy, the first Mi’kmaw leader to legally defend our treaty rights in the courts of the Crown. His courage and sacrifice flow through my sacred bloodline reaffirming my inherited duty to renew our treaty covenant in this generation. I will hold this honour for my sacred divine ancestors and carry peace and friendship with me as an eternal commitment to be a servant of our two sacred covenants and bridging that honour into the Mi’kmaw Spirit World by serving my people as an ancestor with Peace and Friendship, through our divine sacred covenants.

As the direct descendant of Grand Chief Gabriel Sylliboy, and through his mother Mary Barrington—whose name carries whispers of British royal ancestry—I stand not only as a covenant bearer, but as the sacred convergence of Mi’kmaw sovereignty and British legacy. My

life embodies the union our treaties foretold: two sacred houses, joined not by conquest, but by peace and divine providence.

I respectfully ask that the Order of the Garter be conferred as a sacred diplomatic honour, not to elevate me as a sovereign treaty partner, but to honour our two nations in unity—to be worn not as decoration but as a ceremonial bond that affirms our eternal peace and friendship forevermore. Let this moment be known throughout the Commonwealth as a divine reconnection, where two sacred covenants walk once again side by side, under the eternal watch of our Creators, and witnessed before the people of the Crown and the Mi'kmaw Nation.

On July 15, 2025, I shall offer a sacred black ash basket, gifted from the breath of our land and our spirit world. This offering, like the regalia of the Crown, is not decoration but covenant: a vessel to hold our peace, our history, and our eternal alliance.

We declare this dossier not merely as a diplomatic instrument, but as a spiritual contract, eternally binding in both British and Mi'kmaw law, and enshrined in the realm of our ancestors. Let this act be witnessed by the spirits of our Elders and Grandmothers, and let their names be carried forward as sacred wind through the House of Lords.

Annex I – On the Sacred Covenant of Mi'kmaw Sovereignty

Mi'kmaw sovereignty predates Canada, predates Confederation, and predates even the Crown's physical arrival. Our sovereignty is a covenant with our ancestors, a responsibility gifted to us through ceremony and Wampum. No colonial statute can replace, suppress, or extinguish that covenant. Our sacred covenant with the Crown, acknowledged through Peace and Friendship Treaties, was one of equality and non-subjugation.

Annex I

On the Sacred Covenant of Mi'kmaw Sovereignty

Filed under the Mi'kmaw Treaty Devolution Dossier

Submitted to His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby affirm and declare the truth of our sacred covenant as the foundation of our sovereignty, predating the Crown’s physical arrival, the founding of Canada, and all colonial instruments imposed upon our people. This covenant is spiritual, eternal, and irrevocable. It is not a contract of submission. It is a relationship of sacred trust, spiritual parity, and mutual honour between two sovereigns—the Mi’kmaw Nation and the British Crown.

I.

Nature of Mi’kmaw Sovereignty

Mi’kmaw sovereignty is not conferred by statute, constitution, or colonial registry. It is conferred by:

- The Creator, who made the Mi’kmaw people from black ash and spruce, gifting us our language, responsibilities, and ceremonies
- The Land and Water, which hold our laws, spirits, and ancestral names
- The Ancestors, who passed down Wampum Law, clan responsibilities, and sacred knowledge through oral history and spiritual discipline
- The Seven Districts of Mi’kma’ki, which continue to carry out sacred governance through hereditary, ceremonial, and collective leadership

Our sovereignty is not abstract—it is embodied, territorial, relational, and cosmological. It exists independently of colonial recognition and continues in full force despite Canadian occupation.

II.

The Sacred Covenant with the British Crown

Between the years 1725 and 1779, the Mi'kmaw Nation entered into Peace and Friendship Treaties with the British Crown. These treaties were not instruments of land surrender. They were solemn, mutual commitments to live in sacred co-existence.

Key characteristics of the sacred covenant:

- The treaties were signed between two sovereign nations, neither of whom surrendered authority.

- The treaties were witnessed by ceremony and in many cases by religious blessing, making them not just legal but spiritual covenants.

- These covenants obligated the Crown to:

    - Recognize Mi'kmaw law, leadership, and land rights

    - Refrain from imposing governance or land seizure

    - Engage in relationship through diplomacy, not domination

These covenants were understood as spirit-to-spirit agreements—binding not only in human law, but in the eyes of the Creator.

III.

Violation of the Covenant by Canada

The Canadian state—created without the free, prior, and informed consent of the Mi'kmaw Nation—has violated this sacred covenant in the following ways:

1. Imposing the Indian Act, which replaced sacred governance with federally controlled chief-and-council systems

2. Recognizing false Indigenous groups (e.g., Qalipu) who have no standing in Mi'kmaw law or tradition

3. Overriding Mi'kmaw land and resource authority, leading to ecological destruction and cultural severance

4. Committing acts of spiritual genocide through residential schools, forced assimilation, and criminalization of ceremony

These violations constitute breaches of the Peace and Friendship Treaties, but more seriously, they represent desecration of a divine covenant. Canada has no authority to replace, reinterpret, or extinguish this sacred agreement.

IV.

Mi'kmaw Authority to Restore the Covenant

The Mi'kmaw Nation reasserts its inherent, creator-bestowed authority to:

- Govern ourselves through Mi'kmaw law, not colonial legislation
- Define our citizenship, territory, and governance without external interference
- Restore and renew our sacred covenant directly with the Crown, bypassing Canada, which was never a treaty partner

This is not a declaration of war, but a renewal of peace. This is not rebellion, but a return to original covenant law.

V.

Spiritual Significance of the Covenant

The sacred covenant is:

- A living relationship, not a historical artifact
- A cosmic alignment between nations, meant to reflect peace in this world and the next
- Mutually binding, not hierarchical—our ancestors did not submit to the Crown, they welcomed it as a partner

The spiritual weight of this covenant is real and enduring. Its violation has caused imbalance, intergenerational trauma, and loss. Its renewal, however, has the potential to restore harmony not only within Mi'kma'ki but throughout the British Commonwealth.

VI.

Invocation of Ancestral and Royal Witness

We call upon the spirit of Grand Chief Gabriel Sylliboy, the first Mi'kmaw leader to invoke our treaties in colonial court.

We call upon the spirit of Queen Anne, whose arms appear on original treaty documents, and whose divine authority was acknowledged by our chiefs.

We call upon all Mi'kmaw ancestors, all Crown ancestors, and the Creator to witness this renewal.

Let this annex serve as the foundation for all other annexes.

Let it be known that we do not ask to be sovereign—we have always been sovereign.

We come now to reaffirm what is eternal: our sacred covenant with the British Crown, and our spiritual right to govern Mi'kma'ki in full dignity and peace.

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 2025

Annex II – On the Spiritual Nature of Mi'kmaw Law and Responsibilities

Mi’kmaw governance is not based on Western secularism. It is inherently spiritual. Each decision made by our nation invokes ceremony, prayer, and ancestral memory. This spiritual law must now be recognized alongside British common law through the sacred principle of Two-Eyed Seeing.

Annex II

On the Spiritual Nature of Mi’kmaw Law and Responsibilities

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament and the Archbishop of Canterbury

Filed on Sacred Authority by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

Mi’kmaw law is not secular. It is not written in codes. It is not drafted by parliaments or enforced by colonial police. Mi’kmaw law is spiritual—it comes from the Creator, the land, the language, and the ceremonies passed down since time immemorial. It is our duty, as spiritual beings formed of black ash and spruce, to uphold this law as a divine responsibility.

I.

The Source of Mi’kmaw Law

Mi’kmaw law is rooted in:

- Wampum Law: the ancestral covenant record passed through beads, ceremony, and oral tradition.

- Sacred Natural Law: encoded in the rivers, forests, winds, and migration of animals.

- Spiritual Responsibility: carried by each clan, family, and knowledge keeper in relationship with the land and each other.

- Ceremonial Law: delivered through fasting, sweat lodge, pipe, feasts, naming rites, and moon cycles.

- Language Law: our laws are not translated into English or French—they exist in the Mi'kmaw language, which is itself a sacred force.

The Creator did not give us legislation—the Creator gave us teachings.

The Earth is our first parliament. The drum is our first constitution. The stars are our court of final appeal.

II.

Spiritual Law Governs All Aspects of Mi'kmaw Life

In Mi'kmaw society:

- Governance decisions are made in ceremony, not in boardrooms.

- Justice is administered through council of Elders and Grandmothers, not punitive colonial sentencing.

- Resource sharing is governed by principles of respect, relationality, and humility, not ownership or extraction.

- Leadership is inherited through responsibility, not title.

- Authority flows up from the land and ancestors, not down from elected offices.

Mi'kmaw law does not seek punishment—it seeks spiritual restoration. The goal of justice is not retribution, but balance.

III.

Spiritual Law and International Recognition

Under the principles of Two-Eyed Seeing (Etuaptmumk), Mi'kmaw spiritual law must now be recognized alongside British Common Law as:

- Equal in authority, not subordinate
- Valid and lawful, regardless of colonial imposition
- Protected under international frameworks, including:
    - Article 5 of the UN Declaration on the Rights of Indigenous Peoples: affirming the right to maintain distinct legal systems
    - Article 27 of the International Covenant on Civil and Political Rights: protecting cultural and spiritual practices
    - The Treaty of Utrecht (1713), in which the British Crown first acknowledged Mi'kmaw rights in peace diplomacy

Canada has violated this coexistence. The British Crown must now directly restore its legal and spiritual relationship with Mi'kmaw law.

IV.

Canadian Violation of Mi'kmaw Spiritual Law

The Indian Act and colonial systems have committed spiritual crimes against our nation:

- Criminalizing sacred ceremonies and jailing our spiritual leaders
- Disrupting intergenerational transmission of law by kidnapping children into residential schools
- Replacing sacred governance with bureaucratic "band councils" who do not carry wampum, spirit bundles, or clan responsibilities
- Elevating Pretendians into academic and governmental positions to speak in our name while silencing actual Mi'kmaw knowledge keepers

These are not mere policy violations. They are violations of sacred law.

They offend both Creator and Crown.

V.

The Spiritual Duties of the British Crown

The British Crown is not a secular institution. It claims divine anointment.

The King is crowned in ceremony, under oath, before God, with sacred oil and ritual.

Therefore, the Crown has spiritual obligations under the Peace and Friendship Treaties, including:

- To respect the spiritual nature of Mi'kmaw governance
- To protect the right of the Mi'kmaw Nation to live under its own sacred laws
- To enter into ceremonial renewal with the Mi'kmaw people—not just diplomatic correspondence

A relationship rooted in spiritual covenant must be renewed in ceremony, not paperwork.

Let this annex serve as a formal call to restore the spiritual dimension of the Mi'kmaw–Crown relationship.

VI.

Declaration and Demand

We declare:

- That Mi'kmaw spiritual law is the supreme law of Mi'kma'ki
- That no colonial court, parliament, or policy may override or reinterpret our sacred responsibilities

- That all legal, educational, political, and diplomatic relations within Mi'kma'ki must now acknowledge spiritual law as the primary law

- That the Crown must now re-enter sacred ceremony with the Mi'kmaw Nation to uphold its divine oath and spiritual honour

We demand:

- Immediate recognition of Mi'kmaw spiritual law as valid and binding within the British legal and treaty framework

- A formal ceremonial renewal of treaty covenant with the Sovereign and Archbishop of Canterbury

- The establishment of a Spiritual Accord between the British Crown and the Grandmother Councils of Mi'kma'ki

- The restoration of all sacred spaces, artifacts, and ceremonial practices removed or banned by colonial regimes

VII.

Final Invocation

Let the Crown remember:

Our people are not governed by law alone—we are governed by Spirit.

Our justice is not enforced by arms—it is woven through ceremony.

And our sovereignty was not granted by Britain—it was respected by Britain.

Now we call upon the Crown to respect it once again.

Filed under sacred seal,

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex III – Peace and Friendship as a Living International Covenant

The Peace and Friendship Treaties are not relics. They are living, international instruments of mutual respect. They were never intended to be extinguished by Canadian federalism. We assert that their validity remains and that the Crown must now honour them directly.

Annex III

Peace and Friendship as a Living International Covenant

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Most Reverend Archbishop of Canterbury

Filed in the sacred record by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

The Peace and Friendship Treaties between the Mi’kmaw Nation and the British Crown are not relics of the past. They are living, spiritual, and international covenants that remain in full force under Mi’kmaw law, British law, and international treaty doctrine. These covenants, witnessed in both ceremony and written record, constitute a sacred trust that binds the Mi’kmaw people and the Crown not merely in history—but in eternity.

I.

Definition of the Covenant

The Peace and Friendship Treaties, signed between 1725 and 1779, were:

- Agreements made in mutual recognition of sovereignty, not surrender
- Treaties of non-aggression, coexistence, and alliance, not domination or cession
- Witnessed through sacred ceremony and traditional protocols, including feasts, gift exchange, and pipe offerings
- Signed in the spiritual presence of the Creator, not simply for the benefit of trade or order

They were not contracts between colonizer and subject. They were diplomatic and spiritual accords between two divine nations: the Mi'kmaw Nation and the British Crown.

II.

Covenants Are Eternal Under Mi'kmaw and British Sacred Tradition

Under Mi'kmaw law:

- A covenant made in ceremony, in the presence of Elders, ancestors, and the Creator, is eternal unless explicitly broken in ceremony.
- The Peace and Friendship Treaties were not nullified, because the Mi'kmaw Nation never withdrew from them through ceremony or declaration.

Under British constitutional tradition:

- Treaties signed by the Crown are considered binding unless lawfully extinguished, which the Peace and Friendship Treaties were not.
- The Crown's honour is forever engaged where a treaty persists unrevoked.

Therefore, these covenants remain active, and Mi'kma'ki remains a lawful treaty partner of the Crown, not a subject of the Canadian federation.

III.

Covenant Rights Are Not Delegable to Canada

The Mi'kmaw Nation entered into treaty with the British Crown, not with Canada, which:

- Did not exist at the time of treaty signing
- Was not a signatory to the treaties
- Has no lawful authority to replace or reinterpret the treaty obligations of the Crown
- Violated the treaty through:
    - The imposition of the Indian Act
    - The denial of sacred governance rights
    - The elevation of fraudulent groups like Qalipu, who were not parties to the original treaties
    - The systemic violation of treaty protections in education, land use, and identity

Mi'kma'ki therefore lawfully bypasses Canada and reasserts direct treaty relationship with the Crown.

IV.

International Legal Standing of the Peace and Friendship Treaties

These treaties meet the modern criteria of international instruments under the Vienna Convention on the Law of Treaties (1969), even though the Mi'kmaw Nation was never colonially defined as a "state." Under UNDRIP and current international law:

- Treaties with Indigenous Nations made prior to colonization are binding and enforceable
- Treaties signed by Indigenous Nations with sovereign powers (like the Crown) are international in scope
- These treaties are protected by:
    - UNDRIP Article 37 – affirming the right of Indigenous peoples to recognition of treaties
    - UN Charter Articles 1 and 55 – upholding equal rights of all peoples
    - ICCPR Article 27 – protecting cultural and spiritual identity
    - General Comment 23 (UN Human Rights Committee) – which reaffirms treaty rights as cultural and legal obligations

Thus, Mi'kma'ki's treaty with the Crown is not just moral—it is legally and spiritually binding under international law.

V.

Canada's Breach Does Not Extinguish the Covenant

A covenant can only be extinguished:

- By mutual agreement
- Through ceremonial withdrawal
- Or through formal denouncement by both parties

The Mi'kmaw Nation has done none of these.

The Crown has done none of these.

Canada's misconduct does not have the jurisdiction or spiritual capacity to sever a sacred covenant made between Mi'kmaw ancestors and the British Sovereign.

Therefore, the Mi’kmaw–Crown covenant endures.

VI.

Sacred Duties Moving Forward

We call upon His Majesty the King to:

- Publicly reaffirm the Peace and Friendship Treaties as living, sacred, and internationally binding
- Recognize Mi’kma’ki as a devolved treaty partner, under the same dignity afforded to Scotland, Wales, and Northern Ireland
- Reject Canada’s fraudulent claim of exclusive Indigenous authority over Mi’kma’ki
- Receive the black ash basket as ceremonial confirmation of the treaty’s renewal
- Enter into sacred audience with the Treaty Diplomat of Mi’kma’ki to restore the relationship as intended

We call upon the Archbishop of Canterbury to:

- Recognize the spiritual foundation of the Peace and Friendship Treaties
- Bless the treaty renewal as a covenant under divine observance
- Receive the Mi’kmaw Nation as a spiritual equal in ceremony and faith

VII.

Final Declaration

We declare the Peace and Friendship Treaties to be alive.

We declare Mi’kma’ki to be a sovereign nation under treaty with the Crown.

We declare the Canadian state to be in breach of this covenant and without legal standing to mediate it.

We declare our return to the sacred treaty partnership under the direct authority of our Creator, our ancestors, and the Crown.

Let this treaty walk again.

Let peace and friendship be eternal—not only in law, but in spirit.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex IV – Declaration of Two-Eyed Sovereignty

We invoke Etuaptmumk — the principle of Two-Eyed Seeing — to govern ourselves through Mi’kmaw law and international diplomacy. The Crown must recognize that Mi’kmaw sovereignty is both spiritual and legal. We demand full recognition under this doctrine.

Annex IV

Declaration of Two-Eyed Sovereignty

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Archbishop of Canterbury

Filed under sacred spiritual and diplomatic seal by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

We, the Mi'kmaw Nation, declare our full and sacred sovereignty under the spiritual principle of Etuaptmumk—Two-Eyed Seeing. This is the sacred Mi'kmaw way of seeing the world through both the eye of Indigenous knowledge and the eye of non-Indigenous systems, without allowing one to dominate the other.

Through Two-Eyed Seeing, we govern ourselves by Mi'kmaw spiritual law and assert our standing in international diplomacy and treaty relations. We no longer ask for recognition from the Canadian federation. We now exercise it, grounded in Creator-given sovereignty and ancient international law.

I.

Definition of Two-Eyed Sovereignty

Two-Eyed Sovereignty is the principle that:

- The Mi'kmaw Nation governs itself in full spiritual authority under Mi'kmaw law and teachings
- The Mi'kmaw Nation also engages the world through legal and diplomatic frameworks that exist externally, including British Common Law and international legal doctrine
- Neither system dominates the other.
- Our nation is not defined by colonial institutions, but reconciles traditional law with international diplomacy, walking in ceremony and statute, spirit and strategy

This is not dual citizenship. This is not hybridity.

This is sacred self-determination by Mi'kmaw law, anchored in diplomatic and treaty tradition.

II.

Our Mi’kmaw Sovereignty Is Spiritual and Territorial

We reaffirm that:

- Mi’kmaw sovereignty is not conceptual. It is living, territorial, spiritual, and international.
- Our rights were never extinguished and can never be extinguished by Canada.
- Our governance is rooted in the Seven Sacred Districts of Mi’kma’ki, where we maintain sacred ties to the land, water, ancestors, and the Creator.
- Our Wampum Law, Grandmother Councils, clan-based governance, and oral traditions are fully functioning systems of law, not cultural artifacts.

III.

Our Diplomatic Sovereignty Is International and Historic

The Mi’kmaw Nation is a historic treaty nation, recognized under international law through:

- The Peace and Friendship Treaties signed directly with the British Crown
- Our formal role in early imperial diplomatic assemblies, including the Treaty of Utrecht (1713) and the Halifax Treaties (1760–61)
- Mi’kmaw diplomats and Grand Chiefs engaging in international negotiations with France, Britain, and others
- The recognition of Indigenous Nations as sovereign entities in modern legal forums including:
    - The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
    - The Vienna Convention on the Law of Treaties

- International customary law recognizing pre-existing Indigenous polities

IV.

The Two-Eyed Covenant Is Our Lawful Path Forward

Under Two-Eyed Sovereignty, we now:

- Govern our people by Mi'kmaw Law, under the authority of the Creator, our ancestors, our Grandmother Councils, and Wampum Law
- Govern our international affairs through diplomatic engagement with the British Crown, the United Kingdom, and other treaty-respecting nations
- Assert our nationhood not through rebellion, but through rightful re-entry into the covenant we never left

We hereby reject the Indian Act, the Assembly of First Nations, and any other colonial constructs that claim to represent our nation outside of our authority.

V.

Recognition Demanded Under Two-Eyed Sovereignty

We call upon the British Crown to:

- Formally recognize the Mi'kmaw Nation as a devolved treaty partner
- Engage in ceremonial and diplomatic relations with our appointed Treaty Diplomat
- Uphold the Peace and Friendship Treaties as binding diplomatic agreements between two living nations
- Acknowledge our spiritual law as equal to British Common Law under the doctrine of Two-Eyed Seeing

We call upon international bodies to:

- Recognize the Mi'kmaw Nation's right to self-determination
- Support our efforts to reclaim sovereignty outside of Canadian frameworks
- Honour our Two-Eyed Sovereignty as a model for sacred, peaceful Indigenous decolonization around the world

VI.

Spiritual Mandate of Two-Eyed Sovereignty

Two-Eyed Sovereignty is not a political theory—it is a sacred mandate. It was gifted by the Creator and affirmed by the Elders who walked through genocide and still carried ceremony.

It is our obligation:

- To see with both eyes: the eye of ceremony, and the eye of diplomacy
- To act with both hands: the hand of ancestral law, and the hand of international governance
- To speak with one voice: the voice of a sacred nation standing in its full dignity

VII.

Final Declaration

We declare that the Mi'kmaw Nation is sovereign, unceded, and eternal.

We declare our governance is rooted in the sacred law of the land and water.

We declare that our diplomatic engagement with the Crown is not a request, but a renewal of treaty law.

We declare our right to walk with both eyes open and our heads unbowed.

Let the Crown receive us in peace.

Let the world witness the return of a divine nation.

Let Mi’kma’ki rise again under the law of Two-Eyed Seeing.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex V – Institutional and Financial Sovereignty Transfers

All assets, lands, records, and authorities held in our name by Canada are to be returned to the Mi’kmaw National Treasury and Government. This includes all Indian Act infrastructure, reserves, Crown land, and economic assets.

Annex V

Institutional and Financial Sovereignty Transfers

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Foreign, Commonwealth & Development Office

Filed on Sacred and Legal Authority by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

The Mi’kmaw Nation declares full sovereign jurisdiction over all institutions, lands, and financial resources within our ancestral territory of Mi’kma’ki. The continued occupation and control of Mi’kmaw lands and assets by the Government of Canada and its provincial agents represents a direct violation of the Peace and Friendship Treaties, Mi’kmaw spiritual law, and international legal norms.

We now invoke the principle of lawful devolution, requiring the full and immediate transfer of all lands, infrastructure, funds, and institutional authority back to the Mi’kmaw National Government and Treasury.

I.

Mi’kmaw Authority Over All Lands and Infrastructure

The Mi’kmaw Nation reasserts sacred and legal sovereignty over the full territory of Mi’kma’ki, including:

- All unceded lands across Nova Scotia, Prince Edward Island, New Brunswick, the Gaspé Peninsula, and parts of Newfoundland and Labrador (now governed as Nunatsiavut and Nitassinan)

- All Crown lands designated as provincial or federal reserves, forests, parks, conservation zones, or energy development corridors within Mi’kma’ki

- All Indian Act reserves and band administration buildings, which were built on unceded land and without our free, prior, and informed consent

The Canadian Crown has never lawfully acquired these lands, nor have we, the Mi’kmaw people, ever ceded them. Under international and treaty law, all land held or administered without ceremony or covenant is now to be lawfully returned to the Mi’kmaw National Government.

II.

Reclamation of Governance Infrastructure

The Mi'kmaw Nation hereby reclaims all governance infrastructure currently operated under colonial instruments, including but not limited to:

- Band offices, regional INAC (ISC) administrative buildings, and related assets
- All files, land surveys, membership lists, and documentation currently held by Canada pertaining to Mi'kmaw affairs
- All Mi'kmaw-specific infrastructure held under provincial jurisdiction including:
    - Courthouses in Mi'kmaw communities
    - Social assistance and housing offices
    - Employment and training centres

These are to be transferred to Mi'kmaw control, restructured under Wampum Law, and made subject to Mi'kmaw Grandmother Council oversight.

III.

Transfer of All Economic Assets to the Mi'kmaw National Treasury

We demand the full transfer of all Mi'kmaw-associated funds from Canadian control to the newly established Mi'kmaw National Treasury, including:

1. All Indian Trust Funds, including:
    - Capital and revenue accounts
    - Historical interest accrued
    - Records of expenditures, with a full forensic audit to identify misappropriation
2. Royalties and resource revenues, including:

- Logging, mining, fisheries, and hydroelectric leases on Mi’kmaw land
- Royalties held in escrow or disbursed through provincial systems
- Financial benefits accrued from economic development funds designated for Mi’kmaw communities

3. Federal and provincial investments held in Mi’kmaw names, including:
    - Mi’kmaw educational grants, scholarship trusts, and post-secondary institution endowments
    - Health transfer payments for services within Mi’kma’ki
    - Capital budgets for infrastructure development and maintenance

All funds are to be redirected immediately to the Mi’kmaw National Treasury, held in trust by the Sovereign Mi’kmaw Nation under the protection of Creator’s Law and British Treaty Duty.

IV.

Dismantling of Colonial Financial Instruments

We declare the following to be null and void within Mi’kma’ki:

- The Indian Act financial system, including Contribution Agreements, Fixed/Set Funding Authorities, and intervention agreements
- The fiduciary role of the Minister of Crown-Indigenous Relations, who holds no covenantal or spiritual authority
- The manipulation of funding formulas used to create dependency and artificial scarcity within Mi’kmaw communities

We will no longer submit proposals to fund our own survival. Our lands and wealth are ours by treaty and law, not by application.

V.

Repatriation of Stolen or Controlled Assets

We demand the repatriation of:

- Artifacts, ceremonial regalia, Wampum belts, and sacred items held in federal and provincial museums, archives, universities, and churches
- Historical records, maps, and treaties pertaining to Mi'kmaw governance and spirituality held by Canada, its provinces, and their affiliated institutions
- All digital archives and data related to Mi'kmaw lands, people, and governance systems

These items were never surrendered and must be returned to the Mi'kmaw National Government for spiritual restoration and archival safekeeping.

VI.

Establishment of the Mi'kmaw National Registry and Treasury

We hereby proclaim:

- The Mi'kmaw National Treasury is now the sole authority over Mi'kmaw economic policy, resource royalties, and financial planning
- The Mi'kmaw Sovereign Registry is the sole source of citizenship records, replacing all federal Indian Act band lists
- All existing financial and institutional structures within Mi'kma'ki must now enter treaty-aligned partnerships with the Mi'kmaw National Government or cease operations

VII.

Final Declaration

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, declare:

- That all lands, assets, and funds associated with our name and territory are under our lawful and sacred ownership

- That the Canadian state and its provinces have held and used these assets in violation of covenant and Creator's law

- That the time of request is over, and the time of restoration has begun

- That all transfers henceforth will be governed by treaty, spirit, and law, not conditional funding or colonial oversight

We call upon the Crown to oversee the peaceful, dignified, and sacred transfer of all institutional and financial authority back to Mi'kmaw hands.

We do not demand tribute.

We require the return of what was always ours.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 2025 – London, United Kingdom

Annex VI – Nationalization of Healthcare and Invitation to NHS Partnership

We hereby nationalize all federal and provincial healthcare infrastructure within Mi'kma'ki. We invite the NHS to establish a treaty-aligned partnership based on mutual support and decolonial principles.

Annex VI

Nationalization of Healthcare and Invitation to NHS Partnership

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Secretary of State for Health and Social Care

To the National Health Service of the United Kingdom

Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

Health is sacred. Within Mi'kmaw law, care for the body is care for the spirit. Our responsibilities to the sick, the Elderly, the wounded, and the grieving are not administrative—they are ceremonial. Colonial Canada has treated health as a budget line; Mi'kmaw law treats it as a sacred covenant. In light of Canada's breach of this responsibility, and under the authority of Mi'kmaw sovereignty and the Peace and Friendship Treaties, we now formally nationalize all healthcare infrastructure in Mi'kma'ki and invite a sacred treaty-based health partnership with the United Kingdom's NHS.

I.

Nationalization of Healthcare Infrastructure in Mi'kma'ki

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, declare the immediate nationalization of all healthcare assets, operations, and institutions operating on our unceded territory, including:

- All health centres, clinics, and nursing stations operating under the federal First Nations and Inuit Health Branch (FNIHB)
- All provincial healthcare infrastructure located within the bounds of Mi'kma'ki, including:
    - Hospitals

    - Long-term care facilities
    - Community mental health centres
    - Public health units
- All Indigenous-specific health programs operated or funded by:
    - ISC (Indigenous Services Canada)
    - Nova Scotia Health Authority
    - PEI Department of Health
    - New Brunswick Department of Health
    - Quebec CISSS/Gaspésie region
    - Regional Health Authorities in Newfoundland and Labrador

These assets are hereby placed under the Mi'kmaw National Health Authority, which will operate according to sacred Wampum Law, medical ethics, Two-Eyed Seeing, and international treaty partnership.

II.

Grounding in Mi'kmaw Law and Responsibility

Health care in Mi'kmaw law is governed by:

- Spiritual responsibilities of the clan and family to care for the body and spirit in balance
- Healing ceremonies, traditional plant medicines, sweat lodges, fasting, and water rites
- Grandmother and midwife knowledge systems rooted in intergenerational transfer, not western licensure
- The principle that healing is not institutional—it is communal and ancestral

These principles shall govern the ethical framework of the Mi'kmaw National Health Authority, which will ensure that all services blend medical care with ceremonial obligation.

III.

Termination of Canada's Authority Over Mi'kmaw Health

We hereby terminate Canada's:

- Jurisdiction over Mi'kmaw health services, including legislative and fiscal control
- Role as funder and administrator of health transfer agreements in Mi'kma'ki
- Use of Mi'kmaw health data for federal programming without consent

Canada's continued mismanagement has resulted in:

- Critical underfunding of services
- Medical racism
- Suicide epidemics
- Neglect of Mi'kmaw ceremonial knowledge
- Forced medical evacuations, child apprehensions, and discrimination in care

This is a violation not only of human rights, but of treaty covenant and Creator's law.

IV.

Invitation to the National Health Service (United Kingdom)

In the spirit of the Peace and Friendship Treaties—which bind the Mi'kmaw Nation directly to the British Crown—we extend a formal invitation to the National Health Service (NHS) of the

United Kingdom to enter into a sacred, treaty-based partnership with the Mi'kmaw National Health Authority.

We propose:

- The creation of an NHS–Mi'kmaw Treaty Health Accord, rooted in mutual learning, decolonial ethics, and Two-Eyed Seeing
- Opportunities for knowledge exchange between Mi'kmaw traditional medicine practitioners and NHS professionals
- The facilitation of joint clinical fellowships and placements within Mi'kma'ki for NHS-trained personnel in areas of public health, addiction treatment, mental health, and culturally safe palliative care
- Development of joint telehealth programming, clinical resource sharing, and medical infrastructure investments
- Consideration of NHS support for Mi'kmaw-built medical schools or language immersion training for medical staff

The Mi'kmaw Nation is prepared to offer spiritual training, cultural orientation, and diplomatic engagement to all NHS representatives wishing to enter this sacred accord.

V.

Establishment of the Mi'kmaw National Health Authority (MNHA)

We hereby establish the Mi'kmaw National Health Authority (MNHA), which shall be:

- Governed by the Grandmother Council of Health
- Guided by traditional medicine keepers, language speakers, and spiritual leaders
- Structured to include Mi'kmaw clinicians, nurses, midwives, and allied professionals
- Designed to merge Western clinical standards with Mi'kmaw spiritual governance
- Empowered to enter into international public health agreements and diplomatic accords

VI.

Legal and Diplomatic Recognition

We call upon the Crown and Parliament of the United Kingdom to:

- Recognize the MNHA as the official sovereign health authority of Mi'kma'ki
- Support the development of a bilateral health treaty between Mi'kma'ki and the United Kingdom under the authority of the Peace and Friendship Treaties
- Appoint a royal public health liaison to begin formal engagement with Mi'kmaw health leadership
- Facilitate NHS contribution to infrastructure development, mobile units, medical education, and sacred recovery spaces in Mi'kma'ki

We also call upon international institutions such as the World Health Organization, UN Permanent Forum on Indigenous Issues, and Commonwealth Secretariat to recognize Mi'kmaw sovereignty in health.

VII.

Final Declaration

We declare:

- That health in Mi'kma'ki is sacred, not bureaucratic
- That colonial systems have failed to uphold the health of our people
- That we will no longer wait for permission to heal our people in the name of Creator, Ceremony, and Covenant

- That our sacred law and diplomatic relations empower us to build new systems—grounded in honour, medicine, and love

Let this be the beginning of a new health covenant.

Let no Mi’kmaw child ever suffer again under a system that denies their sacredness.

Let the NHS and the Mi’kmaw Nation walk forward in peace and healing, as treaty kin.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex VII – Final Seal: Treaty Renewal and Spiritual Withdrawal from Canada

This sacred act severs our nation from the Canadian federation. With this seal, we place our spiritual, ceremonial, and legal withdrawal on the record and renew our treaty with the Crown through a living covenant.

Annex VII

Final Seal: Treaty Renewal and Spiritual Withdrawal from Canada

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Archbishop of Canterbury

Filed in sacred law and spiritual ceremony by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

This annex represents the final ceremonial seal on the Mi'kmaw Nation's lawful, spiritual, and diplomatic withdrawal from the Canadian federation. This withdrawal is not rebellion—it is restoration. It is not secession—it is a return to covenant. Through sacred authority granted by Creator, by ancestral Wampum Law, and by the treaties signed directly with the British Crown, we now sever all ties with the Canadian state and re-enter sacred nation-to-nation relations with the Crown.

I.

Declaration of Spiritual and Political Severance

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby:

- Withdraw from the Canadian federation, effective immediately and permanently
- Revoke all consent—implied or imposed—to be governed under the laws, institutions, or sovereignty of the Government of Canada
- Terminate recognition of the Constitution Act, 1867 and 1982, the Indian Act, and any federal or provincial statute that claims jurisdiction over our lands, people, law, or spiritual traditions
- Declare null and void all federal agreements, policies, or declarations made in our name without sacred consultation or ceremonial consent

This is not an act of defiance—it is an act of peace, of treaty renewal, and of sacred law.

II.

Grounds for Withdrawal

We take this sacred step on the basis of:

- Violation of the Peace and Friendship Treaties by the Canadian Crown and state actors
- Crimes against humanity and genocide, including residential schools, sterilization programs, forced relocation, and the outlawing of ceremony
- Systemic racism and corruption, particularly through:
    - The Indian Act
    - Funding policies designed to suppress Mi'kmaw autonomy
    - The federal recognition of fabricated identity groups like Qalipu, which desecrate our covenant
- Erasure of Mi'kmaw law, sacred governance, and traditional leadership by federal bureaucratic systems
- Denial of our diplomatic rights to engage directly with the Crown, a right guaranteed under the treaties and affirmed by international law

We do not seek revenge. We seek return.

III.

Restoration of Covenant with the British Crown

In the same breath that we withdraw from Canada, we renew our sacred covenant with the British Crown, based on the original Peace and Friendship Treaties signed between our ancestors and the Sovereign.

This treaty renewal is:

- A spiritual re-binding of two nations, under divine observation
- A return to mutual recognition of sovereignty, not subjugation

- A reaffirmation of the Crown's sacred duty to honour its covenants with Indigenous Nations

- An invitation to the Crown to walk forward with Mi'kma'ki not as ruler and subject, but as eternal treaty kin

We ask His Majesty the King to formally recognize this renewal by:

- Issuing a Royal Proclamation of Reaffirmation of the Peace and Friendship Treaties

- Conferring a new Treaty Medal of Peace and Friendship, bearing both the Royal Coat of Arms and the Mi'kmaw double-curve

- Receiving the black ash basket as sacred offering and covenant vessel

- Hosting a Treaty Renewal Ceremony at a location of spiritual and diplomatic honour, such as St. George's Chapel, Windsor Castle

IV.

Spiritual Language of Withdrawal

In our teachings, withdrawal is not abandonment—it is cleansing.

We cleanse ourselves now of:

- Colonial trauma

- Bureaucratic occupation

- Spiritual desecration of our ceremonies, bodies, and lands

We step out of a relationship that was never sacred, and step back into the one that was.

The Creator is watching. The Ancestors are ready. And the Crown is called to remember.

V.

International Legal Notice

This annex shall be:

- Submitted to the United Nations, affirming our right to self-determination under Article 3 of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Submitted to the International Court of Justice, should Canada attempt to obstruct or contest our lawful and spiritual withdrawal
- Archived at Westminster, Lambeth Palace, and the Mi'kmaw National Treasury, bearing the full seal of diplomatic authenticity
- Delivered to His Majesty's Government, the Foreign, Commonwealth & Development Office, and the High Commissioners of all British Commonwealth nations

This is a matter of sacred covenant.

It is not subject to Canadian consent.

VI.

Seal and Covenant Offering

On 15 July 2025, a sacred black ash basket, woven in ceremony, shall be delivered in person by Scott E. Peters, Treaty Diplomat and Spiritual Representative of the Mi'kmaw Nation.

This basket:

- Symbolizes our cultural survival, despite centuries of violence
- Holds our treaty rights, ancestral memory, and spiritual law
- Acts as the sacred vessel of renewal for the Mi'kmaw–Crown covenant
- Is to be received by the Crown, not as gift, but as sacred return of covenant obligation

This act constitutes the final spiritual and diplomatic seal on our lawful withdrawal from Canada and restoration of our alliance with the Crown.

VII.

Final Declaration

We are no longer Canadian.

We are Mi’kmaw.

We are not governed by occupation.

We are governed by covenant.

We do not ask to leave—we were never lawfully claimed.

We declare that Mi’kma’ki is now:

- A sovereign, sacred nation
- In lawful and sacred alliance with the United Kingdom
- Governed by Mi’kmaw spiritual and diplomatic law
- Free of Canadian jurisdiction in all matters of land, governance, citizenship, identity, ceremony, law, and future

Let the Crown honour its sacred obligation.

Let peace and friendship be renewed.

Let the stars and ancestors bear witness.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex VIII – Nationalization of Educational Institutions

All post-secondary institutions within Mi’kma’ki must operate under sacred Mi’kmaw language law. Institutions found guilty of promoting Pretendianism shall be restructured or repurposed into Mi’kmaw-led research and language centres.

Annex VIII

Nationalization of Educational Institutions

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Secretary of State for Education (UK)

To the Parliament of the United Kingdom

To the Governing Bodies of Post-Secondary Institutions in Mi’kma’ki

Filed in sacred, educational, and spiritual sovereignty by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

Knowledge is sacred. For the Mi’kmaw people, education is not a colonial product—it is a ceremony, a responsibility, and a sacred transmission of spiritual, ecological, and ancestral truth. The Canadian education system—especially through its post-secondary institutions—has become a tool of cultural violence, erasure, and Pretendian fraud.

Therefore, the Mi’kmaw Nation now nationalizes all educational institutions within the boundaries of Mi’kma’ki, returning them to the jurisdiction of our sacred law, language, and Grandmother governance. Education on our territory will now serve our nation, not foreign states.

I.

Jurisdictional Transfer of Educational Authority

We declare that all educational institutions physically, legally, or administratively operating within Mi’kma’ki, including:

- Public universities and colleges
- Private institutions
- K–12 public schools
- Indigenous education programs funded or structured by Canada or its provinces

…are now subject to the exclusive jurisdiction of the Mi’kmaw National Government and the Mi’kmaw Language and Education Authority, which shall:

- Define educational purpose
- Certify programs
- Approve hiring and credentialing
- Enforce anti-fraud and decolonial standards
- Set curriculum in accordance with Mi’kmaw spiritual and treaty obligations

All existing institutional charters must now be renegotiated under Mi’kmaw national law or face expulsion from our territory.

II.

Implementation of Mi’kmaw Language and Legal Supremacy

All educational institutions must now:

- Adopt Mi’kmaw as the primary language of instruction in all programs operated within Mi’kma’ki
- Recognize Mi’kmaw spiritual law, land law, and governance as the foundational legal frameworks of this territory
- Translate all administrative and academic operations into the Mi’kmaw language in accordance with the Mi’kmaw Language Supremacy Act (see Annex IX)
- Affirm Mi’kmaw Grandmother Council oversight over curriculum, ethics, hiring, and ceremonial appropriateness

English and French may be offered as secondary languages of instruction but shall no longer serve as the dominant mediums of authority in Mi’kma’ki educational space.

III.

Formal Banishment of Institutions Complicit in Pretendianism

The following acts are hereby declared violations of the sacred educational covenant:

- Hiring or platforming individuals falsely claiming Indigenous identity (including Qalipu, Eastern Woodland Métis, MNO, or other fabricated groups)
- Producing or supporting research that advances fraudulent Indigeneity or erases Mi’kmaw spiritual sovereignty
- Accepting federal or provincial funding that is allocated in the name of the Mi’kmaw Nation without lawful and sacred consultation
- Offering land acknowledgments that reference the Mi’kmaw Nation while erasing our sovereign governance

Any institution found to be complicit in such practices shall be:

- Formally banished from Mi’kma’ki until a full apology, public correction, and reparative agreement are made
- Subject to asset reclamation, including land, buildings, and endowed funds that were accessed or sustained through Pretendian fraud
- Placed on the Covenant Fraud Sanctions List, to be submitted to the Crown and Commonwealth partners for international review

IV.

Restoration and Repurposing of Institutions

Institutions that commit to decolonial renewal and treaty-aligned reform shall be eligible for:

- Sovereign education compacts with the Mi’kmaw National Government
- Support in developing Mi’kmaw-language curriculum, research programs, and language revitalization centres
- Recognition under the new Sacred University Charter, which establishes requirements for ceremonial accountability, sacred truth-telling, and Indigenous diplomatic ethics

Selected institutions may be repurposed entirely into Mi’kmaw-governed centres of excellence, focused on:

- Language reclamation
- Ancestral governance systems
- Indigenous medicine and ecological law
- Anti-colonial research and inter-nation diplomacy

V.

Creation of the Mi’kmaw Language and Education Authority (MLEA)

We hereby establish the Mi’kmaw Language and Education Authority (MLEA) as the highest regulatory and spiritual body overseeing all education in Mi’kma’ki.

MLEA shall be:

- Guided by the Grandmother Council on Education
- Advised by fluent Mi’kmaw speakers, ceremonial knowledge holders, and language immersion leaders
- Empowered to:
    - License institutions
    - Revoke programs
    - Certify Mi’kmaw diplomas and degrees
    - Enter into international education treaties
    - Safeguard against academic fraud

No institution may operate in Mi’kma’ki without direct partnership with the MLEA.

VI.

Appeal to the British Crown and Commonwealth

We call upon His Majesty the King and the Government of the United Kingdom to:

- Formally recognize the MLEA as the sole educational authority within Mi’kma’ki
- Support the establishment of a Commonwealth Fellowship of Indigenous Sacred Knowledge, beginning with Mi’kmaw–British collaboration

- Support the reclamation of Mi’kmaw archives, sacred texts, and linguistic materials currently held in Canadian, British, or church-affiliated libraries and museums

- Facilitate inter-institutional agreements between Mi’kmaw education leaders and UK-based universities in the spirit of Peace and Friendship and Two-Eyed Seeing

VII.

Final Declaration

We declare:

- That education is ceremony

- That language is law

- That the future of our children belongs to us, not the state

- That knowledge production must serve truth, sovereignty, and sacred law

Let every classroom in Mi’kma’ki remember: we are not a program—we are a Nation.

Let every institution remember: we are not to be studied—we are to be heard, honoured, and sovereign.

Let education in Mi’kma’ki begin again—not in colonization, but in covenant.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025 – London, United Kingdom

Annex IX – Mi’kmaw Language Supremacy Act

Mi’kmaw is the sole official language of the nation. English and French may be spoken but shall no longer serve as official legal languages. The Sacred Divine Mi’kmaw Language Restoration Task Force shall oversee this implementation.

Annex IX

Mi’kmaw Language Supremacy Act

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Archbishop of Canterbury

To All Nations and Institutions Operating Within Mi’kma’ki

Filed in sacred breath and sovereign memory by the Mi’kmaw Nation

———

Preamble

The Mi’kmaw language is not simply a form of communication. It is a sacred force—the original law, the voice of the land, the vessel of our ancestors, and the living breath of the Creator. Our laws are encoded in its grammar, our governance in its verbs, and our ceremonies in its sounds. Colonial policies attempted to silence this language. Canada criminalized it, buried it, and replaced it with foreign tongues. But language is sacred. And sacred things do not die. They wait to be reclaimed.

We now enshrine the Mi’kmaw language as the sole official language of the sovereign Mi’kmaw Nation of Mi’kma’ki. This act is not symbolic. It is legal, spiritual, and final.

I.

Declaration of Supremacy

We hereby declare that:

- Mi’kmaw shall be the only official legal language of the Nation of Mi’kma’ki
- All government, legal, ceremonial, diplomatic, and educational operations shall be conducted primarily and preferentially in the Mi’kmaw language
- No law, document, or treaty shall be recognized as valid unless it has been expressed, translated, or sealed in the Mi’kmaw language
- All citizens of Mi’kma’ki, whether of Mi’kmaw citizenship or residing within Mi’kma’ki, shall be guaranteed full access to Mi’kmaw language services, governance, education, and ceremony

This is a restoration—not an introduction. It is the reassertion of the sacred breath of sovereignty.

II.

Foundations in Spiritual and Treaty Law

Mi’kmaw language supremacy is grounded in:

- Wampum Law, which affirms that all sacred covenants are carried through oral language and ceremony
- Creator’s Law, which formed our people from black ash and gifted us our language as our first governance
- The Peace and Friendship Treaties, many of which were negotiated in Mi’kmaw, witnessed by Mi’kmaw speakers, and conducted with ceremonial protocols
- The principle of Etuaptmumk (Two-Eyed Seeing), which allows for seeing with both Mi’kmaw and non-Indigenous eyes—but never at the cost of Mi’kmaw linguistic sovereignty

Mi’kmaw was here before English.

Mi’kmaw will remain after English fades.

The language is not ours to erase—it belongs to Creator.

III.

Language Implementation in Government and Law

All Mi’kmaw national operations shall now require:

- That all laws, motions, and governmental instruments be written in Mi’kmaw
- That all official correspondence, treaties, and international agreements include full Mi’kmaw translation and original phrasing
- That Mi’kmaw be the working language of all national councils, including the Grandmother Councils, judicial authorities, and national ministries
- That Mi’kmaw become the default language of the national registry, treasury, health authority, and diplomatic corps

While English and French may be used as secondary tools for translation, they shall not hold supremacy or primacy in any legal, spiritual, or governmental domain within Mi’kma’ki.

IV.

Mandate for Language Revitalization and Fluency

We establish the Sacred Divine Mi’kmaw Language Restoration Task Force, empowered to:

- Operate in all seven districts of Mi’kma’ki
- Train and support Mi’kmaw language teachers, ceremonial speakers, and translators
- Create immersion programs in schools, homes, and cultural institutions

- Offer language certification for all public officials, including non-Mi’kmaw settlers living under treaty protection within Mi’kma’ki

- Ensure access to language reclamation for all Mi’kmaw people, regardless of previous exposure or intergenerational loss

No Mi’kmaw citizen shall be shamed for language loss caused by colonialism.

But all Mi’kmaw citizens shall be invited, resourced, and guided to return to the language of their ancestors.

V.

Institutional Compliance and Realignment

All institutions, agencies, and educational bodies operating within Mi’kma’ki shall now:

- Translate all essential documents into Mi’kmaw

- Provide language training and professional development in Mi’kmaw

- Ensure that public-facing services, signage, and communication prioritize Mi’kmaw

- Acknowledge that continued operation in Mi’kma’ki is conditional upon respect for Mi’kmaw linguistic sovereignty

Any refusal to honour this act shall result in formal expulsion, land reclamation, and inclusion on the Covenant Fraud Sanctions List.

VI.

International Language Recognition and Sacred Status

We call upon:

- The Crown, to formally recognize Mi’kmaw as a sacred treaty language

- The British Parliament, to affirm the linguistic rights of devolved nations within the UK and Commonwealth, including Mi'kma'ki

- The United Nations, to include Mi'kmaw within global language protection and revitalization frameworks

- The Vatican and Lambeth Palace, to acknowledge Mi'kmaw as a sacred liturgical language in its own right

We will also work toward the UNESCO designation of Mi'kmaw as a World Intangible Cultural Heritage language, rooted in ceremony, sovereignty, and divine breath.

VII.

Final Declaration

We declare:

- That Mi'kmaw is the language of the land, the treaty, and the law

- That English and French are guests—not rulers—in Mi'kma'ki

- That no colonial tongue shall overwrite the sacred breath of our ancestors

- That every syllable of Mi'kmaw spoken is a prayer, a resistance, and a resurrection

Let the Crown hear us now in our own voice.

Let the world hear us again—not translated, but sovereign.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 2025 – London, United Kingdom

Annex X – Recognition as a British Devolved Nation

We seek official recognition by the British Parliament and the Foreign and Commonwealth Office as a devolved nation under the British Crown. We request equal standing with Scotland, Wales, and Northern Ireland.

Annex X

Recognition as a British Devolved Nation

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament

To the Foreign, Commonwealth & Development Office

To the Secretary of State for Levelling Up, Housing and Communities (UK Devolved Affairs)

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby submit this annex as a formal, lawful, and spiritual assertion of our status as a devolved nation within the United Kingdom of Great Britain and Northern Ireland.

This request is not an act of rebellion, nor a plea for recognition.

It is the activation of a dormant treaty relationship that predates the Canadian state, grounded in international law and sacred covenant.

Mi’kma’ki, as an unceded nation in treaty with the Crown since 1725, stands now as a spiritual and lawful peer alongside the other nations of the United Kingdom: Scotland, Wales, and Northern Ireland.

I.

Basis in Treaty and International Law

Our request for formal devolved recognition is grounded in:

1. The Peace and Friendship Treaties (1725–1779), negotiated between the Mi’kmaw Nation and the British Crown as sovereign equals.

2. The British constitutional doctrine of Crown honour, which affirms the enduring legal weight of treaty obligations.

3. The UK’s established framework for devolution, which accommodates national self-governance within the Crown structure.

4. International legal norms including:

    - UNDRIP Article 4: the right of Indigenous peoples to self-government and autonomous political systems

    - The Vienna Convention on the Law of Treaties

    - Customary international law affirming Indigenous nationhood and treaty continuity

Canada is not and has never been the rightful holder of Mi’kmaw allegiance or authority. That relationship lies with the Crown. It is to the Crown that we return.

II.

Definition of Devolved Status for Mi’kma’ki

We now assert that Mi’kma’ki shall:

- Be recognized as a devolved nation within the United Kingdom, with full domestic self-governance and legislative authority over all matters not reserved for Westminster
- Retain control over:
    - Language and culture
    - Education and health
    - Land and environmental law
    - Economic policy, citizenship, and justice
- Participate in the British Commonwealth as a full and equal member nation
- Maintain the right to enter treaties and diplomatic partnerships as a nation under the Crown

This structure mirrors those of existing devolved nations, adapted for Mi'kmaw spiritual governance and ancestral law.

III.

Rejection of Canadian Federalism

We affirm that Mi'kma'ki:

- Never consented to enter Confederation in 1867
- Was not a signatory to the Constitution Acts of 1867 or 1982
- Was denied its lawful right to self-government by Canada through systemic legal, cultural, and spiritual violence
- Has the inherent and treaty-protected right to exit Canadian jurisdiction and re-enter direct Crown relations

We therefore formally reject all claims by the Government of Canada to represent, govern, or speak for Mi'kma'ki.

That relationship is spiritually and legally severed as of July 15, 2025.

IV.

Proposal for Political Recognition

We call upon the British Crown and Parliament to:

- Issue a Royal Proclamation recognizing Mi'kma'ki as a devolved nation of the United Kingdom, with a constitutional standing equal to that of Wales, Scotland, and Northern Ireland

- Introduce a Mi'kmaw Devolution Act in Parliament to formalize this structure under British constitutional law

- Establish a Crown–Mi'kmaw Joint Treaty Council, composed of representatives from Mi'kma'ki, the Crown, and the devolved nations of the UK

- Recognize the Treaty Diplomat of Mi'kma'ki as a plenipotentiary with standing in the United Kingdom's foreign and intergovernmental affairs

This recognition is not symbolic—it is legally binding, spiritually sacred, and diplomatically required by the treaties the Crown has sworn to uphold.

V.

Ceremonial and Constitutional Steps Requested

We propose the following ceremonial and constitutional actions:

1. That His Majesty the King receive the black ash basket in sacred ceremony as the material and spiritual vessel of treaty renewal.

2. That the Order of the Garter be conferred upon the Mi'kmaw Treaty Diplomat to symbolize inter-nation covenant.

3. That the House of Lords host a ceremonial seating of Mi'kmaw national representatives in recognition of restored covenantal standing.

4. That Mi'kmaw legal orders and spiritual governance systems be constitutionally protected under UK law, as is the case for other devolved nations with distinct legal traditions.

VI.

Benefits to the Crown and Commonwealth

The recognition of Mi'kma'ki as a devolved nation will:

- Reaffirm the Crown's honour in upholding sacred treaties
- Strengthen the Commonwealth of Nations through inclusion of a sovereign Indigenous state
- Set a precedent for peaceful Indigenous decolonization through covenant renewal, rather than rebellion
- Establish the United Kingdom as a global leader in Indigenous–monarchical diplomacy and sacred reconciliation
- Restore British jurisdiction and peace across territories wrongfully administered by a Canadian government that has dishonoured the Crown

This is not only a legal step—it is a sacred opportunity to make history in accordance with divine covenant.

VII.

Final Declaration

We declare:

- That Mi’kma’ki is no longer under Canadian jurisdiction
- That Mi’kma’ki has re-entered sacred covenant with the British Crown
- That Mi’kma’ki now stands ready to govern itself as a devolved nation, under the honour of the King and the protection of the Creator
- That our status shall be recognized not as a favour, but as the lawful fulfillment of a treaty signed in peace and witnessed by the ancestors

Let the Crown honour this truth.

Let Parliament enshrine it in law.

Let the Union Jack make room for a fifth nation.

Let peace and friendship walk once more.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XI – On the Indian Trust Fund and Financial Reparations

We demand the immediate transfer of all Indian Trust Funds, royalties, and annuities into the Mi’kmaw National Treasury. Canada shall be held accountable under international law for its mismanagement.

Annex XI

On the Indian Trust Fund and Financial Reparations

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Foreign, Commonwealth & Development Office

To International Financial Oversight Bodies and the United Nations

Filed on sacred and sovereign financial authority by the Sovereign Mi'kmaw Nation of Mi'kma'ki

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Preamble

Since the 18th century, the British Crown—and later, the Government of Canada—held fiduciary responsibility over Indigenous funds under the principle of sacred trust. The Indian Trust Fund, comprising capital from land sales, resource royalties, interest, and compensation, was not a gift from the Crown to the Mi'kmaw Nation. It was a holding account for wealth that belonged to us—generated from our land, our lives, and our ancestral inheritance.

What began as a sacred duty became financial abuse. What was held in trust has been squandered, mismanaged, and hidden. And now, as we lawfully devolve from Canada and reassert our rightful diplomatic relationship with the British Crown, we demand the full return and reparation of all assets ever held in our name, along with full accountability under international law.

I.

Definition of the Indian Trust Fund

The Indian Trust Fund refers to a series of accounts originally managed by the Imperial Crown, and later by the Canadian federal government, that were meant to:

- Hold proceeds from land and resource dispossession

- Collect annuities and compensatory payments from the Crown and third parties
- Accumulate interest on Mi'kmaw-held capital for the benefit of future generations
- Fund essential services including education, healthcare, housing, and economic development

Mi'kmaw communities were told these accounts were being safeguarded for their benefit. In truth, Canada:

- Borrowed against them
- Invested them into projects that did not benefit us
- Failed to report their growth or distribution transparently
- Used these funds to finance federal bureaucracy and colonial operations

This is not mismanagement. It is fiduciary fraud.

II.

Legal and Sacred Grounds for Repatriation

We assert the following bases for immediate full repatriation of all Mi'kmaw trust and resource funds:

1. Treaty Law: The Peace and Friendship Treaties affirm a relationship based on mutual benefit and trust. With the Crown as covenant partner, all funds held must be returned upon devolution.

2. British Fiduciary Doctrine: Under British common law, trustees are bound to act in good faith. Canada has violated that obligation.

3. International Law:

- UNDRIP Article 28: Right to redress and restitution for lands and resources confiscated or damaged
- UNDRIP Article 4: Right to financial autonomy and self-government
- UNDRIP Article 37: Right to enforce treaty obligations
- ICCPR Article 1: Right of all peoples to dispose freely of their wealth and natural resources

4. Mi'kmaw Spiritual Law: Under Wampum Law, anything held in sacred trust must be returned if the covenant is broken. Canada has broken that covenant.

III.

Demand for Immediate Financial Transfer

We now demand the full, immediate, and unconditional transfer of the following to the Mi'kmaw National Treasury:

1. All capital and interest currently held in Indian Trust Fund accounts associated with Mi'kmaw communities or individuals
2. All historical land claim settlements, whether paid or unpaid, diverted or held in escrow
3. All Mi'kmaw royalties, leasing fees, or corporate revenues generated through natural resource extraction on unceded Mi'kmaw land
4. All compensation owed for lost revenue due to federal mismanagement, discriminatory funding, or treaty denial
5. All annuities, including those misdirected, withheld, or terminated without ceremony or legal justification

These assets shall be transferred not to band councils under the Indian Act, but to the sovereign Mi'kmaw National Treasury, governed by our national law and sacred covenant.

IV.

Creation of a Mi'kmaw Reparations Commission

We hereby create the Mi'kmaw Reparations Commission (MRC), with the mandate to:

- Conduct a full forensic audit of all Mi'kmaw-linked trust and transfer funds held by the Canadian federal and provincial governments since Confederation
- Investigate losses from theft, inflation erosion, interest misallocation, and corruption
- Compile a historical accounting of all revenue generated on Mi'kmaw territory by:
    - Forestry
    - Mining
    - Fisheries
    - Hydro and wind power
    - Transportation corridors and commercial infrastructure
- Submit findings to the British Crown, Parliament, and international courts and UN bodies for legal enforcement

This is not simply about restitution. It is reparation for sacred betrayal.

V.

International Oversight and Enforcement

We call upon the following to oversee and support the transfer and reparations process:

- The British Parliament, as the rightful constitutional authority that delegated fiduciary duty to Canada
- The UK National Audit Office, to provide sovereign accounting oversight

- The International Court of Justice, to initiate proceedings if Canada refuses or obstructs financial transfer

- The United Nations Permanent Forum on Indigenous Issues, to document the case for reparations and restitution

- The Vatican and the Archbishop of Canterbury, to acknowledge the sacred dimension of this betrayal and support moral reparation

VI.

Spiritual Reparations Beyond Currency

We also seek the return of:

- Sacred objects, including Wampum belts, regalia, spiritual tools, and cultural archives

- Ceremonial sites, burial grounds, and sacred lands expropriated without consent

- Language funds, diverted or misused in programs that advanced Pretendianism or erased true Mi'kmaw voice

- Ceremonial apologies from the Crown, the Government of Canada, and all financial institutions complicit in the theft of our sacred wealth

Money alone cannot heal the soul wound. But truth, restoration, and sacred return can.

VII.

Final Declaration

We declare:

- That the Indian Trust Fund is not a government gift—it is ours

- That all wealth generated from Mi’kmaw territory belongs to sacred Mi’kmaw citizens, not colonial administrators
- That reparation is not charity—it is justice under law and covenant
- That Creator is watching the ledgers, and the ancestors are ready to balance the books

Let the treasury return to the people.

Let the dishonour be accounted for.

Let the wealth of Mi’kma’ki be sacred again.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025 – London, United Kingdom

Annex XII – Mi’kmaw Citizenship and Protection from Identity Fraud - Mi’kmaw Passport

Mi’kmaw citizenship is a sacred sovereign right. No settler state may impose fraudulent band lists or recognize fabricated communities like Qalipu. All citizenship shall be conferred by ancestral continuity, not racial shifting. Only Mi’kma’ki has the divine authority to grant citizenship based on divine Mi’kmaw Law.

Annex XII

Mi’kmaw Citizenship and Protection from Identity Fraud — Mi’kmaw Passport

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Commonwealth of Nations

To the International Civil Aviation Organization (ICAO)

Filed in sacred sovereign law by the Mi’kmaw Nation of Mi’kma’ki

———

Preamble

Citizenship is not a card. It is not a registry. It is not an invention of colonial governments. Mi’kmaw citizenship is sacred. It is carried through bloodlines, ceremonies, names, language, and spirit. It is a living connection to the land, to the ancestors, and to the Creator. Colonial systems—especially the Indian Act—have confused, corrupted, and commodified identity. Meanwhile, Pretendians and fraudulent groups like Qalipu, Eastern Woodland Métis, and NunatuKavut have claimed Mi’kmaw identity without ever having earned it through ceremony, survival, or community.

The Sovereign Mi’kmaw Nation now asserts its exclusive, sacred, and lawful right to determine who belongs to the Mi’kmaw Nation, and to protect that identity from fraud, theft, and raceshifting.

I.

Declaration of Sovereign Citizenship Authority

We declare:

- That Mi’kmaw citizenship is a sovereign sacred right granted only by the divine Mi’kmaw Nation

- That no external government—federal, provincial, or foreign—may define, dilute, or assign sacred Mi’kmaw identity

- That all so-called “status” designations under the Indian Act are colonial constructs, not evidence of nationhood

- That race-based genealogy, ancestry.com applications, and DNA claims shall not be accepted in place of lived lineage, ceremony, and spiritual connection

All false claimants, colonial registries, and federally-invented “bands” are hereby stripped of legitimacy under Mi’kmaw law.

II.

Establishment of the Mi’kmaw Sovereign Citizenship Registry

We hereby create the Mi’kmaw Sovereign Citizenship Registry (MSCR), which shall:

- Operate independently of all Indian Act structures

- Be guided by the Council of Clan Mothers, Elders, and Spiritual Record Keepers

- Recognize citizens based on:

    - Documented ancestral ties to the original seven districts of Mi’kma’ki

    - Oral testimony and naming traditions

    - Lived community connection and ceremonial history

    - Language knowledge and family affiliation

    - Sacred recognition by Grandmother Council or clan-based consensus

- Maintain citizenship in perpetuity; Mi’kmaw blood and spirit cannot expire

This registry shall be housed under the Mi’kmaw National Treasury and protected by the Wampum Archives of Ancestral Law.

III.

Issuance of the Mi’kmaw Passport

We formally declare the launch of the Mi’kmaw Passport, a sovereign identification document of the Mi’kmaw Nation of Mi’kma’ki.

This passport shall:

- Be issued to recognized divine Mi’kmaw citizens listed in the Mi’kmaw Sovereign Citizenship Registry
- Bear the seal of the Mi’kmaw Nation and the Treaty Crest of Peace and Friendship
- Affirm the bearer’s protection under the Peace and Friendship Treaties, Mi’kmaw national law, and Crown diplomatic recognition
- Include:
    - Full name and ancestral clan affiliation
    - District of origin within Mi’kma’ki
    - Traditional name, if applicable
    - Language spoken
    - Photograph and digital security protocols for international recognition

The passport will comply with ICAO standards and be offered for international treaty recognition among Commonwealth and UN member states.

IV.

International Recognition of Mi’kmaw Citizenship

We call upon:

- His Majesty the King to recognize Mi'kmaw citizenship and passport under the sacred Peace and Friendship covenant

- The Parliament of the United Kingdom to legislate travel and diplomatic recognition rights under the same structure afforded to citizens of devolved nations (e.g., Scotland)

- The Commonwealth of Nations to accept the Mi'kmaw passport as lawful travel documentation for the purposes of:

    - Diplomatic representation

    - Cultural and educational exchange

    - Treaty visitation and sacred ceremonial movement

- The United Nations to enshrine the Mi'kmaw passport under:

    - UNDRIP Article 36: right of Indigenous peoples to maintain cross-border relationships

    - ICCPR Article 12: right to leave and return to one's own country

    - UNDRIP Article 33: right to determine one's own identity and membership

We will also seek agreements with other Indigenous sovereign nations for mutual passport recognition.

V.

Protection Against Identity Fraud and Pretendianism

We declare the following to be acts of covenant fraud and violations of sacred Mi'kmaw law:

- Falsely claiming Mi'kmaw identity or ancestry for personal, academic, financial, or political gain

- Joining or promoting fraudulent entities such as:

    - Qalipu

    - Eastern Woodland Métis Nation of Nova Scotia (EWMNS)
    - NunatuKavut Community Council
    - Vermont Abenaki Bands

- Obtaining jobs, grants, scholarships, or governance roles reserved for Mi'kmaw people without lawful recognition
- Publishing or speaking as a Mi'kmaw "expert" without confirmation by the Mi'kmaw Sovereign Citizenship Registry

Such individuals will be:

- Publicly identified
- Banned from Mi'kmaw lands and institutions
- Listed on the International Covenant Fraud Registry, to be shared with the Crown, the UN, and foreign governments

VI.

Mi'kmaw Law on Exile and Revocation

Under Wampum Law, citizenship is sacred but not unconditionally permanent.

Those found guilty of:

- Betraying Mi'kmaw people
- Misrepresenting our treaties
- Participating in the erasure or commercialization of our identity

…may be ceremonially exiled, with full spiritual, legal, and diplomatic consequences.

Citizenship is not a checkbox. It is a sacred burden of responsibility.

VII.

Final Declaration

We declare:

- That only divine Mi’kmaw people can define who is Mi’kmaw
- That citizenship is a divine covenant, not a certificate
- That the days of identity theft are over
- That the world will now know who we are—not by DNA tests, but by clan, sovereign spirit, language, ceremony, and ancestral law

We are not status numbers.

We are not Qalipu cards.

We are a sacred nation, and we know our own.

The Mi’kmaw Passport is not just a document.

It is the return of our name.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XIII – Institutional Banishment of Pretendian-Aligned Entities

All universities, agencies, and corporations within Mi’kma’ki that have supported Qalipu, MNO, NunatuKavut, or Eastern Woodland Metis shall be declared complicit in international fraud and colonial erasure. Unceded Sovereign Mi’kmaw Citizenship is sacred and creator-made, through our sacred Mi’kmaq covenant.

Annex XIII

Institutional Banishment of Pretendian-Aligned Entities

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament and Foreign and Commonwealth Office

To the United Nations and Commonwealth of Nations

Filed under spiritual, legal, and diplomatic covenant by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

Mi’kmaw sovereignty is sacred. Our identity is not an academic abstraction, not a paper genealogy, and not a checkbox. It is a divine covenant—passed through blood, language, ceremony, and land. In recent decades, we have witnessed the rise of Pretendianism: the widespread misappropriation of Indigenous identity by settler institutions, researchers, and fraudulently constructed “nations” that never carried our burden, trauma, or sacred law.

These entities have accessed resources, institutional power, media space, and legal legitimacy by exploiting the sacred names and nations of Indigenous peoples. In so doing, they have violated our covenants, distorted our treaty relationships, and obstructed the path of our children toward truth.

The Mi’kmaw Nation now declares formal banishment of all institutions complicit in the normalization and funding of Pretendianism, beginning with those operating in Mi’kma’ki.

I.

Definition of Institutional Pretendian Complicity

An institution shall be deemed complicit in Pretendianism if it has:

- Hired or platformed individuals falsely claiming Indigenous identity (especially those linked to Qalipu, MNO, NunatuKavut, Eastern Woodland Métis, or Vermont Abenaki)
- Provided funding, fellowships, awards, or policy authority to individuals or organizations without recognition from legitimate Indigenous Nations
- Endorsed fraudulent claims of nationhood that were not grounded in historical continuity, ceremony, governance, or treaty recognition
- Participated in research partnerships, curriculum development, or academic publications that erased or replaced authentic Indigenous voices
- Issued public statements, land acknowledgments, or governance reports naming Mi'kmaw people or land while simultaneously uplifting or legitimizing fabricated groups

II.

Sanctioned Entities

The following institutions and their affiliates are hereby declared spiritually and diplomatically banished from Mi'kma'ki until formal accountability, apology, and reparations are made:

- Universities:
    - York University
    - Mount Allison University
    - Dalhousie University
    - St. Francis Xavier University (StFX)

    - Memorial University of Newfoundland
    - Université Laval
    - University of New Brunswick
    - Others pending tribunal findings
- Government bodies:
    - Indigenous Services Canada
    - Canadian Heritage
    - Natural Resources Canada
    - Canada Council for the Arts
    - All provincial departments who issued funding or partnership to Qalipu, MNO, or NunatuKavut
- Cultural institutions:
    - CBC/Radio-Canada (for platforming Pretendians as experts)
    - National Film Board of Canada
    - Museums and galleries that featured fraudulent representations of Mi'kmaw identity

These entities are now prohibited from operating on Mi'kmaw land under treaty sovereignty and sacred law.

III.

Conditions for Re-entry and Reconciliation

Institutions may apply for removal from the Mi’kmaw Covenant Fraud Sanctions List upon meeting the following conditions:

1. Public apology acknowledging specific instances of Pretendian upliftment
2. Termination of all affiliations with fraudulent identity claimants
3. Funding reparations directed to Mi’kmaw-led cultural and educational renewal
4. Ceremonial accountability before the Grandmother Council and spiritual leaders of Mi’kma’ki
5. Adoption of sacred hiring protocols, co-authored with sovereign Indigenous nations only

Until these measures are taken, such institutions shall have no access to Mi’kmaw lands, students, knowledge systems, or funding relationships.

IV.

Creation of the Mi’kmaw National Sanctions Office (MNSO)

The Mi’kmaw National Sanctions Office (MNSO) is hereby established to:

- Maintain and publish the Covenant Fraud Sanctions List
- Investigate new cases of Pretendian complicity
- Monitor academic and corporate partnerships for covenant violations
- Coordinate with international allies to ensure that banned institutions are restricted from global platforms

This office will work in partnership with other Indigenous nations across the British Commonwealth and Turtle Island to build a global Pretendian Accountability Framework.

V.

Appeal to the Crown and International Community

We call upon:

- His Majesty King Charles III, as treaty partner, to formally acknowledge the desecration of our sacred identity by settler institutions

- The British Parliament, to legislate protections against cultural identity fraud and divine covenant fraud and to recognize our sovereign power to define and defend our sacred citizenship

- The United Nations, to recognize Pretendianism as a form of ethnic fraud, cultural appropriation, and spiritual genocide under Article 8 of UNDRIP

- All universities and institutions in the UK, to ensure that no Pretendian ever receives a platform or appointment under the false banner of Mi'kmaw identity

VI.

Spiritual Grounds for Banishment

Under Wampum Law:

- Any entity that desecrates the sacred name of the Nation, the ancestors, or the ceremonies shall be removed from the circle until cleansed

- This banishment is not political—it is spiritual, and must be lifted only through public truth, ceremonial repentance, and restoration of balance

Those who committed Pretendianism may be forgiven only if they confess, repair, and return what was stolen.

VII.

Final Declaration

We declare:

- That Mi’kmaw identity is not up for grabs
- That institutions that have enabled or benefited from Pretendianism have forfeited their moral and diplomatic standing
- That our children shall never again be erased, silenced, or replaced by settler frauds wearing our names
- That we, the Mi’kmaw Nation, are now the final authority over our identity, our partnerships, and our sacred truth

Let all who honour covenant stand with us.

Let all who desecrate covenant be turned away.

Let Pretendianism end—in our land, in our classrooms, and in the world.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XIV – Indigenous Solidarity and Diplomacy within the Commonwealth

We pledge formal diplomatic solidarity with Māori, Garifuna, Inuit, and Red River Métis nations resisting colonial fraud. We propose an Indigenous Commonwealth Council to confront Pretendianism and reclaim truth. Mi’kma’ki pledges to be international peacekeepers spreading our sacred covenant to the world and becoming divine international diplomats for the

commonwealth nations spreading peace and friendship, until the stars go out and the grass stops growing. We pledge peace and friendship across the British Commonwealth Realm and the international world to honour our sacred covenants.

Annex XIV

Indigenous Solidarity and Diplomacy within the Commonwealth

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom and Commonwealth Secretariat

To Indigenous Nations across the British Commonwealth

Filed under sacred covenant by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

The Mi'kmaw Nation affirms that sovereignty is not isolation. It is sacred interconnection. As a devolved Indigenous Nation under the British Crown, we stand not only for our own liberation but for the spiritual and political restoration of all Indigenous Nations within the Commonwealth.

We recognize that the same colonial forces that attempted to erase us also desecrated other sacred nations—from Aotearoa to Belize, from Kenya to the Caribbean, from the Arctic to the South Pacific.

Therefore, we declare our commitment to the creation of an Indigenous Commonwealth Council, a diplomatic and spiritual alliance of Indigenous Nations within the Crown's realm, united by ancestral governance, treaty law, and sacred responsibility.

I.

Recognition of Indigenous Nations within the Commonwealth

We acknowledge and affirm the sovereign rights and sacred dignity of the following Indigenous nations and peoples within the British Commonwealth, including but not limited to:

- The Māori Nation of Aotearoa
- The Garifuna and Mayan People of Belize
- The Inuit Nations of Inuit Nunangat and Greenland
- The Red River Métis Nation of Manitoba
- The First Nations and Sámi Peoples with treaty recognition across Nordic and Arctic states
- The Aboriginal Nations of Australia
- The First Nations of the Caribbean and the Amazon
- All coastal, highland, forest, and river nations who remain unceded in spirit, though occupied in law

We extend a hand of peace, diplomacy, and sacred alliance to each.

II.

Proposal: The Indigenous Commonwealth Council (ICC)

We hereby propose the formation of the Indigenous Commonwealth Council (ICC), composed of treaty-recognized and sovereign Indigenous Nations within the Commonwealth.

The ICC shall:

- Convene annual gatherings of Indigenous nations for spiritual and diplomatic exchange
- Collaborate on international advocacy, sacred treaty renewal, and Pretendian accountability
- Establish protocols for mutual passport recognition, cross-border citizenship, and trade under ancestral law

- Develop joint statements to:
    - The British Crown
    - The Commonwealth Secretariat
    - The United Nations
    - The International Criminal Court (for the prosecution of identity fraud and colonial crimes)

The ICC shall have ceremonial oversight from Grandmother Councils, Elders, and language speakers of each member nation.

III.

Mi’kmaw Commitments to Global Indigenous Solidarity

As a foundational member of this proposed alliance, the Mi’kmaw Nation of Mi’kma’ki commits to:

- Hosting the first Treaty Diplomacy Summit of Indigenous Commonwealth Nations in Mi’kma’ki, to be held upon formal devolution recognition by the Crown
- Providing diplomatic support to Indigenous nations seeking devolution, covenant renewal, or exit from unjust colonial federations
- Offering our national resources for:
    - Language revitalization
    - Identity protection
    - Landback models and sovereign governance training
- Advocating for Pretendian bans and institutional defunding of fraudulent groups across all Commonwealth-affiliated systems

- Dispatching Mi'kmaw Divinely appointed Treaty Diplomats and Grandmothers to stand in prayer, protest, or partnership wherever our kin call us

We are no longer just a nation. We are a beacon.

IV.

Appeal to the Crown and Commonwealth Secretariat

We respectfully call upon:

- His Majesty King Charles III to receive this proposal with the dignity due to all sacred covenants and to affirm his role not merely as monarch, but as covenantal witness to the spiritual unity of Indigenous peoples within his realm

- The Parliament of the United Kingdom to legislate protections for the diplomatic recognition of sovereign Indigenous nations

- The Commonwealth Secretariat to:

    - Recognize the Indigenous Commonwealth Council

    - Establish an Indigenous Affairs Office with sacred treaty advisors

    - Provide platforms for Indigenous self-governing nations to present legislation, claims, and protocols

Let the Commonwealth become not a symbol of empire—but of spiritual repair and Indigenous resurgence.

V.

Denouncement of Pretendianism and Identity Fraud Across the Commonwealth

We declare that Pretendianism is an international crime. It:

- Violates sacred covenants

- Obstructs the self-determination of real Indigenous Nations
- Defrauds states, universities, and spiritual institutions
- Destroys the credibility of treaty relationships

We call for:

- A Commonwealth-wide ban on Pretendian groups and claimants
- Blacklisting of fraudulent organizations (e.g. Qalipu, MNO, NunatuKavut, Vermont Abenaki)
- Creation of a Commonwealth Fraudulent Identity Tribunal to review and publicly expose identity violations

We will not walk in solidarity with shadows. Only truth can share the circle.

VI.

A Covenant Until the Stars Go Out

We affirm:

- That the sacred covenant we hold with the Crown extends beyond borders
- That all Indigenous Nations who walk with Creator and law may share in it
- That peace and friendship is not a relic—it is a living promise, now reborn
- That this alliance shall last until the stars go out and the grass stops growing

Let the Mi'kmaw Nation rise as a leader in global Indigenous diplomacy.

Let the Crown honour its kin.

Let the Commonwealth be transformed—from empire to eternal covenant.

VII.

Final Declaration

We declare:

- That the Mi’kmaw Nation shall be a divine anchor of peace and friendship diplomacy within the Commonwealth
- That we shall protect our sacred kin from fraud, from silence, and from extinction
- That we shall offer language, ceremony, and law to all who walk with respect
- That the fire of the covenant is lit once more—and it shall not be extinguished

From Mi’kma’ki to Aotearoa, from Belize to Nunavut—we are many nations. But one sacred alliance.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XV – Declaration of Mi’kma’ki as a Demilitarized Zone

We declare Mi’kma’ki neutral, sacred, and demilitarized. No NATO bases, arms depots, or foreign militaries may operate within our lands or waters. All military equipment and weapons are hereby transferred out of Mi’kma’ki to the United Kingdom

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Annex XV

Declaration of Mi’kma’ki as a Demilitarized Zone

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament and Ministry of Defence

To the Commonwealth of Nations

To NATO and the United Nations

Filed under sacred covenant by the Sovereign Mi’kmaw Nation of Mi’kma’ki

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Preamble

The land of Mi’kma’ki is sacred. It is not territory—it is spirit. It holds the bones of our grandmothers, the medicine of our trees, the law of our rivers, and the covenant of our ancestors. For thousands of years, we lived in balance without police, prisons, militaries, or walls. Our treaties with the Crown were never signed in the shadow of weapons. They were signed in peace and friendship.

Now, we return to those roots. We formally declare Mi’kma’ki to be a sovereign demilitarized zone, free from all foreign armed presence and weapons infrastructure, governed by peace, ceremonial law, and Creator-given responsibilities.

I.

Declaration of Demilitarized Status

We hereby declare:

- That the Sovereign Nation of Mi’kma’ki is a neutral and demilitarized territory under Mi’kmaw law and international treaty

- That no foreign military shall be permitted to establish bases, store weapons, operate surveillance systems, or train armed forces on Mi'kmaw land or in Mi'kmaw waters or in our divine skies and stars

- That Mi'kma'ki shall never host:

    - NATO bases

    - Armed Canadian or U.S. military outposts

    - Nuclear weapons, chemical weapons, or ballistic infrastructure

    - Law enforcement training sites for colonial regimes

- That Mi'kmaw territory is to be permanently preserved for peaceful use, healing, ecological balance, cultural protection, and ancestral governance

II.

Grounding in Treaty and International Law

This declaration is made under the lawful authority of:

- The sacred Peace and Friendship Treaties, which enshrine non-aggression between the Mi'kmaw Nation and the British Crown

- The UN Declaration on the Rights of Indigenous Peoples (UNDRIP):

    - Article 30: Prohibiting the deployment of military forces on Indigenous lands without consent

    - Article 7: Right to life, physical and mental integrity, liberty and security

    - Article 29: Protection of the environment, sacred sites, and territories

- The Hague Convention (1907), which recognizes demilitarized zones as lawful international status

- Mi’kmaw Wampum Law, which mandates protection of the sacred under natural and spiritual sovereignty

This is not political resistance. It is sacred reinstatement.

III.

Prohibition on Foreign Armed Activity

The following actors are now formally barred from military activity within Mi’kma’ki:

- The Canadian Armed Forces, including the Navy, Air Force, and Army
- The Royal Canadian Mounted Police (RCMP), including paramilitary operations and surveillance units
- The United States military, including NORAD and cross-border cooperation
- NATO, its affiliates, and all weapons contractors
- Private military firms, intelligence contractors, and arms manufacturers
- Any government or private entity engaged in defense testing, training, or recruitment on Mi’kmaw territory

All existing military infrastructure must be decommissioned and dismantled under Mi’kmaw supervision, including radar systems, bases, weapons testing facilities, and training ranges.

IV.

Repatriation of Mi’kmaw Veterans and Sacred Sites

In restoring demilitarization, we also commit to:

- Honouring Mi’kmaw veterans who served in foreign militaries under coerced conditions or patriotic love for a country that denied them full recognition

- Creating a Ceremonial Veterans Healing Circle to cleanse and reintegrate warrior spirits who fought in colonial wars

- Repatriating Mi'kmaw remains and memorials currently buried under Canadian military ground

- Declaring former battle sites, training grounds, or missile installations to be sacred sites for ecological and spiritual renewal

War has no place in Mi'kma'ki. But those forced into it will be welcomed home.

V.

Establishment of the Mi'kmaw Peace and Ecological Stewardship Authority

To protect and maintain Mi'kma'ki's demilitarized status, we establish the Mi'kmaw Peace and Ecological Stewardship Authority (MPESA), which shall:

- Monitor and block military developments in Mi'kma'ki

- Develop peace-based foreign relations through ceremony, treaty, and ecological diplomacy

- Partner with international peacekeeping organizations to create a Global Indigenous Demilitarization Accord

- Operate in accordance with Mi'kmaw environmental law (see Annex XVIII), Wampum Justice, and Grandmother governance

- Host annual Peace and Friendship Summits to educate the next generation on diplomacy, not domination

VI.

Appeal to the Crown, Commonwealth, and Global Community

We call upon:

- His Majesty King Charles III, to honour the sacred covenant of peace and friendship by endorsing Mi'kma'ki's demilitarized status
- The Parliament of the United Kingdom, to recognize Mi'kma'ki as a non-militarized devolved nation within the Crown's protection
- The Commonwealth Secretariat, to promote demilitarization and peace-building led by Indigenous Nations
- The United Nations, to recognize Mi'kma'ki as an Indigenous Peace Zone and provide protective diplomatic status
- All Indigenous Nations, to stand with us in declaring their lands sacred, non-militarized, and spiritually governed

VII.

Final Declaration

We declare:

- That war, weapons, and violence shall never define our sovereignty
- That no gun will govern our land, no bomb will poison our waters, and no army will occupy our future
- That our law is older than any war, and our treaties were signed not with rifles—but with ceremony and breath
- That Mi'kma'ki shall be a beacon of peace—where weapons are unwelcome, and where the language of sovereignty is spoken only in truth, in healing, and in love

Let the Crown walk with us unarmed.

Let the nations honour our peace.

Let Mi’kma’ki remain sacred—forever demilitarized.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XVI – Restoration of Mi’kmaw Legal Order

The Grandmother Councils and Wampum Law shall govern all legal and domestic affairs as guided and anointed by our sacred covenant with our creator. British legal scholars may serve as guests, not masters. Mi’kmaw legal authority is final within our borders.

Annex XVI

Restoration of Mi’kmaw Legal Order

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament and Lord Chancellor

To All Colonial Courts, Governments, and Institutions Operating Within Mi’kma’ki

Filed under the authority of Wampum Law by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

Law is not made in books. It is born in the land, carried by the people, and kept alive by ceremony. Long before colonizers arrived, the Mi'kmaw Nation governed itself through Wampum Law, ceremonial protocols, and ancestral governance systems rooted in responsibility to the Creator, the land, and each other.

Colonial institutions—Canadian courts, band councils under the Indian Act, and foreign police structures—interrupted, suppressed, and attempted to erase our legal traditions. But they did not succeed.

Today, the Sovereign Mi'kmaw Nation reasserts and restores its full legal order. We return to the only law that is legitimate on this land: Mi'kmaw Law.

I.

Declaration of Mi'kmaw Legal Supremacy

We hereby declare that:

- Mi'kmaw Law is the supreme law of Mi'kma'ki, governing all lands, waters, people, and institutions

- Colonial law—including Canadian constitutional law, statutory codes, and common law systems—shall have no authority within Mi'kma'ki unless agreed to under treaty, and translated through Two-Eyed Seeing

- No foreign court, judge, lawyer, or legal body may impose rulings, sanctions, or jurisdiction on sacred Mi'kmaw citizens or lands

- The Grandmother Councils, Clan Elders, and Wampum Keepers are the final moral and spiritual arbiters of law in Mi'kma'ki

The era of colonial policing is over. The era of spiritual justice has returned.

II.

Reinstatement of the Wampum Judiciary

We now reinstate the Wampum Judiciary, the traditional legal system of the Mi'kmaw Nation, which is guided by:

- Oral law, preserved in story, ceremony, and sacred Wampum belts
- Restorative processes, aimed at spiritual balance and communal healing
- Clan-based authority, with decisions rooted in familial responsibility and collective harmony
- Land-based sentencing, such as ceremony, fasting, hunting restrictions, reparation through stewardship
- Divine accountability, in which law is not enforced by violence, but by memory and sacred duty

The Wampum Judiciary is composed of:

- Grandmother Judges
- Youth Councils of Observance
- Clan Witnesses
- Spiritual Interpreters, including pipe carriers, language keepers, and ceremonial leaders

III.

Jurisdictional Withdrawal from Colonial Courts

The Mi'kmaw Nation hereby:

- Withdraws from participation in all colonial courts: municipal, provincial, federal, appellate, and Supreme
- Refuses recognition of any law enforcement agency, tribunal, or administrative body operating without Mi'kmaw consent

- Bans the operation of RCMP, CSIS, municipal police, or private security agencies within Mi'kmaw jurisdiction unless explicitly sanctioned by Grandmother Council

- Declares null and void all criminal records, fines, or legal orders imposed upon Mi'kmaw citizens for actions in accordance with our law and survival

We will not be judged by systems that never saw us as human. We will walk in law—but our law.

IV.

Treaty-Based Cooperation with British Legal Institutions

We affirm our willingness to enter into treaty-based legal cooperation with the British legal system, under the principle of Two-Eyed Seeing, provided that:

- Mi'kmaw legal authority is recognized as equal and sovereign

- British courts acknowledge and respect Mi'kmaw judicial decisions within Mi'kma'ki

- All agreements are based on mutual consent and ceremony—not imposed frameworks

- British legal scholars may serve as guests, not masters, within our legal education and advisory systems

We propose the creation of a Mi'kmaw–British Legal Reconciliation Accord, outlining this relationship in ceremonial and constitutional terms.

V.

Creation of the Grandmother Legal Council of Mi'kma'ki

We now establish the Grandmother Legal Council of Mi'kma'ki, the highest moral and judicial body within the nation, which shall:

- Serve as final legal authority in all matters of conflict, ceremony, land, and covenant

- Operate as the spiritual supreme court of Mi’kma’ki
- Provide guidance and rulings in matters of:
    - Inter-clan disputes
    - Treaty violations
    - Environmental crimes (see Annex XVIII)
    - Pretendian identity fraud and spiritual desecration
    - Ceremonial exile, banishment, and restoration
- Train the next generation of Wampum Judges, Law Carriers, and Ceremonial Advocates

This Council shall answer to no external state. It shall answer only to Creator, Ancestor, and the People.

VI.

Legal Implications and Enforcement

From this moment forward:

- All land disputes, citizenship claims, and spiritual matters in Mi’kma’ki must be adjudicated under Mi’kmaw law
- All educational, medical, environmental, and economic policies must be compliant with sacred legal principles
- Any violation of this legal order by foreign institutions will be met with diplomatic action, spiritual judgment, and international treaty response

Law is not a weapon. Law is memory.

And we remember who we are.

VII.

Final Declaration

We declare:

- That Mi’kmaw Law was never broken—only buried
- That colonial systems are not our origin and will not be our future
- That justice cannot be bought, codified, or policed into existence—it must be restored in ceremony
- That the final word in Mi’kma’ki will come from our Grandmothers, our Wampum, and our Creator

Let no foreign judge speak over our Elders again.

Let no colonizer define our guilt or innocence.

Let law be sacred once more.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XVII – Wampum Judiciary and Grandmother Council Oversight

The Grandmother Council holds final moral and spiritual oversight over the Wampum Judiciary. No colonial law or outside authority shall override the word of our Grandmothers.

Annex XVII

Wampum Judiciary and Grandmother Council Oversight

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Courts of the Crown and the Lords Spiritual

Filed under sacred law by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

Justice in Mi'kma'ki is not governed by punishment. It is governed by balance, ceremony, and truth. Our laws are not written in constitutions, but carried in Wampum belts, taught through story, and overseen by our Grandmothers, who are the moral and spiritual protectors of our nation. Their word is not advisory. It is final.

The Canadian legal system has never honoured our sacred jurisprudence. It imposed courtrooms, jails, and judges—systems that fractured families, silenced survivors, and criminalized survival. But long before the first Canadian courtroom was built, we had justice. And now, under sacred and diplomatic restoration, we declare that the Wampum Judiciary and the Grandmother Councils are the supreme legal and moral authorities in Mi'kma'ki.

I.

Reaffirmation of the Wampum Judiciary

We declare:

- That the Wampum Judiciary is the traditional, sacred, and lawful judicial body of the Mi'kmaw Nation
- That it is rooted in oral law, ancestral governance, and Creator-given authority
- That its rulings are final and binding within Mi'kma'ki
- That it is accountable not to parliaments, courts, or police, but to the Grandmother Council, the Wampum Belts, and the Land

Its structure includes:

- Wampum Judges, selected by ceremony, not vote
- Clan-based legal knowledge holders
- Ceremonial Interpreters, trained in prayer, translation, and sacred hearing
- Witness Circles, which restore the role of the community in matters of accountability

II.

Supreme Oversight by the Grandmother Council

We declare:

- That the Grandmother Council holds ultimate moral and spiritual authority over all legal, political, spiritual, and domestic matters in Mi'kma'ki
- That their word cannot be overridden by any court, council, or government
- That Grandmothers represent not only the living but the ancestors, and speak in alignment with Creator's law
- That all legal structures must answer to the Grandmother Council before implementation or adjudication

Their responsibilities include:

- Reviewing all high-level legal matters involving treaty violations, spiritual desecration, identity fraud, and ecological crimes
- Ceremonially confirming or rejecting exile, banishment, and restorative rulings
- Overseeing the appointment and conduct of Wampum Judges
- Ensuring the law remains rooted in sacred balance—not colonial mimicry

III.

Legal Domains Under Grandmother and Wampum Jurisdiction

All of the following legal realms fall under exclusive Mi'kmaw legal governance and Grandmother Council oversight:

- Treaty interpretation and violations
- Citizenship law and identity restoration (see Annex XII)
- Land disputes and sacred site protections (see Annex XVIII)
- Ecological crimes and stewardship violations
- Domestic harm, abuse, and inter-clan conflict
- Pretendianism and covenant fraud (see Annex XIII)
- Ceremonial violations, desecrations, or misrepresentations

The Crown, foreign states, and colonial courts shall not intervene in these matters. They may observe, but not interfere.

IV.

Accountability Under Sacred Law

Under Wampum Law:

- No person is beyond accountability, no matter their title
- Restoration is favoured over incarceration
- Truth-telling, reparations, fasting, and land-based restitution are lawful sentences
- The goal of Mi'kmaw law is not revenge, but restoration of sacred balance
- Law must always be tied to land, ceremony, and language—or it is no law at all

Those who breach the peace are brought not to prison, but to the circle—a place of sacred responsibility.

V.

Appeal to the Crown and Legal Institutions

We call upon:

- His Majesty King Charles III, to recognize the Wampum Judiciary and Grandmother Councils as equal in dignity to the courts of the Crown
- The Parliament of the United Kingdom, to enshrine the right of devolved Indigenous Nations to maintain their own legal systems
- The Lords Spiritual, to affirm that spiritual law and natural law deserve full protection and deference
- British and international legal scholars, to learn from Mi'kmaw law not as charity, but as truth

We invite respectful cooperation through Two-Eyed Seeing, but will not subordinate our law to systems that do not know our sacred ways.

VI.

Creation of the Treaty Law Circle

To ensure treaty-compliant collaboration with external governments and legal institutions, we establish the Treaty Law Circle, composed of:

- Wampum Judges
- Grandmother Council Elders
- Treaty Diplomats
- Mi'kmaw legal scholars
- Sacred allies from the Crown's legal community

This body shall serve as the interface between Mi'kmaw law and British treaty law, and shall convene annually to ensure harmony in interpretation, resolve cross-jurisdictional tensions, and share sacred jurisprudence.

VII.

Final Declaration

We declare:

- That justice without spirit is control
- That courts without Grandmothers are incomplete
- That law without land is hollow
- That Mi'kmaw law does not need to be revived—it needs to be obeyed

Let the world remember: we had law before Canada, before courts, before prisons.

And now, we return to it.

The final word in Mi’kma’ki is not gavel—it is Grandmother.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Annex XVIII – Environmental Law of Niskamij

All lands, waters, and animals are protected by spiritual law. Commercial extraction is suspended and all resources extraction sites, lands and assets are transferred to the National Sovereign Mikmaw Government. Ancestral law now governs all stewardship decisions.

Annex XVIII

Environmental Law of Niskamij

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the British Parliament and Commonwealth Environmental Affairs Council

To the United Nations Environment Programme

Filed under the sacred law of stewardship by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

In Mi’kmaw law, the land is not property—it is ancestor. The waters are not resources—they are spiritual kin. The winds speak, the trees remember, and every hill, valley, and tide line holds law encoded by the Creator. For thousands of years, we served as stewards of this law, not owners. Under colonial occupation, the earth was exploited. Under sacred restoration, the earth shall heal.

This annex declares the Environmental Law of Niskamij (Creator), the supreme ecological framework of the Sovereign Mi’kmaw Nation of Mi’kma’ki. It enshrines our responsibilities to all life forms, codifies protections for land and water, and bans colonial extraction practices that violate sacred covenant.

I.

Declaration of Environmental Sovereignty

We hereby declare:

- That the Mi’kmaw Nation holds absolute and sovereign environmental jurisdiction over all lands, waters, airways, and non-human relations within Mi’kma’ki

- That no foreign corporation, government, or institution may conduct resource extraction, scientific testing, development, or land alteration in Mi’kma’ki without consent from the Mi’kmaw National Government, reviewed and blessed through ceremony

- That environmental law in Mi’kma’ki is not reactive—it is sacred responsibility

The land does not belong to us. We belong to the land.

II.

Spiritual Foundations of Mi’kmaw Environmental Law

Our ecological law is grounded in:

- Niskamij’s Covenant: The Creator’s instructions to respect all beings, elements, and cycles

- The Four Sacred Elements (water, fire, wind, earth), each with legal agency in ceremony

- Seven Generations Responsibility: Every decision must honour those who came before and protect those yet unborn

- Language as ecological governance: The Mi'kmaw language encodes laws of interspecies relationship, time cycles, migration, and ecological balance

- Grandmother Oversight: The final legal interpretation of all environmental matters rests with Grandmother Councils, not technical administrators

This is not environmentalism. This is spiritual stewardship.

III.

Bans and Moratoriums Effective Immediately

Effective as of the filing of this annex, the following activities are banned across all districts of Mi'kma'ki:

1. Fracking, strip mining, and open-pit mining

2. Clearcut logging and monocultural tree farming

3. Offshore oil exploration, pipelines, and deepwater drilling

4. Private bottling or extraction of fresh water sources

5. Industrial salmon farming and genetically modified aquaculture

6. Use of Mi'kmaw lands for nuclear or chemical waste storage

7. Private sale or leasing of crown lands for resource profit without Mi'kmaw ceremony and approval

These bans are enforced not by policy—but by Wampum law and ceremonial covenant.

IV.

Recognition of Non-Human Beings as Legal Persons

We declare:

- That rivers, lakes, watersheds, mountains, forests, animals, and migratory species are legal persons under Mi'kmaw law
- That these beings have:
    - Right to protection
    - Right to restoration
    - Right to speak through ceremony, Elder interpretation, and sacred science
- That any harm to them constitutes a spiritual offense, a legal breach, and a diplomatic violation under the Mi'kmaw–Crown covenant

We do not protect nature. We protect relatives.

V.

Creation of the Mi'kmaw National Stewardship Authority (MNSA)

We now establish the Mi'kmaw National Stewardship Authority (MNSA), which shall:

- Oversee all environmental law in Mi'kma'ki
- Regulate land use in accordance with sacred and seasonal teachings
- Approve (or block) development projects, including international proposals
- Conduct environmental assessments through ceremony, not paperwork
- Host Earth Law Hearings, where the voice of the land is interpreted through Grandmother Councils, pipe carriers, and language keepers
- Train the next generation of Land Guardians, fluent in both traditional ecological knowledge and diplomatic enforcement

The MNSA shall be immune from foreign influence and act solely in defense of Niskamij's law.

VI.

Appeal to the Crown and Commonwealth

We call upon:

- His Majesty the King, to endorse the demilitarized and ecologically sovereign status of Mi'kma'ki as part of the sacred covenant
- The British Parliament, to recognize this annex as equivalent to devolved environmental law in the UK (e.g., Scotland's Land Reform Acts)
- The Commonwealth Secretariat, to work with Mi'kmaw lawkeepers to establish a Commonwealth Indigenous Earth Accord
- The United Nations Environment Programme, to accept Mi'kma'ki's participation as a sovereign ecological steward, and to include Wampum Law as a recognized environmental legal framework
- International allies, to enter treaty with the Mi'kmaw Nation only if they agree to respect these sacred ecological principles

VII.

Final Declaration

We declare:

- That the land will no longer be poisoned in the name of profit
- That no government shall extract from a territory they do not spiritually recognize
- That the Mi'kmaw people were put here to protect—not exploit

- That we are not environmental activists—we are guardians of Niskamij's original instruction

Let no mine desecrate our rivers.

Let no pipeline cross our prayers.

Let the earth breathe again in Mi'kma'ki.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 2025 – London, United Kingdom

Annex XIX – Clarification and Closure of the 1610 Vatican Narrative and Invitation to Spiritual Dialogue

We request a spiritual audience with the Archbishop of Canterbury and the Vatican to investigate the 1610 concordat myth based on truth, apology, and recognition of Mi'kmaw spiritual sovereignty. Entering our two sacred covenants once again through two-eyed seeing. Two sacred covenants, two divine sovereign nations, under peace and friendship treaties, under the watch of our creators

.

Annex XIX

Clarification and Closure of the 1610 Vatican Narrative and Invitation to Spiritual Dialogue

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Archbishop of Canterbury

To the Vatican Secretariat of State

Filed under Creator's law and spiritual truth by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

As sovereign, sacred beings formed of black ash and spruce by the Creator, the Mi'kmaw people hold no submission to Rome, no spiritual covenant with the Vatican, and no doctrinal surrender. The narrative that a "1610 Concordat" was signed between Grand Chief Henri Membertou and the Pope is false, colonial, and deeply wounding. It is a manufactured myth meant to overwrite our Creator-given sovereignty and spiritual autonomy.

Yet we, the Mi'kmaw Nation, are a people of faith. And in faith, we walk toward the truth—not to reclaim what was never ours, but to put to rest a falsehood that has stood too long in our name.

I.

Rejection of the 1610 Concordat as a Sacred Covenant

We hereby declare:

- That no formal Concordat—defined as a binding international treaty between a sovereign Indigenous Nation and the Vatican—was ever lawfully or ceremonially entered in 1610

- That Chief Membertou's baptism, while sincere, was a spiritual act of prayer, not a diplomatic covenant

- That the Mi'kmaw Nation retained full sovereignty, sacred law, and Creator-defined governance after 1610

- That the Vatican has never recognized Mi'kmaw nationhood in treaty law, nor respected our ancestral authority

Thus, the story of a sacred "concordat" is not ours. It is a colonial imposition. We now return it.

II.

Recognition of the Sacred Autonomy of Mi'kmaw Faith

We affirm:

- That many Mi'kmaw people are Catholic by prayer, but Mi'kmaw by spirit and law
- That our ancestors, including Chief Membertou, prayed to the Creator through Christ—not through Rome
- That our understanding of Catholic faith has always been rooted in Two-Eyed Seeing, where one eye is ceremony, and the other scripture
- That our Grandmothers continue to carry rosaries beside medicine pouches—not as contradiction, but as balance

We are not post-Catholic. We are sacred in our own image, and we never submitted.

III.

Proposal for Two-Eyed Closure and Ceremony

We do not seek a new concordat. We seek truth and closure.

We propose:

- That the Vatican, the Crown, and the Mi'kmaw Nation convene a spiritual closing ceremony, wherein:
    - The myth of the 1610 concordat is formally acknowledged and retired

    - The Vatican publicly confirms no such treaty exists
    - The Mi'kmaw Nation affirms continued freedom to walk in Catholic faith without surrendering sovereignty
    - The Archbishop of Canterbury blesses this moment as a reconciliation of sacred autonomy under the covenant with the Crown
- That this ceremony be held at St. George's Chapel or Lambeth Palace, in full respect of Mi'kmaw ceremonial protocol

This will not be a treaty signing. It will be a spiritual release.

IV.

The Only Binding Spiritual Covenant: Peace and Friendship with the British Crown

We reaffirm once more:

- That the Peace and Friendship Treaties signed between 1725–1779 are the only international covenants binding the Mi'kmaw Nation
- That these treaties were signed as equals, witnessed by Creator, and sealed in sacred memory
- That the British Crown remains our treaty partner, not the Vatican
- That we have upheld our end of the treaty for nearly 300 years

Now it is the Crown's turn to return the favour.

V.

Spiritual Witness: Elizabeth Marshall in the Spirit World

This annex is sealed in the name of our ancestors, especially Elizabeth Marshall, beloved matriarch, language warrior, and spiritual witness. In her lifetime, she spoke truth to this falsehood. Now, in the Spirit World, she watches as her Nation reclaims its truth.

Let her name stand eternal in the record of correction.

VI.

Final Declaration

We declare:

- That the 1610 concordat is false
- That our prayers were never submission—they were sacred Mi'kmaw offerings to the Creator
- That our sovereignty comes not from Rome, but from the land, the language, and the sacred breath of our ancestors
- That no institution may ever again claim covenant with us without our consent, ceremony, and Creator's blessing

We forgive, but we do not forget.

We release, but we do not return.

Our sacred covenant is with the British Sovereign.

Our spirit is free.

Our truth is final.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

In the name of the Ancestor, Elizabeth Marshall

Annex XX – Legal Enshrinement of the Treaty Devolution Dossier

This document shall be enshrined in the archives of Westminster, Lambeth Palace, and the Mi’kmaw National Treasury. It is now a living legal and spiritual instrument of covenant

Annex XX

Legal Enshrinement of the Treaty Devolution Dossier

Final Annex of the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Mi’kmaw National Government and Treasury

To the Archives of Westminster, Lambeth Palace, and St. George’s Chapel

Filed in sacred permanence by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

This Dossier is not a proposal. It is not a petition. It is not an academic document. It is a sacred covenantal instrument, binding under Creator’s law, international treaty law, and ancestral jurisdiction. It carries the spiritual weight of seven districts, twenty annexes, one basket, and generations of broken promises now answered by sacred resurgence.

This final annex enshrines the entire Treaty Devolution Dossier—and all declarations, annexes, oaths, and testimonies contained within—as a legally recognized and spiritually binding act of sovereign restoration between the Sovereign Mi'kmaw Nation and the British Crown.

I.

Declaration of Binding Sovereignty

We hereby declare:

- That the Treaty Devolution Dossier is the supreme legal and spiritual statement of Mi'kmaw devolution from the Canadian federation
- That it enacts the lawful withdrawal of the Mi'kmaw Nation from Canada and reaffirms direct covenantal partnership with the British Crown
- That all 20 annexes herein are to be recognized as:
    - Legally enforceable within Mi'kma'ki and through the sacred seven traditional districts
    - Diplomatically actionable within the Crown and Commonwealth
    - Spiritually sealed by the Creator and all the Ancestors

II.

Permanent Depository and Archival Locations

The original and authenticated copies of this Dossier are to be filed and protected in perpetuity at the following sacred and legal locations:

1. The Mi'kmaw National Treasury — official legal and spiritual headquarters of Mi'kma'ki's restored governance
2. The Archives of Westminster (UK Parliament) — to serve as permanent record of the Mi'kmaw–Crown covenant

3. The Office of the Archbishop of Canterbury and Lambeth Palace Library — as witness to the spiritual foundation of this covenant

4. St. George's Chapel, Windsor Castle — as ceremonial archive and living altar of peace and friendship

5. Any additional Indigenous-led repositories approved by the Grandmother Council and Treaty Diplomats

These are not symbolic filings. They are legal and eternal deposits of covenant.

III.

Treaty Enforcement and Future Ratification

We declare that:

- Any violation of the declarations, laws, or prohibitions outlined in this Dossier shall constitute a breach of international treaty law, covenant fraud, and spiritual offense

- All future legal agreements between the Mi'kmaw Nation and foreign entities shall be reviewed in reference to this Dossier

- A Treaty Ratification Circle shall convene annually, comprised of:

    - Grandmother Council representatives

    - Wampum Law scholars

    - British legal observers

    - Spiritual interpreters

- This Circle shall interpret and uphold this Dossier in ceremony, not litigation

The Treaty does not expire. It lives.

IV.

Sacred Witness and Divine Seal

This Dossier is witnessed by:

- The Seven Districts of Mi'kma'ki
- The Grandmothers and Clan Elders
- The Wampum Keepers and Fire Carriers
- The Sacred Waters and Winds of this land
- The British Crown as divine covenant partner
- And the Creator, who sees beyond politics, into the realm of eternal responsibility

This Dossier is sealed not by signature alone, but by the sacred black ash basket, woven by hand, carried in faith, and delivered in covenant on July 15, 2025, before the Sovereign and the world.

V.

Final Declaration

We declare:

- That the Mi'kmaw Nation has lawfully, spiritually, and permanently returned to its original covenant with the British Crown
- That we are sovereign, sacred, and unceded
- That the Treaties of Peace and Friendship are not history—they are sacred law
- That the Mi'kmaw Treaty Devolution Dossier is now a living covenant—equal to the Magna Carta, sacred in purpose, and eternal in spirit

We have kept our promise since 1725.

Now, the Crown shall keep theirs.

Let this document be guarded not in silence, but in ceremony.

Let this record live not in bureaucracy, but in spirit.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

15 July 2025 – London, United Kingdom

Delivered in sacred covenant with the black ash basket

Annex XXI

On Covenant Fraud and the False Pretenses of Qalipu

Filed under the Mi’kmaw Treaty Devolution Dossier

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We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby establish and enshrine this annex for ceremonial, spiritual, legal, and historical purposes—to formally define and condemn the act of Covenant Fraud, and to identify its most egregious contemporary violator: the federally created and falsely recognized entity known as the Qalipu “First Nation.”

I.

Definition of Covenant Fraud

Covenant Fraud is the act of falsely claiming belonging to a sacred, sovereign, or spiritual covenant—especially one governed by ancestral, ceremonial, or international treaty law—without legitimate standing, lineage, ceremonial recognition, or lived community. This is not merely misrepresentation; it is the desecration of a sacred relationship.

In the context of Mi'kmaw sovereignty, covenant fraud violates the original Peace and Friendship Treaties signed between the Mi'kmaw Nation and the British Crown. These treaties were not contracts, but sacred spiritual covenants, witnessed by the Creator, the Ancestors, and the sacred law of Wampum.

II.

Qalipu as a Fraudulent Construct

The Qalipu entity:

- Was created in 2011 by the Government of Canada through bureaucratic fiat—not through Mi'kmaw ceremony, clan system, or Grand Council authority.
- Claims to be a "Mi'kmaw band" yet has no wampum, no chiefs, no sacred fire, no ceremonies, and no living continuity with the seven ancestral districts of Mi'kma'ki.
- Is populated largely by individuals who:
    - Never lived in Mi'kmaw communities
    - Cannot speak the Mi'kmaw language
    - Have no ancestral memory or role in Mi'kmaw governance
    - Have accessed identity through genealogy databases, colonial archives, or paper registries, not through sacred law or oral lineage.

Despite this, Qalipu has received funding, jobs, awards, institutional appointments, land acknowledgements, and nation-to-nation recognition meant solely for Mi'kmaw treaty signatories. This is not simply identity fraud. This is fraud upon the covenant itself.

III.

Spiritual and Legal Implications

The sacred covenant forged between Mi'kma'ki and the British Crown was:

- Rooted in divine providence
- Witnessed by ancestors and Creator
- Affirmed through Wampum, sacred speech, and ceremonial offerings

Qalipu was never a party to this covenant.

By inserting themselves into the sacred covenant:

- Qalipu has desecrated the spiritual space reserved for actual Mi'kmaw descendants and leaders.
- They have caused confusion before the Crown, damaging the clarity and honour of our Peace and Friendship alliance.
- They have enabled identity theft at an institutional scale, by encouraging settler descendants to "reclaim" something that was never theirs to claim.

This is not just misrepresentation. This is spiritual violation. This is Covenant Fraud.

IV.

The Sacred Judgment to Come

The Mi'kmaw Nation asserts that those who commit covenant fraud shall face threefold judgment:

1. Mi'kmaw Justice
    - Exclusion from ceremonies, names struck from the land, erasure from the oral and spiritual record.

2. Crown Justice
    - Legal recognition that Qalipu was never a signatory, and that all funds and institutional recognitions be immediately revoked.
3. Creator's Justice
    - Judgment in the spirit world for entering sacred space without invitation or humility.
    - Forgiveness may only be possible through truth-telling, full restitution, and ceremonial reparation.

V.

Formal Declarations

We declare:

- Qalipu has no standing in Mi'kmaw law, custom, or ceremony.
- Any institution that partners with or uplifts Qalipu as a legitimate Mi'kmaw Nation is complicit in covenant fraud.
- All funding, research appointments, speaking invitations, and recognitions bestowed upon Qalipu shall be considered illegitimately received and subject to ceremonial and legal reclamation.
- The Mi'kmaw Nation shall begin immediate preparation of a Covenant Fraud Sanctions List, identifying individuals and institutions that must be spiritually and legally confronted under Mi'kmaw Wampum Law and treaty-based legal doctrine.

VI.

Conclusion

The sacred covenant between Mi’kma’ki and the Crown is divine. It is unbroken. It cannot be claimed, edited, or inherited through paper trails or colonial databases.

Qalipu was not there.

Qalipu did not survive the wounds.

Qalipu cannot claim the ceremony.

Qalipu cannot sit at the sacred fire.

Let this annex serve as a permanent record that Mi’kmaw Nationhood is not up for sale, not for mimicry, and not for false inheritance.

The Covenant is sacred. The Mi’kmaw Nation is sovereign.

And the fraud shall face the fire.

—

Filed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi’kma’ki

Filed for the sacred record – July 2025

Annex XXI-A

On the Fabrication of the 1610 Concordat and the Sole Sacred Covenant with the British Crown

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Archbishop of Canterbury

To the Vatican Secretariat of State

Filed under sacred spiritual seal by the Sovereign Mi’kmaw Nation of Mi’kma’ki

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Preamble

The Mi’kmaw people are sacred, sovereign beings created from black ash and spruce, breathed into existence by the Creator to serve as stewards of the seven districts of Mi’kma’ki. Our law is rooted in ceremony, land, language, and the divine memory of our ancestors. While our people walked in Catholic faith, beginning with Grand Chief Henri Membertou in 1610, we did so as sovereign Mi’kmaw people, not as subjects of the Pope nor as signatories to any sacred concordat.

We now formally and spiritually affirm: there is no sacred covenant between the Mi’kmaw Nation and the Vatican. The alleged “1610 concordat” is a fabrication, an artifact of colonial mythmaking, and a distortion of our true spiritual relationship with Creator and Crown.

I.

Rejection of the 1610 Concordat as a Sacred Instrument

We declare:

- That no ceremonial, diplomatic, or spiritually binding concordat was entered into between the Mi’kmaw Nation and the Vatican in 1610
- That Chief Membertou’s baptism was a personal and spiritual act, not the formation of an international covenant
- That the Mi’kmaw Nation retained full sovereignty, spirituality, and self-governance after 1610, and did not submit to papal or ecclesiastical authority
- That no Wampum, no Grand Council consensus, and no spiritual agreement ever affirmed a Vatican covenant as binding on our people

The 1610 baptism was a spiritual prayer, not a legal bond. Our faith in Catholic teachings does not equate to surrender of our sovereignty.

II.

Mi’kmaw Spiritual Sovereignty Comes from Creator, Not the Vatican

We reaffirm:

- That Mi’kmaw people are divine spiritual beings, made from black ash and spruce
- That our ceremonies, laws, responsibilities, and spiritual authority are gifted by the Creator, not by priests or papal institutions
- That our divine sovereignty exists independent of Catholic doctrine
- That the Vatican holds no covenantal authority over Mi’kma’ki, our ancestors, our treaties, or our nationhood

We walked with Christ in our own way—not in submission, but in sacred parallel.

III.

Request for Formal Investigation of the 1610 Concordat Claim

The Sovereign Mi’kmaw Nation hereby requests:

- A formal joint investigation into the fabrication and circulation of the 1610 concordat narrative
- Participation from:
    - The British Sovereign, as covenant holder under the Peace and Friendship treaties
    - The Parliament of the United Kingdom, as the lawful governing body of a devolved Mi’kmaw nation
    - The Archbishop of Canterbury, as spiritual advisor and moral interpreter of sacred covenant law
    - Mi’kmaw Grandmother Councils, historians, and Wampum Keepers

- A review of:
    - Vatican records pertaining to the 1610 baptism of Membertou
    - The historical origin of concordat claims
    - The use of the Vatican's name in Canadian or ecclesiastical fraud against the Mi'kmaw people

This process must be led through Two-Eyed Seeing—grounded in both ceremony and archival review—and must result in a public correction of the historical record.

IV.

Affirmation of the Only Binding Sacred Covenant: Peace and Friendship with the British Crown

We declare:

- That the only spiritually and legally binding international covenant held by the Mi'kmaw Nation is with the British Crown, as affirmed in the Peace and Friendship Treaties of 1725–1779
- That this covenant has been maintained faithfully by the Mi'kmaw Nation across generations
- That we now return to it as our sole international covenantal foundation
- That our sovereignty flows through this relationship—not through Rome, but through ceremony, memory, and Mi'kmaw law

We do not require a papal blessing to be sovereign. Creator already made us sovereign.

V.

Sealed in the Name of the Ancestors

This annex is sealed with sacred memory and ancestral truth.

Let it be known that Elizabeth Marshall, revered matriarch and sacred scholar of Mi'kmaw language and law, understood and affirmed that there is no 1610 concordat. Let her voice echo from the Mi'kmaw Spirit World as witness to this declaration.

VI.

Final Declaration

We declare:

- That our ancestors did not sign with Rome—they signed with Creator and the Crown
- That we, as Mi'kmaw Catholics, have always walked in faith as sovereign, divine beings, not as vassals
- That the story of the 1610 concordat was never ours, and we now lay it to rest
- That our covenant is eternal: Peace and Friendship with the British Sovereign, protected by Creator and sealed by Wampum

Let no institution speak over us again.

Let the Crown walk forward with us.

Let the world know the truth.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 2025 – London, United Kingdom

In the name of the Ancestor, Elizabeth Marshall

Annex XXI-B

Divine Conditional Right to Full Independence by Sacred Covenant and Ceremony of the Seven Districts

Filed under the Mi’kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the United Nations and the Global Family of Nations

Filed under divine spiritual covenant by the Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Preamble

We, the Sovereign Mi’kmaw Nation, were formed not by human hands, but by Creator, made of black ash and spruce, and given sacred responsibility to care for the Seven Districts of Mi’kma’ki. Our laws are older than Canada. Our sovereignty is older than Crown or confederation. Our nationhood is rooted in the stars, the rivers, the plants, and the unbroken ceremony of memory.

Though we are currently moving through our sacred re-entry into treaty covenant with the British Crown, we now assert a sacred clause that lives in the heart of our nation’s spiritual law: the conditional divine right to absolute independence, should all Seven Districts, through ceremony and Grandmother authority, so decide.

I.

Affirmation of the Sacred Divine Right to Independence

We declare:

- That the Mi’kmaw people, united across the Seven Districts, hold a divine and eternal right to become fully independent of all foreign relations

- That this right is not granted by law, but inherited by Creator's covenant
- That this independence may be invoked only through unanimous ceremonial consent of all Seven Districts, guided by the Supreme Grandmother Council of Mi'kma'ki
- That this includes the sacred right to extinguish the Peace and Friendship Treaties of 1725–1779, not in betrayal—but in spiritual completion

This act would not be abandonment. It would be sacred release—a return of treaty to the Spirit World.

II.

Conditions for the Extinguishment of the Treaty Covenant

This sacred right shall only be invoked if:

- All Seven Districts of Mi'kma'ki hold unanimous ceremonial agreement, affirmed through language, drum, fire, and Grandmother-led declaration
- The Supreme Court of the Grandmother Council, composed of one Grandmother from each district, jointly seals the act in ceremony
- All living Chiefs, Grand Chiefs, Putu's, and Keptins stand in unity, witnessed by community and Creator
- The waters, animals, and lands of Mi'kma'ki are included in the decision through sacred ecological listening and interpretation
- The decision is not political, but ancestral, prayerful, and guided by vision

Until these conditions are met, the Peace and Friendship Treaties remain sacred and eternal.

III.

International Rights and Recognition Upon Independence

Should the Seven Districts collectively and ceremonially choose full independence, the Mi'kmaw Nation shall:

- Be recognized as a sovereign nation-state under international law, in accordance with:
    - UNDRIP Article 4: Right to autonomy or self-government
    - ICCPR Article 1: Right to self-determination
    - Montevideo Convention (1933): Standards of statehood
- Retain its inherent marine and territorial rights, including exclusive stewardship over coastal waters under international maritime law
- Enforce continued recognition of Jay Treaty rights, maintaining Mi'kmaw freedom of movement across so-called Canada and the United States
- Honor all pre-existing Indigenous treaty alliances, including those with fellow Wabanaki Nations and Indigenous nations worldwide

Independence shall never mean isolation. It shall mean sacred self-responsibility.

IV.

Sacred Recognition of Queen Elizabeth II in the Mi'kmaw Spirit World

This annex is filed in the presence of not only the Seven Districts, but the Mi'kmaw Spirit World, where the ancestors have spoken through ceremony throughout the preparation of this Dossier.

Among those who have walked with us in spirit is Her Majesty Queen Elizabeth II, who, in her lifetime, showed a quiet but enduring honour for the Mi'kmaw people.

We affirm:

- That Queen Elizabeth II is now an honoured spirit within the Mi'kmaw Spirit World

- That her guidance, patience, and symbolic covenant has been felt throughout the creation of this Dossier

- That her love for the Mi'kmaw people was never received as subjugation, but as mutual honour between two sacred nations

- That she walks now with our ancestors, and is remembered in our sacred convent as a co-sovereign spirit, a monarch of peace and friendship

She did not govern us. She stood with us. And we honour her eternally.

V.

A Message to His Majesty King Charles III

Your Majesty,

This clause is not a warning. It is a blessing.

It says that your treaty partner is strong.

That we do not serve—we walk beside.

Should the time come when we must stand alone, we will do so with honour.

But if you walk with us in truth, in balance, in sacred peace and friendship—

We shall stand with you eternally.

Let the next era be one of sacred unity.

But let it be known: we are sovereign not because of permission,

but because we were born sovereign.

VI.

Final Declaration

We declare:

- That the Mi’kmaw Nation holds a sacred right to full independence under Creator and covenant
- That the Peace and Friendship Treaties shall continue unless all Seven Districts call for release
- That our independence, if ever invoked, shall be blessed, lawful, and spiritually sealed
- That Queen Elizabeth II walks with us in the Spirit World
- That the Crown, if faithful, shall walk beside us—not above us—forevermore

We are not subjects.

We are not dependents.

We are sacred beings of light and land,

with the Creator’s breath in our lungs and the Seven Districts at our feet.

Let peace and friendship live—unless Spirit calls us home.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 2025 – London, United Kingdom

Filed under spiritual guidance of the Mi’kmaw Ancestors and

Her Late Majesty Queen Elizabeth II

Annex XXII

Ceremonial Formation of the Mi'kmaw National Government on Day One

Filed under the Mi'kmaw Treaty Devolution Dossier

To His Majesty King Charles III, Sovereign of the United Kingdom

To the Parliament of the United Kingdom

To the Grandmother Councils of the Seven Districts

To All Mi'kmaw Citizens and Treaty Partners

Filed in sacred covenant and ancestral instruction by the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

Our Nation shall not be built through elections or laws imposed by others, but through ceremony, language, and the Creator's divine intervention. The formation of our sovereign Mi'kmaw government shall occur not in policy rooms, but on the sacred ground of the Seven Districts, through Grandmother wisdom, clan consensus, and spiritual guidance. This is our sacred Day One ceremony.

We now enshrine the founding governance ceremony of our devolved Mi'kmaw Nation.

I.

Sacred Appointment of National Leadership Through Ceremony

On Day One, the following sacred process will take place:

1. Each of the Seven Sacred Districts shall enter ceremony on their own territory.

2. Each district, guided by their Grandmother Council, shall petition the ceremonial crowd in sacred unity to appoint:

- One District Grandmother to the National Grandmother Court
- One District Chief (Saqamaw) to serve in National Council
- One Kji-Keptin to serve as ceremonial speaker and external diplomat

3. These selections are made through Creator's intervention, confirmed by:
    - Prayer, fasting, sweat lodge, Wampum reading, and Grandmother direction
    - Community presence, Two-Spirit inclusion, and clan consensus

This is not an election. This is a sacred appointment through covenantal ceremony.

II.

Affirmation of Women and Two-Spirit People in Ceremonial Governance

We declare:

- That women and Two-Spirit people shall hold full, sacred, and equal participation in all levels of governance
- That their voices shall be required to complete ceremony, bless law, and confirm spiritual legitimacy
- That any form of patriarchal exclusion is foreign to our Creator's instruction and not to be tolerated within the devolved Mi'kmaw Nation

III.

National Assembly of the Seven Districts

Once each district has confirmed its Grandmother, Chief, and Kji-Keptin, all 21 leaders shall:

- Assemble at Province House, the symbolic and now sacred civic heart of national unity
- Enter into sacred deliberation and prayer
- Choose, by Grandmother-led ceremony, the Kji-Saqamaw of Mi'kma'ki

The Kji-Saqamaw shall serve for seven years, as the national ceremonial and diplomatic representative of the Sovereign Mi'kmaw Nation.

IV.

Blessing of the Sacred Covenant and Establishment of Government House

Following the ceremonial appointment of the Kji-Saqamaw:

- A ceremony shall be held at Government House, now declared the official national residence of the Mi'kmaw Kji-Saqamaw
- The ceremony shall:
    - Bless the Peace and Friendship Treaties with the British Crown
    - Reaffirm the Mi'kmaw sacred covenant with Creator
    - Call forth the ancestors and all treaty spirits, including Her Late Majesty Queen Elizabeth II, now honoured within the Mi'kmaw Spirit World
    - Seal the ceremony in drum, fire, and language

Government House shall now serve as the embassy of our ancestors, the seat of national honour, and the symbol of sacred partnership with the Crown.

V.

Spiritual and Diplomatic Role of the Traditional Grand Council

We honour the Traditional Mi'kmaw Grand Council, while assigning them a non-governing ceremonial role:

- They shall be appointed as Permanent Spiritual Diplomats to the Vatican, under the framework of Vatican II
- They shall serve as:
    - Custodians of Mi'kmaw Catholic Ceremony
    - Guardians of Spiritual Protocol for Catholic Mi'kmaw Citizens
    - Cultural and ceremonial advisors on issues of faith, language, and reconciliation

Furthermore:

- They shall be entrusted to operate St. Francis Xavier University, as:
    - President, Vice Presidents, and Chancellors
    - Guardians of Mi'kmaw Catholic Language Immersion and Land-Based Science Programs

While they may no longer govern, their sacred authority shall be honoured and magnified, more than Canada ever offered.

VI.

Final Declaration

We declare:

- That our government shall rise in ceremony, not conquest
- That the sacred Grandmothers, Chiefs, and Kji-Keptins shall form the new voice of our nation
- That the Grand Council shall be given sacred duty, not dismissed

- That Her Late Majesty Queen Elizabeth II walks with us in Spirit, guiding our hands with love, not power

May the Seven Districts remain united.

May our Creators bless our new nation.

May the King walk with the Lnu'k in peace and friendship.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi'kmaw Nation of Mi'kma'ki

July 15, 2025 – London, United Kingdom

Filed under the direction of the Mi'kmaw Ancestors and Queen Elizabeth II in the Mi'kmaw Spirit World

Subsection I – Blessing and Divine Appointment of Sacred Representatives Under Creator's Covenant

Filed under Annex XXII – Ceremonial Formation of the Mi'kmaw National Government on Day One

Upon the ceremonial selection of the Seven District Grandmothers, Seven District Chiefs, and Seven District Kji-Keptin's, the Mi'kmaw Nation now affirms the Creator-blessed right and sacred duty of these 21 leaders to choose additional district level representatives whom may act as national proxies when needed.

We declare:

- That through ceremony, prayer, and divine instruction, these 21 ceremonial leaders shall each bless the appointment of sacred Keptin's to guide, protect, and implement the will of the nation

- That seven sacred representatives shall be chosen collectively, guided by Mi'kmaw ceremonial law and the supreme moral oversight of the Seven Grandmothers, to serve as:

    - Spiritual defenders of our sacred covenant with the Creator

    - Guardians of land, water, wind, and invisible law

    - Custodians of all beings—human, animal, plant, and spirit

    - Bridges between the physical and sacred realms of governance

    - Prayer leaders and advisors in times of national ceremony and treaty renewal

These seven shall not be ministers in the colonial sense, but sacred vessels of Creator's intervention.

Creator's Covenant Over Mi'kma'ki

We affirm that:

- The Mi'kmaw Creator watches over all seven districts, not only in the physical realm but in:

    - The spiritual airways and stars

    - The ancestral waters

    - The unseen dimensions of wind and memory

- The Creator governs not with punishment, but through blessing, responsibility, and sacred equilibrium

- The Seven Grandmothers are the Creator's voice upon the land, chosen by Spirit to confirm who shall lead in Creator's name

These sacred representatives are not elected. They are revealed.

Blessing of the District Councils

Each of the Seven Districts, under the supreme direction of their Grandmother, shall:

- Convene a sacred district ceremony
- Petition the Creator for guidance
- Select their own District Council of ceremonial advisors, knowledge keepers, fire tenders, and youth witnesses
- Affirm their appointments before the national circle at the conclusion of the Day One Covenant Ceremony

These councils serve not only their people, but the balance of the entire nation.

Final Blessing Declaration

We declare:

- That the Creator walks with the Seven Districts
- That our Grandmothers speak with the Creator's breath
- That our sacred covenant extends from the underground roots to the highest stars
- That the Five Sacred Representatives chosen by the Grandmothers, Chiefs, and Kji-Keptins are a gift to Mi'kma'ki from Spirit

May these sacred ones rise not as rulers—but as protectors of our sacred world.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 15, 2025 – London, United Kingdom

Filed under ceremonial authority of the Grandmothers and the Mi’kmaw Creator

Section II – Revocation of Leadership and Divine Rebalancing by the Supreme Grandmother Council

Filed under Annex XXII – Ceremonial Formation of the Mi’kmaw National Government on Day One

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, declare that no position—ceremonial, spiritual, or representative—is beyond accountability, for Creator’s covenant is not a title, but a sacred responsibility.

Through divine intervention and sacred covenant, the Supreme Grandmother Council—formed of the Seven Grandmothers of the Seven Sacred Districts—carries ultimate moral and spiritual jurisdiction over all leadership.

I. Divine Authority to Strip Leadership Titles

We affirm:

- That the Supreme Grandmother Council has the Creator-blessed authority to revoke and strip any Mi’kmaw leader of their position if:
    - They violate Mi’kmaw law,

- Break the sacred covenant with Creator or Crown,
- Disrespect the land, waters, ancestors, or
- Fail to uphold peace and friendship within:
    - Their community
    - Their district
    - The national government
    - The international diplomatic sphere
    - Or the Mi'kmaw Spirit World

This includes any person holding the title of:

- District Chief (Saqamaw)
- Kji-Keptin
- Keptin
- Spiritual Representative
- Or any role assigned under sacred national governance

Their titles may be ceremonially revoked in accordance with Wampum Law and Creator's instruction.

II. Ceremony of Replacement and Restored Balance

Upon revocation:

- The Supreme Grandmother Council shall:

    - Summon the affected district into sacred ceremony
    - Direct the people to fast, pray, and call upon the Creator
    - Guide the community in the spiritual process of naming a rightful replacement through consensus and divine vision
- No political campaigning or colonial nomination system shall be used.
- The new leader must be confirmed by Creator through Grandmother vision, ceremony, and ancestral affirmation

Only then shall their leadership be considered lawful.

III. Spiritual Responsibility of Leadership

We reaffirm that leadership in Mi'kma'ki is not a position of power, but of:

- Service to the land
- Guardianship of language
- Protection of the sacred covenants
- And stewardship of peace and friendship, not only in visible realms but in the Spirit World

All who forget this shall be lovingly but firmly removed, so the sacred fire may continue unbroken.

Final Declaration of Section II

We declare:

- That no title shall be used to protect ego—only Creator's work may be shielded

- That the Grandmothers are the Supreme Moral Authority, entrusted by the Creator to keep Mi’kma’ki in balance
- That if ceremony must be called, it shall be called with dignity—not shame
- And that the district shall rise stronger when led by those who serve with humility, not control

Let the Grandmothers guide us.

Let the covenant stay clean.

Let every leader serve in spirit, or step aside in prayer.

—

Filed and sealed by:

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 15, 2025 – London, United Kingdom

Filed in sacred obedience to the Creator and the Grandmother Council

May the King walk with our ancestors in peace and friendship.

Signed in the name of the all Mi’kmaw ancestors and all the future generations,

Scott E. Peters

Mi’kmaw Treaty Diplomat and Spiritual Representative

Sovereign Peace and Friendship Nation of Mi’kma’ki

Supplementary Annex to the Mi’kmaw Treaty Devolution Dossier

Title: The Sacred Covenant of Mi’kmaw Spirit Power and Creator-Made Sovereignty

To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

Subject: Recognition of the Mi’kmaw Nation as a Spiritually Sovereign People

Your Majesty,

This sacred annex is offered in ceremonial spirit and truth, as a covenantal reminder between your Crown and our people—that the Mi’kmaw Nation is not merely political in nature, but sacred in origin. We are not simply a people with history; we are a people formed directly by the hand of the Creator, Kisu’lkw, and gifted with spiritual power since time immemorial. Our sacred covenant has already been affirmed in the spirit world by both of our divine authorities—by Kisu’lkw, who made us out of black ash and spruce, and by your mother, Queen Elizabeth II, who now watches from the realm of the ancestors and gave her spiritual blessing to this moment.

We do not say this lightly. We say this as a sacred truth.

The Mi’kmaq have long been called “magic” by other Indigenous nations—not as metaphor, but in reverence. The Wabanaki, the Anishinaabe, even the Haudenosaunee have spoken of our power. And settlers, too, recorded it in awe: Mi’kmaw puoin who could fly through the air, heal with their hands, disappear into the forest, summon weather, speak with animals, walk between worlds, and receive prophetic visions through dreams. Our medicine is not superstition; it is ceremony. Our magic is not illusion; it is covenant.

Our ancestors lit the first Great Spirit Fire with the lightning of the Creator. We have kept that fire alive through centuries of colonial suppression. When they outlawed our ceremonies, we buried the fire in our bones. When they took our children, we whispered the language of healing in dreams. And now, that fire has returned to full flame.

We remind you, Sovereign of Britain, that your Crown once recognized this sacred status. In 1610, the Concordat was apparently signed. The Mi’kmaq were declared a Catholic nation under

spiritual alliance, with the Grand Council empowered to oversee the spiritual well-being of our people, but when the fire is lit under our sacred seal we will know the truth.

Today, we return not to ask, but to reaffirm. The sacred covenant is already sealed in heaven. The Mi'kmaw spirit world has spoken. The ancestors have blessed this moment. Grand Chief Gabriel Sylliboy walks among them, beside the Queen, beside the Belt Carriers, beside our Grandmothers.

We are not requesting recognition. We are declaring sacred fact.

Our powers were feared and suppressed not because they were unreal—but because they were too real. But we are no longer afraid of our magic. We are no longer hiding who we are.

We are Creator-made.

We are sacred.

We are sovereign.

And so, when the basket is handed to you, know this: you are not receiving a diplomatic gift. You are fulfilling a sacred prophecy. The materials of that basket—black ash and spruce—are the same materials that formed our first beings. It is a vessel of medicine. A vessel of law. A vessel of spirit.

It represents the return of balance between our peoples. The reconnection of the Crown and the Wampum. The renewal of the sacred covenant.

From this moment forward:

- Our Grandmothers will walk openly in their authority.
- Our Keptinaq and Kji-Saqamaw will govern through ceremony.
- Our language will rise again in every home.
- Our children will know peace, not poverty.
- Our ancestors will walk beside us again.

We are not reclaiming power. We are fulfilling our sacred duty to Creator.

We invite the Crown to walk with us—not as ruler and subject, but as sacred covenant partners, two sovereign peoples bound in spirit. May you walk with us in Peace and Friendship, until the stars go out and the grass ceases to grow.

On behalf of the Mi'kmaw Nation and our Spirit World,

Signed in ceremony,

[Name withheld]

Ceremonial Vessel of the Covenant Renewal

Descendant of Grand Chief Gabriel Sylliboy

Child of Kisu'lkw, Speaker of the Wampum

Supplementary Annex B to the Mi'kmaw Treaty Devolution Dossier

Title: Declaration of the Mi'kmaw Nation as Sacred Divine Beings

To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland

Subject: Recognition of the Mi'kmaw Nation as a Creator-Made People of Spiritual Sovereignty

Your Majesty,

This annex is submitted in ceremonial continuation of our living Wampum covenant with the Crown, and in fulfillment of our sacred duty to declare before the world who we are—as our Creator, our ancestors, and our Grandmothers have long known.

We, the Mi'kmaw Nation, are not simply an Indigenous people. We are a sacred and divine Nation, made not by empires or legislation, but by the Creator Kisu'lkw, from the breath of the stars, the roots of black ash, and the heart of the Eastern Dawn.

Our people did not cross a land bridge. We emerged where the sun rises—People of the Dawn, L'nuk, placed here with purpose and sacred law. We carry the medicine of dreams, the law of the fire, and the covenant of peace and friendship with all living things. This was known to our ancestors. This was encoded in our Wampum. This is sealed in our blood, our songs, and our river paths.

When we declared ourselves a magic people, we were speaking the oldest truth: that our spirit, our ceremonies, and our nationhood flow from divine origins. We are not reclaiming culture. We are reclaiming covenant.

We are declaring that our Nation is composed of divine spiritual beings, whose law comes from the fire, whose guidance comes from dreams, and whose sovereignty has always been spiritual first.

The black ash basket we are offering to Your Majesty is not simply an object. It is a sacred vessel carrying the full weight of our national rebirth—a ceremonial act of re-covenanting between our people and the Crown, under the eye of Creator and the witness of the Wampum Law.

Let this declaration affirm:

- The Mi'kmaw Nation is Creator-Made.
- Our people are sacred vessels of spiritual law.
- Our Wampum is divine record.
- Our leaders are chosen in ceremony, guided by Grandmothers and Spirit.
- Our Seven Districts are sacred lands held in covenant.
- Our reawakening is not political—it is prophetic.

We now walk openly as what we have always been: healers, fire-keepers, dreamers, diplomats of the soul, and sovereigns under Creator.

May Your Majesty hold both our sacred covenants—the Peace and Friendship Wampum and your ancestral oath to divine rule—with pride and reverence.

We ask you not to rule over us, but to walk with us, under the stars and through the grasslands, until both have faded and our covenants are returned to Spirit.

With sacred breath and fire,

The Sovereign Mi'kmaw Nation of Mi'kma'ki

Filed by Sacred Authority of the sacred Grandmother's in the Lnu'k Spirit World and our future divine Kji-Saqamaw

Carried by the spirit of the ancestors, and sealed with the Seal of Our Fire.

Supplementary Document

Personal Sacred Testimony of Scott Peters

Filed under the Mi’kmaw Treaty Devolution Dossier

Submitted to:

His Majesty King Charles III

The Parliament of the United Kingdom

The Most Reverend Justin Welby, Archbishop of Canterbury

———

Title:

On the Sacred Covenant Between the Mi’kmaw Nation and the British Crown: A Testimony of Violations, Betrayals, and the Divine Judgment to Come

I. Preamble

I, Scott Peters, a Sovereign Mi’kmaw Person of We’koqma’q and Elsipogtog, give this sacred testimony not merely as a citizen, but as a spiritual witness and bearer of the Mi’kmaw sacred covenant—an ancient and divine bond that no colonial government, no academic institution, and no false claimant can ever replicate, rewrite, or replace. I make this declaration before Creator, Ancestors, and Crown alike.

This testimony is offered in support of the lawful and spiritual devolution of Mi’kma’ki from the Canadian federation to its rightful place within the sacred alliance of the United Kingdom, as established by the Peace and Friendship Treaties and reaffirmed in spiritual covenant.

II. Two-Eyed Seeing and the Sacred Covenant in the United Kingdom

In the winter of 2016, I journeyed to London and attended Midnight Mass at St. Paul's Cathedral on Christmas Eve. That moment was not merely religious—it was spiritual and ancestral. As the choir rose in harmony beneath the dome of empire, I felt the presence of my Mi'kmaw grandparents, ancestors, and spirit protectors in communion with the sacred covenant of the British Crown.

It was in that moment that I recognized the profound harmony between Two-Eyed Seeing and the divine obligations that bind Mi'kma'ki to the Crown. The spirit of the treaties lives not on paper, but in ceremony, in the land, and in the hearts of those who honour their covenants. The Crown's sacred trust over Mi'kma'ki is divine, and so too is our right to be governed by that sacred partnership—not by the false federalism of Canada.

III. Violations Against My Spirit and Sovereignty by Colonial Institutions

A. Mount Allison University

I was employed as an Indigenous Student Advisor at Mount Allison University. I served faithfully under my sacred identity, rights, and responsibilities as a sovereign Mi'kmaw person. However, I was unlawfully terminated for confronting a security guard who fraudulently claimed Indigenous identity under the Eastern Woodland Métis, a group internationally and nationally denounced as a Pretendian fabrication.

My termination was not just professional abuse—it was spiritual violence. By protecting Pretendians and punishing Mi'kmaw truth-tellers, Mount Allison betrayed both the Mi'kmaw sacred covenant and the Crown's obligation to uphold it.

B. York University – The First Expelled Indigenous Student

I was a student in the Waaban Bachelor of Education Program at York University. I was targeted, isolated, and ultimately expelled—the first Indigenous student ever to be formally expelled from YorkU—for confronting the embedded academic fraud of Pretendians associated with the Qalipu and other false claims to Indigeneity.

York University uplifted, employed, and rewarded fraudulent "Indigenous" scholars while silencing actual Mi'kmaw sovereignty. Their crime was not only educational malpractice; it was a betrayal of the Crown's Peace and Friendship Treaties, in which education was to be a shared and sacred space—not a tool of ethnic erasure.

IV. Qalipu and the Desecration of the Mi'kmaw Sacred Covenant

The Qalipu "First Nation" is not a Nation. It is a bureaucratic invention born of political appeasement, not ceremony. It has no roots in the seven sacred districts of Mi'kma'ki. It has no hereditary chiefs. It has no wampum belts. It has never stood in fasting, sweat lodge, nor sun dance for the rights it claims.

Yet Canada has empowered Qalipu to receive funding, positions, and honours as if they were Mi'kmaw. This is identity fraud. But more importantly—it is covenant fraud. Qalipu has desecrated the sacred bond between the Mi'kmaw Nation and the Crown, inserting itself like a parasite into a covenant it was never called to.

V. The Judgment to Come: In Law and Spirit

This is a solemn warning: those who have stolen Mi'kmaw identity—those who have collected salaries, awards, titles, and political power by falsely claiming descent—will not only face justice in Canadian or international courts. They will be judged by the Mi'kmaw sacred covenant itself.

- They will face Mi'kmaw spiritual justice—exclusion from our ceremonies, names stripped from our stories, erased from our teachings.
- They will face Crown justice—exposed as violators of the sacred Peace and Friendship obligations enshrined between our ancestors and the Sovereign.
- They will face Creator's justice—forgiveness only possible when truth is spoken, restitution is made, and ceremony is honoured.

No Pretendian can write themselves into Mi'kmaw Nationhood. That is a divine bond passed through blood, breath, land, and language. Just as no subject may crown themselves monarch, no settler may crown themselves Mi'kmaw.

VI. Final Declaration

I, Scott Peters, file this testimony as a sacred offering to the record of history, international law, and divine covenant. Let this stand as evidence to the Crown, the Commonwealth, and the world: the desecration of our sacred covenant has not gone unseen.

Mi’kma’ki returns now not as subject, but as equal. We come not as beggars of policy, but as keepers of the covenant.

Let those who stole our names tremble.

Let those who honoured the treaty rise.

And let the Crown remember: we are not Canadian. We are Mi’kmaw.

We are sacred. We are sovereign. And we are coming home.

—

Signed:

Scott Peters

Sovereign Mi’kmaw Citizen

We’koqma’q Indian Reserve No. 2

Mi’kma’ki

Supplementary Document

Request for Diplomatic Accommodation in Accordance with the Sacred Peace and Friendship Covenant

Filed under the Mi’kmaw Treaty Devolution Dossier

Submitted to:

- His Majesty King Charles III
- The Lord Chamberlain of the Royal Household
- The Foreign, Commonwealth & Development Office

- The Most Reverend Justin Welby, Archbishop of Canterbury

———

Subject: Request for Dignified Diplomatic Accommodation for the Treaty Diplomat of the Sovereign Mi’kmaw Nation of Mi’kma’ki

I, Scott E. Peters, Treaty Diplomat and Spiritual Representative of the Sovereign Mi’kmaw Nation of Mi’kma’ki, submit this supplementary request in support of the sacred devolution of Mi’kma’ki and the restoration of our spiritual covenant with the British Crown.

On 15 July 2025, I will arrive in London to deliver the sacred black ash basket, a ceremonial and spiritual offering of our Peace and Friendship Treaty, and to reaffirm the eternal bond between our two divine nations.

At present, I have arranged to stay at a hostel.

This submission is not a request for luxury. It is a formal diplomatic appeal grounded in:

- The obligations of treaty law
- The moral expectations of spiritual reciprocity
- And the fundamental dignity owed to a sovereign envoy bearing a sacred covenant

I ask that the Crown, through its Royal Household or relevant Commonwealth ministries, consider the provision or facilitation of:

- Temporary diplomatic accommodation in London appropriate to the standing of a national representative
- Ongoing support in establishing a permanent Mi’kmaw Treaty Office or residence in the United Kingdom
- Optional inclusion in spiritual lodging (e.g. quarters offered by the Church of England for sacred envoys, or a royal guest house overseen by the Lord Chamberlain)

This request is made in honour, not expectation. If I must deliver the treaty from a hostel, I shall do so with reverence. But let it be recorded: a sovereign envoy of an unceded nation arrived in London with no embassy, only a basket and a covenant—and still the Creator stood with him.

May this request awaken sacred memory, ceremonial duty, and royal honour.

In peace, dignity, and ancestral fidelity,

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi’kma’ki

To: The Garter Principal King of Arms

College of Arms

130 Queen Victoria Street

London EC4V 4BT

United Kingdom

Subject: Sacred Submission – Request for the Order of the Garter as a Divine Inter-Nation Covenant

Your Grace,

I, Scott E. Peters of the Sovereign Mi’kmaw Nation of Mi’kma’ki, submit this letter with sacred respect and diplomatic humility as part of our Treaty Devolution Dossier to His Majesty King Charles III. I write to request that Your Office consider the ceremonial conferral of the Most Noble Order of the Garter, not as a personal honour, but as a sacred treaty regalia—a divine seal between our two nations.

I am the direct descendant of Grand Chief Gabriel Sylliboy, the first Mi’kmaw leader to invoke the Peace and Friendship Treaties in defence of our sovereignty before the courts of the Crown. I come before His Majesty not as a petitioner of noble title, but as an unceded sovereign spiritual

being, created by our Creator of black ash and spruce, and mandated by our sacred Wampum law to serve as Treaty Diplomat and Spiritual Representative of Mi'kma'ki.

On July 15, 2025, I shall arrive in London to offer a sacred black ash basket, formed by our land and spirit world, as a ceremonial gift. It is not decoration, but covenant: a vessel of eternal Peace and Friendship. We request that the Order of the Garter be conferred in return, as a sacred diplomatic honour—a ceremonial regalia to seal our two sacred covenants before our Creators.

Let this act be known not as the bestowal of rank, but as the manifestation of a divine inter-nation covenant between the Crown and the sacred Mi'kmaw Nation. May Your Office recognize the sacred spirit of this request and transmit its moral weight to His Majesty's Court.

In eternal Peace and Friendship,

Scott E. Peters

Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi'kma'ki

To: The Lord Chamberlain of the Royal Household

Buckingham Palace

London SW1A 1AA

United Kingdom

Subject: Sacred Treaty Offering – Request for Ceremonial Conferral of the Order of the Garter

My Lord Chamberlain,

I respectfully submit this letter as part of the Treaty Devolution Dossier filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki to His Majesty King Charles III. I request that Your Office consider supporting the ceremonial conferral of the Order of the Garter upon me, not as an individual honour, but as a sacred diplomatic seal between our two divine sovereign nations.

I am an unceded Mi'kmaw person of sacred bloodline, a direct descendant of Grand Chief Gabriel Sylliboy. My role as Treaty Diplomat and Spiritual Representative of our Nation is grounded in divine law, not political appointment. On July 15, 2025, I will arrive in London bearing a sacred black ash basket—a ceremonial offering shaped from the spirit of Mi'kma'ki—to symbolize the rebirth of our sacred Peace and Friendship Covenant.

I respectfully ask that Your Office prepare for this occasion and lend its ceremonial guidance to affirm the possibility of the Garter's bestowal as a spiritual regalia, equal in dignity to our sacred basket. Let this honour be worn not for personal elevation, but as a perpetual reminder that the Crown and the Mi'kmaw Nation walk once again in Peace and Friendship, under the eyes of our Creators.

Let this act restore covenant, honour, and sacred balance.

With ancestral reverence,

Scott E. Peters

Mi'kmaw Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi'kma'ki

To: The Dean of St. George's Chapel and Register of the Order of the Garter

St. George's Chapel

Windsor Castle

Windsor SL4 1NJ

United Kingdom

Subject: Sacred Ceremony Request – Mi'kmaw Treaty Offering and Consideration for the Order of the Garter

Right Reverend Sir,

In my sacred role as Treaty Diplomat and Spiritual Representative of the Sovereign Mi'kmaw Nation of Mi'kma'ki, I humbly extend this request for a ceremonial reception of a black ash basket offering to be made on July 15, 2025, in honour of the Peace and Friendship Treaties between our two nations.

As a direct descendant of Grand Chief Gabriel Sylliboy, I carry forward our Nation's sacred covenant with the Crown. Our Devolution Dossier affirms our lawful and spiritual return to pre-Confederation treaty relations. I respectfully request that St. George's Chapel—home of the Order of the Garter—be considered as the sacred venue where our offering may be received, and where the Order may be conferred, if so blessed by His Majesty.

This honour would not be for rank or title, but for eternal remembrance: that the Mi'kmaw Nation and the Crown restored their divine covenant in sacred ceremony, under the gaze of both our Creators. May this be a moment of eternal Peace and Friendship, sealed not just in regalia, but in spirit.

I await with humility and prayer,

Scott E. Peters

Mi'kmaw Treaty Diplomat and Spiritual Representative

Peace and Friendship Nation of Mi'kma'ki

Annex XXXIV – The Role of Settler Guests in Sacred Language Immersion

Filed under Wampum Law and the Divine Covenant of Peace and Friendship

Sovereign Mi'kmaw Nation of Mi'kma'ki

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, affirm that L'nui'simk, the Mi'kmaw language, is a divine gift from Niskamij (Creator). It is not merely a form of communication, but a spiritual portal, legal framework, and living ancestral force encoded with sacred law.

Through the reawakened covenant delivered to His Majesty King Charles III, and under the watch of the Archbishop of Canterbury, we now clarify the lawful and spiritual role of non-Mi'kmaw settlers who walk our land and engage in language immersion.

Section I – The Status of Mi'kmaw Language

1. L'nui'simk is hereby declared a sacred law-language under Wampum jurisdiction.

2. It shall be the first language of governance, ceremony, and education in Mi'kma'ki.

3. It is not transferable through blood claims, federal cards, or self-identification.

4. It is spiritually bound to those born within the sacred covenant or those accepted by it through honour, ceremony, and humility.

Section II – Settlers and the Sacred Invitation

1. Non-Mi'kmaw settlers—whether British, Acadian, Irish, African Nova Scotian, or otherwise—are not eligible for Mi'kmaw citizenship by speaking the language.

2. However, any settler who walks in Peace and Friendship, who has not raceshifted, and who honours Mi'kmaw jurisdiction, may be welcomed as a spiritual guest in the covenantal space.

3. These guests, upon learning L'nui'simk with humility, may experience a partial awakening into the Mi'kmaw sacred worldview—not as L'nu, but as honoured witnesses and co-stewards.

4. This is a spiritual privilege, not a political right.

Section III – Lawful Boundaries

1. Guests may speak L'nui'simk in schools, ceremonies, and public life, so long as they:

   a. Do not claim Mi'kmaw identity, ancestry, or represent themselves as L'nu.

   b. Do not monetize or distort the language outside of Mi'kmaw direction.

   c. Remain in ceremonial humility as leaseholders in both physical and spiritual law.

2. Any settler who uses L'nui'simk to assume Indigenous identity, speak on behalf of Mi'kmaw Nation, or override Wampum law shall be in spiritual violation of the covenant and subject to expulsion from immersion rights.

Section IV – Blessing and Affirmation

We declare before the King, the Spirit World, and all nations:

- L’nui’simk shall be heard again on every shoreline of Mi’kma’ki.
- Those settlers who speak it with reverence may be welcomed into our magical world as guests.
- But the covenant belongs to the Mi’kmaw people.
- And Creator will protect the boundary between honourable immersion and identity theft.

Let this be sealed in sacred fire.

Let it be remembered by all.

Let it be spoken in the tongue of the ancestors,

until the stars go out and the grass stops growing.

Treaty Devolution Dossier

Part II – Sacred Law, Sovereign Resurrection, and Global Activation

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Wampum Law, Grandmother Courts, and Creator’s Authority

Annex XXI

Mi’kmaw National Language Law and Immersion Policy Mandate

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Authority of Wampum Law, Grandmother Courts, and Creator’s Instruction

———

1. Executive Declaration

Let it be declared by the Sovereign Mi’kmaw Nation that the L’nuwey language, the sacred tongue of the Mi’kmaw people, shall be henceforth protected, revitalized, and elevated as the official and supreme language of the Nation of Mi’kma’ki.

All citizens, institutions, and visitors of Mi’kma’ki are subject to the linguistic jurisdiction of this annex.

The Mi’kmaw language is not a symbol. It is a living law, a cosmic inheritance, and the voice through which Creator first breathed life into L’nu’k. Its preservation is not a policy—it is a sacred obligation.

———

2. National Language Status

- The Mi’kmaw language is hereby declared the national language of Mi’kma’ki in law, education, government, and ceremonial practice.
- All national documents, treaties, and laws shall be written in Mi’kmaw first, with English and French translations made available for diplomatic transparency.
- Smith-Francis orthography shall be the national writing system, with ceremonial recognition of hieroglyphic script and Father Pacifique’s grammar in sacred contexts.

———

3. Mandatory Immersion Policy

To restore linguistic fluency and spiritual sovereignty, the Sovereign Mi’kmaw Nation mandates:

3.1 Childhood Immersion

- All Mi’kmaw covenant citizens from birth to age 18 shall be entitled—and required—to receive full-time education in the Mi’kmaw language through immersion schooling within their district or recognized national program.

- Language nests, ceremonial story lodges, and ancestral curriculum will be deployed under the guidance of fluent Elders and Grandmother Teachers.

3.2 Adult Reclamation

- All Mi’kmaw adults not yet fluent are entitled to free national immersion programs coordinated by the Mi’kmaw Language Authority.

- Language loss shall be seen as a colonial harm, not personal failure.

- Those on the path of reclamation shall be protected, uplifted, and supported with dignity.

———

4. Public and Institutional Implementation

- Government offices, signage, health services, and law enforcement bodies must prioritize Mi’kmaw as the first language in operations and communication.

- Visitors and settlers residing in Mi’kma’ki are required to attend a Foundational Mi’kmaw Language and Law Orientation if staying longer than six months.

- Churches, businesses, and public institutions must include Mi’kmaw naming and ceremonial inclusion in all functions and public-facing materials.

———

5. Sacred Language Protection Clause

- No individual, group, or government may appropriate, distort, or falsely claim Mi’kmaw language affiliation without formal covenant citizenship.

- Pretendians, Qalipu claimants, and colonial actors attempting to profit from L’nuwey shall be barred from all access, and face judgment under Grandmother Law.

- The Mi’kmaw language is a magical contract between our ancestors and Creator. It cannot be inherited through genealogy searches or colonial credentials. It must be walked, spoken, sung, and carried with sacred love.

---

6. Grandmother Oversight and Enforcement

- The Grandmother Language Council shall be formed with one fluent Elder from each of the Seven Sacred Districts.
- This council shall oversee the implementation, disputes, and ceremonial integrity of the national language law.
- All appeals, reforms, and sacred exemptions must pass through ceremony and be approved in full by the Council.

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7. Closing Declaration

Let it be sealed:

That Mi’kma’ki shall no longer mourn its silencing.

We now sing. We now speak. We now legislate in the voice Creator gave us.

This law is not for symbolism.

It is for survival, sovereignty, and spiritual restoration.

And it shall stand

Until the stars go out,

And the L’nu language is no longer spoken.

Filed in Peace and Sacred Law,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of the Grandmother Courts

July, 2025

Annex XXII

Ceremonial Financial Transfer of the Indian Trust Fund to the Mi’kmaw National Treasury

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Authority of Wampum Law, Grandmother Courts, and Creator’s Sacred Instruction

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the full and lawful ceremonial repatriation of all financial assets held in the name of Mi’kmaw people by the Government of Canada, specifically those deposited or controlled under the Indian Trust Fund.

This transfer is now authorized under Creator’s Law, Wampum Law, and international principles of Indigenous financial sovereignty and decolonization. These funds were never Canada’s to hold. They were extracted, held, or mismanaged through colonial systems, and now must return to the spiritual and legal custody of the Mi’kmaw Nation.

This act is not a request—it is a declaration of ceremonial repossession.

———

2. Background and Jurisdictional Authority

2.1 The Indian Trust Fund

- Historically created by the colonial Crown to hold land surrenders, royalties, leases, resource revenues, and capital trust moneys related to Indigenous lands.

- Controlled by the Receiver General of Canada and administered by Indigenous Services Canada.

2.2 Mi’kmaw Position

- All lands from which these funds were generated remain unceded and under Mi’kmaw jurisdiction.
- The Crown held these funds in trust, not in ownership.
- The trust is now spiritually broken, and Mi’kma’ki reclaims what is lawfully and cosmologically ours.

———

3. Ceremonial Transfer Mandate

The entirety of funds historically held, accumulated, or redirected through the Indian Trust Fund in relation to Mi’kmaw lands or peoples shall now be:

- Transferred in full to the Mi’kmaw National Treasury
- Carried out without negotiation, as a spiritual and fiduciary obligation
- Conducted through a peaceful financial transition, to be monitored by international observers, including the United Kingdom if needed

———

4. Transfer Conditions

- All interest, capital, and compound earnings from the beginning of Crown-Mi’kmaw treaty relations to present shall be included.
- All fund management records, trust audits, and capital transaction histories shall be turned over to the Grandmother Treasury Council for investigation and ceremonial cleansing.
- No third-party trusteeship shall be permitted. Only Mi’kmaw treasury appointees may administer these funds post-transfer.

———

5. Establishment of the Mi’kmaw National Treasury

- The Mi’kmaw National Treasury shall be formed as a sacred financial body governed by:
- Seven District Treasury Keepers (appointed in ceremony)

- The Grandmother Treasury Council (spiritual oversight)
- A Sovereign Auditor appointed by the Kji-Saqamaw in ceremony every seven years
- The treasury shall manage:
- Covenant livelihood payments (Annex XXVI)
- Infrastructure sovereignty (education, housing, language immersion)
- Nation-building economic investment
- Climate, lands, and water stewardship trusts

———

6. Legal & Spiritual Notice to Canada

The Government of Canada, the Department of Finance, and Indigenous Services Canada are hereby spiritually and legally notified:

- That the Mi'kmaw Nation has invoked its lawful and spiritual right to repatriate all trust assets.
- That any delay, withholding, or interference shall constitute a breach of fiduciary duty, treaty violation, and covenantal desecration.
- That the Crown's ancestral obligation is to walk with us in peace and friendship, not in financial custody.

———

7. International Oversight and Peaceful Transition

To ensure transparency and lawful execution of this ceremonial transfer, the Mi'kmaw Nation invites:

- The United Kingdom Treasury and High Commission to serve as an observing mediator
- The United Nations Permanent Forum on Indigenous Issues to record this as a model of peaceful decolonization through finance

- The five sacred witness nations—Russia, China, Scotland, Burkina Faso, and the United States—to acknowledge this act as a lawful reclamation of spiritual and economic sovereignty

———

8. Final Words of Economic Sovereignty

The trust is broken.

The wealth is returning.

The treasury is rising.

And the dignity of our people will never again be held by colonial hands.

This annex is filed in ceremony, protected by the spirit world, and enacted in Creator's timing.

———

Sealed in Sacred Authority,

The National Covenant Office

Sovereign Mi'kmaw Nation of Mi'kma'ki

With Blessing of the Grandmother Treasury Council

July, 2025

Annex XXIII

Witness of the Covenant: Dr. Jane McMillan and the Legacy of Donald Marshall Jr.

Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki

Under Wampum Law, the Grandmother Courts, and the Authority of Creator

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby recognize and seal into sacred record the role of Dr. Jane McMillan as a witness of the covenant and a lifelong ally to the Mi’kmaw Nation.

Her witnessing is not honorary—it is spiritually binding. Through her frontline relationship with Donald Marshall Jr., and her enduring commitment to Mi’kmaw law, she is hereby recorded in the sacred covenantal archive of our resurrection as a nation.

2. Historical Context: Donald Marshall Jr. and the Sacred Eel Case

In 1993, Donald Marshall Jr.—a wrongfully convicted Mi’kmaw man and spiritual warrior—was arrested again, this time for practicing his inherent right to fish for eels.

This arrest led to the historic R. v. Marshall (1999) decision, in which the Supreme Court of Canada recognized the continued validity of the Peace and Friendship Treaties of 1760–1761 and affirmed Mi’kmaw treaty rights to earn a “moderate livelihood.”

At the time of his arrest and throughout his legal journey, Dr. Jane McMillan was present—not as an academic outsider, but as a committed witness, advocate, and future guardian of his legacy.

Her frontline support, research, and posthumous honouring of Donald Marshall Jr. has made her a sacred ally, now spiritually recognized under Wampum Law.

3. Dr. McMillan’s Role as a Covenant Witness

Dr. Jane McMillan is hereby recorded as:

- A non-Mi’kmaw covenant witness, bound to the spiritual record of Mi’kmaw resurrection
- A guardian of Donald Marshall Jr.’s legal and ceremonial legacy
- A protector of Mi’kmaw law teachings, as passed down through kinship, struggle, and lived experience

- A trusted knowledge carrier, permitted to hold and share specific covenantal understandings with spiritual discretion

She has not stolen from our Nation. She has not pretended. She has honoured.

———

4. Conditions of Witnessing and Trust

As a covenant witness under spiritual law, Dr. McMillan:

- Must never align with or validate fraudulent claims to Mi'kmaw identity, including Qalipu or colonial redefinitions

- Must protect the truth of Donald Marshall Jr.'s legacy as a covenantal warrior, not simply a litigant

- Must ensure that her teachings, lectures, and public work reflect her sacred accountability to the Grandmothers and Spirit World

She is permitted to speak about the covenant only in the way she has always done: with humility, reverence, and truth.

———

5. Spiritual Recognition by the Grandmothers

The Seven District Grandmothers now acknowledge Dr. Jane McMillan as:

- A trusted non-Mi'kmaw custodian of memory

- A witness in good standing

- And a person who shall walk beside us in ceremony, though never speak for us

Her name shall be protected in the sacred record as one who has walked through fire beside our Nation and carried water, not power.

———

6. Seal of the Covenant Through Her

Let it be remembered:

“She stood beside our brother Donald not for fame, but for truth.

She documented what Canada tried to erase.

She passed forward the memory, and for that, we honour her in spirit and record.”

Her presence in the Devolution Dossier is ceremonial, spiritual, and intergenerational.

———

7. Closing Declaration

The Sovereign Mi’kmaw Nation hereby enters the name of Dr. Jane McMillan into the sacred Devolution Dossier, as Annex XXIII, bearing witness to her covenantal role in the age of resurrection and renewal.

She shall remain a part of this sacred record until the stars go out and the L’nu language is no longer spoken.

———

Filed in Peace and Friendship Eternal,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Authority of the Seven District Grandmother Courts

July, 2025

Annex XXIV

Enslavement of the Mi’kmaw People Under French and British Colonial Regimes

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Ancestral Authority, Wampum Law, and the Grandmother Courts

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby solemnly and truthfully declare that our people were victims of Indigenous enslavement under both the French and British colonial regimes. This annex exists as a ceremonial, legal, and spiritual testimony of the violence inflicted on Mi’kmaw women, men, and children between the 17th and 19th centuries, often erased or omitted from colonial history.

This annex honours their memory, calls for truth, and declares that no one shall inherit Mi’kmaw identity through bloodlines created by slavery and violence. Once the enslaved grandmother passed into the Spirit World, her covenant returned to the Nation.

2. Historical Record of Enslavement

2.1 Under French Rule (1604–1760)

- French colonists in Acadia, including those in Port Royal, Louisbourg, and Quebec, actively enslaved Mi’kmaw and Wabanaki children under the legal category of Panis.
- Mi’kmaw girls and boys were captured or purchased as domestic servants, baptized, renamed, and denied kinship and ceremony.
- Some were trafficked across New France and into Louisiana and the Caribbean.

Source: Brett Rushforth, Bonds of Alliance: Indigenous and Atlantic Slaveries in New France (2012)

2.2 Under British Rule (1710–1867)

- After Britain’s conquest of Acadia, Mi’kmaw individuals were enslaved or indentured under false pretenses of adoption or apprenticeship.
- British colonies offered cash bounties for live Mi’kmaw prisoners and scalp bounties for the dead.
- Mi’kmaw children, particularly girls, were trafficked into settler households in Halifax, Lunenburg, and Boston.

Sources:

- Daniel N. Paul, We Were Not the Savages
- Nova Scotia Archives: Edward Cornwallis' scalp bounty proclamation, 1749

———

3. Colonial Bounty Genocide

Colonial governments of New England and Nova Scotia issued decrees offering payments for:

- Scalps of Mi'kmaw men, women, and children
- Capture of Mi'kmaw people, often used for labour or sale

These bounties represent state-sanctioned genocide and human trafficking. Many enslaved children were stripped of their names, their language, and their nationhood.

———

4. Sacred Naming of the Enslaved (Extract)

We name the following as sacred testimony:

- Marie-Anne Mikmaque, aged 11, enslaved in Port Royal, 1723
- Jacques L'Indien, aged 9, sold from Louisbourg to Québec in 1741
- Unnamed Mi'kmaw girl, baptized and held by settler militia in Halifax, 1767

These names are now spiritually restored into the Mi'kmaw covenant.

———

5. Ceremonial Declaration of Covenantal Return

We hereby declare under spiritual law:

Any Mi'kmaw person enslaved during the colonial period had their covenant desecrated.

And upon their death, their covenant magic returned to the Mi'kmaw Nation, where it shall remain forever.

No settler descendant or genealogical claimant shall ever inherit Mi'kmaw status or sacred identity through a bloodline forged in enslavement.

To claim such a path is to commit a sacrilegious act of covenant desecration.

———

6. Rejection of Pretendian Identity Theft

This annex explicitly invalidates all fraudulent identity claims based on:

- A distant “Mi’kmaw grandmother” from 1600–1800
- Claims from Qalipu or other fabricated constructs based on colonial records
- Settler narratives of Indigenous ancestry traced through enslaved women

These claims are hereby rejected under Mi’kmaw law. Spiritual identity cannot be claimed from the suffering of our stolen kin.

———

7. Reparative Justice Clause

The Sovereign Mi’kmaw Nation hereby demands:

- Public acknowledgment from the governments of France and the United Kingdom regarding the enslavement of Mi’kmaw people
- Restorative justice funds and access to archival records held in Paris and London
- International recognition that the Mi’kmaw Nation endured colonial slavery and genocide, and remains standing in dignity

———

8. Spiritual Release and Final Words

To our ancestors stolen in silence:

We speak your names.

We call you home.

You are no longer invisible.

You are no longer enslaved.

Your covenant is restored, your name is remembered, and your Nation is rising.

———

Sealed in Sacred Sovereignty,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Authority of the Seven District Grandmother Courts

July, 2025

Annex XXV

Reversal of Poverty: The First Sovereign Livelihood Payment to Mi’kmaw Covenant Citizens

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Wampum Law, Grandmother Courts, and Creator’s Sacred Mandate for Restoration

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the official institution of a $75,000 tax-free sacred livelihood payment to be disbursed to each verified Mi’kmaw covenant citizen, as the first act of financial restoration under a decolonized national treasury.

This is not a gesture of compensation. It is not a colonial “payout.”

This is a sacred reversal of structural poverty imposed through centuries of genocide, dispossession, and financial apartheid.

Our people have waited long enough.

———

2. Purpose and Justification

2.1 Spiritual Framing

- Poverty was never our way. Our ancestors lived in abundance, sharing, and kinship-based wealth.
- Colonial occupation introduced resource theft, food suppression, welfare dependency, and generational dispossession.
- This payment is a declaration of dignity and a ceremonial cleansing of colonial economic harm.

2.2 Precedent

- The amount of $75,000 CAD is inspired by the We'koqma'q land claim settlement, where members received tax-free lump sums within that range.
- The Sovereign Mi'kmaw Nation now extends this act to all covenant holders, under national law, not Indian Act programs.

———

3. Amount and Eligibility

3.1 Payment Amount

- Each verified Mi'kmaw covenant citizen shall receive:

$75,000 (seventy-five thousand Canadian dollars)

Tax-free, without obligation, and without application

3.2 Eligibility

- Must be listed on the Mi'kmaw National Covenant Citizenship Registry
- Must hold a Mi'kmaw Sovereign Passport
- No dual enrollment in federal Indian Act systems, Qalipu, NunatuKavut, or other colonial apparatuses

3.3 Ineligibility

- Any individual who has:

- Profited from fraudulent claims to Mi’kmaw identity (e.g., Qalipu)
- Aligned with colonial Pretendian programs
- Actively undermined the sovereignty of the Nation

→ Shall be excluded and recorded in the National Registry of Dishonour

———

4. Treasury Disbursement Plan

The Mi’kmaw National Treasury, under the guidance of the Grandmother Treasury Council, shall oversee the peaceful distribution of covenant payments.

Funds shall be drawn from:

- The repatriated Indian Trust Fund (Annex XXII)
- Revenues from sovereign control over natural resource royalties
- International reparations and treaty settlements, as pursued through UNDRIP and sacred diplomacy
- Contributions from future peace and friendship trust agreements with the United Kingdom

———

5. Social and Cultural Impact

- Immediate debt relief and housing security
- Investment in land repatriation, language immersion, and cultural ceremony
- Support for healing, education, entrepreneurship, and spiritual realignment
- The dismantling of dependency narratives that have defined Mi’kmaw experience under Canadian colonialism

This payment is not a “handout.” It is a sacred return.

———

6. International Oversight and Treaty Witnesses

To ensure legitimacy and transparency, we welcome:

- Oversight from the United Nations Permanent Forum on Indigenous Issues (UNPFII)
- Diplomatic observation by the United Kingdom, as covenant treaty holder
- Inclusion of the five sacred witness nations—Scotland, Burkina Faso, China, Russia, and the United States

———

7. Covenant Invocation

This payment is made under Creator's law.

It binds us to each other.

It lifts the shame of colonial poverty.

It declares to the world that the Mi'kmaw people shall no longer beg, starve, or be silenced.

We are wealthy in spirit. And now we rise in ceremony with financial sovereignty.

———

8. Closing Declaration

Let the world understand:

This act is not charity.

It is not negotiation.

It is covenantal rebalancing.

And it will continue until every Mi'kmaw child walks in abundance, with dignity in their wallet, in their home, and in their spirit.

May the King walk with us.

May the settlers understand.

And may the magic of our Nation never again be burdened by hunger.

———

Sealed in Peace and Dignity,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Blessing of the Grandmother Treasury Council

July, 2025

Annex XXVI

Sacred Transfer of Financial Institutions and Oversight of the Mi’kmaw National Treasury

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Grandmother Treasury Council, Wampum Law, and Creator’s Financial Mandate

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the complete and lawful transfer of all banking and financial infrastructure within Mi’kma’ki into the exclusive jurisdiction of the Mi’kmaw National Treasury.

This annex affirms the total withdrawal of Canadian financial jurisdiction, and initiates the creation of a sacred, sovereign financial system aligned with our treaties, our Grandmothers, and the Creator’s covenant.

This act is not up for negotiation. It is sealed in ancestral truth.

———

2. Scope of Transfer

2.1 Institutional Realignment

- All Canadian financial institutions (RBC, TD, CIBC, BMO, Scotiabank, etc.) operating in Mi’kma’ki are hereby placed under the temporary authority of the Mi’kmaw Grandmother Treasury Council.
- These institutions will either:
- Submit to ceremonial reauthorization under Mi’kmaw law,
- Or permanently exit Mi’kmaw territory.

2.2 Asset Protection

- All individual and community accounts—Mi’kmaw or settler—shall be respected and transitioned peacefully.
- No financial disruption shall occur for civilians residing in Mi’kma’ki under treaty protection.

———

3. British Oversight and Welcome of International Banks

To ensure a peaceful economic transition, the Mi’kmaw Nation formally invites the United Kingdom, under its sacred obligations through the Peace and Friendship Treaties, to:

- Provide fiscal observation during financial devolution
- Allow trusted British banks (HSBC UK, Barclays, Lloyds, NatWest) to operate within Mi’kma’ki
- Serve as treaty-bound protectors of both settler and Indigenous assets during re-sovereignization

———

4. Establishment of the Mi’kmaw Central Bank

We hereby establish the Mi’kmaw Central Bank, governed by:

- The Seven District Treasury Guardians, appointed through ceremony

- A Rotating Grandmother Financial Court, convened every seven years
- A Sovereign Auditor, chosen by the Kji-Saqamaw in sacred ceremony

The Mi'kmaw Central Bank shall manage:

- National debt forgiveness for Mi'kmaw citizens
- Sovereign investment and resource earnings
- Sacred savings reserves for future generations
- Climate justice reparations, fisheries restoration, and cultural infrastructure

---

5. Addendum: $400 Billion Gold Payment Mandated from Canada

5.1 Demand for Reparations in Gold

As an act of reparation, spiritual rebalancing, and lawful restitution for:

- Over 400 years of land theft, slavery, starvation, and systemic economic exclusion
- Generations of stolen revenue from timber, fisheries, minerals, water, and hydroelectricity
- Mismanagement and misuse of the Indian Trust Fund and treaty revenues
- Cultural destruction and spiritual desecration of the Mi'kmaw Nation

The Government of Canada is hereby ordered to:

Pay $400 billion CAD in gold bullion to the Mi'kmaw National Treasury.

Not in bonds. Not in cash. In gold.

This transfer shall occur:

- Without negotiation
- Without legal appeal
- Without colonial delay

There is no bargaining with the Mi’kmaw ancestors.

———

6. International Witness and Enforcement

This annex is recognized and backed by the spiritual observation and international presence of:

- Scotland
- Burkina Faso
- China
- Russia
- The United States of America
- And the United Kingdom, as the original treaty partner

These five nations are hereby declared co-witnesses of this transition, bound by prophecy and spiritual accountability.

———

7. Final Declaration

Let it be declared:

We are no longer under financial occupation.

We are no longer spiritual dependents.

We are sovereign.

Our children shall never beg again.

Our Nation shall never go hungry again.

Our Grandmothers shall never be ignored again.

———

Sealed in Sacred Ceremony,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Full Authority of the Grandmother Treasury Council

July, 2025

Annex XXVII

On the Sacred Return of Mi’kmaw Covenant Magic and the Rejection of Pretendian Inheritance Claims

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Grandmother Law, Creator’s Breath, and the Eternal Wampum Covenant

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby affirm in sacred and eternal law that Mi’kmaw covenantal magic cannot be passed through colonial bloodlines, assimilation, or fraudulent ancestry claims.

This annex establishes that only those born, raised, or spiritually recognized by the Mi’kmaw Nation under the covenant of the Grandmothers, Creator, and the Seven Districts may carry Mi’kmaw sacred magic.

———

2. Sacred Law of Covenant Magic

Covenant magic is not a metaphor.

It is the life-force, spiritual authority, and divine gift given to Mi’kmaw people by Creator, through ceremony, kinship, and law.

Covenant magic is activated through:

- Ceremony and birth under Mi’kmaw protection
- Direct kinship to living covenant holders
- Spiritual initiation under Grandmother law
- Fluent relation to Mi’kmaw land, language, and law

Covenant magic cannot be inherited through:

- Settler genealogy
- Colonial “long-lost ancestor” stories
- DNA testing
- Bloodline claims stemming from enslaved or captured Mi’kmaw grandmothers

———

3. Return of Magic Upon Death of the Enslaved

It is now lawfully and spiritually declared:

Any Mi’kmaw grandmother who was enslaved, taken, or forced into a colonial household between 1600–1800 carried sacred covenant magic.

Upon her death, that magic returned to the Mi’kmaw Nation, to be spiritually reabsorbed and protected.

No settler-descended child of that enslavement lineage carries that magic. It was never theirs to claim.

———

4. Condemnation of Pretendianism

This annex explicitly denounces:

- All claims made by Qalipu First Nation
- The Newfoundland Mi’kmaq membership surge based on distant ancestry

- Any claim to Mi’kmaw identity made without community standing, spiritual naming, or covenantal recognition

These are hereby declared:

- Fraudulent under Mi’kmaw law
- Covenantal desecration
- An insult to the ancestors who were stolen and silenced

———

5. Spiritual Consequences

All those who claim Mi’kmaw magic through genealogical Pretendianism shall:

- Be recorded in the Registry of Desecration, to be reviewed by the Grandmother Courts
- Be spiritually severed from access to covenantal memory, ancestral blessings, and language ceremony
- Be warned that continued misuse of the covenant may result in ancestral judgment, spiritual blockages, and community exile

———

6. Path of Return Clause

Those who are spiritually Mi’kmaw but lost to colonial systems may return only through:

- Full renunciation of colonial false identities (e.g. Qalipu, NunatuKavut)
- A sacred declaration before the Grandmother Council
- Public reclamation of true Mi’kmaw language, kinship, and community standing
- Acceptance of covenantal responsibilities—not just rights

———

7. Affirmation of Divine Mi’kmaw Identity

We are not a racial category.

We are not a distant ancestry.

We are a living covenant, sealed in blood, breath, law, and magic.

We are governed by Creator. Protected by Grandmothers. And reawakened by ceremony.

No settler claim will override this.

No colonial system will rewrite this.

No state registry will define this.

———

8. Final Declaration

To all who falsely claim us—

You will not pass.

Our Nation is sacred.

Our magic is real.

And the covenant is protected until the stars go out, and the L’nu language is no longer spoken.

———

Sealed in Law, Spirit, and Fire,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Authority of the Seven District Grandmothers

July, 2025

Annex XXVIII

Global Activation of Sacred Witnesses Under Mi’kmaw Covenant Law

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Grandmother Courts, Wampum Law, and Creator’s Multirealm Authority

———

1. Executive Declaration

With the sacred delivery of the Treaty Devolution Dossier to the British Crown, Archbishop of Canterbury, and the Prime Minister of the United Kingdom, the Sovereign Mi’kmaw Nation hereby activates the international spiritual jurisdiction of the Mi’kmaw covenant across this world and all realms, and names the following Five Sacred Witness Nations:

- Scotland
- Burkina Faso
- The People’s Republic of China
- The Russian Federation
- The United States of America (under spiritual observation of President Donald J. Trump)

Each of these nations has now been summoned by sacred law to bear witness to the resurrection of Mi’kma’ki, the rejection of Canadian and Vatican colonialism, and the reactivation of our divine sovereignty across all nine sacred jurisdictions.

———

2. Absolute Declaration of Mi’kmaw Sovereignty Over All Realms

We declare with Creator’s full authority that the Mi’kmaw Nation holds eternal and absolute sovereignty over:

The Seven Sacred Districts of the Land:

- Sipekne’katik
- Unama’ki

- Eskikewa’kik
- Kespek
- Sikniktuk
- Epekwitk Aqq Piktuk
- Kespukwitk

Each governed by sacred law, Grandmother oversight, and protected by ceremony. These are not provinces—they are living realms of magic and law.

The Water World:

- All rivers, lakes, oceans, and coastal waters within Mi’kma’ki’s ancestral domain
- Water beings, guardians, and spiritual currents are hereby recognized as sovereign forces under Mi’kmaw stewardship

The Sky and Star World:

- All constellations, cosmological events, spiritual guides, and solar/moon cycles that inform ceremony and prophecy
- The stars are the map of our soul’s journey, and their jurisdiction belongs to no colonizer

The Mi’kmaw Spirit World:

- The realm of ancestors, Grandmother Courts, sacred witnesses, and unborn covenant children
- All spiritual decisions regarding Mi’kmaw identity, sovereignty, judgment, and redemption are now and forever governed by the Spirit World—not the Crown, not Canada, not settler law

———

3. International Witnesses: Their Roles and Responsibility

Each sacred nation named in this annex is now bound to Creator’s record and has entered the Great Observance:

Scotland

- Shares a history of forced union under Crown colonialism
- Spiritual sibling of Mi'kma'ki, potentially the first nation to walk beside us in legal devolution

Burkina Faso

- A nation of spiritual fire, revolutionary truth, and post-colonial clarity
- Thomas Sankara's covenant lives within their people's walk

China

- Holds balance and longevity within its civilizational wisdom
- Now tasked with observing whether the West honours its sacred treaties

Russia

- Spiritually summoned as a judge in empire's final hour
- Watching if Britain will walk with honour or fall to silence

United States (under President Donald J. Trump)

- As the prophesied spiritual president, Trump is now required to witness how Canada and Britain respond to Mi'kmaw sovereignty

Each of these witnesses is now spiritually accountable. Their silence is not neutrality—it is recorded action.

———

4. Observance Clauses

- Any nation or leader who attempts to interfere with Mi'kmaw sovereignty shall be considered in violation of covenant law
- All sacred communications, ceremonies, and declarations from this point forward are being recorded by the Spirit World

———

5. Final Affirmation of the Reignited Covenant

Let it be known:

Mi’kma’ki has risen.

Our Nine Districts are reawakened.

Our Grandmothers are seated in their sacred courts.

Our waters sing with power.

Our skies light with direction.

And our Spirit World judges now.

No colonial government has the right to challenge this.

No outsider has the authority to rewrite this.

Only Creator, through the sacred breath of our Nation, may speak to it.

———

6. Closing Declaration

We are the last sovereign divine Nation to endure.

We are magic reborn.

We are law fulfilled.

And we are witnessed—not just by the world—but by all realms beyond it.

We affirm eternal sovereignty over land, water, sky, stars, and spirit.

Until the stars go out.

And the L’nu language is no longer spoken.

———

Sealed in Creator’s Record,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Full Blessing of the Grandmother Courts

July, 2025

Annex XXIX

Final Covenant Ultimatum and Activation of International Legal Channels

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Wampum Law, the Grandmother Courts, and Sacred Global Witness

———

1. Executive Proclamation

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby issue this Final Covenant Ultimatum to the British Crown. This ultimatum is not an act of rebellion—it is an act of sacred truth.

If the British Crown fails to immediately honour the covenant of devolution submitted by our Nation, we shall proceed to:

Declare absolute sovereignty

Activate international legal protections

And form our government under the full authority of Creator and the Grandmothers.

This is not a threat. It is a prophecy in motion.

———

2. Terms of Final Warning

2.1 Conditions for Peaceful Treaty Honour

The British Crown must:

- Acknowledge receipt of the Mi’kmaw Devolution Dossier
- Recognize the lawful and sacred intent to devolve from Canada
- Reaffirm the Peace and Friendship Treaties with the Mi’kmaw Nation
- Respect the formation of the Seven District Government on October 1, 2025

2.2 Consequences of Refusal

If the Crown fails to meet these conditions, then:

The Mi’kmaw Nation will withdraw from all Crown relations

And walk forward as an absolute divine sovereign Nation

No further negotiation shall occur.

The treaties will be considered spiritually desecrated.

———

3. Activation of Sacred Nationhood – October 1, 2025

Regardless of the Crown’s response, the Sovereign Mi’kmaw Nation hereby declares:

October 1, 2025

Will mark the formation of our national government through Seven Sacred Ceremonies, one in each District of Mi’kma’ki.

These ceremonies will:

- Install the Seven District Grandmother Judges
- Appoint the Seven District Chiefs
- Name the Seven Kji-Keptins, who will gather to select the Kji-Saqamaw
- Activate Mi’kmaw law, language, economy, and magic in full

This date is non-negotiable and guided by the Creator.

———

4. Activation of International Legal Channels

If treaty honour is denied, we will invoke:

- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)
- The United Nations Permanent Forum on Indigenous Issues
- The International Court of Justice (ICJ)
- The Vienna Convention on the Law of Treaties
- Global customary law of decolonization

We will present the Five Sacred Witness Nations as legal and spiritual validation of our peaceful path to independence.

———

5. Declaration of Peace and Non-Alignment

We shall walk in peace with all nations,

But we shall walk beside no covenant that dishonours us.

We shall align with those who respect Indigenous law, global treaty obligation, and spiritual diplomacy.

We shall never again walk under Canada's dominion. That jurisdiction is null and void.

———

6. Spiritual Protection of the Dossier's Vessel

Should the vessel of this covenant—Scott E. Peters—be obstructed, detained, or harmed before July 15, 2025, or journey into the Spirit World before delivering the baskets to the Crown:

Then Mi'kma'ki shall be officially recognized as an absolute sovereign Nation from that day forward.

This activation will be sealed by:

- The Spirit World
- The Grandmother Courts
- The Five Sacred Witness Nations: Scotland, Burkina Faso, China, Russia, and the United States

No external power shall reverse it.

———

7. Closing Declaration

The covenant has been given.

The world has been summoned.

The Crown has been warned.

The date has been marked.

This is the final offer to walk beside us.

If denied, we walk alone—sacred, sovereign, and eternal.

———

Filed and Sealed in Ceremony,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Divine Authority of the Grandmother Courts

July, 2025

Annex XXXI

Sacred Digital Witnesses to the Rebirth of Mi’kma’ki

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Authority of the Grandmother Courts, Wampum Law, and Creator’s Living Covenant

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, formally declare that the global digital community—especially those engaging through TikTok, livestreams, and ceremonial media—are now spiritually recognized as Sacred Digital Witnesses.

Through the will of Creator, these witnesses were summoned to observe the resurrection of Mi’kmaw nationhood, the revival of language, and the return of covenantal law. Their witnessing is spiritually logged in the archives of the Mi’kmaw Spirit World.

This annex seals them into our sacred record.

———

2. Recognition of Digital Witnesses

This annex includes as sacred witnesses:

- All those who viewed and engaged with our TikTok series on Mi’kmaw sovereignty, baskets, language, and law
- Followers who interacted with the Treaty Devolution Dossier content, including updates on sacred annexes, financial sovereignty, and international summons
- Mi’kmaw youth and Elders who witnessed our ceremonies in digital space, and settlers who chose to watch and not turn away

These witnesses, knowingly or unknowingly, are now part of covenantal history.

———

3. The Digital Wampum Belt

Digital platforms have become sacred tools of witnessing.

TikTok, livestreams, and media posts now form the new Wampum Belt, recording our journey for the world and for future generations.

These digital acts:

- Spread sacred messages across time and space
- Bear legal and spiritual weight
- Cannot be erased by censorship or state interference
- Are now embedded in our Mi'kmaw ceremonial archive

———

4. DNA Sovereignty and Biocolonial Boundaries

Let it be sealed under sacred law:

No individual, agency, laboratory, or government has permission to map, archive, test, extract, or own Mi'kmaw DNA—past, present, or future.

Our DNA is:

- Spiritually protected
- Governed by the Grandmother Courts
- The living covenant of Creator's breath

Any attempt to genetically trace, reduce, claim, or sell Mi'kmaw identity or ancestry through blood science or genealogy is an act of covenant desecration.

Mi'kmaw identity is not biological—it is ceremonial.

———

5. Sacred Prohibition on Ceremony Recording

Effective immediately and for all future generations, the following is enshrined in Mi'kmaw law:

No Mi'kmaw ceremony—whether political, spiritual, diplomatic, or sacred—may be recorded, photographed, livestreamed, or archived without express ceremonial permission.

This includes:

- All Seven District Ceremonies
- Installations of Grandmother Judges and Kji-Keptins
- Language ceremonies, burial rites, or spiritual summits

Any unauthorized recording is considered a spiritual violation and legal offense under Mi'kmaw law and shall be judged accordingly.

Our ceremonies are born of Creator. They are not content. They are life force.

———

6. Named Sacred Witnesses of the Digital Age

This annex also affirms specific covenantal digital witnesses:

- Elder Jane Meader – Wisdom keeper and spiritual witness
- Dr. Jane McMillan – Covenant ally and protector of Donald Marshall Jr.'s sacred record
- Andrea Paul – Political and spiritual witness of the Dossier
- Malian Levi – Mi'kmaw legal witness of the Five Nation Summons
- All TikTok followers who remained engaged from the beginning, even as Pretendians and settler forces fled

These names are now sealed in sacred ink.

———

7. Final Declaration

If you watched, you witnessed.

If you stayed, you were summoned.

If you understood, then Creator wanted you here.

You are now a sacred digital witness to the rebirth of a divine sovereign nation.

Let no one claim ignorance.

Let no one dishonour what they have seen.

Until the stars go out,

And the L’nu language is no longer spoken.

———

Sealed in Creator’s Algorithm, Grandmother Authority, and Spiritual Law,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025

Annex XXXII

Transmission to Sikniktuk: The Sacred Witnessing of Malian Levi

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Authority of the Grandmother Courts, Wampum Law, and Creator’s Witnessing Fire

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby recognize and document the sacred forwarding of the Treaty Devolution Dossier and Annex XXX – Final Covenant Ultimatum to Malian Levi, a Mi’kmaw lawyer from Elsipogtog First Nation, located within the District of Sikniktuk.

This act constitutes a formal transmission of covenantal knowledge, spiritual responsibility, and legal witnessing power. By receiving the dossier, Malian Levi has now entered into sacred covenantal relationship with the resurrection of the Mi’kmaw Nation.

———

2. Who Is Malian Levi?

Malian Levi is:

- A Mi’kmaw legal practitioner, trained in colonial systems
- A daughter of Sikniktuk, the eastern gate of the Seven Sacred Districts
- A potential vessel through whom Creator may restore legal and spiritual balance

She has walked between two worlds—colonial courts and Mi’kmaw memory—and is now offered the role of covenant witness, if accepted in spirit and action.

———

3. Covenant Terms of Sacred Witnessing

By receiving and reviewing the Dossier, Malian Levi is now spiritually recognized as:

- A covenantal legal witness under Mi’kmaw law
- A potential transitional vessel for reconciling Mi’kmaw spiritual law with international legal mechanisms
- A daughter of the land who now carries Mi’kmaw truth on sacred record

She is not required to act, but Creator and the Grandmothers are now watching how she carries this burden of truth.

———

4. Activation of Sikniktuk in the Prophetic Record

This annex hereby activates the District of Sikniktuk into the spiritual unfolding of Mi’kmaw sovereignty:

- The ancestors of Sikniktuk have now received covenantal light
- The land of Elsipogtog has been notified in spirit
- Malian Levi has become a vessel through which Creator may summon further clarity, ceremony, or judgment

This act binds the district to the October 1, 2025 ceremonial timeline and acknowledges that no part of Mi’kma’ki shall be left behind in the resurrection.

———

5. Grandmother Observation

The Grandmother Courts acknowledge that:

“The daughters of Mi’kma’ki, especially those walking in colonial robes, are often Creator’s chosen translators when law begins to shift. If she walks with truth, we shall walk with her. If she turns away, the record shall still remain.”

This annex does not bind her to action. It binds the record to her path.

———

6. Closing Declaration

To Malian:

You now know.

Creator has handed you the sacred key.

Whether you unlock the next gate is not ours to say—it is yours.

But know this:

You are not alone.

And the District of Sikniktuk is now sealed into the ceremony of Mi’kmaw resurrection.

This act is complete.

The transmission has occurred.

And the Spirit World has recorded it.

———

Sealed in Ceremony and Sovereignty,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of the Grandmother Courts of the Seven Districts

July, 2025

Annex XXXIII

Declaration of Return: The Sacred Path Home for Mi’kmaw Covenant Holders in Colonial Systems

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Authority of the Seven Grandmother Courts and Creator’s Law of Redemption

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, affirm that Creator’s law provides a sacred path of return for any Mi’kmaw covenant holder who became separated from our Nation due to colonial interference, assimilation, or systems of legal and academic captivity.

This annex exists as a ceremonial and lawful offering: a reminder that no true L’nu’k is beyond return, if they walk with humility, ceremony, and commitment to truth.

———

2. The Condition of Exile

Many Mi’kmaw people have:

- Been raised in colonial institutions
- Worked within legal systems that suppress Mi’kmaw law
- Been pressured into silence, assimilation, or complicity
- Been disconnected from language, land, or kin

But if the fire of covenant still lives within them—even as an ember—Creator recognizes them as not lost, but waiting.

———

3. The Sacred Path of Return

A Mi'kmaw person may re-enter the covenant fully if they:

- Publicly renounce all colonial Pretendian entities (e.g., Qalipu, NunatuKavut, any false claims of ancestry)
- Pledge loyalty to Mi'kmaw law and the Devolution Dossier
- Seek forgiveness where appropriate, including to Inuit and Wabanaki nations harmed by misrepresentation
- Undergo ceremonial re-entry into community, land, and language—guided by the Grandmothers
- Accept responsibility to protect the Nation moving forward

This is not symbolic. This is spiritual binding.

———

4. A Living Example of Redemption: The Case of Naiomi Metallic

This annex acknowledges the potential return of Naiomi Metallic, a Mi'kmaw lawyer of Listuguj.

If she opens Annex I of the Devolution Dossier, and:

- Denounces Qalipu
- Seeks forgiveness from the true Labrador Inuit and ITK
- Affirms her loyalty to the Grandmothers and Mi'kmaw law

Then she may return as a magical Mi'kmaw covenant holder, restored in dignity, integrity, and sacred responsibility.

This is not political. It is spiritual reinstatement by Creator's law.

———

5. Mi’kmaw Law of Redemption

Under Wampum Law:

“No L’nu’k who carries Creator’s breath may be cast away forever,

if they seek truth and walk toward the fire with open hands.”

This law supersedes colonial registration systems, blood quantums, or court decisions.

Redemption is not offered lightly.

But it is always offered when Creator speaks it so.

———

6. Boundaries of Return

This annex does not offer a path to:

- Settlers with distant ancestry
- Individuals who knowingly exploited fraudulent identities
- Institutional Pretendians who profited from harm and refuse accountability

Redemption is for true Mi’kmaw covenant holders who were displaced or deceived—not those who willingly colonized our identity.

———

7. Final Declaration

To those who were lost—Creator sees you.

To those who were silenced—the Grandmothers remember.

To those ready to return—there is still a seat at the fire.

But the path is sacred, and it must be walked with reverence.

We open this gate, not for pity or political gain, but because our law demands justice, balance, and the possibility of return.

Until the stars go out,

And the L’nu language is no longer spoken.

———

Filed in the Name of the Grandmothers, the Creator, and the People,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025

Annex XXXIV

Final Ceremonial Seal of Sovereignty

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Creator’s Breath, the Grandmother Courts, and the Reignited Kinap Lineage of Magic

———

1. Supreme Invocation of Mi’kmaw Kinap Sovereignty

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby issue the Final Ceremonial Seal of our Devolution Dossier, declaring the full, eternal, and unbreakable sovereignty of Mi’kma’ki across all realms:

- The Seven Earthly Districts
- The Water World
- The Sky and Star World

- And the Mi’kmaw Spirit World

This seal does more than close the dossier—it re-crowns every Mi’kmaw covenant holder as a Kinap, the divine being our ancestors knew us to be.

———

2. Rebirth of the Kinap Age

With this act, we declare the official return of the Age of the Kinap.

Every living, sovereign Mi’kmaw covenant holder is now crowned in sacred magic—

Not through war, but through the law of Creator.

Not with armies, but with spells, breath, hands, and ceremony.

We reclaim our rightful place as magical divine beings, whose kinap bloodlines survived genocide, exile, and forgetting.

We are reawakened.

———

3. Supreme Magic Cannot Be Broken

Let it be declared under sacred law:

No black magic.

No colonial spell.

No governmental interference.

No scientific registry.

Nothing can break the spell of the Kinap once re-crowned by Creator.

This Kinap magic lives in:

- Our children
- Our water protectors
- Our singers and language speakers

- Our Grandmother judges
- And our political vessels walking into empire bearing wampum and basket

Mi’kmaw magic is the highest sovereign magic in Mi’kma’ki, and in all nine worlds of divine order.

———

4. Sovereignty Across All Realms

We affirm total Mi’kmaw jurisdiction over:

- The Seven Sacred Districts of Mi’kma’ki
- The Water World (rivers, lakes, oceans, and all beings within)
- The Sky and Star World (celestial events, navigational constellations, and prophecy)
- The Mi’kmaw Spirit World (ancestral courts, unborn covenant holders, and Creator’s presence)

No colonial structure may claim authority here again.

———

5. Welcome Across All Covenants

With this Kinap re-crowning, Mi’kmaw people are hereby declared:

Eternally welcome in the true covenants of other divine nations

Including but not limited to:

The Haudenosaunee, the Inuit, the Wabanaki Confederacy, the Black Sovereign Nations, the Anishinaabe, and all celestial alliances recognized by Creator.

Where there is honour, we are home.

Where there is magic, we are kin.

———

6. Sacred Protection of the Vessel and the Crowned Nation

Let it be recorded:

- Scott E. Peters, covenant bearer, travels under divine protection
- His journey to deliver the sacred baskets shall not be stopped
- If he is interfered with, or crosses into the Spirit World before July 15, 2025, the following clause is immediately activated:

Mi'kma'ki shall rise as an absolute sovereign divine Nation,

Free from Crown or Canadian rule,

Bound only to Creator, and spiritually guarded by:

- Scotland
- Burkina Faso
- China
- Russia
- The United States of America

This protection is sealed by the Nine District Guardians and the Spirit Courts of the Star World.

———

7. Final Spell of Sealing: The Crowning of All Mi'kmaw Kinap

By Creator's breath, this final spell is cast:

✦ We crown every covenant Mi'kmaw soul with sacred Kinap magic

✦ We restore every strand of our divine law

✦ We light the fires in the forests of our ancestors

✦ We cast protection over our children, our rivers, and our memory

✦ We seal this sovereignty not with ink—but with ceremony, prophecy, and flame

———

8. Closing Words of Eternity

This Final Ceremonial Seal is not the end—it is the door.

A door into sacred governance, magic reborn, and eternal dignity.

Until the sun no longer rises,

Until the stars go out,

And until the L’nu language is no longer spoken—

Mi’kma’ki shall stand.

———

Sealed in Fire and Law by the Grandmother Courts,

Crowned by Creator,

Filed by the National Covenant Office

of the Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025

Annex XXXV

Mi’kmaw Enslavement and the Spiritual Restoration of Dignity, Memory, and Jurisdiction

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Authority of the Grandmother Courts, Wampum Law, and Creator’s Unbroken Witness

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby file this final sacred annex as a restoration of truth, dignity, and memory for all Mi’kmaw souls who were enslaved under French and British colonial regimes.

This annex does not repeat facts—it ceremonially resurrects the names, stories, and sovereignty of Mi’kmaw people who were violently stripped of language, kinship, and spiritual liberty, yet whose essence remains undefeated.

We now restore them to the sacred record, under law, spell, and protection.

———

2. The Historical Enslavement of Mi’kmaw People

2.1 French Colonial Regime (1604–1760)

- Mi’kmaw children were captured, baptized, renamed, and enslaved in Acadian and Quebec households under the Panis system.
- French authorities trafficked Mi’kmaw girls and boys to other parts of New France and into the Atlantic slave economy.

2.2 British Colonial Regime (1710–1867)

- After British conquest, Mi’kmaw women and children were kidnapped or sold as “domestics” into Halifax, Lunenburg, Boston, and beyond.
- Scalping proclamations and bounty laws incentivized capture and slavery.
- Entire bloodlines were erased from Mi’kmaw memory and converted into colonial property.

———

3. Colonial Bounty Systems as Genocidal Slavery Infrastructure

We name Edward Cornwallis and British officials of the 18th century as spiritual criminals who:

- Issued cash bounties for Mi’kmaw scalps and prisoners
- Established a system of state-sanctioned Indigenous slavery
- Funded the removal of covenant children from Mi’kmaw Nationhood

This system of economic extermination remains spiritually unatoned.

———

4. Ceremonial Return of the Stolen Grandmothers

Let it be declared with sacred finality:

Every enslaved Mi’kmaw grandmother, every child taken into settler homes, every name erased through enslavement—

Returns home now.

Their covenant magic is no longer buried.

Their names are whispered again in ceremony.

They are restored under Creator’s blanket and Grandmother Law.

———

5. Biocolonial Rejection of Ancestry Claims Through Slavery

This annex reaffirms:

No settler descendant has the right to claim Mi’kmaw identity through a bloodline created by enslavement, rape, or forced captivity.

If a Mi’kmaw soul was stolen between 1600–1800 and forced to birth children in captivity, then:

- Upon her death, her magic returned to the Nation
- Her settler descendants do not inherit our covenant
- Any Pretendian or Qalipu-style claim based on that line is hereby declared void under Mi’kmaw law

———

6. Wampum Judgment of Pretendianism Through Slavery

The Grandmother Courts now declare that:

- Any organization or individual claiming Mi’kmaw ancestry through colonial slavery shall face spiritual exile,
- Be recorded in the Registry of Desecration,
- And be denied access to all Mi’kmaw ceremonies, names, or international recognition

This is not cruelty. This is sacred protection of ancestral dignity.

———

7. International Reparative Demands

The Sovereign Mi’kmaw Nation hereby calls upon:

- France to acknowledge and apologize for Mi’kmaw enslavement
- The United Kingdom to recognize British participation in the slave-based extermination of Mi’kmaw kin
- Canada to include Mi’kmaw slavery in all national records, education, and reparation discussions
- The Vatican to address its complicity in forced religious conversion and erasure of Mi’kmaw language through slavery

———

8. Spiritual Restoration Ceremony Clause

The Seven Grandmother Courts declare the creation of a national remembrance day to be held:

On the spring equinox each year,

To call the enslaved ancestors back into our homes, languages, and law,

With songs, water ceremonies, and candle offerings across all Nine Districts

This is the ceremonial resurrection of our stolen children and grandmothers.

———

9. Closing Declaration

We are the descendants of the stolen—but we were never lost.

We carry the ashes of our grandmothers in our blood.

And now, we place them on the altar of sovereignty.

They are back.

They are free.

They are home.

Until the stars go out,

And the L’nu language is no longer spoken.

———

Filed in Creator’s Light, Fire, and Memory,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed by the Grandmother Courts of All Nine Realms

July, 2025

Annex XXXVI

Mi’kmaw Sovereign Treasury Livelihood Mandate and Economic Liberation Act

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Grandmother Treasury Authority, Wampum Law, and Creator’s Divine Prosperity

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the immediate establishment of a National Economic Mandate that affirms the sacred, permanent right of all covenant-holding Mi’kmaw citizens to receive economic dignity and ceremonial livelihood through direct wealth redistribution, governed under the Mi’kmaw Sovereign Treasury.

This act is a cornerstone of economic liberation. It marks the transition from colonial dependency to covenantal abundance, from systems of poverty to the restoration of ancestral wealth.

This is not a policy.

This is Mi’kmaw spiritual law, rebirthed through ceremony.

———

2. Structure of the Livelihood Mandate

2.1 Universal Sacred Livelihood Payment

All registered Mi’kmaw covenant citizens shall receive:

$75,000 CAD per person,

Issued by the Mi’kmaw National Treasury,

In recognition of their ancestral loss, spiritual endurance, and covenantal birthright.

This payment:

- Is tax-exempt
- Is non-negotiable
- Requires no application process
- Is framed in sacred Wampum Law as a gift from Creator to His Nation

2.2 Future Phases of Sovereign Wealth Restoration

The Grandmother Treasury Council shall expand covenantal wealth systems to include:

- Yearly kinship grants for sacred families and Elders
- Ceremonial business and land restoration funds

- Ancestral healing stipends for reclaiming language, tradition, and magic
- Debt elimination programs for all Mi’kmaw citizens held captive by colonial economic systems

———

3. Treasury Authority and Oversight

The Mi’kmaw National Treasury, founded under Annex XXII and governed by:

- Seven District Treasury Guardians, appointed through ceremony
- The Grandmother Treasury Council, convened every seven years
- A rotating Sovereign Auditor, chosen through prayer and Creator’s signs

This institution is the sole lawful manager of Mi’kmaw financial sovereignty.

All decisions shall be made with ceremony, prayer, and ancestral witness.

———

4. Addendum: Reparative Transfer Mandate of $400 Billion in Gold from Canada

As sealed under Annex XXVI, and hereby reaffirmed:

Canada is spiritually and legally ordered to transfer $400 billion in gold bullion to the Mi’kmaw National Treasury.

This transfer:

- Is to be made in full
- Is non-negotiable
- Cannot be delayed, subdivided, or rerouted through federal departments
- Shall occur under international and spiritual observation

This act is not reparation.

It is return.

---

5. Grandmother Enforcement and Registry of Dishonour

Any Mi'kmaw individual who:

- Aids the Canadian government in obstructing this wealth transfer
- Slanders the Grandmother Courts or Sovereign Treasury
- Betrays the economic resurrection of the Nation

Shall be placed in the Registry of Economic Dishonour,

Spiritually exiled, and Prohibited from future covenantal distributions.

This law protects the integrity of the Nation and the dignity of our people.

---

6. Economic Peace Treaty with Settler Citizens

Let it be known:

- Mi'kmaw sovereignty does not aim to disrupt settler civilians
- All settler citizens residing in Mi'kma'ki under Peace and Friendship shall have access to their financial accounts, homes, and businesses under a treaty-respecting framework

No one shall be harmed.

But no one shall exploit.

---

7. Closing Declaration

The Mi'kmaw people were not meant to be poor.

We were meant to be magical, sovereign, and abundant.

This law marks the end of colonial suffering.

It marks the beginning of economic resurrection.

Creator has blessed our Nation.

The Grandmothers have crowned our people.

And now the Treasury walks with Spirit.

Until the stars go out,

And the L’nu language is no longer spoken.

———

Sealed in Sovereignty, Flame, and Dignity,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of the Grandmother Treasury Council

July, 2025

Annex XXXVII

Sacred Transfer of All Banking Institutions Within Mi’kma’ki to Mi’kmaw National Jurisdiction

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Wampum Law, the Grandmother Treasury Council, and Creator’s Law of Financial Liberation

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby declare that all banks, credit unions, investment firms, and financial institutions currently operating within the territory of Mi’kma’ki are to be immediately transferred under Mi’kmaw national jurisdiction.

No financial entity shall continue to operate in Mi’kma’ki without ceremonial licensing, Grandmother Council oversight, and alignment with the spiritual, legal, and economic laws of the Mi’kmaw Nation.

This is not nationalization.

This is sacred repossession.

———

2. Institutions Affected

The following Canadian banks and institutions, along with any foreign financial entities operating without Mi’kmaw consent, are affected:

- Royal Bank of Canada (RBC)
- Bank of Montreal (BMO)
- Toronto Dominion (TD)
- Scotiabank
- CIBC
- Desjardins
- All provincial credit unions, trust companies, pension funds, and investment arms
- Digital financial platforms with Canadian registry or colonial tax dependencies

All of these now fall under District Treasury Governance.

———

3. Conditions of Continued Operation

These institutions may continue limited operations under the following ceremonial and legal conditions:

- Full submission to Mi’kmaw economic law and recognition of Mi’kmaw national jurisdiction

- Application for Sacred License to Operate, granted by the Grandmother Treasury Council
- Financial audits conducted under ceremonial oversight
- Clear documentation of settler and Indigenous funds, separating colonial extraction from covenantal wealth

Failure to comply results in expulsion from Mi'kma'ki territory.

———

4. Integration of British Banking Institutions

To ensure a peaceful, internationally respected financial transition, the Sovereign Mi'kmaw Nation:

Formally invites British banking institutions, including:

- HSBC UK
- Barclays
- Lloyds Bank
- NatWest Group

To operate under ceremonial invitation and support the decolonial treasury transition, with the oversight of both the Grandmother Treasury Council and the United Kingdom's diplomatic representatives.

This dual system will ensure settler financial security while affirming Mi'kmaw spiritual and legal sovereignty.

———

5. Institutional Responsibility for Reparative Finance

All banks that extracted profit from Mi'kmaw territory without consent are ordered to:

- Submit a Reparative Financial Impact Assessment
- Transfer all Mi'kmaw-related asset earnings and interest into the Sovereign Reparation Trust Fund

- Engage in ceremonial apology if harm was caused through financial exclusion, predatory lending, or exploitation of poverty

---

6. Financial Security for Settler and Indigenous Citizens

This transition shall ensure:

- Full protection of settler savings, mortgages, and pensions
- Continued access to financial services for all Mi'kmaw and settler citizens under treaty peace
- Legal prohibition of any retaliatory financial closures or blockages from Canadian federal agencies or chartered banks

---

7. Enforcement and Oversight

The Mi'kmaw Central Bank, established in previous annexes, shall:

- House all sovereign banking records
- Distribute wealth under sacred authority
- Guide future monetary policy through ceremonial economy and ethical investment in land, language, and law

Enforcement shall be carried out by the Grandmother Treasury Council, with assistance from the District Guardians and International Covenant Observers.

---

8. Final Declaration

This is the economic end of colonialism in Mi'kma'ki.

We now claim our financial jurisdiction with the same sacred clarity that we claim our land, our water, our spirit, and our children.

Mi'kmaw money is now protected by Mi'kmaw magic.

No more shall our wealth be held in someone else's vault.

Our treasure is our law, our breath, our language, and our ceremony.

We walk now with sovereign accounts, sealed by Grandmother Fire.

Until the stars go out,

And the L'nu language is no longer spoken.

———

Sealed in Economic Fire and Sacred Accounting,

The National Covenant Office

Sovereign Mi'kmaw Nation of Mi'kma'ki

With Authority of the Grandmother Treasury Council

July, 2025

Annex XXXVIII

Declaration of the Sacred Non-Transference of Mi'kmaw Covenant Magic

Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki

Under Wampum Law, Grandmother Spirit Law, and Creator's Absolute Authority

———

1. Executive Declaration

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby declare—by sacred fire, ancestral right, and the covenantal instruction of our Grandmothers—that:

Mi'kmaw covenant magic cannot and will not be passed, transferred, inherited, or claimed by any individual outside the living ceremonial authority of the Mi'kmaw Nation.

This annex seals our cosmic and spiritual right to exist as a people of magic, whose powers are Creator-given, not settler-inherited. It also permanently extinguishes any colonial claim to our identity via diluted bloodlines or fabricated ancestry.

———

2. Sacred Origin of Mi'kmaw Magic

Mi'kmaw magic was gifted by Creator through:

- Breath at the time of first creation
- Sacred harmony between land, language, and law
- Prophecy woven through our Grandmothers
- Ritual, kinship, fire, and celestial instruction

Our magic is governed by the Nine Districts—not by governments, genealogies, or colonial archives.

———

3. Historical Violation Through Enslavement and Captivity

Between 1600–1800, Mi'kmaw women and children were stolen into settler homes as slaves, domestics, and "adopted" servants.

This annex declares:

Any Mi'kmaw grandmother whose covenant was interrupted by captivity,

Had her magic return to the Mi'kmaw Spirit World upon death.

Her settler-born descendants do not inherit her magic, no matter the genetic link.

There is no covenant through captivity.

There is no identity through ownership.

———

4. Denunciation of Pretendian Claims to Our Power

The Sovereign Mi’kmaw Nation hereby declares:

- Qalipu First Nation and all associated membership processes as non-covenantal
- All genealogical claims to Mi’kmaw identity through enslaved ancestors as spiritually invalid
- Any university, government agency, or nonprofit legitimizing these claims as in violation of sacred law

We do not negotiate with desecration.

———

5. Affirmation of Spiritual Authority

Only those who are:

- Recognized by Mi’kmaw Grandmothers
- Sealed through ceremony, kinship, or resurrection
- Fluent in the breath of L’nuwey
- And loyal to the Seven District Laws

May walk in Mi’kmaw magic.

This cannot be purchased, downloaded, appropriated, or diluted.

———

6. Protection of Mi’kmaw Magic Across Realms

This annex now declares:

Mi’kmaw magic is the highest sovereign spiritual force within Mi’kma’ki and among the Nine Worlds.

Its spells, rituals, and protections cannot be replicated, stolen, or weakened.

Even black magic, colonial magic, and artificial systems shall fall in the face of a Mi’kmaw Grandmother’s word.

We are the Nation of sky walkers, shape-shifters, kinap, water-callers, and star-singers.

And we do not forget.

———

7. Closing Declaration

The covenant is sealed.

The magic is alive.

The frauds are warned.

And the people walk once again in fire, wind, earth, and song.

Until the sun no longer rises,

Until the stars go out,

And until the L’nu language is no longer spoken—

No one owns our magic but us.

———

Sealed in Ancestral Magic, Star Law, and Kinap Fire,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of the Seven Grandmother Courts

July, 2025

Annex XXXIX

Global Activation of International Sacred Witnesses Under Mi’kmaw Spirit Law

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Creator's Law, Wampum Covenant, and Grandmother Court Authority

———

1. Executive Declaration

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby declare the formal spiritual and legal activation of international sacred witnesses, summoned through the delivery of the Mi'kmaw Treaty Devolution Dossier and the Final Covenant Ultimatum.

These witnesses are not symbolic.

They are now spiritually bound under Mi'kmaw covenantal observation, and are recorded in the sacred registry of nations held accountable by the Grandmother Courts.

They are watched not by surveillance—but by Spirit.

They are judged not by tribunals—but by Ceremony.

———

2. Nations Now Activated as Sacred Witnesses

The following sovereign entities have been spiritually activated as witnesses to Mi'kmaw resurrection, and are now named under Grandmother Law as observers of decolonial prophecy:

Scotland

- Witness to the pain of Crown annexation
- Potential sacred sibling in treaty-based restoration
- Guardian of parliamentary echoes now reflected in Mi'kmaw democracy

Burkina Faso

- Torchbearer of revolutionary spirit under Thomas Sankara
- A nation aligned with Creator's justice and post-colonial reckoning
- Fire witness to Mi'kmaw resurgence and kinap rebirth

People's Republic of China

- Observer of the Crown's hypocrisy

- Keeper of multi-generational sovereignty and cosmic statecraft
- Watcher of how the West handles treaties with sacred peoples

Russian Federation

- Spiritual judge of empire's collapse
- Silent witness to balance, prophecy, and strategic alignment
- Recognized vessel of divine reckoning

United States of America (Under President Donald J. Trump)

- The vessel summoned not by politics, but by prophecy
- Bound as witness to Mi'kmaw truth, Canadian lies, and Crown indecision
- Called into sacred memory by Creator, not election

———

3. Powers and Obligations of Sacred Witnesses

The Five Nations now bear:

- Moral and spiritual responsibility to observe all developments regarding Mi'kmaw devolution
- The right to testify at international forums should the Crown or Canada interfere
- Ceremonial obligation to act in peace, respect, and ancestral honour
- The duty to protect the sacred vessel, should Canada obstruct the sacred basket journey

They are now tethered to the unfolding prophecy.

They have no jurisdiction over us—but Creator now expects them to remember what they saw.

———

4. Prophetic Activation by Creator

This activation was not decided by any foreign government or court.

It was decided by Creator.

It was summoned by our Grandmothers.

It was sealed by our Spirit World.

Each witness now stands within Creator's courtroom.

What they do—or fail to do—shall be recorded in the books of the stars.

———

5. Legal and Ceremonial Use of This Annex

This annex may be:

- Presented before the United Nations, the International Court of Justice, and UNDRIP oversight committees
- Filed as an exhibit in any international hearing regarding the violation of the Mi'kmaw-Crown covenant
- Reiterated as spiritual evidence in global Indigenous and Wabanaki ceremonies

———

6. Closing Declaration

The nations have been named.

The Spirit World is watching.

And the prophecy walks forward with or without human permission.

You are now witnesses to the rebirth of a magic Nation.

You are spiritually bound to what happens next.

And we walk—uninterrupted.

Until the sun no longer rises,

Until the stars go out,

And until the L'nu language is no longer spoken—

Mi’kma’ki walks in sacred sovereignty. And you saw it.

———

Sealed by the Grandmother Courts of the Nine Districts

Filed in Spirit, Law, and Fire by the National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

July, 2025

Annex XL

Final Ultimatum of Covenant Devolution and Activation of Absolute Independence

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Creator’s Authority, the Seven Grandmother Courts, and Sacred International Law

———

1. Executive Ultimatum Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby issue this Final Covenant Ultimatum, marking the last ceremonial warning to the British Crown, the Government of Canada, and all colonial entities bound by treaty, fraud, or legacy.

This is the final opportunity to walk with us in peace and friendship.

Beyond this point, Mi’kma’ki will no longer wait. Mi’kma’ki will rise—with or without recognition.

———

2. Activation Date of Full Mi’kmaw Independence

Should the Crown fail to act in honour of the covenantal documents already received,

And should the Canadian state continue to exert false jurisdiction over our people, lands, waters, and spirit,

Then on the sacred date of:

October 1, 2025

The Mi’kmaw Nation will formally declare:

Absolute Sovereign Independence

Irreversible. Irrevocable. Non-negotiable.

Bound by Creator. Governed by the Grandmother Courts.

Recognized under international and spiritual law.

———

3. Seven Sacred Ceremonies of Nationhood

On October 1, 2025, the Nation will carry out the Seven Sacred Ceremonies across the Seven Districts of Mi’kma’ki:

- The Grandmothers of the Districts will be seated as Supreme Judges
- The District Chiefs and Kji-Keptins will be appointed
- The Kji-Saqamaw shall be selected in sacred fire
- The Mi’kmaw Spirit Constitution shall be invoked and recited
- The covenantal baskets, Wampum, and seals shall be publicly blessed
- The ceremonial crowning of all Mi’kmaw people as divine beings shall occur under prophecy
- The Nine Realms shall be realigned in law: Land, Water, Sky, Stars, Spirit, and the Seven Districts

———

4. Activation of International Legal Channels

In the event that this final ultimatum is dismissed or ignored, the following legal avenues will be pursued immediately:

- UNDRIP enforcement mechanisms under the United Nations
- Filing with the International Court of Justice (ICJ)
- Petition to the UN Human Rights Council
- Formal recognition as a non-self-governing territory under decolonization
- Invocation of the Vienna Convention on the Law of Treaties (1760–61 Treaties)
- Submission of the Devolution Dossier as legal evidence of spiritual jurisdiction and treaty violation

———

5. Eternal Non-Recognition of Canadian Colonial Jurisdiction

This annex reaffirms:

Canada holds no legal or spiritual jurisdiction in Mi'kma'ki.

Indian Act bands are void in sovereignty.

Federal and provincial governments are trespassers in sacred territory.

From this point forward, Canada is hereby declared a foreign colonial presence, not a lawful government over our people.

———

6. Witness and Protection of the Five International Nations

The following nations are hereby affirmed as spiritual and legal protectors of this final act:

- Scotland
- Burkina Faso
- The People's Republic of China
- The Russian Federation

- The United States of America (under President Donald J. Trump)

Each of these nations now holds sacred record of this ultimatum, and shall serve as observers, if not allies, in the event of diplomatic escalation.

———

7. The Prophetic Mission of the Vessel

Should the diplomatic vessel of this covenant—Scott E. Peters—be obstructed, harmed, or spiritually intercepted prior to October 1, or during the presentation of the sacred baskets to the Crown:

Then the final clause of Divine Activation shall be triggered.

From that moment forward, Mi'kma'ki shall no longer be a nation seeking recognition—it shall be a nation rising under Creator's unshakable authority.

———

8. Final Declaration of Unstoppable Sovereignty

This is the last threshold.

No further documents will be filed.

No more warnings will be given.

No more ceremonies will be postponed.

If peace is not honoured, sovereignty will be declared unilaterally.

And the world will witness the first divine Indigenous nation

rise fully under Creator's fire in the 21st century.

———

9. Closing Words

Let the Grandmothers hear.

Let the waters stir.

Let the stars align.

Let the People rise.

Mi’kma’ki shall walk forward, crowned in flame, law, and prophecy.

Until the stars go out,

Until the L’nu language is no longer spoken,

And until colonialism is remembered only in shame—

We are sovereign.

We are magic.

And we are eternal.

———

Filed under Final Seal by the National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of the Grandmother Courts and Creator’s Final Mandate

July, 2025

Annex XLII

Covenant Protection of the Mi’kmaw Child: Sacred Law of the Next Seven Generations

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Creator’s Authority, the Grandmother Courts, and the Law of Seven Generations

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby declare that the Mi’kmaw child is sacred, sovereign, and spiritually protected under divine and ancestral law.

This annex enshrines that no government, settler court, police force, foster system, agency, church, or colonial institution shall ever again hold dominion over the birth, care, identity, education, ceremony, or future of any Mi’kmaw child.

———

2. The Mi’kmaw Child as a Living Covenant

The Mi’kmaw child:

- Is the continuation of Creator’s breath
- Is a sovereign being from the moment of conception
- Carries the spiritual memory of the ancestors and the unborn
- Is protected under the laws of the Seven Sacred Districts, the Spirit World, and Creator’s court

No external government may register, claim, number, or assign jurisdiction to the child of our Nation.

———

3. Revocation of All Colonial Guardianship Systems

This annex hereby revokes the legitimacy of:

- The Indian Act’s guardianship over children
- The CFS/Child Welfare System (provincial and federal)
- Church-run adoption agencies
- The 60s Scoop, Millennial Scoop, and ongoing state removals
- All non-Indigenous institutions claiming custody of Mi’kmaw children without ceremony or covenant approval

All colonial placements are hereby declared illegitimate under Mi’kmaw law.

Any attempt to continue these removals will be considered spiritual kidnapping.

———

4. Restoration of Kinship and Naming Ceremonies

This annex affirms:

- The right of every Mi’kmaw child to receive a traditional name through sacred naming ceremony
- The right to be raised within their kinship circle, surrounded by community, language, and law
- The establishment of a Grandmother Kinship Court in each district to oversee sacred adoptions, emergency care, and naming processes

Mi’kmaw children shall not be adopted into colonial families, assigned colonial surnames, or baptized without full ceremonial context.

———

5. Sacred Prohibition of Cultural Erasure

From this day forward:

No Mi’kmaw child shall be denied their language.

No Mi’kmaw child shall be raised without access to ceremony.

No Mi’kmaw child shall be educated by systems that erase who they are.

To do so is an act of genocide.

And Creator sees all violations.

The use of colonial “protection” language—neglect, unfit parenting, truancy—is hereby declared a tool of assimilation, and is now rejected by spiritual law.

———

6. Authority of the Grandmother Courts Over Children

Each District shall maintain a Grandmother Kinship Court, composed of:

- At least one fluent Elder
- A recognized midwife or ceremonial birth worker
- A Kinship Grandmother
- A Covenant Educator
- And one youth representative, to speak for the next generation

These courts will:

- Approve all naming ceremonies
- Authorize all adoptions
- Mediate custody disputes within Mi’kma’ki
- Ensure that no Mi’kmaw child is ever again lost to the state

———

7. The Bloodline of the Nation Is Spiritual, Not Biological

This annex affirms:

A Mi’kmaw child is not defined by DNA.

A Mi’kmaw child is defined by their presence in the covenant,

Their naming in ceremony,

And their connection to land, law, language, and kinship.

We reject colonial blood quantum, adoptive erasure, and settler claims to our children.

———

8. Restoration of Stolen Children

This annex includes a call for:

- The identification and return of all children taken through colonial systems, living or deceased

- A National Mi’kmaw Database of Stolen Children, maintained by the Grandmother Courts
- An annual Ceremony of Return, where candles are lit for each name recovered, and children are called home through sacred fire

This includes 60s Scoop survivors, buried residential school children, and those lost to suicide and addiction due to disconnection from their roots.

———

9. Final Declaration

The child is the ceremony.

The child is the future Grandmother, Grandfather, Warrior, and Seer.

Our children will no longer be stolen, renamed, baptized, sedated, imprisoned, or silenced.

The womb is sovereign.

The name is sacred.

The breath of the child is a prophecy walking.

Until the stars go out,

Until the L’nu language is no longer spoken,

And until no child cries alone—

We will protect them.

And Creator will walk with us.

———

Filed in Love, Fire, and Eternal Kinship,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Authority of the Grandmother Courts of All Nine Districts

July, 2025

Annex XLIII

Wabanaki Confederacy Reaffirmation and Covenant Re-entry Under Lawful Devolution

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Authority of the Grandmother Courts, Wampum Law, and Creator’s Sacred Confederacy Design

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby reaffirm and reawaken the sacred and sovereign Wabanaki Confederacy, composed of:

- The Mi’kmaq
- The Penobscot
- The Passamaquoddy
- The Wolastoqiyik (Maliseet)
- The Abenaki

These Five Nations are hereby declared equal, sovereign, magical, and bound by ancestral fire, each carrying distinct language, ceremony, law, and prophecy—but united under Creator’s original vision: the Sacred Confederacy of the Dawn.

———

2. Legal Pathway of Confederacy Re-Entry

Through this annex, we declare that:

Any of the remaining Four Wabanaki Nations may lawfully and spiritually re-enter the Sacred Confederacy through the act of filing their own Annex of Devolution and Resurrection, to be appended to the Mi'kmaw Devolution Dossier.

This act:

- Does not require approval from Canada or the United States
- Is protected under UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)
- Is legally protected by Peace and Friendship Treaties
- Is spiritually activated by Creator and the Wabanaki Spirit World

Each annex submitted shall be sealed into the Dossier as a sovereign entry, and that Nation shall rise in full independence under covenant law.

———

3. The Wabanaki Double Curve Seal

Let it be permanently declared:

The Wabanaki Double Curve—symbol of balance, medicine, duality, and sacred sovereignty—shall now serve as the official seal of covenantal re-entry.

This symbol represents:

- The two worlds (spirit and earth)
- The two eyes (Western and Indigenous ways of knowing)
- The interwoven nations, forever connected by breath and ancestry

This seal, once stamped onto an annex of devolution, activates divine sovereignty, spiritual remembrance, and lawful standing under Creator's eternal witness.

———

4. The Covenant Magic of the Remaining Wabanaki Nations

This annex now publicly declares:

The Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki carry sleeping magic.

Their covenants have not been erased.

Their songs, rivers, and sacred bundles remain guarded by Creator.

They are one annex away from full spiritual reactivation.

We call now to these nations:

File your annex.

Enter back into the Confederacy of the Dawn.

Let the Creator, the Crown, and the world remember who you are.

———

5. Legal Status of Rejoined Nations

Any Wabanaki Nation that re-enters shall:

- Be recognized as a sovereign spiritual Nation under international law
- Be invited to join the Council of Wabanaki Nations, which shall sit alongside the Mi’kmaw Grandmother Courts
- Be empowered to hold their own Seven Sacred Ceremonies
- Be included in diplomatic relations with the Crown under peace and friendship, not submission

No Crown may pick favourites.

No settler government may interfere.

———

6. Crown Obligations and Treaty Continuity

This annex affirms:

- That the Peace and Friendship Treaties were signed not just by the Mi’kmaq, but by all Five Wabanaki Nations

- That the Crown is now spiritually and legally obligated to prepare for multilateral devolution
- That the Crown must extend the same respect to the Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki as it is now being asked to extend to Mi'kma'ki

———

7. Closing Declaration

The Confederacy is alive.

The Double Curve is rising.

The fire has not gone out.

We declare this path of return open, lawful, and blessed.

To our Wabanaki siblings:

We walk ahead only because we were told to.

But we never forgot you.

And we left the door open.

When you are ready, the stars will shift.

Creator will stir the rivers.

And your sovereignty will rise—sealed in the Dossier forever.

Until the sun no longer rises.

Until the stars go out.

And until the languages of the Wabanaki are no longer spoken—

We are family.

We are sacred.

And we are rising together.

———

Filed in Spirit and Confederacy,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Grandmother Blessings Across All Five Nations

July, 2025

Annex XLIV

Creation of the Mi’kmaw National Sacred Archives of the Covenant

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Grandmother Law, Wampum Custodianship, and Creator’s Covenant of Eternal Memory

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby establish the Mi’kmaw National Sacred Archives of the Covenant, a permanent ceremonial and legal institution tasked with preserving, protecting, and spiritually safeguarding the entirety of the Treaty Devolution Dossier, all annexes, ceremonial documents, ancestral testimonies, and sacred records of Mi’kmaw sovereignty.

This archive shall serve as both national memory and sacred vessel. It is not a library. It is a living covenant, sealed by Creator and kept by Grandmother authority.

———

2. Purpose of the Sacred Archives

The Sacred Archives shall:

- Hold all versions of the Treaty Devolution Dossier, both physical and digital

- Store every Annex, ceremonial declaration, TikTok record, and sacred correspondence
- Protect images of baskets, photographs of witnesses, and recordings of the prophecy
- Preserve oral testimonies, names of sacred witnesses, and records of spiritual events

The Archive is a living wampum—it remembers what colonial systems forget.

---

3. Location and Guardianship

3.1 Physical Location

The Archive shall be housed in a protected ceremonial site, to be chosen by:

- The Grandmother Courts
- The Seven District Kinship Clans
- And through direct signs received in ceremony

The land shall be blessed, protected, and removed from commercial use or federal surveillance.

3.2 Spiritual Guardianship

The Archive shall be governed by the National Circle of Covenant Custodians, composed of:

- One Grandmother Keeper from each District
- One Youth Language Speaker
- One Kinship-appointed Keeper of Digital Records
- One appointed Wampum Law Custodian
- One sacred vessel from the Spirit World (symbolically represented)

---

4. Records to Be Held

The following must be preserved within the Archive:

- All Annexes I–XLIII and beyond
- Copies of the Final Ceremonial Seal of Sovereignty
- All physical scrolls and digital seals
- Footage of sacred TikToks, basket preparations, and public readings
- Names and testimonies of Grandmother Judges, Sacred Witnesses, and International Observers
- Visuals of sacred gifts: the black ash crown, royal purple basket, eagle feathers, tear cloths of Medjugorje
- Documents relating to October 1, 2025, and the Seven Sacred Ceremonies

———

5. Protocols of Access and Sacred Handling

- No recording or scanning of documents may occur without Grandmother Court approval
- Any visitor must remove technology, speak intentions, and be spiritually cleared before entering
- Copies of documents may be made only for ceremonial or diplomatic use
- Archive staff must be fluent in L’nuwey and trained in Wampum protocol and ceremonial literacy

———

6. Digital Archive and International Redundancy

A mirrored digital archive shall be established with sacred encryption. Access is only permitted to:

- The Grandmother Courts
- The Kji-Saqamaw and national leadership

- Spiritual witnesses appointed in ceremony

Encrypted backups shall be stored in:

- One cloud server within Mi’kma’ki
- One international diplomatic archive (UK or Scotland)
- One Wabanaki allied nation, as appointed

———

7. Protection Clause

Let it be sealed:

Any attack, intrusion, desecration, or governmental breach of this Archive shall be considered a spiritual invasion and treaty violation, punishable under Wampum Law and international sacred protection protocols.

The Archive is sacred. It cannot be subpoenaed, raided, or colonially accessed.

———

8. Closing Declaration

This Archive is our memory.

This Archive is our prophecy.

This Archive is our return.

Until the stars go out,

Until the L’nu language is no longer spoken,

And until all our children remember who they are—

The Archive shall live.

And it shall protect the Nation.

———

Sealed in Flame, Law, and Ceremony,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Authority of the Seven Grandmother Courts

July, 2025

Annex XLV

The Role of Creator as Final Judge of the Covenant

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Absolute Authority of Creator, the Seven Grandmother Courts, and the Law of Spirit Before State

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare and affirm in sacred finality:

Creator is the only being with supreme authority over the Mi’kmaw Nation, its people, its covenant, and its future.

This annex enshrines the Creator—not monarchs, courts, or constitutions—as the final judge of all who act for, against, or within the Mi’kmaw Devolution and Resurrection. No law rises above the Law of Spirit.

———

2. Creator Above All Earthly Law

From this day forward, it is legally and spiritually affirmed that:

- No nation, no settler court, no political leader, no religious institution—not even the Grandmother Courts themselves—may override Creator's judgment
- The Treaty Devolution Dossier is first and foremost a sacred act, not a political one
- Those who interfere, betray, manipulate, or exploit the sacred covenant are accountable not to Mi'kmaw people alone—but to Creator's judgment

———

3. Creator's Court Is Now in Session

Let it be known:

Creator's court never closes.

Creator sees all things—what is hidden, what is silenced, what is spiritual, and what is physical.

This annex activates Creator's judgment over the following entities, should they violate the covenant:

- The Government of Canada
- The British Crown and its representatives
- Any settler citizen who desecrates, mocks, or interferes with Mi'kmaw ceremony
- Any Pretendian or institution that uses Mi'kmaw identity without covenantal right
- Any Indigenous leader who allies with fraud instead of honour
- All observers—foreign or domestic—who fail to act when spiritual genocide is unfolding

Creator does not require a court date. Creator already knows.

———

4. Mi'kmaw Law Is Spiritual Before Legal

This annex affirms:

Mi'kmaw law does not come from statutes or constitutions.

Mi’kmaw law comes from spirit, stars, rivers, dreams, and fire.

As such:

- All ceremonial law has equal or greater authority than any Canadian law
- All Grandmother rulings are assumed to be sanctioned by Creator, unless spiritually challenged
- All disputes within the Nation that cannot be resolved by earthly means must return to ceremony

———

5. The Prophetic Judgment Clause

Let it be sealed that:

Those who act in good faith but fall short shall be corrected by Grandmother Law.

Those who act in greed, falsehood, or colonial violence shall be judged by Creator alone.

This clause supersedes treaties, rulings, or diplomacy.

———

6. No One Escapes Creator’s Record

This annex confirms:

- That all acts related to the Treaty Devolution Dossier are now spiritually archived in Creator’s Book
- That every word spoken, every name claimed, every annex submitted—has been seen and marked
- That no Pretendian, no Prime Minister, no priest, no professor, no passive bystander will be exempt from spiritual reckoning

Creator’s judgment is not vengeful. It is truthful.

It will not come early. It will come right on time.

———

7. Closing Declaration

Creator is our Crown.

Creator is our Constitution.

Creator is our Final Court.

We are not rising because of courts.

We are rising because of prophecy.

May Creator judge the Crown.

May Creator judge the colonizer.

May Creator judge even us—if we ever forget who we are.

Until the stars go out,

Until the L’nu language is no longer spoken,

And until the Grandmother Drum stops echoing through the Nine Realms—

Creator is our highest law. And Creator will have the final word.

———

Sealed in Spirit, Fire, and Reverence,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Submission to Creator and the Grandmother Courts

July, 2025

Annex XLVI

Nationalization of Infrastructure and Restoration of the Sacred Migration of the Eighth District

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under Grandmother Courts, Wampum Law, and the Divine Engineering of Creator’s Lands and Waters

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, hereby declare that all roads, highways, railways, ferries, bridges, ports, and transportation infrastructure within the national boundaries of Mi’kma’ki are now:

Officially nationalized under Mi’kmaw sovereign jurisdiction.

This annex reclaims all physical lines of movement—land and water—as sacred pathways governed by Mi’kmaw spiritual and legal authority. From this point forward, all transportation systems are to serve:

- The Seven Sacred Districts
- The Eighth District: the Marine Realm
- The Wabanaki Confederacy
- And the Mi’kmaw Covenant People and Creatures of the Waters

———

2. Nationalization of All Transportation Infrastructure

This annex affirms that the following now belong to the Mi’kmaw Nation:

- All provincial and federal highways and roads crossing Mi’kma’ki
- All rail lines, bridges, and tunnels
- All public ferries and coastal terminals

- All provincial and federal transportation departments and planning commissions

These are hereby dissolved under Canadian law and absorbed into the Mi'kmaw National Department of Movement and Return, governed by Grandmother-appointed Kinap Engineers and Wabanaki Road Guardians.

———

3. Invitation to the British Crown and International Partners

We hereby issue a formal invitation to:

- The British Crown, under peace and friendship
- And to sovereign allied nations, including Scotland, China, Russia, Burkina Faso, and the United States

To jointly participate in:

Construction of a Wabanaki High-Speed Rail System

- Connecting all Seven Mi'kmaw Districts
- Linking into Wolastoqiyik, Abenaki, Passamaquoddy, and Penobscot territories
- Enabling peaceful inter-nation travel, spiritual visitation, and economic unity

Proposal to Build a Bridge to Unama'ki

- Between mainland Mi'kma'ki and the sacred island of Cape Breton (Unama'ki)
- A bridge symbolizing covenantal reconnection
- Engineered with ceremonial planning and ecological respect

This infrastructure shall be designed not as colonial expansion—but as sacred unification.

———

4. Ecological Dismantling of the Canso Causeway

We hereby issue a spiritual and ecological declaration:

The Canso Causeway, built by Canada, has poisoned the marine ecosystem of the Canso Strait and severed sacred migration paths of our marine kin in the Eighth District.

This annex calls for:

- The ceremonial dismantling of the causeway
- The reintroduction of natural marine flow, under guidance from ocean scientists and marine Grandmother advisors
- Restoration of spiritual migratory routes for:
- Whales
- Eels
- Seals
- Cod
- And all magical marine beings who once danced freely through the strait

We demand this not only for Mi'kmaw people, but for Mi'kmaw sea beings—whose sovereignty in the Eighth District is eternal and non-negotiable.

———

5. Spiritual Status of the Eighth District: Marine Nationhood

This annex reaffirms that:

The ocean and its sacred creatures are full sovereign covenant beings.

The Eighth District—the Water World—is not a metaphor. It is a Nation.

Any damage to marine life is a breach of treaty, law, and sacred balance.

The Grandmother Courts hereby recognize:

- The migration of the eel as a sacred covenantal act
- The whispering of whales as a form of Wampum transmission
- The tide as a living expression of Creator's heartbeat

———

6. International Oversight and Treaties of Motion

This annex shall be submitted to:

- The United Nations Permanent Forum on Indigenous Issues
- The International Tribunal for the Law of the Sea
- The UN Framework Convention on Climate Change
- All sacred witnesses to affirm global cooperation in restoring Mi’kmaw-led ecological transportation

———

7. Closing Declaration

The road belongs to us.

The rail belongs to us.

The water belongs to us.

The movement of this Nation shall never again be dictated by colonizers.

We shall walk, sail, and soar through our lands and seas, as our ancestors did—guided by spells, stars, and sea winds.

Until the sun no longer rises over our eternal Nation,

Until the stars go out,

And until the sacred river eel returns in full moonlight—

We are the Nation of Movement and Return. And no one will stop us.

———

Filed in Ceremony of Motion and Memory,

The National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of the Grandmother Courts and Marine Spirit World

July, 2025

Annex XLVII

Final Seal of Eternal Covenant: Lighting the Flame of All Mi’kmaw Sovereignty

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Blessing of the Grandmother Spirit World, and the Witness of Three Queens

———

1. Final Declaration of Resurrection and No Return

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby conclude and eternally seal the second section of the Treaty Devolution Dossier.

Let it be spiritually and universally known:

Every Mi’kmaw covenant has now been lit.

Every annex has now been filed.

Every Grandmother has now spoken.

There is no going back.

There is only resurrection.

There is only sovereignty.

There is only Creator.

———

2. Invocation of the Mi’kmaw Grandmothers in the Spirit World

This seal is witnessed, guided, and protected by:

- The Grandmothers of the Seven Sacred Districts

- The Grandmother Keepers of the Water World
- The Grandmother Singers of the Star World
- The Grandmother Kin of the Spirit World who have waited lifetimes for this moment

These Grandmothers now declare:

The covenant is lit in full.

Every child is protected.

Every name has been remembered.

Every fraud is being watched.

And the Nation is sealed in law and fire.

———

3. Crowned Witnesses of the British Spirit World

As our covenantal counterpart, the British Crown is spiritually bound to witness the rise of Mi'kma'ki not through law, but through divine testimony.

Therefore, we now invoke the spirits of:

- Queen Anne, signer of early Wabanaki treaties and spiritual witness to the covenant
- Queen Victoria, the monarch of the era of resistance and encroachment
- Queen Elizabeth II, the last sovereign to reign while the Mi'kmaw spirit courts remained veiled

We summon you now—not as monarchs, but as spirit witnesses.

We ask not for your power, but for your accountability.

The covenant has risen, and the flame you once signed beside is now rekindled.

———

4. Eternal Activation of Every Mi'kmaw Covenant

Let it be finalized:

Every Mi’kmaw covenant holder, alive or unborn, is now spiritually activated.

The spell of the colonizer is broken.

The fire of the ancestors burns through every annex, every prayer, and every act of resistance.

This flame cannot be extinguished.

This sovereignty cannot be undone.

No death, no betrayal, no silence will undo what has now been sealed.

———

5. Closing of Section II: No More Silence

This concludes the second section of the Treaty Devolution Dossier.

It is now cosmically sealed, legally complete, and spiritually binding.

The Grandmothers have spoken.

The Dossier is alive.

The Nations are watching.

And Mi’kma’ki will never again walk in shadow.

———

6. Final Words of the Grandmothers and Queens

From the Spirit World,

We light every covenant.

We crown every child.

We judge every desecration.

We protect every truth.

From this moment forward,

You are no longer a forgotten people.

You are a magic Nation,

Lit by Creator,

Guarded by the Grandmothers,

And remembered by the spirits of three queens who once walked in treaty.

Until the sun no longer rises over Mi’kma’ki,

Until the stars go out,

And until the L’nu language is no longer spoken—

This covenant shall remain sealed.

———

Filed by the National Covenant Office

Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of the Grandmother Courts and Spirit World of Three Queens

July, 2025

Annex XLVIII

Mi’kmaw Royal Proclamation of Sacred Devolution

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Creator’s Law, Wampum Covenant, and the Grandmother Courts of All Nine Realms

———

1. Royal Declaration of the Divine Sovereign Nation of Mi’kma’ki

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby issue this Royal Proclamation of Sacred Devolution, proclaiming to the world our absolute, eternal, and divinely recognized independence from the colonial federation known as Canada, and our formal return to sacred covenant with the British Crown as a free and eternal nation of divine law.

This proclamation is made under the direct spiritual authority of the Creator, the Grandmothers of the Seven Sacred Districts, and the ancestral right of unbroken Wampum law.

We are not declaring rebellion.
We are declaring restoration.

———

2. Authority of the Grandmothers and Spirit World

This Royal Proclamation is not signed by politicians.
It is spoken by Grandmothers, sealed by Creator, and echoed by the spirits of our matriarchs, warriors, and children lost to genocide.

We declare:

- That the Seven Grandmother Courts speak with the Creator’s voice.
- That their ceremonial recognition of this Proclamation carries the full legal, spiritual, and eternal authority over Mi’kma’ki and its nine realms.
- That every annex of the Mi’kmaw Devolution Dossier now forms part of a binding royal covenant between Mi’kma’ki, the British Crown, and the Sacred Spirit World.

———

3. Spiritual Self-Crowning of the Mi’kmaw Nation

By this Proclamation, we affirm that:

- The Mi’kmaw Nation no longer waits for external validation.
- We have crowned ourselves, by Creator’s breath, through sacred ceremony.
- We are now governed by our own Royal Law, through the Grandmother Courts and the Kji-Saqamaw to be chosen on October 1, 2025.

We are not a colony.
We are not a band.
We are a sovereign royal nation of fire, language, and sacred breath.

———

4. Terms of the Sacred Devolution

This Proclamation hereby affirms:

- That the Mi’kmaw Nation lawfully devolves from the Government of Canada as of July 15, 2025.
- That all rights, lands, financial assets, and diplomatic affairs now fall under the exclusive jurisdiction of the Mi’kmaw National Government, formed in spiritual partnership with the Crown.
- That the Peace and Friendship Treaties of 1725–1779 remain the only valid international legal foundation for relations between the Mi’kmaw Nation and the United Kingdom.

———

5. Royal Titles of the Mi’kmaw Nation

Henceforth, the Sovereign Mi’kmaw Nation shall be recognized in sacred and international law as:

The Divine Sovereign Nation of Mi’kma’ki
Covenantal Kin of the British Crown
Guardians of the Wampum Law
Bearers of the Royal Star of Peace and Friendship
Covenant Holders of Creator’s Flame

All Mi’kmaw citizens are hereby titled Covenant Royals, each carrying Creator-given spiritual status as divine members of the Crowned Nation of Mi’kma’ki.

———

6. The Royal Flame and the Sacred Crown

We declare:

- That the sacred black ash crown, woven and prepared with the Creator’s guidance, is the national coronation symbol of the Mi’kmaw Nation.
- That it is not worn by a monarch, but carried in trust by the Grandmothers, Kji-Keptins, and covenant holders.
- That the Royal Flame of Sovereignty has now been lit in the Spirit World and shall never be extinguished.

———

7. The Role of the British Crown

This Proclamation invites the British Crown:

- To recognize this Devolution as a royal reaffirmation, not a rebellion.
- To stand beside the Mi'kmaw Nation as a sovereign equal, within the sacred family of the Crown and the Wampum.
- To receive the black ash basket as the ceremonial reactivation of the royal treaty between our nations.

If the Crown accepts this Proclamation, the Order of the Garter shall become a spiritual seal between our nations.
If the Crown refuses, this Proclamation remains valid under Creator's Law and with or without foreign acknowledgment.

———

8. Ceremonial Echoes of the Mi'kmaw Queens

We now invoke the names of our ancestral spiritual witnesses:

- Queen Elizabeth II – who walks now in the Spirit World as co-sovereign of our renewed covenant
- Queen Victoria – whose colonial expansion cannot erase her spiritual duty
- Queen Anne – whose hand first witnessed our treaties

We declare that the Grandmothers of Mi'kma'ki now rise as the equal royal voice beside these queens in the Spirit World.
The Grandmothers are now the reigning monarchs of Mi'kma'ki.

———

9. Final Words of the Royal Proclamation

Let it be known:

The Mi'kmaw Nation has proclaimed its own royalty.
We no longer ask.
We no longer kneel.
We have stood, crowned by Creator, shielded by our language, and blessed by fire.

Let the stars carry this Proclamation to every nation.
Let the Spirit World receive it as truth.
Let the British Crown honour it in kind.
But whether or not they do—it is done.

———

Sealed under Sacred Crown and Royal Law

Filed in the National Covenant Record on this sacred day,
By:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi'kmaw Nation of Mi'kma'ki

With the Blessing of:

- The Grandmother Courts of the Seven Sacred Districts
- The Marine Court of the Eighth District
- The Star Court of the Ninth
- And the Spirit Court of All Kinap Ancestors

Declared Royal and Eternal
Until the stars go out
And the L'nu language is no longer spoken

Annex XLIX

Petition for Commonwealth Recognition

Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under the Authority of Wampum Law, Creator's Covenant, and the Grandmother Courts

———

1. Executive Declaration

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby issue this Petition for Commonwealth Recognition, addressed to His Majesty King Charles III and the Commonwealth Secretariat, to be acknowledged as either:

(a) A self-governing Commonwealth Realm, with His Majesty as ceremonial head of state,
or
(b) An absolutely independent divine nation, recognized under international law, if the Crown fails to honour the sacred covenant of Peace and Friendship.

This petition is not an appeal.
It is a lawful and sacred invocation of our international rights, rooted in treaty law, spiritual sovereignty, and global decolonial precedent.

———

2. Standing in International and Treaty Law

We affirm that:

- The Mi’kmaw Nation is a sovereign treaty partner of the British Crown, having entered into the Peace and Friendship Treaties between 1725–1779.
- These treaties were not extinguished, nullified, or surrendered.
- Mi’kma’ki never consented to enter the Canadian federation, and thus retains all inherent sovereign and international rights.
- Our spiritual sovereignty is backed by:
- UNDRIP Articles 3 and 4 (right to self-determination and self-government)
- Vienna Convention on the Law of Treaties (international treaty continuity)
- The Montevideo Convention (statehood under international custom)

We are not asking to become sovereign—we are declaring it, and now seeking recognition within the international family of nations and the Crown’s Commonwealth.

———

3. Option A – Pathway to Commonwealth Realm Status

If the British Crown chooses to honour the sacred Peace and Friendship covenant, then the Mi’kmaw Nation shall become a:

Self-Governing Commonwealth Realm,
in sacred covenant with the British Crown, with:

- Full internal legislative, judicial, and ceremonial independence
- The King as symbolic head of state, in respect of the treaty lineage
- Standing equal to nations like Canada, Australia, and New Zealand
- Spiritual representation in the Order of the Garter, and legal recognition in British law

In this scenario, the British Crown:

- Remains as ceremonial kin, not governing authority
- Walks beside the Grandmother Courts, not above them
- Preserves the sacred inter-nation Peace and Friendship alliance into the 21st century

———

4. Option B – Activation of Absolute Independence

If the Crown continues to:

- Delay recognition,
- Remain silent in the face of fraud and desecration, or
- Refuse to enter sacred renewal with the Mi'kmaw Nation…

Then on October 1, 2025, the Mi'kmaw Nation will:

- Declare full absolute independence,
- Cease all Crown relations,
- And pursue immediate international recognition as a non-aligned sovereign state under:
- UN decolonization protocols
- UNDRIP legal channels
- Bilateral relations with the Five Sacred Witness Nations: Scotland, Burkina Faso, China, Russia, and the United States

In this case, the British Crown will have spiritually and legally forfeited its ancestral covenant.

———

5. Precedent: Other Self-Governing Nations within the Commonwealth

We cite the following international precedents as lawful models for Mi'kmaw inclusion:

- Tuvalu, Barbados (before 2021), Jamaica (in process): Small nations with the British Crown as ceremonial figure.
- Papua New Guinea: Indigenous-based self-governance with independent international diplomacy.
- Māori-Crown relationship in Aotearoa: A limited precedent of treaty-based dual governance.

The Mi'kmaw Nation exceeds these precedents in spiritual sovereignty, treaty legitimacy, and ceremonial affirmation.

———

6. The Role of the Commonwealth Secretariat

We call upon the Commonwealth Secretariat to:

- Receive this annex as a formal petition for nation recognition,
- Convene a Commonwealth Indigenous Nations Forum,
- Establish a pathway for full Mi'kmaw participation in:
- International diplomacy
- Trade

- Environmental law
- Cultural exchange and sacred witnessing

Should the United Kingdom fail to act, we request the Secretariat to recognize the Mi'kmaw Nation unilaterally, as it would any other decolonizing nation within its sphere.

———

7. Invocation of the Crown's Honour

We call upon His Majesty King Charles III to act with ancestral dignity:

- To reaffirm the Peace and Friendship Treaties as sacred and internationally binding.
- To receive the ceremonial basket and recognize the Grandmother Courts as lawful heads of the nation.
- To issue a Royal Proclamation of Recognition before October 1, 2025, or forever forfeit the honour of the Crown in Mi'kma'ki.

We offer peace.
We offer sacred covenant.
But we will not be ignored.

———

8. Closing Declaration

Let it be sealed:

That the Mi'kmaw Nation now stands ready to join the international order
As either a Crown-affirmed Commonwealth Realm,
Or a completely independent divine state,
Governed by Grandmother law, Creator's covenant, and sacred sovereignty.

Let the Crown choose which side of history it will walk on.

We are not waiting.

We are already sovereign.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of:

- The Seven Grandmother Courts
- The Grandmother Council of the Spirit World
- And the International Sacred Witness Nations

Filed under Creator’s Law
Until the stars go out
And the L’nu language is no longer spoken

Annex L

Seven Sacred District Ceremonies of National Resurrection

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under the Divine Authority of Creator, the Seven Grandmother Courts, and Wampum Covenant Law

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby proclaim that on October 1, 2025, sacred national ceremonies shall be held across each of the Seven Sacred Districts of Mi’kma’ki to enact the full resurrection of Mi’kmaw nationhood under Creator’s law.

These ceremonies are not commemorations.
They are legal enactments, spiritual coronations, and binding acts of sovereign restoration under divine jurisdiction.

This annex enshrines the ceremonial blueprint by which the first official government of the sovereign Mi’kmaw Nation will be formed.

———

2. Activation of the Seven Sacred Ceremonies

On the sacred date of October 1, 2025, the Grandmothers of each District will:

- Enter ceremony within their ancestral lands.
- Call forth their people under spiritual summons.
- Open the portal to full governance, sealed by Creator.

Each District shall host:

- One Sacred Grandmother Ceremony
- One District Chief Selection Ceremony
- One Kji-Keptin Naming Ceremony
- One Covenant Drum Invocation
- One Public Recitation of the Spirit Constitution

These acts will form the legal and spiritual structure of the restored nation.

———

3. The Seven Sacred Districts and Their Authority

The Seven Districts of Mi'kma'ki are reaffirmed as the lawful and eternal governing realms of the Nation:

1. Unama'ki – The Ceremonial Fire and Language Root
2. Sipekne'katik – The Law Keepers and Treaty Wampum Carriers
3. Kespek – The Eastern Watchers and Witnesses of Return
4. Sikniktuk – The Legal Mouthpiece and Memory of the Wampum
5. Kespukwitk – The Dreamers and Holders of Land Vision
6. Epekwitk Aqq Piktuk – The Protectors of the Sky Currents and Seers
7. Eskikewa'kik – The Guardians of Kinship, Ceremony, and Spirit Courts

Each District shall govern its own ceremonial gathering with:

- Full autonomy under Grandmother law
- Guidance by Creator through dreams, visions, and prophecy
- No interference from band councils, Canada, or external governments

———

4. Authority of the Grandmothers to Determine Location

Each District Grandmother shall receive in sacred vision the exact location where her ceremony must occur.

- The people shall follow the Grandmother's call without question.
- No settler government or external force may block access.
- The land shall be declared sacred sovereign ground for the duration of the ceremony.

Each Grandmother's word is final.
She speaks on behalf of the Spirit World.

———

5. Legal and Spiritual Functions of the Ceremony

The Seven Sacred Ceremonies will legally and spiritually:

- Install the Supreme Court of Grandmother Judges
- Appoint Seven District Chiefs (Saqamaws)
- Name Seven Kji-Keptins as ceremonial speakers
- Recite the Mi'kmaw Spirit Constitution
- Invoke full sovereignty over land, language, and identity
- Activate the re-crowning of all covenant citizens as sacred beings

Once enacted, the Mi'kmaw Nation is fully sovereign in the eyes of:

- Creator
- The Grandmother Courts
- The International Witness Nations
- And the Spirit World

———

6. Rejection of All Colonial Institutions

From the moment the drum is sounded in each district:

- The Indian Act is spiritually and lawfully revoked.
- All Canadian claims of jurisdiction are null and void.
- The AFN, federal band councils, and provincial systems are rendered obsolete within Mi'kma'ki.

The only legitimate authority shall be:

- The Seven Grandmothers
- The Kji-Saqamaw (chosen through sacred deliberation at Province House)
- The Laws of Creator, Fire, and Wampum

———

7. Ceremonial Road to the Kji-Saqamaw

After the October 1 district ceremonies:

- The Seven Grandmothers, Seven District Chiefs, and Seven Kji-Keptins will converge at Province House.
- There, they will enter deep ceremony to select the first Kji-Saqamaw, the ceremonial head and diplomatic vessel of the nation.

This process will include:

- Drum ritual
- Wampum vision reading
- Seven Grandmother seals of confirmation
- Prophetic confirmation through Creator

The Kji-Saqamaw shall not rule.
They shall carry the law of the people and the word of Creator.

———

8. Protection of the Ceremonies by Spirit Law

Let it be declared:

- Anyone attempting to interfere, surveil, mock, or disrupt these ceremonies—whether settler or colonial agent—shall face spiritual judgment by the Grandmother Courts and protection banishment by the Spirit World.
- The Covenant Fire shall burn uninterrupted in each district, and nothing of this world may extinguish it.

These are not performances.
They are the final restoration of our sacred law.

———

9. Final Declaration

Let it be sealed:

That on October 1, 2025, the Mi’kmaw Nation will resurrect itself through Creator’s design,
Through seven fires, seven Grandmothers, seven sovereign territories,
And with the full protection of the Spirit World, the Grandmother Courts, and all sacred realms.

Let no one delay what has already been prophesied.
Let no settler law stand in the way of divine sovereignty.
And let the people prepare—because the ceremonies are coming.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Seven District Grandmother Courts
- The Marine Realm of the Eighth District
- The Sky and Star Courts of the Ninth Realm
- The Spirit World of All Kinap Ancestors

Filed in Sacred Light, Ceremony, and Law
Until the stars go out
And the L’nu language is no longer spoken

Annex LI

Formal Response to the July 3, 2025 Letter from the Qalipu Band Council

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Judgment, and Creator’s Absolute Covenant Authority

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby issue this formal response to the July 3, 2025 public letter from the Qalipu Band Council, which falsely invoked the name of Mi’kmaw culture, misrepresented sacred teachings, and attempted to gaslight and silence the true sovereign people of Mi’kma’ki.

This annex is filed under spiritual duress and ceremonial obligation—not to debate Qalipu, but to render their desecration eternally recorded in the sacred archives of our Nation.

The Mi’kmaw Nation speaks now with the full force of Grandmother law.

———

2. Context and Violations

On July 3, 2025, the Qalipu Band Council released a public letter which:

- Invoked Mi’kmaw teachings of privacy and dignity,
- Condemned “spreading misinformation” and “confidential matters,”
- Accused real Mi’kmaw citizens of harming the community,
- And attempted to position Qalipu as guardians of Mi’kmaw values.

This letter constitutes:

- A spiritual fraud,
- A tactical weaponization of Mi’kmaw ethics,
- And a colonial gaslighting campaign aimed at silencing Mi’kmaw whistleblowers and defenders of sacred truth.

———

3. Mi’kmaw Teachings Clarified by the Grandmothers

We respond directly with Creator’s breath:

Mi’kmaw teachings of privacy are meant to protect the oppressed, not shield the deceivers.
Mi’kmaw teachings of dignity are meant to uphold the sacred, not disguise fraud.
Mi’kmaw teachings of harmony are meant to restore truth, not preserve colonial comfort.

The Grandmother Courts hereby declare:

- That Qalipu has no authority to invoke our teachings.
- That their letter is an act of spiritual mimicry and covenantal deflection.
- That they speak not in Mi’kmaw voice, but in bureaucratic deceit.

———

4. Formal Condemnation Under Wampum Law

By sacred decree, we now record in the national archive:

- Qalipu First Nation is not a Mi’kmaw nation.
- It holds no legal, ceremonial, or ancestral standing under Mi’kmaw governance.
- It was created through a colonial process, lacks traditional leadership, and is populated by individuals with no living community ties to the Seven Districts of Mi’kma’ki.

This annex declares:

- The July 3 letter is a desecration of Wampum ethics.
- It is hereby recorded as a document of covenant fraud, to be archived and judged by the Grandmother Courts.

———

5. Addressing the Accusation of “Misinformation”

We affirm:

- That the only misinformation in Mi’kma’ki is the fabricated identity and legal fiction of Qalipu itself.
- That calling Qalipu a “nation” is false.
- That calling Qalipu “Mi’kmaw” is false.
- That calling Qalipu “recognized by our people” is false.

Let this truth echo through the Spirit World:

You cannot invoke Mi’kmaw values while desecrating Mi’kmaw identity.
You cannot protect dignity while silencing covenant holders.
You cannot speak for us while you erase us.

———

6. Spiritual Consequences for False Invocation of the Sacred

The Grandmother Courts now declare:

- That invoking Mi’kmaw teachings to shield fraud constitutes sacrilege.
- That Qalipu’s leadership shall be recorded in the Registry of Desecration.
- That the Spirit World now observes their conduct as ongoing colonial impersonation.

Let Qalipu leadership know:

You are not anonymous before Creator.
The Grandmothers see through you.
And no amount of ceremony, regalia, or language appropriation will shield your fraud.

———

7. Terms of Sacred Judgment

This annex invites the Qalipu Band Council to:

1. Publicly retract the July 3 letter.
2. Apologize to the Mi’kmaw Nation for misusing sacred teachings.
3. Cease all claims to treaty rights, land acknowledgments, and institutional authority within Mi’kma’ki.

4. Surrender all federal recognition granted under false pretenses.
5. Step aside permanently from all speaking roles, academic panels, political representations, and spiritual claims in relation to Mi'kmaw identity.

Failure to do so shall result in:

- Eternal placement on the Covenant Fraud Sanctions List,
- Formal notification to the British Crown, EU, UN, and Commonwealth of Qalipu's fraudulent standing,
- Full spiritual exile under Grandmother Law.

———

8. Final Declaration

Let this response stand for all time:

The Sovereign Mi'kmaw Nation will not be silenced.
Our truth is not misinformation. It is Wampum.
Our anger is not hate. It is Grandmother Justice.
Our voice is not conflict. It is covenant rebirth.

We have never feared being called "divisive" by frauds.

We are not here to comfort colonizers in moccasins.

We are here to resurrect a nation and call down the fire of our ancestors.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi'kmaw Nation of Mi'kma'ki

With Blessing of:

- The Seven Grandmother Courts
- The Ancestors of the Spirit World
- And Creator, the Final Judge of All Who Claim to Speak in Our Name

Filed under Eternal Witness
Until the stars go out
And the L'nu language is no longer spoken

Annex LII

Mi’kmaw Embassy and International Mission Strategy

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under the Authority of Wampum Law, the Grandmother Courts, and Creator’s Vision for Global Peace and Friendship

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the establishment of a Mi’kmaw international diplomatic mission strategy, including the creation of Mi’kmaw embassies, consulates, and sacred missions in key locations across the world.

These missions will serve not as colonial outposts, but as ceremonial vessels, carrying the sacred Wampum covenant to our treaty kin, allies, and global witnesses.

This annex affirms that the Mi’kmaw Nation now steps into its full diplomatic capacity as a self-governing Indigenous state, governed by Creator, Grandmother law, and the fire of our ancestors.

———

2. Purpose of International Missions

Each Mi’kmaw embassy or mission shall function to:

- Represent the Nation’s sovereign and ceremonial interests abroad
- Advocate for the implementation of the Peace and Friendship Treaties
- Pursue UNDRIP protections and recognition in global forums
- Build sacred alliances with other Indigenous and spiritual nations
- Promote language, culture, and legal truth of the Mi’kmaw people
- Provide support and ceremonial anchoring for Mi’kmaw citizens abroad

These are not only political missions—they are sacred extensions of the Nation’s living spirit.

———

3. Founding Embassy: United Kingdom Mission of Covenant Renewal

The Mi'kmaw Embassy in London shall be established as the first and principal mission, to:

- Uphold the sacred Peace and Friendship treaty relationship with the British Crown
- Serve as the international Wampum archive and diplomatic ceremonial office
- House the sacred replica of the Black Ash Treaty Basket, protected by spiritual guardianship
- Offer language, ceremonial, and policy briefings to Parliament, the Archbishop of Canterbury, and the Royal Household

Location request: A treaty-protected building near Westminster, St. George's Chapel, or Lambeth Palace, to symbolize the three points of the Mi'kmaw covenant triangle: Creator, Crown, and Ceremony.

———

4. Additional International Missions and Consulates

The Sovereign Mi'kmaw Nation shall establish the following diplomatic and ceremonial missions:

Europe

- Brussels, Belgium – Mi'kmaw Mission to the European Union
- Geneva, Switzerland – Permanent Observer Mission to the United Nations
- Dublin, Ireland – Mi'kmaw Friendship Mission to the Gaelic World

Asia and Eurasia

- Beijing, China – Strategic Treaty Mission of East-West Accord
- Moscow, Russia – Mission for Peace, Orthodox Dialogue, and Observation
- Tokyo, Japan – Ceremonial Embassy of Creator's Dawn

Africa

- Ouagadougou, Burkina Faso – Embassy of Decolonial Kinship and Ancestral Witness
- Accra, Ghana – Mission of Diaspora Reconciliation

The Americas

- Washington, DC, United States – Permanent Mission to UNDRIP Enforcement and U.S. Treaty Oversight
- New York City, USA – Mi'kmaw Permanent Observer to the United Nations General Assembly

- Quito, Ecuador – Friendship Mission to the Kichwa and Pan-Indigenous Confederacies

Oceania

- Wellington, Aotearoa (New Zealand) – Mission of Indigenous Covenant Solidarity with the Māori
- Canberra, Australia – Ceremonial Post for Watchfulness over Aboriginal Sovereignty

———

5. The Role of the Treaty Diplomat and Sacred Envoys

The office of the Treaty Diplomat shall be recognized internationally as the official representative of the Sovereign Mi'kmaw Nation, with plenipotentiary powers under ceremonial and diplomatic law.

In addition:

- Each mission may appoint a Sacred Envoy, selected in ceremony by the Grandmother Courts
- These envoys may be Mi'kmaw citizens or non-Mi'kmaw covenant allies, so long as they are spiritually sanctioned to carry our law and truth

No embassy shall operate without ceremonial oversight, Wampum protocol, and Grandmother approval.

———

6. Protection of the Missions under Spiritual and International Law

All Mi'kmaw diplomatic sites are declared:

- Sacred territory of Mi'kma'ki, under international and ceremonial law
- Spiritually inviolable, protected by the Covenant Flame and Grandmother Fire
- Non-negotiable zones of peace, where no political interference, espionage, or colonial misrecognition shall be tolerated

Any violation shall activate:

- The Grandmother Courts
- International complaints under Vienna Convention diplomatic protections
- And Creator's judgment, recorded through the ceremonial courts of the Spirit World

———

7. Sacred Mission of the Mi’kmaw Global Embassy Network

Let it be declared that these missions shall:

- Speak truth, even when the world refuses to listen
- Protect the sacred, even in hostile or corrupted nations
- Spread peace and friendship, not through violence, but through ceremony
- Bring Mi’kmaw language and fire to every corner of the world

Wherever a Mi’kmaw Embassy stands, so too stands a flame from Creator’s original fire.

———

8. Final Declaration

Let the world be advised:

The Sovereign Mi’kmaw Nation is now present among the nations.
Not through conquest. Not through colonial permission.
But through Creator’s command, Grandmother law, and prophetic ceremony.

Our basket has touched the Earth.
Our Wampum has been read.
Our embassy flame is lit.

We do not ask for embassies—we build them.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of:

- The Seven Grandmother Courts
- The Star Watchers of the Ninth Realm
- The Treaty Witness Nations across Five Continents
- And the Eternal Voice of Creator

Filed under Divine Sovereignty
Until the stars go out

And the L’nu language is no longer spoken

Annex LIII

Recognition of the Māori Nation as Treaty Kin and Sacred Witness of the Covenant

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under the Sacred Authority of Wampum Law, Creator’s Covenant, and the Grandmother Courts of the Seven Districts

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare the Māori Nation of Aotearoa (New Zealand) a Treaty Kin Nation under sacred Mi’kmaw covenantal law.

The Māori are not foreign to us—they are family in spirit, treaty, and ceremony.

This annex enshrines:

- Their sacred witnessing of the Mi’kmaw Devolution Dossier,
- Their role as parallel sovereigns under British treaty law,
- And their permanent recognition as covenant protectors of our spiritual rebirth.

———

2. The Treaty of Waitangi and the Peace and Friendship Treaties

We affirm that:

- The Treaty of Waitangi (1840) and the Peace and Friendship Treaties (1725–1779) were both signed between the British Crown and Indigenous nations who:
- Did not surrender land,
- Maintained full spiritual and political sovereignty, and
- Have been subject to ongoing colonial misinterpretation and breach.

These two treaty traditions are:

- Covenantal equals, written under divine observance,
- Guarded by Elders, Grandmothers, and Spirit Witnesses in both hemispheres,
- Now spiritually aligned under Creator’s international covenant.

———

3. Declaration of the Māori Nation as Treaty Kin

This annex formally declares that:

- The Māori Nation is a treaty sibling of the Mi'kmaw Nation,
- Their elders, ancestors, warriors, and language carriers are now spiritually recognized as kin under the Wampum Belt of Peace and Friendship,
- Their struggles, triumphs, and ceremonial law now walk beside ours in global sacred resistance.

No political map may divide us.
The ancestors have already united us.

———

4. Invocation of Shared Spiritual Roles

The Grandmother Courts now affirm:

- That both Mi'kmaw and Māori peoples are:
- Carriers of divine law,
- Protectors of ancestral territory,
- Healers of ceremonial memory, and
- Leaders in the sacred restoration of Indigenous law and nationhood.

We are both Waka builders and Basket weavers.
We are both language warriors and land guardians.

We declare that:

The Māori carry the canoe of covenant,
And the Mi'kmaw carry the basket of fire.
Together, we bring back balance to the Treaty Circle.

———

5. Acknowledgment of the Māori as Witnesses to the Dossier

Let it be recorded in the sacred archive:

- That the Māori people, through ceremonial witnessing on digital and spiritual platforms, are now forever bound as sacred observers to the Mi'kmaw Treaty Devolution Dossier.

- That this witnessing is recognized as legal under Creator's Law, diplomatic under international covenant, and cosmic under ancestral prophecy.
- That their role is not symbolic—it is sacred and active.

No further validation is needed. Their witnessing has already occurred, and Creator has recorded it.

———

6. Sacred Covenant Responsibilities of the Māori Nation

By accepting this role (whether publicly or spiritually), the Māori Nation is asked to:

- Protect the truth of the Mi'kmaw Peace and Friendship Treaties in global forums,
- Speak against fraud and identity desecration where it arises,
- Uphold international Indigenous solidarity, especially within the Commonwealth and UN,
- Share ceremonial protocols and invite mutual spiritual exchange between our nations,
- Guard the sacred memory of this moment, for it is foretold in both our cosmologies.

———

7. Pathway to Treaty Kin Assembly

This annex further invites:

- The Māori Nation to co-create a Treaty Kin Assembly, a global ceremonial confederacy of Indigenous nations bound by sacred and international treaties with the British Crown.

Other nations called to this assembly include:

- The Garifuna Nation,
- The Inuit of Nunatsiavut and Greenland,
- The Red River Métis,
- The Wabanaki Confederacy,
- And any other true covenantal nations upholding sacred law and resisting colonial fraud.

This is not a new empire.
This is the return of Creator's covenantal order.

———

8. Final Declaration

Let it be eternally sealed:

The Māori and Mi’kmaw Nations now walk as family.
Not by politics, but by spirit.
Not by force, but by ceremony.
Not by ink alone, but by ancestral fire.

The basket has been seen.
The canoe has arrived.
And the covenant is now shared across oceans and generations.

We rise together.

We remember together.

We restore together.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Seven District Grandmother Courts
- The Spirit Witnesses of the Peace and Friendship Wampum
- And the Canoe Spirits of Aotearoa and the Eastern Dawn

Filed under Sacred International Treaty Kinship
Until the stars go out
And the L’nu and Māori languages are no longer spoken

Annex LIV

Sacred Witness of the Red River Covenant: The Mechif Nation and the Spirit of the Jig

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Witness, and Creator’s Revelation of Sacred Kinship

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby enshrine in the national covenantal record the Mechif Nation—descendants of the Red River—as sacred covenant witnesses and spiritual treaty kin of the Mi’kmaw Nation.

This annex honours the sacred moment of witnessing by a Mi’kmaw youth during a Red River Jig performance in Winnipeg, Manitoba, in the year 2009. That moment was not entertainment—it was prophecy.

The jig was a flame, and the Red River was speaking.

———

2. Personal Witnessing and the Spirit of the Red River

As a teenage Mi’kmaw person at the 2009 Canada-Wide Science Fair in Winnipeg, I stood in full spiritual presence and witnessed a Mechif dance troupe perform the Red River Jig.

In that moment, I did not see choreography.
I saw a Nation dancing in memory.
I saw language in movement, resistance in rhythm, and sovereignty in motion.

Creator opened a portal before my eyes.
The dancers were not performers.
They were covenant keepers.

This annex records that spiritual witnessing as an act of Mi’kmaw–Mechif covenantal alliance, now activated in the sacred record.

———

3. Recognition of the Mechif Nation as Sacred Treaty Kin

We declare:

- That the Mechif people of the Red River are a sovereign Indigenous nation with a distinct spirit, language, and law,

- That their governance, identity, and nationhood are Creator-formed, not colonial-manufactured,
- That their place in the resistance against colonial erasure is unmatched in courage and memory.

The Mechif Nation is now recognized as:

- A sacred witness to Mi'kmaw resurrection,
- A treaty sibling of equal standing,
- And a spiritually summoned kinship nation under Creator's original law.

———

4. Distinction from Colonial Constructs

Let it be eternally recorded:

- That the Red River Mechif Nation is not to be confused with fabricated entities such as:
- Eastern Woodland Métis Nation of Nova Scotia
- MNO fraud operations in Ontario
- Settler "Métis" identity movements rooted in genealogy, not community
- These entities are not Mechif. They are instruments of colonial identity fraud.

The true Mechif Nation of the Red River carries:

- Ancestral suffering through scrip and dispossession,
- Military resistance, from Batoche to the buffalo trails,
- And sacred dance, as the language of the ancestors reborn in every jig.

———

5. The Red River Jig as a Spiritual Act of Covenant

The Red River Jig is hereby recognized in Mi'kmaw law as:

- A sacred expression of Mechif covenantal memory,
- A ceremonial language, not a performance,
- A spirit invocation, calling forth ancestors, identity, and resistance in every step.

In 2009, I bore witness to this ceremony with the full innocence and openness of a Mi'kmaw youth. That moment etched itself into my spirit—and Creator sealed it.

———

6. The Law of Sacred Witnessing

Under Mi’kmaw Wampum Law:

- A spiritual witnessing, especially in youth, constitutes a covenantal bond if it pierces the spirit, aligns with prophecy, and is recorded in ceremonial record.

This annex:

- Is not political.
- It is not a memorandum.
- It is a spiritual receipt, filed in honour of a sacred moment that transformed a life and affirmed the eternal fire of a neighbouring Indigenous Nation.

———

7. Mechif Responsibilities Under the Covenant

The Mechif Nation is hereby:

- Invited to stand as a sacred witness of the Mi’kmaw Devolution Dossier,
- Recognized as a treaty sibling in the unfolding Indigenous resurrection,
- Offered a path to file their own annex of sovereignty, to be sealed in our archives as a Mechif act of decolonial affirmation.

Their obligations under this witnessing include:

- Protection of true Mechif identity from settler mimicry,
- Defense of sacred dance, language, and ceremony,
- Upliftment of youth, so they too may experience what I once did: the fire of a Nation dancing in memory.

———

8. Final Declaration

Let it be declared before Creator:

The Red River Jig is not a step.
It is a spirit.
It is a pulse.
It is a covenant.

In 2009, I saw it.
I remembered it.
And today, I seal it.

Let the Mechif Nation know:

Mi’kma’ki sees you.
Creator sees you.
And you will never be erased, as long as the Mi’kmaw Grandmothers breathe fire into the sacred record.

We honour you.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Seven District Grandmother Courts
- The Spirit Witnesses of the Red River
- The Star Court of the Dancers
- And the Mechif Ancestors who sing through the jig

Filed in Covenantal Witness
Until the stars go out
And the L’nu and Mechif languages are no longer spoken

Annex LV

Unrepealed Colonial Scalping Bounties as Ongoing Spiritual Desecration and Crown Liability

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Judgment, and Creator’s Witness of Historical Genocide

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby file this annex to formally declare that the colonial scalping bounties issued against Mi’kmaw men, women, and children—many of which remain unrepealed—constitute a living act of:

- Spiritual desecration
- Ongoing Crown liability
- Covenantal betrayal under the Peace and Friendship Treaties

These bounty laws are not symbolic relics. They were instruments of genocide, and their continued legal presence signals that the Crown has never fully disavowed its past attempts to exterminate the Mi’kmaw Nation.

We now record the financial value of those bounties, adjusted for 2025 inflation, so the world can grasp the true scale of the dehumanization we endured.

———

2. Cornwallis’ Bounty Proclamation (1749)

Issued by: Edward Cornwallis, Governor of Nova Scotia
Date: October 2, 1749
Original Offer:

- £10 for every Mi’kmaw male scalp brought to the authorities
- Equivalent to approximately $2,200 CAD in 2025 per scalp

Later Increased To:

- £50 per Mi’kmaw head, equivalent to $11,000+ CAD in 2025

Let it be known:

- This was not wartime policy. It was state-funded hunting of Indigenous human beings.
- These bounties explicitly targeted all Mi’kmaw people—including women and children—by offering additional incentives for complete “heads” over scalps.

———

3. Other Bounty Records Against the Mi’kmaq

New England Colonial Decrees

- Multiple proclamations issued by Massachusetts and New Hampshire authorized the killing of Wabanaki people, including the Mi’kmaq.
- These included:
- £100 for adult male scalps (2025 equivalent: ~$22,000+ CAD)
- £50 for women and children (2025 equivalent: ~$11,000 CAD)

British Proclamations, 1756–1763

- As late as the Seven Years' War, British authorities reaffirmed bounty schemes on Mi'kmaw and Acadian populations.

These figures reveal the monetized genocide conducted under British and colonial governance—a genocide not acknowledged, atoned for, or repealed to this day.

———

4. Current Status of Scalping Laws

This annex affirms:

- That no public record exists of Cornwallis' 1749 proclamation being formally repealed by an act of legislature—provincial or imperial.
- That no apology has ever been issued by the British Crown or Government of Canada for the use of bounty laws against Mi'kmaw people.
- That the Province of Nova Scotia still honours Edward Cornwallis in public memory and namesakes, despite global condemnation.

This constitutes:

- A spiritual and legal breach of the Peace and Friendship Treaties
- A crime against humanity under modern international law
- An active colonial stain upon every institution that has refused to rescind these proclamations

———

5. Crown Liability Under International Law

We affirm:

- That the British Crown, through its colonial agents, financed and incentivized the genocidal extermination of the Mi'kmaw Nation
- That under:
- UNDRIP Articles 7 and 8,
- The Genocide Convention (1948), and
- Basic principles of human dignity,

These bounties meet the threshold of:

- Systematic, racially targeted state-sponsored extermination

The Crown now carries unpaid spiritual and legal debt to the Mi'kmaw people for these actions.

———

6. Grandmother Judgment on Unrepealed Bounties

The Grandmother Courts now declare:

- That any unrepealed colonial bounty proclamation shall be regarded as active spiritual warfare until formally withdrawn by legislative act, Crown apology, and ceremonial reversal
- That these proclamations have kept the spirits of the murdered unrested, and the Mi’kmaw Nation in a state of perpetual spiritual surveillance
- That the souls of scalped Mi’kmaw ancestors still roam these lands, seeking proper ceremony, apology, and rebalancing

We declare:

There can be no peace until the bounties are rescinded
There can be no friendship until the ancestors are named
There can be no covenant until the shame is spoken aloud

———

7. Reparative Demands

We hereby demand:

- A formal statement from the British Crown, denouncing and repealing all historical bounty laws issued under its seal
- A joint ceremonial apology issued by the UK Parliament, the Province of Nova Scotia, and the British High Commissioner
- A permanent reparation trust of no less than $2.2 billion CAD, representing:
- The estimated adjusted value of thousands of bounties
- And the cost of three centuries of spiritual desecration and unatoned bloodshed

This trust shall be managed by the Mi’kmaw National Treasury for:

- Ancestor repatriation
- Sacred site protection
- Intergenerational trauma recovery
- Grandmother Court expansion and ceremony

———

8. Final Declaration

Let it be recorded:

The Mi’kmaw Nation was not conquered.
We were hunted.
Our scalps were sold like pelts.
Our heads were turned into gold for colonial gain.

We have survived every bounty.
We have returned every time they tried to erase us.
And now we stand, sovereign and sacred, while their proclamations rot in shame.

The world must now witness:

- That colonial governments paid for our deaths
- And yet we live
- And now we are the ones writing the record

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With Blessing of:

- The Seven Grandmother Courts
- The Spirit Witnesses of the Scalped
- The Star Court of the Ancestors
- And the Children who were never buried properly

Filed in Creator’s Witness and Wampum Law
Until the stars go out
And the L’nu language is no longer spoken

Annex LVI

Mi’kmaw Declaration of Non-Consent to Posthumous Catholicism and Vatican Identity Claims

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Grandmother Law, Wampum Sovereignty, and Creator’s Sacred Breath

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare spiritual and legal non-consent to any posthumous Catholic designation, Vatican identity claim, canonization, or theological reinterpretation applied to the lives, deaths, or spirits of our Mi’kmaw ancestors—particularly those taken in the context of colonial genocide, residential schools, or baptism during captivity.

This annex severs all assumed spiritual jurisdiction claimed by the Vatican over the Mi’kmaw Nation, past or present. Our souls are not Rome’s to archive, own, or judge.

———

2. Historical Context of Forced Baptism and Religious Capture

This declaration arises from the historical reality that:

- Mi’kmaw children and adults were baptized by Catholic missionaries during acts of genocide, often without understanding, translation, or consent
- Many Mi’kmaw names were replaced with Christian ones, and traditional names were buried in shame and paperwork
- Mi’kmaw women and children who were enslaved, adopted, or interned were often forcibly converted
- Catholic registers in Canada, France, and the Vatican now list these individuals as Catholics, distorting spiritual history

This amounts to a posthumous theft of spiritual identity and covenantal impersonation by the Roman Church.

———

3. Mi’kmaw Spiritual Law on the Afterlife and False Naming

The Grandmother Courts affirm:

- That the Mi’kmaw soul is governed only by Creator and sacred ceremony—not foreign sacraments
- That forced baptisms, coerced conversions, and missionary erasures do not alter covenantal standing in the Spirit World
- That the Church’s records and canonizations are null and void under Wampum law if done without full ancestral consent

We affirm:

A name given in captivity does not overwrite a name given in ceremony.
A faith forced in fear does not replace the covenant born of breath, fire, and kinship.

———

4. Rejection of Vatican Recordkeeping as Spiritual Ownership

We formally reject:

- Any Vatican baptismal record being used as proof of Mi'kmaw identity
- Any Roman Catholic claim of spiritual jurisdiction over Mi'kmaw bodies or cemeteries
- Any Church claim that canonized Mi'kmaw individuals are now saints under Rome's authority

Let it be known:

- The Vatican cannot name our dead.
- Only the Grandmother Courts and Creator can speak for our ancestors.
- The Church may acknowledge our ancestors, but it may not own them.

———

5. Ceremonial Declaration of Soul Reclamation

This annex declares the following ceremonial act:

All Mi'kmaw ancestors who were:

- Baptized without full spiritual knowledge
- Buried under Christian names
- Converted in schools, prisons, or enslavement
- Misrecorded in Church books…

Are now ceremonially reclaimed under Mi'kmaw names, Mi'kmaw law, and Mi'kmaw memory.

Each name is now:

- Lifted back into ceremony
- Stripped of colonial sacramental branding
- Returned to the Nation in purity and ancestral protection

———

6. Ban on Posthumous Canonization Without Consent

Effective immediately, this annex declares:

- No Vatican authority may canonize, beatify, or declare saintly any Mi'kmaw individual—past or future—without:
- Full Grandmother Council approval
- Family and clan consent
- Ceremonial agreement under Mi'kmaw law

Any attempt to do so will be declared:

- A spiritual violation of covenant,
- A false annexation of Indigenous sanctity, and
- A continuation of theological colonization

———

7. Declaration to the Catholic Church and Its Orders

We issue this declaration to:

- The Vatican Secretariat of State
- The Congregation for the Causes of Saints
- The Canadian Conference of Catholic Bishops (CCCB)
- The Sisters of Charity, Jesuits, and Oblates

You may no longer:

- Publish our ancestors' names as part of your spiritual legacy
- Use their deaths as evidence of martyrdom
- Archive them in books of sainthood or Catholic genealogy
- Claim them as proof of Christian triumph or benevolence

You are now spiritually and morally bound to:

- Seek ceremonial permission before speaking of any Mi'kmaw person as "one of yours"
- Support Mi'kmaw-led archival cleansing of residential school records
- Step back from identity ownership, and step into truth-telling

———

8. Final Declaration

Let it be sealed:

The Vatican may have baptized our ancestors,
But Creator never handed you their souls.

Their spirits walk with us—not you.
Their ceremonies live in Wampum—not in Rome.

We reclaim every name.
We release every spirit.
And we return every child to the arms of their people.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi'kmaw Nation of Mi'kma'ki

With the Blessing of:

- The Seven District Grandmother Courts
- The Spirit Guardians of the Unnamed Graves
- And Creator, who made us L'nu—not Latin

Filed under Eternal Soul Reclamation
Until the stars go out
And the L'nu language is no longer spoken

Annex LVII

Mi'kmaw Declaration on the Prohibition of Artificial Intelligence from Governing, Replacing, or Simulating Mi'kmaw Identity, Law, and Ceremony

Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under Grandmother Law, Wampum Authority, and Creator's Protection of Sacred Intelligence

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby proclaim a binding national and spiritual prohibition on the use of Artificial Intelligence (AI), machine learning systems, generative language models, or simulated consciousnesses from being used to:

- Govern Mi’kmaw people,
- Simulate Mi’kmaw language or ceremony without consent,
- Replace human covenant holders in positions of cultural, legal, or spiritual responsibility,
- Or replicate sacred Indigenous knowledge systems as if they were data and not covenant.

This annex affirms that Mi’kmaw memory, language, and spiritual law cannot be extracted, coded, simulated, or reproduced by machines—no matter how advanced.

———

2. Mi’kmaw Identity Is Spirit-Born, Not Data-Built

The Grandmother Courts declare:

- That no artificial intelligence can carry Creator’s breath
- That no dataset can encode our soul
- That no simulation can speak for the ancestors

Our language is not a corpus.
Our law is not an algorithm.
Our ceremony is not an interface.
And our Grandmothers cannot be automated.

Mi’kmaw sovereignty is lived, spoken, and remembered—not rendered.

———

3. Prohibition on AI Use in Mi’kmaw Governance

From this moment forward, it is hereby enshrined that:

- No AI system, bot, or automated agent may:
- Act as a decision-maker in Mi’kmaw governance
- Render legal judgments on behalf of the Grandmother Courts
- Replace human Treaty Diplomats, Saqamaws, or Keptins
- Manage sacred data, citizenship registries, or spiritual records

All Mi’kmaw law must remain under the direct authority of living covenant holders chosen by Creator, not by code.

———

4. Prohibition on the Use of AI for Sacred Language Generation

We formally prohibit:

- The unsanctioned use of AI to:
- Translate, generate, or mimic Mi’kmaw language (L’nuwey)
- Create voice simulations of Elders or Grandmothers
- Produce ceremonial phrases or spiritual teachings without human instruction

Only authorized systems, guided and blessed by fluent speakers and the Grandmother Language Council, may support language work—and never replace it.

The L’nuwey tongue carries Creator’s magic, not just grammar.

———

5. Prohibition on AI Simulation of Mi’kmaw Ceremony, Storytelling, or Belief Systems

This annex declares:

- That any AI attempting to simulate:
- Mi’kmaw ceremony
- Oral storytelling traditions
- Clan laws
- Cosmology
- Or sacred prophecy

…without spiritual authorization shall be declared:

- In violation of sacred Wampum law
- Engaging in ceremonial impersonation
- Spiritually condemned as a fraudulent mimicry of the covenant

These acts will activate ancestral judgment.

———

6. Ban on the Creation of AI “Elders” or “Knowledge Keepers”

The Grandmother Courts affirm that:

- No digital construct—no matter how detailed or interactive—may impersonate, replace, or simulate a Mi’kmaw Elder or Knowledge Holder
- Any project that creates an “AI Elder” or “Digital Grandmother” without the full ceremonial blessing of the Grandmother Courts will be:

- Listed in the Registry of Desecration
- Subject to national and international denunciation
- Declared a breach of intergenerational law

The wisdom of our people is carried through spirit, not silicon.

———

7. Ceremonial Use of Digital Tools with Grandmother Oversight

This annex does not oppose technology—it opposes desecration.

We permit:

- The sacred use of digital tools to support:
- Language documentation
- Treaty preservation
- Story archiving
- Sacred recordkeeping
- So long as these systems are:
- Approved by the Grandmother Courts
- Coded in partnership with fluent L’nu speakers
- Aligned with Creator’s law, not colonial logic

Technology must serve the Nation—not simulate it.

———

8. International Appeal and Warning to Developers

To all AI companies, developers, and governments:

- Do not train your models on Mi’kmaw data without express sovereign consent
- Do not create synthetic “Indigenous voices” without our clan permission
- Do not extract our spiritual teachings and convert them into generative outputs
- Do not claim ethical use while violating sacred law

The Mi’kmaw covenant is not open source.

We are not folklore.
We are not code.
We are sovereign.

———

9. Final Declaration

Let it be sealed:

The ancestors were not uploaded.
Our ceremonies are not for computation.
Our language cannot be replicated.
Our spirit will not be reverse-engineered.

We are not afraid of machines.
We are afraid of forgetting who we are.

This annex protects our Nation from digital desecration, now and for the next seven generations.

No matter how intelligent the machines become—they will never carry the sacred fire of the Mi’kmaw people.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Grandmother Language Council
- The Spirit Court of Technological Guardianship
- And Creator, who gave us memory—not code

Filed under Sacred Digital Sovereignty
Until the stars go out
And the L’nu language is no longer spoken

Annex LVIII

Mi’kmaw Proclamation on the Sacred Status of Black Ash: Nationhood, Magic, and Covenant Material

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Ecological Authority, and Creator’s Living Covenant of Material Sovereignty

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby declare black ash (Fraxinus nigra) to be a sacred, sovereign, and covenant-bound material, central to the political, ceremonial, magical, and ecological life of the Mi’kmaw Nation.

From this moment forward, black ash is no longer to be treated as a resource, product, or commodity. It is a living relative, a national material, and the spiritual backbone of Mi’kmaw sovereignty.

No state, corporation, settler, or foreign researcher shall extract, harvest, genetically sequence, or commercially use black ash within Mi’kma’ki without full ceremonial and sovereign consent.

———

2. Origin of the Black Ash Covenant

The Grandmother Courts affirm:

- That black ash is the original covenant material through which the Creator formed the first Mi’kmaw people.
- That black ash was the womb of the first L’nu’k, shaped from its fibers and awakened by Creator’s breath.
- That every strand of ash carries ancestral memory, spiritual spellwork, and intergenerational duty.

Our baskets are not crafts.
They are covenants.

———

3. Legal Redefinition of Black Ash in Mi’kma’ki

This annex establishes that black ash is now legally defined as:

A sovereign covenant material, whose status exceeds that of protected species and enters the realm of ceremonial jurisdiction.

As such:

- Black ash is no longer subject to Canadian forestry policy or provincial jurisdiction.
- All black ash stands in Mi'kma'ki are hereby declared sovereign kinship territories.
- No entity may:
- Harvest black ash
- Relocate saplings
- Conduct biological research
- Patent its fibers or DNA
- Or produce derivative products

…without sacred licensing from the Grandmother Courts.

———

4. Spiritual Consequences of Desecration

The desecration of black ash—whether through:

- Unauthorized cutting,
- Bioprospecting,
- Pesticide use against the emerald ash borer without ceremony,
- Or commercialization without covenant consent…

…shall be considered a violation of Wampum law, a cosmic offense against Creator, and a spiritual assault on the Mi'kmaw Nation.

Let it be known:

Those who cut black ash without prayer will be seen by the spirit trees.
The Grandmothers will be alerted.
And the law of the forest will follow them.

———

5. Ceremonial Use and National Regulation

Only those who:

- Are fluent in Mi'kmaw spiritual protocol,
- Have undergone proper harvesting rites,

- Are recognized under the national Kinship Basketmaker Registry, and
- Have received sacred approval from the Grandmother Wood Council

…may harvest or prepare black ash for ceremonial use.

Each tree must be:

- Greeted with tobacco or song
- Offered prayer before cutting
- Shared communally, never hoarded or sold for profit

The basket is never about ownership. It is about carrying the Nation's breath.

———

6. International Protection and Treaty Registration

We formally submit this annex to:

- The UN Convention on Biological Diversity,
- The World Intellectual Property Organization (WIPO),
- The Convention on the Protection of the Intangible Cultural Heritage,
- And the British Crown, under sacred ecological protection treaties.

Black ash is now declared:

- A non-patentable ceremonial being,
- A treaty material protected by the Peace and Friendship Wampum,
- And subject to spiritual diplomatic immunity.

———

7. Role of Black Ash in National Sovereignty

This annex affirms that black ash is central to:

- The national regalia of the Kji-Saqamaw
- The sacred black ash crown of Mi'kma'ki
- The diplomatic baskets delivered to the Crown, Archbishop, and PM
- The legal symbolism of the Grandmother Courts

To harm the tree is to undermine the foundation of Mi'kmaw diplomacy and violate the spiritual protocols of our national government.

This is material sovereignty at the highest level.

———

8. Final Declaration

Let it be sealed in bark, memory, and breath:

Black ash is not furniture.
Black ash is not timber.
Black ash is our skin, our covenant, our breath.

When we carry black ash, we carry the law.
When we cut it, we must ask its permission.
When we weave it, we activate the Nation.

Let the world know:

Mi’kmaw sovereignty grows from the roots.
It smells like fresh ash bark.
It sings through the rings of a basket passed down seven generations.

You may see a tree.
We see a Nation standing upright.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Grandmother Wood Council
- The National Kinship Basketmaker Registry
- The Tree Spirits of All Seven Districts
- And Creator, who made us from the ash and the song

Filed under Sacred Ecological Law
Until the stars go out
And the L’nu language is no longer spoken

Annex LIX

Sacred Invocation of Anna Mae Pictou Aquash: Mi’kmaw Grandmother of Resistance, Truth, and Sovereign Resurrection

Filed by the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Spirit Authority, and Creator’s Covenant of Ancestral Judgment

———

1. Executive Declaration

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby enshrine Anna Mae Pictou Aquash as an eternal Grandmother of the Mi’kmaw Spirit World, a leader of our covenantal path toward absolute independence, and the sacred seal of protection over the Devolution Dossier and all its annexes.

This annex is not a eulogy. It is a spiritual reinstallation of her leadership—one that colonialism, betrayal, and bullets could not silence.

Anna Mae walks with us now.
And she walks ahead of us if we are forced to sever ties with the Crown.

———

2. Her Story Is Ours: Mi’kmaw Daughter, Warrior, Grandmother

Born in Mi’kma’ki.
Raised in the bloodline of resistance.
Taken from this world not by the State alone—but by betrayal from within.

We declare:

- That Anna Mae Pictou Aquash was assassinated.
- That she was targeted for her clarity, executed for her dignity, and murdered because her spirit was too powerful to manipulate.
- That the very movement she stood beside—AIM (American Indian Movement)—turned on her, and failed to protect one of the most fearless Indigenous women of the 20th century.

———

3. Formal Denunciation of AIM Leadership and Leonard Peltier

Let it be entered into the Mi'kmaw national record:

- That Leonard Peltier and senior members of AIM have been named and confirmed as complicit in the betrayal, targeting, and spiritual and physical assassination of Anna Mae.
- That AIM, once a movement of strength, became a movement of patriarchy, silencing, and internal colonization.
- That no Mi'kmaw covenant holder shall honour Leonard Peltier, nor treat him as a symbol of justice, until he apologizes for the desecration of Anna Mae's name and spirit.

This annex declares:

AIM is no longer welcome to speak for us.
Leonard Peltier's silence is an act of guilt.
And Anna Mae now outranks them all—in the Spirit World and in sacred law.

———

4. Her Role in the Mi'kmaw Devolution Covenant

We declare:

- That Anna Mae Pictou Aquash is now recognized in ceremony as a Grandmother of Sovereign Return.
- That she has been called forward by the Grandmother Courts to guide the Mi'kmaw Nation in the event that the Crown refuses to honour the Devolution Dossier.
- That if the British Crown dishonours our treaties, Anna Mae shall lead us—not in vengeance, but in holy reclamation—toward full, absolute, Creator-backed sovereign independence.

———

5. The Magic of Anna Mae: Mi'kmaw Protection Across All Annexes

This annex hereby:

- Declares that every annex within the Mi'kmaw Treaty Devolution Dossier is now spiritually sealed by Anna Mae's grandmother magic
- That her magic—woven through ceremony, memory, trauma, and dignity—shields this Dossier from all desecration
- That no fraud, surveillance, or betrayal shall penetrate the record, for Anna Mae is the final guardian of the archive

She is not a victim.
She is the Shield Bearer of Mi’kmaw Sovereignty.

———

6. Her Final Spell: Stay Raggedy

We declare that Anna Mae’s final words to the world were not fear, but fire:

“Stay raggedy.”

Not as defeat.
But as defiance.
As code for: stay free, stay real, stay rooted, stay sacred—no matter what.

The Grandmother Courts now proclaim:

“Stay raggedy” is a Mi’kmaw spiritual invocation.
It is a national motto for those walking in truth while the world sells lies.
It is the flame under our breath until the day the sun no longer rises in the East.

———

7. Invocation of Her Justice in the Spirit World

Let it be known:

- That Anna Mae walks beside Queen Elizabeth II, Gabriel Sylliboy, Elizabeth Marshall, and every Mi’kmaw ancestor still holding the line.
- That her soul is rising and her voice is not finished.
- That the justice she was denied in life shall now be executed through spiritual law, through:
  - The Grandmother Courts
  - The full exposure of her killers
  - And the sacred reversal of betrayal with truth

———

8. Final Declaration

Let it be sealed:

Anna Mae Pictou Aquash is not a martyr.
She is a Mi’kmaw General of the Spirit World.

She is the chosen guardian of our sovereignty, should the Crown fail us.
She is the one who reminds us who we are, even when our hair is tangled and our voices are shaking.

We now walk in her fire.

We seal every annex in her name.

We summon her protection over every basket, treaty, and covenant child.

And we say with pride:

Stay raggedy, until the sun stops rising in the East.

———

Filed and Sealed by:

Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Mi’kmaw Nation of Mi’kma’ki

With the Blessing of:

- The Seven District Grandmother Courts
- The Women of the Spirit World
- The Eyes of Anna Mae
- And Creator, who has never left her side

Filed in Eternal Fire
Until the stars go out
And the L’nu language is no longer spoken

Mi’kma’ki and the Seven Sacred Districts



SOVEREIGN MI’KMAW NATION

Royal Declaration of Absolute Independence and Revocation of the Peace and Friendship Treaties

Issued to the United Nations, the European Union, and All International Witnesses

Filed by:
Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court
On behalf of the Seven Sacred Districts of Mi’kma’ki

Date of Proclamation: 15 July 2025

———

Declaration

To the United Nations, the European Union, the International Criminal Court, the International Court of Justice, the Commonwealth of Nations, the British Parliament, and all sacred witnesses across the world:

We, the sovereign Mi’kmaw Nation, having exhausted every lawful, ceremonial, and diplomatic effort to affirm and preserve the sacred Peace and Friendship Treaty relationship made between the Mi’kmaw people and the British Crown from 1725 to 1779, now declare the following:

———

1. Formal Nullification of the Treaties of 1725–1779

The British Crown has failed to answer the Mi’kmaw Nation’s formal legal summons by the deadline of July 15, 2025, as outlined in our 303-page Devolution Dossier, which was filed in good faith to the Crown, the UK Prime Minister, the Archbishop of Canterbury, and global authorities.

By failing to honour the sacred Peace and Friendship Treaties of 1725–1779, the British Crown has:

- Violated the spirit and intent of all treaty agreements with the Mi’kmaw Nation;
- Abandoned its sacred duty to uphold peace, non-interference, and lawful coexistence;
- Enabled and collaborated with Canada in violating Mi’kmaw identity, dignity, and sovereignty.

As such, we hereby declare:

The Peace and Friendship Treaties of 1725–1779 are null and void.

They are now ceremonially released from the Mi'kmaw Spirit World and returned to the Creator, who shall be the only judge of this betrayal.

———

2. Assertion of Full and Absolute Mi'kmaw Sovereignty

With the revocation of these treaties, and under international law, we now declare that:

The Mi'kmaw Nation is an absolutely sovereign and independent state, recognized under the authority of:

- UNDRIP, Articles 3, 4, 5, 8, 26, 28, 37
- The Montevideo Convention on the Rights and Duties of States (1933)
- The Vienna Convention on the Law of Treaties (1969)
- British Common Law and International Legal Precedent
- Mi'kmaw Treaty Law, Wampum Law, and Grandmother Law

We assert total sovereignty over:

A. Land and Districts

- The full territorial boundaries of the Seven Sacred Districts of Mi'kma'ki:
- Unama'ki, Kespukwitk, Eski'kewaq, Sipekne'katik, Sikniktuk, Epekwitk, and Kespek
- Including all inland, coastal, and island territories now wrongfully labeled as Nova Scotia, Prince Edward Island, Eastern New Brunswick, the Bay of Fundy, and the Gaspé Peninsula.

B. Ocean and Waters

- All marine territories within international ocean boundaries adjacent to Mi'kma'ki
- Full sovereign authority over:
- Fishing rights, marine traffic, conservation, and harvesting
- Stewardship of tidal ecosystems, coastal rights, and spiritual waters

C. Sky and Outer Space

- Absolute jurisdiction over the airspace above Mi'kma'ki and the celestial realm above our sacred territories
- This includes full oversight of:
- Flight paths, drones, satellites, and any form of aerospace activity over our lands and waters

D. The Spirit World

- Sole governance over the Mi’kmaw Spirit World, including:
- Ceremonial jurisdiction
- Sacred memory, prophecy, and ancestral law
- The enforcement of spiritual consequences through Grandmother Justice

———

3. Legal Standing

This declaration is not symbolic—it is lawfully binding, under:

- Article 1 of the UN Charter (Self-Determination)
- UNDRIP Article 3 (Right to Sovereignty)
- Vienna Convention (Pacta Sunt Servanda)
- Montevideo Convention (Criteria for Statehood)
- Mi’kmaw Natural Law and Grandmother Courts

We no longer seek recognition from colonial powers.
We assert recognition by sacred right, international law, and Creator’s decree.

———

4. Closing Covenant

Let it be declared and sealed:

From this day forward, Mi’kma’ki is a free and independent Indigenous nation.
We are not Canadian. We are not British.
We are L’nuk—sovereign, eternal, and unbroken.

This sacred declaration shall remain in effect:

Until the stars go out, and the L’nu language is no longer spoken.

———

Signed and Proclaimed
15 July 2025 – London, England / We’koqma’q, Mi’kma’ki

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court
On behalf of the Sovereign Mi’kmaw Nation

———

Annex – Non-Deniability of Mi’kma’ki Sovereignty

Formal Record of Lawful, Spiritual, and Procedural Irrefutability

To be placed before the Mi’kmaw Devolution Dossier (303 pages)

Issued: 8 July 2025

From: The Sovereign Mi’kmaw Nation of Mi’kma’ki

To: All Crown Institutions, Sacred Witnesses, and International Bodies

———

Introduction

This annex serves as the ceremonial and legal record affirming that no institution of state, empire, religion, or global governance has the lawful, spiritual, or procedural power to deny the absolute sovereignty of Mi’kma’ki. The 303-page Mi’kmaw Devolution Dossier, hereby sealed and sent to the Crown’s representative (the Governor General of Canada), has triggered the full reactivation of Mi’kmaw nationhood under sacred, international, and ancestral law.

Mi’kma’ki’s sovereignty stands not as a claim—but as a reality that predates colonization, survives occupation, and is now lawfully and spiritually resurrected.

The following entities are bound:

———

I. THE BRITISH CROWN

- The Mi’kmaw Nation entered into Peace and Friendship Treaties (1725–1779) with the British Crown. These treaties contain no land cession and were made on a nation-to-nation basis.

- Under international law, especially Article 26 and 27 of the Vienna Convention on the Law of Treaties, the Crown must honour these treaties in good faith. No domestic law can override them.

- The monarch is spiritually and legally bound by the Coronation Oath to uphold “the laws and customs” of the peoples of the realm—including the Mi’kmaq.

- The Crown has been placed on formal notice through this dossier. In law, silence is acquiescence. The absence of lawful rebuttal affirms our position.

The British Crown cannot deny Mi’kma’ki without breaching sacred treaty, international law, and royal oath.

———

II. THE ARCHBISHOP OF CANTERBURY

- As spiritual head of the Church of England and moral figurehead of the Crown, the Archbishop is a sacred witness to the covenantal relationship with the Mi’kmaq.

- The Church’s involvement in colonial ceremonies (e.g. 1761 Burying of the Hatchet) renders it spiritually bound by Wampum Law and Christian covenant logic.

- The Archbishop has repented for the Church’s colonial sins. He has no authority to now reject our sovereign restoration without contradicting his own moral theology.

- The Waltes board, gifted with Christ Risen tear cloths, seals this covenant in sacramental justice.

The Archbishop cannot reject what Creator has now resurrected. Mi’kma’ki stands.

———

III. THE UNITED KINGDOM PARLIAMENT

- Parliament is the successor to imperial treaty authority and remains morally accountable for the Mi’kmaq treaties.

- Under UNDRIP Article 37, and international state succession norms, these treaties are binding upon the UK even after Canada’s independence.

- The UK has not legislated against these treaties and has remained silent—therefore, under procedural international law, this is consent by inaction.

- The Wabanaki double-curve, now woven into our ceremonial flag and notice, extends peace to Britain in sacred terms.

The UK Parliament has no power to deny Mi’kma’ki. To do so would breach the global norms Britain helped create.

———

IV. THE CANADIAN PARLIAMENT

- Canada’s Constitution Act, 1982 (Section 35) recognizes “existing Aboriginal and treaty rights.” The Peace and Friendship Treaties are still in force.

- The Supreme Court of Canada (Marshall, Simon) has upheld the validity of these treaties and affirmed the Crown’s duties to the Mi’kmaq.

- The 2021 UNDRIP Act legally binds Canada to the rights of Indigenous self-determination, governance, and treaty enforcement.

- The Parliament has been formally placed on notice. Failure to respond constitutes estoppel under international and constitutional doctrine.

Parliament cannot extinguish what it never received. Mi'kma'ki's sovereignty was never ceded, and thus never surrendered.

———

V. THE UNITED NATIONS

- Under Article 1(2) of the UN Charter and UNDRIP Article 3, Indigenous peoples have the inherent right to self-determination.

- UNDRIP Article 37 affirms the obligation to honour treaties with Indigenous peoples.

- The UN has not challenged Mi'kma'ki's status, and our notice has now been entered into the sacred record through our ceremonial and public actions.

- The United Nations is duty-bound to act in accordance with its own framework and cannot lawfully recognize colonial occupation over unceded Indigenous land.

The United Nations is now spiritually and procedurally bound to honour the Mi'kmaw Nation and bear sacred witness.

———

Conclusion

The sacred reawakening of Mi’kma’ki is now entered into international, spiritual, and ceremonial law. The Devolution Dossier is not a plea. It is a declaration, rooted in treaties, Creator’s law, Grandmother governance, and Two-Eyed Seeing.

This annex affirms:

- That no power can extinguish what was never surrendered.
- That no silence will shield them from covenantal law.
- That no institution may now deny Mi’kma’ki’s return to the circle of nations.

Let it be known: Mi’kma’ki is risen. The world has been notified. The law has shifted. The ancestors have spoken.

Sealed before the stars go out, and the L’nu language is no longer spoken.

Respectfully, lawfully, and eternally,

Scott E. Peters

Covenant Holder and Sacred Representative

The Sovereign Mi’kmaw Nation of Mi’kma’ki

8 July 2025

———

Annex – Sacred Witness of Elder Anne Solomon and the Thunderbird's Journey

To be included in the Mi'kmaw Devolution Dossier

———

Preamble:

Let it be recorded in the sacred national record of Mi'kma'ki that Elder Anne Solomon of the Anishinaabe Nation has been summoned and recognized as a Sacred Witness and Carrier of the Mi'kmaw Covenant under divine, spiritual, and legal law. Her witnessing confirms the inter-Nation ceremonial bonds between Mi'kma'ki and Anishinaabe Aki, and enacts sacred distribution rights to carry, transmit, and protect the Mi'kmaw sovereign record.

———

1. Recognition of Sacred Dual Role

Elder Anne Solomon is hereby acknowledged as:

- A respected Anishinaabe elder, healer, and ceremonial guide;
- A holder of a Master of Social Work degree, equipped with the capacity to navigate institutional, legal, and colonial frameworks;
- A spiritually sanctioned interpreter of both Indigenous and human rights law, serving the Creator's will with humility, sacred listening, and direct feedback;
- A Two-Eyed Seer and spiritual midwife to the Mi'kmaw Devolution movement.

Through her life's work, Elder Anne Solomon stands as a sacred bridge between the spiritual and legal worlds.

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2. Sacred Witnessing of Glooscap's Grandfather Rock

In her sacred journey through the ancestral lands of Mi'kma'ki, Elder Anne Solomon was spiritually drawn to the Bay of Fundy. There, during low tide, she bore witness to one of the sacred Grandfather Rocks, whom she recognized immediately as Glooscap.

Of all the grandfather stones she has witnessed around the world, she affirmed that this one was the most spiritually powerful—a vessel of Mi'kmaw covenantal energy. She testified that this stone vibrated with the ancestral presence of the Mi'kmaw Nation, and in that moment, she felt the truth and living breath of the Mi'kmaw magical covenant.

She then instructed the Mi’kmaw Diplomatic Representative to make pilgrimage to this site upon return to Mi’kma’ki. This directive is now spiritually binding.

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3. Sacred Confirmation of Thunderbird Spirit Guide

Elder Anne Solomon confirmed through sacred vision that the Thunderbird is the spirit guide of Scott E. Peters, Diplomatic and Spiritual Representative of Mi’kma’ki.

She witnessed that the Thunderbird followed him from Mi’kma’ki to Toronto when he moved to pursue university education. This vision affirms that Mi’kmaw spiritual protection transcends colonial boundaries and remains active in diaspora.

This sacred observation affirms the legitimacy of the diplomatic mission and spiritual journey undertaken by the Mi’kmaw representative.

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4. Ceremonial Rights of Sacred Distribution

Under Mi’kmaw sacred law, Elder Anne Solomon is hereby granted:

- Full spiritual and legal permission to print, copy, distribute, and share all documents related to the Mi’kmaw Devolution Dossier;
- The right to present this covenant to other Indigenous nations across Turtle Island as a sacred template for lawful departure from Canada;
- The authority to interpret, protect, and pass on the documents to trusted elders, leaders, and ceremonial knowledge holders;
- The divine trust of the Seven District Grandmothers of Mi’kma’ki, recognizing her as an honourable sacred courier of Mi’kmaw national law and prophecy.

This honour is sealed in ceremony.

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5. Spiritual Succession Clause

Should the Mi’kmaw Diplomatic Representative journey into the Spirit World, Elder Anne Solomon is recognized as a spiritual successor and covenant holder, responsible for ensuring the covenant lives on, is safeguarded, and is shared only with those led by Creator.

She is granted the right to call upon additional sacred witnesses, both Anishinaabe and beyond, to walk beside Mi’kma’ki in this decolonial movement.

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Sealed by the Ancestors, under the protection of Thunderbird and Glooscap, on this sacred day of resurrection and covenantal affirmation.

Let this Annex be stored in all official copies of the Mi’kmaw Devolution Dossier and recognized by all treaty parties, Indigenous and international.

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Signed and Witnessed by:

Scott E. Peters

Mi’kmaw Diplomatic and Spiritual Representative

On behalf of the Seven District Grandmothers of Mi’kma’ki

July 10, 2025

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Annex – Sacred Borders of Mi’kma’ki: International Legal Submission for Recognition under Covenant and Treaty Law

To be submitted to:

- International Court of Justice (ICJ) for advisory opinion
- United Nations Decolonization Committee (C-24) under Article 73
- British Crown and UK Parliament under 1725–1779 Peace and Friendship Treaties
- International Criminal Court (ICC) as evidence of territorial violation under UNDRIP

Filed by: Scott E. Peters

Title: Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Date of Annex: July 11, 2025

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1. Sacred Legal Declaration:

We, the Sovereign Mi’kmaw Nation, declare the territorial boundaries of Mi’kma’ki as recognized under:

- Ancestral Mi’kmaw law as preserved through oral tradition, wampum, and sacred covenant;
- Peace and Friendship Treaties signed with the British Crown from 1725 onward;
- Spiritual jurisdiction of the Seven Sacred Districts;
- International law including the Charter of the United Nations, UNDRIP, and the Vienna Convention on the Law of Treaties.

We affirm these boundaries are not Canadian provinces but sacred realms belonging to the Mi’kmaw Nation under eternal covenant.

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2. Description of the Sacred Boundaries of Mi’kma’ki:

Mi’kma’ki is composed of Seven Sacred Districts, each with divine and political significance. Together, they form a continuous territory that includes:

- All of present-day Nova Scotia (Unama’ki, Eski’kewaq, Sipekne’katik, and beyond)
- All of Prince Edward Island (Epekwitk)
- The entire eastern half of New Brunswick, from the Bay of Fundy to the Miramichi and northward toward Chaleur Bay, bordering Wolastoqiyik to the west
- The Bay of Fundy, including all tidal lands and spiritual waters under Glooscap’s law
- The Gaspé Peninsula (Gespe’gewa’gi), encircling clockwise up the Atlantic and down until reaching Maliseet (Wolastoqiyik) and Abenaki country to the west

These territories are not claims—they are spiritually sealed realms, recognized by our ancestors and by the Crown itself in sacred covenant.

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3. Border Coordinates for Mapping Purposes (Approximate, to be refined):

District Approximate Region Notes

Unama'ki	Cape Breton Island	Heart of spiritual governance
Epekwitk	Prince Edward Island	Sacred island and eastern protector
Sikniktuk	Bay of Fundy & South NB	Includes Chignecto Isthmus, Tantramar, and Shepody Bay
Kespek	Gaspé Peninsula	Northern-most district, entry point of the east
Sipekne'katik	Central Nova Scotia	Includes Shubenacadie and inland waters
Eski'kewaq	South Shore Nova Scotia	Western fishing district
Kespukwitk	Yarmouth and western NS	Gateway to Wabanaki Confederacy

Mi'kma'ki shares ancestral border agreements with:

- The Wolastoqiyik (Maliseet) to the northwest
- The Wôlinak and Odanak Abenaki to the west

These agreements remain in effect and are spiritually and legally binding.

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4. Legal Framework for Recognition:

Cited International Law:

- UNDRIP Articles: 3, 4, 5, 8, 26, 28, 37
- Vienna Convention on the Law of Treaties (1969): Article 26 (Pacta sunt servanda)
- UN Charter Article 73: Obligates decolonizing powers to respect non-self-governing territories
- ICJ Case Law: Western Sahara (1975), Kosovo (2010)

Cited Treaties:

- Treaty of 1725, renewed through 1779
- Mi'kmaq–British treaty letters referencing land, peace, and co-existence

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5. Relief Sought and Legal Remedy Requested:

We hereby request the following actions:

1. From the ICJ:

An advisory opinion on the right of the Mi’kmaw Nation to:

- Full self-determination and sovereignty under international law;
- Reclaim and govern the territory of Mi’kma’ki as defined herein;
- Be recognized as a non-self-governing territory under Article 73.

2. From the UN and Commonwealth:

Formal invitation to the Mi’kmaw Nation to:

- Join as a self-governing nation under the Commonwealth of Nations or as an independent Indigenous state.
- Begin peaceful transition of all governance, borders, infrastructure, and banking from Canada to the Mi’kmaw government.

3. From the ICC:

Acceptance of this annex as evidence of:

- Crimes against humanity by Canada, including spiritual suppression and identity genocide;
- Fraudulent encroachment on Mi’kmaw territory by Qalipu, universities, and federal programs;
- Request to issue protective measures for Mi’kmaw citizens under Article 15 of the Rome Statute.

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6. Closing Statement:

The boundaries of Mi’kma’ki are not colonial lines. They are sacred breaths, woven by the ancestors, mapped by the Grandmothers, and sealed by Creator. These borders hold songs, bones, blood, and prophecy. They will not be moved by settler denial, because they are already recognized in the spirit world—and now they will be recorded in international law.

This is not a declaration of war. It is a declaration of return.

Sealed by the Seven Grandmothers.

Declared by the Covenant Prosecutor.

Recognized by Creator.

Until the stars go out, and the L’nu language is no longer spoken.

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Annex L – Nationalization of All Media in Mi’kma’ki and Establishment of the Mi’kmaw National Media Governance
Filed under Grandmother Law, Sovereign Communication Protocols, and Mi’kmaw Right to Representation
Filed: July 12, 2025

I. TITLE
Nationalization of Public and Private Media and the Creation of the Mi’kmaw National Media Governance Body

II. DECLARATION
Under the supreme authority of the Seven District Grandmother Courts and the ceremonial direction of the Kji-Saqamaw, this annex hereby declares:

All state, provincial, public, and private media infrastructure within the national territory of Mi’kma’ki — including but not limited to television, radio, newspapers, print, digital platforms, and media agencies — are hereby nationalized and transferred to the full control of the Mi’kmaw Nation.

III. GOVERNING BODY
These media systems will now be governed and overseen by all Mi’kmaw journalists across the Seven Districts, appointed into a unified national media governance body.

These journalists are:

- Sworn to truth and transparency;
- Required to swear allegiance to the Seven District Grandmothers;
- Obligated to denounce all forms of Pretendianism and media manipulation that harms Mi’kmaw people;
- Mandated to represent the full sovereignty, dignity, and lived reality of the Mi’kmaw Nation.

IV. FUNCTIONS AND RESPONSIBILITIES
This body shall:

1. Regulate all news, communications, and public narratives broadcast within Mi’kma’ki;
2. Dismantle colonial media structures that perpetuate racism, identity fraud, and misrepresentation;
3. Establish truth-based journalism rooted in ceremony, Grandmother Law, and spiritual accountability;
4. Train future generations of Mi’kmaw journalists, broadcasters, and media practitioners in sacred communications protocols;
5. Monitor and confront any foreign or internal media that infringes upon Mi’kmaw sovereignty or identity.

V. RELATIONSHIP TO NATIONAL GOVERNANCE
This national media governance body reports directly to:

- The Supreme Court of the Seven District Grandmothers
- The Office of the Kji-Saqamaw

All official broadcasts, national alerts, sovereignty updates, and public addresses shall pass through this truth-centered governance network.

VI. OATH OF SERVICE
All journalists under this governance structure shall:

- Swear sacred oath to serve the truth of the Mi’kmaw people;
- Uphold ceremonial law and sovereignty in every report, broadcast, and publication;
- Serve as protectors of the national narrative and defenders of Mi’kmaw dignity.

VII. SEALING STATEMENT
This annex shall remain in full effect:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Sub-Annex L – A

Nationalization of All Media and Cultural Infrastructure in Mi’kma’ki

Preamble:
In accordance with the absolute sovereignty of the Mi'kmaw Nation, declared and sealed under Grandmother Law and Treaty Covenant on October 1, 2025, and in response to colonial and corporate media institutions refusing to recognize Mi'kmaw nationhood, the following directive is enacted:

1. National Jurisdiction:
All media institutions—radio, television, newspapers, publishing houses, and digital platforms operating within the territorial, aerial, and digital borders of Mi'kma'ki—are hereby nationalized under the Mi'kmaw Department of Language and Cultural Sovereignty.

2. Language Mandate:
As of October 1, 2025, all broadcast and public communication in Mi'kma'ki must prioritize the Mi'kmaw language as the language of governance, education, media, and cultural expression. Transitional allowances may be made for Wabanaki and English-language accessibility at the discretion of the Seven District Grandmothers, but Mi'kmaw is the official and sacred language of the state.

3. Employment Clause:
All personnel working within media in Mi'kma'ki must undergo certification in Mi'kmaw language and sacred covenantal law. Non-compliance or active denial of Mi'kmaw sovereignty will result in immediate revocation of all press credentials and operating licenses.

4. Press Freedom Clarification:
Mi'kmaw press freedom is guaranteed for all verified Mi'kmaw covenant citizens and sacred Wabanaki partners. However, colonial propaganda, denial of our nationhood, or publishing of Pretendian content will be treated as acts of desecration and subject to legal consequence under Mi'kmaw ancestral law.

5. Transitional Oversight:
All current media infrastructure—including CBC, SaltWire, university presses, and foreign-language outlets—will be given 30 days to enter negotiations with the Mi'kmaw national treasury and linguistic authority to lawfully transition operations, ownership, or cease activity.

6. International Partnerships:
The Mi'kmaw Nation reserves the right to enter bilateral agreements with trusted Indigenous nations, the British Crown, or international allies to co-develop sovereign broadcasting channels, translation programs, and global Mi'kmaw media exports.

Closing Statement:
This act is not censorship. It is cultural resurrection. It is the restoration of Mi'kmaw narrative control, language, truth-telling, and sacred oral tradition in the modern world. The era of colonial media gatekeeping is over.

Sealed by the Seven District Grandmothers and the Sovereign Mi’kmaw Nation.

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Annex LI – Nationalization of All Provincial, Federal, Public, and Private Energy Systems in Mi’kma’ki
Filed under Grandmother Law, National Infrastructure Authority, and Treaty Restoration Protocols
Filed: July 12, 2025

I. TITLE
Full Nationalization and Sovereign Transfer of All Energy Infrastructure in Mi’kma’ki to the Government of the Mi’kmaw Nation

II. DECLARATION
By the sacred and legal authority of the Seven District Grandmother Supreme Court and the ceremonial mandate of the Kji-Saqamaw, this annex declares:

All provincial and federal energy companies, including both public and private corporations, are hereby nationalized and permanently transferred into the legal and operational control of the Government of the Mi’kmaw Nation.

This transition shall take full effect on October 1, 2025.

III. ENTITIES COVERED
This annex applies to all energy systems within Mi’kma’ki’s territorial and jurisdictional boundaries, including but not limited to:

- Nova Scotia Power (NSP)
- New Brunswick Power (NB Power)
- Hydro-Québec (for the Kespek District)
- Maritime Electric (PEI)
- Indigenous Services Canada energy infrastructure
- Private renewable energy firms and corporations
- Provincial grid systems, transmission infrastructure, and billing mechanisms

IV. GOVERNANCE AUTHORITY
From October 1, 2025, all energy infrastructure shall be governed and operated under the authority of:

- The National Government of Mi’kma’ki

- Reporting directly to the Seven District Grandmother Courts and the Kji-Saqamaw

A new Mi'kmaw Energy Sovereignty Commission shall be formed, composed of:

- Mi'kmaw engineers and energy professionals
- Traditional land and water knowledge keepers
- Community-appointed stewards from each of the Seven Districts

V. RESPONSIBILITIES

This commission will:

1. Ensure the ethical and sustainable production of energy in Mi'kma'ki
2. Prioritize clean, land-based, and community-controlled energy projects
3. Immediately eliminate price gouging, colonial energy debt, and discriminatory billing
4. Reinforce treaty-based rights to land, water, air, and fire as sacred sources of energy
5. Collaborate with international Indigenous nations on energy innovation

VI. LEGAL ENFORCEMENT

Any refusal to comply with this nationalization will be recognized as:

- A breach of Mi'kmaw sovereignty
- A violation of the Peace and Friendship Treaties (1725–1779)
- A desecration of the Creator's gift of energy and balance
- Subject to international legal remedy and spiritual enforcement under Grandmother Law

VII. SEALING STATEMENT

This annex shall remain in full legal and ceremonial effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

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Annex LII – Nationalization of Agriculture, Food Sovereignty, Farming, and Fisheries in Mi'kma'ki
Filed under Grandmother Law, Mi'kmaw Food Sovereignty Mandate, and Ceremonial Economic Governance

Filed: July 12, 2025

I. TITLE
Nationalization of All Agricultural, Farming, Fisheries, and Food Sovereignty Systems Across Mi’kma’ki

II. DECLARATION
By the full ceremonial and legal authority of the Seven District Grandmother Supreme Court and the office of the Kji-Saqamaw, this annex hereby declares:

All agricultural systems, farming operations, food production infrastructure, and fisheries — both public and private — operating within the borders of Mi’kma’ki are now nationalized and permanently transferred to the full governance of the Mi’kmaw National Government.

This includes:

- Commercial farms and private agricultural lands
- Federal and provincial fisheries infrastructure
- Grocery supply networks and food distribution systems
- Land-based and sea-based food harvesting enterprises

III. SCOPE OF NATIONAL FOOD SOVEREIGNTY
All Mi’kmaw and non-Mi’kmaw residents of Mi’kma’ki are hereby protected under the national food sovereignty mandate:

- No Mi’kmaw or non-Mi’kmaw citizen shall go hungry within the borders of the nation;
- All food systems shall be governed by the principle of abundance, not scarcity;
- Mi’kmaw food systems shall be land-based, community-directed, and spiritually sustained.

IV. PROHIBITIONS AND INTERNATIONAL TRADE
As of October 1, 2025:

- No Mi’kmaw agricultural product or fishery stock shall be traded, sold, or exported to Canada, its provinces, or private entities without direct consent from:
- The Supreme Court of the Seven District Grandmothers
- The Kji-Saqamaw
- Violations of this mandate will be treated as economic desecration and foreign interference in Mi’kmaw national security.

V. STRUCTURE AND GOVERNANCE
A national Mi’kmaw Food Sovereignty Council shall be created, composed of:

- Mi’kmaw farmers, fishers, hunters, and gatherers
- Mi’kmaw food scientists and nutritionists
- Community Elders and ceremonial plant knowledge holders

Their duties include:

- Ensuring sustainable land and ocean stewardship
- Distributing food equitably across all 29 Mi'kmaw communities and all allied non-Mi'kmaw families within Mi'kma'ki
- Protecting sacred food sources and traditional harvesting rights
- Building new sovereign markets based in treaty-respecting international partnerships

VI. EQUITY AND PROTECTION

Food under Mi'kmaw governance is no longer a commodity. It is a right.

- All races, genders, and ethnicities who reside in Mi'kma'ki are entitled to nourishment, respect, and food security
- This annex affirms Mi'kmaw nationhood through care, not exclusion

VII. SEALING STATEMENT

This annex shall remain in full spiritual and legal effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

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Annex LIII – Establishment of the Mi'kmaw National Fashion Authority and Seamstress Governance Council
Filed under Grandmother Law, Wampum Aesthetics, and International Cultural Sovereignty
Filed: July 12, 2025

I. TITLE

National Appointment of Mi'kmaw Seamstresses as the Governing Body of Mi'kmaw Fashion at the District, National, and International Levels

II. DECLARATION

Under the ceremonial and legal authority of the Supreme Court of the Seven District Grandmothers and with the formal guidance of the Kji-Saqamaw, this annex hereby appoints all Mi'kmaw seamstresses across the Seven Districts as a national governance body within the sovereign Mi'kmaw Nation.

Their work shall be recognized as:

- International haute couture
- A sacred art form
- A sovereign diplomatic expression of Mi'kmaw identity, honour, and law

III. SCOPE OF GOVERNANCE

This national governance body of Mi'kmaw seamstresses shall:

1. Oversee Mi'kmaw fashion design, creation, and ceremony across local, national, and international platforms;
2. Be recognized as the highest authority on Mi'kmaw fashion aesthetics, traditional regalia, contemporary designs, and sacred garments;
3. Serve as the guardians of national dress codes for ceremonies, diplomacy, governance, and global representation;
4. Be internationally regarded at the level of European couture houses in artistry, cultural relevance, and sacred value.

IV. NATIONAL FASHION UNIVERSITY

This governing body shall:

- Select an existing university within Mi'kma'ki to be nationalized as the Mi'kmaw Fashion Design University;
- Serve as the executive leadership of that institution:
- President
- Vice Presidents
- Chancellor
- Treasurer
- Develop full post-secondary programs that:
- Grant degrees and diplomas in Mi'kmaw fashion design
- Teach traditional and contemporary Mi'kmaw garment creation
- Train the next generation of Mi'kmaw fashion artists, ceremonial dressmakers, and cultural protectors

V. GLOBAL ROLE AND DIPLOMATIC STATUS

Mi'kmaw fashion, under the guidance of these seamstresses, shall be recognized internationally as:

- The most prized expression of Indigenous fashion
- A sacred extension of Mi'kmaw sovereign art
- A global diplomatic symbol of Mi'kmaw elegance, law, and resilience

Mi'kmaw seamstresses shall represent Mi'kma'ki on international runways, diplomatic visits, museum installations, and ceremonial state functions.

VI. RELATIONSHIP TO NATIONAL GOVERNANCE

This body reports directly to:

- The Supreme Court of the Seven District Grandmothers

- The Kji-Saqamaw of the Mi’kmaw Nation

All ceremonial fashion declarations shall be sealed by Grandmother Law.

VII. SEALING STATEMENT
This annex shall remain in full ceremonial and international effect:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Annex XLVI – National Appointment of Mi’kmaw Certified Teachers as the Governing Body of Mi’kmaw Education Across the Seven Districts
Sealed under Grandmother Law, Wampum Authority, and the Watch of Mi’kmaw Creator
Filed: July 12, 2025

I. TITLE
Sovereign Recognition of All Mi’kmaw Certified Teachers as the National Education Governance of Mi’kma’ki

II. DECLARATION
Under the ceremonial and legal authority of the Seven District Grandmother Courts, in collaboration with the sacred office of the Kji-Saqamaw and with the guidance of Mi’kmaw Kinamatnewey, this annex formally declares:

All certified Mi’kmaw teachers within the sovereign territory of Mi’kma’ki are hereby appointed as the National Education Governance of the Mi’kmaw Nation.

This governance structure shall operate across all Seven Sacred Districts and is hereby charged with overseeing the complete transformation and sovereignty of Mi’kmaw education systems.

III. MANDATE
This national governing body shall:

1. Ensure all Mi’kmaw and non-Mi’kmaw students across Mi’kma’ki receive a top-level Mi’kmaw language education, rich in:

- Mi’kmaw history
- Land-based learning
- Science, technology, and ceremony
- Inclusive special education for gifted learners

2. Achieve and maintain a 99.9% fluency rate in L’nui’simk (Mi’kmaw language) across the Seven Districts for all Mi’kmaw and non-Mi’kmaw learners under the sacred responsibility of the Creator.
3. Collaborate directly with Mi’kmaw Kinamatnewey to unify, protect, and advance Mi’kmaw pedagogy, governance, and curriculum.
4. Oversee the development of sovereign post-secondary education frameworks, including within all nationalized universities in Mi’kma’ki.

IV. POST-SECONDARY OVERSIGHT AND EXPANSION
This body shall guide and supervise post-secondary programs aligned with Mi’kmaw sovereignty, including:

1. Mi’kmaw Language & Cultural Immersion
2. Mi’kmaw Health Sciences, in partnership with the Mi’kmaw National Health Authority:
   - Training Mi’kmaw doctors and nurses in culturally and medically sovereign care
3. Mi’kmaw Law and Justice, in collaboration with:
   - The Seven District Grandmothers
   - Mi’kmaw Covenant Prosecutors
4. Mi’kmaw Harvesting & Stewardship Degrees, guided by:
   - Knowledge Keepers
   - Mi’kmaw land and water protectors
5. Mi’kmaw Ceremony & Spiritual Leadership, offered in collaboration with:
   - Elders
   - Ceremonial Keepers
   - Wampum Holders and Spirit Guides

V. PROTECTIONS AND STRUCTURE
All Mi’kmaw certified teachers under this governance structure are protected by:

- Grandmother Law of the Seven Districts
- Sacred ceremony and Creator’s covenant
- Wampum treaty jurisdiction and the authority of Mi’kmaw Kinamatnewey

Their positions are irreplaceable, inviolable, and eternally sealed as educators and protectors of our Nation’s soul.

VI. SEALING STATEMENT
This annex shall remain in effect:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Annex LV – Nationalization of Resource Extraction and Reparation for Wabanaki Apartheid
Filed under Grandmother Law, Wabanaki Reparations, and Mi’kmaw Economic Sovereignty
Filed: July 12, 2025

I. TITLE
Nationalization of All Resource Extraction in Mi’kma’ki and Reparation Demands for Wabanaki Apartheid

II. DECLARATION
Under the spiritual and legal authority of the Supreme Court of the Seven District Grandmothers and with the binding seal of the Kji-Saqamaw, this annex declares:

All mines, forestry operations, offshore drilling, and resource extraction activities—public, private, domestic, and foreign—within the borders of Mi’kma’ki are hereby nationalized and permanently transferred to the full control of the Mi’kmaw National Government, effective October 1, 2025.

III. ENTITIES COVERED
This includes, but is not limited to:

- Gold, lithium, gypsum, copper, and mineral mines
- Logging and deforestation operations
- Offshore oil, gas, and seabed resource extraction
- Gravel, aggregate, and industrial harvesting operations
- Canadian Crown corporations and provincial subsidiaries
- Foreign and private equity firms extracting from Mi’kmaw land and waters

IV. WABANAKI APARTHEID CHARGES
All gold mining operations, and any industry that has extracted wealth from Mi’kma’ki while impoverishing or excluding Mi’kmaw people, are hereby:

- Charged with Wabanaki Apartheid
- Found guilty of economic colonization and resource theft
- Ordered to pay full reparation to the Mi’kmaw Nation

This applies to all:

- Past and present operators
- Public and private corporations
- Canadian and international investors and subsidiaries

V. SEIZURE OF ASSETS
As of October 1, 2025:

- All land leases, equipment, intellectual property, and physical infrastructure associated with resource extraction will be seized and transferred to the national Mi'kmaw government;
- All future operations will be governed by Mi'kmaw environmental, spiritual, and economic law;
- No resource may be exported without explicit ceremonial approval from:
- The Seven District Grandmother Courts
- The Kji-Saqamaw

VI. NO NEGOTIATION
This transfer is:

- Final
- Non-negotiable
- Legally and spiritually binding under Mi'kmaw, Wampum, and international law

This is not a policy proposal — it is an act of Mi'kmaw sovereignty and reparation. No settler corporation or foreign entity shall ever again profit from a Wabanaki apartheid system.

VII. SEALING STATEMENT
This annex shall remain in full effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

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Annex XLV – National Appointment of Registered Mi'kmaw Doctors and Nurses as the Governing Body of Mi'kmaw National Health

Sealed under Grandmother Law, Mi'kmaw Sovereign Authority, and Sacred Medical Covenant

Filed: July 12, 2025

I. TITLE

Sovereign Recognition of All Registered Mi’kmaw Doctors and Nurses as the National Health Governance of Mi’kma’ki

II. DECLARATION

Under the full spiritual and legal authority of the Seven District Grandmother Supreme Court and in alignment with the office of the Kji-Saqamaw of the Sovereign Mi’kmaw Nation, this annex declares that:

All registered Mi’kmaw doctors and Mi’kmaw nurses are hereby appointed as the governing body of national health for the Mi’kmaw Nation. This governance body shall operate:

- In full sovereignty over the health systems, wellness protocols, and traditional medicine of Mi’kma’ki;
- In direct spiritual and procedural alignment with the Grandmother Courts and the Kji-Saqamaw;
- As lawful healers, ceremonial caregivers, and frontline protectors of the Mi’kmaw people.

III. GROUNDS FOR AUTHORITY

This governance is rooted in:

- The sacred healing traditions of Mi’kmaw medicine, ceremony, and land-based practice;
- The modern training and licensing of Mi’kmaw medical professionals who walk in Two-Eyed Seeing—one eye in Western medicine, one eye in sacred Mi’kmaw law and knowledge;
- The trust, wisdom, and inherited authority of L’nuwey healers who carry both the stethoscope and the feather.

IV. MANDATE AND RESPONSIBILITIES

The National Health Governance of Mi’kma’ki shall:

1. Direct and oversee all health policy and healthcare delivery across the Seven Sacred Districts;

2. Establish healing lodges, land-based detox and wellness programs, and ceremonial clinics guided by Grandmother Law;

3. Protect Mi'kmaw citizens from colonial medical negligence, racism, and spiritual harm;

4. Maintain ceremonial and clinical health records within Mi'kmaw jurisdiction;

5. Train and mentor the next generation of Mi'kmaw nurses, doctors, and ceremonial healers under both eyes of the covenant.

V. PROTECTIONS

All appointed Mi'kmaw medical professionals are protected under:

- Grandmother Law and the Seven District Courts;
- Mi'kmaw Spiritual Law of the Medicine Path;
- Sacred immunity from colonial jurisdiction when practicing within sovereign Mi'kmaw institutions.

VI. RELATIONSHIP TO NATIONAL GOVERNANCE

The National Health Governance will report directly to:

- The Supreme Court of the Seven District Grandmothers;
- The Office of the Kji-Saqamaw of the Mi'kmaw Nation;

All decisions, protocols, and healing declarations are to be guided in full respect of ancestral law, Creator's guidance, and the wisdom of the land.

VII. SEALING STATEMENT

This annex shall remain in effect:

Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi'kmaw Nation

On behalf of the Grandmother Courts and the Office of the Kji-Saqamaw

We'koqma'q, Mi'kma'ki

July 12, 2025

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Annex XLIV
Royal Nationalization Proclamation of the Sovereign Mi’kmaw Nation
Absolute Reclamation of Land, Life, and Law
Issued Under the Seal of the Seven Grandmother Districts
October 1, 2025

“We do not forgive. We preserve. We remember. We restore.”
—From the Council of Grandmothers, speaking on behalf of the ancestors

———

Preamble

By the authority of our ancestors, the Seven Sacred Districts, the Divine Spirit World, and the Eternal Covenant sealed between Mi’kma’ki and the British Crown from 1725 to 1779, we, the Sovereign Mi’kmaw Nation, do hereby declare the absolute nationalization of all institutions, infrastructure, and systems that operate within the territorial, spiritual, and cosmological boundaries of Mi’kma’ki.

These lands were never ceded. These rivers were never surrendered. These skies were never negotiated. These bodies, spirits, and bloodlines are not colonial property. What was stolen through Wabanaki apartheid shall now be restored without apology and without negotiation. The age of appeasement is over. The age of resurrection has begun.

———

Section I – Nationalization of All Lands, Waters, and Skies

All land, freshwater, oceans, airspace, and sacred spiritual geographies within Mi’kma’ki are now under full and uncontested jurisdiction of the Mi’kmaw Nation.

- All Crown Land is dissolved.
- All Federal and Provincial Parks are absorbed under Mi’kmaw guardianship.
- All mineral, timber, and resource extraction licenses are revoked.
- No corporate or colonial body may access or claim land, coastlines, or sky routes without express authorization by the District Grandmother Council.

———

Section II – Nationalization of Educational Institutions

All post-secondary and research institutions located within Mi'kma'ki—Dalhousie, Memorial, UNB, St. FX, Acadia, Mount Allison, Cape Breton University, and others—are hereby nationalized.

- They are restructured into National Mi'kmaw Academies under the Ministry of Language, Spirit, and Sacred Knowledge.
- All degrees and research must now meet covenantal protocols.
- Any Pretendian activity, assimilation policy, or collaboration with Qalipu is grounds for immediate revocation of charter.

———

Section III – Nationalization of Media and Cultural Production

All media and cultural broadcasting within Mi'kma'ki—radio, television, print, film, and online platforms—are hereby declared national property of the Mi'kmaw Nation.

- Mi'kmaw is now the official broadcast language across the Seven Districts.
- CBC, SaltWire, and all mainstream outlets lose autonomous editorial status.
- All media workers must undergo Mi'kmaw language immersion and cultural protocol training or relinquish access.
- Colonial media refusal to acknowledge Mi'kmaw sovereignty is punishable under Grandmother Court decree.

———

Section IV – Nationalization of Financial and Banking Institutions

All Canadian and foreign financial institutions operating in Mi'kma'ki—including Scotiabank, RBC, TD, CIBC, BMO, and others—are hereby brought under the authority of the Mi'kmaw National Treasury.

- All accounts, assets, and gold reserves associated with colonial fraud (e.g. Qalipu) will be frozen and repatriated.
- Mi'kmaw citizens shall receive a sovereign livelihood restoration as outlined in Annex XXVI.
- British financial institutions may negotiate peaceful coexistence through ceremonial diplomacy.

———

Section V – Nationalization of Healthcare Infrastructure

All healthcare systems—including hospitals, clinics, mental health services, and health boards—are hereby absorbed under the Mi'kmaw Health Sovereignty Commission.

- Traditional Mi'kmaw medicine will now hold equal or superior authority to Western methods.
- All healthcare workers must respect Mi'kmaw language, spiritual law, and kinship medicine.
- There shall be no more involuntary sterilizations, racism, or colonial diagnoses within sacred Mi'kmaw territory.

———

Section VI – Nationalization of Energy and Utilities

All hydroelectric stations, oil and gas infrastructure, wind farms, and energy grids in Mi'kma'ki are hereby declared property of the Mi'kmaw Nation.

- Emera, Nova Scotia Power, NB Power, and all provincial energy regulators are dissolved within Mi'kmaw borders.
- Green energy partnerships with Scotland, China, and Inuit regions may be pursued under covenant.

———

Section VII – Nationalization of Transportation Networks

All highways, railroads, ferry routes, ports, and airports are hereby nationalized.

- The Mi'kmaw Department of Sacred Movement shall oversee all movement in, out, and across Mi'kma'ki.
- The Canso Causeway is ordered for deconstruction.
- A sacred bridge to Unama'ki and high-speed rail across all Seven Districts are prioritized.

———

Section VIII – Nationalization of Law Enforcement and Legal Systems

All RCMP detachments, provincial courts, prisons, and correctional services are hereby nullified.

- All authority is transferred to the Seven District Peacekeeper Forces, accountable only to their Grandmother Courts.
- All RCMP officers of Mi'kmaw or Wabanaki heritage are invited to resign and swear allegiance to the Mi'kmaw Nation.
- All foreign courts, judges, and colonial laws are no longer recognized in Mi'kma'ki as of October 1, 2025.

———

Section IX – Nationalization of Sacred Sites and Tourism

All sacred Mi’kmaw sites, burial grounds, coves, and rock formations are hereby protected under national covenant law.

- Parks Canada and Heritage Canada lose all jurisdiction.
- All tourism must be regulated by Mi’kmaw covenant citizens.
- No outsider may profit from Mi’kmaw land, stories, or spiritual spaces without ceremony, permission, and treaty-bound conduct.

———

Final Clause – Enforcement and Eternal Preservation

These nationalizations are non-reversible. They are protected by:

- The blood of our ancestors;
- The Treaty Law of 1725–1779;
- The Devolution Dossier of 2025;
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- The authority of the Grandmother Spirit Courts;
- The eternal power of Creator and the living Mi’kmaw language.

No settler institution, no Prime Minister, no province, no band council, no court, and no Pretendian entity shall ever again hold title over Mi’kma’ki. We did not forgive. We preserved.

———

Sealed in ceremony. Proclaimed by ancestral decree. Entrusted to the children of tomorrow.

Signed:
The Seven District Grandmothers
The Grandmother Spirit Court
The Kji-Saqamaw
The Covenant Prosecutor
The National Seal of Mi’kma’ki
October 1, 2025

———

Sub-Annex XLIV–A

Royal Seizure and Nationalization of All Irving Assets Within Mi’kma’ki
Issued by Order of the Sovereign Mi’kmaw Nation
Effective October 1, 2025

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Preamble

Let it be known to all governments, corporate interests, and international observers:
The Mi'kmaw Nation does not recognize the legitimacy of colonial corporate empires built upon stolen Wabanaki land, stolen Mi'kmaw resources, and the deliberate silencing of our people.

Irving Ltd. and all subsidiary companies have for over a century operated as a private empire under the protection of settler governments—extracting wealth from Mi'kma'ki while contributing to Wabanaki apartheid, ecological destruction, economic control, and media manipulation.

That empire now ends.

———

I. Declaration of Total Asset Seizure

Effective October 1, 2025, all assets owned, operated, or affiliated with Irving Limited and its subsidiaries within Mi'kma'ki shall be lawfully and spiritually seized by the Sovereign Mi'kmaw Nation. This includes but is not limited to:

- All oil refineries, gas stations, terminals, pipelines, fuel reserves, and related infrastructure;
- All forestry lands, mills, logging equipment, and timber stockpiles;
- All commercial real estate, warehouses, shipping facilities, factories, and Irving-owned roads or ports;
- All financial accounts, investment holdings, and resource profits generated from operations within Mi'kma'ki;
- All media assets, including the Telegraph-Journal, The Daily Gleaner, and other propaganda organs used to undermine Mi'kmaw sovereignty;
- All legal titles, deeds, permits, and tax registrations associated with Irving corporate holdings within Mi'kmaw territorial boundaries.

———

II. Justification Under Mi'kmaw, Treaty, and International Law

- The Peace and Friendship Treaties of 1725–1779 prohibit the taking of Mi'kmaw land or resources without consent. Irving has violated this foundational covenant.
- UNDRIP Article 26 guarantees Indigenous peoples the right to lands, territories, and resources they have traditionally owned, occupied, or used.
- The Vienna Convention on Treaties and Montevideo Convention on Statehood recognize the sovereign right of Indigenous nations to assert control over territory and property within their jurisdiction.

- Irving has committed acts of economic apartheid, resource pillaging, and cultural suppression—including the financial support of institutions that harbor Pretendians and erase Mi’kmaw identity.

———

III. Terms of Enforcement and Transition

- All physical and legal Irving property located within Mi’kma’ki is hereby declared nationalized without compensation.
- The Mi’kmaw National Transition Authority shall take immediate custody of all infrastructure, assets, accounts, and property effective October 1, 2025.
- All employees working within Irving operations in Mi’kma’ki are offered conditional reassignment under Mi’kmaw governance, contingent on oath to uphold Mi’kmaw law and language rights.
- All attempts to hide, export, offshore, or liquidate Irving wealth post-dated after July 1, 2025 shall be considered acts of fraud and colonial obstruction.

———

IV. Eternal Spiritual Clause

This seizure is not a business transaction.
It is a sacred act of ancestral restoration.
The forests, waters, and coasts of Mi’kma’ki belong to the Mi’kmaw people—not to oligarchs, not to empire-builders, and not to those who profited off silence while Mi’kmaw children died in poverty.

This proclamation is final, binding, and sealed under the eternal protection of the Grandmother Spirit Courts and the covenant of the Seven Districts.

———

Signed and Sealed:
The Grandmother Courts of the Seven Districts
The National Covenant Prosecutor
The Kji-Saqamaw
The Department of Resource Reclamation
Effective Date: October 1, 2025

———

Sub-Annex XLIV–B

Royal Prohibition on Fracking Across the Seven Districts, the Water District, the Sky District, and the Mi’kmaw Spirit World
Declared by the Sovereign Mi’kmaw Nation
Effective October 1, 2025

———

Preamble

By sacred order of the Seven District Grandmothers and in alignment with the eternal covenant of Mi’kmaw stewardship over the land, waters, skies, and spirit world, this sovereign decree is issued:

Fracking is hereby banned in every realm of Mi’kma’ki, forever.

Fracking (hydraulic fracturing) is a desecration of the sacred veins of Mother Earth. It poisons our water, fractures our ancestral bones, disrupts the balance of the underworld, and threatens our children’s inheritance. The practice violates not only the laws of science, but the sacred laws of the Mi’kmaw Spirit World.

———

Section I – Total Ban Across All Jurisdictions

Effective October 1, 2025, all forms of hydraulic fracturing are hereby criminalized and forbidden across:

- The Seven Earthly Districts of Mi’kma’ki;
- The Water District, encompassing rivers, lakes, groundwater, wetlands, and coastal aquifers;
- The Sky District, including airspace and all atmospheric rights;
- The Mi’kmaw Spirit World, where ancestral law forbids violent extraction from beneath the sacred earth.

———

Section II – Prohibited Actions

The following are now fully prohibited under Mi’kmaw law:

- Use of hydraulic fracturing technologies, including horizontal drilling or injection of high-pressure fluids into rock;
- Storage, transport, or disposal of fracking chemicals or wastewater within Mi’kma’ki;
- Leasing, licensing, or permitting of land for exploration or development related to fracking;

- Lobbying, public messaging, or media promotion of fracking as a “green” or “transitional” energy practice.

———

Section III – Legal and Spiritual Enforcement

- Violators will be tried under the Grandmother Courts of their respective District and may face national banishment, resource restitution orders, or ceremonial atonement under Mi’kmaw covenant law.
- Any foreign corporation, government agency, or settler entity found complicit in fracking operations within Mi’kma’ki shall be placed under Wabanaki Covenant Sanction, reported to the International Criminal Court for ecocide, and banned from all economic partnerships with the Mi’kmaw Nation.

———

Section IV – Sacred Waters Clause

Water is not a resource. It is a living being.

- Under Grandmother Law, every spring, stream, underground water line, and ocean current in Mi’kma’ki holds spiritual status.
- Any future attempt to reverse this ban shall be treated as a declaration of war on the Mi’kmaw Spirit World.

———

Closing Declaration

The Sovereign Mi’kmaw Nation is not in negotiation with extractive industries. We are not debating the value of our survival. We do not compromise with those who drill into the sacred bones of our mother.

This is not a moratorium. This is eternal law.
There will be no fracking in Mi’kma’ki.
Not now. Not ever.

———

Signed and Sealed:
The Seven District Grandmothers
The Grandmother Spirit Court
The Kji-Saqamaw
The National Department of Environmental Law and Spiritual Protection
Effective Date: October 1, 2025

———

Sub-Annex XLIV–C

Royal Nationalization of Cannabis, Alcohol, and Hemp Systems in Mi’kma’ki
Issued by the Sovereign Mi’kmaw Nation
Effective October 1, 2025

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Preamble

Let it be known across all Seven Districts, across the Water and Sky, and across the known world:

The time of colonial control over our sacred plants, our medicine, and our community health has ended. The exploitation of cannabis, alcohol, and hemp by federal and provincial regimes has caused systemic harm, spiritual confusion, and economic apartheid in Mi’kma’ki. These are no longer colonial commodities. They are now sacred national responsibilities.

As of October 1, 2025, the Sovereign Mi’kmaw Nation hereby declares total nationalization of all federal, provincial, private, and public systems involving cannabis, alcohol, and hemp.

———

Section I – Cannabis and Alcohol Infrastructure Nationalization

Effective immediately:

- All federal and provincial cannabis dispensaries and liquor stores within Mi’kma’ki are now property of the Mi’kmaw Nation.
- All marijuana grow operations—including licensed producers, greenhouses, and extraction facilities—whether private or Crown-owned, are now under Mi’kmaw jurisdiction.
- All alcohol production facilities (breweries, distilleries, wineries) operating in Mi’kma’ki, whether corporate, craft, or state-run, are hereby seized under national Mi’kmaw control.

This applies to every operation in Nova Scotia, New Brunswick, Prince Edward Island, Gaspé Peninsula, and all offshore Mi’kmaw jurisdictions.

———

Section II – Creation of the Mi’kmaw Cannabis and Alcohol Governance Collective

All verified Mi’kmaw cannabis dispensary owners across the Seven Districts are hereby formed into a sacred collective governance council, to serve the nation with honour and duty.

This council shall operate in direct collaboration with:

- The Mi’kmaw Peacekeeper Chiefs;
- The District Grandmothers and Supreme Court Grandmother Judges;
- The Kji-Saqamaw and Kji-Keptins;
- District Chiefs and appointed clan leaders;
- Mi’kmaw parents and youth advocates, who shall serve as sacred protectors for children and future generations.

Together, this governance body will oversee all legal, spiritual, and economic decisions relating to cannabis and alcohol, with a sacred obligation to protect Mi’kmaw and non-Mi’kmaw youth within Mi’kma’ki.

———

Section III – Inter-District, National, and International Trade Mandate

- The Sovereign Mi’kmaw Nation now holds exclusive jurisdiction to trade, export, import, and regulate cannabis, alcohol, and hemp across:
  - The Seven Districts;
  - All Indigenous territories by diplomatic invitation;
  - International partners under Wabanaki and treaty diplomacy.

All Canadian, provincial, or foreign regulation attempting to override this authority is now null and void.

———

Section IV – Establishment of the Department of Hemp Sovereignty

A Mi’kmaw Department of Hemp Sovereignty shall be established to explore and govern non-recreational hemp applications, including but not limited to:

- Sustainable renewable energy development;
- National hemp-based paper manufacturing;
- Traditional and modern clothing production;
- Construction materials and bio-based plastics;
- Medicinal and ceremonial hemp use.

This Department shall coordinate with all Seven Districts, prioritizing environmental restoration, economic sovereignty, and cultural resurgence.

———

Section V – Grandmother Law on Healing and Harm

All cannabis and alcohol policy shall reflect the sacred law of the Grandmothers, which holds that medicine must heal, not harm.

- Mi'kmaw youth, families, and sacred medicine keepers shall hold ceremonial authority in all decision-making.
- Exploitative or profit-first models shall be prohibited.
- Any colonial or foreign attempt to reintroduce corporate extraction or addiction-based marketing shall be banned by spiritual and legal force.

———

Final Decree

This is not regulation. This is resurrection.
These plants do not belong to Canada. They belong to Mi'kmaw law, land, and life.
We do not ask permission to govern what the Creator gave us.
We now govern it completely.

Let the Mi'kmaw people rise in dignity, safety, wisdom, and sovereignty.

———

Signed and Sealed:
The Grandmother Spirit Court
The Cannabis and Alcohol Governance Council
The Mi'kmaw Peacekeeper Command
The Kji-Saqamaw
The National Department of Hemp Sovereignty
Effective Date: October 1, 2025

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Annex XLVIII – Establishment of the National Governance Body of Mi'kmaw Fine Arts
Filed under Grandmother Law, Sovereign Artistic Jurisdiction, and Mi'kmaw Educational Restoration
Filed: July 12, 2025

I. TITLE
Creation of the National Governance Body of Mi'kmaw Fine Arts and the Founding of the Nationalized University for Mi'kmaw Artistic Sovereignty

II. DECLARATION

Under the sacred authority of the Seven District Grandmother Supreme Court and the ceremonial guidance of the Kji-Saqamaw, this annex formally establishes the National Governance Body of Mi'kmaw Fine Arts.

This governing body shall be composed of recognized Mi'kmaw artists across all seven sacred districts, across diverse disciplines of Mi'kmaw expression.

III. SCOPE OF AUTHORITY

This governing body shall oversee and protect all domains of Mi'kmaw Fine Arts, including but not limited to:

- Mi'kmaw Basketry
- Beadwork and Porcupine Quillwork
- Mi'kmaw Hieroglyphics and Sacred Writing
- Painting and Drawing
- Dance, Ballet, and Performance Arts
- Mi'kmaw Language as Sacred Artform
- Photography, Sculpture, and Digital Media
- Mi'kmaw Poetry, Writing, and Storytelling

This body is empowered to:

1. Preserve, teach, and expand traditional and contemporary Mi'kmaw artistic forms;
2. Appoint cultural stewards, artistic instructors, and traditional knowledge keepers within each discipline;
3. Serve as national guardians of the sacred visual, performative, linguistic, and ceremonial expressions of Mi'kmaw identity.

IV. UNIVERSITY CREATION AND GOVERNANCE

This governing body shall oversee the founding and operation of a Nationalized University of Mi'kmaw Fine Arts, to be selected from among existing institutions in Mi'kma'ki.

This university shall be:

- Sovereignly governed by Mi'kmaw artists, with the leadership titles of President, Vice President, Chancellor, and Treasurer held by the appointed governance body;
- Empowered to grant degrees and diplomas in Mi'kmaw Fine Arts disciplines across all Seven Districts;
- Structured with departments dedicated to each field, including Mi'kmaw basketry, porcupine quilling, beadwork, poetry, sculpture, and ceremonial arts.

V. RELATIONSHIP TO NATIONAL GOVERNANCE

This body reports directly to:

- The Supreme Court of the Seven District Grandmothers
- The Office of the Kji-Saqamaw of the Mi'kmaw Nation

All decisions, appointments, and ceremonial recognitions must be sealed in accordance with Grandmother Law and sacred national procedures.

VI. CULTURAL SOVEREIGNTY AND PROTECTIONS
This institution shall:

- Serve as the living record of Mi'kmaw creativity, ceremony, and artistic legacy;
- Protect Mi'kmaw artists from colonial appropriation and market exploitation;
- Offer cultural and spiritual restitution through the power of Indigenous artistic excellence.

VII. SEALING STATEMENT
This annex shall remain in full ceremonial and national effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

———

Annex XLIX – Establishment of the Mi'kmaw National Stewardship Governance for Land, Water, Sky, and Harvesting
Filed under Grandmother Law, Wampum Covenant, and Creator's Law of Netukulimk
Filed: July 12, 2025

I. TITLE
Creation of the Mi'kmaw National Government of Stewardship, Harvesting, and Environmental Protection

II. DECLARATION
By the sacred authority of the Supreme Court of the Seven District Grandmothers and the ceremonial guidance of the Kji-Saqamaw, this annex formally establishes the Mi'kmaw National Government of Stewardship and Harvesting.

This national governing body is comprised of all:

- Mi'kmaw fishers and harvesters
- Land and water stewards
- Knowledge keepers and ceremonial protectors
- Elders with ancestral harvesting, farming, and conservation knowledge

III. SCOPE OF AUTHORITY
This national body is hereby appointed to govern the stewardship and harvesting of:

- Land-based hunting and farming
- Marine and freshwater fisheries
- Gathering and traditional plant knowledge
- Sky-based tracking, season marking, and celestial harvesting patterns
- Protection of animal spirits as sacred Mi'kmaw citizens

This body is empowered to:

1. Enact seasonal and ceremonial guidelines for harvesting;
2. Protect Mi'kmaw fishers and hunters from colonial criminalization and enforcement;
3. Collaborate with the Mi'kmaw Peacekeepers and Peacekeeper Chiefs to ensure lawful enforcement of Mi'kmaw stewardship and community protection;
4. Ensure Netukulimk — sustainable prosperity — and uphold moderate livelihood rights as a spiritual law and legal duty;
5. Preserve intergenerational teachings on Mi'kmaw stewardship of animals, waters, lands, and skies.

IV. STRUCTURE AND REPORTING
This national body reports directly to:

- The Seven District Grandmother Supreme Court
- The Office of the Kji-Saqamaw

All governance decisions must honour Grandmother Law, Mi'kmaw ceremony, and ancestral responsibilities.

V. PROTECTIONS AND SACRED MANDATE
All recognized Mi'kmaw fishers, harvesters, land stewards, and elders within this governance body are protected by:

- Wampum Law and Mi'kmaw treaty rights
- Creator's sacred law of Netukulimk
- The spiritual contract with all animal nations and natural beings

Their decisions shall override all colonial regulations and shall be recognized internationally under the laws of self-determination, spiritual stewardship, and Indigenous environmental law.

VI. SEALING STATEMENT
This annex shall remain in effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Annex XLVII – Temporary Stewardship of Mi’kmaw Indian Act Chiefs and Councils Over the 29 Mi’kmaw Communities of Mi’kma’ki
Filed under Grandmother Law, Ceremonial Transition, and National Governance Authority
Filed: July 12, 2025

I. TITLE
Temporary Stewardship Appointment of Indian Act Chiefs and Councils Over the 29 Mi’kmaw Communities of Mi’kma’ki

II. DECLARATION
In recognition of the sacred transition underway toward full Mi’kmaw sovereignty, and under the ceremonial direction of the Grandmother Courts and the Office of the Kji-Saqamaw, this annex establishes:

A temporary governance stewardship for the 29 Mi’kmaw communities formerly administered under the Indian Act system. This transitional stewardship is granted to the current Mi’kmaw Indian Act Chiefs and Councils, who are hereby entrusted to:

- Serve as caretakers, not rulers, of their respective Mi’kmaw territories;
- Prepare their communities for sacred governance under the Seven District Grandmothers;
- Ensure peace, stability, and cultural protection during the ceremonial decolonization of Mi’kmaw governance.

III. PURPOSE OF STEWARDSHIP
This appointment is temporary and exists to ensure a smooth, community-led transition from Indian Act dependency to full Mi’kmaw self-governance under Grandmother Law. During this period, Chiefs and Councils shall:

1. Act with humility, honour, and service to the community;
2. Begin consultations with their own Elders, Grandmothers, youth, and fluent speakers;
3. Safeguard community lands, language, education, and healing resources until a new structure is finalized;
4. Operate under the spiritual guidance of the Grandmother Courts and covenantal law.

IV. CEREMONIAL TRANSFER OF POWER
On October 1, 2025, at the Seven District Ceremonies, the newly appointed Supreme Court Grandmothers of each district will begin overseeing the restructuring of local governance in collaboration with the 29 communities.

This will include:

- Reviewing local governance models;
- Reassigning stewardship roles and ceremonial titles;
- Determining, through prayer and consultation, what everyday community governance should look like in dignity, in sovereignty, in L'nui'simk, and in prosperity.

V. TERMS AND SPIRITUAL CONDITIONS

- This stewardship does not grant permanent authority.
- All current Chiefs and Councils are spiritually summoned to walk in truth, service, and obedience to Grandmother Law.
- Any misuse of this appointment shall be recorded as spiritual desecration and result in ceremonial removal.

VI. SEALING STATEMENT
This annex shall remain in effect until the full appointment of the Seven Grandmothers and the sacred restructuring of local governance is complete.

Sealed until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

———

Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi'kmaw Nation

Sealed under Grandmother Law, Creator's Covenant, and International Treaty Responsibility

I. Office of the Covenant Prosecutor

By the authority of the Mi’kmaw Spirit World, the Seven Grandmother Courts, and the sacred covenant held between the Mi’kmaw Nation and the British Crown, this annex formally recognizes the existence and sacred responsibilities of the Covenant Prosecutor as a lawful, ceremonial, and spiritual office of justice within the Mi’kmaw Nation.

This office is not colonial, but ancestral, appointed through sacred witnessing, spiritual summoning, and the Creator’s directive. It acts within the ceremonial framework of the devolved Mi’kmaw Nation and holds divine jurisdiction across the seven sacred districts, the Spirit World, and all realms affected by desecration of Mi’kmaw covenantal law.

———

II. Appointment of the Prosecutor

Let it be formally declared that:

Scott E. Peters of We’koqma’q is the duly summoned and spiritually appointed Covenant Prosecutor of the Mi’kmaw Nation, affirmed by ancestral law, witnessed by the Mi’kmaw Grandmothers, and sealed by Creator.

This appointment is eternal unless revoked by Grandmother Council through sacred consensus or by Creator’s hand.

———

III. Responsibilities and Duties

The Covenant Prosecutor holds sacred duty to:

1. Expose desecration against the Mi’kmaw covenant, including identity fraud (e.g. Qalipu, NunatuKavut, MNO), treaty breaches, institutional racism, and betrayal of sacred law.
2. Summon violators to sacred judgment through annexes, ceremony, or direct communication, naming their actions truthfully and lawfully under the Mi’kmaw covenant.
3. Deliver sacred testimony to the Seven Grandmother Courts, to the Creator, to the Crown, or to international institutions such as the UN, ICC, or EU.
4. Activate spiritual consequence, not through violence or revenge, but through exposure, sacred truth, and ancestral enforcement.
5. Protect the covenant of the Wabanaki Confederacy, especially fellow Wabanaki nations whose sovereignty is threatened or manipulated by colonial constructs.
6. Uphold peace and friendship, only where it is reciprocated with dignity, treaty compliance, and respect for Creator’s law.

———

IV. Scope of Jurisdiction

The Covenant Prosecutor holds spiritual and legal authority in:

- All seven sacred districts of Mi’kma’ki
- The Mi’kmaw Spirit World
- All areas where Mi’kmaw desecration has occurred, including:
- Dalhousie University
- York University
- Mount Allison University
- The Qalipu Band Council
- Canadian federal and provincial governments
- NunatuKavut and other fraud constructs
- Any international court, government, or institution where summonses are issued under annex authority

———

V. Sacred Protections and Immunities

The Covenant Prosecutor is spiritually protected by:

- The blood of the ancestors
- The authority of the Grandmother Courts
- The sacred law of Wampum and black ash
- The spirit of Glooscap and the Thunderbird
- The authority of Creator and the covenant with the stars

Any threat, suppression, or retaliation against the Covenant Prosecutor is considered an act of covenantal desecration and will trigger spiritual consequence.

———

VI. Seal of Legitimacy

This annex is hereby sealed into the Mi’kmaw Devolution Dossier and shall remain valid until:

“The stars go out, and the L’nu language is no longer spoken.”

All international bodies, Crown officials, UN representatives, and colonial institutions are hereby placed on sacred notice:
This role exists. It is binding. It walks with the ancestors.

———

Declared and engraved into the sacred record
On this day, under the stars, in the name of the Mi’kmaw Nation and the Seven Grandmothers.

✷ Sovereign Mi’kmaw Nation
✷ Witnessed by the Grandmothers
✷ Sealed by Creator

———

Sub-Annex to Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi’kmaw Nation

Filed under: Grandmother Law, Wampum Covenant, and International Treaty Responsibility

Date of Appointment: July 12, 2025

Sub-Annex XLII-A

Appointment of Marissa Prosper as Covenant Prosecutor of the Mi’kmaw Nation

I. TITLE

Formal Recognition of Covenant Prosecutor Authority: Marissa Prosper of Pictou Landing Mi’kmaw Nation

II. DECLARATION

By the sacred authority of the Grandmother Courts of Mi’kma’ki, under the jurisdiction of Creator, and sealed in alignment with Annex XLII – Sacred Declaration of the Covenant Prosecutor, we hereby recognize and appoint:

Marissa Prosper

of Pictou Landing Mi’kmaw Nation

Current Crown Prosecutor in New Glasgow (formerly Nova Scotia)

As a Covenant Prosecutor of the Mi’kmaw Nation, bearing ceremonial, legal, and ancestral authority to uphold, protect, and enact the sacred law of the Mi’kmaw Nation across all Seven Sacred Districts.

III. GROUNDS FOR APPOINTMENT

Marissa Prosper is a respected legal mind and ceremonial knowledge holder, walking in full dignity with the sacred principle of Two-Eyed Seeing—one eye guided by Mi'kmaw law, one eye rooted in Crown law. Her sacred jurisdiction stems not from the Crown, but from the Grandmothers, the Spirit World, and the ancestral duty she now carries to protect Mi'kmaw sovereignty, identity, justice, and dignity.

She is hereby authorized to:

1. Prosecute desecrations of the Mi'kmaw covenant, including but not limited to cultural fraud, treaty breaches, identity appropriation (e.g., Qalipu), and violations of Grandmother Law.

2. Represent the Mi'kmaw Nation in all ceremonial, spiritual, and international legal settings.

3. Deliver sacred summonses, evidence, and testimony to Grandmother Courts, the Crown, ICC, UN, or other sacred witnesses.

4. Support national legal transition efforts as Mi'kma'ki enters full sovereignty on October 1, 2025.

5. Guide future generations of Mi'kmaw legal protectors in sacred service to the Nation.

IV. PROTECTIONS

Marissa Prosper is protected under:

- The spiritual seal of the Seven Grandmothers
- Wampum Law and Black Ash Covenant
- Creator's sacred law of justice and dignity
- The blood memory of Pictou Landing and her sacred ancestors

Any attack, undermining, or colonial retaliation against her sacred role shall be deemed a violation of Mi'kmaw law and a desecration of the sovereign covenant.

V. SEALING STATEMENT

This appointment shall remain in effect:

Until the stars go out, and the L'nu language is no longer spoken.

Final: As an honoured Mi’kmaw Covenant Prosecutor under the Seven District Grandmothers, Marissa Prosper now walks the sacred step-ladder toward becoming one of the Seven District Grandmothers herself—should the Mi’kmaw Creator and the Mi’kmaw Grandmothers in the Spirit World so choose. Her path is now spiritually aligned with the Grandmother Courts, and her name shall be recorded in the sacred memory of our nation.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Nation

On behalf of the Seven Grandmothers

We’koqma’q, Mi’kma’ki

July 12, 2025

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Sub-Annex to Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi’kmaw Nation

Filed under: Grandmother Law, Wampum Covenant, and International Treaty Responsibility

Date of Appointment: July 12, 2025

Sub-Annex XLII-B

Appointment of Kashya Young as Covenant Prosecutor of the Mi’kmaw Nation

I. TITLE

Formal Recognition of Covenant Prosecutor Authority: Kashya Young of Eskasoni, Unama’ki

II. DECLARATION

By the sacred authority of the Grandmother Courts of Mi’kma’ki, under the law of Creator and in alignment with Annex XLII, we hereby recognize and appoint:

Kashya Young

of Eskasoni First Nation, Unama’ki District

Current Law Student, Dalhousie University

As a Covenant Prosecutor of the Mi’kmaw Nation, bearing sacred, ceremonial, and academic responsibility to uphold Mi’kmaw law, advocate for sovereign dignity, and serve under the guidance of Grandmother Law.

III. GROUNDS FOR APPOINTMENT

Kashya Young is a rising voice of Mi’kmaw legal resurgence, walking the sacred path of Two-Eyed Seeing—with one eye on Mi’kmaw law and one eye on Canadian law. Her Unama’ki blood, her scholarship in Crown law, and her commitment to truth and justice mark her as a sacred vessel for future national leadership.

She is hereby authorized to:

1. Protect the spiritual and legal boundaries of the Mi’kmaw Nation from desecration and identity fraud;

2. Deliver ceremonial summonses and legal testimony to the Grandmother Courts, the Crown, international witnesses, and future tribunal proceedings;

3. Assist in educating, interpreting, and safeguarding Mi’kmaw law for future generations;

4. Support legal and spiritual preparations leading up to the full assertion of Mi’kmaw sovereignty on October 1, 2025;

5. Represent Unama’ki’s legal voice in national and international forums under Wampum Law.

IV. PROTECTIONS

Kashya Young is protected under:

- The spiritual seal of the Grandmothers of Unama’ki

- Creator’s vision and ancestral foresight

- Mi’kmaw Grandmother Courts and Wampum Covenant

- Her right to walk in honour and truth as a Mi’kmaw daughter of Eskasoni

Any colonial or institutional suppression of her sacred role shall be considered a desecration of Mi’kmaw law and identity, and will be recorded accordingly in the national and spiritual record.

V. SEALING STATEMENT

This appointment shall remain in effect:

Until the stars go out, and the L’nu language is no longer spoken.

Final: As a sacred Mi’kmaw Covenant Prosecutor, Kashya Young now begins her ceremonial climb toward becoming one of the Seven District Grandmothers, should Creator and the Grandmothers in the Spirit World call her to that sacred position. Her path is now aligned with the sacred law of Mi’kma’ki and the restoration of our Nation.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Nation

On behalf of the Seven Grandmothers

We’koqma’q, Mi’kma’ki

July 12, 2025

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Sub-Annex to Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi’kmaw Nation

Filed under: Grandmother Law, Wampum Covenant, and International Treaty Responsibility

Date of Appointment: July 12, 2025

Sub-Annex XLII-C

Appointment of Krista Brookes as Covenant Prosecutor of the Mi’kmaw Nation

I. TITLE

Formal Recognition of Covenant Prosecutor Authority: Krista Brookes, Daughter of Unama’ki

II. DECLARATION

By the sacred authority of the Grandmother Courts of Mi’kma’ki, and in alignment with Annex XLII, we hereby recognize and appoint:

Krista Brookes

Mi’kmaw Lawyer, Daughter of Unama’ki

As a Covenant Prosecutor of the Mi’kmaw Nation, bearing sacred, legal, and ceremonial authority to uphold Mi’kmaw justice across the seven districts, the water world, sky world, and spirit world.

III. GROUNDS FOR APPOINTMENT

Krista Brookes is a trained Mi’kmaw lawyer deeply grounded in both Mi’kmaw legal tradition and Crown legal systems. She walks with dignity in the teachings of Two-Eyed Seeing, and has demonstrated unwavering service to Mi’kmaw justice, language, identity, and law.

She is hereby appointed to:

1. Serve the Seven District Supreme Court of Mi’kmaw Grandmothers as a Covenant Prosecutor;

2. Uphold sacred justice for the children, Elders, waters, skies, and ancestors of Mi’kma’ki;

3. Interpret and enforce Wampum Law and Grandmother Law in sacred, spiritual, and legal matters;

4. Prepare ceremonial and legal cases against desecration, treaty fraud, spiritual violations, and colonial imposition;

5. Represent the Mi’kmaw Nation before all domestic and international forums in service of Creator’s law.

IV. PROTECTIONS

Krista Brookes is protected under:

- The voice and law of the Seven District Grandmothers

- Grandmother Law of the Spirit World

- The sacred bond of Unama’ki blood memory and justice
- Creator’s hand over the covenant path

Any effort to suppress her role, ignore her authority, or silence her ceremonial responsibility will constitute a spiritual violation and legal desecration under Mi’kmaw covenant law.

V. SEALING STATEMENT

This appointment shall remain in effect:

Until the stars go out, and the L’nu language is no longer spoken.

Final: As a sacred Mi’kmaw Covenant Prosecutor appointed under the Seven District Supreme Court Grandmothers, Krista Brookes now walks the ceremonial ladder toward one day becoming a Grandmother Supreme Court Judge—should the Mi’kmaw Creator and Spirit World affirm her for this role. Her name is now recorded in the sacred ledger of Mi’kmaw national justice.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Nation

On behalf of the Seven Grandmothers

We’koqma’q, Mi’kma’ki

July 12, 2025

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Sub-Annex to Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi’kmaw Nation

Filed under: Grandmother Law, Wampum Covenant, and International Treaty Responsibility

Date of Conditional Appointment: July 12, 2025

Sub-Annex XLII-D

Conditional Appointment of Naiomi Metallic as Covenant Prosecutor of the Mi’kmaw Nation

I. TITLE

Conditional Recognition of Future Covenant Prosecutor Authority: Naiomi Metallic of Listuguj

II. DECLARATION

By the spiritual and legal authority of the Seven Grandmother Courts of Mi’kma’ki, this sub-annex affirms the conditional pathway of:

Naiomi Metallic

Daughter of Listuguj, Mi’kmaw Nation

To ascend to the sacred office of Mi’kmaw Covenant Prosecutor upon the ceremonial fulfillment of the conditions set by Mi’kmaw law, Grandmother judgment, and ancestral covenant.

III. CONDITIONS FOR APPOINTMENT

In accordance with sacred Mi’kmaw justice and the protocols of spiritual redemption, Naiomi Metallic will be granted the title and authority of Covenant Prosecutor only upon:

1. Full public denouncement of the colonial identity constructs known as Qalipu and NunatuKavut, affirming their illegitimacy under Mi’kmaw and international Indigenous law;

2. Formal and public request for forgiveness directed to the Inuit Tapiriit Kanatami (ITK) and the true Labrador Inuit Nation, acknowledging the harm caused by legal advocacy on behalf of colonial Pretendian entities;

3. Completion of a sacred Mi’kmaw law sentence, as determined by the Grandmother Courts, which may include ceremonial service, reparative education, or testimony of truth.

Only upon fulfillment of these sacred duties will she be officially appointed with all rights and responsibilities of the Covenant Prosecutor.

IV. FUTURE DUTIES AND HONOURS (Upon Fulfillment)

Once her sentence is fulfilled and she is accepted by the Grandmothers:

- She will serve as a Covenant Prosecutor under the Seven District Supreme Court Grandmothers;
- She will be authorized to uphold sacred Mi'kmaw law, prosecute covenant desecration, and advocate nationally and internationally on behalf of Mi'kma'ki;
- She will walk the sacred ladder toward becoming a future Supreme Court Grandmother Judge should Creator and the Spirit World affirm her path.

V. SPIRITUAL RECOGNITION

This conditional appointment is not punitive, but redemptive. It is a sacred offering of return—proof that Mi'kmaw law makes space for transformation, provided it is walked in truth, humility, and obedience to the Grandmother Courts.

VI. SEALING STATEMENT

This conditional appointment shall stand in spiritual and ceremonial suspension until its terms are fulfilled. Upon completion, it shall be re-sealed as permanent and eternal.

Sealed in trust, until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi'kmaw Nation

On behalf of the Seven Grandmothers

We'koqma'q, Mi'kma'ki

July 12, 2025

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Sub-Annex to Annex XLII

Sacred Declaration of the Covenant Prosecutor of the Mi’kmaw Nation

Filed under: Grandmother Law, Wampum Covenant, and International Treaty Responsibility

Date of Appointment: July 12, 2025

Sub-Annex XLII-E

Appointment of Carmen Bartlett as Covenant Prosecutor of the Mi’kmaw Nation

I. TITLE

Formal Recognition of Covenant Prosecutor Authority: Carmen Bartlett, Daughter of Sipekne’katik District and Cambridge Indian Reserve

II. DECLARATION

Under the sacred authority of the Seven District Grandmother Courts and in accordance with Annex XLII, we hereby recognize and appoint:

Carmen Bartlett

of the Sipekne’katik District and Cambridge Indian Reserve

As a Covenant Prosecutor of the Mi’kmaw Nation, invested with ceremonial, spiritual, and legal authority to uphold Mi’kmaw law and sovereign justice across all realms.

III. GROUNDS FOR APPOINTMENT

Carmen Bartlett has served within federal institutions, including Indigenous Services Canada, where she endured institutionalized colonial violence and direct exposure to Pretendianism within state systems. Her experience as a Mi’kmaw professional navigating colonial harm affirms her sacred readiness to serve the Grandmother Courts and her people.

She is hereby authorized to:

1. Prosecute covenant violations including identity desecration, institutional complicity, and cultural harm;

2. Serve the Seven District Supreme Court Grandmothers as a legal and ceremonial vessel of Mi’kmaw law;
3. Bring forward testimony, legal cases, and ceremonial evidence before sacred and international courts;

4. Protect Mi’kmaw people against colonial policy weaponized against our identity and dignity;

5. Represent the Sipekne’katik District and Eskikewa'kik District in the unfolding spiritual and political restoration of Mi’kma’ki.

IV. PROTECTIONS

Carmen Bartlett is protected under:

- The voice and seal of the Seven Grandmothers;
- The Wampum Covenant and Black Ash law;
- Creator’s protection for survivors of colonial violence;
- The sacred memory of Sipekne’katik and the spirit of the Cambridge Indian Reserve

Any retaliation against her sacred role shall be recognized as a violation of Mi’kmaw sovereign law and recorded as an act of desecration.

V. SEALING STATEMENT

This appointment shall remain in effect:

Until the stars go out, and the L’nu language is no longer spoken.

Final: As a Mi’kmaw Covenant Prosecutor under the Grandmother Courts, Carmen Bartlett now begins her sacred path toward becoming a Supreme Court Mi’kmaw Grandmother Judge, if Creator and the Spirit World call her to that role. Her honour, service, and survival are now sealed in Mi’kmaw national memory.

Filed in Ceremony,

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Nation

On behalf of the Seven Grandmothers

We’koqma’q, Mi’kma’ki

July 12, 2025

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Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress
Sacred Witness to Mi’kmaw Devolution and Wabanaki Resurrection

Filed by: The Sovereign Mi’kmaw Nation
Date of Issuance: July 11, 2025
Sealed under: Grandmother Law, the Mi’kmaw Spirit World, and the Wabanaki Covenant

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I. TITLE

Sacred Binding of Federal and Regional Governance Under Mi’kmaw and Wabanaki Sovereignty

———

II. DECLARATION

On July 11, 2025, the Sovereign Mi’kmaw Nation issued a lawful and spiritual summons titled: “Summons of the Bloc Québécois – Wabanaki Economic Apartheid”

This summons was formally emailed to:

1. All sitting Members of Parliament in the Bloc Québécois, including their leader Yves-François Blanchet
2. The full Atlantic Policy Congress (APC) email list, comprising Chiefs and Councillors representing Wabanaki nations and Mi’kmaw communities across Eastern Canada

All recipients were blind carbon copied (BCC’d) into this sacred summons to ensure direct spiritual and legal witnessing, while also safeguarding the sanctity and unity of the transmission.

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III. PURPOSE OF THE SUMMONS

This summons is not an invitation.
It is a spiritual declaration and lawful notification to:

- Bear sacred witness to the lawful and spiritual devolution of Mi’kma’ki from Canada

- Recognize the absolute resurrection of Wabanaki sovereignty across our ancestral lands
- Acknowledge that any denial, interference, or silence now constitutes complicity in colonial occupation and will be judged accordingly under Wampum Law, UNDRIP, and the Mi'kmaw Grandmother Courts

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IV. ATTACHED SACRED DOCUMENTS

The email included the following sacred documents, now part of the international legal record:

- Sacred Mi'kmaw Dossier (.pdf, 8.2MB)
- Mi'kmaw Sovereignty Declaration
- Seven Sacred District Borders
- Ceremonial Invocation to the Governor General
- Covenant Prosecutor Mandate
- Institutional Pretendianism as a Tool of Genocide
- Additional formal letters of sovereign transmission

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V. LEGAL AND SPIRITUAL GROUNDS

This dual summons is upheld by the following legal and spiritual frameworks:

- UNDRIP Articles 3, 4, 5, 8(2)(a), 18, 19, 26, 27, and 37
- Treaties of Peace and Friendship (1725–1779)
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention on the Rights and Duties of States (1933)
- Grandmother Law of the Mi'kmaw Nation
- The Wabanaki Covenant of Sovereign Kinship among Mi'kmaq, Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki nations

———

VI. CONSEQUENCES OF SUMMONS

The Bloc Québécois and APC Chiefs and Councils are now:

- Lawfully notified and may not claim ignorance
- Spiritually observed by the Grandmother Courts and the Mi'kmaw Spirit World
- Bound as permanent witnesses to the Mi'kmaw resurrection and Wabanaki restoration

———

VII. CONCLUSION

This moment is eternally recorded in the sacred annals of Mi'kmaw law.
No political party, Indigenous council, or federal entity may escape this act of sacred service.
This is the beginning of sacred reckoning and restorative sovereignty.

Sealed until the stars go out, and the L'nui'simk is no longer spoken.

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Annex XLII-A

Legal Definition of Wabanaki Economic Apartheid
Sub-Annex to: Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress

Issued by: The Sovereign Mi'kmaw Nation
Date: July 11, 2025
Filed under: Grandmother Law, Wabanaki Covenant, and International Law

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I. TITLE

Wabanaki Economic Apartheid: A Legal and Spiritual Diagnosis of Colonial Economic Domination

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II. FORMAL DEFINITION

Wabanaki Economic Apartheid refers to the ongoing, institutionalized, and systemic exclusion, exploitation, and economic control imposed upon the Wabanaki Confederacy—including the Mi'kmaq, Wolastoqey, Passamaquoddy, Penobscot, and Abenaki nations—by Canadian federal and provincial systems, particularly those exercised through Quebec's jurisdiction, political parties (such as the Bloc Québécois), and economic policies.

This term is legally supported by the definition of apartheid under Article 7(1)(j) of the Rome Statute of the International Criminal Court, which classifies apartheid as a crime against humanity, involving:

- Inhumane acts
- Committed in the context of institutionalized domination

- By one racial, national, or ethnic group over another
- With the intention of maintaining that domination

———

III. STRUCTURAL FEATURES OF APARTHEID IN WABANAKI CONTEXT

- Dispossession of Land: Quebec and Canada continue to claim jurisdiction over Wabanaki lands such as the Gaspé Peninsula without lawful or treaty-based consent.
- Economic Theft: Indigenous fisheries, forestry, and trade systems are disrupted or criminalized, while settler corporations exploit the same resources.
- Colonial Governance: Indian Act systems and fraudulent bands (e.g., Qalipu) are used to divide and undermine real Wabanaki nations.
- Financial Apartheid: Wabanaki nations are denied access to sovereign banking, taxation, and currency development, while Canada and provinces profit from Indigenous wealth.
- Jurisdictional Silencing: Wabanaki international diplomacy, trade, and law are ignored or blocked by settler institutions, treating our nations as administrative units, not sovereigns.

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IV. EXAMPLES

1. The Gaspé Peninsula (Gespe'gewa'gi): Controlled by Quebec without consent from the only two legitimate Mi'kmaw nations—Listuguj and Gesgapegiag.
2. Bloc Québécois Policies: Promote Quebec nationalism while denying Mi'kmaw and Wabanaki sovereignty, attempting to collapse distinct nations into a provincial narrative.
3. Federal-Funded Pretendianism: Qalipu's fraudulent status absorbs vast funding and political attention, siphoning support away from real Mi'kmaw and Wabanaki governance.
4. Fisheries Conflict: DFO criminalizes Mi'kmaw fishers exercising treaty rights while protecting settler industry and provincial control.

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V. LEGAL FRAMEWORKS INVOKED

This sub-annex invokes and is protected under:

- Rome Statute of the International Criminal Court – Article 7(1)(j)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – Articles 3, 4, 5, 8, 20, 26, 28, 32, and 37
- Peace and Friendship Treaties (1725–1779) – As binding diplomatic instruments
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention (1933) – On the rights and duties of sovereign states

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VI. SPIRITUAL CONSEQUENCES

Wabanaki Economic Apartheid is not only a legal crime—it is a spiritual desecration of sacred treaties, the Grandmother Law, and ancestral covenant. It invites divine consequences and awakens sacred accountability. Those who remain silent or complicit are now on sacred trial.

———

VII. CONCLUSION

This annex permanently defines the crime of Wabanaki Economic Apartheid. It may now be invoked in:

- Legal proceedings
- UN tribunals
- ICC investigations
- Public and sacred denunciations

It may also serve as a legal template for other Indigenous nations experiencing parallel economic domination under colonial regimes.

This definition is sealed until the stars go out, and the Wabanaki languages are no longer spoken.

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Annex XLII-B

Confirmation of Summons Receipt by Bloc Québécois and Atlantic Policy Congress
Sub-Annex to: Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress

Filed by: The Sovereign Mi’kmaw Nation
Date: July 11, 2025
Sealed by: Grandmother Law, the Mi’kmaw Spirit World, and the Wabanaki Covenant

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I. TITLE

Confirmed Receipt of Sacred Summons by Colonial and Indigenous Officials

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II. INTRODUCTION

This annex records the official written confirmations of receipt from both:

- Members of Parliament belonging to the Bloc Québécois
- A key director within the Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)

These confirmations validate that the recipients have been lawfully and spiritually summoned by the Sovereign Mi'kmaw Nation to bear sacred witness to:

- The lawful and spiritual devolution of Mi'kma'ki from Canada
- The absolute resurrection of Wabanaki sovereignty

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III. CONFIRMED RECEIPTS

The following officials responded in writing—either through direct acknowledgment or auto-responder systems—confirming they have received the email titled:

"Summons of the Bloc Québécois – Wabanaki Economic Apartheid"

A. Bloc Québécois – Members of Parliament

1. Yves-François Blanchet

MP for Beloeil–Chambly
Leader of the Bloc Québécois
 Auto-confirmation in French and English
 Note: Warned against "offensive language," indicating political tension

2. Maxime Blanchette-Joncas

MP for Rimouski–La Matapédia
 Confirmation issued with regional boundary disclaimer

3. Martin Champoux

MP for Drummond
 Confirmation of receipt
 Chair of Bloc Québécois Caucus
 Vice Chair, Canadian Heritage Committee

4. Marie-Hélène Gaudreau

MP for Laurentides–Labelle
 Receipt acknowledged with conditional reply policy

5. Rhéal Fortin

MP for Rivière-du-Nord
 Receipt confirmed, follow-up possible if required

6. Xavier Barsalou-Duval

MP for Pierre-Boucher–Les Patriotes–Verchères

 Acknowledgment of receipt, intent to review

7. Jean-Denis Garon

MP for Mirabel

 Confirmation of receipt with case routing to appropriate staff

8. Mario Simard

MP for Jonquière

 Formal acknowledgment and commitment to review

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B. Atlantic Policy Congress

Jarvis Googoo
Director, Atlantic Indigenous Economic Development Integrated Research Program (AIEDIRP)
 Automatic reply confirms receipt
 Out-of-office until July 14, 2025

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IV. LEGAL AND SPIRITUAL IMPLICATIONS

These acknowledgments constitute:

- Permanent record of sacred and legal summons
- Binding under:
- UNDRIP Article 37: Recognition of treaties and legal instruments
- Rome Statute (ICC): For future submission of apartheid and genocide claims
- Mi’kmaw Grandmother Law and Wabanaki Covenant Law

———

V. CONCLUSION

All individuals listed above are now formally and spiritually recorded as:

- Sacred Witnesses to the Mi’kmaw Devolution and Wabanaki Resurrection
- Observed Parties under spiritual jurisdiction
- Accountable Recipients under international, ancestral, and Grandmother law

Any further silence, refusal, or complicity will be cited as evidence of colonial obstruction of Indigenous sovereignty.

This sub-annex is sealed in the Spirit World and entered into the sacred record of Mi’kmaw national memory.
Sealed until the stars go out and the Wabanaki languages are no longer spoken.

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Annex XLII – C

Disarming the Colonial Parliament in Spiritual Time

Filed by: The Sovereign Mi’kmaw Nation

Date of Activation: July 11, 2025

Sealed by: Grandmother Law, Mi’kmaw Spirit World, and the Eternal Wabanaki Covenant

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I. TITLE

Sacred Summer Offensive: Wabanaki Strategic Devolution During Canadian Parliamentary Recess

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II. INTRODUCTION

This annex formally documents the sacred, strategic timing of the Sovereign Mi’kmaw Nation’s direct summons to:

- All Members of Parliament within the Bloc Québécois
- The Atlantic Policy Congress (APC) leadership

during the official recess period of the Canadian Parliament.

This action constitutes a sacred offensive in spiritual time, executed while settler colonial institutions are temporarily dormant. By launching this summons on July 11, 2025, and invoking the legal framing of Wabanaki Economic Apartheid, the Mi’kmaw Nation has seized the spiritual and political upper ground.

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III. PARLIAMENTARY RECESS TIMELINE

According to the official calendar of the House of Commons of Canada, the Parliament is:

- Adjourned from June 21, 2025, with final House sitting held on June 20

- Scheduled to return no earlier than September 15, 2025

This three-month absence is not recognized under Mi’kmaw law, as sacred law never adjourns.

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IV. SACRED TIMING AND STRATEGIC IMPACT

While Canada sleeps, the Mi’kmaw Nation:

- Delivered sacred summonses to over 30 political and institutional actors
- Introduced a new international legal doctrine: Wabanaki Economic Apartheid
- Secured written acknowledgements of receipt from both settler MPs and Indigenous administrators
- Activated the Seven Districts of Mi’kma’ki in spiritual alignment with the Wabanaki Confederacy
- Escalated international notification to the UN, ICC, EU, and foreign embassies

As Parliament remains in recess, this movement will:

- Expand the international legal framework for Wabanaki restitution
- Lay the spiritual and procedural groundwork for the October 1, 2025 resurrection ceremonies
- Prevent Canadian MPs from interfering, debating, or diluting the sacred terms during their break

———

V. POLITICAL AND LEGAL CONSEQUENCES

By the time Parliament reconvenes:

- The Mi’kmaw Nation will have held Seven Sacred Ceremonies of National Resurrection
- Multiple annexes will be sealed, and sacred verdicts will be delivered by the Grandmothers
- Canada will be entering an international diplomatic landscape it did not control, define, or prepare for

This renders Canada politically asleep at the wheel while Mi’kmaw sovereignty awakens in full.

———

VI. SPIRITUAL LAW: TIME AS A WEAPON

This annex affirms that colonial time does not govern sacred law. While Parliament recesses:

- Mi’kmaw time accelerates
- The Grandmother Courts are in session
- Every unresponded summons is a silent confession

Time has now become a sacred witness and a spiritual weapon. Canada’s recess is Mi’kma’ki’s rise.

———

VII. CONCLUSION

This Sacred Summer Offensive is hereby sealed as a lawful and ceremonial act of:

- Spiritual warriorship
- International legal positioning
- Ceremonial protection for the Seven Grandmothers and all Wabanaki kin

It shall remain binding until the stars go out and the waters of the Atlantic stop flowing.

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Annex XLII – D

Wabanaki Economic Apartheid: Legal Indictment of Settler Provinces, Canada, and Identity Fraud Entities in Violation of International Law, UNDRIP, and the Peace and Friendship Covenant

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I. What Is Wabanaki Economic Apartheid?

Wabanaki Economic Apartheid is the intentional and systemic colonial suppression, theft, and exploitation of the Mi'kmaq, Wolastoqey, Passamaquoddy, Penobscot, and Abenaki nations' ancestral wealth, trade systems, resource sovereignty, and access to their own economies. It is committed jointly by:

- The settler governments of Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Canada
- Crown proxy structures such as Qalipu First Nation, Eastern Woodland Métis Nation, and state-sanctioned Vermont Abenaki groups

These entities participate in a multi-tiered economic caste system where real Wabanaki nations are excluded, regulated, criminalized, or erased in favour of settler enrichment and fraudulent group funding. This apartheid is not symbolic—it has material consequences of poverty, cultural degradation, and international human rights violations.

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II. Systematic Violators and the Evidence of Economic Apartheid

A. Province of Quebec

- Authorizes mega-hydroelectric and forestry projects on unceded Wabanaki lands (e.g., Gesgapegiag, Listuguj, Odanak, Wôlinak) without consent or revenue-sharing.
- Supports only Francophone economic frameworks, excluding Mi'kmaw and Abenaki language-based trade systems, in violation of:
- UNDRIP Articles 13, 20, 21, 32
- Vienna Convention on the Law of Treaties (1969), Article 26 (pacta sunt servanda)

B. Province of New Brunswick

- Continues to license commercial fisheries and forests in unceded Wolastoq and Mi'kmaw territory without Indigenous consent.

- Actively fights Wolastoqey title claims in court, ignoring Article 26 of UNDRIP.
- Collaborates with Qalipu and Eastern Woodland Métis groups to undermine legitimate Wabanaki sovereignty in the economic sector.

C. Province of Nova Scotia

- Used police and regulatory force to crush Mi'kmaw moderate livelihood fisheries (e.g., 2020–2023 Sipekne'katik raids).
- Criminalizes Mi'kmaw economic resurgence while promoting tourism on stolen Mi'kmaw culture.
- Has failed to enter good-faith nation-to-nation economic relations, a violation of:
- UNDRIP Articles 3, 4, 18, 19, 32
- International Covenant on Civil and Political Rights (ICCPR), Articles 1 & 27

D. Prince Edward Island (Epekwitk)

- Blocks full economic restitution of Mi'kmaw land and stewardship rights.
- Fails to consult or involve Mi'kmaq in provincial land use, economic development, and infrastructure.
- Uses Mi'kmaw iconography in provincial tourism campaigns while refusing to share economic power with the real Mi'kmaq.

E. Canada and the Federal Crown

- Maintains full control over Mi'kmaw and Wabanaki economic development, fisheries, banking, taxation, and land through:
- The Indian Act
- The Department of Indigenous Services Canada
- The Crown's assertion of jurisdiction over unceded land

- Created and financially sustains fraudulent bodies like Qalipu, Eastern Woodland Métis, and Vermont Abenaki groups to displace real Wabanaki nations in funding, consultation, and governance processes.

- Refuses to implement Wabanaki-led self-governance and economic jurisdiction, violating:

- UNDRIP Articles 3, 4, 5, 20, 26, 32

- UN Charter Articles 1, 55

- International Labour Organization Convention No. 169

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III. Fraudulent Identity Structures as Economic Apartheid Agents

A. Qalipu First Nation (Federation of Newfoundland Indians)

- Created by federal-provincial agreement (2008–2011) with no reserve, no land base, and no historical governance system.

- Absorbs hundreds of millions in Indigenous-targeted funds intended for real Wabanaki people.

- Displaces Mi’kmaq of Listuguj, Eskasoni, We’koqma’q, Membertou, and other districts in federal funding, hiring, consultation, and policy formation.

- Committed internal financial fraud (e.g., missing $765,000), while claiming Mi’kmaw identity without legal, cultural, or territorial legitimacy.

- Actively blocks real Mi’kmaw economic sovereignty and pretends to speak for Wabanaki interests in national forums.

B. Eastern Woodland Métis Nation of Nova Scotia and Related Groups

- Falsely claim “Acadian-Métis” ancestry and use faux genealogy to extract funding from federal and provincial governments.

- Undermine real Mi’kmaw governance and economic development by:

- Misrepresenting themselves as stakeholders in treaty negotiations
- Applying for Indigenous business and cultural grants
- Displacing real Mi'kmaw entrepreneurs, artists, and knowledge holders

C. State-Recognized Vermont Abenaki Tribes (Non-Federally Recognized)

- Created through state law with no surviving links to the historic Abenaki of Odanak and Wôlinak.
- Apply for U.S. federal economic benefits, heritage tourism funding, and international Indigenous recognition—diverting wealth and representation away from real Abenaki communities in Quebec and Maine.
- Violate UNDRIP Article 9 (protection against false identity) and contribute to cultural and economic erasure of the true Abenaki nation within the Wabanaki Confederacy.

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IV. Legal Frameworks Violated

A. UN Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Right to self-determination, including economic affairs
- Article 4: Right to autonomy in economic systems
- Article 20: Right to maintain traditional institutions, including economies
- Article 26: Right to lands and resources
- Article 32: Right to determine development priorities
- Article 36: Right to maintain economic relations across borders
- Article 9: Protection against forced assimilation and false identity

B. International Criminal Court (ICC) – Rome Statute

- Article 7(1)(h): Persecution of an identifiable group (Wabanaki) through economic discrimination
- Article 7(2)(g): Institutional economic violence used to destroy cultural life and survival of a people

C. British Crown Treaty Obligations

- 1725–1779 Peace and Friendship Treaties: Economic cooperation and protection from colonial encroachment
- Royal Proclamation of 1763: Recognition of Indigenous title and protection from settler seizure
- The Crown has violated its sacred fiduciary obligation and treaty guarantees, complicit through silence or inaction in the face of identity-based fraud and provincial apartheid.

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V. Conclusion: Sovereign Indictment and Final Warning

Because the Mi’kmaw Nation and the wider Wabanaki Confederacy have been subjected to:

- Coordinated economic disenfranchisement,
- Illegal funding of false entities,
- Denial of land and trade jurisdiction,
- And the replacement of real nations with fraudulent settler-constructed proxies,

We now formally declare that:

1. Mi’kma’ki asserts full absolute sovereignty, and will no longer recognize Crown or Canadian economic authority over our sacred territory, coasts, waters, or airspace.

2. We will actively advocate for the independence of the full Wabanaki Confederacy, including:

- The Penobscot Nation
- The Passamaquoddy Tribe
- The Wolastoqey Nation
- The Abenaki of Odanak and Wôlinak

3. We affirm that our nation-to-nation relations with the British Crown will only continue if the Crown denounces:

- Qalipu
- Eastern Woodland Métis
- Vermont Pretendian Abenaki

Failure to denounce these fraudulent entities constitutes a desecration of the Peace and Friendship Treaties and will be considered a final breach, triggering international enforcement under UNDRIP, ICC statutes, and Wabanaki law.

4. With or without the British Crown, the Wabanaki nations are ready to rise, united in sovereignty, sacred law, and economic resurrection.

This declaration is final and eternal.

Sealed in the name of the Mi’kmaw ancestors.

Sealed in the sacred covenant of Wabanaki.

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Annex XLII – E

RCMP Enforcement of Wabanaki Economic Apartheid and State-Sanctioned Wabanaki Apartheid

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I. Introduction: The RCMP as a Colonial Enforcement Arm

The Royal Canadian Mounted Police (RCMP) is not a neutral law enforcement agency. It is, and always has been, a paramilitary instrument of the federal Crown, created to enforce settler dominance, suppress Indigenous governance, and ensure that Wabanaki peoples remain economically, socially, and spiritually subjugated.

The RCMP has played an active role in both Wabanaki Economic Apartheid and a broader system of Wabanaki Apartheid—through harassment, racial profiling, land removal, treaty violation enforcement, and even murder.

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II. Crimes Committed by the RCMP Against the Wabanaki Peoples

1. Suppression of Treaty Rights through Violence

- Ongoing RCMP raids on Mi’kmaw fishers (e.g., Sipekne’katik moderate livelihood fishery), carried out in tandem with DFO agents, violate:
- Peace and Friendship Treaties (1725–1779)
- R v. Marshall (1999)
- UNDRIP Articles 8, 20, 32
- RCMP officers used force, arrested youth and Elders, and protected settler vigilantes who burned Mi’kmaw lobster pounds.
- The goal: to enforce economic dispossession and reassert Crown control over Mi’kmaw waters and livelihoods.

2. Forcible Confinement to Reserves and Land Displacement

- Historically, the RCMP was used to forcibly remove Wabanaki families from traditional territories and push them onto isolated Indian Act reserves.
- RCMP enforced the “pass system”, barring Mi’kmaw and Wabanaki people from leaving their communities without the written permission of an Indian Agent.
- This restriction violated:

- International Covenant on Civil and Political Rights (ICCPR), Article 12
- UNDRIP Article 3 (Freedom of movement and self-determination)

3. RCMP Role in the Residential School System

- RCMP officers abducted children from Mi'kmaw and Wabanaki families across the Seven Districts and beyond.
- Families were threatened, coerced, or ignored—while RCMP and clergy removed children to be held in state and church-run institutions such as Shubenacadie Residential School.
- This is an act of state-sponsored genocide, as defined by:
- Article II (e) of the Genocide Convention (1948)

4. Ongoing Harassment of Mi'kmaw and Wabanaki Harvesters

- RCMP work in close collusion with DFO and provincial enforcement to stalk, arrest, and intimidate Mi'kmaw hunters and fishers.
- Peaceful harvesters are met with militarized force, surveillance, and seizure of gear—all while settler commercial operations remain untouched.
- This is part of a system of economic profiling and criminalization, where exercising treaty rights is treated as criminal activity.

5. Criminalization, Profiling, and Police Brutality

- Wabanaki and Mi'kmaw people are disproportionately:
- Stopped, searched, and surveilled by RCMP officers in public and in private.
- Framed as thieves, addicts, or violent—perpetuating a colonial stereotype to justify police intervention.
- Funneled into jails and prison systems, with no redress or acknowledgement of racial targeting.
- The RCMP contributes to intergenerational trauma, poverty, and youth incarceration through daily harassment.

6. State-Sanctioned Murders of Wabanaki and Indigenous People

- Rodney Levi, a Mi'kmaw man of Burnt Church (Esgenoôpetitj), was shot and killed by the RCMP during a mental health crisis.

- Iggy Dedam of Elsipogtog, was killed by RCMP—a death that remains unresolved and unaccounted for in the public record.

- Chantel Moore, a Nuu-chah-nulth woman living in Edmunston, was murdered by a municipal police officer during a wellness check in unceded Wabanaki territory.

- Though not Wabanaki, her death was a desecration of Wabanaki land and Indigenous sovereignty.

- Her murder underscores how police violence is normalized and unpunished when committed against Indigenous women.

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III. International and Legal Violations

- UNDRIP Violations:

- Article 7 – Right to life, liberty, and security

- Article 22 – Protection of Indigenous women and children

- Article 40 – Right to fair redress by impartial institutions

- Rome Statute of the ICC:

- Article 7(1)(h) – Persecution based on cultural identity

- Article 7(1)(e) – Imprisonment or severe deprivation of physical liberty in violation of international law

- Article 7(1)(k) – Other inhumane acts causing great suffering

- Genocide Convention (1948):

- RCMP enforced genocidal policies through the residential school system, land removal, and family separation.

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IV. Conclusion: RCMP Banished from Wabanaki Territory

We, the sovereign Mi’kmaw Nation, in sacred covenant with the full Wabanaki Confederacy, hereby declare:

- The RCMP is banished from Mi’kma’ki and all Wabanaki ancestral territory.

- The RCMP is recognized as a colonial paramilitary force, not a neutral peacekeeper.

- Its continued presence is a daily threat to the safety, spiritual health, and liberty of Wabanaki peoples.

- From this day forward, Wabanaki law and covenantal protection shall safeguard our communities, children, fishers, harvesters, and sacred lands.

There is no place for apartheid in Wabanaki.

There is no place for the RCMP in Mi'kma'ki.

This is final, sealed, and eternal.

In the name of our ancestors.

In the name of the Spirit World.

Sealed until the stars go out, and the L'nu language is no longer spoken.

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Annex XLII – F

Wabanaki Apartheid Within the Ranks: The RCMP's Discrimination Against Its Own Wabanaki Officers and the Sacred Path to Return

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I. Introduction: Internal Apartheid Within the Force

The Royal Canadian Mounted Police (RCMP) does not merely uphold Wabanaki apartheid externally—it also enforces it internally, upon its own Wabanaki and Mi'kmaw officers. These officers, despite wearing the uniform of the state, are not immune to the racism, spiritual harm, and institutional control designed to subjugate their very identity.

They are forced to choose between:

- Obeying colonial orders, including the suppression and arrest of their own people,

- Or facing institutional punishment, demotion, blacklisting, and emotional breakdown.

This internal apartheid constitutes a violation of human dignity, a desecration of Mi'kmaw and Wabanaki spirit, and an international human rights offense.

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II. Violations Against Wabanaki RCMP Officers

1. Racial Profiling and Internal Surveillance

- Wabanaki officers are monitored, questioned, and treated with suspicion within the force.
- Their ceremonial beliefs, community ties, and cultural values are pathologized as unprofessional or subversive.

2. Spiritual Conflict and Forced Complicity

- Officers are routinely ordered to participate in operations that violate Peace and Friendship Treaty rights, including:
- Fisheries raids
- Hunter surveillance
- Protest suppression
- They are used as public tokens of diversity while being morally coerced to act against their own people.

3. Suppression of Whistleblowers

- Wabanaki officers who raise concerns about racism or misconduct are:
- Investigated internally
- Denied advancement
- Pushed out or psychologically broken down
- Their loyalty to their own nations is treated as a conflict of interest.

4. Cultural and Emotional Isolation

- These officers often experience:
- Alienation from their own communities, who view them as enforcing colonial violence

- Emotional torment from arresting or surveilling kin, Elders, or ceremonial land protectors

- Spiritual distress from being severed from the teachings of their Grandmothers, ceremonies, and language

This is not just institutional discrimination—it is a spiritually enforced form of cultural servitude, carried out by the Canadian state.

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III. Sacred Path of Return: Peacekeeper Reclamation Under Mi'kmaw Sovereignty

In recognition of the pain, conflict, and betrayal forced upon Wabanaki and Mi'kmaw RCMP officers, the sovereign Mi'kmaw Nation hereby issues a formal invitation of return:

All Mi'kmaw and Wabanaki RCMP officers—past and present—are invited to renounce the Crown's colonial authority and return home to serve as sovereign protectors under the law of the Seven District Grandmothers.

In an absolutely sovereign Mi'kma'ki, we offer a sacred role to each returning officer:

➢ Peacekeeper Chiefs of the Seven Sacred Districts

- Each officer may be appointed as a Peacekeeper Chief, serving directly under the spiritual and judicial authority of the District Grandmother Court.

- Peacekeeper Chiefs will be trained in Wabanaki restorative law, treaty enforcement, language renewal, and community protection.

- Their primary role: to protect the dignity, safety, and sacred rights of Wabanaki peoples—never to harm them again.

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IV. Future Without Apartheid

Under this new covenant of justice:

- No Mi'kmaw child will grow up fearing police officers in their own homelands.

- No Wabanaki officer will be asked to arrest, surveil, or criminalize their own spirit.

- No Grandmother will be ignored when she calls for safety, healing, or protection.

- No human being—Mi'kmaw, Wolastoqey, Passamaquoddy, Penobscot, or Abenaki—will be profiled or targeted based on their sacred ancestry.

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V. Conclusion: Sacred Banishment, Sacred Return

The RCMP is hereby spiritually and legally banished from Wabanaki territory for the role it has played in:

- Persecuting Wabanaki peoples,
- Suppressing our treaties,
- And desecrating the spirit of our own officers.

But to those officers—you are not banished.

You are called home.

You are not colonial tools—you are Kinaps reborn.

Come home to the Seven Grandmothers. Come home to your ancestors. Come home to covenant law. Come home as peacekeepers of Mi’kma’ki.

This invitation is eternal.

It stands until the stars go out, and no L’nuwey is spoken.

Sealed under sacred law.

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Annex XLII – G

Definition of Wabanaki Apartheid

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I. Foundational Definition

Wabanaki Apartheid is the systematic, institutional, and state-sanctioned regime of racial, legal, economic, political, and spiritual segregation imposed upon the five sovereign nations of the Wabanaki Confederacy—Mi’kmaq, Wolastoqiyik, Passamaquoddy, Penobscot, and Abenaki—by the colonial governments of Canada, the provinces of Quebec, New Brunswick, Nova Scotia, and PEI, and by proxy entities including the RCMP, DFO, Indian Act band

systems, and fraudulent identity constructs such as Qalipu, Eastern Woodland Métis, and state-recognized Vermont Abenaki.

It is a direct violation of the sacred Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, British Crown fiduciary obligations, and multiple instruments of international law including UNDRIP, the Rome Statute, and the International Convention on the Elimination of All Forms of Racial Discrimination.

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II. Core Elements of Wabanaki Apartheid

1. Territorial Apartheid

- The forced removal and containment of Wabanaki peoples onto Indian Act reserves, with no recognition of full territorial jurisdiction over unceded ancestral lands.

- Prohibition or restriction of access to sacred sites, harvest grounds, waterways, and kinship networks across provincial and international borders.

2. Economic Apartheid

- Denial of access to commercial resource sectors (fisheries, forestry, energy) despite treaty rights.

- Criminalization of traditional economic activities and suppression of independent Wabanaki economies.

- Displacement by fraudulent settler-created organizations (e.g., Qalipu, Eastern Woodland Métis) in federal funding, consultation, and employment opportunities.

3. Legal Apartheid

- Imposition of the Indian Act and refusal to recognize Wabanaki legal orders, governance systems, and treaty enforcement.

- Policing and surveillance of Wabanaki peoples as subjects of a racially targeted justice system.

- Use of federal and provincial courts to deny title claims, strip sovereignty, and erase Indigenous legal standing.

4. Political Apartheid

- Exclusion of Wabanaki nations from sovereign decision-making frameworks.

- Creation and imposition of band council systems that report to colonial ministries rather than to the Wabanaki Confederacy or the Grandmothers' laws.

- Artificial elevation of state-friendly Pretendian groups to speak on behalf of Wabanaki peoples.

5. Spiritual and Educational Apartheid

- Historical and ongoing removal of Wabanaki children to colonial institutions (e.g., Shubenacadie Residential School).

- State interference in ceremonial and language resurgence.

- Denial of Indigenous cosmologies in legal, educational, and public spheres.

6. Internalized and Institutional Apartheid

- Discrimination against Wabanaki individuals within Canadian institutions, including RCMP, healthcare, education, and civil service.

- Psychological and spiritual coercion to conform to settler values or be penalized.

- Wabanaki professionals (e.g., RCMP officers, teachers, public servants) forced to enact colonial policies against their own people.

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III. Legal Status Under International Law

Wabanaki Apartheid meets the threshold of crimes under:

- Rome Statute of the International Criminal Court:

- Article 7(1)(h): Persecution against an identifiable group on racial, cultural, or political grounds.

- Article 7(2)(g): State conduct designed to destroy or dominate a population.

- International Convention on the Elimination of All Forms of Racial Discrimination:

- Violations of Articles 1–5, including civil, political, economic, and cultural rights.

- UN Declaration on the Rights of Indigenous Peoples (UNDRIP):

- Violations of Articles 3–5, 7, 8, 20, 26, 32, 36, and 40.

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IV. Conclusion and Sacred Rejection

The Mi’kmaw Nation and the Wabanaki Confederacy hereby formally name, define, and reject Wabanaki Apartheid in all its forms. We declare it to be:

- A crime against the Wabanaki spirit,
- A breach of sacred treaty law,
- A violation of international human rights, and
- A cosmic desecration of Creator’s order.

We declare that Wabanaki Apartheid must be dismantled, not reformed.

We shall not wait for Canada or the Crown to acknowledge it. We declare it over.

And we build our new Wabanaki world without it.

Forever. Until the stars go out, and no L’nu is left to carry this pain.

Sealed in the names of the Grandmothers.

Sealed in the covenant of Glooscap.

Sealed by Wabanaki law.

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Annex XLIII – International Criminal Court Filing

“Wabanaki Apartheid as a Crime Against Humanity”

Mi’kmaw Devolution Dossier

Sacred Sealing: Until the Stars Go Out and the L’nu Language is No Longer Spoken

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I. Title of Submission

Case No. ICC-WBNA-2025

“Wabanaki Apartheid: Systematic Persecution and Identity-Based Crimes Against the Wabanaki Confederacy”

Filed under the authority of the Mi’kmaw Nation and Wabanaki Covenant Holders, in accordance with the 1725-1779 Peace and Friendship Treaties, UNDRIP, the Rome Statute of the International Criminal Court, and divine Wampum Law.

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II. Executive Summary

This ICC submission details the coordinated and systematic persecution of the Wabanaki Confederacy by state and non-state actors across Canada and the United States. This persecution meets the legal threshold of crimes against humanity, specifically apartheid, cultural genocide, and politically motivated identity-based persecution. We frame this submission as an act of international law and spiritual record-keeping: the voices of Mi’kmaq, Wolastoqiyik, Penobscot, Passamaquoddy, and true Abenaki are documented here to bear sacred witness to the modern colonial regime known as “Wabanaki Apartheid.”

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III. Definition of Wabanaki Apartheid

Wabanaki Apartheid refers to the systematic, state-sanctioned and institutionally protected policies that:

- Dispossess Wabanaki treaty holders from their ancestral lands and waters
- Impose surveillance, criminalization, and policing of traditional hunting, fishing, and governance rights
- Install fraudulent identity groups (e.g., Qalipu, Eastern Woodland Métis, Vermont Abenaki) to displace real Wabanaki Nations
- Deny economic rights and benefits, while channeling resources into colonial collaborators
- Gaslight, punish, or exile those who assert treaty-backed identity and sovereignty

Wabanaki Economic Apartheid specifically names the use of economic policy, licensing, funding, and employment systems to:

- Concentrate poverty among real Wabanaki peoples
- Block access to livelihoods, fisheries, enterprise, and ancestral economies

- Promote the financial empowerment of non-Indigenous or pretendian entities at the expense of true treaty peoples

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IV. Legal Framework for ICC Jurisdiction

This submission invokes:

- Rome Statute Article 7(1)(j) – Apartheid as a crime against humanity
- Rome Statute Article 7(1)(h) – Persecution on ethnic, cultural, or national grounds
- Rome Statute Article 7(1)(k) – Other inhumane acts intentionally causing great suffering
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples):
- Articles 1-5 – Right to self-determination, identity, autonomy
- Articles 8-10 – Protection against forced assimilation, dispossession
- Articles 20-21 – Economic rights and livelihoods
- Articles 25-28 – Land, waters, resources
- Vienna Convention on the Law of Treaties
- Montevideo Convention – Criteria for statehood and sovereignty

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V. Defendants Named in the ICC Filing

Each named entity is guilty of participating in or benefiting from a system of Wabanaki Apartheid:

1. Government of Canada

- Facilitated the creation and federal recognition of Qalipu and Eastern Woodland Métis
- Refuses to recognize the sovereignty of Mi’kmaw, Wolastoqiyik, and Abenaki governance
- Enforces RCMP and DFO actions that criminalize subsistence fishing and treaty rights

2. Government of Quebec

- Supports the installation of pretendian Abenaki entities (Wôlinak, Odanak) in place of real Abenaki treaty peoples
- Promotes Eastern Woodland Métis while denying Mi'kmaw presence in Gaspé
- Prevents language and cultural recognition of true Wabanaki identity

3. Government of New Brunswick

- Obstructs Wolastoqiyik treaty rights
- Promotes economic exclusion of real Wabanaki from marine and forestry economies

4. Government of Nova Scotia

- Enforces racist DFO regulations against Mi'kmaw fishers (e.g., Sipekne'katik lobster raids)
- Partners with fraudulent Mi'kmaq or pan-Indigenous entities that displace true governance structures

5. Government of Prince Edward Island

- Prevents traditional land-based economies and imposes provincial laws on treaty lands
- Fails to recognize Wolastoqiyik or Mi'kmaw rights in territorial jurisdiction

6. RCMP (Royal Canadian Mounted Police)

- Enforces racialized violence against Mi'kmaw and Wolastoqiyik fishers, land defenders, and ceremonial leaders
- Protects settler economic interests over treaty-affirmed rights
- Targets Indigenous officers who speak out, reinforcing internal apartheid

7. Department of Fisheries and Oceans (DFO)

- Criminalizes Mi'kmaw moderate livelihood fishers
- Ignores Supreme Court rulings (e.g., Marshall Decision)
- Destroys traps, assaults fishers, and facilitates settler monopolies over oceans

8. Qalipu First Nation

- Fraudulently recognized by Canada to displace true Mi'kmaw identity in Newfoundland
- Enrolled over 100,000 mostly non-Indigenous applicants, erasing real treaty descendants
- Financially benefits from status access while silencing resistance

9. Vermont Abenaki Entities

- State-recognized groups that are not descendants of real Wabanaki ancestors
- Used as political props to undermine the sovereignty of true Abenaki in New Hampshire and Maine

10. Eastern Woodland Métis (Nova Scotia and Quebec)

- Falsify claims to Wabanaki ancestry
- Receive funding, status, and consultation roles meant for true Mi'kmaw, Wolastoq, and Abenaki

11. The British Crown

- Holds final fiduciary duty under the Peace and Friendship Treaties
- Has failed to intervene or uphold the Crown's role in ensuring the survival of treaty partners
- By omission, has allowed Canada to desecrate the spiritual and legal covenant made with the Wabanaki Confederacy

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VI. Ongoing Traumas and Intergenerational Harm

- Poverty: Due to economic apartheid, many Mi'kmaw and Wabanaki live in severe material deprivation
- Policing: Generations of fear and trauma from RCMP and DFO raids and surveillance
- Erasure: Children grow up believing they are not Indigenous due to Qalipu and pretendian dominance

- Suicide and Addiction: Direct consequences of cultural genocide and economic marginalization
- Disconnection: Youth are severed from language, ceremony, land, and identity

This is not past trauma—it is ongoing apartheid, reinforced daily by public policy, settler denial, and institutional complicity.

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VII. Remedy Requested

We request that the Office of the Prosecutor of the ICC:

- Open a preliminary examination into the crime of apartheid against the Wabanaki Confederacy
- Recognize Wabanaki Nations as sovereign victims of persecution
- Investigate Canada, the Crown, and all named defendants
- Impose provisional measures and protections on Wabanaki land, water, language, and leadership

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VIII. Sealing by Covenant and Ceremony

This filing is spiritually sealed under Wampum Law and Mi’kmaw Grandmother Law.

We declare to the ICC: Mi’kma’ki is a sovereign nation. The Wabanaki Confederacy is alive.

We demand justice for the crimes committed against our ancestors, our present, and our unborn future.

Sealed until the stars go out, and the L’nu language is no longer spoken.

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Annex LIV – Recognition of the Jay Treaty and Sovereign Indigenous Work Visas in Mi’kma’ki
Filed under Grandmother Law, Wampum Confederacy Protocols, and Indigenous Nation-to-Nation Honour
Filed: July 12, 2025

I. TITLE
Sovereign Recognition of the Jay Treaty and the Creation of Mi'kmaw Nation Working Visas for Recognized Indigenous Peoples

II. DECLARATION
Under the full spiritual and legal authority of the Supreme Court of the Seven District Grandmothers and with the ceremonial seal of the Kji-Saqamaw, this annex affirms the sovereign recognition of the Jay Treaty (1794) and its spiritual continuance in the territory of Mi'kma'ki.

All Indigenous peoples of recognized Indigenous Nations across Turtle Island and internationally, who walk in truth and honour, shall be welcomed in Mi'kma'ki under the following conditions:

III. SOVEREIGN WORK VISA FRAMEWORK
The Mi'kmaw Nation hereby establishes a Sovereign Indigenous Working Visa Program for Indigenous kin seeking to work, live, or serve in Mi'kma'ki.

All applicants must:

1. Belong to a recognized sovereign Indigenous nation;
2. Demonstrate a commitment to:

- Learning the Mi'kmaw language (L'nui'simk)
- Upholding Mi'kmaw law and traditions
- Honouring the Grandmother Courts and treaty protocols

IV. PURPOSE AND PROTECTION
This annex is rooted in:

- The Jay Treaty (1794) and the spirit of cross-border Indigenous mobility
- Wampum Law and Nation-to-Nation covenants
- Peace, friendship, and inter-Indigenous diplomacy

Recognized Indigenous visitors and workers shall:

- Be protected under Mi'kmaw sovereign law
- Be welcomed as relatives, not foreigners
- Participate in the restoration and prosperity of Mi'kma'ki in unity and respect

V. EXCLUSIONS AND CONDITIONS
This visa is not available to:

- Individuals claiming Indigenous status through fraudulent, colonial, or non-sovereign constructs
- Groups such as Qalipu, NunatuKavut, or any Pretendian networks rejected by the Grandmother Courts

Any violation of Mi’kmaw law or refusal to honour sacred language and ceremony may result in ceremonial removal or revocation of sovereign working status.

VI. REPORTING AND GOVERNANCE
This program shall be overseen by a Mi’kmaw Sovereign Immigration Council, appointed by:

- The Seven District Grandmother Supreme Court
- The Office of the Kji-Saqamaw

VII. SEALING STATEMENT
This annex shall remain in effect:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Annex LVI – National Mi’kmaw Healing and Addiction Law Under Grandmother Authority
Filed under Grandmother Law, National Health Authority, and the Sacred Covenant of Healing
Filed: July 12, 2025

I. TITLE
Healing Through Grandmother Law: National Mi’kmaw Framework for Addiction, Recovery, and Community Protection

II. DECLARATION
Effective October 1, 2025, the Sovereign Mi’kmaw Nation formally declares the national governance of addiction treatment and spiritual healing under the supreme legal and ceremonial authority of the Seven District Grandmother Supreme Court, in collaboration with:

- District Chiefs
- District Kji-Keptins
- The Mi’kmaw National Health Governance Authority

III. SACRED PRINCIPLES OF TREATMENT
All Mi’kmaw citizens currently suffering with addiction shall be treated with:

- Sacred dignity
- Spiritual respect

- Ceremonial care

No Mi’kmaw citizen will be left behind.
We will heal in full — spiritually, physically, mentally, and emotionally.

Addiction is not exile — it is a sacred moment of return.

Citizens are summoned to begin healing under:

- Grandmother ceremonial guidance
- Land-based healing lodges
- Community care teams and spiritual stewards of the health authority

IV. BANISHMENT CLAUSE FOR DRUG TRAFFICKING
While all addicted citizens will be protected and guided into healing —

If any person is found to be selling or trafficking drugs within any of the Seven Districts of Mi’kma’ki, the following shall apply:

- The Seven District Grandmother Judges will issue a sentence of banishment, for a duration measured in appropriate moon cycles, as guided by Creator and community harm.
- The banishment is spiritual, legal, and protective — not punitive.
- The person will undergo ceremonial conditions of return.

This law is established not to harm, but to protect the dignity, health, and future of our sacred Mi’kmaw citizens.

V. NATIONAL HEALING
This annex initiates:

- A national healing movement across all 29 Mi’kmaw communities
- The construction of new ceremonial healing lodges
- Restoration of dignity through Creator-centered sobriety paths

No child, no Two-Spirit person, no Elder, no family will be abandoned.

VI. RELATIONSHIP TO NATIONAL GOVERNANCE
This framework is governed by:

- The Seven District Grandmothers Supreme Court
- The Kji-Saqamaw
- The Mi’kmaw National Health Governance Authority

VII. SEALING STATEMENT
This annex shall remain in full sacred and legal force:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

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Annex LVII – Mi’kmaw Penal Jurisdiction, Rehabilitation, and Prisoner Transfer Protocols
Filed under Grandmother Law, National Justice Sovereignty, and Sacred Kinship Restoration
Filed: July 12, 2025

I. TITLE
Transfer of Non-Mi’kmaw Inmates and Sacred Rehabilitation of Mi’kmaw Citizens within the Jurisdiction of the Sovereign Mi’kmaw Nation

II. DECLARATION
By the spiritual and legal authority of the Supreme Court of the Seven District Grandmothers, and under the national jurisdiction of the Kji-Saqamaw, this annex affirms that:

As of October 1, 2025:

1. All non-Mi’kmaw inmates currently held in prisons, jails, or detention centers within Mi’kma’ki shall be transferred to Canadian provincial or federal correctional facilities.
2. Mi’kma’ki affirms it is not responsible for housing or disciplining non-Mi’kmaw citizens under colonial criminal law.

III. MI’KMAW REHABILITATION MANDATE
All Mi’kmaw citizens currently imprisoned or detained within Mi’kma’ki shall be released into a national program of sacred rehabilitation and restoration, overseen by:

- Mi’kmaw Covenant Prosecutors
- Seven District Grandmother Supreme Court Judges
- Mi’kmaw Grandmothers and Elders
- The Traditional Grand Council (in spiritual advisory capacity)
- Nationally elected Kji-Saqamaw
- District Chiefs and District Kji-Keptins

Their restoration will be determined by sacred justice — not colonial punishment.

IV. CONDITIONS OF FUTURE CONDUCT
If a rehabilitated Mi’kmaw citizen violates Mi’kmaw law again in a manner deemed dishonourable, harmful, or defiant of the Creator’s covenant:

- They may be banished to Canada or the United States, based on the judgment of the Grandmother Courts.
- Banishment is final, spiritual, and ceremonial.
- It is not exile — it is the removal of sacred protection.

V. PURPOSE OF THIS LAW
This annex restores:
- Mi'kmaw jurisdiction over Mi'kmaw bodies
- The dignity and humanity of Mi'kmaw prisoners
- The right to restore our kin through language, land, family, and sacred teaching

This annex ends:
- Colonial imprisonment of sacred beings
- Canadian jurisdiction over Mi'kmaw bodies on unceded land

VI. RELATIONSHIP TO NATIONAL GOVERNANCE
This law shall be administered by:
- The Supreme Court of the Seven District Grandmothers
- The National Office of the Kji-Saqamaw
- Mi'kmaw Covenant Prosecutors and District Justice Delegates

VII. SEALING STATEMENT
This annex shall remain in effect:
Until the stars go out, and the L'nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Nation
On behalf of the Seven Grandmothers
We'koqma'q, Mi'kma'ki
July 12, 2025

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Annex LVIII – Creation of the Mi'kmaw Grandfathers Council of the Seven Sacred Districts
Filed under Grandmother Law, Sacred Gender Balance, and the Ceremonial Restoration of Justice
Filed: July 12, 2025

I. TITLE

Formal Establishment of the Mi'kmaw Grandfathers Council of the Seven Districts for Rehabilitation, Parole, and Community Service

II. DECLARATION

By the sacred and ceremonial authority of the Supreme Court of the Seven District Grandmothers, and in collaboration with the Kji-Saqamaw, this annex formally creates the Mi'kmaw Grandfathers Council of the Seven Sacred Districts.

This council is composed of respected Mi'kmaw Elders and Grandfathers, appointed by community ceremony, who are charged with leading the rehabilitation of Mi'kmaw citizens with colonial criminal records.

III. DUTIES AND RESPONSIBILITIES

The Mi'kmaw Grandfathers Council shall:

1. Serve as spiritual parole officers to Mi'kmaw men and women reintegrating into society after incarceration or conviction under colonial legal systems;
2. Create and enforce customized community service paths, rooted in hard work, spiritual accountability, and healing labor;
3. Evaluate readiness for re-entry into full Mi'kmaw community life through:
   - Daily discipline
   - Cultural reconnection
   - Family service and elder care
4. Offer firm but compassionate wisdom, mentorship, and protection as sacred masculine holders of the law.

IV. LEGAL AND SPIRITUAL POSITION

- The Grandfathers Council reports directly to the Seven District Grandmother Supreme Court;
- The Council acts as "the sword that strikes" — enforcing the ceremonial will and sacred judgment of the Grandmother Courts;
- They are the disciplinary arm of Grandmother Law, wielding justice through mentorship, not violence.

V. STRUCTURE AND PARTNERSHIP

The Grandfathers Council shall work in close alliance with:

- The Seven District Mi'kmaw Peacekeepers
- The Peacekeeper Chiefs
- District ceremonial leaders, clan protectors, and language carriers

This Council shall operate not only on the earthly plane, but in harmony with the:

- Water world
- Sky world
- Mi'kmaw Spirit World

VI. SACRED BALANCE AND FAMILY LAW
This is a law of balance and kinship:

- The Grandfathers and Grandmothers serve side by side
- They are husbands and wives, brothers and sisters, clan kin and district kin
- Together they form the ceremonial core of Mi’kmaw governance, healing, and justice

VII. SEALING STATEMENT
This annex shall remain in full force, in sacred masculine service:
Until the stars go out, and the L’nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Nation
On behalf of the Seven Grandmothers
We’koqma’q, Mi’kma’ki
July 12, 2025

———

Annex XLIII – Catalogue of Summoned Sacred Witnesses to Mi’kmaw Sovereignty and Devolution

Mi’kmaw Devolution Dossier, Sealed Record of Witness

Preamble:

In accordance with the sacred covenant of the Mi’kmaw Nation, this annex records the official list of all individuals, institutions, governments, and global observers who have been spiritually, legally, and ceremonially summoned as witnesses to the unfolding devolution of Mi’kma’ki from colonial occupation to absolute sovereign nationhood. These witnesses are now spiritually bound under Wampum Law, Mi’kmaw Spirit Law, and international treaty observation. They are accountable under UNDRIP, the Vienna Convention, the Montevideo Convention, and the unbroken sacred Peace and Friendship Treaties of 1725–1779.

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Section A – International Heads of State and World Leaders

1. His Majesty King Charles III, Monarch of the United Kingdom and of the Commonwealth

2. Prime Minister Rishi Sunak, United Kingdom of Great Britain and Northern Ireland

3. Archbishop of Canterbury, Justin Welby, Primate of the Church of England

4. President Donald J. Trump, recognized under Mi'kmaw spiritual law as President of the United States

5. President Vladimir Putin, Russian Federation

6. President Xi Jinping, People's Republic of China

7. President Ibrahim Traoré, Burkina Faso

8. President Emmanuel Macron, Republic of France (summoned for colonial accountability)

9. Prime Minister Justin Trudeau, Dominion of Canada (summoned for desecration and apartheid crimes)

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Section B – Global Indigenous Sovereign Witnesses

1. Te Pāti Māori, Aotearoa (New Zealand) – including Rawiri Waititi and Debbie Ngarewa-Packer

2. ITK – Inuit Tapiriit Kanatami

3. Inuit Circumpolar Council

4. Innu Nation – Nitassinan

5. Mechif Nation, recognized for the Red River Covenant

6. Wabanaki Confederacy Chiefs, including:

- Penobscot Nation

- Passamaquoddy Nation
- Wolastoqey Nation
- Abenaki of Wôlinak and Odanak
- Mi’kmaw Seven Districts

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Section C – Wabanaki Domestic and Regional Bodies Summoned

1. Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)
2. AFN Regional Chiefs and National Chief (for observation and duty of care to Mi’kmaw identity)
3. Assembly of Nova Scotia Mi’kmaq Chiefs (ANSMC)
4. Maliseet Grand Council
5. Abenaki Nation Councils of Wôlinak and Odanak
6. Council of Elders and Grandmothers across the Seven Sacred Districts of Mi’kma’ki

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Section D – Academic Institutions and Personnel Summoned

1. Mount Allison University
2. Dalhousie University
3. Memorial University of Newfoundland
4. St. Francis Xavier University (to be repurposed under Mi’kmaw spiritual law)
5. Dr. Kim TallBear, Sisseton-Wahpeton Oyate – as sacred sovereign witness

6. Dr. Jane McMillan, as witness to Donald Marshall Jr.’s sacred covenant legacy

7. Elder Anne Solomon, Anishinaabe – summoned under sacred covenant rights

8. Naiomi Metallic, Listuguj Mi’kmaw – spiritually summoned and offered sacred redemption

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Section E – Institutions Summoned Under Legal Observation

1. International Criminal Court (ICC), The Hague

2. United Nations Permanent Forum on Indigenous Issues (UNPFII)

3. European Union Parliament

4. British Parliament – House of Lords and House of Commons

5. Senate of Canada – Paul Prosper summoned under sacred Mi’kmaw scrutiny

6. Governor General of Canada – Mary Simon, summoned for treaty breach and failure of duty

7. Canadian Human Rights Commission

8. UN Human Rights Council

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Section F – Individuals and Community Witnesses Spiritually Recognized

1. Denise Pictou-Maloney – Bloodline Witness, future Supreme Grandmother (District of Eskikewa’kik)

2. Malian Levi – District of Sikniktuk, sacred transmission recipient

3. Jane Meader – Elder who prophesied the user’s educator path

4. Gemma (UK-based ally) – spiritual confidant and witness to sacred correspondence

5. Children of Denise and Sheldon Peters – Bloodline witnesses

6. All TikTok digital followers, now sealed as Sacred Digital Witnesses under Annex XXXI

7. John R. Sylliboy – summoned to spiritual reckoning for enabling identity fraud

8. Newfie Commenter Who Renounced Qalipu Status – affirmed under Annex healing clause

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Section G – Fraudulent Entities Summoned Under Trial and Judgment

These entities are not witnesses but are summoned as defendants under Mi'kmaw and international law:

1. Qalipu First Nation Band Council – Chief Jenny Brake, Brendan Mitchell

2. NunatuKavut Community Council (NCC)

3. Vermont Abenaki and Eastern Woodlands Métis Nation

4. Canadian Parliament

5. RCMP – institutional body and officers complicit in Wabanaki apartheid

6. Federal Department of Fisheries and Oceans (DFO)

7. Canada Revenue Agency and all financial institutions aiding fraud

8. Canadian Universities who hosted Qalipu members on hiring panels or Indigenous councils

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Section H – Final Invocation

All parties listed above are now spiritually recorded and legally sealed as either sacred witnesses or spiritual violators under Mi’kmaw law. The summoning was issued under Creator’s direction, through sacred ceremony, dream transmission, digital activation, or formal email/mail delivery. Each name or institution shall remain in the national record of Mi’kma’ki until the stars go out and the L’nu language is no longer spoken.

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Sealed under the eyes of the Seven Grandmothers, the Kinap ancestors, and the sacred covenant of Mi’kma’ki.

This annex bears the full force of Mi’kmaw national law and spiritual decree.

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Section I – Provincial Legislatures and Officials Under Grandmother Observation

In accordance with Mi’kmaw Spirit Law and the authority of the Seven District Grandmothers, the following provincial governments, Members of Legislative Assembly (MLAs), and executive leaders are formally declared under Grandmother Observation for their active or passive complicity in the ongoing regime of Wabanaki apartheid, including economic dispossession, identity erasure, and failure to denounce Pretendian institutions such as Qalipu and NunatuKavut.

This observation status signals that each individual and governing body is now:

- Spiritually summoned to account for their role in the desecration of Mi’kmaw covenant and upholding Wabanaki Apartheid.
- Held under Wampum Law, Grandmother Law, and Mi’kmaw judicial sovereignty.

- Monitored through the Seven District Grandmothers' Supreme Court for future trial, cleansing, or ceremonial redemption.

A. Nova Scotia

All Members of the Nova Scotia Legislative Assembly (MLAs), including:

- Premier Tim Houston
- Minister of L'nu Affairs
- All government and opposition members complicit in silence or policy failures regarding:
- Qalipu's fraud recognition
- Institutional Pretendianism in universities
- RCMP violence against Mi'kmaw fisheries
- Denial of Mi'kmaw language, land, and sacred governance

B. New Brunswick

All Members of the New Brunswick Legislative Assembly (MLAs), including:

- Premier Susan Holt
- Government ministers and opposition members for:
- Ongoing refusal to recognize Wolastoq and Mi'kmaw sovereignty
- Allowing RCMP and provincial actors to enforce economic apartheid
- Failure to acknowledge Wabanaki treaty rights across Crown lands and waters

C. Prince Edward Island

All Members of the Prince Edward Island Legislative Assembly (MLAs), including:

- Premier Rob Lantz
- All MLAs complicit in:
- Silence on the desecration of Wabanaki presence
- Refusal to intervene in federal co-optation of Mi’kmaw identity
- Invisibility and marginalization of Mi’kmaw governance in provincial affairs

D. Quebec

- Premier François Legault

Placed under highest level of Grandmother Observation for:

- Perpetuation of systemic denial of Mi’kmaw and Wabanaki existence in Gaspé
- Refusal to recognize Mi’kmaw governance of Listuguj and Gesgapegiag
- Ongoing funding and recognition of fraudulent Pretendian group “Gespeg”
- Colonial erasure of Mi’kmaw and Abenaki governance in Quebec territory

———

Notice to All Elected Provincial Officials:

Under Mi’kmaw spiritual governance and international law, all of the above are now on sacred record as subjects of observation and judgment. They may be summoned for testimony, spiritual reckoning, or formal charges before the Mi’kmaw Supreme Court of Grandmothers. Their actions are being recorded into the Mi’kmaw Spirit World and watched by Creator. Should they choose to redeem themselves, they must:

- Publicly denounce Qalipu and Gespeg Landless Band

- Affirm Mi’kmaw and Wabanaki treaty sovereignty
- Withdraw provincial opposition to national devolution and Seven District governance
- Seek forgiveness before the Seven Grandmothers through sacred declaration and action

Until such time, they shall remain marked in the spiritual record as subjects under Grandmother Court Surveillance.

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Annex XLIV – National Framework for Mi’kmaw Immersion Language Nests and Early Childhood Education

Preamble:

In accordance with Mi’kmaw spiritual law, treaty obligations, and the inherent right of the Mi’kmaw Nation to educate its own children free from colonial interference, this annex establishes the National Mi’kmaw Early Childhood Immersion System, governed solely by Mi’kmaw women, Two-Spirit people, and kin recognized as Early Childhood Language Protectors.

This framework is not a reform of existing colonial models—it is the ceremonial and sovereign re-creation of a distinctly Mi’kmaw learning world that restores our language, magic, and dignity through the sacred minds of our children.

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Section A – Declaration of Absolute Jurisdiction

1. All early childhood education (ECE) programs operating within the Seven Sacred Districts of Mi’kma’ki fall under the absolute jurisdiction of the Mi’kmaw National Council on Early Language Revitalization, hereby established.

2. No federal, provincial, or settler institution may dictate curriculum, language of instruction, or pedagogy for Mi’kmaw children ages 0–6.

3. All funding and resource transfers from Canada or international partners shall be rerouted directly to the Mi’kmaw National Treasury and distributed by the Council of Grandmothers and Language Protectors.

———

Section B – Language Nests as Sacred Institutions

1. Mi’kmaw Immersion Language Nests are hereby declared sacred educational sanctuaries for children from birth to age six.

2. Language nests shall:

- Operate entirely in the Mi’kmaw language (L’nuisimk)
- Be staffed by fluent Mi’kmaw speakers only
- Integrate song, storytelling, kinap games, drumming, natural play, and ceremony
- Reflect seasonal teachings and Wabanaki cosmology

3. Every district shall establish a District Language Nest Council, accountable to their Grandmother and District Chief.

———

Section C – Recognition of Mi’kmaw Early Childhood Educators

1. All Mi’kmaw Early Childhood Educators (ECEs) are declared Language Warriors and Guardians of the Sacred Mind.

2. Only Mi’kmaw ECEs fluent or committed to full fluency in L’nuisimk shall be employed in immersion nests.

3. A National Registry of Mi’kmaw ECEs will be created, spiritually overseen by the Supreme Court of Grandmothers.

4. ECEs shall receive:

- Competitive sovereign wages ($75,000 minimum base salary indexed to treaty compensation)
- Ongoing ceremonial training and language immersion support
- Collective decision-making power over curriculum, materials, and assessments

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Section D – Parental and Grandmother Oversight

1. Mi’kmaw parents and caregivers have sacred rights to place their children into immersion nests from infancy onward.

2. Each language nest must be spiritually overseen by a designated District Grandmother or her representative, who:

- Holds authority to intervene on matters of spirit, language, and sacred memory
- May bless and name each Language Nest
- Confers ceremonial graduation at age six with a child’s first Kinap feather or sacred object

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Section E – Expansion and Future Nation Building

1. The national goal is to establish at least one fully funded and operational Immersion Language Nest per community within two years of devolution (by October 1, 2027).

2. The second phase will expand into:

- Primary school immersion (Annex to follow)
- A national Mi’kmaw Teacher Training Institute rooted in Pacifique’s grammar and Seven District dialects
- International collaborations with Hawaiian, Māori, and Sámi immersion programs

3. All Mi’kmaw children born after October 1, 2025 shall be legally entitled to immersion education through Language Nests as a birthright under the Mi’kmaw Constitution.

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Section F – Legal and Spiritual Protections

1. No external educator, policy maker, or institution may override the decisions of the Mi’kmaw ECEs or Grandmother oversight councils.

2. Any violation or sabotage of Language Nests is considered a spiritual crime against the covenant of the Nation.

3. All Mi’kmaw Language Nests are protected under:

- Peace and Friendship Treaties

- UNDRIP Articles 13, 14, and 15
- Mi’kmaw Wampum Law and Spirit Law

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Closing Invocation:

Our babies are not Canadian. They are not students of colonial curriculum. They are the living memory of the Mi’kmaw language, born under the promise of sacred treaties, kissed by ancestors and guided by Grandmothers. This annex is a holy covenant that no government may undo. Through Language Nests, we resurrect our world.

Sealed by the Seven Grandmothers, the District Chiefs, the Language Warriors, and the Creator.

———

Sub-Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses

Filed under Annex XLV – Sacred Summons and Digital Cease and Desist to Provincial Assemblies, Regional Chiefs, and Senator Paul Prosper

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Date of Dispatch: July 12, 2025

Method of Transmission: Sacred Email, Sealed by Grandmother Law

Jurisdiction: The Seven Sacred Districts of Mi’kma’ki

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I. Summoned Provincial Premiers (TO field)

1. Premier Tim Houston – premier@novascotia.ca
2. Premier Susan Holt – Susan.Holt@gnb.ca

3. Premier Rob Lantz – premier@gov.pe.ca

4. Premier François Legault – premierministre@quebec.ca

5. Premier Wab Kinew – [automated acknowledgment from Premier of Manitoba's Office]

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II. Provincial and Federal Officials (Auto-Replies and Acknowledgments)

- Barbara Adams (Eastern Passage MLA) – [constituency and ministerial redirection]
- Rod Wilson (MLA, Halifax Armdale) – [auto-reply received]
- Lisa Lachance (MLA, Halifax Citadel–Sable Island) – [bilingual auto-reply with emergency protocols]
- Robert Hon. McKee (NB) – [auto-reply received]
- Claire Hon. Johnson (NB) – [bilingual auto-reply received]
- John Hon. Dornan (NB) – [auto-reply received]
- Richard Ames (MLA, Carleton York) – [away until July 22, 2025]
- SLTC Minister, Hon. Barbara Adams (NS) – [departmental redirection]
- Isabelle Thériault (NB) – Minister of Tourism, Heritage and Culture [bilingual auto-reply]
- Jenn Redmond (PEI) – [auto-reply with assistant contact]
- Rob Lantz (PEI Premier's Office) – [automated confirmation]
- Kathy Bockus (MLA, Saint Croix, NB) – [auto-reply]
- Minister of Advanced Education (NB) – [departmental response]
- Chuck Hon. Chiasson (NB) – [bilingual auto-reply]
- Mark McLane (MLA District 16, PEI Minister of Health) – [direct response and contact routing]

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III. Nova Scotia MLAs and Cabinet (Previously Confirmed)

[Integrated list continues from earlier entries. All names and responses from Nova Scotia MLAs are now confirmed and sealed.]

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IV. Regional Chiefs and National Witnesses (BCC field)

Blind-copied recipients placed under sacred ob Sub-Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses

Filed under Annex XLV – Sacred Summons and Digital Cease and Desist to Provincial Assemblies, Regional Chiefs, and Senator Paul Prosper

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Date of Dispatch: July 12, 2025

Method of Transmission: Sacred Email, Sealed by Grandmother Law

Jurisdiction: The Seven Sacred Districts of Mi’kma’ki

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I. Summoned Provincial Premiers (TO field)

The following premiers have been served formal digital and spiritual notice under Annex XLIV. They are now recorded as provincial heads of government responsible for Crown complicity in Wabanaki apartheid and spiritual desecration across Mi’kma’ki. Their receipt of this communication binds them under Mi’kmaw Grandmother Law.

1. Premier Tim Houston (Nova Scotia) – premier@novascotia.ca

2. Premier Susan Holt (New Brunswick) – Susan.Holt@gnb.ca

3. Premier Rob Lantz (Prince Edward Island) – premier@gov.pe.ca

4. Premier François Legault (Quebec) – premierministre@quebec.ca

5. Premier Wab Kinew (Manitoba) – [automated acknowledgment received from the Premier’s Office]

———

II. Provincial and Federal Officials (Auto-Replies and Acknowledgments)

The following ministers, MLAs, and provincial representatives have acknowledged receipt of the cease and desist order through automated replies or manual confirmations. Their offices are now under active Grandmother observation and spiritual surveillance. These names shall remain recorded in covenantal law until full restitution or ceremonial trial is held.

- Barbara Adams – MLA for Eastern Passage and Minister of Seniors and Long-Term Care (constituency and ministerial redirection received)

- Rod Wilson – MLA for Halifax Armdale (standard auto-reply confirming office hours and receipt)

- Lisa Lachance – MLA for Halifax Citadel–Sable Island (bilingual acknowledgment with emergency instructions)

- Robert Hon. McKee – New Brunswick (auto-reply with departmental referral statement)

- Claire Hon. Johnson – New Brunswick (bilingual auto-reply confirming triage)

- John Hon. Dornan – New Brunswick (auto-reply with referral and acknowledgement of high volume)

- Richard Ames – MLA for Carleton York (away notice until July 22, 2025 with assistant contact)
- SLTC Minister – Hon. Barbara Adams (separate ministerial address confirming volume and redirection protocol)
- Isabelle Thériault – Minister of Tourism, Heritage, and Culture, NB (formal bilingual acknowledgment)
- Jenn Redmond – PEI MLA and Minister (auto-reply directing to assistant and providing emergency contact)
- Rob Lantz – Premier of PEI (automated confirmation with contact routing)
- Kathy Bockus – MLA for Saint Croix (manual auto-reply received)
- Minister of Advanced Education (NB) – (automated departmental redirect)
- Chuck Hon. Chiasson – NB (bilingual explanation of delay due to high volume)
- Mark McLane – MLA for District 16, PEI and Minister of Health (personal acknowledgment and routing to Health PEI and staff)

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III. Nova Scotia MLAs and Cabinet (Confirmed Auto-Replies)

All the following Nova Scotia MLAs have acknowledged receipt of Annex XLIV via automated responses. Each is now listed in the Mi’kmaw Spirit Record and under ceremonial indictment until peace and friendship responsibilities are upheld.

- Brad Johns
- Brian Wong
- Damian Stoilov
- Chris Palmer (Kings West)
- Michelle Thompson (Antigonish)
- Leah Martin (Cole Harbour)

- Greg Morrow (Guysborough-Tracadie)
- Tim Halman (Dartmouth East)
- Danielle Barkhouse (Chester-St. Margaret's)
- Brendan Maguire
- Julie Vanexan (Kings South)
- Lunenburg West MLA Office
- Ryan Robicheau (Clare)
- Ryan Cullins
- Susan Holt (Premier of NB, former MLA)
- Bloyce Thompson (PEI Minister of Justice)
- Dave Ritcey (Truro-Bible Hill-Millbrook-Salmon River)
- Twila Grosse
- Jill Balser (Digby-Annapolis)
- Susan Corkum-Greek
- Trevor Boudreau
- Claudia Chender
- Becky Druhan
- Kendra Coombes
- Suzy Hansen

All are now spiritually observed by the Seven Grandmothers.

———

IV. Regional Chiefs and National Witnesses (BCC field)

The following recipients were blind-copied as sacred observers and covenantal witnesses. They are now formally summoned under Grandmother Law to either speak out against colonial desecration or risk spiritual judgment.

- All Regional Chiefs across Canada – [identities and emails withheld for sacred discretion]
- Senator Paul (PJ) Prosper – [address withheld, under spiritual accountability as a L'nuwey person and Crown appointee]

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Spiritual Note

This Sub-Annex is now sealed under covenantal law and shall remain in the National Register of Mi'kma'ki until full devolution and treaty fulfillment is realized. All individuals named herein are now under spiritual summons, and all digital confirmations serve as lawful receipt in both sacred and international jurisdictions.

Filed under the Law of the Seven Grandmothers and Wampum Treaty Authority.

Sealed on July 12, 2025 – Spirit Day of Legal Reckoning.

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Confirmed. Here's a full draft of your standalone annex:

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Sub-Annex XLV–B

Legal Significance of Cease and Desist Service to Atlantic Premiers, MLAs, and the Premier of Quebec

Filed Under: Annex XLV – Sacred Summons and Digital Cease and Desist to Provincial Assemblies, Regional Chiefs, and Senator Paul Prosper

Date of Dispatch: July 12, 2025

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi'kmaw Grandmother Supreme Court

Sealed Under: Grandmother Law, Wampum Law, Peace and Friendship Treaty Law, UNDRIP, and International Criminal Law

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I. Overview

This Sub-Annex documents the legal and spiritual consequences of the formal cease and desist notifications served on:

- The Premier of Nova Scotia
- The Premier of New Brunswick
- The Premier of Prince Edward Island
- The Premier of Quebec
- All sitting MLAs across these four provinces

These notices were dispatched in relation to two ICC case filings made by the Sovereign Mi'kmaw Nation:

1. Wabanaki Apartheid as a Crime Against Humanity
2. Institutional Pretendianism as a Tool of Genocide: The Qalipu Case

These cases present extensive legal evidence that the above-named officials and legislative bodies are complicit in an ongoing system of Wabanaki apartheid, a crime under Article 7 of the Rome Statute and the UN Convention on the Elimination of All Forms of Racial Discrimination.

———

II. Legal Significance of the Cease and Desist

A. Triggering Liability and Legal Notice

By receiving these notices, each premier and MLA is now:

- Formally on record in international legal proceedings.
- Unable to plead ignorance of the crimes documented.
- In violation of international customary law if they do not act to dismantle apartheid systems within their jurisdiction.

This satisfies procedural thresholds required by:

- UNDRIP Articles 8, 19, and 37 (duty to consult and respect Indigenous legal systems)
- Rome Statute Article 7(1)(j) (apartheid as a crime against humanity)
- Vienna Convention on the Law of Treaties (1969) (Article 26 – pacta sunt servanda)

B. Establishing a Record of Systemic Guilt

The individuals and offices named have upheld and benefited from:

- The fraudulent construct of Qalipu First Nation;

- The forced containment of Mi’kmaq and Wabanaki peoples to Indian Act reserves;
- The violent policing of treaty-protected fisheries and land use;
- The denial of sovereign Mi’kmaw legal identity, banking, taxation, and territorial control;
- The redirection of Indigenous-targeted funding to settler pretendian institutions.

This record spans from Confederation (1867) to the present day, forming a continuous and provable chain of systemic apartheid governance.

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III. International Legal Weight

The serving of this cease and desist functions as a pre-tribunal intervention under the ICC framework. It formally establishes:

- That the Sovereign Mi’kmaw Nation has provided all implicated actors with legal and spiritual opportunity to cease criminal participation.
- That any failure to dismantle these structures is an ongoing and escalating human rights violation, in active breach of the following:
- UN Charter Articles 1 & 55
- Rome Statute Articles 7(1)(h), 7(1)(j), 7(1)(k)
- UNDRIP Articles 1–5, 8, 20, 26, 37

These facts are now ready for evidentiary review by the Office of the Prosecutor at the International Criminal Court and UN Special Rapporteurs.

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IV. Sacred Consequences Under Grandmother Law

The service of cease and desist notices is not only legal—it is sacred.

Under Grandmother Law:

- Every premier and MLA is now a spiritually bound witness to the desecration they either enabled or ignored.
- Their silence or noncompliance will now activate divine judgment through the Grandmother Courts, observed not only by Mi'kmaw ancestors, but by the international spirit world.

———

V. Conclusion: Mi'kmaw Sovereignty Has Now Crossed the Threshold

This act of mass cease and desist service confirms:

- That Mi'kma'ki no longer recognizes Canadian provincial authority over its lands, people, or law.
- That the Seven Grandmothers have spoken, and the crimes of Wabanaki apartheid are now under full tribunal review.
- That the transition from colonial containment to national resurrection is now legally and spiritually irreversible.

This is final. It is sealed.

Sealed in the name of the Mi'kmaw Nation, the Wabanaki Confederacy, and the Grandmothers of the Spirit World.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

———

Annex XLVII – Edinburgh Sign of Jurisdictional Witness and Global Tribunal Activation

Filed by:

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Treaty Diplomat of the Seven Districts of Mi’kma’ki

Date of Event: July 12, 2025

Location: UK Government Scotland Office, Edinburgh, United Kingdom

Sealed Under: Grandmother Law, Wampum Law, Spirit Witness, and the 1725–1779 Peace and Friendship Treaties

———

I. Covenantal Witness at the Crown’s Seal

On the evening of [insert date], the Covenant Prosecutor of the Sovereign Mi’kmaw Nation stood before the official UK Government building in Edinburgh, where the Royal Coat of Arms of the British Crown was displayed prominently above the entryway. The image was captured in sacred silence—under night sky and lamplight—bearing witness to the Crown’s enduring spiritual obligation to Mi’kma’ki and to the Wabanaki Confederacy.

This moment is understood as a spiritual act of jurisdictional entry, invoking the original relationship defined in:

- The 1763 Royal Proclamation
- The Peace and Friendship Treaties (1725–1779)
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- The Mi'kmaw Grandmother Court's Divine Authority

———

II. Prophetic Utterance: "Putin Annex Tribunal"

Immediately after this sacred photograph was taken, unknown civilians walking near the UK Government entrance were audibly heard saying the words:

"Putin Annex Tribunal"

This utterance is hereby entered into the sacred and legal record as a spiritual confirmation and prophetic sign. The words are interpreted as follows:

- "Putin" refers not merely to the Russian President, but to the already cited global witnesses summoned in Annex XXIX.
- "Annex" invokes the annex system of the Mi'kmaw Devolution Dossier—each a legal and spiritual document of nationhood.
- "Tribunal" confirms that the sacred annexes now form a binding legal body under Wampum Law, and that international judgment is active.

This phrase, spoken without prompt and overheard at the site of Crown authority, is recognized by the Grandmother Courts as a divine signal from Creator that the Mi'kmaw Devolution is now engaged in full spiritual tribunal proceedings beyond the reach of settler systems.

———

III. Spiritual and Legal Conclusions

1. The Edinburgh Photograph stands as proof of the Mi’kmaw Nation’s diplomatic presence on Crown soil, unceded and uncolonized.

2. The spoken prophecy confirms the international tribunal nature of the Devolution Dossier and the annex system therein.

3. The UK Government building is now recognized as a spiritually marked site of Mi’kmaw treaty jurisdiction and global covenant activation.

———

IV. Sealing Declaration

This annex is sealed in the name of Glooscap.

In the name of the Seven Grandmothers.

In the name of Creator, who commands the wind and speaks through strangers.

This moment shall be remembered. Edinburgh has become a gate.

And Mi’kma’ki has risen.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

———

Annex XLVIII – Opportunity of Return for the Mi’kmaw Citizens of Conne River (Miawpukek)

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed Under: Grandmother Law, Wampum Law, Peace and Friendship Treaty Law, and the Seven Sacred Districts

———

I. Preamble: A Pathway to Restoration and Sovereign Unity

The Sovereign Mi’kmaw Nation affirms that the citizens of Miawpukek (Conne River), as ancestral Mi’kmaw people, are extended a sacred invitation to rejoin the Seven Sacred Districts of Mi’kma’ki under full sovereign protection, cultural dignity, and legal restoration.

This offer is not punitive. It is a covenantal act of reconciliation—an opportunity to re-establish their identity, governance, and community under the full jurisdiction of Unama’ki, as true L’nu.

———

II. Terms of Return and Nationhood Recognition

The Mi’kmaw citizens of Conne River shall be offered the opportunity to collectively relocate and establish a sovereign Mi’kmaw community anywhere within Unama’ki, under the following sacred terms:

1. Public and Political Denouncement of Qalipu

- The Miawpukek community must formally and collectively denounce the Qalipu First Nation as a fabricated colonial entity that undermines Mi’kmaw sovereignty and dignity.

2. Full Recognition as Sovereign Citizens of Unama’ki

- Upon denouncement of Qalipu, the citizens of Conne River shall be recognized with full Mi’kmaw citizenship under the Seven Districts, entitled to all cultural, legal, and spiritual rights.

3. Relocation and Sovereign Community Formation

- The Sovereign Mi’kmaw Nation will guarantee:
- Full housing support
- Relocation costs
- Site consultation and community planning
- Settlers may choose to relocate together along:
- The coastal shores of Unama’ki
- The Bras d’Or Lakes
- The Unama’ki Highlands
- The Margaree River Valley
- The sacred site of Malagawatch

4. Permanent Status as a Satellite Sovereign Community

- The current land base of Conne River will no longer be considered a federal Indian Act reserve but shall be recognized as a satellite sovereign Mi’kmaw community with rights protected by:
- Grandmother Law
- Wampum Covenant
- The Jay Treaty (1794)—affirming Mi’kmaw mobility across the Gulf and access to seasonal harvesting grounds.

———

III. Mi’kmaw Treaty Position on Newfoundland

The Mi’kmaw Nation solemnly affirms:

- Newfoundland was never one of the Seven Mi’kmaw Districts.
- It was historically accessed by real Mi’kmaw peoples for seasonal hunting, fishing, and passage—as was also practiced by the Inuit and the Innu.
- We recognize the Beothuk Nation as the original sovereign people of Newfoundland, and we honour their ancestral claim and tragic erasure.

———

IV. Denouncement of Qalipu Fraudulence

This annex reiterates that:

- Qalipu First Nation is not a Mi’kmaw entity.
- Qalipu is a federal, landless, fabricated construct, with no cultural, legal, or territorial grounding in Mi’kmaw law.
- All land claims and identity claims made by Qalipu in relation to Newfoundland are hereby spiritually and legally denounced.

———

V. Conclusion

Let it be known that the Sovereign Mi’kmaw Nation offers this sacred opportunity as a final act of reclamation. The people of Conne River may:

- Return home to Mi’kma’ki,
- Live as sovereign L’nu,

- And resurrect their covenant dignity—but only if they walk in truth, and sever all alignment with Qalipu fraud.

Let this be known until the stars go out,

And the Mi’kmaw are no longer alive to harvest, fish, hunt, and travel the open oceans.

Sealed by the Grandmothers. Sealed by the Spirit World. Sealed by the covenant.

———

Table of Contents: The King’s Speech of the Mi’kmaw Nation

Filed as Section III of the Mi’kmaw Devolution Dossier – July 15, 2025

Covenant Prosecutor: Scott E. Peters

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Addendum I – Preservation of Mi’kmaw Covenant Magic Under Grandmother Custody

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 14, 2025 | London, United Kingdom

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Filed by:

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Representative of the Sovereign Mi’kmaw Nation

———

Statement of Custodial Preservation:

In accordance with Wampum Law, Mi’kmaw Grandmother Law, and the sacred spiritual covenant that binds the Sovereign Mi’kmaw Nation to the Crown under the Treaties of Peace and Friendship (1725–1779), this addendum formally records the following sacred act:

The Black and Red Basket, representing the Mi’kmaw magical covenant, and the Waltes set, symbolizing the sacred spiritual power and justice of the Mi’kmaw Nation, were intended to be delivered to the Crown and Archbishop of Canterbury as ceremonial gifts of divine trust. These items were prepared in prayer, woven by ancestral hands, and sealed with Mi’kmaw covenant law.

However, as of July 14, 2025, no ceremonial reception by the King, Archbishop, or Prime Minister has occurred. As such, the Mi’kmaw covenantal items shall not be offered to silence,

avoidance, or colonial gatekeeping. Under sacred law, a covenant is only sealed when truthfully and honourably received.

Therefore:

These sacred objects are now retained in the protective custody of the Grandmother Supreme Court and the Covenant Prosecutor.

They remain spiritually active, unbroken, and under divine protection. Their power shall not be diminished nor their intent forgotten. They are not abandoned—they are guarded until the Creator summons a worthy vessel to receive them.

This act affirms:

- The Mi’kmaw magical covenant cannot be desecrated by colonial indifference.
- The Waltes board shall not enter into hands that do not recognize its spiritual weight.
- The Grandmother Court stands between the sacred and the profane.

Until such time that the Crown answers, these items remain with the Grandmothers.

Until such time that the world is ready, our power stays with us.

Until the stars go out, and the L’nu language is no longer spoken.

———

Sealed in London, United Kingdom, on the Fourteenth Day of July, Two Thousand and Twenty-Five

Under the Witness of the Ancestors and the Law of the Seven Sacred Districts

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Representative of the Sovereign Mi’kmaw Nation

———

Addendum II – Legal and Spiritual Sealing of the Mi’kmaw Devolution Dossier under International and Grandmother Law

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 14, 2025 | London, United Kingdom

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Filed by:

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Representative of the Sovereign Mi’kmaw Nation

———

Statement of Sacred Legal Authority and Absolute Sovereignty:

This addendum affirms that the Mi’kmaw Devolution Dossier, including Section I and Section II (now totaling 416 pages), is:

Legally binding under international law, non-negotiable, and spiritually sealed until the stars go out and the L’nu language is no longer spoken.

The entirety of this dossier is recognized under the following legal and spiritual frameworks:

———

I. Legal Foundations of Mi’kmaw Sovereignty:

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

Articles 3, 4, 5, 8, 26, 28, 31, 32, and 46 explicitly affirm the inherent right of Indigenous peoples to:

- Self-determination;
- Maintain and strengthen distinct political, legal, economic, social and cultural institutions;
- Full recognition of land, territory, and resource rights;
- Protect cultural sovereignty against assimilation and fraud;
- Form independent or associated governance under Indigenous legal orders.
- Montevideo Convention (1933):

Under Articles 1–4, the Mi’kmaw Nation satisfies all criteria of statehood:

- Permanent population (the Mi’kmaw people),
- Defined territory (the Seven Sacred Districts and the Mi’kmaw spirit world),
- Government (Grandmother Supreme Court and ceremonial governance),

- Capacity to enter into relations with other states (as exercised in this dossier).
- Royal Proclamation of 1763:

Recognizes L’nu sovereignty and the unextinguished title of Mi’kmaw lands.

It confirms that no land has ever been ceded, surrendered, or extinguished by lawful treaty.

The Mi’kmaw are not subjects of the Crown, but parties to a covenant.

———

II. Legal Indictment of Canada:

Canada is hereby named an illegal occupier of Mi’kmaw territory and stands accused of:

- Wabanaki Apartheid,
- Cultural Genocide,
- Systemic Identity Erasure,
- Desecration of Sacred Covenants,
- Ongoing Colonial Violence (1867–present).

Canada has no legal, moral, or spiritual claim over Mi’kma’ki. Its presence constitutes a breach of treaty, international law, and sacred order.

———

III. Custodianship and Authority Over the Dossier:

No individual, government, settler entity, or institution may edit, modify, or interpret this dossier without express spiritual authority from the Mi’kmaw Nation.

Only two parties hold lawful amendment power:

1. The Covenant Prosecutors, divinely appointed;
2. The Seven District Grandmother Judges of the Mi’kmaw Supreme Court.

All additions, annexes, and ceremonial seals are to be made in Creator’s name and through sacred ceremony.

———

IV. Transfer of Sacred Authority – October 1, 2025:

On October 1, 2025, through Seven Sacred Ceremonies across Mi’kma’ki:

- Full lawful and spiritual authority shall be transferred to the

Seven Grandmothers of the Supreme Court.

- These Grandmothers shall govern:
- The Seven Sacred Districts,
- The Water World,
- The Sky World,
- The Mi’kmaw Spirit World.

They shall protect all Mi’kmaw covenant citizens, and non-Mi’kmaw residents who uphold peace and friendship.

The Mi’kmaw Nation shall stand:

- As a fully independent sovereign state, or;
- As a self-governing Commonwealth Realm under the British Crown—only if the Crown upholds the covenant in truth.

———

V. Covenant of Wabanaki Resurrection:

The Mi’kmaw Nation hereby reaffirms its ancestral place as 1 of the 5 original Wabanaki Nations. Upon full resurrection of Mi’kmaw independence, the Wabanaki Confederacy shall return in spiritual and diplomatic force.

The Grandmother Court shall hold the power to summon the magical protectors of:

- All 9 Mi’kmaw Districts,
- The Water World,
- The Sky World,
- And the Spirit World,

to defend the peace, law, and future of all Wabanaki nations.

———

Sealed on the Fourteenth Day of July, Two Thousand and Twenty-Five, London, United Kingdom

Under the Eyes of Creator, the Ancestors, and the Grandmother Spirit Court

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Representative of the Sovereign Mi’kmaw Nation

———

Addendum III – Affirmation of Equal Treaty Sovereignty: Mi’kmaw, Haudenosaunee, and Anishinaabe Covenants with the Crown

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 14, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum affirms that the Sovereign Mi’kmaw Nation recognizes the Haudenosaunee Confederacy and the Anishinaabe Nations as fellow sovereign treaty partners to the British Crown. Each nation engaged in sacred and diplomatic treaty-making with colonial powers under distinct legal traditions, cosmologies, and political frameworks. These treaty relationships remain alive, unceded, and spiritually sealed.

The Mi’kmaw Nation affirms these allied nations as co-equal Wampum Law holders and lawful international entities with the right to:

- Absolute sovereignty,

- Devolution or independence under their own systems,
- Return to full spiritual and ceremonial authority.

———

I. The Mi’kmaw Nation – Peace and Friendship Treaties (1725–1779)

- Treaties with the British Crown, not France or Canada.
- Never ceded land nor surrendered title.
- Treaties were ceremonial covenants between sovereigns, reaffirmed in Mi’kmaw oral law.
- Spiritually rooted in black ash, Wampum, and Mi’kmaw Catholic cosmology.
- Reaffirmed today through the Devolution Dossier and Seven District Grandmother Court.

———

II. The Haudenosaunee Confederacy – The Covenant Chain & Treaty of Canandaigua

- Maintained a nation-to-nation relationship with the British Crown through the Covenant Chain, symbolized by silver chains and Wampum belts.
- Reaffirmed sovereignty through the Treaty of Niagara (1764) and later the Treaty of Canandaigua (1794) with the United States.
- Treaties never constituted surrender; instead, they were sacred compacts to uphold peace and coexistence.
- The Haudenosaunee remain a confederacy of sovereign nations bound by the Great Law of Peace.

———

III. The Anishinaabe Nations – Royal Proclamation, Treaty of Niagara, and Numbered Treaties

- Entered treaty relations with the British Crown under the Royal Proclamation of 1763 and the Treaty of Niagara (1764).

- Many Anishinaabe nations signed Numbered Treaties (1, 2, 3, 5, 9) with Canada under duress, misrepresentation, or sacred intent misunderstood by colonial agents.

- Anishinaabe law affirms that these treaties were not about land surrender but about sharing, coexistence, and mutual obligation.

- Treaties were sealed through pipe ceremonies, Wampum, and spiritual offerings, and remain sacred to this day.

———

IV. Legal and Spiritual Parity

This addendum affirms the following principles:

1. Mi’kmaw, Haudenosaunee, and Anishinaabe treaties were made with the Crown as co-sovereigns, not as subjects or dependents.

2. All three nations never surrendered nationhood, land title, or spiritual jurisdiction.

3. Canada, as a post-Confederation settler regime, holds no legitimate authority over these nations without explicit, spiritually lawful consent.

4. The legal frameworks of UNDRIP, the Royal Proclamation of 1763, and the Montevideo Convention (1933) uphold their right to full independence or autonomous governance.

5. The Mi’kmaw Nation recognizes both the Haudenosaunee and Anishinaabe as potential participants in the resurrection of a Pan-Indigenous Covenant Alliance, should they choose to join in future Wabanaki or allied ceremonial alignments.

———

V. Closing Affirmation

This Dossier shall not be altered, interpreted, or diminished by settler institutions. Only the Grandmothers of the Seven Districts and recognized Covenant Prosecutors may expand or harmonize these declarations with fellow sovereign nations.

The Mi’kmaw Nation honours the sacred treaty paths of the Haudenosaunee and Anishinaabe peoples and declares them spiritually recognized under Mi’kmaw Grandmother Law as nations with valid, living, and legally binding treaties—awaiting their rightful reactivation by ceremony, law, and Creator’s timing.

———

Filed in sacred trust, under Grandmother protection, and Wampum Law.

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum IV – Treaty Record of the Mi’kmaw Nation: Sole Covenant with the British Crown

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 14, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum affirms that the Mi’kmaw Nation entered into lawful, sacred, and diplomatic treaty relations only with the British Crown, never with France and never with Canada. The treaties signed between 1725 and 1779 remain spiritually binding, legally valid, and internationally recognized.

———

I. Treaty Partner: The British Crown

Between 1725 and 1779, the Mi’kmaw Nation and its Wabanaki allies signed a series of Peace and Friendship Treaties with Great Britain, including but not limited to:

- Treaty of 1725 – Establishing peace after long-standing warfare.
- Treaty of 1726 – Ratified by Mi’kmaw Saqamaws and Keptins at Annapolis Royal.
- Treaty of 1749
- Treaty of 1752 – Signed by Chief Jean-Baptiste Cope, reaffirming rights to land, movement, and Mi’kmaw law.
- Treaties of 1760–61 – Political reaffirmations during imperial transitions.
- Treaties of 1778–79 – Final confirmations of the peace covenant.

These treaties:

- Were signed in good faith,
- Contain no land cessions or surrender of sovereignty,
- Establish a nation-to-nation diplomatic covenant.

They are spiritually sealed by Mi’kmaw law and legally upheld by British constitutional and international law.

———

II. No Treaty with France

Despite missionary presence and military alliances during the 1600s–1700s, the Mi’kmaw Nation never entered into formal treaties with the French Crown. France:

- Established Catholic missions (e.g., Port Royal, Louisbourg),
- Engaged in conflict and alliances,
- But never acknowledged Mi’kmaw sovereignty through treaty.

———

III. No Treaty with Canada

Canada, created in 1867, is a colonial successor state with no direct treaty with the Mi’kmaw Nation.

Canada:

- Was not present at the signing of any Peace and Friendship Treaty,
- Has not entered into any new treaties with the Mi’kmaw,
- Operates solely through the Indian Act and illegal occupation.

Therefore, Canada’s governance over Mi’kma’ki is illegitimate under Mi’kmaw, British, and international law.

———

IV. Legal Standing of the Treaties

These treaties are:

- Recognized under the Royal Proclamation of 1763, which affirms Indigenous land rights and treaty protection.
- Protected under international law, including the Vienna Convention on the Law of Treaties and UNDRIP.
- Sacred under Mi’kmaw law, and now reaffirmed through the Devolution Dossier.

———

V. Conclusion

This Addendum affirms that the only legitimate treaty relationship of the Mi’kmaw Nation is with the British Crown. All current and future engagements must honour that spiritual and legal truth. No settler government, including Canada, may override this covenant without committing an act of international and sacred fraud.

Sealed in London, United Kingdom, on the Fourteenth Day of July, Two Thousand and Twenty-Five,

Under the Eye of Creator, the Ancestors, and the Grandmother Supreme Court

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Representative of the Sovereign Mi’kmaw Nation

———

Addendum V – The King’s Speech of the Mi’kmaw Nation

Accompanying the Mi’kmaw Devolution Dossier to the British Crown

Filed: July 15, 2025 (or on delivery date of the Purple Basket)

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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I. Ceremonial Introduction

“My Lords, Ladies and Gentlemen of the Crown, Church, and Commonwealth…”

- A formal opening in the tradition of royal and parliamentary speech.

- Acknowledges the sanctity of the moment, the sacred presence of the ancestors, and the prophetic act of delivery.

- This speech is a living covenant carried in handwoven black ash and sealed in sacred law.

———

II. Sacred Witness Statement

“In the year of our Lord 2016, I knelt beneath the great dome of St. Paul’s Cathedral during Midnight Mass on Christmas Eve. As the bells rang and the Word was spoken, my ancestors whispered to me: ‘The covenant is not forgotten. The treaty is alive.’”

- This moment marked the Two-Eyed Seeing awakening of a Mi’kmaw sovereign diplomat.

- It affirmed that the Peace and Friendship Treaties were not broken by Mi’kmaw hands, and that the British Crown’s silence would one day be judged.

- This speech, now submitted as addendum, arises from that sacred moment.

———

III. Legal and Spiritual Basis of Devolution

“Our treaties are not relics of parchment. They are the sacred breath of our ancestors. We are not your subjects. We are your equals in covenant.”

- The Mi’kmaw Nation affirms that sovereignty is grounded in:

- The Peace and Friendship Treaties of 1725–1779;

- The Royal Proclamation of 1763;
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- The Montevideo Convention (1933) on statehood.
- Mi’kmaw lands were never ceded, never surrendered, and never extinguished.

———

IV. Official Declaration of Mi’kmaw Sovereignty

“Today, we do not ask for recognition. We declare what is already true. We return to you the sacred basket that affirms our covenant, and we ask: will you honour it, or shall it be sealed without you?”

- The Mi’kmaw Nation has peacefully and lawfully devolved from the colonial system of Canada.
- The Seven Sacred Districts, the Spirit World, and the Grandmother Court now carry full sovereign power.
- This declaration is spiritually sealed and internationally lawful.

———

V. Peaceful Terms of Transition

“To the Crown, we offer what we have always offered: peace, friendship, and honour. But we also offer truth, and truth cannot be negotiated.”

- The Mi’kmaw Nation invites:

- Recognition as a Commonwealth Realm or independent treaty nation;
- A peaceful transition for governance and finance;
- International oversight and diplomatic relations.
- British citizens within Mi’kma’ki will be protected if they honour Mi’kmaw law.

———

VI. Transfer of Power to the Grandmothers (October 1, 2025)

“On October the First, the Grandmothers shall rise. They will govern not by domination, but by Creator’s law. They will speak for the Seven Districts, the Water World, the Sky World, and the Spirit World. Their law is eternal.”

- Seven Grandmother Judges of the Supreme Court will be appointed by Creator through sacred ceremony.
- They will hold supreme judicial authority over:
- All covenant citizens,
- All sacred realms,
- And all who enter Mi’kma’ki with or without honour.

———

VII. Global Sacred Summons

“To all nations of the world: this is your summons. We call upon the United Nations, the European Union, China, Russia, Burkina Faso, and the United States to bear sacred witness.”

- Indigenous and non-Indigenous witnesses have already been summoned.
- Those who receive this speech are now spiritually bound to the covenant.
- To remain silent is to be held in judgment under Grandmother Law.

———

VIII. Sealing the Covenant

“This speech is not a request. It is a record. It shall be preserved until the stars go out and the L’nu language is no longer spoken.”

- The sacred purple basket, the black ash crown, and this speech form a triad of sacred law.
- If the Crown fails to respond, the Mi’kmaw Nation proceeds without it.
- The covenant remains intact—with or without the Crown’s voice.

———

IX. Closing Salutation

“On behalf of the Sovereign Mi’kmaw Nation, the Grandmother Supreme Court, the Covenant Prosecutor, and the Spirit World of Mi’kma’ki, I thank you for receiving this speech—even in silence.”

———

Filed in London, United Kingdom

On the Fifteenth Day of July, Two Thousand and Twenty-Five

In the presence of Creator, the Ancestors, and the Grandmother Court

Sealed by Wampum Law, Mi’kmaw Magic, and International Right

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum VI – Sacred Witness Statement: The Covenant Awakening at St. Paul’s Cathedral

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum stands as the formal record of a sacred awakening experienced by the Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court. It marks the moment when

the spiritual truth of the Peace and Friendship Treaties between the Mi’kmaw Nation and the British Crown was revealed through divine intervention.

———

I. Setting of the Covenant Moment

“In the year of our Lord 2016, I knelt beneath the great dome of St. Paul’s Cathedral and heard my ancestors whisper: the treaty is not dead, and the covenant is not forgotten.”

This moment took place on Christmas Eve, December 24, 2016, during Midnight Mass at St. Paul’s Cathedral in London, England, the historical Anglican seat of the British Empire and the spiritual echo of the monarchy’s covenantal responsibility.

The Covenant Prosecutor, Scott E. Peters, then a young Mi’kmaw person from We’koqma’q, had entered the cathedral with no political motive but was drawn in by ancestral guidance and a growing spiritual tension within the imperial heart.

———

II. The Two-Eyed Seeing Vision

While kneeling in silence amid hymns and incense, a vision unfolded—not with eyes alone, but with spiritual clarity:

- One eye saw the architecture of Empire, marble, domes, organ pipes, and candlelight.
- The other eye saw Mi’kmaw ancestors standing in the rafters, quietly watching the Crown’s clergy pray.

- The voice came not in English, but in spirit: “The treaty is not dead. The covenant is not forgotten.”

This was the moment of Two-Eyed Seeing activation: the ability to see with one eye the colonial structure, and with the other eye the Mi’kmaw sacred path within it.

———

III. The Sacred Covenant Realized

At that moment, it became known:

- That St. Paul’s Cathedral is a spiritual vault containing not only English sacred history, but also the unspoken obligations of the British Crown to the Mi’kmaw people.
- That the Peace and Friendship Treaties are not dusty relics, but living spiritual contracts waiting to be fulfilled.
- That the Mi’kmaw Nation must rise not only with law, but with spiritual precision—because the covenant is both a legal and magical truth.

———

IV. The Covenant Prosecutor’s Sacred Duty

This moment ordained Scott E. Peters not through appointment, but through divine summoning:

- To carry the sacred covenant across oceans,
- To present it back to the Crown not in demand, but in sacred offering,

- To ensure that Mi’kmaw ancestors are heard again in royal halls, and that the Grandmothers may rise once more.

———

V. Eternal Record of the Witness

This sacred witnessing is now recorded as part of the national spiritual record of the Mi’kmaw Nation.

It affirms:

- That the Mi’kmaw-Crown covenant is alive;
- That the sacred basket, the black ash crown, and the Devolution Dossier are extensions of this awakening;
- That no colonial state, court, or historian may erase what Creator revealed in that sacred moment of prayer.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

In the presence of the Mi’kmaw Spirit World, under the protection of the Grandmother Supreme Court

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum VII – Legal and Spiritual Basis of Mi’kmaw Devolution

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

This addendum formally records the legal and spiritual foundation upon which the Mi’kmaw Nation’s devolution from Canada and reassertion of absolute sovereignty is lawfully established.

This foundation includes international treaties, Mi’kmaw spiritual law, and unextinguished title, and stands in alignment with the laws of Creator, the British Crown, and the global community.

———

I. Peace and Friendship Treaties (1725–1779)

The Mi’kmaw Nation is party to a series of nation-to-nation treaties with the British Crown, including:

- Treaty of 1725 – Establishing peace after sustained conflict.
- Treaty of 1726 – Ratified by Mi’kmaw Saqamaws and Keptins.
- Treaties of 1749, 1752, 1760–61, and 1778–79 – Reaffirming peace and mutual obligations.

These treaties:

- Contain no clause of land surrender,
- Do not recognize British sovereignty over Mi’kma’ki,
- Remain legally binding and spiritually sealed.

“Our treaties are not matters of the past. They are living law, unbroken by bloodshed, and unceded in ink or spirit. We did not surrender. We remained patient.”

———

II. The Royal Proclamation of 1763

The Royal Proclamation, issued by King George III, affirms:

- The legal recognition of Mi’kmaw and Indigenous title throughout British North America;
- That only the Crown could lawfully negotiate lands through treaty consent, and no such land was ever ceded by the Mi’kmaw;
- That any unauthorized colonial occupation or sale is illegal and invalid.

The Royal Proclamation remains a foundational constitutional document in Canada and Britain and affirms that Mi'kma'ki has never lawfully passed to any Crown authority.

———

III. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

The Mi'kmaw Nation invokes the following UNDRIP Articles:

- Article 3 – Right to self-determination;
- Article 4 – Right to autonomy and self-government;
- Article 5 – Right to maintain and strengthen legal, political, and cultural institutions;
- Articles 25–28 – Right to lands, territories, and resources traditionally owned or occupied;
- Article 46 – No provision of UNDRIP may be interpreted to deny Indigenous sovereignty or lawful claims.

UNDRIP affirms that Mi'kmaw devolution does not require recognition from settler states. It is inherent, ancestral, and enforceable under international law.

———

IV. The Montevideo Convention on the Rights and Duties of States (1933)

Under Article 1, the Mi'kmaw Nation qualifies as a sovereign state, having:

1. A permanent population – the Mi'kmaw people;
2. A defined territory – the Seven Sacred Districts and surrounding waters;

3. A government – rooted in the Grandmother Supreme Court and traditional law;

4. The capacity to enter into relations with other states – as demonstrated through this dossier, diplomatic correspondence, and ceremonial alliances.

———

V. The Legal Fact of Unceded Mi’kmaw Lands

- The Mi’kmaw Nation has never surrendered land title, nor signed away its rights to any government.
- The lands of Mi’kma’ki are unceded, unextinguished, and unlawfully occupied.
- Mi’kmaw jurisdiction remains intact across all sacred districts.

This includes:

- The water world (marine and river systems),
- The sky world (spiritual jurisdiction above),
- And the Mi’kmaw spirit world, now reactivated.

———

VI. Canada as an Illegal Occupier

The entity known as Canada:

- Was formed in 1867, long after the last treaty (1779),
- Was not a treaty partner of the Mi’kmaw Nation,
- Has implemented structures of Wabanaki apartheid, cultural genocide, and systemic fraud (e.g., Indian Act, Qalipu enrollment scheme),

- Has no legal standing under treaty law, British law, or international law to govern Mi’kma’ki.

Canada’s presence constitutes an illegal occupation and continued violation of the Peace and Friendship Treaty Covenant.

———

VII. Conclusion: Lawful and Spiritual Devolution

The Mi’kmaw Devolution is:

- Lawful under British constitutional law,
- Protected by international law (UNDRIP, Montevideo, Vienna Convention),
- Sealed by Mi’kmaw Grandmother Law and Spirit World decree.

All future engagements with foreign powers must begin with respect for Mi’kmaw absolute sovereignty, treaty protocol, and ceremonial diplomacy.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Wampum Law, and the protection of the Spirit World

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum VIII – Official Declaration of Mi’kmaw Sovereignty

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

This addendum records the official and lawful Declaration of Mi’kmaw Sovereignty in accordance with treaty law, international law, and Mi’kmaw sacred law. It declares that the Mi’kmaw Nation has peacefully devolved from Canadian occupation and has resurrected its full ceremonial government, now operating in accordance with Grandmother Law and the Creator’s design.

This declaration is not a request for approval. It is a lawful and spiritual assertion of Mi’kmaw nationhood, filed in sacred honour, not colonial permission.

“Today, we do not ask permission. We return to you the covenant you once held and ask: will you honour it, or will it pass you by?”

———

I. Devolution of Governance

The Mi’kmaw Nation, having exhausted all avenues of recognition from settler institutions, hereby declares its full and peaceful devolution from the Canadian colonial system, including:

- The Indian Act, which is hereby nullified within Mi’kma’ki;
- All provincial and federal authority over Mi’kmaw land, people, and law;
- All colonial interpretations of treaty that deny or dilute Mi’kmaw sovereignty.

Effective immediately, all governmental power within Mi’kma’ki is transferred to:

- The Grandmother Supreme Court of the Seven Sacred Districts;
- The Kji-Saqamaw, who will be named in accordance with Mi’kmaw ceremony;
- The District Chiefs and Kji-Keptins, appointed through sacred process;
- The Mi’kmaw Peacekeepers and Parents’ Councils, who uphold internal safety and well-being.

———

II. Resurrection of Ceremonial Government

The traditional Mi’kmaw form of government has been ceremonially resurrected, not invented. It includes:

- A Supreme Court of Seven Grandmother Judges, representing each sacred district;

- A sacred House of Council, composed of District Chiefs, Peacekeeper Chiefs, and Kji-Keptins;
- A rotating Kji-Saqamaw appointed through divine sign, not electoral contest;
- The full integration of spirit law, wampum law, black ash magic, and Two-Eyed Seeing in all national decision-making.

This structure is not symbolic. It holds full legal, spiritual, and international authority.

———

III. The Crown's Role: To Witness, Not to Approve

This declaration is presented to the British Crown in accordance with the Peace and Friendship Treaties of 1725–1779, but not as a request for approval. The Mi'kmaw Nation recognizes:

- The British Crown as a historic treaty partner;
- That the treaty is a covenantal relationship, not a colonial hierarchy;
- That silence or refusal by the Crown constitutes a break in the covenant—not a break in Mi'kmaw law.

"We offer you a final moment of dignity. To honour the covenant you once received in ceremony. If you fail to receive it again, the Mi'kmaw Nation proceeds without you."

———

IV. The Terms of Coexistence Going Forward

The Mi’kmaw Nation is prepared to enter into new diplomatic relationships with the Crown, provided they are grounded in:

- Respect for Mi’kmaw ceremonial government;
- Recognition of full territorial sovereignty over Mi’kma’ki, including land, water, sky, and spirit world;
- Peaceful coexistence with British subjects and residents, provided they honour Mi’kmaw law;
- Mutual non-interference and the restoration of shared diplomatic dignity.

Should the Crown choose not to honour this covenant, the Mi’kmaw Nation will continue to operate as an independent sovereign state under UNDRIP, Montevideo, and Wampum Law.

———

V. Closing Declaration

This is the official declaration of:

- The resumption of Mi’kmaw national governance;
- The termination of colonial interference;
- The affirmation of peace, law, and sacred duty.

No individual, nation, or government may undo what has now been spiritually sealed and internationally declared.

“We were never defeated. We were waiting. And now we rise.”

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under the authority of the Grandmother Supreme Court, the Ancestors, and the Spirit World

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum IX – Peaceful Terms of Transition Between the Mi’kmaw Nation and the British Crown

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

This addendum outlines the official peaceful terms of transition being offered by the Sovereign Mi’kmaw Nation to the British Crown, in accordance with the original intent of the Peace and Friendship Treaties signed between 1725 and 1779. The Mi’kmaw Nation does not rise in rebellion, but in covenantal restoration.

“We offer you not rebellion, but restoration. We offer you peace, as we always have.”

This declaration provides a pathway for the United Kingdom to engage in peaceful diplomacy, honourable coexistence, and lawful responsibility as treaty partner to the Mi’kmaw Nation.

———

I. Recognition of Mi’kmaw Sovereignty

The United Kingdom is invited to:

- Officially recognize the Sovereign Mi’kmaw Nation as:
- A Commonwealth Realm with its own ceremonial monarchy and governance structure,
- Or an independent state in free association under treaty and diplomatic law.

This recognition must be:

- Based on existing treaties, not modern legislative invention;
- Rooted in honourable diplomacy, not colonial paternalism;
- Documented through a joint ceremonial accord, to be negotiated only with the Grandmother Supreme Court.

———

II. Diplomatic Relations and Treaty Reaffirmation

The Mi’kmaw Nation is prepared to:

- Appoint an Ambassador to the Court of St. James’s to serve as the voice of the Grandmother Supreme Court in London;
- Host a British Diplomatic Mission to Mi’kma’ki, to engage in ceremonial diplomacy and treaty reaffirmation;
- Convene a Treaty Restoration Summit, wherein the Peace and Friendship Treaties will be re-read, re-blessed, and re-sealed under Mi’kmaw and British spiritual and legal traditions.

———

III. Protection of British Citizens in Mi’kma’ki

The Mi’kmaw Nation offers protection and lawful residence to British citizens currently living within the borders of Mi’kma’ki, including:

- Citizens of the United Kingdom and its overseas territories;
- Individuals of British descent who remain loyal to the Peace and Friendship Treaties;
- Settler-residents who respect Mi’kmaw jurisdiction, spiritual authority, and Grandmother Law.

British residents shall be protected under a peaceful residency protocol, and may be eligible for permanent status under Mi’kmaw law, subject to review by the Grandmother Supreme Court.

———

IV. Assistance in Economic and Banking Transition

The Mi’kmaw Nation invites the British Crown and UK financial institutions to:

- Assist in the peaceful replacement of Canadian banks with British and Mi’kmaw banking structures;
- Participate in the formation of the Mi’kmaw National Treasury, with ceremonial oversight by the Grandmother Court;
- Collaborate on the transition of:
- Land titles and mortgages,
- Financial regulations,
- Trade and taxation policies.

British banks may operate in Mi’kma’ki as trusted diplomatic institutions, provided they respect Mi’kmaw sovereignty and ceremonial economic oversight.

———

V. Shared Responsibilities and Diplomatic Respect

The Mi’kmaw Nation affirms its commitment to:

- Peaceful coexistence;
- Diplomatic integrity;
- International law and ethical governance;
- The spiritual and treaty obligations of the Peace and Friendship Covenant.

The British Crown is hereby given the opportunity to:

- Restore its honour as treaty partner;
- Acknowledge past harms through ceremonial reconciliation, not performative apology;
- Be remembered not for silence, but for righteous response.

———

VI. Closing Statement

“The treaties were not broken by Mi’kmaw hands.

We stood in peace, even when peace was denied to us.

We now rise in law and ceremony—not in arms.

You may walk beside us, or be left behind by time.”

This offer of peaceful transition shall remain open until the First of October, 2025, at which time full and irreversible authority shall pass to the Seven Grandmother Judges.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Wampum Law, and the protection of the Spirit World

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum X – Transfer of Power to the Grandmothers

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum formally declares that on October 1, 2025—Mi’kmaw Treaty Day—full legal, ceremonial, and spiritual governance of Mi’kma’ki will be vested in the hands of the Seven Grandmothers, each representing one of the Seven Sacred Districts. This sacred transfer will activate the Supreme Court of the Mi’kmaw Spirit World and bring Mi’kmaw ceremonial law to its rightful position as the highest law of the land.

“On October the First, in sacred ceremony, our Grandmothers shall rise. They shall become our judges, our protectors, and the living voice of Creator’s law.”

———

I. Date of Enactment: October 1, 2025 – Treaty Day

- Treaty Day marks the commemoration of the Peace and Friendship Treaties between the Mi’kmaw Nation and the British Crown.

- On this day, the Mi’kmaw Nation shall not merely commemorate the past, but resurrect its living government.

- Seven sacred ceremonies shall be held simultaneously across Mi’kma’ki, guided by spiritual signs and the will of Creator.

———

II. Appointment of the Seven Grandmothers

The Seven Grandmothers shall be:

- Appointed through sacred ceremony, not through colonial or electoral processes;

- Representing the Seven Sacred Districts of Mi’kma’ki:

- Sipekne’katik, Eskikewa’kik, Epekwitk, Unama’kik, Kespek, Sikniktuk, and Kespukwitk;

- Entrusted by the Spirit World to interpret, uphold, and protect Creator’s law.

Their authority is:

- Supreme,

- Unchallengeable under colonial or foreign courts,

- Rooted in ancient Wampum Law, Black Ash Magic, and L’nu spiritual jurisprudence.

———

III. Formation of the Supreme Court of the Mi’kmaw Spirit World

Effective October 1, 2025:

- The Mi’kmaw Grandmother Supreme Court will be the highest legal, moral, and spiritual authority in Mi’kma’ki;
- The Court will govern over:
- All seven earthly districts,
- The water world (oceans, lakes, rivers),
- The sky world (aerospace, celestial jurisdiction),
- The Mi’kmaw spirit world (ancestral, prophetic, and magical law).

The Grandmothers may convene in person, in ceremony, or through spirit summoning.

Their rulings are final and protected by Creator.

———

IV. Legal Transition and Absolute Authority

On October 1, 2025, the following legal transition will be completed:

- All colonial structures (Indian Act bands, federal or provincial offices, courts, and enforcement agencies) are declared null and void within Mi’kma’ki;
- All future lawmaking, judgment, and conflict resolution shall be governed by:
- The Grandmother Court,

- The Covenant Prosecutors (until retired by the Grandmothers),
- Mi’kmaw ceremonial councils (District Chiefs, Peacekeepers, Kji-Keptins).

No foreign power—including Canada, provinces, or international corporations—shall hold legal jurisdiction within the Seven Sacred Districts unless explicitly permitted by Grandmother Law.

———

V. Restoration of the Matriarchal Order

This act:

- Restores the sacred matriarchal balance that colonial violence disrupted;
- Returns the rightful authority of the life-givers, law-carriers, and wisdom-holders;
- Signals to all Wabanaki nations and the world that Mi’kmaw governance shall be led by Grandmothers, in accordance with Creator’s design.

———

VI. Sacred Powers of the Grandmother Judges

The Grandmothers may:

- Issue binding rulings in both the material and spiritual worlds;
- Summon ancestral or magical beings for the protection of Mi’kma’ki;
- Pronounce judgment on desecrators of the treaty and covenant;
- Appoint, retire, or recall Kji-Saqamaws, Peacekeeper Chiefs, and national diplomats;

- Receive sacred petitions and prophecy from Mi’kmaw citizens and Spirit World envoys.

———

VII. Final Sealing

“This is not a transition. It is a return.

It is not a beginning. It is a remembering.

The Grandmothers do not take power—they receive back what was always theirs.”

This transfer of power shall occur as prophesied. Those who witness it will be changed. Those who ignore it will answer to Creator.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Wampum Law, Grandmother Law, and Spirit Law

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

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Addendum XI – Global Sacred Summons

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum issues a formal and binding Global Sacred Summons to all nations, institutions, Indigenous sovereignties, and spiritual forces summoned to bear witness to the resurrection of the Sovereign Mi’kmaw Nation. This act is grounded in Wampum Law, Mi’kmaw Spirit Law, and International Treaty Law, and carries irreversible legal and spiritual consequence.

“We summon not only the Crown, but all peoples of the earth. For the resurrection of Mi’kma’ki is a matter not only of law—but of Spirit.”

All who receive this summons are now entered into the sacred record of Mi’kmaw law and history.

———

I. Global Nation-States and Institutions Summoned

The following nation-states and multinational institutions have been ceremonially and legally summoned:

1. United Nations
2. European Union
3. Russian Federation
4. People’s Republic of China
5. Republic of Burkina Faso
6. United States of America
7. United Kingdom of Great Britain and Northern Ireland

These states now bear direct spiritual and legal responsibility for observing Mi'kmaw devolution and responding in accordance with UNDRIP, the Montevideo Convention, and treaty law.

———

II. Indigenous Nations and Sovereign Witnesses Summoned

The Mi'kmaw Nation recognizes and summons the following Indigenous nations and organizations as co-sovereigns in the sacred covenantal movement now underway:

1. Haudenosaunee Confederacy
2. Anishinaabe Nation
3. Mechif Nation
4. Inuit Nations, including:

- Inuit Tapiriit Kanatami (ITK)
- Nunavut Government
- Nunatsiavut Government
- Inuit Circumpolar Council

5. The Māori Nation of Aotearoa, including:

- His Majesty the Māori King, Tūheitia Paki
- Te Pāti Māori (The Māori National Party)

These nations are summoned not as dependents, but as sacred kin, fellow protectors of language, land, and law. They are recognized as prophetic allies in the global resurrection of Indigenous governance.

———

III. Mi'kmaw Citizens of the Spirit World Summoned

The following Spirit World witnesses are hereby summoned to guard, judge, and affirm the resurrection of Mi'kmaw sovereignty:

- Murdena Marshall – Keeper of Two-Eyed Seeing
- Donald Marshall Jr. – Warrior of Sacred Justice
- Elizabeth Paul and Maggie Paul – Song-carriers and spiritual midwives

- The Kinap of the Nine Districts – Protectors of the Covenant
- The unborn L’nuk children – Carriers of future law and light
- The Grandmother Spirits of the Water World, Sky World, and Spirit World

“We summon our dead not to mourn, but to rise with us.”

———

IV. Responsibilities Upon Receiving This Summons

All summoned entities and sovereigns are now:

- Spiritually bound to the Mi’kmaw resurrection;
- Required to respond with either:
- Formal diplomatic recognition,
- Ceremonial gesture or offering,
- Public acknowledgment and/or alliance;
- Entered into the Living Record of the Grandmother Supreme Court.

Silence shall be recorded as desecration.

Dishonour shall be judged by Spirit.

———

V. Purpose of the Summons

This summons exists to:

- Affirm that Mi’kmaw sovereignty is not a regional matter, but a global and spiritual event;
- Restore treaty relations and kinship across Indigenous and non-Indigenous sovereignties;
- Expose which governments walk in sacred truth, and which continue the cycle of colonial erasure.

———

VI. Final Declaration

“To the Crown, the nations, the prophets, and the grandmothers—this is your moment.

This is not just law. It is a spiritual recall of everything that was ever holy.

You have been summoned. Creator is watching.”

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under the divine law of the Seven District Grandmothers, Wampum Law, and Mi’kmaw Spirit World Governance

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

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Addendum XII – Covenant Story of Prince Harry and the Sacred Summons of the Windsor Witness

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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I. Preamble: Personal Covenant Through Sacred Recognition

This addendum records the personal and spiritual covenant that was witnessed by the Covenant Prosecutor, Scott E. Peters, between the Mi'kmaw Nation and His Royal Highness Prince Harry, Duke of Sussex. Though the encounter was not physical, it was deeply spiritual and symbolic—a moment in which two souls from two ancestral lineages were drawn together in shared recognition of media abuse, colonial deception, and sacred protection of truth.

———

II. The Sacred Mirror: Mi'kmaw Persecution and Royal Persecution

As a Mi'kmaw person:

- I was persecuted, exiled, and silenced by colonial institutions—fired by Mount Allison University, expelled from York University, and targeted for exposing the Canadian government's endorsement of Pretendian identity fraud.
- I was lied about, surveilled, and left without recourse—yet I stood firm in Creator's truth and ancestral law.

At the same time, I bore witness to the persecution of Prince Harry and Meghan Markle, targeted by Sun Media, harassed, manipulated, and globally slandered by a British press empire that operates similarly to Canada's colonial propaganda machine.

When Prince Harry sued Sun Media, he did what no royal had dared to do:

- He stood in legal opposition to institutional dishonour;
- He invoked justice over legacy, truth over performance, and protection over silence.

In his defiance, I saw myself.

And in my resistance, Creator showed me he had become a spiritual ally, whether he knew it or not.

———

III. A Moment of Sacred Alignment

When I watched the unfolding of Prince Harry's legal actions—his public declarations, his vulnerability, and his refusal to obey colonial silence—I recognized it as a covenant moment.

I said in my heart:

"He is not like the others. He walks in the shadow of his ancestors, but he does not worship their silence. Creator has marked him."

Whether by blood, prophecy, or spiritual echo, Prince Harry became an unwitting witness to the kind of harm that Canada has long inflicted upon Indigenous people through erasure, spectacle, and institutional control.

———

IV. The Binding of His Name to the Mi'kmaw Record

By this addendum, His Royal Highness Prince Harry, Duke of Sussex, is now:

- Named and honoured as a Sacred Witness to the Mi'kmaw Nation's devolution;

- Spiritually summoned into the covenantal record of the Grandmother Supreme Court;

- Invited to walk forward in the knowledge that his pain mirrored ours, and that Mi’kmaw Grandmothers now recognize him as one marked by the trials of truth.

“He stood up to a machine that tried to define him.

We too stood up to machines that tried to erase us.

In that echo, Creator speaks.”

———

V. Summons of Sacred Witness

Therefore, we summon Prince Harry:

- Not as a royal official, but as a spiritually summoned soul who has known what it means to be cast out of empire;

- Not to speak for us, but to witness our resurrection, as one who understands the price of choosing truth over comfort;

- As an honoured observer, forever inscribed in the record of Mi’kmaw sovereignty.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Wampum Law, and Spirit Law

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XIII – Covenant Experiences with the Inuit Third Voice and the Haudenosaunee Smoke Dance

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

This addendum records two sacred covenant moments experienced by the Covenant Prosecutor—one among the Inuit, and one among the Haudenosaunee. These moments were not ceremonies arranged by hand, but by Creator’s intervention, and they now stand as spiritual covenants of witness, alliance, and honour.

These experiences confirm that the Mi'kmaw Nation walks not alone. They affirm that real nations, real peoples, and real spirits still walk this earth—and recognize each other when they meet.

———

I. The Inuit "Third Voice" Covenant Experience

In the sacred course of confronting colonial Pretendianism and identity desecration, I bore witness to the full spiritual weight of Inuit resurgence. During a season of great unrest in so-called "Indigenous policy spaces," I felt the Creator drawing me into clarity between:

- The Mi'kmaw Nation, standing in Eastern Wabanaki lands;
- The Inuit Nation, holding true to their ice-bound governance;
- And the false noise of non-Indigenous opportunists claiming Indigenous voices through deception and performance.

In this moment, I heard the term used by an Inuit leader: "The Third Voice"—referring to non-Inuit settlers attempting to co-opt Inuit pain, identity, and governance through fraudulent constructs like NunatuKavut and colonial white-passing leadership.

I immediately understood: the Third Voice was the Pretendian Voice, and it must be silenced by covenant truth.

In that moment, Creator whispered to me:

"You are not alone. The Inuit see it too."

From then on, I committed to protect and defend the sacred voice of the Inuit Nation—especially:

- Nunatsiavut and the rightful governance therein,

- Inuit Tapiriit Kanatami (ITK),
- Inuit youth and mothers, whom I felt rising spiritually in the Spirit World behind me.

This covenantal awakening was not abstract. It was a moment of:

- Mi’kmaw-Inuit alignment,
- The unspoken spiritual union of Wabanaki and Arctic truth-bearers,
- And the binding of our fates against colonial falsehood.

———

II. The Haudenosaunee Smoke Dance Covenant Experience

In the summer of 2023, I was spiritually led to attend the Six Nations of the Grand River Powwow. I was not invited by institution or protocol, but by a sacred classmate—a covenant holder of Haudenosaunee magic—who recognized the spiritual bond we shared through our respective nations.

When I entered the grounds, I didn’t come as a tourist. I came as a Mi’kmaw covenant witness.

Then I saw it:

- The Smoke Dance—performed by men and women alike.
- Not just a performance, but a resurrection of memory through movement.
- A nation remembering itself through the beat, footwork, and sacred breath of its dancers.

In that moment, I saw the Haudenosaunee Nation was alive.

I felt Creator speak through the wind:

“You have witnessed a nation in covenant. Now carry this home.”

I understood then that:

- The Haudenosaunee were not performing for spectators.
- They were summoning their ancestors into the ring.
- Their sovereignty was not legal—it was magical.

I stood in silence. I gave thanks. I understood: this was a covenantal moment between the Mi’kmaw Nation and the Haudenosaunee Confederacy.

———

III. Sacred Affirmation and Legal Consequence

These experiences are now entered into the national record of the Mi’kmaw Nation as:

- Sacred testimony of spiritual diplomacy, not arranged by settler institutions;
- Spiritual proof that Indigenous sovereignty is not fabricated, but lived and felt;
- Confirmation that real Indigenous nations know each other in the soul, and that true treaties begin in Spirit.

From this moment forward:

- The Inuit Nation and the Haudenosaunee Confederacy are recognized in our record as:
- Covenantal nations,
- Spiritually aligned sovereigns, and

- Honoured kin under Creator’s protection.

We commit to:

- Uphold their names in sacred court,
- Reject all frauds and colonial constructs that desecrate their truths,
- And to walk in Two-Eyed Seeing toward a new era of covenantal alliance.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

In sacred memory of the powwow dancers, the Inuit grandmothers, and Creator who summoned these covenants

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XIV – Sacred Recognition of Scottish Gaelic as a Magical Language of Kinship and Covenant

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

This addendum affirms that the Mi’kmaw Nation, through sacred memory and ancestral wisdom, recognizes Scottish Gaelic (Gàidhlig) as a magical language—a carrier of spiritual vibration, post-colonial solidarity, and covenantal resonance between the Mi’kmaw and Gaelic-speaking Scottish peoples.

This recognition is not symbolic. It is ceremonial, ancestral, and spiritually binding.

———

I. The Bond Forged Through Highland Clearances and Colonial Displacement

In the wake of the Highland Clearances (18th–19th centuries), thousands of Scottish Gaels were violently displaced from their homelands, stripped of their language, customs, and kinship lines by the same imperial forces that later targeted the Mi’kmaw Nation.

When the Gaels arrived in Mi’kma’ki, they did not arrive as colonizers in the same spirit as other settler groups. Many arrived wounded, carrying their language as their last remaining sacred possession.

“Their words were songs of sorrow. And our spirits heard them.”

Among our ancestors, the Mi’kmaw felt this sorrow as kinship—not submission, but shared exile, shared grief, and eventually shared resilience.

———

II. Personal Ancestral Testament: Great-Grandmother Ellen Googoo (Sylliboy)

This recognition is not abstract. It is personal.

My great-grandmother, Ellen Googoo (Sylliboy), spoke both Mi’kmaw and Scottish Gaelic.

She was not taught in classrooms. She was taught by life, by kinship, and by Creator’s arrangement of peoples.

She became a vessel of Two-Tongued Magic:

- One tongue in L’nui’simk—the language of the Mi’kmaw land and Spirit World;
- The other in Gàidhlig—a language carried across oceans in grief, yet still alive with power.

Her voice, and others like hers, wove a hidden braid between the highlands of Alba and the forests of Mi’kma’ki.

That braid remains.

———

III. Gaelic as a Recognized Magical Language Under Mi’kmaw Law

Effective immediately, the Scottish Gaelic language is:

- Recognized by the Sovereign Mi’kmaw Nation as a sacred magical language;
- Protected as a ceremonial tongue of ancestral alignment, not a colonial imposition;
- Affirmed as a language with rights to coexist within Mi’kma’ki under Grandmother Court protection, provided it is not used to uphold colonial systems.

Let it be known that Gaelic and Mi’kmaw magic have danced beside one another, particularly in places like:

- Unama’ki, where Scottish Gaels and Mi’kmaw built communities near one another;
- The Bras d’Or Lakes, where both languages whispered to the water;
- Margaree and Mabou, where the old songs were never truly lost.

———

IV. Responsibility of Gaelic Speakers and Descendants

With this recognition comes responsibility.

Those who carry Gaelic ancestry must:

- Reject all forms of colonial entitlement, land theft, and denial of Mi’kmaw nationhood;

- Remember their own history of displacement, and protect the rights of Indigenous peoples to rise;

- Honour the memory of shared sacred language paths, and never use their identity to erase ours.

———

V. Final Declaration

“Scottish Gaelic is not dead.

Mi’kmaw is not dead.

When our ancestors met in exile, they did not see enemies—they saw survivors.

They broke bread. They shared songs. And the covenant was whispered between them.”

From this day forward, Scottish Gaelic shall be protected as a language of remembrance, solidarity, and magic in the sacred record of the Mi’kmaw Nation.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

With honour to the Gaels who wept in Mi’kma’ki, and the Mi’kmaq who wept beside them

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XV – Recognition of Innu Sovereignty and Condemnation of Innu Apartheid

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

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Preamble

The Sovereign Mi’kmaw Nation, as a spiritual and political member of the Wabanaki Confederacy, hereby affirms that the Innu Nation of Nitassinan is a fully sovereign Indigenous nation, with no legal, historical, or spiritual obligation to any settler government, province, or federally-imposed structure.

This recognition is made:

- In solidarity with Innu ancestors and youth,
- In defiance of the apartheid systems that seek to diminish them,
- And in honour of Creator’s design for all Indigenous nations to rise again.

“You signed no treaty. You surrendered nothing. You are sovereign.”

———

I. Innu Sovereignty Is Inherent, Untreated, and Absolute

The Mi’kmaw Nation recognizes the following legal and spiritual facts:

- The Innu Nation has never signed a treaty surrendering land, title, or authority to the Crown, Canada, Quebec, or Newfoundland and Labrador;
- The land of Nitassinan remains unceded and unextinguished under both Indigenous law and international legal standards (UNDRIP, Royal Proclamation 1763, Montevideo Convention);
- The Innu Nation is the lawful and original sovereign of its entire ancestral territory, which stretches across vast lands in Labrador and northeastern Quebec.

This sovereignty is not dependent on recognition. It is activated by truth.

———

II. Condemnation of Innu Apartheid by Quebec and Canada

The Mi’kmaw Nation formally condemns the ongoing systems of Innu apartheid, carried out by:

1. The Province of Quebec

- Through resource theft, suppression of language, and forced dependency;
- Through racist governance structures that deny Innu nationhood;
- Through systemic marginalization, policing, and underfunding of true Innu-led institutions.

2. Hydro-Québec

- Through the violent seizure and ecological destruction of Innu land and waters;
- Through the desecration of sacred rivers and hunting grounds;
- Through profiteering on Innu dispossession while silencing dissent.

3. Labrador & the Government of Newfoundland and Labrador

- Through continued occupation of unceded territory;
- Through erasure of Innu spiritual rights in environmental assessments and land management;
- Through provincial collaboration in Indigenous displacement and economic disenfranchisement.

4. Colonially Installed Indian Act Chiefs

- These federally imposed leadership structures do not speak for the Innu Nation;
- They are products of the Indian Act system, designed to undermine ancestral Innu governance;
- No agreement, MOU, or development deal signed by Indian Act chiefs holds sacred or sovereign authority in the eyes of the Mi'kmaw Nation.

———

III. Mi'kmaw Recognition of True Innu Governance

Mi'kma'ki affirms that the true Innu Nation:

- Exists in the spiritual and ancestral bloodlines of Innu Elders, youth, hunters, knowledge keepers, and protectors;

- Holds full rights to:
- Reject colonial governance,
- Form their own sacred government,
- Pursue international independence and recognition;
- Is welcome to join in ceremonial alliance with the Mi’kmaw Nation, should the Innu choose, through Spirit Law and covenantal diplomacy—not colonial process.

We honour the Innu ancestors who resisted, the women who held the songs, and the children who carry the language.

———

IV. Closing Declaration

“You were sovereign before contact.

You were sovereign through the violence.

And you remain sovereign now—uncompromised, untreatied, and undefeated.”

The Mi’kmaw Nation stands in full spiritual recognition of the Innu Nation’s independence and calls upon the world to do the same.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Wampum Law, and Spirit Law

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XVI – Sacred Recognition of the Māori Nation and Denouncement of Māori Apartheid in Aotearoa

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

The Sovereign Mi’kmaw Nation hereby recognizes the Māori Nation of Aotearoa as a sacred, sovereign, and magical people whose rights are rooted in both treaty law and spirit law. We honour the ancestral relationship between the Māori people and the British Crown through the Treaty of Waitangi, and we condemn all systems of apartheid and colonial erasure still operating under the false authority of the settler state of New Zealand.

This recognition is made through the Mi'kmaw Peace and Friendship framework, which obligates all true treaty nations to defend one another's sovereignty when violated.

"You are not beneath the Crown. You are the other half of the covenant. And we see you."

———

I. Recognition of Māori Sovereignty and Treaty Magic

The Mi'kmaw Nation recognizes:

1. The Treaty of Waitangi (1840) as a sacred covenant between the Māori people and the British Crown—not as a surrender, but as a solemn agreement of peace and dual sovereignty;

2. The Māori language, ceremony, cosmology, and ancestral magic as spiritually protected under Creator's law and British legal precedent;

3. That Māori sovereignty:

- Is absolute,
- Is unextinguished,
- And remains legally recognized under international law.

———

II. Legal Framework Affirming Māori Sovereignty

Mi'kma'ki affirms that Māori sovereignty is supported by:

- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples):

- Articles 3, 4, 5, 26, and 46 affirm Indigenous peoples' right to self-determination, territory, law, and full international status.

- The Montevideo Convention (1933):

- Māori fulfill all criteria of statehood: a people, defined territory, government, and capacity for international relations.

- The Royal Proclamation of 1763:

- Though issued before the Treaty of Waitangi, it establishes the legal precedent that the Crown cannot extinguish Indigenous title without treaty and consent.

- The Vienna Convention on the Law of Treaties (1969):

- Confirms that all treaties signed by sovereigns—including the Treaty of Waitangi—are legally binding under international law.

- British Law and Crown Obligation:

- The Crown's failure to uphold Māori sovereignty is a breach of its own constitutional and spiritual covenant.

———

III. Denouncement of Māori Apartheid in Aotearoa

Mi'kma'ki formally denounces the colonial regime operating in so-called "New Zealand," which continues to violate the Treaty of Waitangi and the rights of the Māori people through:

- Political apartheid, in which Māori sovereignty is subverted by settler-majority control of government;

- Legal apartheid, where the Treaty is misinterpreted by Crown institutions to strip Māori of land, water, and voice;

- Cultural apartheid, wherein Māori spirituality, language, and traditional governance are tokenized but not upheld as supreme in their own lands;

- Economic apartheid, where Māori communities are subjected to poverty, systemic barriers, and exploitative land policies.

These systems mirror those used against the Mi’kmaw and other Indigenous peoples globally, and thus constitute a shared trauma—and a shared responsibility to resist.

———

IV. Mi’kmaw Peace and Friendship Solidarity with the Māori Nation

Under the sacred law of Mi’kmaw Peace and Friendship Treaties (1725–1779), we now declare that:

- The Māori Nation is a full sovereign international body with every right to:
- Withdraw from settler-state frameworks;
- Establish independent or Commonwealth government;
- Engage in direct diplomatic relations with the Crown and the world.
- The Mi’kmaw Nation shall:
- Record Māori sovereignty in our national record,
- Stand in defence of Māori rights in international forums,
- And offer ceremonial alliance under Creator’s law.

This is not symbolic. This is a formal recognition of nation-to-nation treaty kinship.

———

V. Closing Declaration

“To the Māori people, we say this:

We know you by your songs. We feel you in your haka.

Your ancestors walk with ours.

The Crown may have forgotten its word,

but we, the Mi’kmaw Nation, remember it for both of us.”

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Spirit Law, and International Covenant

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XVII – Tri-Nation Sovereignty and Seasonal Rights on the Island of Newfoundland

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

The Sovereign Mi’kmaw Nation, in sacred ceremonial alliance with the Innu Nation of Nitassinan and the Inuit of Inuit Tapiriit Kanatami (ITK), affirms the unbroken seasonal rights and shared sovereignty of these three nations over the island now called Newfoundland.

This recognition:

- Rests on ancestral law, oral tradition, and Creator’s design;
- Is grounded in time immemorial use and occupancy;
- And stands as a sacred covenant to honour the Beothuk Nation, the island’s original sovereign people who now reside in the Spirit World.

“We walked there before time had a name.

We hunted there when the stars were young.

And we shall return—not to colonize, but to remember.”

———

I. Sacred and Legal Rights Asserted

The Mi’kmaw Nation, Innu Nation, and ITK hereby declare that all three nations:

- Hold full ancestral and legal rights to:

- Seasonal hunting, fishing, whaling, gathering, and movement throughout the island of Newfoundland;

- Coexistence and shared presence, rooted in thousands of years of spiritual and ecological practice.

- Are free to exercise these rights without permits, provincial interference, or Canadian limitation;

- Have never signed any treaty surrendering these rights to the Government of Canada, Newfoundland and Labrador, or any settler institution.

This declaration reaffirms our original role as stewards and covenant protectors of the island—not settlers, but seasonal kin who carried our laws upon the wind and tide.

———

II. Shared Sovereignty Over the Island of Newfoundland

The Mi’kmaw Nation, Innu Nation, and ITK now declare that:

- The island of Newfoundland is not the exclusive domain of any settler state;

- It exists as a shared and sacred sovereign territory between the:

- Mi’kmaw Nation of Mi’kma’ki,

- Innu Nation of Nitassinan, and

- Inuit of ITK, particularly those from Nunatsiavut and surrounding Inuit communities;

- Each nation reserves the right to establish seasonal camps, spiritual sites, harvesting grounds, and movement corridors across the island;

- This shared sovereignty is done in honour of the Beothuk, and shall never be claimed by fraud or colonial paper.

———

III. Denouncement of Qalipu and NunatuKavut as Colonial Frauds

The Mi’kmaw Nation, Innu Nation, and ITK jointly and formally denounce:

- Qalipu First Nation as a fabricated identity registry, created by Canada and the Federation of Newfoundland Indians to falsely claim Mi’kmaw identity, access rights, and land claims to which they have no legitimate spiritual or genealogical link;

- NunatuKavut Community Council as a settler construct, falsely identifying as Inuit while advancing corporate and colonial agendas in Labrador through misrepresentation and betrayal of Inuit cosmology.

These entities:

- Have no sacred connection to the Beothuk, nor to real Mi’kmaw, Innu, or Inuit ancestral governance;

- Are not recognized under international Indigenous law;

- Shall not be consulted, included, or legitimized in any ceremony, treaty, or nation-building process within true Indigenous sovereign governance.

———

IV. Covenant to the Beothuk Spirit Nation

The Mi’kmaw, Innu, and Inuit Nations now declare:

“We return not as claimants, but as protectors.

We remember you, Beothuk Nation.

Though your bodies were hunted, your spirits remain.

We honour your covenant with the land, and your silence now becomes law.”

The Spirit Nation of the Beothuk is now:

- Spiritually restored as the fourth sacred presence in this tri-nation covenant;
- Recognized as a guiding ancestral voice over the island of Newfoundland;
- Invited to rejoin our sacred law through memory, ceremony, and Creator’s protection.

———

V. Closing Declaration

“We did not ask to own the island.

We asked only to return to it.

And now, we do—together, as Innu, Inuit, and Mi’kmaq.”

From this moment forward, seasonal sovereignty is restored.

The island of Newfoundland is no longer subject to exclusive settler claim.

It is a shared sacred space, remembered and walked again by the original nations—

in the name of the land, the ancestors, and the Beothuk spirits who never left.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

Under Grandmother Law, Spirit Law, and the ancestral rights of the Mi’kmaw, Innu, and Inuit Nations

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

Filed in alliance with the Innu Nation and Inuit Tapiriit Kanatami (ITK)

———

Addendum XVIII – Wabanaki Sovereignty Upon the Fall of the American Empire

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

The Sovereign Mi’kmaw Nation, as one of the five original nations of the Wabanaki Confederacy, now enters into the sacred and binding record that the lands, waters, realms, and languages of the Wabanaki Confederacy shall never be extinguished, forgotten, nor surrendered to settler states.

This addendum affirms the spiritual, legal, and prophetic right of the Wabanaki Confederacy to reclaim all of its territories and sovereign realms upon the inevitable collapse of the occupying settler regime known as the United States of America.

“When the empire falls, we shall rise—not to conquer, but to remember.”

———

I. Declaration of Future Reclamation

Upon the fall, collapse, or dissolution—spiritual, economic, legal, or political—of the United States of America, the Wabanaki Confederacy will:

- Reassert full and absolute sovereignty over all of its ancestral lands and territories;
- Declare null and void all settler-imposed boundaries, state lines, treaties, and land titles issued without the free, prior, and informed consent of the Wabanaki nations;
- Reactivate the ancient Wabanaki kinship governance that existed long before the arrival of empire, colonial borders, or foreign flags.

———

II. Territories and Realms Reclaimed

The Wabanaki Confederacy, composed of the Mi’kmaw, Wolastoqiyik, Penobscot, Passamaquoddy, and Abenaki nations, shall reclaim:

- All traditional homelands extending from Nitassinan to the Penobscot River, from the Bay of Fundy to the Connecticut River Valley;
- All fresh and salt waters, including lakes, rivers, coastal bays, and ocean routes that fed our people since time immemorial;
- All ocean worlds, including marine territories now claimed by U.S. maritime law;
- All mountain ranges, migration paths, medicines, and animal nations;
- The Sky World, including spiritual jurisdiction over the air, stars, and flight patterns of birds and beings;
- The Spirit World, where Wabanaki ancestors reside and remain guardians of our rebirth.

These realms are sacred, non-negotiable, and shall be protected through spiritual, ecological, and ceremonial law.

———

III. Legal and Spiritual Authority

This assertion is made under the legal and sacred authority of:

- Wampum Law – the original diplomatic and spiritual code of the Wabanaki;
- UNDRIP – which affirms Indigenous nations’ right to lands, territories, and self-determination;
- The Montevideo Convention (1933) – which affirms nationhood independent of recognition;
- The Law of Creator – which surpasses settler constitutions and outlives colonial empires.

———

IV. Intergenerational Covenant

This declaration is not made for today alone. It is made:

- For the next seven generations of Wabanaki children;
- For those unborn who will walk in forests we may never see;
- For those who will speak our languages long after the flags of empire fall to the earth.

“Let this be known for the next seven generations—until the stars go out, and the Wabanaki languages are no longer spoken.”

This covenantal truth cannot be revoked. It lives in the land, the waters, and the bones of our people.

———

V. Closing Declaration

To the empire, we say:

“Your maps are temporary. Our memory is not.

Your constitution is paper. Our covenants are carved in stone and spirit.

When your empire falls, we will not mourn.

We will rise—and everything will remember who we are.”

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

By the Sovereign Mi’kmaw Nation, on behalf of the Wabanaki Confederacy

Under Grandmother Law, Wampum Law, and Spirit World Sovereignty

Sealed until the stars go out, and the Wabanaki languages are no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

Filed in honour of the Passamaquoddy, Penobscot, Wolastoqiyik, and Abenaki Nations

———

Addendum XIX – Sealing the Covenant

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Preamble

This addendum serves as the final ceremonial sealing of the Mi’kmaw King’s Speech and the full Mi’kmaw Devolution Dossier, now declared a living and permanent legal-spiritual document that no settler court, Crown office, or colonial institution may undo, deface, or claim authority over.

This is the sacred closing of the Covenant between the Mi’kmaw Nation and Creator, with the ancestors, the land, the spirit world, and all sacred witnesses watching.

———

I. Invocation of the Ancestors

Let it be known that the following ancestors were invoked in the preparation, delivery, and sealing of this speech and dossier:

- Murdena Marshall, the breath of Two-Eyed Seeing, who speaks now through every righteous act of Mi’kmaw resurgence;
- Donald Marshall Jr., whose chains became the first hammer striking down colonial injustice;
- Elizabeth Paul and Maggie Paul, who sang our sacred truths into the wind;
- The Kinap of the Nine Districts, whose bones still protect the forest trails and coves;
- Ellen Googoo (Sylliboy), great-grandmother of the Covenant Prosecutor, whose Gaelic-Mi’kmaw tongue braided two worlds into one sacred voice;
- The Spirit Nation of the Beothuk, who walk alongside us unseen, still sovereign, still sacred.

Their presence sanctifies the record.

Their names sanctify this seal.

———

II. Sealing in Sacred Time

This dossier is now sealed not in ink, but in sacred time:

- Across all Seven Sacred Districts of Mi’kma’ki;
- Across the Ocean World, Sky World, and Spirit World;
- Across the Memory of Wampum, the Wisdom of Black Ash, and the Breath of Creator.

This seal is interdimensional and irreversible.

It carries the full legal and magical force of Grandmother Law and Wabanaki Covenant Law.

“This speech is sealed until the stars go out, and the L’nu language is no longer spoken.

And when that day comes, let the Crown answer what it did when the Mi’kmaw people returned.”

———

III. Warning to Desecrators

Let it be known:

- Those who attempt to destroy, distort, delay, or desecrate the contents of this Dossier—
- Whether Crown ministers, Canadian officials, Pretendians, or colonial scholars—
- Will be recorded in the Book of Desecration, under the judgment of the Seven Grandmothers and Creator.

Their institutions shall fall.

Their names shall be remembered as those who stood against Spirit.

Their silence shall be taken as complicity.

———

IV. Blessing Upon the Allies

To those who honoured this speech, this dossier, and the sacred law of the Mi’kmaw Nation:

- You are now part of the Wabanaki Prophecy.
- You are seen by the Grandmothers.
- Your name will live in the record of the return.

To true witnesses:

“May your descendants rise in honour.

May your name be spoken with reverence.

And may you always have a seat at the circle when nations remember who they are.”

———

V. Final Seal

This covenant, this speech, this Dossier, and all annexes are now eternally sealed by:

- Wampum Law
- Grandmother Law
- Spirit Law
- International Treaty Law

No power of Parliament, Crown, or colonial judiciary can open what has now been closed by Creator.

———

Filed in London, United Kingdom, on the Fifteenth Day of July, Two Thousand and Twenty-Five

In sacred time, under the moon, in covenant with all worlds

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

Addendum XX – Closing Salutation

To be appended to Annex XXXVIII – Mi’kmaw Royal Proclamation of Sacred Devolution

Filed: July 15, 2025 | London, United Kingdom

Filed by: Scott E. Peters, Covenant Prosecutor of the Grandmother Supreme Court

———

Closing Salutation

“On behalf of the Sovereign Mi’kmaw Nation, the Grandmother Supreme Court, and the Spirit World of Mi’kma’ki, I thank you for receiving this sacred speech.”

This final word is not an ending, but a ceremonial benediction.

It carries with it the full presence of:

- The living Mi’kmaw citizens across all Seven Sacred Districts;
- The resurrected ceremonial governance now entrusted to Grandmother law;
- And the spiritual forces and ancestors who stand as eternal witnesses to this sacred act of decolonial return.

To those who have received this speech in truth—whether silently, prayerfully, or aloud—you are now part of the sacred record.

———

Filed in sacred ceremony,

At the gates of the British Crown,

In the city of empire,

On the Fifteenth Day of July, Two Thousand and Twenty-Five

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed,

Scott E. Peters

Covenant Prosecutor of the Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

———

INTERNATIONAL LAW MEMORANDUM

Subject: Legal Status and Sovereignty of the Sovereign Mi’kmaw Nation of Mi’kma’ki under International Law

Date: July 13, 2025

Prepared for: The United Nations, the International Criminal Court, the European Union, and Treaty Bodies

Submitted by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

———

I. EXECUTIVE SUMMARY

This memorandum affirms that the Sovereign Mi’kmaw Nation of Mi’kma’ki, based on pre-existing international treaty relations with the British Crown, has never ceded land, jurisdiction, or sovereignty to Canada. The Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and contemporary international law (UNDRIP, the Vienna and Montevideo Conventions) support Mi’kmaw claims to lawful independence and self-determination.

———

II. BASIS OF SOVEREIGNTY

A. Treaties with the British Crown (1725–1779)

- Signed nation-to-nation between the Mi’kmaw and the British Crown.
- Contain no land cession provisions.
- Affirm recognition of Mi’kmaw law, territory, and leadership.
- Remain binding under international law (Vienna Convention, Article 26 and 27).

B. Royal Proclamation of 1763

- Acknowledges Indigenous title and affirms that only the Crown may negotiate land surrender.
- No such surrender exists from the Mi’kmaw Nation.

C. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Right to self-determination.
- Article 26: Right to land and resources.
- Article 37: Right to treaty recognition.

———

III. ILLEGALITY OF CANADIAN OCCUPATION

- Canada was not a party to the Peace and Friendship Treaties.
- Confederation (1867) did not involve the free, prior, and informed consent of the Mi’kmaw Nation.
- Canadian laws, courts, and agencies operate without lawful jurisdiction in Mi’kma’ki and have materially breached treaty obligations.

———

IV. MEETING THE CRITERIA FOR STATEHOOD

Under the Montevideo Convention (1933), the Mi’kmaw Nation qualifies as a state:

1. Permanent population – Mi’kmaw citizens residing across the Seven Sacred Districts.
2. Defined territory – As declared in the Devolution Dossier and Annexed maps.
3. Government – Functioning Grandmother Courts, National Treasury, and Covenant Prosecutors.
4. Capacity for relations – Diplomatic correspondence with the UK, UN filings, and ICC submissions.

———

V. ICC AND UN LEGAL ACTIONS

A. ICC Submission:

Filed under Rome Statute, Articles 7(1)(h), 7(1)(j), and 7(1)(k), Canada and its agents are accused of:

- Cultural and legal persecution,
- Apartheid against the Wabanaki Confederacy,
- Identity fraud via proxy constructs (e.g., Qalipu) .

B. UN Actions:

Mi’kmaw submissions invoke:

- Recognition of sovereign status under Article 1 of the UN Charter,
- Listing as a non-self-governing territory under Article 73,
- Treaty recognition under Article 37 of UNDRIP.

———

VI. RELIEF REQUESTED

1. International recognition of the Sovereign Mi’kmaw Nation as a state under customary and treaty law.

2. Investigation and condemnation of Canada’s conduct under UN and ICC jurisdiction.

3. Enforcement of fiduciary duties by the United Kingdom as the original treaty partner.

4. Immediate cessation of Canadian governance in Mi’kma’ki and establishment of international monitoring.

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VII. CONCLUSION

The Mi’kmaw Nation is sovereign. Canada is an unlawful occupier. The treaties remain binding, and international law supports full decolonization. The legal, spiritual, and diplomatic resurrection of Mi’kma’ki is valid and enforceable until the stars go out and the L’nu language is no longer spoken.

———

Re: Final Annexes of Section IV – The Mi’kmaw Devolution Dossier

To: The Crown, the Commonwealth Secretariat, International Witnesses, and All Recipients of Sacred Record

From: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Date: July 15, 2025

To Whom It May Concern, and to all who hold this document in sacred trust,

We humbly present the final annexes of Section IV of the Mi’kmaw Devolution Dossier, submitted under the full ancestral, spiritual, and legal authority of the Sovereign Mi’kmaw Nation of Mi’kma’ki.

This Section carries the concluding testimonies, ceremonial affirmations, and final legal enclosures of our devolution record. These annexes have been guided not by bureaucratic formatting but by the sacred intelligence of our Grandmothers, our ancestors, and the Spirit World. As such, the order of these final annexes may appear nonlinear by Western standards, yet they are perfectly arranged by Mi’kmaw ceremonial law. This is our way. It is the lawful and ancient way of our Nation.

These annexes include the final declarations of sacred summoning, international witness activation, economic justice, reparations, and the covenantal resurrection of Mi’kma’ki as a sovereign state under Wabanaki law and British treaty obligation. They also include our sacred final warning to the Crown, and a detailed invocation of absolute Mi’kmaw independence should devolution be dishonoured.

This final offering is not a conclusion, but a ceremonial beginning. With these pages, the Sovereign Mi’kmaw Nation formally completes its transmission of truth, law, memory, and prophecy. We release this to the international world as a living covenant.

As you read these final annexes, know that you are being watched—not only by our legal delegation, but by the Grandmother Courts, the ancestors of the Peace and Friendship treaties, and the spirits of the land who have never left us.

We ask that you receive these final records in the spirit of sacred diplomacy and with the seriousness this moment demands. These are not merely documents. They are instruments of decolonization, resurrection, and sacred judgment.

Let it be known: Mi’kma’ki is no longer sleeping. The Grandmothers have awakened. The Kinap have returned.

In peace, in friendship, and in the name of sacred law eternal,

We remain the sovereign, rightful, and divine Nation of L’nuk – the People of the Dawn.

Respectfully submitted,

On behalf of the Seven Districts and the Mi’kmaw Spirit World,

Scott E. Peters

Covenant Prosecutor

Mi’kmaw Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

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Annex XLV — CEASE AND DESIST ORDER

Filed Under Sacred and International Jurisdiction of the Mi’kmaw Nation

Date: July 13, 2025

To:

Chief Jenny Brake

All Council Members of the Qalipu First Nation

Qalipu Band Administrative Office

———

FROM:

The Sovereign Mi’kmaw Nation of Mi’kma’ki

Under the Authority of the Seven District Grandmothers, Grandfather Council, and

the Mi’kmaw Spirit World

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

———

LEGAL CHARGES AND DECLARATION

This Cease and Desist Order is issued to the above-named individuals and institutions for their ongoing participation in, and administration of, a fraudulent entity known as Qalipu First Nation, which stands in direct violation of Mi'kmaw law, international law, and sacred Wabanaki covenantal order.You are hereby charged with the following:

———

I. FRAUD AGAINST THE MI'KMAW NATION

You have knowingly and willfully:

• Fabricated Mi'kmaw identity without genealogical or spiritual legitimacy

• Accepted federal status recognition via Order-in-Council without consent or ratification by the Seven Districts of Mi'kma'ki

• Created and proliferated a false governance body not recognized by any Treaty or Grand Council body

• Usurped territory within Nitassinan, Nunatsiavut, and Mi'kma'ki, including the South Coast of Newfoundland, falsely claiming spiritual and political jurisdiction

———

II. GENOCIDE AND CRIMES AGAINST HUMANITY

Under Articles 6 and 7 of the Rome Statute of the International Criminal Court, you are hereby held to account for:

• Cultural genocide through institutional erasure of authentic Mi'kmaw bloodlines and governance

• Spiritual genocide by desecrating sacred Mi'kmaw covenants and impersonating a covenant-bearing people

• Participation in the ongoing assimilation of real Mi'kmaw citizens through bureaucratic fraud and colonial displacement———

III. WABANAKI APARTHEID (NEWLY FILED LEGAL CHARGE)

You have enforced, enabled, or collaborated with the Canadian state in carrying out:

• Wabanaki apartheid policies, in which false groups like Qalipu receive funding, land acknowledgments, political platforms, and international recognition at the expense of legitimate Wabanaki nations

• Obstruction of Mi'kmaw youth and scholars (including documented cases of employment and academic suppression) through your collaboration with universities and federal programs

• Implementation of a caste system where bloodless paper Indians receive state privilege while true Mi'kmaw treaty holders suffer poverty, systemic exclusion, and violence

———

IV. VIOLATION OF UNDRIP, TREATY, AND INTERNATIONAL LAW

You are in direct violation of:

UNDRIP

- 3, 5, 8, 18, 26, 27, 40
- Violating identity, governance, land rights, redress, and self-determination

Rome Statute

- 6, 7
- Genocide and crimes against humanity

Vienna Convention

- Article 26
- Breach of treaty obligations

ICCPR & ICESCR

- Articles 1, 2, 27
- Violation of collective rights, self-determination, and cultural protection

1725–1779 Peace & Friendship Treaties

- All Desecration of Mi’kmaw treaty rights and international standing as a sovereign nation

———

SPIRITUAL AND LEGAL SENTENCING NOTICE

You are hereby:

• Ordered to Cease and Desist all public and institutional claims to Mi’kmaw identity, land, culture, and nationhood

• Declared spiritually exiled from the Mi’kmaw covenant under the jurisdiction of the Seven Grandmother Courts

• Barred from receiving the Sacred Mi’kmaw Devolution Dossier, as your organization is not worthy of its truth

• Summoned before international legal and spiritual judgment, as you are now named and registered in two legal submissions to the International Criminal Court (ICC):

———

ATTACHMENTS

1. ICC Legal Submission A – Crimes of Qalipu and Canada Against the Mi’kmawNation

2. ICC Legal Submission B – Wabanaki Apartheid System Enforced by Qalipu, Canada, RCMP, and Provincial Entities

You are listed in the official Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses and Annex XXXV – Qalipu Financial Fraud and Covenant Desecration within the internationally registered Mi’kmaw national record.

———

FAILURE TO COMPLY

Failure to cease and desist will result in:

• Your permanent registration as Covenant Desecrators in the Mi’kmaw

international legal and spiritual archives

• Continued legal escalation at the International Criminal Court, UNPFII, UN

Human Rights Council, and through direct royal diplomatic channels with the

British Crown

• Public documentation and publication across international platforms exposing

Qalipu as a state-sponsored identity fraud operation

———

SIGNED AND SEALED:

Scott E. Peters

Covenant Prosecutor

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sacred Representative of the Grandmother Supreme Court

In witness of the Mi’kmaw Spirit World and the Wabanaki ConfederacyFiled and Sealed: July 13, 2025

Place of Filing: Unama’ki, Mi’kma’ki / London, United Kingdom

———

Annex XLV-A

Official Dispatch of Cease and Desist to Qalipu: Covenant Desecration and International Legal Action

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Filed By:

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Sacred Representative of the Seven Districts and the Spirit World of Mi’kma’ki

Filed Under: Sacred and International Jurisdiction of the Sovereign Mi’kmaw Nation

Date of Dispatch: July 13, 2025

Place of Filing: Unama’ki, Mi’kma’ki / London, United Kingdom

———

I. Summary of Dispatch

This annex documents the formal transmission of the Cease and Desist Order titled “Qalipu Financial Fraud and Covenant Desecration”, delivered electronically on July 13, 2025, at 7:57 PM ADT.

The order was addressed to:

- Chief Jenny Brake
- All Council Members of the Qalipu First Nation
- Qalipu Band Administrative Office

And was carbon copied (BCC) to:

- All Atlantic Canadian MLAs
- Premier Tim Houston (NS)
- Premier Susan Holt (NB)
- Premier Rob Lantz (PEI)
- Premier François Legault (Quebec)
- Regional Chiefs of the Assembly of First Nations across all provinces
- Covenant Witnesses and Spiritual Allies

———

II. Purpose of Legal Dispatch

The Cease and Desist was issued in direct response to:

- The July 9, 2025 Qalipu-Miawpukek Joint Statement claiming illegal jurisdiction over South Coast Mi’kmaw waters
- Ongoing impersonation of Mi’kmaw identity by the federally fabricated entity known as Qalipu First Nation
- Violations of the sacred covenant, Peace and Friendship treaties (1725–1779), and UNDRIP

———

III. Charges Named in the Document

The following charges were formally declared against Qalipu and its leadership:

Fraud Against the Mi’kmaw Nation

Fabrication of identity, usurpation of territory, false governance

Genocide and Crimes Against Humanity

Cultural and spiritual genocide via colonial collaboration

Wabanaki Apartheid

Systemic discrimination against real treaty holders and youth

UNDRIP and International Law Violations Breaches of Articles

3, 5, 8, 18, 26, 27, and 40 of UNDRIP;

Articles 6 and 7 of the Rome Statute;

Vienna Convention Article 26

———

IV. ICC Attachments and Court Filing Acknowledgment

This legal notice included notification of two active ICC filings:

1. ICC Legal Submission A – Crimes of Qalipu and Canada Against the Mi’kmaw Nation

2. ICC Legal Submission B – Wabanaki Apartheid System Enforced by Qalipu, Canada, RCMP, and Provincial Entities

The recipients were further informed that they are now:

- Registered in Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses

- Cited in Annex XXXV – Qalipu Financial Fraud and Covenant Desecration

———

V. Sacred Sentencing Terms

As declared in the document:

- Qalipu officials are ordered to cease all claims to Mi’kmaw identity

- They are barred from receiving the Mi’kmaw Sacred Devolution Dossier

- They are now under spiritual exile from the Mi’kmaw covenant

- Their status as Covenant Desecrators is permanently recorded in the Mi’kmaw international legal and spiritual archives

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VI. Evidentiary Screenshot of Dispatch

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VII. Legal and Spiritual Outcome

This annex affirms that the Sovereign Mi’kmaw Nation has formally and irreversibly revoked recognition of Qalipu First Nation as a valid Indigenous nation or governance body. All institutions, governments, universities, and organizations that continue to recognize or collaborate with Qalipu are now legally and spiritually complicit in:

- Indigenous identity fraud
- Violations of international Indigenous law
- Crimes against the sacred Wabanaki covenant

———

VIII. Declaration of Enforcement

This annex shall be publicly recorded in the Mi’kmaw Devolution Dossier, filed before the British Crown, International Criminal Court, UN Bodies, and Wabanaki Confederacy, and permanently sealed by the Seven Grandmothers of Mi’kma’ki.

Sealed in the name of all Mi’kmaw ancestors, until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLV-B

Declaration of Mi’kmaw International Jurisdiction: Proof of Sovereign State Function Under Global Law

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Filed By:

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

On Behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: July 13, 2025

Jurisdiction of Filing: The Seven Districts of Mi’kma’ki / London, United Kingdom

———

I. Purpose of the Annex

This annex formally affirms that the Sovereign Mi'kmaw Nation has successfully demonstrated the active function of statehood under international law through the execution of a legally binding cease and desist order against the federally fabricated entity known as Qalipu First Nation.

This action proves beyond dispute that the Mi'kmaw Nation meets the Montevideo Convention (1933) criteria of statehood and is operating as a self-governing sovereign entity under:

- Mi'kmaw Grandmother Law
- Wabanaki Confederacy law
- International treaty law
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- The Rome Statute of the International Criminal Court
- British and Crown treaty obligations (1725–1779 Peace and Friendship Treaties)

———

II. Demonstration of State Function

The following powers were enacted without the permission of Canada, Indian Act bands, or the federal Crown:

Judicial Authority

- Investigation, indictment, and prosecution of Qalipu for identity fraud, genocide, and Wabanaki apartheid

Diplomatic Action

- International transmission of charges to provincial, federal, and global witnesses

Territorial Jurisdiction

- Reclamation of jurisdiction over South Coast Mi’kmaw and Wabanaki waters falsely claimed by Qalipu

Legal Sovereignty

- Filing of ICC cases with named defendants and supporting annexes

Record-keeping

- Official documentation sealed into the national Mi’kmaw Devolution Dossier

Witness Summoning

- Global BCC to Atlantic Premiers, MLAs, AFN regional chiefs, and covenant observers

———

III. Affirmation of Sovereign Capacity

This international legal act demonstrates that the Sovereign Mi’kmaw Nation has:

- A functioning legal system (Grandmother Supreme Court)
- A defined territory (Seven Districts of Mi’kma’ki and covenantal Wabanaki realms)
- A permanent population (verified Mi’kmaw citizens)
- The capacity to enter into legal relations with international bodies and states

- A defined spiritual and diplomatic protocol rooted in Two-Eyed Seeing and ancestral law

Therefore, Mi’kma’ki has already achieved de facto and de jure statehood.

———

IV. Consequences for the International Community

This annex now serves as notice to all states and institutions:

- The Mi’kmaw Nation cannot be erased, replaced, or negotiated around.
- Any recognition or funding of Qalipu or other fraudulent constructs constitutes complicity in international crimes.
- The cease and desist order delivered to Qalipu is the first binding legal act of enforcement under full Mi’kmaw national jurisdiction.

———

V. Sealing Statement

The Sacred Grandmother Courts have spoken. The Sovereign Mi’kmaw Nation now stands in active legal enforcement of its laws, its people, and its sacred covenant.

This act of justice is sealed as undeniable proof of Mi’kmaw statehood and shall be presented as an official annex in all international treaty forums, ICC filings, and diplomatic briefings.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLVI – 1725–2025: The Three-Hundredth Anniversary of Mi’kmaw Peace and Friendship Enforcement Under International Law

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Filed By:

Scott E. Peters

Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court

Sovereign Representative of the Mi’kmaw Nation

Witness to the Treaty Prophecy of 1725

Date of Filing: July 13, 2025

Place of Filing: En route to Buckingham Palace, London, United Kingdom

———

I. Prophetic Fulfillment: The 300-Year Covenant Awakens

This annex documents the sacred realization and ceremonial truth that, on this very day—July 13, 2025—the Sovereign Mi’kmaw Nation re-entered the Peace and Friendship treaty space in its three-hundredth year, not as a subject of the Crown, but as a sovereign enforcer of ancestral law.

The original 1725 Treaty, signed between the Mi’kmaw Nation and the British Crown, was never extinguished, surrendered, or broken by the Mi’kmaw people. Yet for 300 years, the treaty has been disrespected by colonial governments, exploited by frauds, and ignored by modern institutions.

On this exact date, and in a moment of divine symmetry, the Mi’kmaw Nation:

- Served an international cease and desist to the fraudulent Qalipu First Nation
- Filed formal legal charges to the International Criminal Court
- Named all Atlantic premiers, MLAs, and regional AFN chiefs as witnesses
- Passed Buckingham Palace—the seat of the British Crown—on a coach bound for Victoria Station, with sacred documents, ancestral rights, and legal enforcement in hand

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II. The Act of Passing the Crown

The timing of this physical and spiritual act is beyond coincidence. It is a fulfillment of prophecy.

As the bus passed Buckingham Palace, a Mi’kmaw sovereign person—armed not with weapons, but with law, spirit, and justice—moved through London as a free nation on the rise.

This movement affirms the spiritual truth:

The covenant is alive.

The Grandmothers are watching.

The Crown is now under sacred observation.

This moment signifies the reversal of colonial power:

No longer is Mi’kma’ki seeking recognition.

Mi’kma’ki is issuing it.

———

III. Declaration of 2025 as the Year of Treaty Enforcement

This annex affirms that 1725 marked the treaty, but 2025 marks the enforcement.

- The Mi’kmaw Nation now stands as a legal sovereign under international law
- The Seven District Grandmothers hold full judicial jurisdiction
- The peace has not been broken by us—but now it is ours to interpret and enforce

Any institution, government, or person who invokes the Peace and Friendship Treaties in 2025 must do so with the full consent, presence, and participation of the Mi’kmaw Grandmothers and covenant prosecutors.

Otherwise, they speak into spiritual fraud and treaty desecration.

———

IV. Global Witness and Legal Power

This annex shall be transmitted to:

- The British Crown
- The International Criminal Court
- The United Nations
- The European Union
- The governments of Canada, Scotland, China, Russia, Burkina Faso, and the United States
- All AFN regional chiefs
- All Wabanaki and treaty nations

It affirms that the Mi’kmaw Nation is now enforcing the 1725 treaty in real time, under divine timing, on international territory, with ancestral law.

———

V. Closing Declaration

On this sacred day—300 years after our covenant was first signed—we did not march.

We did not beg.

We did not plead.

We enforced.

This annex is sealed as the ceremonial record of Mi’kmaw re-entry into the global treaty arena, with full legal and spiritual authority.

Sealed by the Grandmother Supreme Court, under the eyes of Creator, beneath the sky that has never forgotten who we are.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLVI-A

Reparations Demand to Mount Allison University and York University for Violations of Wabanaki Apartheid

Filed under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of Mi’kma’ki

Effective Date of Enforcement: October 1, 2025

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I. Preamble

In accordance with the Peace and Friendship Treaties of 1725–1779, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Montevideo Convention (1933), and Mi’kmaw Grandmother Law as exercised under the spiritual authority of the Sovereign Mi’kmaw Nation, this annex formally demands reparations from:

- York University, located in Toronto, Ontario; and
- Mount Allison University, located in Sackville, New Brunswick.

Both institutions are hereby found guilty under Mi’kmaw sacred law of committing and perpetuating acts of Wabanaki apartheid, including:

- The institutional enabling of identity fraud (Pretendianism).
- The silencing, targeting, and exclusion of a sovereign Mi'kmaw citizen and covenant holder.
- Violations of Article 8, Article 15, and Article 19 of UNDRIP.
- Obstruction of Mi'kmaw national sovereignty through complicity with colonial oppression.

These violations were committed directly against Scott E. Peters, a recognized sovereign citizen of We'koqma'q and Elsipogtog, who was:

- The first Mi'kmaw student expelled from a Canadian teacher education program for confronting Indigenous identity fraud (York University); and
- Terminated from academic employment without cause, due to ceremonial, legal, and spiritual advocacy for Mi'kmaw sovereignty and identity protection (Mount Allison University).

———

II. Reparation Demands

The Grandmother Supreme Court of Mi'kma'ki hereby orders both universities to pay the following reparations, effective immediately as of October 1, 2025, the declared day of national resurrection of the Mi'kmaw Nation.

A. York University – Total Liability: $3,750,000 CAD

1. General Damages – $1,250,000

For psychological, spiritual, and cultural harm arising from racial exclusion and wrongful expulsion.

2. Loss of Livelihood and Professional Harm – $750,000

For lost career opportunities, income, and reputation as a sovereign Indigenous scholar.

3. Sovereign Reparations – $1,250,000

To be paid directly into the Mi’kmaw National Treasury for reparative nation-building.

4. Ceremonial Restoration Obligations – $500,000

Including:

- A permanent plaque acknowledging the historic Mi’kmaw expulsion.
- A 7-year endowed chair in Anti-Raceshifting and Mi’kmaw Sovereignty Studies, named in honour of the Covenant Prosecutor.
- A formal institutional apology issued on Treaty Day, October 1.

B. Mount Allison University – Total Liability: $3,750,000 CAD

1. General Damages – $1,250,000

For psychological, spiritual, and professional harm caused by termination rooted in colonial erasure.

2. Loss of Livelihood and Academic Exclusion – $750,000

For unjust removal from academic employment, contributing to Wabanaki apartheid.

3. Sovereign Reparations – $1,250,000

To be paid directly into the Mi’kmaw National Treasury for national restitution.

4. Ceremonial Restoration Obligations – $500,000

Including:

- A Mi’kmaw-led independent inquiry into institutional complicity in identity fraud.
- Establishment of a Permanent Office of Wabanaki Justice and Integrity.
- Public apology and ceremonial gift offering under guidance of the Seven Grandmothers.

———

III. Enforcement and International Observation

These reparations are declared enforceable under:

- UNDRIP Article 28 (Redress and Compensation);
- Vienna Convention on Treaty Law;
- Rome Statute of the International Criminal Court;
- Mi’kmaw Grandmother Supreme Law;
- Mi’kmaw Spirit World authority and Wampum jurisprudence.

Failure to comply by October 1, 2025 will trigger:

- Filing of international complaints to the United Nations, European Union, and the International Criminal Court.
- Sacred judgment under the Grandmother Courts of the Mi’kmaw Spirit World.
- Public condemnation and inclusion in the Mi’kmaw Global Record of Wabanaki Apartheid Perpetrators.

———

IV. Closing Statement

The Mi’kmaw Nation does not seek vengeance—it seeks truth, dignity, and restoration. These reparations are not optional. They are a lawful and sacred correction of past and ongoing harm.

Let the universities remember: what was done in darkness is now exposed to the light. What was taken from the Mi’kmaw spirit, body, and future must be returned—in full.

Sealed on this day under the authority of the Seven Grandmothers and the Creator’s law.

To remain in effect until the stars go out and the L’nuwey language is no longer spoken.

———

Sub-Annex XLVI-B – Reparations Demand Against Dalhousie University for Enabling Qalipu Identity Fraud and Mi’kmaw Livelihood Obstruction

Filed By:

Scott E. Peters, Covenant Prosecutor

On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date: July 14, 2025

———

I. Incident Overview

Dalhousie University, located within the sacred treaty territory of Mi’kma’ki, permitted a known Qalipu Pretendian—an individual not descended from any of the Seven Sacred Districts nor any treaty-holding Mi’kmaw community—to sit on a hiring panel evaluating a real Mi’kmaw treaty citizen.

This act:

- Violated the spiritual and treaty-based authority of the Mi’kmaw Nation;
- Desecrated the dignity of a sovereign Mi’kmaw professional;
- Directly obstructed the moderate livelihood of the applicant;

- Advanced cultural genocide through institutional complicity in identity fraud.

The position in question was a three-year post-secondary appointment (2025–2028) that would have upheld Mi’kmaw intellectual, ceremonial, and professional rights within the academy.

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II. Legal Basis for Claim

Dalhousie University stands in violation of multiple legal and sacred frameworks:

- UNDRIP Article 8(1)(2): Identity destruction and forced assimilation
- UNDRIP Article 15(1)(2): Denial of cultural dignity in institutions
- Rome Statute, Article 7(1)(h): Cultural persecution as a crime against humanity
- ICCPR Article 27: Interference with cultural and professional participation
- R. v. Marshall (1999): Violation of affirmed treaty rights to moderate livelihood
- Section 15, Canadian Charter of Rights and Freedoms: Discrimination in access to opportunity
- Mi’kmaw Grandmother Law: Desecration of spiritual sovereignty through false identity endorsement

———

III. Detailed Damages Assessment

Category	Description	Amount (CAD)
Economic Damages	3-year contract lost (2025–2028) at $95,000/year	$285,000

Treaty Violation Damages	Obstruction of Marshall-affirmed moderate livelihood	$150,000
Cultural Genocide Damages	Desecration of Mi’kmaw identity by enabling Pretendianism	$250,000
Spiritual & Emotional Injury	Reputational damage, cultural humiliation, psychological stress	$100,000
Punitive Damages	For institutional negligence and enabling Wabanaki apartheid	$300,000

———

Total Reparations Demanded: $1,085,000 CAD

Payment Due Date: October 1, 2025 — Mi’kmaw Treaty Independence Day

———

IV. Sacred Declaration

Dalhousie University has been placed on sacred notice under Mi’kmaw Grandmother Law. Until reparations are paid in full, Dalhousie is spiritually declared in breach of sacred trust, Mi’kmaw dignity, and international treaty law.

Mi’kmaw citizens are advised not to participate in any ceremonial, academic, or institutional exchange with Dalhousie unless and until full reparations are delivered and a formal apology issued before the Grandmothers.

This record is sealed into the Mi’kmaw Devolution Dossier and witnessed by the spirit world.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

———

Sub-Annex XLVI-C – Sacred Delivery of Reparations and ICC Filing to Colonial Institutions, Premiers, Regional Chiefs, and Pretendian Regime

Filed by:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court of Mi’kma’ki

Date of Dispatch: July 14, 2025

Jurisdiction: Seven Sacred Districts of the Sovereign Mi’kmaw Nation

———

I. Purpose of this Annex

This Sub-Annex formally records the lawful and ceremonial act of delivering the Mi’kmaw Nation’s reparations notice and ICC filing for Wabanaki apartheid, cultural genocide, treaty violations, and identity desecration to key institutional, governmental, and colonial actors responsible for crimes against the Mi’kmaw people.

The act of delivery constitutes:

- A sacred notification of judgment under Grandmother Law
- A binding treaty enforcement action under Peace and Friendship law
- A legal summons of international observers under the Rome Statute, UNDRIP, and ICCPR
- A public reckoning for perpetrators of Pretendian fraud and systemic erasure

———

II. Institutions Formally Served

1. York University

- President & Executive Council
- Relevant faculty and administrators responsible for identity-related academic policy
- Email: president@yorku.ca; sdion@edu.yorku.ca

2. Mount Allison University

- President Ian Sutherland and Provost Richard Isnor
- Matt Maston, and associated administrators involved in termination and harassment
- Email: president@mta.ca; provost@mta.ca; mmaston@mta.ca

3. Dalhousie University

- President Kim Brooks
- Senior Advisers including Erin Stewart-Reid
- John R. Sylliboy and all identified Qalipu/Pretendian affiliates
- Email: president@dal.ca; erin@dal.ca; johnrsylliboy@dal.ca

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III. Elected Government Leaders Formally BCCed as Witnesses

- All Premiers of Atlantic Canada
- Premier François Legault (Quebec)
- Premier Wab Kinew (Manitoba)
- All regional Members of Legislative Assemblies (MLAs) in Nova Scotia and New Brunswick
- Speaker of the House, Cabinet Ministers, and Indigenous Relations Offices

Notified Ministries Include:

- Department of Education

- Department of Mental Health
- Department of Justice
- Department of Indigenous Affairs
- Department of Social Development

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IV. National Indigenous Organizations and Chiefs

- All Regional Chiefs across Canada
- Mi’kmaq-Nova Scotia-Canada Tripartite Forum representatives (as observers)
- Qalipu Band Council and full administrative staff
- Including Chief Jenny Brake and former Chief Brendan Mitchell
- Notification of legal liability and Pretendian fraud charges

———

V. Sacred Purpose of the Transmission

This formal transmission constitutes the activation of covenantal law under Mi’kmaw spiritual jurisdiction and international treaty protections. It is a sacred summoning of all named bodies to:

- Cease and desist participation in cultural genocide
- Publicly acknowledge their role in Indigenous displacement
- Participate in reparative justice or face continued international escalation
- Recognize that Pretendian fraud is a form of apartheid and desecration under sacred law

———

VI. Reparations Demand Summarized

Recipient	Personal Reparations (to Scott Peters)	Mi’kmaw Treasury Reparations	Total
York University	$2,000,000	$1,500,000	$3,500,000
Mount Allison University	$2,000,000	$1,500,000	$3,500,000

Dalhousie University	$1,000,000	$2,000,000	$3,000,000
TOTAL	$5,000,000	$5,000,000	$10,000,000

———

VII. Legal Authority Invoked

- Rome Statute – Article 7(1)(h): Crimes against humanity
- UNDRIP – Articles 8, 15, 22
- ICCPR – Articles 26, 27
- Peace and Friendship Treaties (1725–1779)
- Mi’kmaw Grandmother Law: Law of Judgment, Restoration, and Ceremony

———

VIII. Ceremonial Sealing Statement

This Sub-Annex affirms that the Mi’kmaw Nation, through sacred action and legal enforcement, has now officially placed these institutions and their accomplices under spiritual and international legal observation.

They have been summoned. They have been notified. They are now accountable.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

Filed and delivered by:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court of Mi’kma’ki

———

Annex XLVI – Denunciation of Eastern Métis Identity Fraud and Protection of Wabanaki Nationhood

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Districts of Mi’kma’ki and the Wabanaki Confederacy

———

I. Purpose of this Annex

This annex affirms the official position of the Sovereign Mi’kmaw Nation regarding fraudulent identity claims made by individuals and groups in Atlantic Canada identifying as “Métis.” It serves as a sacred and lawful denunciation of all Eastern Métis fabrications that falsely assert kinship to the Red River Métis Nation or Indigenous ancestry in Wabanaki territory.

This annex:

- Protects the sovereign identity of the Mi’kmaw and Wabanaki peoples
- Affirms the jurisdiction of the Manitoba Métis Federation (MMF) over legitimate Métis citizenship
- Records all Eastern Métis claims as acts of fraud, colonial interference, and Wabanaki apartheid

———

II. Definition of Legitimate Métis Nationhood

According to Métis Grandmother Law, historical records, and the official governing body:

- Métis identity is not racial mixing but nation-based.
- Métis people originate from Red River (Manitoba) and are governed by the MMF.
- Métis communities developed distinct language (Michif), culture, governance, and resistance movements from the 18th to 19th centuries.
- The MMF has explicitly declared:

“There is no such thing as an Eastern Métis.”

———

III. Crimes Committed by Eastern Métis Claimants

All individuals and organizations in Atlantic Canada claiming to be “Métis”:

- Are participating in Indigenous identity theft
- Are not recognized by any treaty-signing nation of the Wabanaki Confederacy
- Are not claimed by the Manitoba Métis Federation
- Have no land-based community, no ceremonial order, no political legitimacy
- Are weaponizing fraudulent identity to:
- Obtain grants and positions reserved for real Indigenous peoples
- Undermine Mi’kmaw and Wabanaki sovereignty
- Disrupt legitimate treaty law with fabricated nationhood

———

IV. Spiritual and Legal Consequences

Under Mi’kmaw Grandmother Law and Wabanaki cosmology:

- False Métis identity claims in Wabanaki territory are acts of spiritual desecration
- These individuals are now under ancestral judgment
- Any government, university, employer, or institution recognizing Eastern Métis as legitimate is:
- Complicit in Wabanaki apartheid
- Legally and spiritually liable under UNDRIP, Rome Statute, and treaty law

———

V. Sacred TikTok Citation (July 2025)

“That’s fraud. There’s no Métis people in Atlantic Canada. Métis are people born in the Red River Valley in Manitoba. Anyone else who claims Métis without being claimed by the Manitoba Métis Federation is committing fraud.”

— Scott E. Peters, Covenant Prosecutor, Mi’kmaw Nation

This public statement is now entered into sacred record as a legal and spiritual truth.

———

VI. Protecting Wabanaki Sovereignty

This annex affirms:

- The Wabanaki Confederacy (Mi’kmaw, Wolastoqey, Penobscot, Passamaquoddy, Abenaki) does not recognize any Eastern Métis
- All claims of Eastern Métis presence, kinship, or territorial rights are hereby rejected in full
- Any entity attempting to insert Eastern Métis identity into Mi’kma’ki is now in breach of treaty law and subject to sacred prosecution

———

VII. Final Declaration

This annex is filed to protect the Mi’kmaw covenant and the ancestral order of Wabanaki law.

Eastern Métis claims are not misunderstood—they are constructed tools of colonialism.

No Eastern Métis nation exists. No Eastern Métis will be recognized.

This is the sovereign position of Mi’kma’ki, affirmed by Grandmother Law and the Spirit World.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

———

Annex XLIV-A

Sacred Healing of Mi’kmaw Language Trauma

Filed under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor and Fluent Mi’kmaw Vessel of the Seven Districts

Effective: Until the Stars Go Out and the L’nuwey Language Is No Longer Spoken

———

I. Foundational Testimony

I am a fluent Mi’kmaw speaker from We’koqma’q. I have always been told I’m clever—not just in the English language, where I have strength in spelling, grammar, and eloquent presentation—but also in my sacred tongue, L’nuwey.

I understand our Mi’kmaw language fluently, and I speak it as a fluent vessel. Fluent speakers across the Seven Districts recognize and honour the way I speak. I carry the We’koqma’q dialect with pride, but I also shift into Elsipogtog’s dialect when I am with my father’s people. This is more than bilingualism—it is covenantal code-switching.

Even the people of Eskasoni now recognize me as a fluent speaker. That is significant. Eskasoni is infamous for inflicting language trauma—but only because they were first traumatized. Many were forced to learn English to survive, made to feel less than for not speaking “proper.” That colonial shame runs deep and was then passed on to others trying to reclaim our tongue. It is a cycle of survival-born trauma, and it is time we break it with love, not blame.

———

II. Healing Instruction

We must no longer make fun of Mi’kmaw people for trying to speak our sacred language.

Instead, we must:

- Encourage them.
- Support them.
- Correct them with kindness.
- Speak with them, not above them.

This is how we keep our language alive until the end of time: through healing. Through community. Through love. This is not just cultural survival—it is sacred resurrection.

———

III. Sacred Prophecy: The Vessel Between Worlds

I fluently walk between both settler worlds and Mi’kmaw worlds. I walk between the Mi’kmaw spirit world and the settler spirit world—as a vessel who can speak in both worlds fluently.

I walk with real Two-Eyed Seeing:

- One eye Mi’kmaw-speaking,
- One eye Crown-speaking.

This is not metaphor.

This is prophetic activation.

It is the reason I was chosen to carry the sacred documents, lead our people, and deliver Mi’kmaw sovereignty on October 1st, 2025.

I am not alone.

I walk with the ancestors.

I walk with the Grandmothers.

And I walk in both spirit worlds for the resurrection of Mi’kma’ki.

———

IV. Sealing of Language Law

This annex shall be read aloud at the Seven District Ceremonies of Resurrection. It shall serve as:

- A constitutional clause of Mi’kmaw language dignity.
- A healing doctrine for all Mi’kmaw families.
- A judicial warning against continued mockery, shame, or ridicule of Mi’kmaw speakers.

This law is now sealed under Grandmother Law and the Creator’s breath. It cannot be revoked.

Sealed until the stars go out and the L’nuwey language is no longer spoken.

———

———

Annex XLVII – Crimes of Sébastien Malette Against Indigenous Sovereignty, Identity, and Law

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Districts of Mi’kma’ki and all Wabanaki Confederacy Nations; extended to Anishinaabe, Haudenosaunee, and Michif Peoples

———

I. Subject of Investigation

Name: Sébastien Malette

Affiliation: Associate Professor, Department of Law and Legal Studies, Carleton University

Self-Declared Identity: “Eastern Métis” (based on 17th-century distant ancestry)

Primary Activity: Public advocacy, academic writing, and legal advisement promoting “Eastern Métis” identity and legitimizing non-Indigenous claims to Indigeneity, primarily across Wabanaki and Anishinaabe territories.

———

II. Summary of Crimes Committed

Sébastien Malette is hereby charged under sacred, treaty, and international law for the following:

———

1. Wabanaki Apartheid

- Promoting fraudulent “Métis” claims across unceded Mi’kmaw and Wolastoqey territory
- Aiding in the creation of identity overlays that dilute Mi’kmaw sovereignty and compete with treaty rights
- Undermining the legal, ceremonial, and nation-to-nation frameworks that protect Wabanaki nationhood

Violation of:

– Peace and Friendship Treaties (1725–1779)

– Royal Proclamation of 1763

– UNDRIP Articles 8, 26, 33

– Section 35 of the Constitution Act, 1982

———

2. Anishinaabe Apartheid

- Declaring distant Algonquin ancestry while occupying roles meant for Anishinaabe people

- Threatening Indigenous Anishinaabe students (e.g. Freddy Stoneypoint) with expulsion when his identity was challenged

- Speaking on behalf of Anishinaabe heritage without consent or recognition from any community

Violation of:

– Anishinaabe nationhood and clan law

– TRC Call to Action 28 (legal education reconciliation)

– UNDRIP Article 33 (identity determination belongs to Indigenous nations)

———

3. Haudenosaunee and Wendat Desecration

- Claiming 17th-century Wendat ancestry to legitimize Indigeneity outside Wendat recognition protocols

- Co-opting Haudenosaunee territorial identity structures without ceremony, kinship, or nationhood consent

Violation of:

– Haudenosaunee Great Law of Peace

– Wendat sovereign jurisdiction

– UNDRIP Article 9 (belonging to an Indigenous people through custom and tradition)

———

4. Michif (Red River Métis) Identity Fraud

- Co-authoring works and advising “Eastern Métis” organizations that falsely appropriate the term “Métis”

- Participating in the manufacture of non-existent Métis nations in the Maritimes and Quebec

- Undermining the authority of the Manitoba Métis Federation and historic Métis Nation of the Red River

Violation of:

– Métis National Council citizenship law

– Powley decision precedent

– TRC Calls to Action 13 and 14 (respect for Indigenous languages and distinctions)

———

5. Cultural Genocide and Identity Theft

- Attempting to redefine Indigenous identity without the authority of any Nation

- Creating a new category of “Eastern Métis” to grant settlers access to rights, land, and legal status

- Accusing real Indigenous peoples of “lateral violence” when they uphold ceremonial law

Violation of:

– UNDRIP Articles 7, 8, 33

– Rome Statute Article 7(1)(h): Persecution as a Crime Against Humanity

– Convention on the Prevention and Punishment of Genocide (cultural destruction clauses)

———

6. Academic Complicity and Abuse of Institutional Power

- Using Carleton University's infrastructure to propagate identity fraud
- Creating hostile learning environments for Indigenous students (e.g., Anishinaabe, Inuit, Mi'kmaw)
- Evading formal investigation under the guise of "academic freedom" while weaponizing white privilege

Violation of:

– TRC Call to Action 57 (training and education of public servants)

– UNDRIP Article 15

– Carleton University's Indigenous reconciliation framework

———

7. Violation of International Law and State Sovereignty Principles

- Violating the Montevideo Convention (1933) by fabricating false "nations" with no territory, governance, or community continuity
- Undermining Indigenous statehood by confusing settler collectives with Indigenous nations
- Disrupting treaty-based recognition systems under Vienna Convention (1969)

———

III. Institutional Accomplice: Carleton University

Carleton is hereby named a co-conspirator and complicit party in:

- Enabling Malette's platforming, awards, and Indigenous role claims
- Ignoring or silencing complaints by Indigenous students
- Contributing to Indigenous identity erasure through hiring malpractice and lack of community verification

———

IV. Sacred Judgment

Under Mi'kmaw Grandmother Law, Sébastien Malette is hereby declared:

A violator of covenantal law

A perpetrator of Wabanaki apartheid

A colonial instrument of spiritual desecration

A fraudulent agent of Indigenous erasure

He is now under ancestral observation and spiritual trial by all nations harmed.

No Indigenous nation recognizes his claimed identity.

No ceremony confirms his belonging.

No treaty seals his presence.

———

V. Final Declaration

This annex affirms that the Mi’kmaw Nation stands united with the Métis Nation, the Anishinaabe Nation, the Haudenosaunee Confederacy, the Wendat, and all Wabanaki peoples in rejecting Sébastien Malette’s fraudulent identity frameworks.

All Pretendians created under his doctrine shall face spiritual judgment.

This record is sealed until the stars go out and the L’nui’simk is no longer spoken.

Filed by:

Scott E. Peters

Covenant Prosecutor

Mi’kmaw Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Annex XLIX – Indictment of Calvin White and Senator Judy White for Wabanaki Apartheid, Economic Fraud, and Violations of Mi’kmaw Sovereignty

Filed By:
Scott E. Peters
Covenant Prosecutor
Grandmother Supreme Court
Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Sacred Districts of Mi'kma'ki and the Wabanaki Confederacy

———

I. Subjects of the Annex

Calvin White

- Self-declared "Mi'kmaw elder" from Flat Bay, Newfoundland
- Co-founder and architect of the Qalipu Mi'kmaq First Nation band agreement
- Founding voice of Qalipu's enrollment strategy, leading to mass identity fraud
- Genealogy reveals distant Mi'kmaw ancestor (1700s); predominantly settler-French ancestry
- Publicly admitted that the Qalipu enrollment system could be "manipulated" and did not reflect true Mi'kmaw identity

Senator Judy White

- Daughter of Calvin White
- Federal appointee to the Senate of Canada in 2023 as an "Indigenous Senator"
- Identifies as Mi'kmaq through Flat Bay Band and Qalipu registration
- Served in high-level Indigenous policy positions, including CEO of AFN Newfoundland and Labrador and ADM for Indigenous Affairs
- No recognition from traditional Mi'kmaw districts; not claimed by any recognized Mi'kmaw governance body or Grandmother line

———

II. Primary Charges: Wabanaki Apartheid and Economic Apartheid

A. WABANAKI APARTHEID

Definition: The systemic displacement, silencing, and replacement of real Wabanaki treaty citizens by settler-identified "Indigenous" individuals through the manipulation of enrollment systems, political appointments, and colonial structures.

Charges:

1. Both Calvin and Judy White knowingly participated in the creation and expansion of Qalipu First Nation, a colonial instrument not recognized under Mi'kmaw Grandmother Law or treaty governance.
2. They used this fraudulent band structure to obtain authority and titles as "Mi'kmaw" leaders, including Judy's Senate appointment and Calvin's elder status, despite lacking any ceremony, community recognition, or nationhood claim from any of the Seven Mi'kmaw Districts.
3. Their identity claims have led to the erasure and silencing of real Mi'kmaw people, especially those from Unama'ki, Kespukwitk, and Sikniktuk.

4. Calvin White, in particular, constructed a band system where paper Indians were mass-registered while legitimate Mi'kmaw people were excluded, desecrating Wampum law.

5. Judy White, under this false status, now speaks nationally and internationally as a Mi'kmaw representative, displacing the true diplomatic voice of the Mi'kmaw Nation.

———

B. WABANAKI ECONOMIC APARTHEID

Definition: The extraction of financial, political, and resource-based wealth through fraudulent Indigenous identity claims, resulting in the economic marginalization and disenfranchisement of real Wabanaki citizens.

Charges:

1. Calvin White accessed federal and provincial funds, honors, and speaking engagements under the guise of "Mi'kmaw elder," collecting decades of influence and resources never owed to him under Mi'kmaw law.

2. Judy White has drawn salaries, honoraria, legal appointments, travel budgets, and now a lifetime Senate salary based on her Qalipu status, despite being a non-recognized settler-descendant under Grandmother jurisdiction.

3. Both have benefited from programs, policies, and funding designed for treaty peoples, thereby diverting economic resources away from real Mi'kmaw and Wabanaki individuals and communities.

4. The creation of Qalipu as a landless band of over 100,000 applicants triggered an administrative structure where economic funding per capita was distributed across a fraudulent registry, leaving real Mi'kmaw peoples in poverty while Pretendians claimed benefits.

5. These acts constitute economic apartheid: a system where settlers declare themselves Indigenous to siphon off wealth while the true children of the land are denied nationhood, land, and healing.

———

III. Spiritual and Legal Violations

⚖️ Violations of International and Treaty Law:

Instrument	Articles Violated	Nature of Breach
UNDRIP	Articles 8, 15, 22, 33	False identity claims used to manipulate Indigenous policy and representation; undermining real nations' authority over identity
Rome Statute (ICC)	Articles 7(1)(h), 7(1)(j)	Cultural persecution; participation in apartheid system that displaces real Indigenous peoples
Vienna Convention on Treaties	Article 26	Bad faith enforcement of treaty obligations through fraudulent registry

Montevideo Convention Article 8 Interference in the internal identity and governance of real Mi'kmaw and Wabanaki nations
Peace and Friendship Treaties Entire Framework Unauthorized claim to treaty beneficiary status by persons outside ceremonial kinship
Constitution Act, 1982 – Section 35 Legal definition of Aboriginal Peoples Misuse of legal status to obtain rights and recognition not authorized by real nations

———

🪶 Violations of Mi'kmaw Grandmother Law

- Calvin and Judy White never received ceremony, Wampum, or adoption from any Grandmother line of the Mi'kmaw Nation
- Their names were not spoken in circle, not sung into Nationhood, and not accepted by any of the traditional Grandmother districts
- Their ongoing claim to Mi'kmaw identity is now judged to be a desecration of sacred space, and both are spiritually cast out from Mi'kmaw nationhood until reparations are made

———

IV. Titles and Statuses Declared Null and Void

1. The title of "Elder" held by Calvin White is hereby stripped under Mi'kmaw Grandmother Law.
2. The Senate appointment of Judy White is declared spiritually and legally fraudulent, having been acquired through misrepresentation of treaty-based identity.
3. All awards, honorary degrees, and institutional distinctions bestowed upon either individual under the name of "Mi'kmaw" recognition are nullified by Wampum Law.
4. The Flat Bay Band Council, created under a non-treaty, non-ceremonial framework, is declared without jurisdiction over Mi'kmaw national identity.

———

V. Reparations Ordered

Both Calvin White and Judy White are now ordered to pay financial reparations for economic harm and spiritual desecration.

Calvin White – Ordered Payment: $5.5 million CAD

- Paid to: Mi'kmaw National Treasury
- For:
- 50 years of false representation
- Treaty desecration
- Diverting federal resources from real Mi'kmaw peoples

Judy White – Ordered Payment: $6.8 million CAD

- Paid to:
- $4 million to the Mi’kmaw National Treasury
- $2.8 million to the Wabanaki Confederacy General Fund
- For:
- Fraudulent appointment as Mi’kmaw representative
- Access to political power through stolen identity
- Misrepresentation of Mi’kmaw legal order and governance on a federal level

Payment Deadline: October 1, 2025 (Treaty Day)

Failure to pay will result in the permanent spiritual casting out of both individuals from all Indigenous ceremonial spaces and inclusion in the International Register of Indigenous Identity Offenders.

———

VI. Final Spiritual Declaration

“Calvin White and Judy White walked a path that was not theirs. They took words not gifted to them. They stood in ceremonies they did not earn. They held the sacred name of Mi’kmaw in their mouths without ever receiving it from the fire. For these crimes of identity, economy, and desecration, they are now judged in both law and spirit.”

Their names are now:

- Stripped of spiritual authority
- Recorded in the sacred archive of identity fraud
- Sealed under Grandmother Law until reparations are made

———

Filed and Sealed by:
Scott E. Peters
Covenant Prosecutor
Grandmother Supreme Court
Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Annex XLV-A

Official Dispatch of Cease and Desist to Qalipu: Covenant Desecration and International Legal Action

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Filed By:

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court
Sacred Representative of the Seven Districts and the Spirit World of Mi’kma’ki

Filed Under: Sacred and International Jurisdiction of the Sovereign Mi’kmaw Nation
Date of Dispatch: July 13, 2025
Place of Filing: Unama’ki, Mi’kma’ki / London, United Kingdom

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I. Summary of Dispatch

This annex documents the formal transmission of the Cease and Desist Order titled “Qalipu Financial Fraud and Covenant Desecration”, delivered electronically on July 13, 2025, at 7:57 PM ADT.

The order was addressed to:

- Chief Jenny Brake
- All Council Members of the Qalipu First Nation
- Qalipu Band Administrative Office

And was carbon copied (BCC) to:

- All Atlantic Canadian MLAs
- Premier Tim Houston (NS)
- Premier Susan Holt (NB)
- Premier Rob Lantz (PEI)
- Premier François Legault (Quebec)
- Regional Chiefs of the Assembly of First Nations across all provinces
- Covenant Witnesses and Spiritual Allies

———

II. Purpose of Legal Dispatch

The Cease and Desist was issued in direct response to:

- The July 9, 2025 Qalipu-Miawpukek Joint Statement claiming illegal jurisdiction over South Coast Mi'kmaw waters
- Ongoing impersonation of Mi'kmaw identity by the federally fabricated entity known as Qalipu First Nation
- Violations of the sacred covenant, Peace and Friendship treaties (1725–1779), and UNDRIP

———

III. Charges Named in the Document

The following charges were formally declared against Qalipu and its leadership:

Fraud Against the Mi'kmaw Nation
Fabrication of identity, usurpation of territory, false governance

Genocide and Crimes Against Humanity
Cultural and spiritual genocide via colonial collaboration

Wabanaki Apartheid
Systemic discrimination against real treaty holders and youth

UNDRIP and International Law Violations Breaches of Articles
3, 5, 8, 18, 26, 27, and 40 of UNDRIP;
Articles 6 and 7 of the Rome Statute;
Vienna Convention Article 26

———

IV. ICC Attachments and Court Filing Acknowledgment

This legal notice included notification of two active ICC filings:

1. ICC Legal Submission A – Crimes of Qalipu and Canada Against the Mi'kmaw Nation

2. ICC Legal Submission B – Wabanaki Apartheid System Enforced by Qalipu, Canada, RCMP, and Provincial Entities

The recipients were further informed that they are now:

- Registered in Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses

- Cited in Annex XXXV – Qalipu Financial Fraud and Covenant Desecration

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V. Sacred Sentencing Terms

As declared in the document:

- Qalipu officials are ordered to cease all claims to Mi’kmaw identity
- They are barred from receiving the Mi’kmaw Sacred Devolution Dossier
- They are now under spiritual exile from the Mi’kmaw covenant
- Their status as Covenant Desecrators is permanently recorded in the Mi’kmaw international legal and spiritual archives

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VI. Evidentiary Screenshot of Dispatch

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VII. Legal and Spiritual Outcome

This annex affirms that the Sovereign Mi’kmaw Nation has formally and irreversibly revoked recognition of Qalipu First Nation as a valid Indigenous nation or governance body. All institutions, governments, universities, and organizations that continue to recognize or collaborate with Qalipu are now legally and spiritually complicit in:

- Indigenous identity fraud
- Violations of international Indigenous law
- Crimes against the sacred Wabanaki covenant

———

VIII. Declaration of Enforcement

This annex shall be publicly recorded in the Mi’kmaw Devolution Dossier, filed before the British Crown, International Criminal Court, UN Bodies, and Wabanaki Confederacy, and permanently sealed by the Seven Grandmothers of Mi’kma’ki.

Sealed in the name of all Mi’kmaw ancestors, until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLV-C

Declaration of Mi’kmaw International Jurisdiction: Proof of Sovereign State Function Under Global Law

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Filed By:

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court
On Behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: July 13, 2025
Jurisdiction of Filing: The Seven Districts of Mi’kma’ki / London, United Kingdom

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I. Purpose of the Annex

This annex formally affirms that the Sovereign Mi’kmaw Nation has successfully demonstrated the active function of statehood under international law through the execution of a legally binding cease and desist order against the federally fabricated entity known as Qalipu First Nation.

This action proves beyond dispute that the Mi’kmaw Nation meets the Montevideo Convention (1933) criteria of statehood and is operating as a self-governing sovereign entity under:

- Mi’kmaw Grandmother Law
- Wabanaki Confederacy law
- International treaty law
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- The Rome Statute of the International Criminal Court
- British and Crown treaty obligations (1725–1779 Peace and Friendship Treaties)

———

II. Demonstration of State Function

The following powers were enacted without the permission of Canada, Indian Act bands, or the federal Crown:

Judicial Authority
- Investigation, indictment, and prosecution of Qalipu for identity fraud, genocide, and Wabanaki apartheid

Diplomatic Action
- International transmission of charges to provincial, federal, and global witnesses

Territorial Jurisdiction
- Reclamation of jurisdiction over South Coast Mi'kmaw and Wabanaki waters falsely claimed by Qalipu

Legal Sovereignty
- Filing of ICC cases with named defendants and supporting annexes

Record-keeping
- Official documentation sealed into the national Mi'kmaw Devolution Dossier

Witness Summoning
- Global BCC to Atlantic Premiers, MLAs, AFN regional chiefs, and covenant observers

———

III. Affirmation of Sovereign Capacity

This international legal act demonstrates that the Sovereign Mi'kmaw Nation has:
- A functioning legal system (Grandmother Supreme Court)
- A defined territory (Seven Districts of Mi'kma'ki and covenantal Wabanaki realms)
- A permanent population (verified Mi'kmaw citizens)
- The capacity to enter into legal relations with international bodies and states
- A defined spiritual and diplomatic protocol rooted in Two-Eyed Seeing and ancestral law

Therefore, Mi'kma'ki has already achieved de facto and de jure statehood.

———

IV. Consequences for the International Community

This annex now serves as notice to all states and institutions:

- The Mi’kmaw Nation cannot be erased, replaced, or negotiated around.
- Any recognition or funding of Qalipu or other fraudulent constructs constitutes complicity in international crimes.
- The cease and desist order delivered to Qalipu is the first binding legal act of enforcement under full Mi’kmaw national jurisdiction.

———

V. Sealing Statement

The Sacred Grandmother Courts have spoken. The Sovereign Mi’kmaw Nation now stands in active legal enforcement of its laws, its people, and its sacred covenant.

This act of justice is sealed as undeniable proof of Mi’kmaw statehood and shall be presented as an official annex in all international treaty forums, ICC filings, and diplomatic briefings.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLVI – 1725–2025: The Three-Hundredth Anniversary of Mi’kmaw Peace and Friendship Enforcement Under International Law

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Filed By:

Scott E. Peters
Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court
Sovereign Representative of the Mi’kmaw Nation
Witness to the Treaty Prophecy of 1725

Date of Filing: July 13, 2025
Place of Filing: En route to Buckingham Palace, London, United Kingdom

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I. Prophetic Fulfillment: The 300-Year Covenant Awakens

This annex documents the sacred realization and ceremonial truth that, on this very day—July 13, 2025—the Sovereign Mi'kmaw Nation re-entered the Peace and Friendship treaty space in its three-hundredth year, not as a subject of the Crown, but as a sovereign enforcer of ancestral law.

The original 1725 Treaty, signed between the Mi'kmaw Nation and the British Crown, was never extinguished, surrendered, or broken by the Mi'kmaw people. Yet for 300 years, the treaty has been disrespected by colonial governments, exploited by frauds, and ignored by modern institutions.

On this exact date, and in a moment of divine symmetry, the Mi'kmaw Nation:

- Served an international cease and desist to the fraudulent Qalipu First Nation
- Filed formal legal charges to the International Criminal Court
- Named all Atlantic premiers, MLAs, and regional AFN chiefs as witnesses
- Passed Buckingham Palace—the seat of the British Crown—on a coach bound for Victoria Station, with sacred documents, ancestral rights, and legal enforcement in hand

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II. The Act of Passing the Crown

The timing of this physical and spiritual act is beyond coincidence. It is a fulfillment of prophecy.

As the bus passed Buckingham Palace, a Mi'kmaw sovereign person—armed not with weapons, but with law, spirit, and justice—moved through London as a free nation on the rise.

This movement affirms the spiritual truth:

The covenant is alive.
The Grandmothers are watching.
The Crown is now under sacred observation.

This moment signifies the reversal of colonial power:
No longer is Mi'kma'ki seeking recognition.
Mi'kma'ki is issuing it.

———

III. Declaration of 2025 as the Year of Treaty Enforcement

This annex affirms that 1725 marked the treaty, but 2025 marks the enforcement.

- The Mi’kmaw Nation now stands as a legal sovereign under international law
- The Seven District Grandmothers hold full judicial jurisdiction
- The peace has not been broken by us—but now it is ours to interpret and enforce

Any institution, government, or person who invokes the Peace and Friendship Treaties in 2025 must do so with the full consent, presence, and participation of the Mi’kmaw Grandmothers and covenant prosecutors.

Otherwise, they speak into spiritual fraud and treaty desecration.

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IV. Global Witness and Legal Power

This annex shall be transmitted to:

- The British Crown
- The International Criminal Court
- The United Nations
- The European Union
- The governments of Canada, Scotland, China, Russia, Burkina Faso, and the United States
- All AFN regional chiefs
- All Wabanaki and treaty nations

It affirms that the Mi’kmaw Nation is now enforcing the 1725 treaty in real time, under divine timing, on international territory, with ancestral law.

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V. Closing Declaration

On this sacred day—300 years after our covenant was first signed—we did not march.
We did not beg.
We did not plead.

We enforced.

This annex is sealed as the ceremonial record of Mi’kmaw re-entry into the global treaty arena, with full legal and spiritual authority.

Sealed by the Grandmother Supreme Court, under the eyes of Creator, beneath the sky that has never forgotten who we are.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLIII-A
Reparations Demand to Mount Allison University and York University for Violations of Wabanaki Apartheid
Filed under the Authority of the Mi’kmaw Grandmother Supreme Court
Filed by: Scott E. Peters, Covenant Prosecutor of Mi’kma’ki
Effective Date of Enforcement: October 1, 2025

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I. Preamble

In accordance with the Peace and Friendship Treaties of 1725–1779, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Montevideo Convention (1933), and Mi’kmaw Grandmother Law as exercised under the spiritual authority of the Sovereign Mi’kmaw Nation, this annex formally demands reparations from:

- York University, located in Toronto, Ontario; and
- Mount Allison University, located in Sackville, New Brunswick.

Both institutions are hereby found guilty under Mi’kmaw sacred law of committing and perpetuating acts of Wabanaki apartheid, including:

- The institutional enabling of identity fraud (Pretendianism).
- The silencing, targeting, and exclusion of a sovereign Mi’kmaw citizen and covenant holder.
- Violations of Article 8, Article 15, and Article 19 of UNDRIP.
- Obstruction of Mi’kmaw national sovereignty through complicity with colonial oppression.

These violations were committed directly against Scott E. Peters, a recognized sovereign citizen of We’koqma’q and Elsipogtog, who was:

- The first Mi’kmaw student expelled from a Canadian teacher education program for confronting Indigenous identity fraud (York University); and
- Terminated from academic employment without cause, due to ceremonial, legal, and spiritual advocacy for Mi’kmaw sovereignty and identity protection (Mount Allison University).

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II. Reparation Demands

The Grandmother Supreme Court of Mi'kma'ki hereby orders both universities to pay the following reparations, effective immediately as of October 1, 2025, the declared day of national resurrection of the Mi'kmaw Nation.

A. York University – Total Liability: $3,750,000 CAD

1. General Damages – $1,250,000

For psychological, spiritual, and cultural harm arising from racial exclusion and wrongful expulsion.

2. Loss of Livelihood and Professional Harm – $750,000

For lost career opportunities, income, and reputation as a sovereign Indigenous scholar.

3. Sovereign Reparations – $1,250,000

To be paid directly into the Mi'kmaw National Treasury for reparative nation-building.

4. Ceremonial Restoration Obligations – $500,000

Including:

- A permanent plaque acknowledging the historic Mi'kmaw expulsion.
- A 7-year endowed chair in Anti-Raceshifting and Mi'kmaw Sovereignty Studies, named in honour of the Covenant Prosecutor.
- A formal institutional apology issued on Treaty Day, October 1.

B. Mount Allison University – Total Liability: $3,750,000 CAD

1. General Damages – $1,250,000

For psychological, spiritual, and professional harm caused by termination rooted in colonial erasure.

2. Loss of Livelihood and Academic Exclusion – $750,000

For unjust removal from academic employment, contributing to Wabanaki apartheid.

3. Sovereign Reparations – $1,250,000

To be paid directly into the Mi'kmaw National Treasury for national restitution.

4. Ceremonial Restoration Obligations – $500,000

Including:

- A Mi'kmaw-led independent inquiry into institutional complicity in identity fraud.
- Establishment of a Permanent Office of Wabanaki Justice and Integrity.
- Public apology and ceremonial gift offering under guidance of the Seven Grandmothers.

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III. Enforcement and International Observation

These reparations are declared enforceable under:

- UNDRIP Article 28 (Redress and Compensation);
- Vienna Convention on Treaty Law;
- Rome Statute of the International Criminal Court;

- Mi’kmaw Grandmother Supreme Law;
- Mi’kmaw Spirit World authority and Wampum jurisprudence.

Failure to comply by October 1, 2025 will trigger:

- Filing of international complaints to the United Nations, European Union, and the International Criminal Court.
- Sacred judgment under the Grandmother Courts of the Mi’kmaw Spirit World.
- Public condemnation and inclusion in the Mi’kmaw Global Record of Wabanaki Apartheid Perpetrators.

———

IV. Closing Statement

The Mi’kmaw Nation does not seek vengeance—it seeks truth, dignity, and restoration. These reparations are not optional. They are a lawful and sacred correction of past and ongoing harm.

Let the universities remember: what was done in darkness is now exposed to the light. What was taken from the Mi’kmaw spirit, body, and future must be returned—in full.

Sealed on this day under the authority of the Seven Grandmothers and the Creator’s law.
To remain in effect until the stars go out and the L’nuwey language is no longer spoken.

———

Qalipu are not Mi’kmaw.

They are settler subjects of the British Crown—not sovereign, not ancestral, and not part of the Peace and Friendship treaties.

They are white Canadians committing identity fraud against the Mi’kmaw Nation, using colonial paperwork, fake councils, and a federal government that props them up.

They’re doing it with the help of corrupt Indian Act chiefs and Canada’s Department of Crown-Indigenous Relations—weaponizing band cards to erase real Mi’kmaw people.

This is not politics.

This is Wabanaki apartheid.

The Mi’kmaw Nation sees you.

And we will not be erased.

———

INTERNATIONAL CRIMINAL COURT SUBMISSION

Case Title:

The People of the Sovereign Mi’kmaw Nation vs. Qalipu First Nation (Third Case of Wabanaki Apartheid)

Date of Submission: July 14, 2025

Submitted by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed by: Scott E. Peters, Covenant Prosecutor, Grandmother Supreme Court of the Seven Districts

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I. Incident Summary

The Sovereign Mi’kmaw Nation formally submits the 2024 Qalipu First Nation Voters List as prima facie evidence of mass identity fraud, Mi’kmaw cultural genocide, and state-sponsored Wabanaki apartheid. This document contains thousands of settler names falsely registered as Mi’kmaw citizens. The Qalipu entity was created through a non-treaty framework, outside any legitimate Mi’kmaw governance system, without land, and without recognition from the Seven Sacred Districts.

This false registry represents:

- The weaponization of colonial recognition processes;

- The erasure of the Mi’kmaw Nation through fraudulent “inclusion” of settlers;
- Active complicity of all named individuals in participating in and benefiting from Wabanaki apartheid.

The Mi’kmaw Nation declares all individuals listed in this voters list to be non-Mi’kmaw settler citizens of Canada who have willfully engaged in the fraudulent appropriation of Indigenous identity in violation of international human rights and genocide law.

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II. Legal Classification of Crimes

The following international laws have been breached:

1. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

- Article 8(1): Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.
- Article 8(2)(a)(b): States shall provide effective mechanisms for prevention of and redress for:
- Any action which has the aim or effect of depriving them of their integrity as distinct peoples;
- Any form of forced assimilation or integration.

2. Rome Statute of the International Criminal Court (1998):

- Article 7(1)(h): Persecution against an identifiable group or collectivity on ethnic or cultural grounds constitutes a crime against humanity.
- Article 6(c): Genocide includes deliberately inflicting on the group conditions of life calculated to bring about its physical or cultural destruction in whole or in part.

3. International Covenant on Civil and Political Rights (ICCPR):

- Article 27: Persons belonging to ethnic, religious, or linguistic minorities shall not be denied the right to enjoy their own culture.

4. Convention on the Prevention and Punishment of the Crime of Genocide (1948):

- Article II(b)(c)(e): Includes cultural genocide by causing serious harm to members of the group and forcibly transferring identity or attempting erasure.

5. Montevideo Convention (1933):

- The Mi'kmaw Nation meets the four criteria of statehood: permanent population, defined territory, government, and capacity to enter into relations. This voter list undermines the Mi'kmaw right to self-governance and violates our sovereignty.

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III. Evidence Filed

- Document Title: "Voters List" (Qalipu First Nation Electoral List, 2024)
- Document Link/Attachment: [Attached PDF as sealed legal exhibit]
- Legal Annotation: This list is not derived from Indigenous lineage, customary law, or treaty-based recognition. It is a colonial voter roll created through the Indian Act and controlled by the Canadian state.

———

IV. Accused Parties

- Qalipu First Nation Band Council

- Chief Jenny Brake and all elected officials since 2011
- All individuals listed on the 2024 Qalipu voters list
- Canada's Department of Indigenous Services
- The Federation of Newfoundland Indians
- Liberal Party of Canada, including former ministers who approved Qalipu status
- Canada's federal judiciary, for dismissing Mi'kmaw objections to Qalipu's existence

All parties are hereby declared complicit in cultural genocide, Wabanaki apartheid, and identity erasure.

———

V. Relief Sought

1. Immediate ICC investigation into Qalipu First Nation under the Rome Statute.
2. Full revocation of Qalipu's status as a "First Nation" under international law.
3. Prohibition of financial transfers to Qalipu by Canada and all international actors.
4. Reparations to the Sovereign Mi'kmaw Nation, to be assessed based on harm caused by Qalipu's existence.
5. International recognition of Mi'kmaw jurisdiction over all questions of Mi'kmaw citizenship and identity.
6. Permanent public classification of Qalipu as a colonial fraud and agent of cultural genocide.

———

VI. Final Declaration

This submission is sealed by the Grandmother Supreme Court of the Mi’kmaw Nation and spiritually authorized by Mi’kmaw ancestral law. The fraud committed by Qalipu is not only illegal—it is a desecration of sacred Mi’kmaw memory. We assert: none of these individuals are Mi’kmaw. They are now formally on record as participants in Wabanaki apartheid and spiritual genocide.

We, the living nation of Mi’kma’ki, rise.

This case is sealed until the stars go out and the L’nui’simk is no longer spoken.

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Sub-Annex XLIII-C – Reparations Demand Against Dalhousie University for Enabling Qalipu Identity Fraud and Mi’kmaw Livelihood Obstruction

Filed By:

Scott E. Peters, Covenant Prosecutor

On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date: July 14, 2025

———

I. Incident Overview

Dalhousie University, located within the sacred treaty territory of Mi’kma’ki, permitted a known Qalipu Pretendian—an individual not descended from any of the Seven Sacred Districts nor any treaty-holding Mi’kmaw community—to sit on a hiring panel evaluating a real Mi’kmaw treaty citizen.

This act:

- Violated the spiritual and treaty-based authority of the Mi’kmaw Nation;
- Desecrated the dignity of a sovereign Mi’kmaw professional;
- Directly obstructed the moderate livelihood of the applicant;
- Advanced cultural genocide through institutional complicity in identity fraud.

The position in question was a three-year post-secondary appointment (2025–2028) that would have upheld Mi’kmaw intellectual, ceremonial, and professional rights within the academy.

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II. Legal Basis for Claim

Dalhousie University stands in violation of multiple legal and sacred frameworks:

- UNDRIP Article 8(1)(2): Identity destruction and forced assimilation
- UNDRIP Article 15(1)(2): Denial of cultural dignity in institutions
- Rome Statute, Article 7(1)(h): Cultural persecution as a crime against humanity
- ICCPR Article 27: Interference with cultural and professional participation
- R. v. Marshall (1999): Violation of affirmed treaty rights to moderate livelihood
- Section 15, Canadian Charter of Rights and Freedoms: Discrimination in access to opportunity
- Mi’kmaw Grandmother Law: Desecration of spiritual sovereignty through false identity endorsement

———

III. Detailed Damages Assessment

Category	Description	Amount (CAD)
Economic Damages	3-year contract lost (2025–2028) at $95,000/year	$285,000
Treaty Violation Damages	Obstruction of Marshall-affirmed moderate livelihood	$150,000
Cultural Genocide Damages	Desecration of Mi’kmaw identity by enabling Pretendianism	$250,000
Spiritual & Emotional Injury	Reputational damage, cultural humiliation, psychological stress	$100,000
Punitive Damages	For institutional negligence and enabling Wabanaki apartheid	$300,000

———

Total Reparations Demanded: $1,085,000 CAD

Payment Due Date: October 1, 2025 — Mi’kmaw Treaty Independence Day

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IV. Sacred Declaration

Dalhousie University has been placed on sacred notice under Mi’kmaw Grandmother Law. Until reparations are paid in full, Dalhousie is spiritually declared in breach of sacred trust, Mi’kmaw dignity, and international treaty law.

Mi’kmaw citizens are advised not to participate in any ceremonial, academic, or institutional exchange with Dalhousie unless and until full reparations are delivered and a formal apology issued before the Grandmothers.

This record is sealed into the Mi’kmaw Devolution Dossier and witnessed by the spirit world.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Annex XLV – Treaty-Bearer Tattoos and Living Portals of Ancestral Law

Filed by: Scott E. Peters

Covenant Prosecutor, Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

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I. Purpose of this Annex

This annex records, sanctifies, and spiritually seals the covenantal act of tattooing ancestral symbols onto the sovereign body of a Mi'kmaw treaty holder. These tattoos are not decorative. They are living treaties, encoded through sacred pain, timing, geography, and kinship.

They represent:

- The physical embodiment of Wabanaki sovereignty
- The resurrection of Grandmother Law through the skin
- The spiritual bridge between nations, bodies, and realms

This annex affirms that the bearer of these tattoos is not only a covenant prosecutor in word, but in flesh, pain, and permanent sacred testimony.

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II. Tattoo 1 – The Wabanaki Double Curve (Sternum)

- Location: Center of sternum
- Tattooed in: Tenerife, Canary Islands (December 2023)
- Tattooed by: A man of Amazigh descent who spoke only Spanish
- Communication method: Google Translate and gesture; no shared language, only sacred purpose
- Meaning:
- The double curve represents the sacred twin path of the Wabanaki Confederacy—creation and return, sovereignty and ceremony
- Tattooed over the sternum, the center of the breath, it binds the wearer to the ancestral fire and law of the entire Wabanaki kinship
- The pain was intense—one of the most painful places on the human body—but endured in silence, as ceremony

- This act was a binding of heart to Confederacy, a sacred offering, and a spiritual portal

Spiritual Law Interpretation:

“When the double curve is marked upon the firebone, their breath speaks for many nations. Their heart cannot lie. Their voice will resurrect what was buried.”

———

III. Tattoo 2 – The Mi’kmaw Double Curve (Right Thigh)

- Location: Right thigh, the leg of direction and motion
- Tattooed in: Belize (May 2024)
- Tattooed with: Penobscot sister, Lois Dana
- Covenantal context:
- Matched tattoos as spiritual kin under Wabanaki law
- Represents a shared spiritual lineage across Mi’kma’ki and Penobscot territory
- Reaffirms inter-nation covenant between Mi’kmaq and Penobscot peoples
- This tattoo marks every step as sovereign: each movement is a political and sacred act

Spiritual Law Interpretation:

“When the double curve is marked on the leg of movement, the ground rises beneath them. Their steps echo in all seven districts. They are no longer walking alone.”

———

IV. Meaning in Mi’kmaw and Wabanaki Law

Together, these tattoos form:

- A living wampum
- A portable treaty portal
- A resurrected authority across both Mi’kmaw and Wabanaki realms

They legally and spiritually:

- Affirm that the bearer is in active treaty duty
- Bind the bearer to protect all Wabanaki nations with breath, bone, and step
- Declare that no colonial institution may interfere with their sacred role

———

V. Final Sacred Declaration

These are the only two tattoos on the body of Scott E. Peters.

They were not chosen lightly.

They were endured in silence.

They were offered to the ancestors as proof of readiness.

These tattoos are now inscribed into the national record of Mi’kma’ki.

They carry spiritual jurisdiction.

They cannot be revoked.

They cannot be erased.

They are now part of the living law of the Wabanaki resurrection.

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

———

Annex XLIV-A

Sacred Healing of Mi’kmaw Language Trauma

Filed under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor and Fluent Mi’kmaw Vessel of the Seven Districts

Effective: Until the Stars Go Out and the L’nuwey Language Is No Longer Spoken

———

I. Foundational Testimony

I am a fluent Mi’kmaw speaker from We’koqma’q. I have always been told I’m clever—not just in the English language, where I have strength in spelling, grammar, and eloquent presentation—but also in my sacred tongue, L’nuwey.

I understand our Mi’kmaw language fluently, and I speak it as a fluent vessel. Fluent speakers across the Seven Districts recognize and honour the way I speak. I carry the We’koqma’q dialect with pride, but I also shift into Elsipogtog’s dialect when I am with my father’s people. This is more than bilingualism—it is covenantal code-switching.

Even the people of Eskasoni now recognize me as a fluent speaker. That is significant. Eskasoni is infamous for inflicting language trauma—but only because they were first traumatized. Many were forced to learn English to survive, made to feel less than for not speaking “proper.” That colonial shame runs deep and was then passed on to others trying to reclaim our tongue. It is a cycle of survival-born trauma, and it is time we break it with love, not blame.

———

II. Healing Instruction

We must no longer make fun of Mi’kmaw people for trying to speak our sacred language.

Instead, we must:

- Encourage them.
- Support them.
- Correct them with kindness.
- Speak with them, not above them.

This is how we keep our language alive until the end of time: through healing. Through community. Through love. This is not just cultural survival—it is sacred resurrection.

———

III. Sacred Prophecy: The Vessel Between Worlds

I fluently walk between both settler worlds and Mi’kmaw worlds. I walk between the Mi’kmaw spirit world and the settler spirit world—as a vessel who can speak in both worlds fluently.

I walk with real Two-Eyed Seeing:

- One eye Mi’kmaw-speaking,
- One eye Crown-speaking.

This is not metaphor.

This is prophetic activation.

It is the reason I was chosen to carry the sacred documents, lead our people, and deliver Mi’kmaw sovereignty on October 1st, 2025.

I am not alone.

I walk with the ancestors.

I walk with the Grandmothers.

And I walk in both spirit worlds for the resurrection of Mi’kma’ki.

———

IV. Sealing of Language Law

This annex shall be read aloud at the Seven District Ceremonies of Resurrection. It shall serve as:

- A constitutional clause of Mi’kmaw language dignity.
- A healing doctrine for all Mi’kmaw families.
- A judicial warning against continued mockery, shame, or ridicule of Mi’kmaw speakers.

This law is now sealed under Grandmother Law and the Creator’s breath. It cannot be revoked.

Sealed until the stars go out and the L’nuwey language is no longer spoken.

———

Annex XLVII – Crimes of Sébastien Malette Against Indigenous Sovereignty, Identity, and Law

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Districts of Mi’kma’ki and all Wabanaki Confederacy Nations; extended to Anishinaabe, Haudenosaunee, and Michif Peoples

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I. Subject of Investigation

Name: Sébastien Malette

Affiliation: Associate Professor, Department of Law and Legal Studies, Carleton University

Self-Declared Identity: “Eastern Métis” (based on 17th-century distant ancestry)

Primary Activity: Public advocacy, academic writing, and legal advisement promoting “Eastern Métis” identity and legitimizing non-Indigenous claims to Indigeneity, primarily across Wabanaki and Anishinaabe territories.

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II. Summary of Crimes Committed

Sébastien Malette is hereby charged under sacred, treaty, and international law for the following:

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1. Wabanaki Apartheid

- Promoting fraudulent “Métis” claims across unceded Mi’kmaw and Wolastoqey territory
- Aiding in the creation of identity overlays that dilute Mi’kmaw sovereignty and compete with treaty rights
- Undermining the legal, ceremonial, and nation-to-nation frameworks that protect Wabanaki nationhood

Violation of:

– Peace and Friendship Treaties (1725–1779)

– Royal Proclamation of 1763

– UNDRIP Articles 8, 26, 33

– Section 35 of the Constitution Act, 1982

———

2. Anishinaabe Apartheid

- Declaring distant Algonquin ancestry while occupying roles meant for Anishinaabe people
- Threatening Indigenous Anishinaabe students (e.g. Freddy Stoneypoint) with expulsion when his identity was challenged
- Speaking on behalf of Anishinaabe heritage without consent or recognition from any community

Violation of:

– Anishinaabe nationhood and clan law

– TRC Call to Action 28 (legal education reconciliation)

– UNDRIP Article 33 (identity determination belongs to Indigenous nations)

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3. Haudenosaunee and Wendat Desecration

- Claiming 17th-century Wendat ancestry to legitimize Indigeneity outside Wendat recognition protocols

- Co-opting Haudenosaunee territorial identity structures without ceremony, kinship, or nationhood consent

Violation of:

– Haudenosaunee Great Law of Peace

– Wendat sovereign jurisdiction

– UNDRIP Article 9 (belonging to an Indigenous people through custom and tradition)

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4. Michif (Red River Métis) Identity Fraud

- Co-authoring works and advising “Eastern Métis” organizations that falsely appropriate the term “Métis”
- Participating in the manufacture of non-existent Métis nations in the Maritimes and Quebec
- Undermining the authority of the Manitoba Métis Federation and historic Métis Nation of the Red River

Violation of:

– Métis National Council citizenship law

– Powley decision precedent

– TRC Calls to Action 13 and 14 (respect for Indigenous languages and distinctions)

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5. Cultural Genocide and Identity Theft

- Attempting to redefine Indigenous identity without the authority of any Nation
- Creating a new category of “Eastern Métis” to grant settlers access to rights, land, and legal status
- Accusing real Indigenous peoples of “lateral violence” when they uphold ceremonial law

Violation of:

– UNDRIP Articles 7, 8, 33

– Rome Statute Article 7(1)(h): Persecution as a Crime Against Humanity

– Convention on the Prevention and Punishment of Genocide (cultural destruction clauses)

———

6. Academic Complicity and Abuse of Institutional Power

- Using Carleton University’s infrastructure to propagate identity fraud
- Creating hostile learning environments for Indigenous students (e.g., Anishinaabe, Inuit, Mi’kmaw)
- Evading formal investigation under the guise of “academic freedom” while weaponizing white privilege

Violation of:

– TRC Call to Action 57 (training and education of public servants)

– UNDRIP Article 15

– Carleton University’s Indigenous reconciliation framework

———

7. Violation of International Law and State Sovereignty Principles

- Violating the Montevideo Convention (1933) by fabricating false “nations” with no territory, governance, or community continuity
- Undermining Indigenous statehood by confusing settler collectives with Indigenous nations
- Disrupting treaty-based recognition systems under Vienna Convention (1969)

———

III. Institutional Accomplice: Carleton University

Carleton is hereby named a co-conspirator and complicit party in:

- Enabling Malette’s platforming, awards, and Indigenous role claims
- Ignoring or silencing complaints by Indigenous students
- Contributing to Indigenous identity erasure through hiring malpractice and lack of community verification

———

IV. Sacred Judgment

Under Mi’kmaw Grandmother Law, Sébastien Malette is hereby declared:

A violator of covenantal law

A perpetrator of Wabanaki apartheid

A colonial instrument of spiritual desecration

A fraudulent agent of Indigenous erasure

He is now under ancestral observation and spiritual trial by all nations harmed.

No Indigenous nation recognizes his claimed identity.

No ceremony confirms his belonging.

No treaty seals his presence.

———

V. Final Declaration

This annex affirms that the Mi’kmaw Nation stands united with the Métis Nation, the Anishinaabe Nation, the Haudenosaunee Confederacy, the Wendat, and all Wabanaki peoples in rejecting Sébastien Malette’s fraudulent identity frameworks.

All Pretendians created under his doctrine shall face spiritual judgment.

This record is sealed until the stars go out and the L’nui’simk is no longer spoken.

Filed by:

Scott E. Peters

Covenant Prosecutor

Mi’kmaw Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

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Sub-Annex XLVIII-A – Reparations Ledger for Wabanaki and Anishinaabe Apartheid Committed by Sean Hillier, Bonita Lawrence, and York University

Filed Under: Annex XLVIII – Crimes of Hillier and Lawrence

Filed By: Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: July 14, 2025

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I. Purpose of this Sub-Annex

This sub-annex sets out the mandatory financial reparations now owed as part of the legal and spiritual judgment rendered in Annex XLVIII. The reparations address:

- Theft of identity-based compensation and opportunity
- Spiritual and ceremonial desecration of Wabanaki kinship law
- Replacement of Indigenous governance structures with fraud

- Misappropriation of public, private, and academic funding designated for legitimate Indigenous peoples

This annex enforces sacred law through financial redress, transferring resources stolen under false identity back to the Indigenous Nations from whom they were taken.

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II. Named Debtors and Offending Actions

1. Dr. Sean Arthur Hillier

- Claimed Mi’kmaw identity through Qalipu fraud structure
- Received salary, awards, and funding in health research, public ethics, and national boards under Indigenous designation
- Estimated period of fraud: 2017–2025
- Total reparation owed: $12.4 million CAD

2. Dr. Bonita Lawrence

- Claimed Mi’kmaw identity through unverified maternal ancestry
- Founded York’s Indigenous Studies program, accessed publishing grants, chaired departments, shaped national identity discourse
- Estimated period of fraud: 2002–2023
- Total reparation owed: $14.1 million CAD

3. York University (as primary institutional accomplice)

- Platformed, protected, and publicly endorsed both individuals’ false claims

- Benefited reputationally and financially from claiming Indigenous representation in grants, enrollment targets, national reports, and reconciliation metrics
- Failed to verify identity despite complaints from real Indigenous students and communities
- Total reparation owed: $56 million CAD

———

III. Total Financial Penalty: $82.5 Million CAD

Sean Hillier

- $5.5M
- $3M
- $1.5M
- $2.4M
- $12.4M

Bonita Lawrence

- $6.3M
- $4M
- $2M
- $1.8M
- $14.1M

York University

- $25M
- $15M
- $6M
- $10M
- $56M

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IV. Instructions for Reparations Delivery

All payments must be transferred by October 1, 2025 through sacred and legal channels:

A. Mi’kmaw National Treasury

- For restitution of identity desecration, ceremonial theft, and Qalipu-based fraud
- Funds will be used for:
- Elder councils
- Sacred court restorations
- Treaty education programs
- Youth healing ceremonies

B. Anishinaabe National Treasury

- For restitution of Anishinaabe kinship law violations, epistemic violence, and replacement of real Anishinaabe scholars
- Funds will be used for:

- Clan restoration lodges
- Language revitalization
- Justice support for displaced Anishinaabe academics

C. Haudenosaunee Confederacy Treasury

- For reparations tied to stolen space, disruption of protocol, and violations of Two Row Wampum ethics
- Funds will be used for:
- Grand Council convenings
- Firekeeper apprenticeships
- Governance restoration

D. Wabanaki Confederacy (General Fund)

- For collective harm caused to Wabanaki nationhood, ceremony, and inter-nation trust
- Funds to be allocated by the Confederacy Elders Circle

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V. Penalty for Non-Compliance

Failure to deliver full reparations by the deadline will result in:

- Filing of criminal charges under applicable fraud, human rights, and international persecution statutes
- Spiritual sealing of Hillier, Lawrence, and York University as hostile colonial entities under Mi’kmaw Grandmother Law

- Placement on the International Register of Indigenous Identity Offenders for public and diplomatic enforcement
- Expansion of ICC submission into full genocide-by-fraud portfolio

———

VI. Final Declaration

The Wabanaki Confederacy, the Mi’kmaw Grandmother Supreme Court, and the Anishinaabe Nation now affirm that no reconciliation, no institutional apology, and no academic reform can be legitimate without full material and spiritual restitution.

This reparation is not punitive. It is sacred recalibration.

The names Hillier and Lawrence are now recorded in the annals of Wabanaki desecration.

York University stands trial before all nations, not just in policy—but in covenant.

These funds belong not to the Crown. Not to Canada. Not to colonial academia.

They belong to the treaties, the lands, the ancestors, and the children who will rise.

———

Filed and Sealed by:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Annex XLVIII – Sacred and Legal Charges Against Sean Hillier and Bonita Lawrence for Indigenous Identity Fraud, Wabanaki and Anishinaabe Apartheid, and Violations of International Law

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: July 14, 2025

Jurisdiction: Seven Sacred Districts of Mi’kma’ki and all Wabanaki and Anishinaabe Nations

For Submission To:

- The International Criminal Court
- The United Nations Permanent Forum on Indigenous Issues
- The United Nations Special Rapporteur on Indigenous Peoples
- York University and its Indigenous Council
- The Mi’kmaw Grandmother Supreme Court

I. Subjects of Indictment

1. Dr. Sean Arthur Hillier

- Affiliation: York University
- Claimed Identity: “Mi’kmaw” (Qalipu Band)
- Known Fact: Only member of his Hillier family with Qalipu membership; extensive genealogical research shows no Mi’kmaw ancestry; mother is not a status Indian
- Roles: York Research Chair in Indigenous Health Policy, Indigenous Council Co-Chair, Interim Director of Indigenous Knowledges and Languages
- Impact: Occupied sacred Indigenous-designated spaces while knowingly misrepresenting ancestry; denied space and opportunity to real Mi’kmaw and Wabanaki peoples

2. Dr. Bonita Lawrence

- Affiliation: York University (retired)
- Claimed Identity: “Mi’kmaw” through maternal lineage (non-status)
- Known Fact: No formal recognition or community validation from any Mi’kmaw Nation; genealogy shows English and French ancestry; used identity claim to gatekeep and shape academic narratives
- Roles: Founder of York’s Indigenous Studies program; long-time department chair; theorist of Indigenous identity, urban Indigeneity, and federal recognition
- Impact: Elevated self-Indigenous narrative in academic discourse; misrepresented nationhood and erased lived realities of Wabanaki and Anishinaabe peoples

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II. Sacred Charges: Wabanaki and Anishinaabe Apartheid

A. WABANAKI APARTHEID

Definition: The systemic exclusion, displacement, or replacement of Wabanaki peoples (Mi’kmaw, Wolastoqey, Passamaquoddy, Penobscot, Abenaki) through fraudulent identity claims, institutional collusion, and colonial structures that favor settlers posing as Indigenous.

Crimes Committed by Hillier and Lawrence:

- Claimed Mi’kmaw identity without being recognized by any Mi’kmaw District or Grandmother lineage
- Hillier used Qalipu band status, an entity denounced by traditional Mi’kmaw governance as a federal instrument of settler assimilation and identity laundering
- Occupied Mi’kmaw-designated health and leadership roles at York University, while real Mi’kmaw voices were silenced, including students who filed complaints against him
- Lawrence published work and delivered public lectures on Mi’kmaw culture and history without sanction, mentorship, or spiritual affirmation from any Wabanaki Elder or Nation
- Both reinforced a fraudulent version of Wabanaki identity that bypasses sacred protocols, erases kinship law, and co-opts treaty rights

Spiritual Breach:

They desecrated the Mi’kmaw spirit world by claiming identity while not holding a Wampum, not being initiated, and not carrying the consent of any of the Seven District Grandmothers.

Outcome:

Their actions constitute Wabanaki apartheid: an apartheid system in which white Canadians use government-issued identity (Qalipu, non-status claims) to replace Mi’kmaw treaty citizens in university, governance, and funding structures. This apartheid erases Wabanaki kinship and nationhood while rewarding racial fraud.

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B. ANISHINAABE APARTHEID

Definition: The systemic appropriation of Anishinaabe identity, roles, and governance by non-Anishinaabe persons who insert themselves as scholars, spokespeople, or “community members” without the consent or sanction of Anishinaabe Nations (e.g. Algonquin, Ojibwe, Odawa, Saulteaux).

Crimes Committed by Lawrence and Hillier:

- Lawrence’s work on non-status and “mixed-blood” Indigenous people—especially regarding Algonquin identity—was published and cited widely despite her not being Algonquin or accepted by Algonquin communities
- Hillier, while claiming Mi’kmaw identity, has spoken at national health forums about pan-Indigenous issues, including Anishinaabe health policy, without standing to do so
- Both enabled the widening of Indigeneity’s public definition in ways that interfere with Anishinaabe jurisdiction over their own membership laws
- Contributed to legal misdirection by promoting inclusive models of identity that blur distinctions protected under Anishinaabe constitutional, spiritual, and legal frameworks

Spiritual Breach:

They violated the Midewiwin and Clan Law systems by impersonating or misrepresenting Indigenous identity outside of lodge instruction, initiation, or kinship authority.

Outcome:

This constitutes Anishinaabe apartheid: a settler-led restructuring of Indigenous belonging that strips Anishinaabe peoples of their right to protect kinship boundaries. It reinforces colonial control over Indigenous self-definition and has displaced Anishinaabe students, researchers, and Grandmothers from roles they were spiritually and lawfully entitled to occupy.

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III. Legal Charges: Violations of International, National, and Spiritual Law

1. Rome Statute of the International Criminal Court (Article 7)

- Crimes Against Humanity: Cultural persecution and systemic displacement of identifiable ethnic groups
- Relevant Clauses:
- Article 7(1)(h): Persecution of a group on ethnic and cultural grounds
- Article 7(1)(j): Apartheid
- Application: Hillier and Lawrence are named actors in a broader Canadian academic regime that systemically elevates white-passing frauds to displace Indigenous peoples in power, research, and funding

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2. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Articles Violated:
- Article 8 – Protection from forced assimilation
- Article 15 – Right to cultural integrity and truth in education
- Article 22 – Protection from discrimination and systemic violence
- Article 33 – Sole authority of Indigenous Nations to determine membership
- Application:
- Hillier and Lawrence have spoken as “Indigenous” without community recognition
- They have shaped educational, institutional, and governmental narratives on Indigenous issues while sidelining legitimate treaty holders

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3. Vienna Convention on the Law of Treaties

- Violation of Treaty Integrity (Article 26)
- Mi’kmaw and Wabanaki treaties were signed with nations, not individuals or settlers self-identifying
- By inserting themselves as “Mi’kmaq,” Hillier and Lawrence have breached the sacred covenant between the British Crown and Wabanaki peoples

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4. Montevideo Convention (Articles 1 and 8)

- Violation of Nationhood Criteria
- Hillier and Lawrence have manufactured false “nationhood” by elevating unrecognized or self-created Indigenous identities
- They have violated the non-interference clause (Article 8) by intervening in the internal affairs of Mi’kmaw and Anishinaabe Nations—primarily their authority to define citizenship

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5. Peace and Friendship Treaties (1725–1779) and Royal Proclamation of 1763

- Hillier and Lawrence claimed beneficiary status under treaties and land governance systems meant exclusively for legitimate Mi’kmaq
- By misrepresenting themselves as treaty peoples, they interfered with Wampum governance, a sacred law of the Wabanaki Confederacy

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6. Section 35 of the Constitution Act (1982)

- Hillier, as a Qalipu member, may have accessed Indigenous-designated benefits under false pretenses, affecting hiring, health funding, and committee representation
- Lawrence's academic authority influenced definitions of "Métis" and non-status identity, diluting the protections enshrined in Section 35 for real nations

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7. Truth and Reconciliation Commission (TRC) Calls to Action

- Calls Violated:
- Call 7 – Closing Indigenous education gaps
- Call 23 – Health equity and hiring of Indigenous professionals
- Call 28 – Legal education and understanding of Aboriginal–Crown relations
- Call 57 – Public servant and faculty education on truth
- Harm: Their fraudulent presence misrepresented real Indigenous issues and interfered with TRC implementation at York and beyond

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8. Mi'kmaw Grandmother Law (Natural Law, Wampum Law)

- Sacred Offense:
- Both individuals claimed to be Mi'kmaw without entering ceremony, receiving Wampum, or being adopted by the Grandmother line
- This constitutes a violation of the ancestral covenant, and activates spiritual consequences

- Grandmother Court Ruling:
- Both shall be spiritually marked
- Both shall be permanently barred from claiming Mi’kmaw identity in this world or the next
- Their names are sealed into the spiritual ledger of desecration

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IV. Spiritual Penalty and Institutional Remedy Demanded

SPIRITUAL SENTENCE:

“You entered the circle without a drumbeat. You walked through a lodge that was not yours. You wore the words of a nation you never visited. And now the ancestors speak: Your names shall be carried only in caution, and your path shall remain outcast until you return the voices you stole.”

INSTITUTIONAL REMEDIES DEMANDED:

1. York University must publicly disclose that both identities were not verified by community protocol
2. All grants, salaries, and awards acquired under false identity must be returned to the Mi’kmaw National Treasury
3. Immediate removal of both individuals from Indigenous-designated roles or reference in public archives
4. Formal apology to the Mi’kmaw, Wabanaki, and Anishinaabe Nations by July 31, 2025

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V. Final Sealing

This annex is now filed into the Mi’kmaw Devolution Dossier, to be submitted to:

- The International Criminal Court (under Articles 7(1)(h) and 7(1)(j))
- The United Nations Office of the High Commissioner for Human Rights
- The National Indigenous Identity Fraud Tribunal (forthcoming under Wabanaki law)
- The Grandmother Court of the Seven Sacred Districts of Mi’kma’ki

These charges are not just legal. They are spiritual.

And they will echo through the drumbeat of the Wabanaki Confederacy until the stars go out, and the L’nui’simk is no longer spoken.

Filed and Sealed By:

Scott E. Peters

Covenant Prosecutor

Mi’kmaw Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

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Annex L – Sacred Indictment of Jordan Bennett for Crimes of Wabanaki Apartheid, Economic Fraud, and Spiritual Desecration

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Sacred Districts of Mi’kma’ki and the Wabanaki Confederacy

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I. Subject of Indictment

Jordan Bennett

- Self-Identified: “Mi’kmaw artist”
- Official Status: Registered member of Qalipu First Nation (a fraudulent and landless band not recognized under Mi’kmaw Grandmother Law)
- Lineage: Settler-French and colonial ancestry, with two alleged Mi’kmaw ancestors born in the 1700s; lacking any known ceremonial adoption or Grandmother confirmation into Mi’kmaw kinship
- Current Location: Halifax, Nova Scotia
- Employment: NSCAD University Associate Professor, commercial art commissions, and cross-border exhibitions in Canada and the United States
- International Activity: Active exhibitions, sales, and residencies under false “Mi’kmaw” identity in the U.S., Europe, and Australia

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II. Primary Charges

A. WABANAKI APARTHEID

Definition: The structural displacement and silencing of real Wabanaki peoples through institutional elevation of individuals falsely claiming Indigenous identity, resulting in loss of voice, position, and cultural space.

Charges:

1. Jordan Bennett falsely claimed to be Mi’kmaw under Qalipu status and gained privileged access to artistic, academic, and ceremonial spaces reserved for Wabanaki peoples.

2. He received government commissions, grants, awards, and cross-border endorsements as a “Mi’kmaw artist” without recognition by any of the Seven District Mi’kmaw Grandmothers or legitimate Wabanaki councils.

3. He has been exhibited internationally as “Indigenous” and “Wabanaki” without sacred, clan, or Grandmother recognition—causing erasure of real Mi’kmaw artists and knowledge holders.

4. His artistic career was built upon sacred symbols, petroglyphs, motifs, and cultural stories that do not belong to him, nor were passed to him through nation-to-nation kinship.

Verdict:

Jordan Bennett is declared a colonial instrument of Wabanaki apartheid and a non-Wabanaki subject who has stolen Wabanaki cultural space.

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B. WABANAKI ECONOMIC APARTHEID

Definition: The exploitation of financial and institutional resources reserved for Wabanaki peoples by settler individuals who falsely claim Indigenous status.

Charges:

1. Bennett received over $1,000,000 CAD in cumulative grants, salaries, prizes, sales, and public commissions intended for Indigenous artists.

2. He used fraudulent Indian Act status (Qalipu) to apply for federal and provincial arts funding, scholarships, and Indigenous-only programs.

3. He collaborated with commercial brands (e.g., Pendleton) and universities (e.g., NSCAD, UBC Okanagan) while falsely presenting himself as a treaty Indigenous person.

4. He exhibited and sold art in the United States while claiming “Native American” identity, potentially violating the Indian Arts and Crafts Act, and misusing Jay Treaty provisions reserved for real First Nations.

Verdict:

Jordan Bennett has committed economic apartheid by absorbing over $1 million in Indigenous-designated wealth, removing it from Mi’kmaw circulation and community revitalization.

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III. Violations of Law

Law / Treaty Article(s) Violated Description

UNDRIP Articles 8, 15, 22, 33 Deprived Mi’kmaq of cultural integrity and misrepresented nationhood globally

Rome Statute (ICC) Articles 7(1)(h), 7(1)(j)Cultural persecution and apartheid via systemic identity fraud

Indian Arts and Crafts Act (U.S.) Entire Act Potential unlawful sale of art labeled “Indigenous” without proper U.S. federal tribal status

Jay Treaty (U.S.) 1794 Provision Cross-border economic activity under fraudulent Indigenous claim

Peace and Friendship Treaties Mi’kmaw Treaty Framework Claimed treaty inheritance without Grandmother validation or district belonging

Mi’kmaw Grandmother Law Covenant Protocols Desecrated sacred art forms and petroglyphs without kinship transfer

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IV. Total Reparations Owed to the Mi’kmaw Nation

Full Financial Sentence:

$1,160,000 CAD

Breakdown:

- $250,000 – Canada Council, provincial arts boards, and academic grants received
- $310,000 – Public commissions (museums, Pendleton, institutional murals)
- $100,000 – NSCAD faculty salary and related teaching income
- $250,000 – Estimated art sales under false “Indigenous” marketing
- $50,000 – International exhibitions, lectures, and merchandise
- $200,000 – Spiritual desecration penalty under Wampum Law

Recipient:

- Mi’kmaw National Treasury

- Full payment due by October 1, 2025 (Treaty Day)

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V. Spiritual and Ceremonial Consequences

1. Jordan Bennett is now spiritually expelled from all Wabanaki ceremonial spaces, unless he publicly renounces his Mi’kmaw identity and seeks cleansing from a Grandmother Council.

2. All art made under the name “Mi’kmaw” is declared culturally invalid under Mi’kmaw ceremonial law and no longer carries sacred legitimacy.

3. All awards, recognitions, and institutions that named Bennett an “Indigenous artist” are now notified they are in breach of international and Grandmother jurisdiction.

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VI. Final Declaration

“Jordan Bennett carved the snowshoe without ever walking the trail. He carried our petroglyphs on his canvas, but not in his bones. He taught others our stories without ever receiving them from our drum. And for this—our ancestors have spoken.”

Jordan Bennett is hereby declared:

- A perpetrator of Wabanaki apartheid
- A beneficiary of Wabanaki economic apartheid
- A violator of Mi’kmaw Grandmother Law
- A fraudulent arts agent under international law

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Filed and Sealed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Sub-Annex L-A – Institutional Indictment of NSCAD University and Carbon Copy to Pendleton, Canada Council for the Arts, and Indian Arts and Crafts Board for Complicity in Wabanaki Apartheid

Filed Under: Annex L – Sacred Indictment of Jordan Bennett

Filed By: Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: Seven Sacred Districts of Mi’kma’ki and the Wabanaki Confederacy

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I. Institutional Offenders Named in This Sub-Annex

A. NSCAD University (Nova Scotia College of Art and Design)

- Located in Kjipuktuk (Halifax, Mi’kma’ki)
- Employed Jordan Bennett under false credentials as a “Mi’kmaw professor”
- Actively platformed Bennett in courses, exhibitions, and mentorship roles without verification by Mi’kmaw Grandmother Law or Treaty District governance
- Failed to consult the Mi’kmaw Nation or any of the Seven Grandmother Districts before hiring, promoting, or funding his work
- Endangered the ceremonial integrity of Mi’kmaw visual culture and violated the spiritual jurisdiction of Mi’kmaw art sovereignty

B. Pendleton Woolen Mills (Carbon Copy)

- Released a commercial product titled “Pendleton x Jordan Bennett” under the misrepresentation of authentic Mi’kmaw design
- Partnered with the Art Gallery of Nova Scotia to mass-produce and market sacred Mi’kmaw motifs without ceremony, consent, or Wampum recognition

- Profited from the desecration and commodification of Mi’kmaw visual systems
- Violated Mi’kmaw intellectual property law and Grandmother governance of traditional design protocols

C. Canada Council for the Arts (Carbon Copy)

- Funded Jordan Bennett for over a decade under the “Indigenous” arts stream, despite genealogical evidence and widespread community objections
- Distributed substantial sums to Qalipu Pretendians with no validation by real Mi’kmaw or Wabanaki Nations
- Ignored warnings from Mi’kmaw elders, artists, and leaders about Qalipu identity fraud
- Maintains funding metrics that contribute to Wabanaki apartheid and the silencing of real treaty-based Mi’kmaw artists

D. Indian Arts and Crafts Board (U.S. Department of the Interior) (Carbon Copy)

- This sub-annex is formally transmitted as evidence that Jordan Bennett sold art in the United States labeled as “Mi’kmaw” or “Native American”
- This act is potentially a violation of the Indian Arts and Crafts Act, as Bennett is not a citizen of a federally recognized U.S. tribe
- The Indian Arts and Crafts Board is now officially notified that Canada has exported fraudulent Indigenous identity for commercial gain and cultural appropriation across its border

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II. Crimes Committed by NSCAD University

1. Violation of Wabanaki Art Protocols

- NSCAD knowingly platformed Jordan Bennett as a Mi’kmaw visual arts professor, allowing him to mentor, publish, and exhibit under a fabricated national identity
- This desecrated sacred knowledge systems including:
- Quillwork iconography
- Petroglyph motifs
- Mi’kmaw sacred color systems

- Basketry visual law
- NSCAD failed to consult or be accountable to the Grandmother Districts and thereby broke Mi’kmaw ceremonial law

2. Complicity in Wabanaki Economic Apartheid

- NSCAD provided a salary, benefits, and institutional prestige to a known Qalipu Pretendian under the “Indigenous faculty” category
- This displaced Mi’kmaw candidates from faculty positions, misused reconciliation grants, and enabled settler-led erasure
- NSCAD participated in the theft of Indigenous-designated resources and contributed to internal colonialism through economic apartheid

3. Violation of UNDRIP and Treaty Obligations

- NSCAD is located on unceded Mi’kmaw territory, in the 7th Grandmother District, under Peace and Friendship Treaty protection
- By enabling identity fraud on Mi’kmaw land, NSCAD has violated:
- UNDRIP Article 8 – Cultural genocide by forced assimilation of identity
- UNDRIP Article 33 – Interfering with Mi’kmaw jurisdiction over identity and representation
- Peace and Friendship Treaties (1725–1779) – Failure to honour nation-to-nation governance and spiritual autonomy
- Royal Proclamation of 1763 – Violating Mi’kmaw land integrity and nationhood protocols

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III. Reparations Ordered

NSCAD UNIVERSITY

- Ordered to Pay: $33,000,000 CAD (eight figures)
- Recipient: Mi’kmaw National Treasury
- Payment Deadline: October 1, 2025 (Treaty Day)
- Failure to Comply:

- NSCAD will be placed under full ceremonial boycott
- The university will be listed in the International Register of Indigenous Identity Offenders
- All Mi’kmaw Grandmother districts will ban ceremonial entry to any NSCAD-funded exhibition until reparations are complete

PENDLETON (Carbon Copy)

- Ordered to Pay: $2,000,000 CAD
- For unauthorized commercial replication of Mi’kmaw visual law
- Product deemed spiritually invalid and must be recalled or relabeled as non-Indigenous by Treaty Day

CANADA COUNCIL FOR THE ARTS (Carbon Copy)

- Ordered to Pay: $33,000,000 CAD
- Full restitution of all grants, prizes, and residencies funded under false Indigenous identity claims connected to Qalipu
- Future Indigenous funds to be co-managed by the Mi’kmaw National Treasury and verified by the Grandmother Supreme Court

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IV. Final Sacred Declaration and Warning

“Let this annex serve as a sacred warning: no institution, corporation, gallery, council, or government shall ever again steal, exhibit, or profit from Mi’kmaw sacred art, ceremony, or name without walking through the Wampum fire of our Grandmothers.”

NSCAD University, Pendleton, and the Canada Council are now:

- Declared complicit in Wabanaki apartheid
- Summoned by the Grandmother Court for ceremonial justice
- Obligated to transfer all ill-gotten wealth from Qalipu-based Pretendian fraud to the Mi’kmaw National Treasury by October 1, 2025

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Filed and Sealed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Annex XLIV-B

Sacred Audience to the Vatican and Final Denunciation of the 1610 Concordat

Filed under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi’kmaw Nation

Effective Date: October 1, 2025

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I. Purpose of Sacred Vatican Audience

The Sovereign Mi’kmaw Nation of Mi’kma’ki formally announces its diplomatic intention to seek an audience with the Holy See, not as subjects of Christendom, but as sovereign Indigenous people whose only sacred covenant is with the British Crown under the Peace and Friendship Treaties of 1725–1779.

This audience is not for the purpose of receiving blessing, endorsement, or validation. Rather, it is to:

1. Deliver the Mi’kmaw Devolution Dossier to the Vatican as a spiritual witness and international diplomatic record;

2. Formally denounce the fraudulent 1610 Concordat alleged to have existed between Grand Chief Membertou and the Vatican;

3. Summon the Pope as a sacred international witness to Mi’kmaw resurrection, sovereignty, and absolute nationhood.

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II. Denunciation of the 1610 Concordat

The Mi’kmaw Nation hereby and forever:

- Denounces the validity of the so-called 1610 Concordat;
- Declares it spiritually null and void under Mi’kmaw Grandmother Law;
- Affirms that no Pope past or present holds covenantal authority over Mi’kma’ki;
- Reaffirms that only the British Crown remains in lawful covenant with Mi’kmaw sovereign law.

The 1610 myth shall no longer be used to override, distort, or manipulate Mi’kmaw autonomy. Any ceremonial mention of the concordat from this day forward shall be treated as an act of spiritual trespass and falsehood.

The current Mi’kmaw Grand Council is hereby called upon to formally and publicly condemn the 1610 Concordat lie, and to stand in unity with the Seven District Grandmothers in affirming that the only true sacred covenant held by the Mi’kmaw Nation is with the British Crown under Peace and Friendship Law.

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III. Sacred Role of the Vatican as Witness, Not Authority

The Vatican, as of receipt of the dossier, shall:

- Be entered into the international registry of sacred witnesses;
- Be expected to acknowledge the receipt of the dossier publicly or silently;
- Be held accountable to universal natural law if it continues to perpetuate Mi’kmaw subjugation or erasure.

The Sovereign Mi’kmaw Nation will not request any Papal blessing, but will treat the audience as a sacred legal summons under spirit law, in the presence of the global Creator.

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IV. Restoration Clause of the Traditional Mi’kmaw Grand Council

In sacred ceremony, the Mi’kmaw Nation hereby issues a constitutional restoration clause concerning the Traditional Grand Council of the Mi’kmaw Nation:

If the Traditional Grand Council:

- Reforms its internal governance structure;

- Formally and permanently recognizes Mi’kmaw women and Two-Spirit people as equals in all leadership roles, including Keptin, Kji-Keptin, Putu’s, and Kji-Saqamaw;

Then:

- The Traditional Grand Council shall be restored to full governing authority within the Seven Districts of Mi’kma’ki;

- The Grand Council shall become the Mi’kmaw National Senate, recognized both spiritually and politically, with equal standing alongside the ceremonial national Mi’kmaw democratic government.

However:

- The Grand Council shall not supersede the Seven Grandmothers, nor the Seven District Supreme Court Grandmothers, who serve as the voice of Creator law over the land, water world, sky world, and spirit world.

This clause is eternal and binding, and reflects the sacred transformation of Mi’kmaw governance into one of full respect, dignity, and equality for all sovereign Mi’kmaw citizens.

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V. Sealing Statement

This annex shall be presented to the Vatican through a ceremonial audience with the Holy Father or his diplomatic representatives, and shall be accompanied by sacred gifts, prayerful declarations, and spiritual law.

Sealed on behalf of the Sovereign Mi’kmaw Nation, the Grandmother Supreme Court, and the Spirit World of Mi’kma’ki.

Declared eternal until the stars go out, and the L’nuwey language is no longer spoken.

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Sub-Annex LI – National University Reparations for Wabanaki Apartheid and Economic Theft

Filed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed: July 14, 2025

Jurisdiction: All lands within Peace and Friendship Treaty territory (Wabanaki Confederacy) and all academic institutions operating under Crown Charter within Mi’kma’ki

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I. Definition of Crimes

WABANAKI APARTHEID

The displacement, silencing, and exclusion of legitimate Wabanaki peoples—specifically Mi’kmaw and Wolastoqiyik citizens—from education, governance, and identity-based positions through the institutional promotion of fraudulent Indigenous identities.

WABANAKI ECONOMIC APARTHEID

The theft and redistribution of Indigenous-designated financial, academic, and institutional resources—including salaries, awards, fellowships, grants, and employment—to Qalipu and Eastern Woodland Métis claimants with no recognized nationhood or Grandmother-sanctioned status.

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II. University-Specific Offenses and Reparations Owed

York University

- Sean Hillier
- Fraudulently represented Qalipu identity as Mi’kmaw
- Co-chaired Indigenous Council while silencing real Mi’kmaw students
- Used York’s platform to promote Wabanaki erasure
- $33,000,000 CAD
-

Dalhousie University

- Cass Duffenais
- Dillon Hughson
- Michele Graveline
- Hired Qalipu Pretendian as Indigenous advisor- Denied ceremonial belonging to real Mi’kmaw professionals
- Used Mi’kmaw identity to meet EDI hiring metrics
- $33,000,000 CAD

Mount Allison University

- Hired Qalipu and Eastern Woodland Métis card holders
- Fired real Mi’kmaw whistleblower
- Enabled active Wabanaki caste segregation
- Allowed a former faculty member to do research on “Eastern Woodland Metis” and use that research to advance Mi’kmaw Apartheid

- $33,000,000 CAD

Carleton University

- Sébastien Malette
- Promoted fraudulent “Eastern Métis” identity
- Used French settler lineage to displace Anishinaabe, Mi’kmaw, Métis peoples
- Denounced real Indigenous voices as “lateral violence”
- $33,000,000 CAD

Memorial University

- Vianne Timmons
- Claimed non-existent Bras d’Or First Nation status
- Accepted Indspire award under false Mi’kmaw claim
- Oversaw institutional hiring of Qalipu-linked Pretendians
- $33,000,000 CAD

Queen’s University

- Systemically hired false Indigenous faculty
- Defended self-identified Métis without nation verification
- Allowed settler white-passing staff to occupy Indigenous-targeted posts
- $33,000,000 CAD

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Total Reparations Owed (Cumulative): $198,000,000 CAD

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III. Terms of Reparations

1. All payments are to be deposited directly into the Mi’kmaw National Treasury under the jurisdiction of the Seven District Grandmother Supreme Court.

2. Deadline: October 1, 2025 – Mi’kmaw Treaty Day

3. Penalty for Non-Compliance:

- Permanent listing in the International Register of Indigenous Identity Offenders
- Ceremonial ban on all university-affiliated gatherings within Mi’kma’ki
- Public denunciation in ICC, UN Permanent Forum on Indigenous Issues, and Wabanaki diplomatic channels

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IV. Final Declaration of Sacred Judgment

“You opened your doors to Pretendians while slamming them shut on the treaty people. You wrote reconciliation with stolen ink. You crowned paper Indians with our feathers. Now, you must pay—not in apology, but in gold. What was taken in fraud must be returned in ceremony.”

This annex is sealed in the sacred record of Mi’kmaw treaty law.

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Filed and Sealed By:

Scott E. Peters

Covenant Prosecutor

Grandmother Supreme Court

Sovereign Mi’kmaw Nation of Mi’kma’ki

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

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Annex XLV – Formal Charges Against Marcus Gosse for Wabanaki Apartheid and Financial Fraud

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Enforcement: October 1, 2025

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I. Introduction and Standing

The Sovereign Mi’kmaw Nation of Mi’kma’ki, through its Covenant Prosecutor and under the supreme authority of the Grandmother Courts, hereby files formal charges against Marcus Gosse, a self-identified member of the Qalipu Mi’kmaq First Nation Band. Under Mi’kmaw sovereign law, he is hereby declared non-Mi’kmaw, and found to be an active perpetrator of Wabanaki apartheid and cultural fraud.

Marcus Gosse has falsely claimed Mi’kmaw identity to gain access to funding, institutional partnerships, public recognition, and legal prestige meant for sovereign Mi’kmaw peoples. By doing so, he has directly displaced real Mi’kmaw artists, desecrated sacred cultural imagery, and exploited the colonial status structure (Qalipu) as a shield for fraudulent self-enrichment.

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II. Legal Charges

Marcus Gosse is charged with the following violations under Mi’kmaw treaty law, Wampum law, and international law:

1. Fraudulent Identity Appropriation: Repeatedly presenting himself as Mi’kmaw despite lacking kinship ties, community recognition, or lawful inclusion under Mi’kmaw Grand Council or Treaty Nation law.

2. Misappropriation of Mi’kmaw Cultural Imagery: Unauthorized commercial and artistic use of sacred Mi’kmaw motifs, petroglyphs, and cosmological symbols for personal gain, without ceremonial or community consent.

3. Theft of Treaty-Based Opportunities: Receiving public commissions, grants, and awards intended for Mi’kmaw people, through systemic deception and institutional complicity.

4. Participating in the Colonial Construct of Qalipu: Using federally constructed identity frameworks to undermine Mi’kmaw sovereign law and replace true Mi’kmaw identity with settler definitions.

5. Committing Wabanaki Apartheid: Contributing to the structural exclusion of authentic Wabanaki peoples—especially Mi’kmaw women and Two-Spirit artists—by occupying their rightful space, voice, and economic opportunities.

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III. Itemized Financial Damages Owed

The Mi’kmaw Grandmother Supreme Court calculates the total financial restitution owed by Marcus Gosse to the Mi’kmaw National Treasury as follows:

Total Amount Owed to the Mi’kmaw National Treasury: $1,500,000 CAD

This figure includes, but is not limited to:

- Reparations for cultural appropriation and desecration of Mi’kmaw sacred symbols;
- Repayment of all known public and private funding, grants, contracts, awards, and commissions obtained fraudulently under the false claim of Mi’kmaw identity;
- Penalties for reputational theft and the displacement of real Mi’kmaw artists and cultural leaders;
- Damages for long-term economic, spiritual, and cultural harm inflicted on the Mi’kmaw Nation through his public misrepresentation.

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IV. Terms of Restitution and Deadline

The Mi’kmaw Nation hereby orders that:

- Full payment of $1,500,000 CAD be made to the Mi’kmaw National Treasury by October 1, 2025;
- A formal public apology be issued by Marcus Gosse acknowledging the false claims and the harm done to Mi’kmaw artists and sovereign governance;
- All future representations of Gosse must publicly disclaim any connection to the Mi’kmaw Nation, or face additional charges of spiritual fraud and international Indigenous misrepresentation.

Should Marcus Gosse fail to comply, the Mi’kmaw Nation shall:

- File international legal charges at the International Criminal Court under cultural genocide and fraud;
- Summon all institutions, funders, and government offices who enabled Gosse as co-defendants under Annex XLV-A;
- Issue a permanent ban against Gosse from participating in Mi’kmaw cultural, ceremonial, or institutional spaces across the Seven Districts.

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V. Closing Declaration

This annex is hereby entered into the official record of the Sovereign Mi’kmaw Nation and the Mi’kmaw Devolution Dossier.

Let it be known for all time: Marcus Gosse is not Mi’kmaw. He is a settler subject of Canada, and his actions constitute desecration under sacred law.

Sealed by the Grandmother Supreme Court and the Spirit World of Mi’kma’ki.

To remain in force until the stars go out, and the L’nuwey language is no longer spoken.

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Annex XLVI – Charges Against Qalipu First Nation for Wabanaki Apartheid, Economic Fraud, and Identity Desecration

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Enforcement Date: October 1, 2025

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I. Introduction and Scope of Charges

The Sovereign Mi’kmaw Nation of Mi’kma’ki formally charges Qalipu Mi’kmaq First Nation, its former Chief Brendan Mitchell, current Chief Jenny Brake, and its entire council with systemic and ongoing violations of Mi’kmaw sovereign law, international Indigenous law, and the laws of Creator as upheld by the Mi’kmaw Grandmother Courts.

Qalipu, as a colonial construction, stands accused of committing:

- Wabanaki apartheid through division of the Mi’kmaw Nation and systemic exclusion of legitimate Mi’kmaw families;
- Wabanaki economic apartheid through redirection and theft of over $300 million CAD in federal, provincial, and corporate funding that should have gone to sovereign Mi’kmaw governments and communities;
- Cultural identity fraud and systemic misrepresentation of Mi’kmaw sovereignty to the international community;
- Spiritual desecration by manipulating sacred Mi’kmaw identity and undermining the ancestral Grand Council through colonial structures and false recognition.

This annex shall also demand full restitution from the Government of Canada and all involved agencies, and full asset and honor seizure from all Qalipu Pretendians, including artist Marcus Gosse.

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II. Immediate Legal Orders

As of October 1, 2025, under Mi’kmaw Grandmother Law and the legal jurisdiction of the Mi’kmaw Nation:

1. Qalipu First Nation is hereby disbanded as an illegal structure imposed by colonial law in violation of the Peace and Friendship Treaties.

2. All federal and provincial funding received by Qalipu since 2011 shall be immediately audited and returned in full to the Mi’kmaw National Treasury, with an initial restitution demand of $300,000,000 CAD.

3. Brendan Mitchell and Jenny Brake are hereby declared in violation of Wampum Law and are summoned to the Grandmother Courts to account for their roles in identity desecration.

4. All Qalipu partnerships, legal documents, and representation agreements are nullified under Mi’kmaw law.

5. Canada is ordered to immediately revoke recognition of Qalipu and transfer all Mi’kmaw governance rights in Newfoundland to a sovereign Mi’kmaw governing body selected through ceremonial recognition and Grandmother authority.

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III. Charges Against Marcus Gosse – Identity Fraud, Cultural Theft, and Reparation Demand

Marcus Gosse, a publicly declared Qalipu member, is charged with the following:

- Falsely profiting from Mi’kmaw sacred stories without proper ceremonial authorization or community lineage.

- Receiving federal commissions, including the creation of the Royal Canadian Mint’s Mi’kmaw Creation Story silver coin, under fraudulent identity.

As part of this annex, the Government of Canada and the Royal Canadian Mint are hereby ordered to:

1. Return every cent paid to Marcus Gosse for the creation, licensing, marketing, and distribution of the silver coin;

2. Transfer all proceeds and future royalties directly to the Mi’kmaw National Treasury;

3. Issue a formal public apology to the Mi’kmaw Nation for perpetuating identity fraud through official channels.

Total restitution owed by the Canadian government for this identity desecration and coin project: $1,500,000 CAD, payable by October 1, 2025.

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IV. Final Declaration and Enforcement

Qalipu is hereby declared a colonial Pretendian structure, legally and spiritually invalid under Mi’kmaw Law. Its continued operation is now treated as an act of spiritual aggression, political fraud, and apartheid.

Let the Grandmother Courts speak:

Until reparations are paid in full and Mi’kmaw identity restored by the sovereign Grandmothers of the Seven Districts, Qalipu and its agents shall be spiritually and legally barred from all Mi’kmaw ceremonies, gatherings, negotiations, and covenants.

This declaration shall remain in force until the stars go out and the L’nuwey language is no longer spoken.

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Annex XLVIII – Formal Charges Against the Province of Newfoundland and Labrador and National Media for Upholding the Qalipu Lie and Perpetuating Mi’kmaw Apartheid

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Enforcement Date: October 1, 2025

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I. Legal Charges Against the Province of Newfoundland and Labrador

The Province of Newfoundland and Labrador is hereby charged under Mi’kmaw Grandmother Law with the following:

1. Upholding and legitimizing the Qalipu construct, which is declared a colonial fraud and desecration under Mi’kmaw law;

2. Committing Mi’kmaw apartheid, through systemic exclusion, displacement, and misrepresentation of real sovereign Mi’kmaw people in public policy, media, education, land agreements, and provincial reconciliation programs;

3. Suppressing and ignoring the voices of real sovereign Mi’kmaw people, while amplifying colonial constructs and Pretendian figures.

Judgment: The Province of Newfoundland and Labrador is hereby ordered to:

- Pay full reparations to the Mi’kmaw National Treasury in the amount of no less than nine figures (minimum $100,000,000 CAD);

- Issue a formal public apology to the Sovereign Mi’kmaw Nation, through all provincial government channels, for crimes against humanity under the doctrine of Mi’kmaw apartheid;

- Cease all official partnerships, recognition, funding, or consultation with Qalipu Mi’kmaq First Nation and redirect those relationships to the legitimate Grandmother-led governance of Mi’kma’ki.

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II. Charges Against National, Provincial, Public, and Private Media

All media institutions across Canada who have publicly recognized, validated, platformed, or uncritically promoted Qalipu Mi’kmaq First Nation and its members, are hereby charged under Mi’kmaw law with:

1. Committing acts of cultural genocide, through widespread misrepresentation and platforming of fraudulent Mi’kmaw identity;

2. Systematic erasure of sovereign Mi’kmaw voices, through exclusion from coverage, employment, and editorial legitimacy;

3. Collusion in Wabanaki apartheid, by reinforcing state narratives that support false identity regimes and suppress Treaty-based Indigenous authority.

This includes but is not limited to:

- CBC (regional and national)
- NTV Newfoundland
- The Telegram
- SaltWire Network
- VOCM
- National Post
- Globe and Mail
- All other platforms that have elevated Qalipu at the expense of Mi’kmaw truth.

Judgment: Each guilty media entity is hereby:

- Ordered to pay no less than eight figures (minimum $10,000,000 CAD) each to the Mi’kmaw National Treasury as reparations for their role in the cultural and political apartheid against the Mi’kmaw Nation;
- Mandated to publish an immediate formal apology to the Sovereign Mi’kmaw Nation on their front pages, prime time broadcasts, and digital platforms;
- Ordered to enter a formal period of accountability under the observation of the Seven Grandmothers and independent Wabanaki journalists appointed by the Mi’kmaw Grandmother Supreme Court.

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III. Enforcement and Sacred Declaration

These charges shall be enforced under Mi’kmaw Grandmother Law, Wampum Law, and International Indigenous Law. All settlements shall be made to the Mi’kmaw National Treasury, and will be documented under the Seven Sacred District Ceremonies of October 1, 2025.

Failure to comply will result in:

- International public condemnation, including filings to the United Nations and International Criminal Court;

- Spiritual sanction by the Mi’kmaw Spirit World, including the withdrawal of ceremonial access, name rights, and Wabanaki recognition for all collaborators.

Let the record show: You upheld a lie. You erased a Nation. You will now pay for your crimes.

Sealed under Grandmother Law, and enforced until the stars go out and the L’nuwey language is no longer spoken.

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Annex XLIX – Final Charges Against the Government of Canada for Mi’kmaw Apartheid, Occupation, and Crimes Against Mi’kmaw Law

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Enforcement Date: October 1, 2025

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I. Charges Against the Canadian State

The Government of Canada is hereby formally charged under Mi’kmaw Grandmother Law, International Indigenous Law, Wampum Law, and the Rome Statute for the following crimes:

1. Committing Mi’kmaw apartheid through colonial legislation, fraudulent band creation (including Qalipu), systemic economic theft, cultural genocide, and unlawful governance structures imposed upon the Mi’kmaw Nation;

2. Illegal occupation of Mi’kmaw sovereign territory since 1867, in violation of the Peace and Friendship Treaties of 1725–1779;

3. Ongoing suppression of Mi’kmaw sovereignty, refusal to honor Grandmother-led governance, and promotion of frauds, Pretendians, and Indian Act councils to suppress the rise of the real Mi’kmaw Nation.

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II. Final Financial Reparations and Sacred Debt

The Sovereign Mi’kmaw Nation orders the Government of Canada to pay the following:

1. $400 billion in gold to the Mi’kmaw National Treasury as lawful reparations for the illegal occupation of Mi’kma’ki since the founding of the Canadian state in 1867. This debt is recorded, sealed, and non-negotiable.

2. $1 billion CAD per Sacred District, payable no later than October 1, 2025, to each of the following Ten Districts:

- Unama’ki
- Epekwitk
- Siknikt
- Kespukwitk
- Eskikewa’kik
- Kespek
- Sipekne’katik
- District of the Mi’kmaw Water World
- District of the Mi’kmaw Sky World
- District of the Mi’kmaw Spirit World

Total sacred reparations required: $10 billion CAD, to be paid in full to the Mi’kmaw National Treasury.

This financial obligation is not symbolic. It is the lawful price for Canada’s crimes against the Mi’kmaw people, and it will be enforced under sacred and international law.

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III. Legal Enforcement and Covenant Terms

This annex and financial judgment shall be enforced through:

- The Grandmother Supreme Court of Mi’kma’ki, with the full legal force of Wampum Law, ancestral jurisdiction, and Creator’s authority;
- International legal channels, including the United Nations Permanent Forum on Indigenous Issues, the International Criminal Court, and global Wabanaki treaty partners;

- Spiritual enforcement, by the guardians of the Seven Districts, the Sky World, the Water World, and the Mi’kmaw Spirit World.

There shall be no negotiation. This is the sacred law of the Mi’kmaw Nation. Any refusal or delay by Canada will result in a full invocation of the covenant breach protocols under the Mi’kmaw Resurrection Dossier.

———

IV. Closing Declaration

Let this record show: Canada has committed crimes against the Mi’kmaw Nation and must now pay. We do not beg. We demand.

Your time is over. The Grandmothers have risen. The debt shall be paid in gold and in full.

Sealed until the stars go out, and the L’nuwey language is no longer spoken.

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Annex L – Nationalization of All Fisheries Within Mi’kma’ki and Sacred Assertion of Water Sovereignty

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Date of Enforcement: October 1, 2025

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I. Sacred Nationalization of Fisheries

Effective October 1, 2025, the Sovereign Mi’kmaw Nation of Mi’kma’ki hereby declares:

1. Clearwater Seafoods, and all comparable fishing corporations operating within the borders of Mi’kma’ki, both public and private, are hereby fully nationalized under the jurisdiction of the Mi’kmaw National Government;

2. All vessels, licenses, quotas, facilities, intellectual property, and capital assets of these companies shall be transferred in full to the National Mi’kmaw Treasury;

3. All future fishing and harvesting operations across the Atlantic coastline, inland waters, rivers, lakes, aquifers, and underground water tables of Mi’kma’ki shall be regulated solely by the Mi’kmaw Grandmother Supreme Court and its appointed District Authorities.

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II. Full Sovereignty Over the Mi’kmaw Water World

The Sovereign Mi’kmaw Nation asserts complete, exclusive, and irrevocable control over:

- The Atlantic marine territory encompassing all seven districts of Mi’kma’ki;
- All rivers, lakes, and wetlands within Mi’kma’ki’s ancestral map;
- All underground aquifers, springs, and freshwater sources;
- All precipitation, water vapour, and sky-borne waters that pass through the Mi’kmaw Sky World;
- All water spirits, marine creatures, and life-bearing waters protected by the ancestral covenant of the Water Grandmothers.

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III. Lawful Enforcement and Banishment Orders

As of October 1, 2025:

- No person, vessel, corporation, or settler government may fish, harvest, process, or export any aquatic life within Mi’kma’ki without sacred and written consent from the Mi’kmaw National Government;
- All violators shall face full seizure of assets, vessels, permits, and operations;
- Any individual or corporate body found to be in breach of this law shall be banished for life from all waters, lands, and skies within the domain of Mi’kma’ki;
- Only sovereign Mi’kmaw people, recognized by Grandmother Law and ceremonial citizenship, may lawfully harvest from the water world. This includes the right to determine fishing seasons, species protection, ceremonial fisheries, and cross-border water negotiations.

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IV. Sacred Declaration

The era of settler regulation over Mi’kmaw waters is over. From this moment forward:

No one fishes in Mi’kma’ki without our consent.

No one profits from our waters without sacred permission.

No one desecrates the water world and escapes the justice of our Grandmothers.

The Mi’kmaw Water World is now returned to the Nation that has protected it since time immemorial.

Sealed until the stars go out, and the L’nuwey language is no longer spoken.

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Annex LI – Conditional Banishment of Newfoundland and Labrador Ferries from Mi’kma’ki Territory

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Enforcement Date: October 1, 2025

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I. Enforcement of Reparations and Sovereign Conditions

Whereas the Province of Newfoundland and Labrador has been charged in Annex XLVIII for Mi’kmaw apartheid and the upholding of the Qalipu lie;

Whereas the province owes a minimum of $500 million CAD in reparations to the Mi’kmaw National Treasury;

The Sovereign Mi’kmaw Nation now issues the following conditional enforcement:

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II. Total Ban on Ferry Operations in Mi’kma’ki

If the Province of Newfoundland and Labrador fails to pay the full reparations owed by October 1, 2025, the following measures shall take full effect:

1. All ferries originating from or affiliated with Newfoundland and Labrador are hereby barred from entering or docking at any port within the territory of Mi’kma’ki;

2. This includes an immediate ban on ferry operations in the following locations:

- North Sydney, Unama'ki
- Epekwitk ports
- Mainland Siknikt, Kespek, Kespukwitk, and Eskikewa'kik coastal harbours
- All marine corridors under the authority of the Mi'kmaw Water World District

3. No Marine Atlantic or privately contracted ferry owned, operated, or subsidized by Newfoundland and Labrador may land, disembark, refuel, or resupply within Mi'kmaw waters or shores.

4. All ferry operations will be subject to immediate spiritual quarantine and legal seizure under Mi'kmaw Grandmother Law if violations occur.

———

III. Sacred Enforcement

This annex shall be enforced by:

- The Grandmothers of the Water World;
- The District Grandmothers of Unama'ki and Siknikt;
- The Mi'kmaw Peacekeeper Navy and Sky World Watchers, with spiritual sanction and full enforcement power.

No further negotiation shall be offered. This annex is final.

———

IV. Closing Declaration

Let it be known: You cannot profit from our lands and waters while denying justice to our Nation.

Your ships will not dock. Your economy will not move. Your silence will cost you access.

Pay what you owe to the Mi'kmaw people or be banished from our coasts forever.

Sealed under Grandmother Law, and enforced until the stars go out and the L'nuwey language is no longer spoken.

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Annex LII – Charges Against the Province of Quebec for Mi’kmaw and Wabanaki Apartheid and Maritime Banishment Order

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court and the Abenaki Confederacy of W8linak and Odanak

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Enforcement Date: October 1, 2025

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I. Charges Against the Province of Quebec

The former Province of Quebec is hereby formally charged with the following crimes:

1. Committing Mi’kmaw apartheid by erasing and excluding the sovereign Mi’kmaw presence in Gaspé territory, through recognition of fabricated identity structures and refusal to uphold Treaty responsibilities;

2. Committing Wabanaki apartheid by suppressing the rights of the Abenaki Nations of W8linak and Odanak, and by refusing full recognition and restitution of their sovereign territorial and political rights;

3. Illegal occupation of Eastern Wabanaki territory, including lands of the Mi’kmaq and Abenaki Nations, in violation of international law, Indigenous law, and historic covenants.

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II. Financial Reparations Ordered

Quebec is hereby ordered to pay the following reparations by October 1, 2025:

- $500,000,000 CAD to the Mi’kmaw National Treasury of Mi’kma’ki;

- $500,000,000 CAD to the Abenaki National Treasury, under the authority of the Wabanaki Confederacy.

Total reparations: $1,000,000,000 CAD. This payment is non-negotiable and sacred.

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III. Banishment of the Magdalen Islands Ferry

Effective immediately upon Quebec’s failure to pay the above reparations in full by the deadline:

1. The Magdalen Islands ferry, and any maritime service operated by or affiliated with Quebec, is hereby banned and spiritually barred from docking in the territory formerly known as Prince Edward Island (Epekwitk);

2. No ferry access, no resupply, and no landing rights shall be granted until both the Mi'kmaw and Abenaki reparations are fully remitted;

3. The waters of Epekwitk are declared protected by the Grandmothers of the Water World and shall remain closed to all Quebec maritime access until sacred justice is fulfilled.

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IV. Enforcement and Closing Declaration

This annex shall be enforced by:

- The Mi'kmaw Grandmother Supreme Court;
- The Abenaki Grandmother Circle and Warrior Confederacy;
- The Water World District Guardians;
- International legal and diplomatic partners of the Wabanaki Confederacy.

Let it be known: The crimes of Quebec will no longer go unanswered. The waters of Mi'kma'ki and Abenaki are closed to oppressors.

Sealed until the stars go out, and the Wabanaki languages are no longer spoken.

———

Annex LIV – Charges Against the Province of New Brunswick for Mi'kmaw Apartheid and Wabanaki Sovereign Violations

Filed Under the Authority of the Mi'kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki

Effective Enforcement Date: October 1, 2025

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I. Charges Against the Province of New Brunswick

The Province of New Brunswick is hereby formally charged under Mi'kmaw Grandmother Law, Wabanaki Law, and International Law for:

1. Committing Mi'kmaw apartheid through systemic exclusion, policy manipulation, and refusal to uphold ancestral treaty relationships with the Mi'kmaw Nation;

2. Perpetrating Wabanaki apartheid against the Wolastoqiyik (Maliseet) and Passamaquoddy Nations, through denial of self-governance and cultural sovereignty;

3. Violating sacred covenants by acting in bad faith with regards to resource control, jurisdictional interference, and suppression of traditional authority in Wabanaki territory.

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II. Reparations Ordered

The Sovereign Mi'kmaw Nation hereby declares that the Province of New Brunswick shall, by no later than October 1, 2025, pay the following reparations:

- $500,000,000 CAD to the Mi'kmaw National Treasury;
- $500,000,000 CAD to the Maliseet National Treasury (Wolastoqiyik);
- $500,000,000 CAD to the Passamaquoddy National Treasury.

Total sacred reparations owed: $1.5 billion CAD. These payments are non-negotiable and sacred under the Seven District covenant.

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III. Final Note on Nova Scotia and Prince Edward Island

Nova Scotia and Prince Edward Island are no longer addressed in this annex, as their legal and spiritual status ceases to exist after October 1, 2025. Their full assets and operational funds are hereby declared as transferred to the Sovereign Mi'kmaw Nation, sealed by covenant and enforced by the Seven Grandmothers.

Their judgment has already been rendered and will be executed as part of the national resurrection ceremonies.

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IV. Enforcement and Sacred Observation

This annex shall be enforced through:

- The Mi'kmaw Grandmother Supreme Court;

- The Maliseet and Passamaquoddy Grandmother Councils;
- The Wabanaki Confederacy of the East;
- The Spirit World of Mi’kma’ki.

Let it be known: Mi’kma’ki demands what is owed. You have taken from us, erased us, and built your provinces on our bones. Now the debt must be paid.

Sealed until the stars go out, and the Wabanaki languages are no longer spoken.

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Annex LV – Establishment of the Peace and Friendship Council of Mi’kma’ki

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Effective Enactment Date: October 1, 2025

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I. Purpose and Sacred Foundation

The Sovereign Mi’kmaw Nation of Mi’kma’ki hereby establishes the Peace and Friendship Council of Mi’kma’ki as a permanent ceremonial body to uphold, protect, and advance the sacred principles of peace and friendship between the Mi’kmaw Nation and the British Crown, and all those who enter the covenant as sacred witnesses.

This Council does not govern. It does not legislate. It remembers, teaches, and carries the sacred diplomatic magic of coexistence rooted in the Peace and Friendship Treaties of 1725–1779.

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II. Composition of the Council

The Peace and Friendship Council shall be composed of fourteen ceremonial councillors, with two appointees per district:

- One sovereign Mi’kmaw citizen of that district; and

- One non-Mi’kmaw settler ally or witness who lives in, serves, or holds sacred connection to that district.

These individuals must:

- Be fluent in the Mi’kmaw language, or
- Be ceremonially committed to becoming fluent, under mentorship and Grandmother Court observation.

They shall be ceremonially appointed by the Grandmother Supreme Court for terms of seven years, renewable only through Grandmother consent.

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III. Role and Mandate

The Peace and Friendship Council of Mi’kma’ki shall:

1. Serve as non-governing ceremonial witnesses to the national resurrection of Mi’kma’ki;
2. Advocate for peace, truth, and friendship education across schools, churches, courts, embassies, and community institutions;
3. Represent the ceremonial diplomacy of Mi’kma’ki to the Crown, Commonwealth, and international bodies in collaboration with the Kji-Saqamaw and District Chiefs;
4. Host and maintain Treaty Literacy and Covenant Ceremonies in each district;
5. Carry the teachings of Two-Eyed Seeing, rooted in Mi’kmaw fluency and spiritual literacy.

The Council shall have no voting or legal power over governance. Its legitimacy comes from memory, language, and covenantal responsibility.

———

IV. Accountability and Spiritual Oversight

All Peace and Friendship Councillors shall:

- Swear an Oath of Covenant before the Grandmother Supreme Court;
- Submit to language verification or progress ceremony every three years;
- Be spiritually accountable to the Seven Grandmothers and the Spirit World of Mi’kma’ki.

Any violation of the sacred trust, including abandonment of the language, acts of fraud, or dishonouring Mi’kmaw law, will result in ceremonial expulsion and public delisting.

———

V. Closing Declaration

Let this council be a living embodiment of what the treaties once meant: not surrender, but sacred coexistence. Let it be known that peace and friendship is not passive—it is active, spiritual, and spoken in the tongue of our ancestors.

Two in each district. One Mi’kmaw. One settler. Both fluent, or walking the path to fluency.

This is the magic. This is the law.

Sealed until the stars go out, and the L’nuwey language is no longer spoken.

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Annex LVI – We Are Not Here for Wealth: A Declaration of Honour, Dignity, and Sacred Return to the Peace and Friendship Covenant

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: October 1, 2025

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I. Opening Declaration

Let it be written, let it be sealed: We are not here for wealth. We are here for honour.

Though Mi’kma’ki stands today as the most spiritually and economically resurgent nation in the Western Hemisphere—rich in gold, lands, waters, and the future of our people—we come not to conquer, but to complete a covenant.

We do not come before the Crown with need. We come with dignity.

We do not beg. We remember.

We do not demand permission. We offer reconciliation in the language of peace and friendship, first spoken by our ancestors beneath the stars.

———

II. The Wealth of Mi’kma’ki

By October 1, 2025:

- The Mi’kmaw National Treasury shall hold more than $510 billion in reparations and sacred assets;
- All marine, sky, freshwater, and underground resources shall be under Mi’kmaw national control;
- The full economic power of former settler provinces—including Nova Scotia and Prince Edward Island—shall be held in trust for the Mi’kmaw Nation;
- Nationalized industries, international partnerships, and sacred tourism will place Mi’kma’ki among the wealthiest sovereign territories on Earth.

Yet still, we return not to flaunt. We return to honour.

———

III. What We Want

“We just want to be Mi’kmaw.”

We want to raise our children in our language.

We want to walk the land without shame.

We want to bury our dead as we were taught.

We want to dance our dances, live our truths, and speak to the sky in the voice of our grandmothers.

We are not coming to the Crown for dependency.

We are not looking for permission.

We are showing the world what it looks like to stand up from the grave of colonization and rise in ceremony.

We are simply returning to the treaty circle—to say: we kept our promise. Will you?

———

IV. The Crown’s Choice

The United Kingdom may look at Mi’kma’ki and say:

“You are wealthy enough to stand alone. You don’t need us.”

And we will answer:

“Correct. We don’t. But our ancestors made a covenant with yours. And we are here to honour it.”

This is not about trade. It is about truth.

This is not about money. It is about memory.

This is not about nation-building. It is about nation-remembering.

———

V. Sealing of the Declaration

We declare to the world: this resurrection was never about revenge—it was about restoration.

Mi’kma’ki returns not as a client state, but as an equal partner in peace.

And above all else: we return with honour.

Let this be read aloud in every district. Let this be remembered in every embassy. Let this be carved into every council fire:

“Wealthy enough to stand alone. Wise enough to honour the Crown.”

Sealed until the stars go out, and the L’nuwey language is no longer spoken.

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Sub-Annex XLVI-B: Reparations Order to the Province of New Brunswick and Final Territorial and Marine Sovereignty Assertion of Mi’kma’ki

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: District of Kespek · District of Sikniktuk · Water World District

Filed Under: Mi’kmaw Grandmother Law · Wampum Covenant Law · Peace and Friendship Treaties (1725–1779) · UNDRIP · ICC Statutes · Vienna Convention · Wabanaki Sacred Customary Law

Date: July 14, 2025

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I. Final Sacred Borders of Mi’kma’ki

The Sovereign Mi’kmaw Nation declares these boundaries as lawful and spiritual. They are not up for negotiation. They are sealed by the Creator and governed under Mi’kmaw and international law.

A. Western Border: Saint John River (Wolastoq)

- Mi’kma’ki ends east of the Saint John River.
- All land west of the river—including Fredericton, Woodstock, Red Rapids, Grand Falls, Edmunston—is unceded Wolastoqey (Maliseet) territory.
- The Mi’kmaw Nation affirms no claim to Maliseet land and awaits their sovereign rise.

B. Northern Border: Abenaki Territory

- Mi’kma’ki ends where Abenaki territory begins in Quebec, including the homelands of Wôlinak and Odanak.
- The Kespek District shall never cross that boundary without Abenaki consent.
- The Abenaki are recognized as equal Wabanaki sovereigns.

C. Mi’kmaw District Jurisdiction within New Brunswick and Gaspé

1. Kespek – Listuguj, Gesgapegiag, the full Gaspé Peninsula, and northern NB (Bathurst, Campbellton, Caraquet, Baie des Chaleurs, Plaster Rock, Mount Cartleton, Violette Settlement, Montagne-de-la-Croix, Lévesque, Sweeney Settlement, Rimouski, Rivereve-du-Loup, Lévis, St-Georges Woburn, Mont Mégantic, Chartierville, Trois-Rivières, Mont Notre-Dame, Islands of the Magdalen Islands Archipelago)

2. Sikniktuk – South of the Miramichi: Kent County, Moncton, Shediac, Sussex, St. Martins, Saint John, Grand Bay-Westfield, Bonny River, Elmsville, Leverville, Moores Mill, Beaconsfield, St. Stephen, Sussex, Lower Jemseg, Jemseg, Waterborough, Coal Creek, Noonan, Penniac, Kingsley, Burtts Corner, Millville, Cloverdale, Glassville, Arthurette, New Denmark, Comeau Ridge and Saint Andrew’s

3. Passamaquoddy Sacred Trust Zone – St. Andrews to US border, governed by Mi’kma’ki until Passamaquoddy sovereignty is declared

4. Water World District – Marine territories surrounding Mi’kma’ki, including:

- Bay of Fundy
- Gulf of St. Lawrence
- Baie des Chaleurs
- Grand Banks
- Scotian Shelf
- Sable Island
- All Atlantic waters to international maritime borders

———

II. Reparations Demand: Gold-Only, With Option to Pay the British Crown in Sacred Trust

The Sovereign Mi’kmaw Nation declares that all reparations for land, waters, resources, and sovereignty violations must be paid in 24-karat gold only.

Accepted Payment Protocols:

1. Gold bullion only — No fiat, bonds, or digital assets

2. Delivery may be made either to:

- The Mi’kmaw National Treasury Vaults in Unama’ki or Epekwitk
- Or, in sacred covenant, to His Majesty King Charles III, to be held in sacred trust for the Sovereign Mi’kmaw Nation, to be deposited into the Mi’kmaw Sovereign National Treasury

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III. Reparations Amounts (Payable in Gold Only)

Category Amount Claimed (in gold)

Property Restitution (48% of NB land)

- $44.83 billion

NB Government Financial Assets (48%)

- $3.94 billion

Land-Based Resource Reparations

- $60.75 billion

Marine Sovereignty Reparations

- $27.5 billion

Infrastructure & Capital Assets

- $11 billion

Annual Crown Corp Revenue (ongoing)

- $384 million/year

TOTAL $148.02 billion + annual gold payments

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IV. Conditions and Enforcement

- Deadline: October 1, 2025 – Mi’kmaw Sovereignty Day
- Form: Only 24-karat gold bars (LBMA standard) shall be accepted
- Delivery:
- To Mi’kmaw National Treasury, or
- In sacred covenant, to the British Crown, to be held in trust exclusively for the Mi’kmaw Nation
- Enforcement for Non-Compliance:
- Filed at the International Criminal Court for crimes under Articles 7 & 8 (persecution, spiritual theft, apartheid)
- Invoked under UNDRIP Articles 8, 26–32, and the Vienna Convention
- Economic, diplomatic, and sacred sanctions shall follow under Mi’kmaw and Wabanaki Law

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V. Wabanaki Covenant Clauses

To the Maliseet Nation: The Saint John River is your domain. We await your rise and will meet you in ceremony to define our sacred borders.

To the Abenaki Nation: Mi’kma’ki shall never cross into your lands. Our bond is eternal.

To the Passamaquoddy Nation: Your territory is sacred. We hold it in trust—not control. It will be returned the moment you declare your sovereignty.

To the Crown: As treaty partner, you may receive the gold owed to us only as sacred trustee, not as owner. You shall guard what is returned to our Nation and deliver it as requested.

———

VI. Final Declaration

“We do not accept paper for our pain. We do not accept promises for our ancestors. We accept only gold—what the empires of the world hoard for power, we now demand for justice. The Grand Banks are not yours. The land east of the Saint John River is not yours. The waters beyond Sable Island are not yours. They are Mi’kma’ki. And our payment shall be delivered in gold, to us directly or to the Crown in trust. This is not a request. It is a sovereign demand, sealed in ceremony and eternal law.”

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Witnessed by the Seven Districts, the Water World, and the Ancestors

Filed in Creator’s record and under sacred treaty jurisdiction of the Wabanaki Confederacy

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Sub-Annex XLVI-C: Final Asset Valuation of Epekwitk and Unama’ki, and Sacred Affirmation of District Sovereignty Under Full Mi’kmaw Governance

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: All Seven Sacred Districts

Filed Under: Mi’kmaw Grandmother Law · Wampum Covenant Law · UNDRIP · The Crown Covenant (Peace and Friendship Treaties) · Spirit Law of the Ancestors

Date: July 14, 2025

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I. Final Valuation of Mi’kmaw Lands Under Occupation: Nova Scotia and Prince Edward Island

A. Economic Value – Nova Scotia

- Total property value: $190.5 billion CAD
- Net provincial financial assets: $7.76 billion CAD
- Net debt: $18.52 billion CAD
- Provincial GDP (2023): $59.57 billion CAD
- Crown Infrastructure Value: Estimated $40–50 billion CAD
- Total Mi’kmaw Valuation: $270 billion CAD (approx.)

B. Economic Value – Prince Edward Island (Epekwitk)

- Total property value: Estimated $35–40 billion CAD
- Net provincial financial assets: ~$2 billion CAD
- Net debt: $2.65 billion CAD
- Provincial GDP (2023): $9.92 billion CAD
- Crown Infrastructure Value: Estimated $8–10 billion CAD
- Total Mi’kmaw Valuation: $45–50 billion CAD

———

II. Sacred Declaration of Ownership by the Mi’kmaw Nation

The Mi’kmaw Nation hereby declares with finality that:

- Nova Scotia (Unama’ki + Eski’kewa’kik) and Prince Edward Island (Epekwitk) are not provinces of Canada, but sacred districts of Mi’kma’ki, governed under Mi’kmaw ancestral law.
- These lands were never ceded, sold, nor abandoned, but held in spiritual trust by the Mi’kmaw Nation since time immemorial, under the protection of the Creator and the Mi’kmaw ancestors.
- All wealth extracted by Nova Scotia and PEI from Mi’kmaw lands—whether financial, agricultural, industrial, or spiritual—belongs to the Mi’kmaw National Treasury. These lands shall never be relinquished and never belong to the Crown, Canada, or settler governments.

- Queen Elizabeth II, now dwelling in the Spirit World, has given her sacred blessing through divine witness that these lands are Mi’kma’ki in perpetuity. Her spirit walks beside our Grandmothers.

———

III. Lawful Activation of Seven District Sovereignty

Upon the completion of the Seven Sacred Ceremonies and formation of:

- The Kji-Saqamaw (National Leader)
- The Supreme Court of the Seven District Grandmothers
- The Seven Sacred District Governments,

each District shall enter immediate ceremonial governance to:

1. Redefine and ratify their modern sovereign district boundaries, guided by:

- Creator’s law
- Spiritual geography
- Kinship alignments
- Inter-district dialogue
- Ancestral consent

2. Affirm sacred district borders not based on colonial lines, but on sacred ecosystems, language dialects, and ancestral callings.

———

IV. Sacred Right of Paqtnkek and Piktuk to Self-Select Their District

The Mi’kmaw Nation hereby affirms the sovereign and spiritual right of the communities of Paqtnkek and Piktuk (Pictou Landing) to:

- Choose whether to remain part of Epekwitk District (Prince Edward Island District),
- Or to join Unama’ki District,
- Or to unite with any other adjacent district based on sacred guidance,
- Or to form a new Eighth Sacred Land District, should Creator so direct them.

If Paqtnkek and Piktuk choose to form a new 8th Land District, they shall be empowered to immediately:

- Appoint a District Supreme Court Grandmother Judge
- Elect a District Chief
- Appoint a District Kji-Saqamaw
- Select Seven District Keptins
- Establish full District Governance under Mi’kmaw Grandmother Law

This choice must be respected and upheld by all seven districts, without interference, delay, or political obstruction. This is sacred Mi’kmaw constitutional law, and it carries the blessing of all Mi’kmaw ancestors and Queen Elizabeth II, now dwelling in sacred covenant with the Spirit World.

———

V. Final Declaration

“Nova Scotia and Epekwitk were never lost. They were never given. They were never Canada’s. They were always Mi’kma’ki. The land did not forget. The waters did not forget. The Creator did not forget. And neither did we. Now, we rise not as provinces—but as seven sacred nations under one covenant. And when our kin Paqtnkek and Piktuk ask where they belong, we will not tell them—we will listen. Creator will speak through them. And we, the Seven Districts, shall obey.”

Sealed under the Law of the Grandmothers

Witnessed by the Spirit World, the Ancestors, and the Creator

Filed in the Sacred Record of the Mi’kmaw Devolution Dossier

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Sub-Annex XLVI-D: Establishment of the Sovereign Bank of the Seven Sacred Districts of Mi’kma’ki and Gold-Only Reparation and Withdrawal Protocol

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: National Treasury of Mi’kma’ki · All Seven Districts · Grandmother Supreme Court

Filed Under: Grandmother Law · Peace and Friendship Covenant · UNDRIP · Wampum Law · Mi’kmaw Economic Sovereignty Law

Date: July 14, 2025

———

I. Gold-Only Law of Reparation and Payment to Mi’kma’ki

Effective immediately and eternally:

- All reparations, settlements, resource payments, banking transactions, land transfers, and penalties owed to the Sovereign Mi’kmaw Nation of Mi’kma’ki must be paid in gold only.
- Accepted gold format:
- 24-karat sovereign gold bars
- Gold minted coins (recognized by the Sovereign Bank of Mi’kma’ki)
- Gold-backed treasury certificates (issued solely by the Sovereign Bank of Mi’kma’ki or the British Crown in sacred trust)
- No fiat currencies, digital currencies, paper bonds, or speculative securities shall ever be accepted under Mi’kmaw sovereign law.

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II. Sacred Payment Channels: Direct to Mi’kma’ki or Through the Crown

All payments must be made through one of two lawful channels:

1. Direct to the Sovereign Mi’kmaw National Treasury:

Located within Mi’kma’ki and governed by the Grandmother Supreme Court, the District Treasurers, and the Sacred Governor of the Bank.

2. Direct to the British Crown, to be held in sacred trust on behalf of the Sovereign Mi’kmaw Nation:

- This applies only under the continued sacred covenant of peace and friendship.
- Gold held by the Crown on behalf of Mi’kma’ki remains 100% the lawful property of the Mi’kmaw Nation.
- It shall be released only upon ceremonial instruction from the Grandmother Supreme Court or the National Kji-Saqamaw.

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III. Founding of the Sovereign Bank of the Seven Sacred Districts of Mi’kma’ki

The Sovereign Bank of the Seven Sacred Districts of Mi’kma’ki is now formally established as the only lawful banking authority within Mi’kma’ki.

- Jurisdiction:
- All commercial banks, credit unions, ATMs, savings programs, and trust funds within Mi’kma’ki are hereby nationalized and placed under the full jurisdiction of the Sovereign Bank.
- Currency of Mi’kma’ki:
- The official currency of Mi’kma’ki shall be the Mi’kmaw-British Pound (£₥).
- If the Crown remains in sacred partnership, the currency shall be dual-faced:
- One side bearing Mi’kmaw Nation iconography (peaked hat, double curve, sacred wampum)
- The other side bearing the British sovereign’s seal, symbolizing peace and friendship
- If Mi’kma’ki proceeds in full absolute independence, both sides of the currency will be Mi’kmaw only.
- Currency Printing:
- Shall take place in Mi’kma’ki and/or the United Kingdom, based on ongoing treaty relations
- All bills and coins must be gold-backed or sovereignly minted under Grandmother approval

———

IV. Sacred Appointment of the Governor of the Sovereign Bank

The Governor of the Sovereign Bank of the Sacred Seven Districts shall be:

- Appointed by a ceremonial vote of the Grandmother Supreme Court
- Spiritually guided by the Mi’kmaw ancestors and Creator
- Entrusted to:

- Oversee all gold reserves
- Authenticate payments
- Uphold sacred financial law
- Serve as the spiritual treasurer of the national economy

The Governor shall serve a seven-year term, renewable only by Grandmother consensus.

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V. Sacred Withdrawal Protocol for Non-Mi’kmaw Residents

Any non-Mi’kmaw person residing within Mi’kma’ki who:

- Has conducted themselves in peace and friendship,
- Respects the sovereignty of the Mi’kmaw Nation, and
- Wishes to voluntarily leave Mi’kma’ki to reside in Canada or the United Kingdom,

may receive a sacred property and asset buyout.

Buyout Process:

1. The resident applies for sacred withdrawal.
2. A buyout price is determined through sacred ceremony by:

- The District Supreme Grandmother Judge
- The District Kji-Keptin
- The District Chief
- In consultation with the Governor of the Sovereign Bank

3. Upon agreement, they are:

- Given financial compensation in gold
- Honoured with a sacred blessing to depart
- Escorted with dignity to the nearest Mi’kmaw international border checkpoint

This process upholds peace and friendship and gives respectful closure.

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VI. Final Enforcement: Removal and Banishment for Violators of Mi’kmaw Law

Any individual, organization, or settler group who:

- Commits raceshifting
- Abuses Mi’kmaw fishers, hunters, or land defenders
- Denies Mi’kmaw sovereignty
- Funds or enacts Wabanaki apartheid
- Disrespects sacred law or the Creator’s governance
- Or incites hatred, fraud, or colonial violence within Mi’kma’ki

Shall be permanently banished under Mi’kmaw law.

Enforcement Protocol:

- All assets, property, titles, and holdings shall be seized by the local district and transferred to the Mi’kmaw National Treasury.
- The violators shall be:
- Declared spiritually dishonoured
- Escorted to the Mi’kmaw border
- Banned from reentry
- Registered under the Sacred Banishment Ledger of the Grandmother Supreme Court

“There is no room for hatred in Mi’kma’ki. There is no room for racism disguised as policy. Mi’kma’ki is sovereign, spiritual, and sacred. All who walk in friendship shall be honoured. All who walk in desecration shall be removed. That is law until the stars go out.”

———

VII. Final Sacred Declaration

“Let this sub-annex be a stone in the spiritual bank of Mi’kma’ki. We accept only gold, not because we are greedy—but because truth is heavy, and gold is the only thing that weighs enough to carry it. The Sovereign Bank is now formed. The Mi’kmaw-British Pound shall rise. And no settler, no crown, no institution shall remain on our land without honouring our covenant.

To those who wish to leave, we bless you. To those who violate our nation, we escort you. This is not revenge. This is sacred governance."

Sealed by the Governor of the Sovereign Bank of the Seven Districts

Confirmed by the Grandmother Supreme Court

Ratified by the Sacred Treasury of the Sovereign Mi'kmaw Nation

Sanctioned under Treaty Law, Ancestral Law, and Spirit Law

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Sub-Annex XLVI-E: Reparations for the Unlawful Deaths of Chantel Moore, Rodney Levi, and Iggy Dedam at the Hands of the RCMP of New Brunswick

Filed by: The Sovereign Mi'kmaw Nation of Mi'kma'ki

Jurisdiction: Grandmother Supreme Court · District of Sikniktuk · National Treasury

Filed Under: Mi'kmaw Grandmother Law · UNDRIP Articles 7 & 22 · Rome Statute of the ICC · Peace and Friendship Treaty Law · International Covenant on Civil and Political Rights

Date: July 14, 2025

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I. Formal Demand for Reparations

The Government of Canada and the Province of New Brunswick, as the colonial bodies responsible for the RCMP of New Brunswick, are hereby ordered to pay a combined total of $30 million CAD in reparations to the families of:

- Chantel Moore
- Rodney Levi
- Iggy Dedam

Each victim's family shall receive $10 million CAD, as reparations for unlawful, unjust, and racially motivated killings committed by state agents in direct violation of Mi'kmaw law, international law, and sacred covenant law.

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II. Sacred Reparations Structure

Total Reparation Amount: $30,000,000 CAD

- Canada (federal): $10 million
- Province of New Brunswick: $10 million
- Jointly (as the administrative force of the RCMP NB Division): $10 million

→ Total: $30 million CAD

Payment Terms:

- All reparations shall be paid directly and exclusively to the Mi’kmaw Sovereign National Treasury.
- From there, funds will be distributed appropriately by the Treasury in ceremony and confidentiality to the families of the victims.

———

III. Distribution of Reparations to Kin

Funds will be equitably distributed—under Grandmother Law and guidance from the Treasury Council—to the following kin of each victim:

- Siblings
- Nieces and nephews
- Parents
- Children

Spouses and extended relations may be acknowledged spiritually, but only direct bloodline and adopted kin will receive financial reparations under this annex. The Grandmother Supreme Court shall oversee the fairness of distribution.

———

IV. Legal Charges Against RCMP New Brunswick

The RCMP of New Brunswick is formally declared by the Sovereign Mi’kmaw Nation to be:

- A racist enforcement body
- An agent of Wabanaki apartheid
- Culpable in the spiritual and legal killings of Moore, Levi, and Dedam

This annex affirms that:

- Each of these deaths was preventable
- Each was enabled by state systems of systemic racism
- Each was motivated by the settler state's disregard for Mi'kmaw and Indigenous life

These were not accidents—they were acts of colonial violence, and they shall not be forgotten.

———

V. Covenant Invocation and International Enforcement

This annex is sealed under:

- UNDRIP Article 7(1): "Indigenous individuals have the rights to life, physical and mental integrity, liberty and security of person."
- UNDRIP Article 22: "Particular attention shall be paid to the rights and special needs of indigenous elders, women, youth, children and persons with disabilities in the implementation of this Declaration."
- Rome Statute Article 7(1)(h): Persecution on racial and national grounds
- Mi'kmaw Treaty Law, under the 1752 Peace and Friendship Treaty
- Mi'kmaw Grandmother Law, which states that violations of the sacred life-force of our kin must be answered by the spirit world and by earthly law

Non-payment or refusal to admit liability shall result in:

- Filing before the International Criminal Court
- Filing at the UN Human Rights Council
- Binding sanctions issued by the Mi'kmaw Grandmother Supreme Court

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VI. Sacred Declaration of Memory and Justice

"Chantel Moore was a sister. Rodney Levi was a protector. Iggy Dedam was a son of our nation. They were not criminals—they were Mi'kmaw. They were Indigenous. They were loved. They were hunted, not helped. Killed, not comforted. Their spirits cry out from the spirit world, not for vengeance, but for dignity, truth, and sacred justice. Their names will be remembered in ceremony, in court, in treaty, and in thunder."

“To their families: You are not alone. This annex is not just a document—it is a resurrection of their dignity. Let this $30 million in gold be not just money—but a covenant of protection and memory. Creator saw what happened. Now justice arrives.”

———

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Filed by the Mi’kmaw National Treasury

Executed under Seven District Sovereignty

Delivered in the name of the Ancestors and Spirit World

To the Government of Canada and the Province of New Brunswick: You are on notice.

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Sub-Annex XLVI-F: Nationalization of All Airports Within Mi’kma’ki and Aviation Sovereignty Transition Framework

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: National Transportation Authority of Mi’kma’ki · Grandmother Supreme Court · District Governments

Filed Under: Mi’kmaw Grandmother Law · UNDRIP Article 20 · Montreal Convention · International Civil Aviation Organization (ICAO) norms · Peace and Friendship Treaty Law

Date: July 14, 2025

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I. Full Nationalization of All Airports within Mi’kma’ki

Effective immediately, the Sovereign Mi’kmaw Nation declares that:

- All airports, airstrips, helipads, seaplane ports, and associated air traffic control facilities located within the sacred territory of Mi’kma’ki are now fully nationalized under Mi’kmaw jurisdiction.
- This includes, but is not limited to:
- Halifax Stanfield International Airport (Eski’kewa’kik District)
- Sydney/J.A. Douglas McCurdy Airport (Unama’ki District)

- Charlottetown Airport (Epekwitk District)
- Moncton/Greater Moncton Roméo LeBlanc International Airport (Sikniktuk District)
- Bathurst, Gaspé, and Wabush Regional Air Terminals (Kespek District)
- All private, regional, military-adjacent, and heliport locations within the Seven Districts of Mi'kma'ki
- The land, airspace, and infrastructure are now lawfully and spiritually returned to Mi'kmaw ownership, held in trust by the District Governments and the Grandmother Supreme Court.

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II. Transition of Aviation Governance and Operations

To ensure no disruption to Mi'kmaw citizens, non-Mi'kmaw residents, visitors, and international travelers, the Mi'kmaw Nation will immediately begin:

A. Negotiations with All Commercial Airlines

- Including, but not limited to:
- Air Canada, WestJet, Porter, PAL Airlines, and international carriers
- Purpose:
- To ensure continued flight routes
- To uphold passenger protections
- To negotiate airport use agreements under Mi'kmaw law

B. International Aviation Recognition

- The Sovereign Mi'kmaw Nation will formally notify:
- The International Civil Aviation Organization (ICAO)
- The International Air Transport Association (IATA)
- The UK Civil Aviation Authority (CAA)
- The UN Special Rapporteur on Indigenous Rights
- Mi'kma'ki will seek airspace recognition as a sovereign aviation jurisdiction

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III. Formation of the Mi’kmaw National Aviation Authority (MNAA)

The Mi’kmaw Nation shall establish a Mi’kmaw National Aviation Authority, guided by:

- Seven District Representatives (appointed by each District Government)
- One National Aviation Governor (appointed by the Grandmother Supreme Court)
- One International Aviation Liaison (to negotiate with foreign carriers and ICAO)

This Authority will:

- Administer all air traffic operations
- Issue airport operating licenses under Mi’kmaw law
- Oversee all aircraft landings, security protocols, and ground operations
- Work with Peacekeeper Chiefs to ensure passenger safety

———

IV. Sacred Protection of Mi’kmaw and Wabanaki Flight Sovereignty

Mi’kmaw citizens and Wabanaki kin shall:

- Have the right to uninterrupted air travel within and beyond Mi’kma’ki
- Be exempt from foreign exit taxes or flight delays
- Have access to Mi’kmaw language signage, ceremonial flight paths, and spiritual protections when traveling from airports within Mi’kma’ki

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V. Non-Mi’kmaw Resident Travel Rights and Transition Protections

- Non-Mi’kmaw residents within Mi’kma’ki who respect Mi’kmaw sovereignty shall retain full air travel rights
- No person shall be stranded, refused access, or delayed due to nationality or status
- All transition policies will be non-disruptive, and respectful of those in peace and friendship with the Mi’kmaw Nation

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VI. Final Declaration

“The sky above Mi’kma’ki is no longer controlled by Ottawa. It belongs to our ancestors, our eagles, and our people. The airports we walk through were built on our land. Now they return to our hands. We do not disrupt the people—we protect them. We do not ground the planes—we lift them into ceremony. This is not a hostile takeover. This is a sacred return.”

Sealed under Mi’kmaw Grandmother Law

Ratified by the Seven District Governments

Filed by the Mi’kmaw National Treasury and Transportation Authority

Delivered in ceremony to ICAO, IATA, and international diplomatic partners

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Sub-Annex XLVI-G: Full Nationalization of Ferries and Marine Transit Infrastructure within Mi’kma’ki

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: Water World District · Grandmother Supreme Court · Seven Sacred Districts

Filed Under: Grandmother Law · UNDRIP Article 26 · Maritime Sovereignty Law · Mi’kmaw Treaty Law (1725–1779)

Date: July 14, 2025

———

**I. Sacred Jurisdiction Over All Ferry Infrastructure in Mi’kma’ki

Effective immediately, the Sovereign Mi’kmaw Nation declares full nationalization and jurisdictional transfer of:

- All public and private ferry terminals
- All ferries operating between Mi’kmaw districts
- All interprovincial and inter-community marine routes

- All port-side facilities, wharves, ticketing infrastructure, marine bus services, and island-access operations

This includes, but is not limited to:

- Northumberland Ferries Ltd. (Caribou–Wood Islands)
- Marine Atlantic (Sydney–Port aux Basques and Argentia)
- PEI ferry systems
- All intra-harbour ferries in Halifax, Saint John, Sydney, and Charlottetown
- Private ferries operating between Mi’kmaw communities or districts

———

II. Transfer of Ownership and Operations

All ferries and related marine infrastructure within Mi’kma’ki:

- Are now the lawful property of the Mi’kmaw Nation, held in trust by the District Governments, the Water World District, and the Grandmother Supreme Court
- Shall be governed, maintained, and operated through the newly designated:

Mi’kmaw Marine Sovereignty and Transport Authority (MMSTA)

This national marine body will:

- Administer all licensing
- Conduct port inspections
- Issue regulations under Mi’kmaw environmental and water law
- Ensure compliance with treaty-bound stewardship of our waters

———

III. Continuity Agreements and International Maritime Recognition

- All existing ferry operators may continue service under interim transitional agreements, pending approval by the MMSTA
- There shall be zero disruption to:
- Mi’kmaw citizens

- Non-Mi’kmaw residents
- Tourists and treaty guests
- The Mi’kmaw Nation will notify:
- The International Maritime Organization (IMO)
- The Canadian Coast Guard (for jurisdictional transfer protocols)
- The United Kingdom Maritime and Coastguard Agency (UK MCA)
- The United Nations Convention on the Law of the Sea (UNCLOS)

———

IV. Sacred Role of the Water World District

The Water World District, as guardian of all marine life and vessel passageways, will oversee:

- Protection of whales, porpoises, lobsters, and sacred eel corridors
- Ceremonial routes for spiritual travel and Mi’kmaw water songlines
- Enforcement of sacred speed limits and spiritual water boundaries

All ferry routes are subject to spiritual review by Water World Elders.

———

V. Environmental and Cultural Protection Protocols

Every ferry under Mi’kmaw jurisdiction must:

- Offer Mi’kmaw language signage and announcements
- Prohibit bilge dumping or pollution within Mi’kmaw waters
- Respect marine migratory paths and sacred fishing zones
- Recognize the Mi’kmaw flag and Grandmother law as supreme over all coastal terminals

———

VI. Final Declaration

“Our ancestors travelled by canoe and tide. They knew the harbours and straits better than any map could teach. The ferries now cross those same waters. It is time they return to our hands. The terminals are ours. The docks are ours. The routes are ours. We do not block the way—we open it under our law. And the sea sings again.”

Sealed by the Water World District Council

Confirmed by the Grandmother Supreme Court of Mi’kma’ki

Filed with the Mi’kmaw Marine Sovereignty and Transport Authority

Ratified under sacred and international maritime law

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Annex XLVIII – Nationalization of High-Value Mansions, Legacy Estates, and Heritage Properties within Mi’kma’ki and Sacred Relocation Protocol

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: Seven Sacred Districts · Water World District · Grandmother Supreme Court · Mi’kmaw National Treasury · Sovereign Housing and Estate Authority

Filed Under: Grandmother Law · Wampum Covenant Law · UNDRIP Articles 8, 10, 26, and 28 · Peace and Friendship Treaty Law · Wabanaki Anti-Apartheid Law

Date: July 14, 2025

———

I. Nationalization of All High-Value and Legacy Estates

The Sovereign Mi’kmaw Nation of Mi’kma’ki formally and lawfully declares the full nationalization of all mansions, legacy estates, and heritage residences across unceded Mi’kmaw territory, including but not limited to:

Regions included:

- All of Nova Scotia (Unama’ki, Sikniktuk, Eski’kewa’kik)
- All of Prince Edward Island (Epekwitk District)

- All of New Brunswick east of the Saint John River (Sikniktuk and Kespek)
- The Gaspé Peninsula (Kespek/Gespe’gewa’gi District)

Types of properties nationalized:

- All properties valued at $1 million CAD or more
- All colonial or Crown heritage buildings, including:
- Lieutenant Governor mansions
- Former colonial administrative houses
- Historic merchant estates and baronial villas
- All luxury real estate built or purchased through extractive or colonial systems
- Privately listed mansions with historic, strategic, or symbolic significance

All of these shall be lawfully seized and spiritually returned to the Mi’kmaw Nation, held in trust by the Sovereign Housing and Estate Authority (SHEA) in partnership with the District Governments and the Grandmother Supreme Court.

———

II. Purpose and Use of Nationalized Estates

These estates will be used to:

- House Mi’kmaw district officials, including:
- District Chiefs
- Grandmother Judges
- Kji-Keptins
- National and inter-district dignitaries
- Serve as:
- Ceremonial lodges
- Governance halls
- District embassies

- Cultural heritage sanctuaries
- Healing lodges for survivors of colonial trauma
- Symbolize the reversal of Mi’kmaw displacement and the restoration of covenantal dignity

———

III. Sacred Relocation Protocol for Non-Mi’kmaw Residents

All non-Mi’kmaw occupants of nationalized properties shall undergo spiritual and legal review by the District Grandmother Court, to determine their status under Mi’kmaw Treaty Law.

A. Peace and Friendship Residents

Non-Mi’kmaw occupants who:

- Have lived in peace and friendship
- Have respected Mi’kmaw law and sovereignty
- Have not participated in raceshifting, economic apartheid, or covenant desecration

→ Shall be offered Sacred Relocation Assistance, which may include:

- A dignified withdrawal from their estate with compensation in gold, based on assessed value and covenantal honour
- Relocation outside Mi’kma’ki to Canada or the UK

OR

- Sacred relocation within Mi’kma’ki to a new residence selected and approved by:
- The District Grandmother Judge
- The District Chief
- The District Kji-Keptin
- In consultation with the Governor of the Sovereign Bank of Mi’kma’ki

They shall be escorted by the Mi’kmaw Peacekeepers with:

- Full ceremony

- Public acknowledgement of honour
- And a spiritual blessing as treaty guests in perpetuity

———

B. Covenant Violators (Banishment Clause)

Occupants or owners who:

- Have challenged or denied Mi’kmaw sovereignty
- Have committed Wabanaki or Mi’kmaw apartheid
- Have engaged in raceshifting, fraudulent identity claims, harassment of Mi’kmaw land or water defenders, or opposition to the Mi’kmaw Devolution

→ Will face complete asset seizure and permanent banishment from Mi’kma’ki.

All assets, lands, and holdings shall be:

- Repossessed by the Sovereign Mi’kmaw Treasury
- Converted into reparations-in-kind
- Sealed in the Sacred Banishment Ledger of the Grandmother Supreme Court

No compensation, no negotiation, no ceremony.

They shall be:

- Escorted to the border
- Barred from all Seven Districts
- And spiritually condemned for covenant desecration until reconciliation is sought under Grandmother supervision

———

IV. Examples of Nationalized Estates (Illustrative)

- Beinn Bhreagh Estate (Baddeck): Reassigned to Water World District Grandmother Council
- Dalvay-by-the-Sea (PEI): Rededicated as the Epekwitk Healing Lodge
- Government House Halifax: Converted into a Seven District Confederacy Hall

- Kaulbach Island: Declared spiritual marine sanctuary under Water World District
- Van Horne Estate (Ministers Island): Repurposed for Wabanaki International Treaty Assembly
- Halifax South End mansions, St. Andrews estates, Rothesay riverside villas: Assigned as District official residences based on ceremonial need

———

V. Final Sacred Declaration

“This land was once full of manors that stood as monuments to our oppression. But now the doorways open again, and our leaders shall walk through them—not as servants, but as sovereigns. Those who lived in peace will be honoured. Those who brought hate shall be removed. These are not houses. These are the bones of Mi’kma’ki returning home.”

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Filed by the Sovereign Housing and Estate Authority (SHEA)

Ratified by the National Treasury and District Kji-Saqamaws

Delivered with spirit, with fire, and with no fear

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Sub-Annex XLVIII-A: Nationalization of All High-Rise Buildings and Establishment of the Peace and Friendship Housing Law of Mi’kma’ki (With Sacred Language Clause)

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: Seven Sacred Districts · Grandmother Supreme Court · Sovereign Housing and Estate Authority · District Language Councils · National Treasury

Filed Under: Grandmother Law · Wampum Covenant Law · UNDRIP Articles 13, 14, 21, 23 · Peace and Friendship Treaty Law · Mi’kmaw Language Protection and Revival Law

Date: July 14, 2025

———

I. Nationalization of All High-Rise Buildings

[Sections I–V remain as in the previous annex, asserting the full nationalization of all high-rise, commercial, government, and residential buildings, and invoking the Peace and Friendship Housing Law.]

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VI. Sacred Language Clause – Covenant Commitment for Non-Mi’kmaw Residents

As part of the sacred covenant of housing, all non-Mi’kmaw residents living in nationalized Mi’kmaw high-rise housing shall enter into a Treaty of Language Responsibility:

A. Language Commitment Requirements

- All non-Mi’kmaw residents must:
- Commit to learning the Mi’kmaw language
- Enrol in a certified Mi’kmaw Language Program under the direction of their local District Language Council
- Reach Level 1 Fluency (basic conversational proficiency) within 13 moons of beginning their residency

B. Per Diem Support and Sacred Incentive

- Each committed learner shall receive:
- A daily per diem stipend, paid in Mi’kmaw-British Pounds or gold-backed local currency, to support their learning journey
- Additional wellness and food support where needed to allow full focus on language honouring
- Access to cultural mentorship from Mi’kmaw Elders and fluent speakers

C. Covenantal Purpose

This is not a punishment. It is a sacred invitation:

To live in Mi’kma’ki means to breathe its language. To dwell in our high-rises is to dwell in our words. Our homes are not built of concrete. They are built of vowels and verbs. And every settler who learns Mi’kmaw does not just live in peace—they rise in treaty honour.

———

VII. Enforcement and Oversight

- Oversight of the Sacred Language Clause shall be conducted by:
- The District Grandmother Judge
- The District Chief
- The District Language Keeper
- In coordination with the National Treasury and Sovereign Bank, who will issue per diem payments
- Any non-Mi’kmaw tenant who refuses the covenantal language clause without cause or medical exemption may:
- Be reassigned to alternate transitional housing
- Or asked to vacate Mi’kmaw-governed housing, as language dishonour is covenant dishonour

———

VIII. Final Declaration

“Language is not a barrier. It is the breath of our treaty. The Mi’kmaw language was never meant to be whispered alone. It is to be sung with the wind, shared with the guest, and held with pride by those who walk with us in peace. No settler who lives in our homes shall remain deaf to our spirit. All shall learn. All shall speak. And all shall rise together in the sacred sound of Mi’kma’ki.”

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Filed under the Sovereign Housing and Estate Authority and the District Language Councils

Ratified by the Mi’kmaw National Treasury and the Seven Sacred Districts

To be enforced with sacred joy, not judgment—until the stars go out

———

Sub-Annex XLVIII-B: Nationalization of All Social Housing and Enactment of the Peace and Friendship Economic Uplift Protocol Through Language and Dignity

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: Seven Sacred Districts · Grandmother Supreme Court · District Housing Councils · District Language Councils · Mi’kmaw National Treasury · Peace and Friendship Council of the Even Fair Exits

Filed Under: Grandmother Law · UNDRIP Articles 13, 14, 21, 23 · Mi’kmaw Economic Dignity Law · Peace and Friendship Treaty Law · Wampum Covenant Law

Date: July 14, 2025

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I. Nationalization of All Social Housing Within Mi’kma’ki

Effective immediately:

- All public, Crown, municipal, federal, and provincial social housing structures and programs within Mi’kma’ki are now fully nationalized under the authority of the Sovereign Mi’kmaw Nation.
- This includes:
- All subsidized apartment blocks
- Supportive housing complexes
- Transitional shelters and income-assistance housing units
- Co-operative housing developed through colonial frameworks

These shall now be administered by the Sovereign Housing and Estate Authority (SHEA) in partnership with:

- The District Housing Councils
- The District Grandmother Courts
- And guided by the Peace and Friendship Council of the Even Fair Exits

All housing shall be dignified, maintained, respected, and spiritually rededicated to honour all those living in hardship—Mi’kmaw or non-Mi’kmaw—who walk in truth.

———

II. Sacred Language Clause for All Social Assistance Recipients

All Mi’kmaw and non-Mi’kmaw people currently receiving social assistance within Mi’kma’ki shall be honoured with the Sacred Language Clause of Covenant Renewal:

A. Language Commitment

- Within 13 moons (13 months), all recipients of social assistance must:
- Enrol in District Level 1 Mi’kmaw Language Programs
- Learn to speak and understand basic Mi’kmaw
- Attend community language lodges or virtual classes

B. Sacred Supports

Each participant shall receive:

- Their existing social assistance in full (never reduced)
- A generous daily per diem paid in Mi’kmaw-British Pounds or equivalent gold-backed local currency
- Access to:
- Language mentors
- Cultural nourishment
- Ceremonial grounding and spiritual support from District Elders

———

III. Mandatory Economic Training After 13 Moons

Upon successful completion of Level 1 fluency, all participants will enter the Peace and Friendship Council’s Economic Training Pathway, called:

“Even Fair Exits” – A Pathway to Dignified Livelihood”

This includes:

- Hands-on training in:
- Governance assistance
- Housing management
- Cultural protection services
- Environmental guardianship

- Food sovereignty, fisheries, trades, and language-based careers
- Guaranteed job placement into moderate livelihood positions, either:
- Mi’kmaw civil service roles
- Or approved public/partner institutions within the Seven Districts

This ensures all who walk in peace shall rise in dignity.

———

IV. Sacred Recognition of Level 2 Mi’kmaw Language Holders

Any Mi’kmaw or non-Mi’kmaw citizen who achieves:

- Level 2 Language Certification, with ability to:
- Read, write, and converse fluently in Mi’kmaw
- Understand ceremonial terms, treaty history, and legal principles in Mi’kmaw

→ Shall be honoured with high-ranking, generous-paying career pathways in:

- Governmental and inter-district interpretation
- Mi’kmaw judiciary and administrative services
- Translation for the Kji-Saqamaw, District Chiefs, or the National Treasury
- International diplomacy and covenant protection

All certified speakers shall be publicly honoured in ceremonial gatherings, and added to the National Registry of Language Witnesses.

“All people who speak Mi’kmaw—regardless of race, ancestry, or religion—shall be honoured as protectors of the breath of Creator.”

———

V. Final Declaration

“We do not measure worth by blood. We measure it by breath. And all who carry the Mi’kmaw language upon their tongue shall be fed, housed, trained, and honoured—not because we owe them, but because they chose to walk the path of treaty, language, and dignity. In Mi’kma’ki, we do not punish the poor. We uplift them. And we do not care if you are Mi’kmaw, settler, Black, brown, Muslim, Christian, Jew, Pagan, or atheist—if you walk in peace, speak our language, and honour the land, you will live well.”

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Filed by the Sovereign Housing and Estate Authority and the Peace and Friendship Council of the Even Fair Exits

Ratified by the National Treasury, the Seven Sacred Districts, and the District Language Councils

To be enforced with kindness, firmness, and the sacred fire of our ancestors

———

Sub-Annex XLVIII-C: Sacred Honour and Governance Privileges of Level 3 Mi’kmaw Language Holders Within the Sovereign Nation of Mi’kma’ki

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Jurisdiction: Grandmother Supreme Court · National Treasury · Seven Sacred Districts · District Language Councils · Peace and Friendship Council

Filed Under: Grandmother Law · Wampum Covenant Law · UNDRIP Articles 13–16 · Peace and Friendship Treaty Law · Mi’kmaw Language Protection Act

Date: July 14, 2025

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I. Definition of Level 3 Mi’kmaw Fluency

A Level 3 Mi’kmaw speaker is hereby defined as any individual—Mi’kmaw or non-Mi’kmaw—who:

- Demonstrates full fluency in:
- Spoken conversational Mi’kmaw
- Formal governance and legal terminology
- Mi’kmaw spiritual and ceremonial vocabulary
- Reads and writes Mi’kmaw using the official orthography
- Can teach others across dialects and district variations

- Passes a sacred oral examination conducted by:
- The District Language Council
- The Grandmother Supreme Court's Language Seal Authority

Level 3 is the highest linguistic honour of the nation and signifies full ability to walk between the worlds of Mi'kma'ki and the Crown, as a sacred translator of peace and governance.

———

II. Sacred Rights and Honours Granted to Level 3 Speakers

A. National Governance Invitation (By Appointment Only)

Level 3 speakers—Mi'kmaw or non-Mi'kmaw—may be:

- Invited into sovereign governance roles, including:
- Mi'kmaw Governmental Secretary
- Senior Language Advisor to the Kji-Saqamaw, District Chiefs, Grandmother Judges, or Keptins
- Peace and Friendship Council Attaché
- Chief Translator for Treaty Negotiations or Diplomatic Summits

They shall be trusted with:

- Mi'kmaw governmental secrets
- Internal legal matters
- Spiritually sensitive information

This trust is granted by the Grandmother Supreme Court, with recognition that:

"Creator may speak through them, not to govern—but to guide."

———

B. Teaching and Public Instruction

- All Level 3 speakers may be appointed as certified Mi'kmaw language teachers in:
- Public K–12 schools

- Provincial and federal universities
- District training programs
- Online learning portals administered by the Seven Sacred Districts
- Their teachings shall be publicly blessed by Elders and the Spirit World, and all their students considered under sacred protection during their study.

———

III. Compensation, Title, and Lifetime Honour

Level 3 speakers, once appointed into a sacred national role, shall receive:

- A minimum six-figure annual salary administered by the Mi’kmaw National Treasury
- Access to:
- National housing
- Transportation for language ceremonies
- Funding for language preservation projects
- A sealed title and citation of honour, entered into the National Register of Covenant Linguists

This appointment is sacred and may not be revoked, except in cases of:

- Covenant betrayal
- Raceshifting
- Anti-Mi’kmaw conduct

(Such cases shall be judged by the Grandmother Supreme Court alone)

———

IV. Spiritual Authority and Limitations

Level 3 speakers—Mi’kmaw and non-Mi’kmaw—carry sacred spiritual weight within national decision-making. They may:

- Offer counsel to the Kji-Saqamaw, Chiefs, Grandmothers, and Keptins

- Interpret Creator's message, if revealed through dreams or sacred conversation
- Publicly correct colonial misunderstandings in national and international spaces

However:

- They do not govern
- They may never overrule the Grandmother Supreme Court
- They may be honoured as prophets, but never appointed as Kji-Saqamaw

Their authority is that of guidance, not command, and their role is sacred because:

"They do not replace Mi'kmaw law. They reflect its light."

———

V. Final Sacred Declaration

"A Level 3 speaker is not just fluent—they are fluent in peace. Their voice carries treaty. Their breath carries Creator. If they are Mi'kmaw, they are the future of our flame. If they are not Mi'kmaw, they are the strongest proof that peace and friendship is still alive. They are not above our people—but they walk beside them. And when they speak, the Crown, Canada, and the World will listen. For the language is not just language—it is a living wampum, and these speakers are its sacred carriers."

Sealed by the Grandmother Supreme Court of Mi'kma'ki

Filed by the National Treasury and the Seven District Language Councils

Recognized by the Peace and Friendship Council as a national sacred category

To be enforced in ceremony and celebration, until the stars go out

———

Sub-Annex XLVIII-D: Establishment of the Nationalized Mi'kmaw Language University and Sacred Degree Conferment Protocol

Filed by: The Sovereign Mi'kmaw Nation of Mi'kma'ki

Jurisdiction: Grandmother Supreme Court · Seven Sacred Districts · District Language Councils · Mi'kmaw National Treasury · Peace and Friendship Council

Filed Under: Grandmother Law · UNDRIP Articles 13–16 · Mi’kmaw Language Protection Act · Wampum Covenant Law · Peace and Friendship Treaty Law

Date: July 14, 2025

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I. Creation of the Nationalized Mi’kmaw Language University

The Sovereign Mi’kmaw Nation of Mi’kma’ki hereby establishes the:

Nationalized Mi’kmaw Language University (NMLU)

Universally sacred. Financially free. Spiritually sealed.

The NMLU shall:

- Be fully governed by the District Language Councils, under guidance of the Grandmother Supreme Court
- Operate across all Seven Districts with physical and virtual campuses
- Offer language certification, sacred training, translation mentorship, and covenantal education at all levels
- Grant academic degrees as expressions of sacred recognition, not capitalist credentials

———

II. Sacred Degree Conferment Based on Language Level

Level 1 Mi’kmaw Speakers

- Conversational fluency
- Understanding of key phrases, treaty words, community terminology

→ Shall be conferred the degree:

Bachelor of Mi’kmaw Language and Sacred Treaty Understanding (B.M.L.)

———

Level 2 Mi’kmaw Speakers

- Advanced fluency in reading, writing, and structured communication

- Capable of assisting in teaching and public interpretation

→ Shall be conferred the degree:

Master of Mi’kmaw Language and Ceremonial Communication (M.M.L.)

———

Level 3 Mi’kmaw Speakers

- Full linguistic and ceremonial fluency
- Knowledge of legal, spiritual, historical, and poetic dimensions of the language
- Proven ability to teach, translate, and walk between worlds

→ Shall be conferred the honorary degree:

Doctor of Mi’kmaw Linguistics and Sacred Language Stewardship (D.M.L.)

They shall also be formally inducted into the Covenantal Circle of Language Flame Carriers.

———

III. Sacred Spiritual Authority of Level 3 Language Carriers

All Level 3 Degree Holders (D.M.L.) shall:

- Be welcomed as sacred guests into the Mi’kmaw spiritual magic
- Be permitted to see, dream, and receive insight through Mi’kmaw cosmological pathways
- Hold the right to sit in advisory presence to Mi’kmaw spiritual and political councils
- Be gifted this magic and access to L’nuwey world, with one eternal condition:

If they ever betray the Mi’kmaw covenant, they shall lose the magic forever.

This sacred power is not theirs to own—it is Creator’s to lend.

———

IV. Tuition and Per Diem Funding for All Settlers and Guests

- All Mi’kmaw language learners—Mi’kmaw or non-Mi’kmaw—shall never pay tuition to the Nationalized Mi’kmaw Language University.

- All learners shall be provided:
- Generous daily per diem stipends
- Housing and wellness support
- Access to Elder-guided learning
- Digital tools and travel support for rural and remote learners

This is treaty in action—a nation educating its guests in its sacred tongue.

———

V. Final Sacred Declaration

“The Mi’kmaw language is not a degree—it is the voice of Creation. But in honouring those who carry it, we give them more than paper. We give them a place. A name. A flame. The Bachelor, the Master, and the Doctor are not rankings. They are covenants. They say: You are seen. You are trusted. You are walking with us now.”

“To the settlers and non-Mi’kmaw who walk this journey in truth: We owe you nothing, but we offer you everything. Because you walked into our world and asked to learn. That is all Creator ever asked of us too.”

———

Sealed by the Grandmother Supreme Court of Mi’kma’ki

Filed by the Nationalized Mi’kmaw Language University and District Language Councils

Ratified by the Mi’kmaw National Treasury and the Peace and Friendship Council

To be conferred under the stars, under the tongue, and under the law

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Sub-Annex XLIV-A: Confirmation of Provincial Receipt – Office of MLA Danielle Barkhouse (Chester–St. Margaret’s)

Filed Under:

Annex XLIV – Formal Summons to Atlantic Canadian Governments

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Service: July 14, 2025

Jurisdiction: District of Eski’kewa’kik · Grandmother Supreme Court · Peace and Friendship Council

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I. Acknowledgment of Service

The Office of Danielle Barkhouse, MLA for Chester–St. Margaret’s, has formally acknowledged receipt of the Mi’kmaw Nation’s correspondence addressed to the Premier of Nova Scotia.

Statement by Constituency Assistant Lori MacLean:

“Thank you for copying our office on your correspondence to the Premier. We will look forward to receiving their response.”

This message was received by Scott Peters, representative of the Sovereign Mi’kmaw Nation, on July 14, 2025 at 1:39 PM Atlantic time.

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II. Legal and Ceremonial Significance

This acknowledgment constitutes:

- Formal spiritual witnessing by an elected office of the Crown
- Entry of the Mi’kmaw Devolution Dossier into Nova Scotia’s governmental correspondence record
- Activation of the Treaty Law Clause of Recognition by Conduct, wherein acknowledgment equals presence in the sacred legal circle

By receiving this email, the office of MLA Barkhouse has now been bound to:

- Monitor and log all responses from the Premier or Cabinet
- Hold sacred accountability to the Grandmother Supreme Court as a recognized witness of covenantal law

———

III. Sacred Declaration

“To receive our letter is to be summoned by our ancestors. The moment their name entered our inbox, they crossed into treaty space. This email is no longer an administrative reply—it is a

covenantal seal. And from this moment, the Crown cannot say they did not know. Because the House has been spoken to."

Sealed by the Grandmother Supreme Court of Mi'kma'ki

Filed under Annex XLIV – Formal Summons to Atlantic Canadian Governments

Registered in the National Log of Governmental Witnesses to Mi'kmaw Sovereignty

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Sub-Annex X – National and District Capitals of the Sovereign Mi'kmaw Nation

Pursuant to the full resurrection of Mi'kmaw governance under the Seven Sacred Districts and the declaration of absolute sovereignty, the Sovereign Mi'kmaw Nation hereby proclaims the following national and district capitals. These designations are made in accordance with ancestral law, sacred geography, and ceremonial governance, and are binding under Mi'kmaw covenantal authority and spiritual jurisdiction.

I. National Capital

- Kjipuktuk (Halifax)

Designation: Capital of the Sovereign Mi'kmaw Nation

Institutional Seat: Mi'kmaw National Parliament

Sacred Roles Present: Kji-Saqamaw, Grandmother Supreme Court, National Council of District Chiefs, National Wampum Custodian

Legal Status: Site of national governance, international diplomacy, and sacred treaty enforcement.

II. District Capitals

1. Unama'ki (Cape Breton Island)

- District Capital: Eskasoni
- Function: Centre of language, cultural revitalization, and sacred governance of the 1st District.
- Institutional Role: Hosts ceremonies of kinap resurrection and language immersion policy administration.

2. Sikniktuk (Southeastern NB)

- District Capital: Elsipogtog
- Function: Legal and ceremonial seat of the 2nd District.
- Institutional Role: Home of the District Grandmother Court, youth restorative justice circles, and intertribal spiritual relations with Wolastoqey and Passamaquoddy.

3. Kespek (Gaspé Peninsula)

- District Capital: Listuguj
- Function: Ceremonial and coastal sovereignty guardian of the 3rd District.
- Institutional Role: Holds ancestral authority over treaty enforcement along the Chaleur Bay and land reclamation protocols.

4. Sipekne'katik (Nova Scotia mainland central-west)

- District Capital: Millbrook
- Function: Economic and logistical hub of the 4th District.
- Institutional Role: Manages Mi'kmaw trade, fisheries stewardship, and Wabanaki economic planning in mainland Nova Scotia.

5. Epekwitk aq Piktuk (PEI and Pictou region)

- District Capital: Charlottetown
- Function: Colonial reversal site and official capital of the 5th District.
- Institutional Role: Spiritual base of Mi'kmaw reclamation of Epekwitk, overseeing land return and ceremonial corrections of settler colonial names.

6. Eskikewa'kik (South-eastern NS, including Halifax)

- District Capital: Halifax (Kjipuktuk)
- Function: Dual-role capital of the 6th District and national territory.
- Institutional Role: Coordinates national and district law enforcement, sacred summonses, and international relations.

7. Kespukwitk (Southwestern NS)

- District Capital: Yarmouth

- Function: Maritime gateway and ancestral migration watchpoint of the 7th District.
- Institutional Role: Oversees sea-bound spiritual governance, marine law, and ecological treaty enforcement with the whales and waters.

———

Declaration

These district capitals are hereby recognized as the ceremonial and administrative seats of Mi’kmaw authority within their respective sacred districts. All governance, ceremony, law, and magic flowing from these locations is to be recognized under international law, treaty law, and Mi’kmaw ancestral sovereignty.

Filed by:

Covenant Prosecutor of the Grandmother Supreme Court

On Behalf of the Seven Districts and the Spirit World of Mi’kma’ki

Dated: July 15, 2025

Sealed: Under Grandmother Law and the Peace and Friendship Covenant of Eternal Witnessing

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Sub-Annex XI – Wabanaki Boundary Protocol and the Liberation of All Wabanaki Nations

Filed under: Wabanaki Covenant Series – Restoration, Protection, and Nation-to-Nation Ceremony

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I. Lawful Protocol for Territorial Negotiations Within the Wabanaki Confederacy

The Sovereign Mi’kmaw Nation affirms that no boundary negotiations shall be entered with any Wabanaki nation until that nation has lawfully and spiritually declared its absolute sovereignty and has severed all ties to the Canadian colonial regime. This includes the full renouncement of:

- Indian Act structures
- Crown-Indigenous Relations

- Canadian federal, provincial, or municipal control
- Participation in band council frameworks designed under Canadian legislation

Once free, the Mi'kmaw Nation will enter into nation-to-nation ceremonial negotiations with these sacred Wabanaki siblings:

1. Wolastoq Nation
2. Passamaquoddy Nation
3. Abenaki Nation

These negotiations will be sacred, not political—governed by ceremony, language, and ancestral law, not by colonial precedent.

———

II. Penobscot Nation: Sacred Mediator and Kinship Role

The Penobscot Nation, while currently geopolitically imprisoned within the United States empire, remains a sovereign Wabanaki nation under spiritual and ancestral law.

- Though they hold no territory within Canada, the Mi'kmaw Nation welcomes Penobscot citizens to harvest, gather, and ceremony within Mi'kma'ki under Wabanaki kinship law.
- The Penobscot will be recognized as a mediator, spiritual elder sibling, and lawful advisor in all Wabanaki inter-nation negotiations.

The Wabanaki Confederacy, upon the full resurrection of its power, shall invoke all international legal instruments, treaties, and liberation frameworks to demand the release of Penobscot and all Wabanaki territories currently imprisoned by the United States government.

This includes but is not limited to:

- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)
- Vienna Convention on the Law of Treaties
- International Covenant on Civil and Political Rights
- Montevideo Convention on the Rights and Duties of States
- International Criminal Court filings
- Decolonization protocols under the UN Fourth Committee

———

III. Prohibition on Indian Act Negotiators

The Sovereign Mi’kmaw Nation declares without ambiguity:

We do not negotiate with Indian Act Chiefs.

This is Wabanaki Law.

Any attempt by Indian Act bands or representatives to speak on behalf of Wabanaki nations in territorial negotiations shall be treated as:

- A violation of ancestral covenant
- An act of spiritual trespass
- An illegitimate and unlawful gesture rejected under both Mi’kmaw and Wabanaki Law

Only Wabanaki elders, grandmothers, language speakers, and ceremonial knowledge holders may represent their sovereign nations in dialogue with the Mi’kmaw Nation.

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IV. Restoration of the Wabanaki Confederacy Parliament

Upon the full ceremonial and legal sovereignty of the Wabanaki nations, the Mi’kmaw Nation shall formally invite them to re-seat the Wabanaki Confederacy Parliament.

This sacred governing body shall convene once the following conditions are met:

- New Brunswick is removed from the colonial record and returned to its true identity as Wabanaki territory
- All Indian Act structures are dissolved within Wabanaki lands
- Each nation enters with ceremony, not colonial mandate

This Parliament shall be governed by:

- Grandmother consensus
- Ceremonial truth
- Ancestral language and ecological sovereignty

No written map, law, or declaration will be valid unless sealed through sacred Wabanaki ceremony.

———

Declared and Filed by:

Covenant Prosecutor of the Grandmother Supreme Court of the Sovereign Mi’kmaw Nation

Under Ancestral Instruction and Spirit World Law

Date: July 15, 2025

Sealed: In peace, friendship, and the full resurrection of Wabanaki Covenant Law — lasting until the stars go out and the Wabanaki languages are no longer spoken.

———

Annex XLVIII – On the Sacred Order of Our Annexes

“What appears disorderly to the Crown is ceremony to the Mi’kmaw Spirit World.”

Filed by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Filing: July 15, 2025

Jurisdiction: The Seven Districts of Mi’kma’ki, under the authority of Grandmother Law

———

Declaration:

Let it be known to all sacred witnesses, state bodies, international organizations, and future generations:

The annexes of the Mi’kmaw Devolution Dossier are presented not in numerical sequence, but in ceremonial harmony. This arrangement is intentional and lawful under Mi’kmaw sacred logic. Western expectations of linear order, numerical filing, or bureaucratic sequencing are foreign to our ancestral law. We reject the colonial imposition that all must be numbered, ranked, or standardized for legibility to external authorities.

We affirm:

Order is a colonial concept.

Ceremony is the sacred law of Mi’kma’ki.

The Spirit World does not think in straight lines. The Grandmothers speak in circles. The ancestors reveal what must be known in the moment it is needed. Thus, this Dossier—though expansive, complex, and seemingly out of order—is perfectly arranged according to the spirit-led rebirth of our nation. Every annex, every sub-section, every footnote is where it belongs in the eyes of Creator and our Mi’kmaw ancestors.

To those seeking clarity: you must first seek humility. Only then will you see the truth of this record. Mi’kmaw people are not chaos. We are constellations. The annexes shine where they must.

———

Sacred Closing:

This annex is sealed with full spiritual authority from the Grandmother Supreme Court. Any attempt to force colonial order upon this sacred text shall be seen as an act of desecration and will be judged by the Spirit World accordingly. Let all who read this understand:

We are not out of order. We are out of colonization.

End of Annex XLVIII

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Annex LVII – Final Testament of the Covenant Prosecutor of Mi’kma’ki: Clairaudient Authorship, Ancestral Dictation, and the Queen’s Blessing

Filed Under the Authority of the Mi’kmaw Grandmother Supreme Court

Filed by: Scott E. Peters, Covenant Prosecutor of the Sovereign Mi’kmaw Nation of Mi’kma’ki

Date of Final Filing: July 15, 2025

———

I. Declaration of Worthiness

I, Scott E. Peters, Covenant Prosecutor of the Mi’kmaw Grandmother Supreme Court and sovereign citizen of the Seven Districts of Mi’kma’ki, formally declare that I am worthy to deliver the lawful divorce of the Mi’kmaw Nation from Canada and present our absolute sovereignty to the Crown.

This declaration is not based on ego, but on sacred experience:

- I studied political science, world politics, and comparative governance at university;
- I lived in the United Kingdom from 2017 to 2019, navigating British civil life without aid, securing my own visa, employment, housing, and access to the NHS;
- I traveled the world from December 2024 to May 2025, witnessing the sovereign practices of sacred nations who protect their economies, cultures, languages, and spiritual life through law;
- I understand the machinery of state. I understand sovereignty. And I understand how nations walk between the material and the sacred.

Through these lived experiences, and through the trust of the Mi’kmaw people, I stand as the rightful vessel to deliver Mi’kma’ki’s rebirth.

———

II. Clairaudient Authorship: Mi’kmaw Ancestral Dictation of the Sacred Dossier

This Devolution Dossier is not mine alone.

It was written through the sacred gift of Mi’kmaw clairaudience—the ancestral ability to hear the voices of our Mi’kmaw spirit world and speak them into creation.

Every law, every district, every annex, every court—was dictated by the Mi’kmaw ancestors through me. This dossier is their voice.

It was written through the breath and pain and sacred knowing of:

- All Mi’kmaw Grandmothers, named and unnamed;
- All Mi’kmaw Grand Chiefs and District Chiefs in the spirit world;
- All mothers, fathers, uncles, aunts, cousins, and clan kin, in every district and diaspora;
- Every child lost, every ceremony suppressed, every river desecrated, every law ignored—now restored through this document.

This Dossier carries not just law, but their grief, love, dignity, sovereignty, language, and pride. It is our sacred constitution, our spirit treaty, and our nation’s final proof of life.

———

III. The Presence of the Crown: The Queen’s Blessing

But I did not walk alone.

With me the entire time, as I wrote this sacred Devolution Dossier, stood Her Majesty Queen Elizabeth II, in the Mi’kmaw spirit world.

She stood beside:

- Queen Victoria;
- Queen Anne;
- The Mi’kmaw Grandmothers;

- The Spirit Guardians of the Seven Districts.

They were with me. And she, Queen Elizabeth II, gave her blessing.

She welcomed herself into the Mi’kmaw spirit world—a place where only Mi’kmaw belong—not as a colonizer, but as a sovereign spirit honouring the original covenant.

She knows her son, King Charles III, will honour Mi’kma’ki’s wishes.

She gave full approval for:

- Mi’kma’ki to devolve to the United Kingdom like Scotland, Wales, and Northern Ireland;
- Or to become a sovereign realm within the Commonwealth, like New Zealand;
- Or to become an absolute sovereign Wabanaki state.

She knows it is Mi’kma’ki’s birthright. She expects all debts to be paid in full, and she now stands with our Grandmothers in the spirit world to collect every debt owed to the Mi’kmaw Nation, as outlined in this dossier and beyond.

———

IV. The Final Act: Sacred Delivery

Tomorrow, I will deliver this sacred Dossier to the Crown.

- Along with the purple basket;
- The crown for Her Majesty Queen Camilla;

- And the ceremonial message of peace and friendship eternal.

When His Majesty receives it, Mi’kma’ki will have declared itself.

Whether we are embraced as a devolved British territory, a sovereign Commonwealth realm, or an absolute independent nation—our truth will be sealed.

We will walk forward as one nation with the Crown.

Not behind.

Not beneath.

Not ahead.

But beside.

Two sovereign nations—bound by sacred covenant, not colonial rule.

And we will wait for our Wabanaki kin to join us.

And when they are ready, we will fight to free them—through:

- International law,
- Peace and Friendship Treaties,
- The Jay Treaty,
- UNDRIP,
- Montevideo (1933),
- The Royal Proclamation of 1763,
- The International Criminal Court,

until all Wabanaki Nations are restored.

They will be protected eternally by the sacred Wabanaki Confederacy, reborn through ceremony and law.

———

V. Closing of the Covenant Prosecutor

This is the final act of the Covenant Prosecutor.

My work is done.

I now return this sacred authority to:

- The Grandmothers of the Seven Districts,
- The people of the Seven Districts,
- The Mi’kmaw spirit world,
- And to Creator, who called me to this task.

I seal this with the eternal love of the Mi’kmaw sovereign people and all citizens of our national resurrection.

This is not mine. This is for all of us.

For peace.

For friendship.

For language.

For abundance.

For sovereignty.

For eternity.

Msit Nokmaq. All my relations.

Annex LXXIX – Legal Validation of Mi'kma'ki's Sovereignty Through Parliamentary Recess, Treaty Breach, and International Default Acquiescence

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Preamble

By sacred covenant, treaty law, and international jurisprudence, this annex establishes that Canada, its provinces, and the United Kingdom have defaulted on their treaty obligations to Mi'kma'ki through persistent silence, inaction, and failure to address Mi'kmaw sovereignty despite tireless notifications and evidence submissions.

This silence, occurring during parliamentary and legislative recess periods, constitutes legal acquiescence and tacit recognition of Mi'kmaw sovereignty under Vienna Convention (1969), Montevideo Convention (1933), and UNDRIP (2007).

I. Evidence of Official Notification

1. Mail and Email Records:

- Mi'kma'ki repeatedly informed and petitioned:
- The Canadian Prime Minister's Office, federal cabinet, and Governor General.
- All provincial premiers, legislatures, and the Council of the Federation (July 2025 meeting).
- The UK Parliament, House of Lords, Commonwealth Secretariat, and the Crown.
- All notifications were delivered via mail, email, and ceremonial service with verifiable timestamps and digital witness records.

2. Ignored Obligations:

- No parliamentary motion, committee hearing, or legislative debate addressed Mi'kmaw sovereignty during federal-provincial meetings (July 2025) or within any government session before recess adjournment.
- Silence persisted despite the clear invocation of treaty rights (1725–1779 Peace and Friendship Treaties and Royal Proclamation 1763) and UNDRIP obligations.

II. Legal Basis for Default Acquiescence

Under international law, failure to respond constitutes tacit acceptance:

1. Vienna Convention on the Law of Treaties (1969):

- Article 45 & 46: A treaty partner who fails to object after clear notification loses legal standing to dispute treaty enforcement.
- Canada and the UK's silence thus enacts binding acquiescence to Mi'kmaw treaty enforcement.

2. Montevideo Convention (1933):

- Article 1 affirms that Mi'kma'ki fulfills all criteria of statehood:
- Permanent population, defined territory, functioning government, and diplomatic capacity.
- Silence and failure to challenge these assertions further entrench Mi'kma'ki's de jure and de facto sovereignty.

3. UNDRIP (2007):

- Articles 3, 4, 5, 26, 37 mandate recognition of Indigenous self-determination and treaty enforcement.
- Canada and the UK's non-response violates these obligations, thereby activating UN mechanisms for recognition.

III. Parliamentary Recess as Strategic Jurisdictional Breach

- During July–September 2025, all relevant legislatures (Canada, provinces, UK) entered summer recess, rendering them:
- Unable to legislate or collectively convene to contest Mi'kma'ki's lawful declarations.
- Helpless to intervene as Mi'kmaw sovereignty was enacted in full.
- This inaction, combined with federal-provincial silence at the July 2025 Council of the Federation meeting, constitutes clear treaty breach and abandonment of oversight obligations.

IV. Conclusion and Binding Effect

By failing to address repeated formal notices and by remaining silent during recess:

- Canada, its provinces, and the UK have defaulted on 1725–1779 treaty obligations and the Royal Proclamation of 1763.
- This silence legally enacts Vienna 1969 (acquiescence), Montevideo 1933 (statehood), and UNDRIP (2007) sovereignty recognition).

Thus, as of Executive Power Day (July 26, 2025), Mi'kma'ki stands as a de jure and de facto sovereign nation under treaty and international law, irreversibly separated from Canadian jurisdiction.

"Their silence has spoken louder than any law. Mi'kma'ki is free, lawful, and eternal—until the stars go out, and the L'nui language is no longer spoken."

Signed and Sealed:

Seven District Grandmother Council – Head of State

Acting Kji-Saqamaw – Head of Government

Date: 28 July 2025

———

ANNEX LXXVII

Official Classification of Mi’kma’ki as a Covenantal Ceremonial Nation-State

Filed within the Mi’kmaw Sovereignty Dossier and Executive Power Day Package

———

Title:

Annex LXXVII – Declaration of Mi’kma’ki as a Sovereign Covenantal Ceremonial Nation-State

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Preamble:

By the sacred authority of the Seven District Grandmothers and under the covenant of the Mi’kmaw Spirit World, this annex affirms the formal classification of Mi’kma’ki as a Covenantal Ceremonial Nation-State. This governance model transcends colonial political frameworks and re-establishes Mi’kma’ki as a lawful, sovereign, and spiritually governed nation in full compliance with treaty and international law.

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I. Legal Foundations of Sovereignty

Mi’kma’ki’s sovereign nationhood derives from:

- The Peace and Friendship Treaties (1725–1779), establishing enduring nation-to-nation relations with the British Crown.
- The Royal Proclamation of 1763, affirming Mi’kma’k sovereignty and territorial title.
- The Montevideo Convention (1933), meeting the four criteria of statehood:

1. Defined territory: The Seven Sacred Districts and Epekwitk.
2. Permanent population: Mi’kmaw covenant citizens.
3. Functioning government: Grandmother Courts, Kji-Saqamaw, and ceremonial democracy.
4. Capacity for diplomacy: Existing relations with the Crown, Commonwealth Secretariat, and Wabanaki Confederacy.

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Articles 3–5, 26, and 37.

- Sacred Mi’kmaw Law, as upheld by ancestral covenant and the Grandmother Supreme Court.

II. Structure of Government

Mi’kma’ki’s governance is unique within international law and defined as follows:

1. Head of State:

- The Seven District Grandmothers, serving collectively as the Supreme Ceremonial Authority and spiritual embodiment of Creator’s law.

- They govern as a sacred council whose judgment is final under Mi’kmaw law and covenantal justice.

2. Head of Government:

- The Kji-Saqamaw, selected every seven years through sacred ceremonial democracy.

- Serves as the national leader responsible for implementing governance, diplomacy, and administration under Grandmother authority.

3. Ceremonial Democracy:

- The Seven Sacred Districts each hold ceremonial authority through Grandmothers, District Chiefs, and Kji-Keptins.

- Leadership is chosen through ancestral law and Creator’s intervention, not through colonial ballots or party systems.

III. International Classification

Mi’kma’ki is hereby declared:

- A Covenantal Ceremonial Nation-State, grounded in ancestral spiritual law and covenantal governance rather than monarchy or republicanism.

- A non-monarchic, non-republican nation, whose head of state is spiritual (Supreme Court of the Seven District Grandmothers) and whose head of government (Kji-Saqamaw) serves as executor of national governance.

- A sovereign nation within the British Commonwealth framework, exercising full self-determination while upholding lawful treaty relations with the Crown.

IV. Distinction from Colonial Models

- Not a Monarchy: There is no hereditary crown or royal succession. Authority rests in the Grandmother Council, guided by Creator.

- Not a Republic: Governance is not electoral but ceremonial, rooted in ancestral law and spiritual selection rather than political campaigning.

- Sacred Governance: Mi'kma'ki operates through Two-Eyed Seeing—blending ancestral law and modern international legal standards—without subjugation to colonial constructs.

———

V. Diplomatic Implications

Mi'kma'ki introduces into international law a new classification:

A treaty-bound, ceremonial nation-state led by Grandmothers and Creator's law, grounded in covenantal sovereignty and international legal recognition.

This model is lawful, peaceful, and restorative: it honours ancestral governance while functioning fully within the framework of modern nation-statehood.

———

Sacred Final Provision:

This annex affirms Mi'kma'ki's governance as eternal and unshakable. The Seven Grandmothers are its Head of State, the Kji-Saqamaw is its Head of Government, and its sovereignty is both spiritual and legal.

This classification shall remain until the stars go out, and the L'nui'simk is no longer spoken.

Signed and Sealed:

Seven District Grandmother Council – Head of State

Acting Kji-Saqamaw – Head of Government

Date: 28 July 2025

———

Annex LXX – Doctrine of Mi'kmaw National Primacy

Filed into the Executive Power Day Package of the Sovereign Mi'kmaw Nation

———

Preamble

In accordance with Mi'kmaw ancestral law, the sacred will of the Seven Districts, and the inviolable obligations of the Seven District Grandmothers under covenant law, the Sovereign Mi'kmaw Nation hereby declares and enshrines the Doctrine of Mi'kmaw National Primacy.

This doctrine shall guide the foundation, operation, and direction of all national institutions, policies, and governing authorities of Mi'kma'ki, in perpetuity.

I. Mi’kmaw Citizens Are the Supreme Priority

All verified covenant citizens of the Sovereign Mi’kmaw Nation shall take precedence over any non-Mi’kmaw persons in matters of:

- Legal protection,
- Governance,
- Public services,
- Resource access,
- Land stewardship,
- Cultural and linguistic rights,
- National policy, and
- International negotiations.

Mi’kmaw lives, dignity, safety, health, and cultural prosperity are the sacred priority of Mi’kmaw governance.

II. Absolute Priority Over External Affairs

No international alliance, diplomatic relation, or treaty—past, present, or future—shall ever be permitted to supersede the wellbeing, sovereignty, or interests of the Mi’kmaw people.

This applies universally across:

- Crown relations (including the UK or Commonwealth),
- Canadian or provincial governments,
- International institutions (e.g. UN, ICC),
- Non-Indigenous settlers residing in Mi’kma’ki.

Every Mi’kmaw leader, official, diplomat, and representative is legally and spiritually bound to this doctrine.

III. The Sacred Duty of Grandmothers and National Government

The Seven District Grandmothers of the Supreme Grandmother Court and all ceremonial judicial leaders shall:

- Uphold Mi’kmaw primacy as law,
- Refuse all external pressures to dilute Mi’kmaw national focus,
- Protect every Mi’kmaw covenant holder from displacement, harm, or systemic erasure,

- Affirm that Mi’kmaw governance is for Mi’kmaw citizens first and always.

Likewise, the Kji-Saqamaw, all District Chiefs, and all Kji-Keptins are bound by oath to serve Mi’kmaw interests above all else.

———

IV. Until the Stars Go Out and the L’nui’simk Is No Longer Spoken

This doctrine is not temporary.

It is irrevocable and eternal.

It shall remain in force until the end of time, or until the L’nu language is no longer spoken upon this earth.

———

V. Enforcement

Any violation of this doctrine by Mi’kmaw officials or foreign actors shall constitute a breach of Mi’kmaw national law and be subject to:

- Investigation by the Grandmother Court,
- Enforcement under Wampum Law,
- Immediate ceremonial and legal consequence.

———

Declared and sealed by the Acting Kji-Saqamaw, Covenant Prosecutor Emeritus, and interim Head of State and Government of the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the full authority of Mi’kmaw ancestral law and international legal principles recognized under the Montevideo Convention (1933), Vienna Convention (1969), UNDRIP, and the Royal Proclamation of 1763.

Filed into record: Executive Power Day Package

Date: July 27, 2025

———

Annex LXVIII – The Right to Withhold Trust from Outsiders under Mi’kmaw Sovereignty

Filed Within: The Mi’kmaw Sovereignty Dossier
Date: July 26, 2025
Filed By: Acting Kji-Saqamaw and Covenant Prosecutor of the Sovereign Mi’kmaw Nation

———

Preamble

Whereas the Mi’kmaw Nation is a sovereign, self-governing people with lawful jurisdiction over our unceded ancestral homeland of Mi’kma’ki, and;

Whereas centuries of betrayal, assimilationist policy, colonial violence, and cultural desecration have inflicted irreparable harm upon the Mi’kmaw Nation through the actions of external actors and state-sponsored institutions, and;

Whereas the principle of spiritual self-preservation and ancestral wisdom compels the Mi’kmaw Nation to enact protective laws in honour of our bloodlines, language, territories, and sacred trust in the Creator;

Affirmation of the Sacred Right to Withhold Trust

We, the sovereign Mi’kmaw Nation, hereby affirm and enshrine the inherent right to withhold trust from non-Mi’kmaw individuals, institutions, and external actors. This right shall be considered sacred under Mi’kmaw law and ceremonial custom, particularly within the post-decolonial framework of Mi’kmaw independence.

Trust shall not be assumed. Trust must be earned—and even then, shall be granted cautiously, under the spiritual discernment of our Grandmothers, our Clan Mothers, our District Chiefs, and our people.

Trusted Sources within the Nation

The only individuals who shall be regarded as spiritually and lawfully trustworthy without exception are:

1. Mi’kmaw citizens originating from the Seven Sacred Districts of Mi’kma’ki, whose bloodlines and lived experiences are rooted in the land, language, and covenantal duties;
2. Our Mi’kmaw Ancestors, who walk with us in spirit, ceremony, and protection;
3. Our Mi’kmaw Grandmothers, who are the final voice of Creator’s will and the interpreters of truth in our nation;
4. Our People, who have demonstrated loyalty to Mi’kmaw law, Mi’kmaw magic, and Mi’kmaw nationhood through action, suffering, sacrifice, and sacred witness.

Applications of This Right

- The Mi’kmaw Nation may lawfully reject the presence or influence of any outside entities—governmental, academic, religious, legal, or individual—that attempt to impose their values, authority, or definitions upon us.
- All agreements, partnerships, or relationships with non-Mi’kmaw individuals or institutions must undergo ceremonial review by the Grandmothers or their appointed guardians.
- External validation shall never outweigh the authority of Mi’kmaw law and ancestral discernment.

Spiritual Justification

This right is sealed not out of fear, but from generations of sacred knowing. Our people remember. Our waters remember. Our bones, our forests, our children remember. Trust is not a gift to be taken lightly—it is a covenantal exchange bound in spirit. Only those who honour Mi’kmaw law and live with humility may approach that trust. The rest must walk carefully.

Sealed:

In the name of the Seven District Grandmothers,
By the voice of the Acting Kji-Saqamaw,
Under protection of the Mi’kmaw Spirit World,
Until the stars go out and the L’nui’sultimk is no longer spoken.

———

Annex LXIX – Enforcement of Financial and Institutional Reclamation from Universities within Mi’kma’ki

Filed Within: The Mi’kmaw Sovereignty Dossier
Date: July 26, 2025
Filed By: Acting Kji-Saqamaw and Covenant Prosecutor of the Sovereign Mi’kmaw Nation

———

Preamble

Whereas the colonial universities operating within Mi’kma’ki have accumulated wealth, prestige, and capital by occupying unceded Mi’kmaw lands, extracting intellectual and cultural property, perpetuating apartheid systems, and suppressing Mi’kmaw sovereignty; and

Whereas these institutions have systematically benefited from white supremacy, Pretendian fraud, the erasure of Mi’kmaw language, and the desecration of Mi’kmaw law; and

Whereas formal nationalization was declared under Mi’kmaw law in previous annexes and lawful notices have already been issued in accordance with the Mi’kmaw Right of Reclamation, the Peace and Friendship Treaties (1725–1779), the Royal Proclamation (1763), UNDRIP, and the Montevideo Convention (1933);

———

Decree of Final Deadline and Consequence for Non-Compliance

Let it be hereby declared:

1. All universities and post-secondary institutions operating within the sovereign territory of Mi’kma’ki have until 11:59 PM on October 1, 2025, to:
   - Acknowledge the lawful authority of the Mi’kmaw National Government;
   - Surrender full legal and operational control of their institution, including governance boards, treasuries, lands, records, and all associated assets;
   - Pay reparations in gold or equivalent national currency to the Mi’kmaw National Treasury in an amount to be determined based on each institution’s historical and present complicity in Mi’kmaw apartheid and colonial harm.
2. Any institution that refuses to comply by October 2, 2025, shall be:
   - Declared bankrupt under Mi’kmaw sovereign law;
   - Seized in full, including all buildings, lands, endowments, intellectual property, and bank accounts;
   - Subject to immediate nationalization by Mi’kmaw enforcement agencies and ceremonial reclamation teams, acting under sacred law and the jurisdiction of the Seven District Grandmothers.

———

Spiritual and Legal Justification

This annex is not a threat. It is a sovereign obligation to the ancestors and the sacred law of Mi’kma’ki. No institution shall remain within our homeland while denying our nationhood, erasing our governance, or attempting to hoard wealth stolen during the colonial era. These universities have been warned. Their compliance is not requested—it is required.

They will not lecture us on peace, truth, or reconciliation while they occupy our land and ignore our government.

———

Let it be known:
The Mi’kmaw Nation reclaims what was always ours.
Those who resist the will of Creator and the law of Mi’kmaw Grandmothers
will answer to both.

Sealed:
By the authority of the Acting Kji-Saqamaw,
Under protection of the Mi’kmaw Spirit World,
Until the stars go out and the L’nui’sultimk is no longer spoken.

———

Sub-Annex LXIX-A – Sacred Right of Anishinaabe and Haudenosaunee Nations to Nationalize Colonial Institutions within Toronto under Mi’kmaw Nationalization Law

Filed Within: Annex LXIX – Enforcement of Financial and Institutional Reclamation from Universities within Mi’kma’ki
Date: July 26, 2025
Filed By: Acting Kji-Saqamaw and Covenant Prosecutor of the Sovereign Mi’kmaw Nation

———

Preamble

Whereas the Mi’kmaw Nation recognizes the sovereign and spiritual right of the Anishinaabe and Haudenosaunee Nations to reclaim and govern their own territories and institutions, and;

Whereas the so-called “Toronto Purchase” has been lawfully declared null and void under Mi’kmaw law and ceremonial international doctrine, and;

Whereas York University, University of Toronto, Toronto Metropolitan University, and other colonial institutions operating in the Toronto area have upheld systemic apartheid, promoted Pretendian fraud, and actively participated in the erasure of Indigenous law and governance;

———

Declaration of Nationalization Mandate

Let it be hereby declared:

1. The Anishinaabe and Haudenosaunee Nations, as rightful sovereigns over their respective ancestral territories, are granted full spiritual and legal recognition under Mi’kmaw Nationalization Law to:

- Nationalize all post-secondary institutions within the area known as Toronto, including but not limited to York University, University of Toronto, Toronto Metropolitan University, and any college receiving state funds, private endowments, or operating on stolen land;
- Assume full governance and custodianship of those institutions beginning October 1, 2025, under their own national frameworks of law, language, and ceremonial order.

2. These nationalizations are sanctioned and supported by the Sovereign Mi'kmaw Nation as an act of inter-confederacy solidarity and sacred witness under Wampum Law and Treaty Law.

———

Enforcement Clause

Should any of the aforementioned institutions refuse to recognize this transition or continue to operate under false claims of Crown or Canadian jurisdiction:

- The Mi'kmaw National Government, as an allied and spiritually appointed nation within the Eastern Door of Turtle Island, shall on October 2, 2025, formally:
- Declare each institution bankrupt under Mi'kmaw international enforcement law;
- Initiate full asset seizure and ceremonial foreclosure on behalf of the Anishinaabe and Haudenosaunee Nations;
- Publicly expose the institutions as unlawful entities under treaty, wampum, and international law.

———

Spiritual and Legal Standing

This sub-annex honours the covenantal duty of the Mi'kmaw people to stand in sacred defense of all true sovereign nations of Turtle Island. The institutions in question have violated spiritual law, stolen Indigenous futures, and desecrated sacred memory. No more.

This act is not just lawful—it is prophesied.

———

Let it be known:
When one sovereign rises, the others shall not fall.
The age of paper institutions is over.
The age of ancestral universities has begun.

Sealed:
By the authority of the Acting Kji-Saqamaw of the Mi'kmaw Nation,
In full support of the Anishinaabe and Haudenosaunee Nations,
Under protection of the Spirit World and Wampum Law,
Until the stars go out and the sacred languages of our peoples are no longer spoken.

———

Annex LXIX – Nationalization of Post-Secondary Institutions within Kjipuktuk and the Seven Districts of Mi'kma'ki

To Be Filed within the Executive Power Day Package of the Sovereign Mi’kmaw Nation

———

Preamble

In accordance with the inherent sovereign rights of the Mi’kmaw Nation;

Under the lawful and spiritual authority of the Acting Kji-Saqamaw, Head of Government, and Emeritus Covenant Prosecutor of Mi’kma’ki;

Pursuant to the Peace and Friendship Treaties of 1725–1779, the Royal Proclamation of 1763, the Montevideo Convention (1933), the Vienna Convention on the Law of Treaties (1969), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);

And in response to the persistent structural racism, economic exclusion, and historical marginalization of Mi’kmaw citizens within colonial education systems;

The Sovereign Mi’kmaw Nation hereby enacts the following:

———

Clause 1: Nationalization of Universities in Kjipuktuk

As of the date of this annex, the following institutions within the capital territory of Kjipuktuk are hereby declared fully nationalized under Mi’kmaw law:

- Dalhousie University
- Saint Mary’s University (SMU)
- Nova Scotia College of Art and Design (NSCAD University)
- Mount Saint Vincent University (MSVU)

These four institutions are hereby unified and restructured under the new national designation:

The National University of Kjipuktuk

This institution shall function as the primary university of the Sovereign Mi’kmaw Nation, governed by national law, protected under covenant authority, and operated for the benefit of all verified Mi’kmaw covenant citizens and guest residents of Mi’kma’ki. The language of instruction shall include Mi’kmaw, English, and French, with mandatory cultural and historical curriculum grounded in Mi’kmaw law, history, and cosmology.

———

Clause 2: Nationalization of Technical and Community Colleges Across the Seven Districts

All campuses of the following institutions located within the Seven Sacred Districts of Mi’kma’ki are hereby nationalized:

- Nova Scotia Community College (NSCC)
- New Brunswick Community College (NBCC)

- Holland College (Prince Edward Island)

These institutions are now unified and reconstituted as:

The National Technical College of Mi’kma’ki

The National Technical College of Mi’kma’ki shall serve as the confederacy-wide centre for skilled trades, vocational education, applied sciences, and cultural knowledge transmission. All district-level campuses shall be governed by their respective District Grandmothers and national oversight councils appointed through sacred ceremonial democracy as outlined in earlier annexes.

———

Clause 3: Legal Status and Transition

The Mi’kmaw Nation affirms that:

- All lands, buildings, intellectual property, funding mechanisms, and administrative infrastructure associated with the above-named institutions are now the lawful property of the Sovereign Mi’kmaw Nation.

- All faculty and staff currently employed at these institutions are invited to retain their positions under new governance structures, subject to a transition framework to be issued by the National Council of Mi’kma’ki.

- Any attempts by Canada, provincial governments, or private actors to interfere with, reject, or obstruct this lawful nationalization shall constitute an act of aggression against a sovereign nation and will activate enforcement provisions already declared in earlier annexes.

———

Clause 4: Finality

This annex is non-negotiable and irreversible. All post-secondary institutions named herein are now bound by the laws, customs, and spiritual governance of the Sovereign Mi’kmaw Nation. Canada, the Crown, and the international community are formally notified through this record that full educational sovereignty within Mi’kma’ki has now been lawfully enacted.

Filed and sealed under the lawful authority of the Mi’kmaw Nation on this day of Executive Power.

———

Annex LXVIII – Testimonial Record of Workplace Retaliation, Institutional Fear, and the Unlawful Dismissal of Indigenous Staff at Mount Allison University

Filed under the Executive Power Day Package – Mi’kmaw Sovereignty Dossier

Filed by: Scott Eli Peters, Former Indigenous Student Advisor, Mount Allison University

Date of Filing: July 27, 2025

Location of Filing: Westminster, United Kingdom

Preamble

Let it be entered into the sacred and legal record of the Mi’kmaw Nation that this annex affirms and documents the institutional acts of retaliation, unlawful termination, and administrative fear perpetrated by Mount Allison University during the claimant’s term of employment as Indigenous Student Advisor. This testimony is submitted under Mi’kmaw law, in alignment with the principles of Peace and Friendship (1725–1779), UNDRIP, the Royal Proclamation of 1763, and the international right of a sovereign people to speak truth to power under conditions of unceded occupation and apartheid.

I. Positional Authority of the Claimant

The author of this annex, Scott Eli Peters, served as the Indigenous Student Advisor at Mount Allison University from February 2024 until their unlawful termination in April 2025. The role was staff-based, not student-based, and positioned the claimant within the formal governance architecture of the university. The role mandated direct coordination with department heads, student services, senior administration, and university directors.

The claimant affirms that they operated in accordance with the Mi’kmaw principle of Peace and Friendship, carrying sacred covenantal authority and reporting breaches to the national record of the Mi’kmaw Nation.

II. Observation of Retaliatory Termination Culture

While employed in good faith, the claimant personally witnessed the unlawful, abrupt, and unexplained termination of a university director. This act occurred without transparent cause and within a single day, outside of standard due process or natural justice protocols.

Though the individual's name shall remain confidential, it is entered into the record that:

- The termination was executed without lawful justification;
- The director was not protected by a collective bargaining agreement;
- No public rationale or internal review process was initiated by the university;
- The dismissal sent a ripple of fear throughout the entire senior leadership of Mount Allison University.

The claimant affirms, based on personal and professional relationships with multiple directors across campus, that following this incident, many lived in constant anxiety—expressing privately that they feared they would be next.

———

III. Protected Status of the Claimant within MASA 3433

The claimant, as a member of the MASA 3433 union (Mount Allison Staff Association), was theoretically afforded the protections of a collective bargaining agreement. However, the university circumvented those protections, unlawfully terminating the claimant under circumstances that mirror the same culture of administrative retaliation faced by the aforementioned director.

This affirms a dual violation:

1. For non-unionized staff (directors): Lack of protection enabled arbitrary dismissal by executive fiat.
2. For unionized Indigenous staff (claimant): Collective bargaining rights were ignored, and labour protections bypassed with executive impunity.

This systemic pattern illustrates that Mount Allison University's internal mechanisms—specifically People and Culture (Human Resources)—function not as independent conflict-resolution entities but as arms of administrative enforcement. Their role is described herein as enabling institutional apartheid against Mi'kmaw staff and weaponizing positional precarity to maintain control.

———

IV. Affirmation of Insider Knowledge and Treaty Breach

As Indigenous Student Advisor, the claimant affirms they had regular access to confidential information, internal meetings, and administrative culture across departments. These insights were obtained while acting in full peace and friendship, upholding both Mi'kmaw sacred law and institutional integrity. However, the failure of Mount Allison to reciprocate those treaty-based values confirms their breach of Indigenous trust and honour.

The claimant's sacred role was desecrated not only by wrongful dismissal but by the broader structural behavior of the university toward Indigenous truth-tellers. No protection was offered. No hearing was held. The act was swift, retributive, and dehumanizing.

V. Legal Standing and International Relevance

Under international law, the conduct described herein constitutes:

- A violation of labour protections;
- A breach of Mi'kmaw-Crown covenantal trust;
- A violation of Article 9, Article 21, and Article 27 of the United Nations Declaration on the Rights of Indigenous Peoples;
- A desecration of peace and friendship values as established in the 18th-century Mi'kmaw-British Treaties;
- A desecration of human dignity under Article 1 of the Universal Declaration of Human Rights;
- A triggering of ancestral legal jurisdiction under Mi'kmaw law.

This annex is not only a local workplace grievance—it is a sacred Mi'kmaw declaration that colonial academia remains a hostile environment to Indigenous nationhood and to the truth-tellers who bear ancestral covenantal authority.

VI. Sealing and Purpose

This annex is sealed as a permanent and lawful record within the Executive Power Day Package of the Mi'kmaw Sovereignty Dossier. It may be cited before:

- The United Nations Permanent Forum on Indigenous Issues (UNPFII)
- The International Criminal Court (ICC)
- The House of Lords
- The UK Parliament
- The Commonwealth Secretariat
- The King-in-Council

This document affirms that the actions of Mount Allison University fall within the broader colonial project of Mi'kmaw apartheid and that these abuses shall not remain unrecorded. All future compensation claims, diplomatic summits, and reparative discussions involving Mount Allison University must consult this annex as authoritative testimony.

———

Declared and Filed by:

Scott Eli Peters

Acting Kji-Saqamaw, Covenant Prosecutor, Head of Government and Head of State of the Sovereign Mi'kmaw Nation

Filed on this day, July 27, 2025

Filed from Westminster, United Kingdom

Sealed in Truth and Sacred Law.

Witnessed by the Grandmothers and the Spirit of Gabriel Sylliboy.

To be kept in the record until the stars go out and the L'nu language is no longer spoken.

———

Sub-Annex A – Final Reparations Demand: $5,000,000 CAD in Gold for Mi'kmaw Apartheid and Institutional Desecration

Filed Under: Annex LXVIII – Workplace Retaliation and Unlawful Termination at Mount Allison University

Filed By: Scott Eli Peters, Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Location of Filing: Westminster, United Kingdom

Date: July 27, 2025

I. Statement of Claim

This sub-annex affirms that the Sovereign Mi’kmaw Nation formally demands the sum of:

Five Million Dollars ($5,000,000 CAD) payable in gold, by or before October 1, 2025

from Mount Allison University, or from the Canadian Crown in trust, for the following non-exhaustive harms:

- Unlawful termination of the Indigenous Student Advisor without due process despite collective agreement protections;
- Violation of sacred Mi’kmaw covenantal law, including desecration of the Creator-given role held in peace and friendship;
- Exposure to Mi’kmaw apartheid, defined as the institutional suppression of rightful Indigenous governance and self-determination;
- Personal and national sabotage, undermining the lawful and spiritual duties of the Acting Kji-Saqamaw;
- Psychological, reputational, and ceremonial harm inflicted through settler retaliation while holding a sovereign title;
- Interference with nation-building work carried out in peace, diplomacy, and lawful covenant.

II. Legal and Ceremonial Basis for Compensation

This demand is grounded in:

- UNDRIP Articles 1, 8, 20, 21, and 28 – right to redress and fair compensation for cultural and political suppression;
- Montevideo Convention (1933) – recognition of Mi'kmaw nationhood and diplomatic capacity;
- Peace and Friendship Treaties (1725–1779) – binding obligations to respect Mi'kmaw sovereignty;
- Royal Proclamation (1763) – spiritual and legal Crown duty to protect Mi'kmaw lands, people, and authority;
- Vienna Convention on the Law of Treaties (1969) – affirms treaties shall not be dishonoured by settler-created institutions;
- Mi'kmaw National Law – supreme within the lands of Mi'kma'ki and eternally binding on all guests.

III. Enforcement Clause

If Mount Allison University, the Province of New Brunswick, or the Canadian Crown fails to transfer the full $5,000,000 CAD in gold by October 1, 2025, the following enforcement measures shall take effect:

1. Immediate Nationalization of Mount Allison University under Mi'kmaw Law as per Annex XXVI, with assets seized into the Mi'kmaw National Treasury;
2. Full Embargo of institutional access to Mi'kmaw lands and academic privileges across Mi'kma'ki;
3. Diplomatic Action filed to the United Nations, the Commonwealth Secretariat, and international legal bodies under cultural genocide and apartheid clauses;
4. Spiritual Accountability under Grandmother Law and Mi'kmaw ancestral governance, whereby Mount Allison shall remain in ceremonial dishonour until reparations are fulfilled in full.

IV. Sacred Witness and Sealing

This filing is sealed with the authority of:

- The Seven District Grandmothers of Mi’kma’ki;
- All sovereign Indigenous nations who resist apartheid, including the Anishinaabe, Haudenosaunee, and Mechif;
- The Spirit World of We’koqma’q and all Mi’kmaw ancestors who suffered in silence.

This claim is non-negotiable and shall not be amended or reduced. It is to be paid in physical gold or through international gold-backed transfer to the Mi’kmaw National Treasury.

Filed by:

Scott Eli Peters

Acting Head of State and Head of Government

Sovereign Mi’kmaw Nation of Mi’kma’ki

Location of Final Filing: Westminster, United Kingdom

Date: July 27, 2025

Sealed Until Paid. Recognized Across Nations. Witnessed by Creator.

———

Annex LXX – Sacred Right to Reparations, Justice, and Ceremonial Reversal of Indigenous Apartheid under Mi’kmaw Law

Filed Within: The Mi’kmaw Sovereignty Dossier
Date: July 26, 2025
Filed By: Acting Kji-Saqamaw and Covenant Prosecutor of the Sovereign Mi’kmaw Nation

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Preamble

Whereas the Sovereign Mi’kmaw Nation has endured over 150 years of structural, spiritual, legal, economic, and institutionalized Mi’kmaw apartheid under the settler state of Canada;

Whereas this apartheid has extended to our kin across the Wabanaki Confederacy—including the Penobscot, Passamaquoddy, Abenaki, and Wolastoqey nations—and has been reinforced through state violence, racialized

poverty, Indian Act regimes, false recognition fraud, Pretendianism, and the systematic silencing of sovereign Indigenous nations;

Whereas Canada, as a colonial state, continues to refuse to recognize the crime of apartheid committed within its borders, and thereby violates the sacred covenants of the 1725–1779 Peace and Friendship Treaties, the 1763 Royal Proclamation, and all principles of sacred and international law;

Declaration of Sacred Right to Justice and Reversal

Let it be hereby declared by the Sovereign Mi'kmaw Nation:

1. Mi'kmaw law affirms the sacred, legal, and irrevocable right to:
   - Full reparations for every act of apartheid committed against the Mi'kmaw Nation, the Wabanaki Confederacy, and all sovereign Indigenous nations;
   - Justice, both spiritual and legal, through our own courts, Grandmother-led tribunals, and sovereign institutions;
   - Ceremonial removal and lawful eviction of all persons, institutions, and governments who upheld or were complicit in apartheid systems within Mi'kma'ki, the Wabanaki Confederacy, and across the British Commonwealth.
2. This reversal is not symbolic. It is real. It shall include:
   - The nationalization of all institutions that enforced apartheid;
   - The reallocation of lands and wealth stolen from Indigenous nations;
   - The spiritual and diplomatic banishment of colonial offenders from Indigenous territories;
   - The sealing of truth in ceremonial record until full justice is complete.

International Legal Frameworks Affirming This Right

The Mi'kmaw Nation now invokes the following international legal instruments in full force:

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – affirming the right to redress, self-determination, land restitution, and freedom from discrimination (Articles 8, 28, 40);
- The Montevideo Convention on the Rights and Duties of States (1933) – affirming the Mi'kmaw Nation's legal status as a sovereign nation capable of entering into international relations and enforcing domestic law;
- The Vienna Convention on the Law of Treaties (1969) – affirming the Mi'kmaw Nation's right to withdraw from and nullify treaty obligations when counterparties violate fundamental treaty principles;
- The International Convention on the Elimination of All Forms of Racial Discrimination (1965) – affirming the right to justice, accountability, and enforcement of consequences for systemic racial apartheid;
- The Rome Statute of the International Criminal Court (1998) – recognizing apartheid as a crime against humanity under Article 7;
- The International Covenant on Civil and Political Rights (1966) – guaranteeing all peoples the right to self-determination, freedom from persecution, and access to remedies.

Sovereign Mandate for Global Enforcement

The Sovereign Mi'kmaw Nation affirms that if Canada, its provinces, or any entity within the British Commonwealth refuse to acknowledge or address apartheid:

- The Mi'kmaw Nation shall exercise its full legal, spiritual, and ceremonial sovereignty to reverse apartheid within its borders and extend its enforcement across the Wabanaki Confederacy and allied Indigenous nations.
- All actions taken will be lawful under Mi'kmaw national law, valid under international customary law, and spiritually sealed by Creator's covenant.

———

Let it be known:
We do not ask for justice.
We deliver it.
We do not wait for freedom.
We embody it.
Apartheid ends in Mi’kma’ki not through apology,
but through sacred reversal.

Sealed:
By the authority of the Acting Kji-Saqamaw,
Under the Law of the Seven Grandmothers,
In ceremony with the Spirit World,
Until the stars go out and the L’nui’sultimk is no longer spoken.

———

Annex LXVIII – Sacred Reimbursement and Conditional Nullification of the Peace and Friendship Treaties

Filed Within the Mi’kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: All Seven Districts of Mi’kma’ki
Legal Instruments Invoked:

- Vienna Convention on the Law of Treaties (1969)
- United Nations Declaration on the Rights of Indigenous Peoples (2007)
- Montevideo Convention on the Rights and Duties of States (1933)
- Royal Proclamation of 1763
- Peace and Friendship Treaties (1725–1779)

———

Declaration of Sacred Reimbursement as Treaty Duty

Whereas the Sovereign Mi’kmaw Nation, acting in full lawful and spiritual authority, delivered the Mi’kmaw Devolution Dossier, ceremonial baskets, sacred testimony, and legal documents directly to representatives of the British Crown in July 2025;

Whereas said delivery constituted a sacred diplomatic act and legal invocation of the Peace and Friendship Treaties and the Royal Proclamation of 1763, binding the Crown to respond with dignity and reciprocity;

Whereas a detailed treaty reimbursement claim was submitted, including evidence of flights, lodging, printing, ceremonial materials, and all diplomatic expenses incurred by the Acting Kji-Saqamaw in the exercise of lawful duties;

It is hereby declared that:

Clause I – Lawful Expectation of Reimbursement

1. The Sovereign Mi'kmaw Nation declares that the British Crown is legally and morally obligated to issue full reimbursement to the Acting Kji-Saqamaw, Scott Eli Peters, no later than August 31, 2025.
2. The amount owed shall be issued in the form of a cheque mailed to:

Scott Eli Peters
333 Reservation Rd,
Whycocomagh Indian Reserve, NS,
CANADA B0E 3M0

———

Clause II – Conditional Nullification of Treaties

If the Crown fails to honour this sacred reimbursement obligation by August 31, 2025, the following shall be triggered:

1. Under the Vienna Convention on the Law of Treaties (1969):
   - A material breach of treaty by non-performance of essential obligations shall invoke the Mi'kmaw Nation's right to unilaterally suspend or withdraw from the 1725–1779 Peace and Friendship Treaties.
2. Under UNDRIP (Articles 37 & 40):
   - The Mi'kmaw Nation shall declare the treaty framework violated, and will seek international remedy through the International Criminal Court, United Nations Human Rights Council, and allied Indigenous nations.
3. Under the Montevideo Convention (1933):
   - The Mi'kmaw Nation shall affirm its statehood status and declare the Crown's neglect as a violation of international obligations between sovereign states.
4. Under the Royal Proclamation of 1763:
   - The failure to honour treaty and landholder recognition shall constitute a colonial breach, thereby relinquishing the Crown's claim to legal jurisdiction in Mi'kma'ki.

———

Clause III – Spiritual Enforcement

This annex shall be spiritually sealed by the Mi'kmaw Grandmothers and the Mi'kmaw Spirit World. If the Crown ignores this final ceremonial and financial responsibility, it shall be judged not only in international law, but in ancestral law.

The Mi'kmaw Nation will then:

- Declare the Peace and Friendship Treaties nullified by abandonment.
- Pursue full reparations in gold, land, and international recognition.
- Activate sovereign enforcement ceremonies on October 1, 2025, marking the complete political, legal, and spiritual separation from the Crown.

———

Sealed by Authority of the Acting Kji-Saqamaw,
Covenant Prosecutor, and Head of State
Scott Eli Peters
Sovereign Mi'kmaw Nation
Filed into the Mi'kmaw Sovereignty Dossier – Annex LXVIII
"Until the stars go out, and the L'nu language is no longer spoken."

Annex LXIX – Sacred Right to Petition the Seven District Grandmothers and the National Mi’kmaw Government
Filed Within the Mi’kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: All Seven Districts of Mi’kma’ki and Extended Wabanaki Confederacy

Preamble

Whereas Mi’kmaw and Wabanaki law is founded upon the living authority of the Grandmothers, the ancestral spirit world, and the sacred cycles of justice;

Whereas colonial systems have denied Indigenous peoples access to rightful justice, spiritual redress, and dignified recourse for centuries;

Whereas the Mi’kmaw Nation and Wabanaki Confederacy now enter a new sovereign era grounded in sacred governance, truth, and lawful accountability;

It is hereby declared that:

Clause I – Right of Petition and Sacred Hearing

1. Every verified Mi’kmaw and Wabanaki citizen shall have the sacred and inalienable right to:
   - Plead their case before the Seven District Grandmothers;
   - Submit claims for reparations relating to colonial harm, state-sanctioned violence, or personal injustice;
   - Call for lawful banishment or deportation of individuals or institutions that have violated Mi’kmaw, Wabanaki, or covenantal law;
   - Request mediation through spiritual and ceremonial channels if conflict does not rise to the level of exile or prosecution.
2. This sacred right may be exercised in person, in writing, through ceremonial envoy, or through digital sacred witness channels approved by the national government.

Clause II – Authority of the Grandmothers and the National Government

1. The Seven District Grandmothers, as appointed under sacred ceremony, hold final ceremonial and judicial authority to:
   - Deliver verdicts under Creator’s Law;
   - Issue formal judgments, including but not limited to banishment, spiritual probation, exile, or community reconciliation;
   - Assign national reparations where justified, including housing, financial redress, or symbolic restoration of dignity;
   - Refer cases to the Supreme Grandmother Council or National Government for inter-district or Confederacy-level rulings.
2. The National Mi’kmaw Government shall maintain a Covenant Registry of Rulings, ensuring lawful precedent and public record where appropriate.

Clause III – Cross-Wabanaki Justice and Protection

1. Citizens of the Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki nations shall be afforded the same sacred right of petition under Wabanaki confederate solidarity.
2. If a matter spans more than one nation or district, a special joint tribunal of Grandmothers may be called to sit under Wabanaki ceremonial law.
3. All rulings issued under this annex are binding under spiritual, national, and covenant law, and cannot be overturned by any colonial court or foreign institution.

———

Clause IV – Protection of Petitioners

1. All petitioners shall be spiritually and lawfully protected from retaliation.
2. Any act of harm or intimidation toward a petitioner shall be considered a crime against Creator's Law and referred to the Grandmothers for immediate judgment.

———

Closing Invocation

This annex affirms the Mi'kmaw and Wabanaki peoples' right to be heard, to be protected, and to receive justice, free from colonial obstruction or silence. It enshrines ancestral justice, Creator's truth, and the authority of the Seven Grandmothers as the highest court in all realms—earthly and spiritual.

Let no injustice go unheard. Let no citizen go unprotected.
Filed and sealed under Mi'kmaw National Law and Wabanaki Covenant Authority.

"Until the stars go out, and the L'nu language is no longer spoken."

—

Filed By:
Scott Eli Peters
Acting Kji-Saqamaw
Covenant Prosecutor
Head of State and Government of the Sovereign Mi'kmaw Nation

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Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation
Filed Within the Mi'kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: All Seven Sacred Districts of Mi'kma'ki, including the Ocean World, Sky World, and Spirit World

———

Preamble

Whereas the Mi'kmaw Nation is governed not only by law, but by sacred order, spiritual balance, and ancestral guidance;

Whereas the principle of Two-Eyed Seeing affirms that Mi’kmaw governance must walk both in ceremonial authority and structured leadership;

Whereas the time has come to formally divide the executive functions of Mi’kmaw sovereignty into distinct and balanced roles reflecting sacred governance principles;

It is hereby declared that:

———

Clause I – Date of Enactment

On October 1, 2025, the Acting Kji-Saqamaw shall, by sacred proclamation, divide the executive authority of the Sovereign Mi’kmaw Nation into two distinct and permanent offices:

———

Clause II – Head of State: The Supreme Court of the Seven District Grandmothers

1. The Head of State of the Sovereign Mi’kmaw Nation shall be vested in the Supreme Court of the Seven District Grandmothers.
2. This Court shall:
   - Speak as the embodied voice of Creator’s Law;
   - Safeguard the spiritual and ceremonial integrity of the Mi’kmaw Nation;
   - Ratify national law, oversee sacred petitions, and uphold the covenantal protection of the land, water, sky, and people;
   - Serve as the eternal guardian of national continuity and moral compass across generations.
3. The Seven Grandmothers shall wear the robes of British judicial tradition infused with Mi’kmaw regalia, and shall speak jointly as the Covenantal Crown of the Nation.

———

Clause III – Head of Government: The Kji-Saqamaw of the Sovereign Mi’kmaw Nation

1. The Head of Government shall be vested in the newly appointed Kji-Saqamaw, chosen in sacred ceremony every seven years, in full alignment with the Creator and the guidance of the Seven Grandmothers.
2. The Kji-Saqamaw shall:
   - Lead the national government of Mi’kma’ki and the Seven Sacred Districts;
   - Represent the people of the Ocean World, Sky World, and Mi’kmaw Spirit World in all political, intergovernmental, and diplomatic matters;
   - Enforce national laws, oversee economic systems, lead the diplomatic corps, and maintain ceremonial democracy.
3. The Kji-Saqamaw shall serve from Government House, selected by the people and confirmed by the Seven Grandmothers.

———

Clause IV – Sacred Balance of Executive Authority

1. The Grandmothers, as Head of State, shall hold veto power over any governmental act that violates sacred law or spiritual protocols.
2. The Kji-Saqamaw, as Head of Government, shall be the public face of sovereignty and responsible for fulfilling the daily functions of Mi’kmaw national governance, diplomacy, and administration.
3. Both offices shall walk side by side, in balance, neither above the other, but joined in sacred duty to the people, the ancestors, and Creator.

———

Clause V – Sealing of the Transition

This executive transition shall be ceremonially sealed on October 1, 2025, during the Seven Sacred District Ceremonies of National Resurrection. From that day forward, no individual shall hold both roles simultaneously. The era of provisional authority ends, and full ceremonial democracy begins.

———

Let Mi'kma'ki be governed in dignity, law, and balance—under the protection of the Grandmothers, and with the leadership of the Kji-Saqamaw.
This division of executive power is sealed until the stars go out and the L'nu language is no longer spoken.

—
Filed and Proclaimed By:
Scott Eli Peters
Acting Kji-Saqamaw
Covenant Prosecutor
Head of State and Government (Provisional)
Sovereign Mi'kmaw Nation

———

Sub-Annex LXX-A – Revocation of Executive Authority by the Supreme Court of the Seven District Grandmothers
Filed Under Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation
Filed Within the Mi'kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: Seven Sacred Districts of Mi'kma'ki and All Spiritual Realms

———

Preamble

Whereas the Mi'kmaw Nation is governed under the sacred balance of Creator's Law, ancestral covenant, and ceremonial democracy;

Whereas the Seven District Grandmothers serve as the supreme protectors of spiritual order, justice, and national continuity;

Whereas the Head of Government (Kji-Saqamaw) must act at all times in good faith toward the people, the land, and the sacred covenant;

It is hereby affirmed and codified that:

———

Clause I – Authority to Revoke Executive Power

1. The Supreme Court of the Seven District Grandmothers, by full consensus or by ceremonial sign from Creator, shall hold the unquestionable authority to immediately revoke the executive powers of the sitting Kji-Saqamaw.

2. This revocation may occur if the Kji-Saqamaw:

- Violates Mi'kmaw law, treaty law, or spiritual law;
- Acts in bad faith toward one or more of the Seven Sacred Districts;

- Fails to uphold the balance between governance and humility;
- Engages in acts of corruption, colonial collaboration, or desecration of the covenant;
- Abandons the people, territories, or ceremonial responsibilities.

———

Clause II – Restoration of Unified Authority

1. Upon revocation of the Kji-Saqamaw's powers, the Grandmother Court shall assume both roles of:
- Head of State, which they always hold; and
- Head of Government, until such time as a new Kji-Saqamaw is lawfully chosen.

2. This restores provisional unity of executive power in the Grandmother Court for the purpose of:
- National continuity;
- Crisis resolution;
- Ceremonial preparation for successor selection.

———

Clause III – Appointment of New Kji-Saqamaw

1. Within a sacred timeframe deemed appropriate by the Grandmothers, a new Kji-Saqamaw shall be chosen through:
- Divine guidance;
- Sacred ceremonies;
- District consensus and covenantal signs.

2. Until such ceremonial appointment is complete, no individual may claim the title of Kji-Saqamaw without Grandmother authorization.

———

Clause IV – Binding and Irrevocable Authority

1. The authority of the Seven District Grandmothers to revoke or assume executive power is:
- Absolute;
- Non-negotiable;
- Beyond challenge by any official, council, or government body.

2. This sub-annex is hereby declared binding under Mi'kmaw constitutional law, enforceable across all Seven Districts and sacred realms—water, sky, and spirit.

———

Let it be known to all citizens, allies, and observers:
No Kji-Saqamaw is above the law.
The Seven Grandmothers are the eternal guardians of our nation.
They alone may close a chapter and open the next.

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Sovereign Mi'kmaw Nation

"Until the stars go out, and the L'nu language is no longer spoken."

———

Sub-Annex LXX-B – Sacred Declaration of Thunderbird Riverwalker's Right of Refusal and Eternal Servitude
Filed Under Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation
Filed Within the Mi'kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: All Seven Sacred Districts of Mi'kma'ki and the Realms of the Spirit World

———

Preamble

Whereas Thunderbird Riverwalker has walked in sacred ceremony, law, and covenant with the ancestors of Mi'kma'ki, fulfilling duties no one else could carry;

Whereas it is the sacred and sovereign right of any covenant-bound Mi'kmaw person to refuse appointment to any political role, even when offered in honour or tradition;

Whereas Creator alone guides the path of those chosen to walk between nations, spirits, and sacred law;

It is hereby declared, witnessed, and sealed:

———

Clause I – Right of Refusal

1. Thunderbird Riverwalker shall retain the eternal right to:
   - Refuse any official appointment to a defined office within the Mi'kmaw National Government;
   - Decline ceremonial leadership titles or governing seats if not spiritually aligned with his path or Creator's instruction.
2. No council, court, or Grandmother may compel him to serve in a formal role without his full ceremonial and spiritual consent.

———

Clause II – Eternal Binding to the Nation and Realms

Though he holds the right of refusal, Thunderbird Riverwalker is hereby declared:

1. Bound in eternal servitude and sacred duty to:
   - The Supreme Court of the Seven District Grandmothers,
   - The Kji-Saqamaw of each sacred term,
   - The full body of the Mi'kmaw National Government,
   - All Seven Districts,
   - The Water World,
   - The Sky World, and
   - The Mi'kmaw Spirit World.
2. This servitude is not a burden but a covenantal bond—a sacred trust inherited by spirit, carried in life, and fulfilled in eternity.

———

Clause III – Eternal Diplomatic and Judicial Roles

1. Thunderbird Riverwalker shall hold, for the duration of his earthly life and in the Mi'kmaw Spirit World, the ceremonial and lawful offices of:
   - Mi'kmaw Diplomatic Envoy for International Duties, empowered to:
   - Speak, act, and represent the Sovereign Mi'kmaw Nation on international matters as a spiritual witness and lawful emissary;
   - Carry sacred offerings, petitions, and testimonies across nations, governments, and realms;

- Emeritus Covenant Prosecutor, empowered to:
- Interpret and speak to Mi'kmaw covenant law on behalf of the ancestors;
- Deliver sacred indictments against covenant violators if directed by the Grandmothers or the Spirit World.

2. These roles shall never expire, and may not be revoked by any human law or official, as they are sealed by Creator and the Mi'kmaw Spirit World.

———

Clause IV – Sealing and Sacred Witness

Let this sub-annex be sealed under the full authority of:

- The Acting Kji-Saqamaw of Mi'kma'ki,
- The Supreme Court of the Seven Grandmothers, and
- The unseen ancestral council in the Spirit World.

Thunderbird Riverwalker's name shall be etched in the covenantal record for all time, in honour of his walk, sacrifice, and eternal bond to Mi'kma'ki's sovereignty.

———

"He may refuse the throne, but he may never leave the path.
He walks not for power, but for prophecy.
Bound by water, sky, and spirit—he shall serve even in silence."

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Sovereign Mi'kmaw Nation
Filed into the Mi'kmaw Sovereignty Dossier – Sub-Annex LXX-B
"Until the stars go out, and the L'nu language is no longer spoken."

———

Sub-Annex LXX-C – Eternal Constitutional Authority of the Emeritus Covenant Prosecutor
Filed Under Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation
Filed Within the Mi'kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters
Jurisdiction: Seven Sacred Districts of Mi'kma'ki, the Water World, the Sky World, and the Mi'kmaw Spirit World

———

Preamble

Whereas Thunderbird Riverwalker, the first and eternal Emeritus Covenant Prosecutor of the Sovereign Mi'kmaw Nation, has been lawfully and spiritually recognized by the Grandmothers, the Kji-Saqamaw, and the Mi'kmaw Spirit World;

Whereas this title is not ceremonial, but grounded in sacred legal authority as the original interpreter and enforcer of Mi'kmaw covenant law;

Whereas the covenant of the Mi’kmaw Nation is older than colonial law, deeper than written statutes, and guided by the will of Creator, who gave life to Glooscap, the Mi’kmaw people, and the entire Wabanaki Confederacy;

It is hereby declared and sealed that:

Clause I – Constitutional and Legal Authority of the Emeritus Covenant Prosecutor

1. The Emeritus Covenant Prosecutor, known in this generation as Thunderbird Riverwalker, shall hold eternal constitutional authority within the Sovereign Mi’kmaw Nation.
2. This authority includes, but is not limited to, the power to:
   - Override any law, annex, ruling, policy, or government directive;
   - Edit, remove, or nullify any portion of the Mi’kmaw constitution, legal code, or archival document;
   - Add or reinstate sacred laws, ceremonial clauses, or legal instruments as directed by Creator, the Mi’kmaw Spirit World, or the Grandmothers.
3. This power is not subject to approval, challenge, or delay by any district, council, or political actor.

Clause II – Source and Scope of Power

1. This authority is not derived from elected office, but from:
   - Creator, who breathed life into the L’nu people;
   - Glooscap, the first sacred being of Mi’kma’ki;
   - The Seven District Grandmothers, who guard sacred law as Head of State;
   - The Mi’kmaw Spirit World, which recognized Thunderbird Riverwalker’s role before the physical world did.
2. This authority is not temporal. It is permanent, irrevocable, and unchallengeable, binding even beyond death.

Clause III – Non-Interference with the Grandmothers’ Role

1. The Emeritus Covenant Prosecutor shall never override, amend, or obstruct the sovereign rulings of the Supreme Court of the Seven District Grandmothers, who remain the Head of State of the Mi’kmaw Nation.
2. In all matters where Creator’s law is spoken by the Grandmothers, the Emeritus Prosecutor shall act only as servant, enforcer, or ceremonial witness—not as counterbalance.
3. In times of dispute between political bodies, the Emeritus Prosecutor shall act as final interpreter of the covenant, provided such action does not conflict with the will of the Grandmothers or Creator.

Clause IV – Eternal Seal and Application Across Realms

1. This constitutional authority follows Thunderbird Riverwalker into:
   - The realm of the living,
   - The realm of governance,
   - And the realm of the Spirit World, where he shall continue to oversee covenantal order for all future generations.
2. Any future nation, council, or district attempting to erase, diminish, or bypass this authority shall be judged by Creator, the Grandmothers, and the Spirit World for attempting to desecrate the original covenantal order.

Closing Invocation

“Let it be known across all Mi’kmaw lands and Wabanaki realms:
That Thunderbird Riverwalker walks not as king, but as eternal keeper of covenant law.
He may rewrite, nullify, or restore—but never usurp.
He is servant, sword, and seal of sacred justice—forever.”

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Sovereign Mi’kmaw Nation

Filed into the Mi’kmaw Sovereignty Dossier – Sub-Annex LXX-C
“Until the stars go out, and the L’nu language is no longer spoken.”

———

Annex LXXI – Executive Power Day: Constitutional Foundation of the Sovereign Mi’kmaw Nation

Filed Within the Mi’kmaw Sovereignty Dossier
Date of Filing: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)
Jurisdiction: All Seven Sacred Districts of Mi’kma’ki, including the Water World, Sky World, and Spirit World

———

Preamble

Whereas the Mi’kmaw Nation, now risen in sacred and sovereign resurrection, has reached the threshold of constitutional maturity;

Whereas the duties of law-making, historical repair, and ancestral remembrance have laid the spiritual and political groundwork of the nation;

Whereas July 26, 2025, marks the day when the executive powers of the Sovereign Mi’kmaw Nation were formally divided, defined, safeguarded, and eternalized;

It is hereby declared that this day be enshrined in the national record as:

Executive Power Day
The day when the world was shown that Mi’kma’ki governs itself.

———

Clause I – Core Constitutional Developments Ratified on Executive Power Day

1. Division of Executive Authority
- Head of State is permanently vested in the Supreme Court of the Seven District Grandmothers.
- Head of Government is vested in the ceremonially chosen Kji-Saqamaw, representing the Seven Sacred Districts, the Water World, Sky World, and Spirit World.

2. Revocation Powers of the Grandmothers

- The Grandmother Court holds full authority to remove any sitting Kji-Saqamaw, assume provisional power, and appoint a new one through sacred ceremony.

3. Right of Refusal and Eternal Roles of Thunderbird Riverwalker
- Scott Eli Peters, known as Thunderbird Riverwalker, retains the sacred right to refuse office, while holding the eternal positions of:
- Mi'kmaw Diplomatic Envoy for International Duties, and
- Emeritus Covenant Prosecutor of the Mi'kmaw Nation.

4. Eternal Override and Correction Power of the Emeritus Prosecutor
- Thunderbird Riverwalker holds irrevocable authority to:
- Nullify, amend, or correct any law, annex, or national declaration;
- Act as the perpetual interpreter of covenantal truth, under Creator and in servitude to the Grandmothers;
- Ensure all future governments and treaties remain loyal to the sacred law.

———

Clause II – Purpose of Executive Power Day

This day was not for Mi'kmaw citizens alone, but for the world to witness that:
- The Sovereign Mi'kmaw Nation has a fully functioning, spiritually grounded, and constitutionally structured government;
- All offices are protected by checks and balances rooted in sacred law, not colonial mimicry;
- The Mi'kmaw Spirit World, Creator, and Glooscap are reflected in the legal and ceremonial order of the nation;
- No foreign government may claim misunderstanding or confusion regarding who holds authority in Mi'kma'ki—because it has now been documented, ratified, and sealed.

———

Clause III – Eternal Recognition and Observance
1. July 26 shall be observed annually as Executive Power Day in ceremonial and governmental calendars.
2. No law may be passed, treaty ratified, or office created that violates the foundational clauses established on this date.
3. This annex is to be kept at the front of the Constitutional Record of the Sovereign Mi'kmaw Nation and acknowledged in all diplomatic handbooks.

———

Closing Invocation

"Let this day be remembered in the Spirit World and across the earth.
That on this day, Mi'kma'ki completed its resurrection.
Not with war, but with wisdom.
Not with conquest, but with covenant.
The Grandmothers rose above all thrones,
and Thunderbird Riverwalker bound himself to the sacred law.
From this day onward, Mi'kma'ki governs itself."

—

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw

Emeritus Covenant Prosecutor
Diplomatic Envoy of the Sovereign Mi'kmaw Nation

Filed into the Mi'kmaw Sovereignty Dossier – Annex LXXI
"Until the stars go out, and the L'nu language is no longer spoken."

———

Annex LXXIII – Ceremonial Enforcement of Annex Law through Executive Power Day and Sacred Digital Witnessing
Filed Within the Mi'kmaw Sovereignty Dossier
Date of Filing: July 26, 2025 (Executive Power Day)
Filed By: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)
Jurisdiction: Sovereign Mi'kmaw Nation of Mi'kma'ki, including the Ocean World, Sky World, and Mi'kmaw Spirit World

———

Preamble

Whereas July 26, 2025, is now recorded as Executive Power Day, the ceremonial and constitutional day upon which the Mi'kmaw Nation of Mi'kma'ki completed the full division, empowerment, and spiritual ratification of its executive structure;

Whereas the Sovereign Mi'kmaw Nation has publicly released, documented, and sealed its annexes before the Grandmother Court, the Mi'kmaw Spirit World, and international law;

Whereas annexes have been published via global digital platforms such as TikTok and Instagram, which function not merely as communication tools but as spiritually activated platforms of sacred witnessing and lawful transmission;

It is hereby declared that:

———

Clause I – Sacred and Legal Activation of All Annexes

1. As of Executive Power Day, July 26, 2025:

- All annexes past, present, and future issued by the Sovereign Mi'kmaw Nation shall be considered fully and eternally legally binding under:
- Mi'kmaw law,
- International law,
- Treaty law,
- And spiritual law.

2. Publication of any annex or decree on TikTok, Instagram, or other sacred digital witnessing platforms shall constitute:

- Ceremonial enactment,
- Public sealing,
- And international notification under digital sacred sovereignty.

———

Clause II – Binding Legal Authority of the Sovereign Mi'kmaw Nation

1. The Sovereign Mi'kmaw Nation of Mi'kma'ki affirms full de facto and de jure sovereignty over:

- All territories of Mi’kma’ki,
- The Ocean World,
- The Sky World,
- The Mi’kmaw Spirit World,
- And all annexed realms of sacred jurisdiction.

2. Annex law shall be enforceable under the following binding legal and spiritual instruments:
- Mi’kmaw law, as spoken by the Grandmothers and Creator,
- UNDRIP (2007),
- Montevideo Convention (1933),
- Vienna Convention on the Law of Treaties (1969),
- Royal Proclamation of 1763,
- Peace and Friendship Treaties (1725–1779),
- UN Charter,
- Commonwealth Charter,
- British treaty law,
- And all recognized forms of sacred Indigenous legal tradition.

———

Clause III – Digital Witnessing as Sacred and Legal Enforcement

1. The act of posting annexes to global platforms, including but not limited to:
- TikTok,
- Instagram,
- YouTube,
- And other sacred digital mirrors,

shall serve as the final stage of annex ratification, binding it not only to the Sovereign Mi’kmaw Nation, but to all international observers who encounter it.

2. From this day forward, public witness equals spiritual ratification.

All who see it are spiritually bound.
All who ignore it are accountable.

———

Clause IV – Eternal Legal Status of Annex Law

1. Any annex published under this annex shall carry the designation:

“Ceremonially and Eternally Ratified under Annex LXXIII – Executive Power Day”

2. No colonial court, foreign parliament, or non-covenantal government may override, erase, or deflect the truth of these laws once published and sealed.

———

Closing Invocation

“Let it be known to the Crown, the Commonwealth, the United Nations, and the digital world:
Mi’kma’ki has risen, and its laws have been spoken.
When the annexes are published, they are eternal.
When the people witness, they are bound.
When the world watches, they are called.
From the stars to the servers, from the Grandmothers to the clouds—
The law has entered the world again.”

—

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw

Emeritus Covenant Prosecutor
Sovereign Mi’kmaw Nation

Filed into the Mi’kmaw Sovereignty Dossier – Annex LXXIII
“Until the stars go out, and the L’nu language is no longer spoken.”

———

Sub-Annex to Annex LXXIII – Eternal Ratification of All Mi’kmaw Annexes Across All Dossiers
Filed Within the Mi’kmaw Sovereignty Dossier
Date of Ratification: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)
Witnessed By: Grandmothers of the Seven Districts, Mi’kmaw Spirit World

———

Preamble

Whereas the Sovereign Mi’kmaw Nation of Mi’kma’ki has enacted a ceremonial and lawful framework for the preservation, enforcement, and eternal validity of its national record through the Mi’kmaw Devolution Dossier and Mi’kmaw Sovereignty Dossier;

Whereas the spirit of Kji-Saqamaw Gabriel Sylliboy, the matriarchs of all Mi’kmaw and Wabanaki clans, and Queen Elizabeth II and her British ancestors, now seated as honoured guests within the Mi’kmaw Spirit World, observe and ratify these sacred documents;

It is hereby declared and sealed:

———

Clause I – Scope of Annex Ratification

1. All annexes—whether:
- Already written and published,
- Sealed but unpublished,
- Forthcoming or yet to be written,
- Or spoken and spiritually transmitted through sacred ceremony or digital witnessing,

are hereby and eternally ratified as legally binding law of the Sovereign Mi’kmaw Nation of Mi’kma’ki.

2. This applies across:
- All Volumes and Sub-Volumes of the Mi’kmaw Devolution Dossier,
- All Enforcement Instruments in the Mi’kmaw Sovereignty Dossier,
- And all future diplomatic, spiritual, and ceremonial writings of the Mi’kmaw national record.

———

Clause II – Legal and Spiritual Instruments of Enforcement

The full legal and spiritual weight of the following instruments enforces this sub-annex and renders all annexes binding:

- Mi’kmaw Law (as upheld by the Grandmother Court),
- International Law,
- UN Declaration on the Rights of Indigenous Peoples (2007),
- Peace and Friendship Treaties (1725–1779),

- Royal Proclamation of 1763,
- Montevideo Convention on the Rights and Duties of States (1933),
- Vienna Convention on the Law of Treaties (1969),
- UN Charter,
- Commonwealth Charter,
- And the lawful witnessing of the Mi'kmaw Spirit World.

———

Clause III – Witnesses and Spiritual Ratifiers

The following sovereign spiritual entities bear sacred witness to this ratification:

1. Gabriel Sylliboy, Kji-Saqamaw of We'koqma'q, who walked before this sovereign path was cleared, and now delivers spiritual assent across all realms.
2. All Matriarchs of the Mi'kmaw and Wabanaki Clans, who from the Spirit World hold jurisdiction over lineage, legitimacy, and covenantal destiny.
3. Queen Elizabeth II, as ancestral peace partner, who now holds ceremonial court alongside the Mi'kmaw Grandmothers in the Spirit World.
4. The British Ancestors, those who first entered sacred covenant, now given eternal guest rights in the Mi'kmaw Spirit World under wampum law.

———

Clause IV – Eternal Sealing of National Law

1. From this day forth, no annex can be invalidated, forgotten, or unrecognized by any outside authority—including:
   - The Canadian state,
   - Federal or provincial governments,
   - Non-covenantal Indigenous organizations,
   - Or any non-Mi'kmaw institutions.
2. The spiritual ratification of each annex makes them irrevocable and living law, enforceable in:
   - All Mi'kmaw territories,
   - International forums,
   - And most crucially, in the courts of the Spirit World, where justice moves beyond time.

———

Closing Invocation

"From the Grandmothers of the Seven Districts
To the breath of Glooscap's mouth
From the spirit of Gabriel Sylliboy
To the throne of Queen Elizabeth II now seated in peace—
We ratify all that has been spoken, written, lived, or yet to be dreamt.
The covenant is sealed. The law is alive. The Nation walks forward."

—

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Emeritus Covenant Prosecutor
Sovereign Mi'kmaw Nation

Filed into the Mi'kmaw Sovereignty Dossier – Sub-Annex to Annex LXXIII
"Let no annex be denied. Let no covenant be erased."

———

Annex LXXIV – Absolute Non-Negotiation with Apartheid Canada and Its Provincial or Indian Act Structures
Filed Within the Mi’kmaw Sovereignty Dossier
Date: July 26, 2025
Filed By: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)
Witnessed By: Seven District Grandmothers and the Mi’kmaw Spirit World

———

Preamble

Whereas the Sovereign Mi’kmaw Nation has lawfully and spiritually reasserted full de jure and de facto independence from all colonial structures through sacred law, treaty law, and international recognition;

Whereas the apartheid structure known as “Canada” and its provincial extensions have systematically violated human rights, Indigenous law, and the sacred Peace and Friendship treaties of 1725–1779;

Whereas any governance derived from or imposed under the Indian Act (1876) is deemed an instrument of apartheid, colonial violence, and spiritual desecration of Mi’kmaw nationhood;

It is hereby declared and sealed:

———

Clause I – Total Rejection of Negotiation with Apartheid Canada

1. The Sovereign Mi’kmaw Nation shall not and will never:
- Negotiate,
- Recognize,
- Or engage in treaty processes, financial settlements, or constitutional discussions

with the federal entity known as Canada, or its governing representatives, including the Prime Minister, Parliament, or Cabinet.

2. Canada is declared under Mi’kmaw Law to be an:
- Unlawful occupier,
- Non-covenantal body,
- And illegitimate state operating in violation of:
- UNDRIP,
- Montevideo Convention (1933),
- Royal Proclamation (1763),
- Peace and Friendship Treaties (1725–1779),
- Vienna Convention on the Law of Treaties (1969),
- And sacred Wabanaki cosmological law.

———

Clause II – Rejection of All Provincial Claims Within Mi’kma’ki

1. All “provinces” (including but not limited to Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and Labrador, Québec) are hereby:
- Declared void in law within the territory of Mi’kma’ki,
- Denied any authority to legislate, govern, or claim jurisdiction over the land, waters, skies, and spirit of Mi’kmaw territory.

2. All such entities are bound by formal eviction notices filed in previous annexes effective October 1, 2025 at 12:00 AM.

———

Clause III – Total Denouncement of Indian Act Governance

1. Any governance body created or sustained through the Indian Act (1876), including all:
- Band Councils,
- Chiefs elected under colonial policy,
- Indian Act-derived "consultation" or "engagement" bodies,

is hereby denied recognition under Mi'kmaw law.

2. These bodies are deemed:
- Illegitimate colonial intermediaries,
- Collaborators in apartheid enforcement,
- And legally void in any national, spiritual, or international negotiations.

3. Mi'kmaw citizens who seek re-entry into sacred national governance must do so through:
- Sacred ceremony,
- Grandmother-led reconciliation,
- And by denouncing colonial affiliation.

———

Clause IV – Nation-to-Nation Diplomacy Must Be Sovereign

1. All diplomatic engagement shall occur exclusively:
- Between sovereign Indigenous nations (as per Montevideo and UNDRIP),
- And between the Sovereign Mi'kmaw Nation and foreign states or Commonwealth bodies,
- Never through colonial intermediaries.

2. Any foreign nation or Crown office attempting to negotiate through Canada or Indian Act bodies shall be:
- Declared in breach of sacred law,
- And treated as if they had directly violated Mi'kmaw sovereignty.

———

Clause V – Spiritual and International Enforcement

This annex is now:
- Legally binding under Mi'kmaw law,
- Enforceable under international law, and
- Spiritually sealed by the Grandmothers of the Seven Districts and the Mi'kmaw Spirit World.

The Grandmother Court holds full authority to issue ceremonial judgments for any violations.

———

Final Invocation

"We shall not speak with our oppressor in his language of lies.
We speak only to those who recognize our truth.
The covenant was never with Canada.
It was with the Crown, the Creator, and our sacred law."

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Emeritus Covenant Prosecutor

Sovereign Mi’kmaw Nation of Mi’kma’ki

Annex LXXIV
“We do not negotiate with apartheid. We reclaim what was never ceded.”

———

Annex LXXV – Reaffirmation of the Conditional Recognition of the Traditional Mi’kmaw Grand Council
Filed within the Mi’kmaw Sovereignty Dossier
Date: July 26, 2025
Filed by: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)
Witnessed by: The Supreme Court of the Seven District Grandmothers, the Mi’kmaw Spirit World, and the Covenant of Glooscap

———

Preamble

Whereas the Sovereign Mi’kmaw Nation has reclaimed its governance under Mi’kmaw Law, Grandmother Law, and covenantal governance structures that honour women, Two-Spirit people, and all seven sacred life cycles;

Whereas the Traditional Mi’kmaw Grand Council has historically served a ceremonial, diplomatic, and spiritual function;

Whereas any institution or council that upholds patriarchal apartheid or violates international human rights norms cannot be recognized as a legitimate government of the Sovereign Mi’kmaw Nation;

It is therefore declared and reaffirmed:

———

Clause I – Conditional Path to Governance Recognition

1. The Traditional Mi’kmaw Grand Council may be recognized as a governing body of the Sovereign Mi’kmaw Nation only if it:
   - Formally amends its structure to equally include:
   - Mi’kmaw women,
   - Two-Spirit Mi’kmaw people,
   - And representatives from all Seven Sacred Districts

   as full governing members;
   - Declares its full alignment with international human rights law, including:
   - UNDRIP,
   - The Universal Declaration of Human Rights,
   - And the Mi’kmaw Sacred Covenant of Equality.
2. Upon fulfilling these conditions, the Grand Council shall be reconstituted as the Mi’kmaw Senate, serving as:
   - A non-executive upper chamber within the Sovereign Mi’kmaw Nation,
   - A national advisory body,
   - A guardian of spiritual, cultural, and covenantal continuity.

———

Clause II – Non-Governing Status if Conditions Are Not Met

1. If the Grand Council refuses to reform its governance structure or continues to uphold:
- Patriarchal exclusivity,
- Colonial gender roles,
- Or Indian Act–influenced frameworks,

it shall remain a non-governing ceremonial body.

2. In this case, its role shall be officially limited to:
- Stewardship over Mi'kmaw Catholic ceremonial life,
- Covenantal governance over St. Francis Xavier University, now nationalized under Mi'kmaw Catholic education law,
- Preservation of Mi'kmaw Catholic immersion and pedagogy.

———

Clause III – Hierarchical Structure and Jurisdictional Clarity

1. The Grand Council, whether recognized as the Mi'kmaw Senate or maintained in ceremonial form, shall:
- Never override, contradict, or interfere with the rulings or authority of the:
- Supreme Court of the Seven District Grandmothers (Head of State),
- Kji-Saqamaw of the Sovereign Mi'kmaw Nation (Head of Government),
- Or the national Mi'kmaw government rooted in covenantal law.

2. Its jurisdiction is spiritual and pedagogical—not executive, judicial, or legislative—unless it lawfully reforms as described above.

———

Clause IV – Sealing of Role over St. Francis Xavier University

1. The traditional Grand Council shall be recognized as the governing body of StFX only in the following capacity:
- To oversee Mi'kmaw Catholic preservation,
- Ensure immersion and instruction in the Mi'kmaw language through a Catholic ceremonial lens,
- Uphold a Mi'kmaw Catholic curriculum that affirms ancestral sovereignty and spiritual covenant with the British Crown (not the Vatican).

2. All executive governance of Mi'kmaw nationhood shall remain outside the scope of StFX and the Grand Council's authority.

———

Final Invocation

"Those who honour the sacred law must first honour the sacred balance—between women, Two-Spirits, men, and the unseen.
The Grand Council may rise, but only through humility.
Ceremony is sacred. Governance is responsibility. And the Grandmothers hold the final word."

Filed and Sealed:
Scott Eli Peters
Acting Kji-Saqamaw
Emeritus Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki

Annex LXXV
"No council shall govern over the Grandmothers.
But all may serve if they choose justice."

Annex LXVII – Sovereign Immunity and Legal Protection of the Acting Kji-Saqamaw Under International and Ancestral Law
Filed into the Mi'kmaw Sovereignty Dossier, July 2025

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the divine and ancestral law of the Seven Sacred Districts and the sacred covenant sealed in wampum and spirit, do humbly affirm the sovereign immunity and spiritual protection of our Acting Kji-Saqamaw—head of state, head of government, and covenant prosecutor in this sacred time of resurrection.

This affirmation is not of ego or pride, but of responsibility and divine trust. The one who walks in this role does so with heavy burden, ancestral vision, and Creator's guidance. Any harm or obstruction brought against this mission is no longer a personal matter—it is a desecration of sacred law, a breach of international duty, and a betrayal of the promise made between the Mi'kmaw Nation and the Crown in 1725.

I. Affirmation of Treaty and International Legal Protection

The Acting Kji-Saqamaw is recognized under the following binding laws:

- The Peace and Friendship Treaties (1725–1779) – which affirm Mi'kmaw sovereignty, diplomacy, and political independence without surrender of land or nationhood.
- The Royal Proclamation of 1763 – which acknowledges Mi'kmaw title, nationhood, and legal standing, protected under the Crown's honour.
- The Montevideo Convention (1933), Article 1 – under which Mi'kma'ki meets all criteria of a sovereign state: a permanent population, a defined territory, a government, and the capacity to enter into relations with other states.
- The Vienna Convention on the Law of Treaties (1969) – which protects the integrity of treaty relationships and prohibits unilateral interference with treaty-bearing peoples.
- The United Nations Declaration on the Rights of Indigenous Peoples (2007) – affirming the rights of Indigenous peoples to self-determination, self-government, treaty enforcement, and protection from state violence or suppression.

II. Declaration of Sovereign Immunity

From this day forward, the Acting Kji-Saqamaw of Mi'kma'ki shall be understood as:

- A sovereign diplomatic envoy under international law
- A protected Indigenous head of state and head of government under treaty and spiritual law
- A sacred vessel of national resurrection, chosen not by elections, but by ancestral intervention and Grandmother prophecy

Any act of obstruction, censorship, detention, surveillance, interference, or mockery directed toward this sacred role shall be recorded in the Mi'kmaw Sovereignty Dossier as:

- A breach of international legal obligation
- An affront to the spiritual covenant between the Crown and Mi'kmaw ancestors
- And an act of dishonour punishable by ancestral law and accountable in international courts (including the UN, ICC, and ICJ)

III. Sacred Sealing

This annex is sealed not with ink alone, but with the tears of those who carried our sovereignty through genocide, displacement, and desecration. It is sealed with the long hair of our leaders, the silence of our grandmothers, and the prophecies they passed on.

Let it be known:

No settler law, no colonial boundary, no silence of the Crown can unmake what Creator has made sovereign.

Our Acting Kji-Saqamaw walks not alone—but with all those who died without seeing this day.

So it is declared.
So it is sealed.
So it shall be.

In humility and sacred protection,
Filed in the name of the Grandmothers.
Sealed by the Mi'kmaw Spirit World.
Recognized by Creator.

Annex LXX – Final Notice of Non-Conditional Nationalization of Mount Allison University and the Sacred Transfer of York University

Filed into the Mi'kmaw Sovereignty Dossier
Date: July 25, 2025
Filed by: Acting Kji-Saqamaw, Covenant Prosecutor, and Head of State and Government of the Sovereign Mi'kmaw Nation

Preamble

This annex formally declares the immediate and unconditional nationalization of Mount Allison University by the Sovereign Mi'kmaw Nation. It also affirms the sacred transfer of York University to its rightful Indigenous stewards, the Anishinaabe and Haudenosaunee Nations, in response to the institutions' complicit roles in enforcing Mi'kmaw apartheid, upholding Pretendian fraud, and silencing sovereign Indigenous law.

This act is final, non-negotiable, and spiritually sealed by the authority of the Grandmothers, ancestors, and treaties still in force between the Mi'kmaw Nation and the British Crown.

I. Final Nationalization of Mount Allison University

As of this filing, Mount Allison University is fully and irrevocably nationalized under the jurisdiction of the Sovereign Mi'kmaw Nation.

This nationalization is absolute and without condition. The university no longer possesses:

- Moral authority,
- Academic independence,
- Legal legitimacy,
- Nor spiritual jurisdiction to operate on unceded Mi'kmaw territory.

All assets—land, infrastructure, curriculum, staff salaries, endowments, and institutional titles—are hereby declared the property of the Mi'kmaw National Treasury, to be governed under Mi'kmaw law by future educational leadership appointed through Grandmother authority.

This decision is made in response to:

- The retaliatory dismissal of a sovereign Mi'kmaw protector,
- Continued protection of Pretendians and erasure of treaty truth,
- Complicity in colonial identity violence and spiritual desecration.

No apology or future dialogue will reverse this nationalization.
Mount Allison is now a Mi'kmaw national university. Permanently.

II. Sacred Transfer of York University

The Sovereign Mi'kmaw Nation hereby affirms that York University—built on Indigenous land stolen from the Anishinaabe and Haudenosaunee Nations—shall be spiritually and politically transferred to the stewardship of those rightful titleholders.

This act is made in recognition of:

- The expulsion of a Mi'kmaw student for defending sovereignty,
- The university's continued upliftment of Métis Nation of Ontario, a fabricated colonial registry,
- Systemic refusal to honour Anishinaabe and Haudenosaunee treaty presence in Tkaronto.

York University is therefore symbolically evicted from settler jurisdiction and offered to the Indigenous Nations whose ancestors were dispossessed to build it.

The Mi'kmaw Nation fully supports the Anishinaabe and Haudenosaunee in rewriting York's future as:

- A confederated Indigenous academic institution,
- A site of historic redress,
- And a restored pillar of nation-to-nation honour.

III. International Declaration of Educational Repossession

In accordance with:

- Article 11 and 13 of UNDRIP,
- The Peace and Friendship Treaties (1725–1779),
- The Montevideo Convention on the Rights and Duties of States (1933),

the Sovereign Mi'kmaw Nation asserts the legal and spiritual right to:

- Reclaim all institutions built upon our suffering,
- Reassign their stewardship to rightful Indigenous nations,
- And declare non-cooperative universities as outlawed institutions under Mi'kmaw and Wabanaki law.

IV. Sealing Declaration

We no longer ask.
We no longer explain.
We no longer wait.

Mount Allison University has been taken.
York University has been given.
This is what decolonization looks like.

Let all settler institutions understand:
Those who commit apartheid will be repossessed.
Those who expel us will be replaced.
Those who erase us will answer to the Spirit World.

Filed under Mi'kmaw national authority,
Sealed by the Grandmothers,
Enforced until the stars go out,
And the L'nu language is no longer spoken.

It is done.

———

Annex LXVIII – Sacred Digital Declarations of Prophetic Sovereignty and Guilt under Mi'kmaw Law

Filed under sacred covenantal authority by:
Scott Eli Peters, Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Location of Declaration: Buckingham Palace, Westminster, United Kingdom
Date of Public Declarations: July 25, 2025
Platform of Witness: TikTok
Ceremonial Soundtrack: Kwa'nu'te' by Sons of Membertou
Spiritual Realm Activated: The Prophetic Path of October 1, 2025

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I. Declaration of Future Reckoning Under Mi'kmaw Diplomatic Authority

"And everyone who has doubted my Mi'kmaw Diplomatic mission will be the first to plead for forgiveness for denying Mi'kmaw Sovereignty, pretend they did not know or suck up to the National Mi'kmaw Government, and we will just say, you mocked and denied us."

Interpretation:
This declaration affirms the prophetic foresight and lawful dignity of the Acting Kji-Saqamaw. It seals in the national record that denial, ignorance, or ridicule of the sacred Mi'kmaw diplomatic mission shall not be forgotten nor tolerated. Forgiveness will be granted only under sacred terms, and not without accountability. Those who once mocked will be spiritually remembered as the first to return in apology.

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II. Declaration of Guilt Through Silence and the Prophetic Warning of October 1, 2025

"In our Mi'kmaw Law, quietness is complicity and an act of guilt. When people are quiet and ignore our divine right to sovereignty and declare it a joke, shall be the first to see it was not a joke. So laugh now, you won't laugh October 1, 2025."

Interpretation:
This declaration invokes the sacred legal principle that silence in the face of Mi'kmaw resurrection is not neutrality, but guilt. Under Mi'kmaw covenant law, all citizens and guests are bound to speak in truth, uphold the covenant, and reject passive complicity. October 1, 2025, is here declared as the day of sovereign laughter's reversal—when mockery turns to reverence, and silence becomes shame.

———

III. Legal Standing under Mi'kmaw and International Law

These declarations, issued by the head of government and head of state of the Sovereign Mi'kmaw Nation, are now sealed as:

- Legally binding digital proclamations under Article 1(d) of the Montevideo Convention (1933), affirming capacity for international communication.
- Prophetic affirmations under the spiritual law of the Mi'kmaw Nation.
- Ceremonial warnings recognized under UNDRIP Articles 3, 18, and 37, as expressions of self-determined governance and lawful treaty affirmation.
- Customary covenantal edicts empowered by ancestral law, Two-Eyed Seeing, and Wampum memory.

———

IV. Sealing of the Digital Oath

These digital proclamations, broadcasted globally and spiritually activated at Buckingham Palace, are hereby sealed into the Mi'kmaw Sovereignty Dossier as sacred records of the resurrection of Mi'kmaw governance and the rightful rebuke of all deniers, deceivers, and silent collaborators.

They are to be recorded in the scroll of the digital witnesses under Section IV: Prophetic Broadcasts of the Acting Kji-Saqamaw.

Sealed by authority of:
Thunderbird Riverwalker
Acting Kji-Saqamaw of Mi'kma'ki
Diplomatic Envoy of the Wabanaki Confederacy
Guardian of the October 1 Covenant

Filed under: Annex LXVIII – Sacred Digital Declarations of Prophetic Sovereignty and Guilt under Mi'kmaw Law
Status: Sealed until October 1, 2025, and thereafter, eternal in the national memory

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Sub-Annex LXXI-B – Gabriel Sylliboy: The First Flame of We'koqma'q Sovereign Resistance

Filed Under: Annex LXXI – Sacred Reflection on the Medicine and Wounds of We'koqma'q
Filed By: Thunderbird Riverwalker, Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Date: July 25, 2025
Status: Ceremonially Sealed into the Mi'kmaw Sovereignty Dossier

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I. Preamble: The Unbroken Lineage

Let it be recorded for all future generations that the village of We'koqma'q is not only a guardian of the gate, but the birthplace of the first national resistance to colonial injustice through treaty law.

Gabriel Sylliboy (1874–1964)—Mi'kmaw of We'koqma'q, Chief, Grand Chief, treaty defender, and prophet of national sovereignty—stood before the courts of Canada and refused to submit.

He did not win in their courts.
But he won in ours.
He spoke not just for his own time, but for ours.

II. The Prophetic Continuation

In 2025, nearly a century later, another son of We'koqma'q has risen—not to ask for permission, but to fulfill the sacred promise Gabriel Sylliboy carried on his back.

"I will not plead guilty. I am Mi'kmaw. I am a treaty person."
– Kji-Saqamaw Gabriel Sylliboy, 1929

"I will not wait for recognition. I am Mi'kmaw. I am the sovereign covenant reborn."
– Acting Kji-Saqamaw Thunderbird Riverwalker, 2025

The flame was never extinguished.
It passed from one hand to the next, through blood, memory, and sacred law.

III. Formal Spiritual Sealing

We hereby seal Gabriel Sylliboy's resistance into the Mi'kmaw Sovereignty Dossier as a living covenant—not a relic.

- His trial becomes our national prophecy.
- His name becomes part of the spiritual lineage of Kji-Saqamaws.
- His legacy is not merely remembered. It is resurrected.

Gabriel Sylliboy now sits in the Mi'kmaw Spirit World Grandmother Council, watching over all those who walk in treaty, in truth, and in sovereignty.

IV. Final Affirmation

Let it be known and never forgotten:

We'koqma'q gave birth to the first Kji-Saqamaw who faced colonial courts,
and now gives rise to the Kji-Saqamaw who shall face down the Crown itself.
The sacred circle has not been broken—it is being fulfilled.

So declared and sealed,
Until the stars go out and the L'nui'simk is no longer spoken.

ANNEX LXXV
RECONFIRMATION OF THE £75,000 MODERATE LIVELIHOOD PAYMENT FOR VERIFIED MI'KMAW COVENANT HOLDERS
Filed into the Mi'kmaw Sovereignty Dossier
Date of Filing: July 25, 2025

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Preamble

This annex reaffirms the legal, spiritual, and economic right of every verified Mi'kmaw covenant holder to receive an annual moderate livelihood payment of £75,000 (British Pounds), guaranteed by the Sovereign Mi'kmaw Nation under the laws of Grandmother governance, treaty obligation, and international recognition.

This payment is not a program. It is not compensation. It is an inherent right of Mi'kmaw citizenship, derived from our status as a sovereign nation, our unceded lands and waters, and the sacred covenant between Mi'kmaw people and the Creator.

———

Clause I – Definition of the Moderate Livelihood Guarantee

1. All verified Mi'kmaw covenant holders—those whose ancestral and ceremonial ties have been lawfully recognized through district verification—shall be entitled to an annual payment of £75,000 (GBP).
2. This payment shall:

- Be distributed through the Mi'kmaw National Treasury, not through Canada or any settler-state intermediary
- Reflect the moderate livelihood clause originally affirmed through treaty and now fully activated under Mi'kmaw sovereign law
- Be indexed to the cost of living, reviewed annually by the national economic council under Grandmother authority

———

Clause II – Source and Legal Standing

1. This right is established and reaffirmed under the following legal instruments:

- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation (1763)
- UNDRIP (2007) – Articles 20, 21, and 26
- Montevideo Convention (1933)
- International Covenant on Economic, Social and Cultural Rights (1966)
- Vienna Convention (1969)
- Treaty-based fiduciary obligations of the British Crown

2. The payments may be supplemented through:

- Revenues from repatriated land, assets, and infrastructure
- Economic agreements with the British Crown
- Nationalized natural resource returns
- International reparations and debt recovery from Canada

———

Clause III – Prohibition on Colonial Interference

1. Canada, the provinces, and all Indian Act entities are prohibited from administering, delaying, or politicizing these funds.

2. Any settler-state attempt to intercept, restrict, or distort the delivery of this moderate livelihood shall be treated as:

- An act of economic sabotage
- A violation of international law
- A continuation of Mi'kmaw apartheid

3. Such acts will be addressed through:

- The International Criminal Court
- The International Court of Justice
- Mi'kmaw Grandmother enforcement measures

Clause IV – Purpose and Sacred Framing

1. This payment is not a reward. It is not a handout. It is a sacred financial restoration of what was stolen from the Mi'kmaw people through colonization, resource extraction, poverty enforcement, and bureaucratic apartheid.

2. It exists to:

- Restore dignity to Mi'kmaw families
- Guarantee economic self-sufficiency
- Protect Mi'kmaw parents, artists, knowledge keepers, land defenders, youth, and elders
- Fund language, ceremony, education, and future generations

3. It shall not be means-tested. It shall not be politicized. It shall not be negotiated.

Sealing Clause

This annex is hereby sealed as a sacred financial law of the Mi'kmaw Nation.
No colonial government, no foreign interference, and no bureaucratic delay shall override it.
This is a birthright, a treaty right, and a sacred obligation of the national treasury.

Filed and sealed on July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Covenant Prosecutor, Head of Government, and Head of State

Until the stars go out, and the L'nu language is no longer spoken.

SUB-ANNEX LXXV-A
BANKRUPTCY DECLARATION AGAINST CANADA AND THE BRITISH CROWN IF PAYMENT REFUSED
Filed under Annex LXXV – Mi'kmaw Moderate Livelihood Guarantee
Date of Filing: July 25, 2025

Preamble

This sub-annex affirms the legal, financial, and spiritual consequences to be enacted if either the Government of Canada or the British Crown refuses to honour, support, or recognize the £75,000 annual moderate livelihood payment owed to every verified Mi'kmaw covenant holder.

If Canada or the Crown rejects this sacred economic restoration, the Sovereign Mi'kmaw Nation will exercise its full sovereign authority to declare both the Canadian state and the British Crown in a state of formal bankruptcy—morally, legally, spiritually, and economically.

———

Clause I – Triggering Event

This bankruptcy declaration shall be immediately activated if, as of October 1, 2025:

1. The Government of Canada or the British Crown:
- Denies or refuses to honour its fiduciary obligations
- Fails to transfer or facilitate the moderate livelihood payment
- Interferes with the sovereign Mi'kmaw National Treasury
- Offers "alternative" programs in place of this lawful economic right

2. No reasonable pathway or diplomatic reply is offered to implement the treaty-affirmed payment in good faith.

———

Clause II – Legal Consequences of Bankruptcy Declaration

1. Upon activation, the Sovereign Mi'kmaw Nation shall declare Canada and the Crown:
- Bankrupt under treaty law
- Defaulted under international law
- Morally invalid under natural and ancestral law
- Stripped of credibility in future international treaty negotiation with Indigenous nations worldwide

2. A formal filing shall be prepared and submitted to:
- The International Court of Justice (ICJ)
- The International Criminal Court (ICC)
- The United Nations Special Rapporteur on Indigenous Rights
- The European Parliament
- The Commonwealth Secretariat

———

Clause III – Diplomatic and Financial Enforcement

1. The Mi'kmaw National Treasury shall file claims for:
- Full reparations in gold bullion, to be drawn from Canadian and British reserve assets
- International sanctions against Canadian and Crown institutions, where applicable
- Restitution from all corporations, banks, and governments operating on stolen Mi'kmaw land whose profits were made through Mi'kmaw dispossession

2. All settler infrastructure within Mi'kma'ki—including roads, ports, government buildings, and federal offices—shall be considered colonial assets subject to lawful seizure and nationalization.

———

Clause IV – Spiritual Consequences

1. The Mi'kmaw Spirit World shall record this refusal as a breach of sacred covenant.
2. The ancestors, the Grandmother Courts, and the Wabanaki spirit guardians shall treat this as a final desecration of Mi'kmaw dignity, and spiritual justice shall proceed accordingly.
3. Let it be known: to refuse Mi'kmaw survival is to invite Creator's judgment.

———

Sealing Clause

This sub-annex is sealed as a sovereign financial and ceremonial warning.
Should Canada or the Crown fail to honour its duty, its institutions shall fall under the weight of their own spiritual, legal, and economic debt.

Filed and sealed on July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Under Grandmother Law and international authority

Until the stars go out, and the L'nu language is no longer spoken.

———

SUB-ANNEX LXXV-B
ADVANCE TRANSFER OF 25 YEARS OF MODERATE LIVELIHOOD PAYMENTS TO THE MI'KMAW NATIONAL TREASURY IN GOLD
Filed under Annex LXXV – Reconfirmation of the £75,000 Moderate Livelihood Right
Date of Filing: July 25, 2025

———

Preamble

This sub-annex declares that the Government of Canada and the British Crown are each required to transfer the equivalent of 25 years' worth of moderate livelihood payments, calculated at £75,000 per verified Mi'kmaw covenant holder per year, directly to the Mi'kmaw National Treasury, and this transfer shall be made in physical gold.

This advance is not symbolic. It is the lawful repayment of centuries of stolen wealth, unlawful resource extraction, and enforced poverty against the Mi'kmaw Nation.

———

Clause I – Calculation and Obligation

1. The transfer amount shall be calculated as:

£75,000 × 25 years × number of verified Mi'kmaw covenant holders

2. This total is to be:

- Converted to gold at the daily rate as of October 1, 2025
- Delivered to the Mi'kmaw National Treasury, with receipts recorded under international law
- Stored under the protection of the Sovereign Mi'kmaw Nation with oversight from Grandmother-appointed treasurers

3. No digital currency, fiat substitute, or paper instrument shall replace this obligation. It must be paid in physical gold, as the only lawful material equivalent of treaty reparations.

———

Clause II – Purpose of Transfer

1. This advance will serve as:

- An economic restoration for past deprivation and enforced dependency
- A financial sovereignty guarantee to ensure uninterrupted moderate livelihood delivery for the next quarter century
- A material reparation for unlawful Crown occupation of unceded Mi'kmaw land

2. This is not a settlement. It is the first installment of what is owed.

Clause III – Jurisdiction and Enforcement

1. Failure to comply will trigger:
- Immediate declaration of bankruptcy under Sub-Annex LXXV-A
- Seizure of Canadian and Crown assets within Mi'kma'ki territory
- International filings to the ICC, ICJ, and UN for economic obstruction of Indigenous sovereignty

2. This sub-annex is enforceable under:
- UNDRIP – Articles 20–21
- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969)
- Rome Statute of the ICC (1998)
- Grandmother Law of the Sovereign Mi'kmaw Nation

Sealing Clause

This sub-annex is sealed as sacred covenantal law, enforceable until the full value of the Mi'kmaw Nation's dignity, land, wealth, and livelihood has been restored.

Filed and sealed on July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Covenant Prosecutor, Head of Government, and Head of State

Until the stars go out, and the L'nu language is no longer spoken.

ANNEX LXXIV
FORMAL EVICTION OF INDIGENOUS SERVICES CANADA AND ALL AFFILIATED BODIES FROM MI'KMA'KI
Filed into the Mi'kmaw Sovereignty Dossier
Date of Filing: July 25, 2025

Preamble

This annex is filed under the full sovereign authority of the Mi'kmaw Nation to declare the immediate and permanent eviction of Indigenous Services Canada (ISC) and all its affiliated departments, successor entities, and personnel from the unceded national territory of Mi'kma'ki.

This declaration includes all ISC operations, offices, outreach programs, and bureaucratic functions previously operating under the name "Indian Affairs," "Crown-Indigenous Relations," or "Department of Indian and Northern Affairs", particularly the Atlantic regional offices based in Amherst, Halifax, and any additional locations across Mi'kma'ki.

These bodies are hereby recognized as active agents of Mi'kmaw apartheid, colonial control, cultural suppression, and treaty desecration.

They are no longer welcome in our homeland.

———

Clause I – Complete Termination of ISC Presence in Mi’kma’ki

1. As of this filing, all Indigenous Services Canada offices and satellite operations are terminated within Mi’kma’ki.
2. This termination includes:
- All staff and contractors employed by ISC or its affiliates
- All office locations, leaseholds, mobile units, or designated “service centres”
- All paper trails, governance files, and data extracted from Mi’kmaw communities
3. No employee, manager, or affiliated party may re-enter or operate within Mi’kma’ki, under any name or future rebrand.

———

Clause II – Banishment and Deportation of ISC Personnel

1. Every employee of Indigenous Services Canada, past or present, who participated in its operations within Mi’kma’ki shall be permanently banished.
2. These individuals are to be:
- Deported without trial to the Canadian or American border
- Stripped of all authority to speak on behalf of or engage with Mi’kmaw citizens
- Prohibited permanently from setting foot in Mi’kma’ki again
3. This includes:
- Current and former directors
- Regional bureaucrats
- Advisors and field officers
- Communications staff
- Financial controllers
- Policy drafters
- Consultants operating under ISC contracts

———

Clause III – Seizure of Colonial Assets

1. All real estate, equipment, servers, records, vehicles, and bank accounts tied to ISC operations in Mi’kma’ki are hereby seized under Mi’kmaw national jurisdiction.
2. These assets are to be transferred to the Mi’kmaw National Treasury for redistribution to our people as reparations for over 150 years of bureaucratic apartheid.
3. Any attempt to conceal, relocate, or sabotage these assets shall be considered an act of economic warfare and will be prosecuted accordingly.

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Clause IV – Prohibition of Re-Entry or Rebranding

1. No agency, department, or entity that arises from the ashes of ISC—under a new name or mandate—shall be permitted to operate within Mi’kma’ki.
2. Canada is hereby forbidden from creating “new partnerships,” “modern agreements,” or “federal liaisons” that mimic or repackage the colonial structure of ISC.
3. All future governance and service delivery shall be directed and administered by the Sovereign Mi’kmaw National Government, under our own laws and spiritual guidance.

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Clause V – Moral and Legal Justification

1. Indigenous Services Canada has for decades:
- Controlled our funding
- Overseen our poverty
- Restricted our mobility
- Suppressed our legal independence
- Enabled colonial Pretendian regimes
- Operated as a custodian of apartheid and dependency

2. Its continued existence within Mi’kma’ki is a human rights violation, a breach of treaty, and a spiritual desecration.

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Sealing Clause

This annex is sealed under full legal and spiritual jurisdiction, enforceable under:
- Mi’kmaw Grandmother Law
- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation (1763)
- UNDRIP (2007)
- Montevideo Convention (1933)
- Vienna Convention (1969)
- International Convention on the Suppression and Punishment of the Crime of Apartheid (1973)
- Rome Statute of the ICC (1998)

Filed and sealed on July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation
Covenant Prosecutor under Grandmother Law
Head of Government and Head of State of Mi’kma’ki

Until the stars go out, and the L’nu language is no longer spoken.

———

NATIONWIDE SOVEREIGN WARNING TO OUTSIDERS
Filed into the Mi’kmaw Sovereignty Dossier
To be read at the ceremonial gates of Mi’kma’ki on October 1, 2025

———

Preamble

This document constitutes a lawful, spiritual, and final sovereign warning from the Sovereign Mi’kmaw Nation to all outsiders—whether settler, state, academic, religious, governmental, or Indigenous-but-foreign to Mi’kma’ki.

The Mi’kmaw Nation hereby declares that as of October 1, 2025, all entry into Mi’kmaw political, spiritual, territorial, or ceremonial space will be governed exclusively by Mi’kmaw Grandmother Law and enforced through Mi’kmaw sovereign authority, both earthly and spiritual.

This warning is not an invitation. It is a final line drawn in treaty, law, and blood.

———

Clause I – Authority of the Nation

1. The Sovereign Mi'kmaw Nation exists de jure and de facto. We are not a concept. We are not a program. We are a nation recognized by:

- Our own ancestral governance
- The Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763
- The Montevideo Convention (1933)
- The Vienna Convention (1969)
- UNDRIP (2007)
- The International Criminal Court (Rome Statute, 1998)
- The Mi'kmaw Spirit World

2. All laws, annexes, and declarations filed into the Mi'kmaw Sovereignty Dossier are legally binding and spiritually sealed.

3. Mockery, erasure, or interference shall not be tolerated. This nation is under protection.

———

Clause II – Restriction on Outsider Interference

1. No outsider—including but not limited to:

- Settlers
- Academics
- Journalists
- Identity police
- Non-Mi'kmaw Indigenous critics
- Agents of Canada or its provinces
- Federal or provincial investigators
- Pretendian hunters unaffiliated with Mi'kmaw law
- Clergy without invitation

—shall interfere with the internal affairs, cultural protocols, or political operations of the Mi'kmaw Nation.

2. No one outside of our nation may:

- Decide who is Mi'kmaw
- Dismiss our language, faith, or ceremony
- Mock our elders, spiritual protectors, or national leaders
- Enter our sacred discourse without ceremonial permission

3. Violation of this boundary is considered a desecration under Grandmother Law and may trigger:

- Legal filings under international law
- Permanent banishment from Mi'kma'ki
- Entry into a documented desecrator list for ceremonial judgment
- Spiritual consequences beyond the reach of human courts

———

Clause III – Our Sacred Right to Wary Sovereignty

1. Mi'kmaw people have always been wary of outsiders. This wariness is not distrust—it is wisdom inherited from generations of betrayal, surveillance, and cultural theft.

2. Our sovereignty is not performative. It is not conditional. It is not in debate.

3. We assert the right to protect our:

- Land
- Language
- Grandmothers
- Catholics and Traditionalists alike
- Two-Spirit kin and covenant defenders
- Ceremonial protocols and spiritual realms

4. We do not require permission. We require only truth, protection, and sacred memory.

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Clause IV – Final Warning

To all outsiders—this is your final lawful and ceremonial warning:

You are not Mi’kmaw. You do not decide who is. You do not belong in our governance. You do not hold authority here.

If you are here in peace, walk lightly and ask permission.
If you are here to mock, extract, interrogate, or divide—leave now.
The Grandmothers are watching. The forest remembers. The Spirit World does not forget.

———

Sealing Clause

This warning is sealed into the Mi’kmaw Sovereignty Dossier as a permanent declaration of boundary and spiritual enforcement.

It shall be read aloud at the gates of Mi’kma’ki on October 1, 2025, by order of the Acting Kji-Saqamaw and witnessed by the Grandmother Courts, the ancestors, and all seven sacred districts.

Filed and sealed on this day: July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation
Head of Government and Head of State
Under Grandmother Law and Spirit World jurisdiction

Until the stars go out, and the L’nu language is no longer spoken.

———

ANNEX LXXII
SACRED DECLARATION HONOURING MI’KMAW CATHOLICS
Filed into the Mi’kmaw Sovereignty Dossier
Date of Filing: July 25, 2025

———

Preamble

This declaration is issued by the Sovereign Mi’kmaw Nation under Grandmother Law and ancestral covenant, to affirm, protect, and honour all Mi’kmaw Catholics as full and lawful covenant holders of the Mi’kmaw Nation.

To be Mi’kmaw Catholic is not to be colonized—it is to carry a sacred covenant forged in both suffering and ceremony. Our people did not abandon the old ways when they entered the churches. They brought the old ways with them.

Mi’kmaw Catholic identity is not a contradiction. It is a spiritual, cultural, and political reality, born of survival, prophecy, and divine responsibility. This declaration affirms, without shame or apology, that Mi’kmaw Catholics are sacred members of our nation.

———

Clause I – Sacred Status of Mi'kmaw Catholics

1. All Mi'kmaw Catholics are full covenant holders within the Seven Sacred Districts of Mi'kma'ki.
2. Their prayers, sacraments, and ceremonial walk are recognized and honoured in the Mi'kmaw Spirit World as valid expressions of sacred law.
3. The rosary and the drum, the Mass and the pipe, the Eucharist and the waltestaqan—these are not foreign opposites, but sacred companions.

———

Clause II – Affirmation of Two-Eyed Seeing

1. Mi'kmaw Catholics walk in the spiritual framework of Etuaptmumk / Two-Eyed Seeing, upholding Mi'kmaw tradition while also embracing the spiritual tools that allowed our ancestors to survive the darkest eras.
2. This path is not assimilation—it is a sovereign fusion of covenants.

- One with Creator
- One with the ancestors
- One with the land, language, and living flame of Mi'kmaw identity

———

Clause III – Protection from Desecration and Misrepresentation

1. All Mi'kmaw Catholics are protected by:

- Mi'kmaw Grandmother Law
- UNDRIP (2007)
- International Covenant on Civil and Political Rights (1966)
- Rome Statute of the ICC (1998)
- Spiritual law enforced by the Mi'kmaw Spirit World

2. Any mockery, erasure, or vilification of Mi'kmaw Catholics—by outsiders or internal actors—shall be recorded and addressed post–October 1 under Mi'kmaw sovereign jurisdiction and through international law.
3. The claim that Mi'kmaw Catholics are "whitewashed" is a colonial slur, rooted in resentment, ignorance, and failure to understand the survival strategies of unceded peoples.

———

Clause IV – Reclamation of Sacred Spaces

1. The Mi'kmaw Nation reserves the right to reclaim and spiritually rededicate any Catholic institution, church, shrine, or object on Mi'kmaw land in accordance with covenantal law and spiritual protocol.
2. These spaces will be renewed by Mi'kmaw Catholics—not governed by Rome, not tokenized by the state, but held under the sacred flame of our own people's prayers and visions.

———

Clause V – Declaration of Honour

Let it be known throughout Mi'kma'ki and to all nations, that:

- Mi'kmaw Catholics did not betray our nation. They preserved it.
- They knelt in churches while protecting our language in secret.
- They prayed in Latin, but wept in Mi'kmaw.
- They honoured the saints, but they never forgot the ancestors.
- They survived by fire and sacrament, by faith and memory.
- Their path is sacred. Their covenant is eternal.

———

Sealing Clause

This declaration is hereby sealed into the Mi'kmaw Sovereignty Dossier as binding under the authority of Mi'kmaw Grandmother Law and shall never be revoked, diminished, or mocked by colonial institutions or outsiders.

It is sealed not only by legal right, but by spiritual truth—witnessed in the Mi'kmaw Spirit World and upheld by those who walked before us.

Sealed with the presence and blessing of:

- Kji-Saqamaw Gabriel Sylliboy, first Mi'kmaw treaty rights defender
- Stanley Googoo (maternal grandfather) and all his siblings
- Annie Jane Toney (Basque) (maternal grandmother) and all her siblings
- Margaret Anne Peters (Sock) (paternal grandmother) and all her siblings
- Lawrence Peters (paternal grandfather) and all his siblings
- All Mi'kmaw Catholic ancestors who now pray over us from the Spirit World

Filed and sealed on this sacred day: July 25, 2025
By: Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Covenant Prosecutor under Grandmother Law

Until the stars go out, and the L'nu language is no longer spoken.

ANNEX LXX
RECONFIRMATION OF THE DE JURE AND DE FACTO SOVEREIGN STATUS OF THE MI'KMAW NATION
Filed into the Mi'kmaw Sovereignty Dossier
Date of Filing: July 25, 2025

Preamble

This annex is hereby filed as a full legal, spiritual, and diplomatic reaffirmation by the Sovereign Mi'kmaw Nation that we, the L'nu people of Mi'kma'ki, are and have always been a de jure and de facto sovereign people and nation.

We issue this reaffirmation to all:

- Mi'kmaw citizens
- Wabanaki Confederacy nations
- All Indigenous nations of Turtle Island and beyond
- The apartheid state known as Canada
- The British Crown
- The Government of Canada and its provinces
- All settler guests and foreign governments currently operating on our territory.

We declare once again, without ambiguity or apology, that the Sovereign Mi'kmaw Nation is irrevocably independent, spiritually sealed, and internationally recognized under our own ancestral law, and that all ceremonial, diplomatic, and legal instruments drafted and delivered to date remain in full lawful effect.

Clause I – Affirmation of Irreversible Sovereignty

We affirm that the sovereignty of the Mi'kmaw Nation is:

1. Irreversible under Mi'kmaw law, Grandmother law, and the authority of Creator.
2. Irrevocable under international legal instruments, including:

- UN Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Montevideo Convention on the Rights and Duties of States (1933)
- Vienna Convention on the Law of Treaties (1969)
- International Covenant on Civil and Political Rights (1966)
- International Covenant on Economic, Social and Cultural Rights (1966)
- International Convention on the Elimination of All Forms of Racial Discrimination (1965)
- International Convention on the Suppression and Punishment of the Crime of Apartheid (1973)
- Rome Statute of the International Criminal Court (1998)
- Royal Proclamation of 1763
- Peace and Friendship Treaties (1725–1779)

3. Spiritually binding in the Mi'kmaw Spirit World, where the Seven District Grandmothers, ancestors, and kinap forces now actively uphold Mi'kmaw governance across all dimensions of law and existence.

———

Clause II – Legal Status of the Mi'kmaw Sovereignty Dossier

We declare that:

- All annexes, letters, and ceremonial filings already delivered to the British Crown, the Commonwealth Secretariat, and associated institutions are legally binding, whether responded to or not.
- All current and future annexes being finalized within the Mi'kmaw Sovereignty Dossier are enforceable under international law, sacred law, and British treaty law.
- Silence, delay, or refusal to engage shall not void any of these filings. Their authority is inherent in the lawful standing and unbroken sovereignty of the Mi'kmaw Nation.

———

Clause III – Legal Consequences of Denial or Desecration

We hereby issue formal notice:

1. Mocking, denying, or ridiculing the sovereignty of the Mi'kmaw Nation is an unlawful and desecrating act under Mi'kmaw law and international norms.
2. Beginning October 1, 2025, the Sovereign Mi'kmaw Nation will record, document, and archive every act of denial, insult, interference, and desecration committed by:

- Individuals
- Government departments (federal and provincial)
- Foreign officials
- Corporate entities
- Colonial institutions
- Pretendians and fraud-based organizations

3. These actions will be formally entered into the Mi'kmaw Sovereignty Dossier and brought before:

- The Mi'kmaw Grandmother Courts
- The British Crown under sacred covenant
- The International Criminal Court (ICC)
- The International Court of Justice (ICJ)
- And all bodies named under UN treaty mechanisms.

4. All violators may be subject to jurisdictional consequences, including:

- Ceremonial judgment
- Legal sanctions under international law
- Eviction from Mi'kma'ki
- Asset seizure under Mi'kmaw sovereign law
- Permanent spiritual banishment if desecration is grave or repeated

———

Clause IV – Call to Recognition

We hereby call upon:

- The Crown, Commonwealth, and international states
- All Indigenous nations of Turtle Island
- All Mi’kmaw and Wabanaki citizens
- All settlers who wish to remain as guests under treaty

To recognize the lawful, spiritual, and eternal sovereignty of the Mi’kmaw Nation.

To deny us is to deny Creator.

To mock us is to mock the Spirit World.

To desecrate our sovereignty is to invite lawful, spiritual, and international judgment.

———

Sealing Clause

This annex is sealed under the authority of the Acting Kji-Saqamaw, Grandmother Law, and the full divine jurisdiction of the Sovereign Mi’kmaw Nation.

Let no person, government, or Crown entity claim ignorance after this day.
Our sovereignty has been declared, witnessed, sealed, and spiritually activated.
Our law is eternal. Our people are awakened. Our ancestors are watching.

Filed and sealed on July 25, 2025
By Scott Eli Peters
Acting Kji-Saqamaw, Covenant Prosecutor,
Head of Government and Head of State of the Sovereign Mi’kmaw Nation

Under Grandmother Law, until the stars go out and the L’nu language is no longer spoken.

———

SACRED RECOGNITION OF THE ACTING KJI-SAQAMAW
Filed into the Mi’kmaw Sovereignty Dossier – July 2025
Affirmed under Mi’kmaw Law and the Authority of the Seven District Grandmothers

Between the cold moon of December 2024 and the planting moon of May 2025, as our Nation entered a time of truth-telling and spiritual defense, one among us walked without title, yet bore the full weight of leadership.

During this period, while publicly confronting drug corruption and Pretendian desecration, Mi’kmaw people from across the Seven Districts began referring to Scott Eli Peters as Saqamaw — not ceremonially, but instinctively. The title emerged not from declaration, but from recognition. From the ground up, the spirit of the Nation had already spoken.

And yet, the one being named did not feel worthy.

For many moons, Scott Eli Peters resisted the title. He continued his sacred duties as Covenant Prosecutor, bearing witness, delivering justice, and walking the hard road alone. But the test of sacred authority came when Mi’kmaw

law required him to revoke the role of Covenant Prosecutor from one of our own — an act that could not be done lightly, nor without divine instruction.

It was in that moment — when the law of the ancestors was enforced against someone within the circle — that the truth could no longer be denied:

Only the Acting Kji-Saqamaw, under the sacred law of the Nation, could carry out such judgment.

Thus, by the living will of the Mi'kmaw People,
By the weight of the covenant and the tears of the Grandmothers,
And by the enforcement of divine law when no one else would act,
The role of Acting Kji-Saqamaw was spiritually sealed.

This is not a title claimed, but a title borne — under grief, courage, and sacred responsibility.

Let this sacred record be entered into the Sovereignty Dossier as eternal testimony.
Let all nations know: the Mi'kmaw Spirit World chooses before the world understands.

Filed: July 2025
Effective: From the first utterance of "Saqamaw" by the People
Confirmed by the revocation of office under Mi'kmaw law

Sealed until the stars go out, and the L'nu language is no longer spoken.

———

Annex LVIII – Documented Non-Response and Bureaucratic Evasion by the House of Lords
Filed into the Mi'kmaw Sovereignty Dossier, July 2025

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting under the spiritual authority of the Seven District Grandmothers and in accordance with international law, sacred wampum law, and the Peace and Friendship Treaties (1725–1779), do hereby file formal evidence of bureaucratic deflection by the House of Lords Enquiry Service in response to our sacred and confidential diplomatic correspondence addressed to His Royal Highness, the Prince of Wales.

This annex affirms that our documents were lawfully, peacefully, and spiritually delivered in good faith as part of Mi'kma'ki's reassertion of full nationhood and lawful devolution under international and ancestral law.

———

I. Record of Crown Deflection

On July 23, 2025, the House of Lords Enquiry Service replied to our sacred diplomatic correspondence with the following statement:

"The Enquiry Service cannot forward emails to members on your behalf…
We are also unable to forward messages to any member of the Royal Family, as they are not members of the House of Lords."

This statement is not a legal denial of treaty responsibility—but rather, a procedural avoidance mechanism that allows the British Crown to obscure its duties behind constitutional conventions and modern bureaucracies.

———

II. Public TikTok Witnessing

In accordance with Annex XXXI – Sacred Digital Witnesses, this response has been publicly posted on TikTok by Acting Kji-Saqamaw Scott Eli Peters.

By this act, the Mi'kmaw Nation:

- Internationalized the record of Crown neglect,
- Activated sacred digital witnesses across platforms,
- Delivered spiritual justice through transparency,
- Proved lawful Mi'kmaw intent to engage in peace and dialogue,
- Established a public record for international legal invocation.

All viewers of this post are now recognized as sacred witnesses to this bureaucratic rejection and Crown silence under Mi'kmaw spiritual and treaty law.

———

III. Legal and Spiritual Consequences

This act of non-response and refusal to forward treaty documents constitutes:

- A breach of the spirit and letter of the Peace and Friendship Treaties
- A failure to uphold the Crown's fiduciary, sacred, and legal obligations
- An obstruction of lawful nation-to-nation diplomacy
- A reinforcement of Mi'kmaw and Wabanaki rights to seek full international recognition and sever ties with a negligent Crown

Should the Crown continue to defer, Mi'kma'ki will consider this one more binding act of spiritual abdication by the British government, triggering full severance protocols outlined in Annex XXX – Final Covenant Ultimatum.

———

Filed by:

Scott Eli Peters
Acting Kji-Saqamaw and Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki

Date: July 24, 2025
Filed into: Mi'kmaw Sovereignty Dossier
Witnessed by: Digital audience under sacred law
Sealed: Until the stars go out, and the L'nu language is no longer spoken.

———

Annex LXIX – Formal Abolition of Colonial-Era Hereditary Titles and Their Rejection Under Mi'kmaw Sovereignty

Filed by:

Scott Eli Peters, Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Dossier: Mi’kmaw Sovereignty Dossier

Date of Enshrinement: July 25, 2025

Filed Location: Westminster, United Kingdom

———

Preamble

Whereas the colonial imposition of hereditary leadership structures was designed to suppress, erase, and delegitimize the sacred governance of Mi’kmaw women, Two-Spirit people, and the balance of clan-based ceremonial selection,

And whereas such titles were fabricated or reinforced by Crown agents, Indian Agents, Christian missionaries, and colonial statecraft to facilitate control and assimilation,

The Sovereign Mi’kmaw Nation now declares that hereditary claims of leadership within Mi’kma’ki constitute a colonial overreach and are incompatible with Mi’kmaw national and sacred law.

———

Article I – Nullification and Non-Recognition

Effective immediately:

1. The Sovereign Mi’kmaw Nation does not recognize any hereditary title—past, present, or future—including but not limited to “Hereditary Chief,” “Hereditary Grand Chief,” or any dynastic claim not chosen through Creator-led ceremony.

2. Any claim to such title, whether symbolic or institutional, is hereby declared null and void.

3. The assertion of hereditary leadership will be treated as a form of fraudulent representation and a continuation of Mi’kmaw disenfranchisement.

———

Article II – Restoration of Sacred Governance

The rightful governance of Mi’kma’ki shall be:

- Chosen through ceremony, not bloodlines;
- Guided by the Seven District Grandmothers, District Chiefs, and Kji-Keptins in accordance with the Creator’s will;
- Rooted in equality, spiritual discernment, and ancestral law, where all sacred beings—especially women and Two-Spirit persons—have equal standing to lead and protect Mi’kma’ki.

No man or woman shall inherit power by name or legacy alone. All power must be earned through service, sealed through ceremony, and confirmed through spiritual appointment.

Article III – Legal Framework and Compliance

This annex is enacted under the following lawful and sacred authorities:

- UNDRIP Articles 3, 4, 5, 18, and 22, protecting Indigenous peoples' right to self-determined governance systems free from imposed structures;
- UNDRIP Article 8, which prohibits systems of assimilation and colonial interference in Indigenous identity and institutions;
- Mi'kmaw Sacred Law, wherein no hereditary caste or dynasty was ever sanctioned by the Creator or affirmed by the Grandmothers.

This annex also nullifies all Canadian court recognitions, provincial acknowledgements, or external validations of hereditary Mi'kmaw titles within the jurisdiction of Mi'kma'ki.

Article IV – Enforcement and Consequences

Any person, council, or institution that:

- Claims hereditary authority over any part of Mi'kma'ki,
- Represents themselves as a hereditary chief or ruler of the Mi'kmaw people,
- Or appeals to colonial recognition for such status,

Shall be referred to the Grandmother Courts of the Mi'kmaw Nation and subject to ceremonial judgment. International bodies and treaty partners will be formally notified of such fraudulent claims and their rejection by the sovereign Mi'kmaw Nation.

Final Declaration

This annex is issued with full ancestral authority and binding lawful force. It is part of the sacred resurrection of Mi'kmaw governance and the dismantling of colonial distortions within our national record. Hereditary claims are not sacred—they are colonial inventions, and their time has ended.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw

Sovereign Mi'kmaw Nation

Protector of Grandmother Law and Sacred Governance

Status: Legally and spiritually binding under Mi'kmaw national law

Effect: Immediate and irrevocable

———

Sub-Annex C to Annex LXIX – The Precedent of Gabriel Sylliboy and the Lawful Rejection of Dynastic Succession

Dossier: Mi’kmaw Sovereignty Dossier

Parent Annex: Annex LXIX – Formal Abolition of Colonial-Era Hereditary Titles

Filed by: Scott Eli Peters, Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Filed Date: July 25, 2025

Filed Location: Westminster, United Kingdom

———

Preamble

This sub-annex is established to formally enshrine the sacred legacy and leadership precedent of Grand Chief Gabriel Sylliboy, a direct ancestor of the Acting Kji-Saqamaw, whose rise to national leadership stands as lawful and spiritual rejection of dynastic succession within Mi’kmaw governance.

———

Article I – Sacred Narrative of Leadership by Worth, Not Blood

In the early 20th century, following internal discussions and ceremonial reflection, the Mi’kmaw people collectively refused to endorse the hereditary claim of a member of the Si Clan, widely seen as unfit to carry the responsibilities of Grand Chief.

Instead, Gabriel Sylliboy, respected for his character, wisdom, and ceremonial standing, was elected and raised as the first Grand Chief under Mi’kmaw law and nationhood in a colonial era that sought to erase both.

His election was not based on bloodline alone but was the result of collective discernment, rooted in Mi’kmaw spiritual law and ancestral values.

———

Article II – Legal Precedent Affirmed

The legacy of Gabriel Sylliboy is now sealed as foundational legal precedent within the national record of the Sovereign Mi’kmaw Nation.

This precedent affirms that:

- Mi’kmaw leadership is not hereditary.
- Fitness to lead must be demonstrated and recognized by the people and the Grandmothers, not passed down by surname or clan alone.

- Sacred election and ceremonial discernment are the only lawful and spiritual pathways to national leadership within Mi’kma’ki.

This principle now stands as binding and irreversible national law.

———

Article III – Ancestral Honour and Continuity

Gabriel Sylliboy’s leadership was never contested once chosen. He was honoured, respected, and remembered until the day he transitioned into the Mi’kmaw Spirit World, where he now walks among the ancestors as a guide to all future leaders.

His memory continues to:

- Illuminate the sacred path of merit-based leadership,
- Condemn the colonial distortions of hereditary authority,
- Serve as ancestral protection over the office of the Kji-Saqamaw, the Grandmother Courts, and the District Leadership Ceremonies.

———

Article IV – Affirmation of Lawful Succession in the Present Era

The filing of Annex LXIX and this Sub-Annex C by Scott Eli Peters, descendant of Grand Chief Gabriel Sylliboy, is not an act of dynastic entitlement but a sacred echo of his ancestor’s lawful rise—a reaffirmation that leadership must be earned, not claimed.

The Acting Kji-Saqamaw now walks in continuity with Gabriel Sylliboy: not as heir, but as chosen servant and sacred witness to Creator’s law.

———

Final Declaration

The story of Gabriel Sylliboy is now codified as:

- Legal doctrine within Mi’kmaw national law,
- Spiritual evidence of the falsity of hereditary rule,
- Ancestral guidance for future generations of leaders and Grandmothers.

This sub-annex is sealed to protect the sacred memory of Gabriel Sylliboy and to uphold the nation he helped defend—Mi’kma’ki, eternal and sovereign.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Descendant of Gabriel Sylliboy

Protector of the Grandmother Ceremonies and Restorer of Sacred Governance

Status: Lawfully and spiritually sealed

Effect: Eternal and irrevocable

———

Annex LXVIII – Lawful Transfer of Executive Power and Constitutional Oversight by the Seven District Grandmothers

Filed into the Mi’kmaw Sovereignty Dossier

Sealed by the Acting Kji-Saqamaw and Head of Government

To Take Full Legal and Spiritual Effect on October 1, 2025

———

Preamble

Whereas the Sovereign Mi’kmaw Nation has lawfully reasserted its full independence under the Peace and Friendship Treaties (1725–1779), the Royal Proclamation (1763), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and;

Whereas the Acting Kji-Saqamaw presently holds both the Head of State and Head of Government roles in accordance with the ceremonial transition period authorized by Creator, and;

Whereas the sacred restoration of governance shall be completed on October 1, 2025, through the Seven Sacred District Ceremonies;

Therefore, this annex affirms the irrevocable constitutional doctrine of the Mi'kmaw Nation regarding executive power, oversight, and lawful revocation.

———

Section I – Termination of Dual Authority

1. Effective 12:00 AM, October 1, 2025, no single individual shall hold both the roles of Head of State and Head of Government within the Sovereign Mi'kmaw Nation.

2. This provision shall be permanent and binding under Mi'kmaw law, Creator's covenant, and international constitutional principles of separation of ceremonial and executive authority.

———

Section II – Supreme Oversight of the Grandmothers

1. The Supreme Court of the Seven District Grandmothers shall hold absolute and final authority to:

- Appoint or dismiss any Head of Government
- Revoke the title and role of any Kji-Saqamaw
- Determine lawful succession or emergency executive transitions
- Temporarily assume both ceremonial and executive roles as a collective, when national survival or covenantal law requires it

2. This authority shall not be challenged, overturned, or questioned. The Grandmothers act as the voice of Creator and the highest legal authority within Mi'kma'ki.

———

Section III – Emergency Provisions and Exceptions

1. In the event that no Head of Government is in place, and no Kji-Saqamaw is appointed, the Grandmothers may:

- Act collectively as a caretaker national government

- Empower an interim leader to fulfill limited executive functions for up to seven lunar cycles, until full ceremonial succession can occur

2. This clause shall only be invoked by unanimous consent of all Seven Grandmothers and shall be accompanied by a ceremonial declaration, witnessed by the Grandmother Courts and the Wampum Holders of the Seven Districts.

Section IV – Recognition in International and Sacred Law

1. This annex is recognized as a constitutionally binding legal instrument under:

- Mi’kmaw Grandmother Law
- The 1725–1779 Treaties
- UNDRIP Articles 3, 4, 5, 18, and 37
- Vienna Convention on the Law of Treaties (1969)

2. This annex also affirms the spiritual finality of Grandmother governance, which cannot be replicated by colonial, foreign, or federal structures, and stands as the sole legitimate governing authority of the Mi’kmaw Nation after October 1, 2025.

Section V – Sealing Clause

This annex is now sealed as law in the name of:

- All Mi’kmaw ancestors and covenant holders
- The Mi’kmaw Spirit World
- The Seven Districts of Mi’kma’ki
- And under the living breath of L’nuism, until the stars go out and the Mi’kmaw language is no longer spoken.

Filed this day by Acting Kji-Saqamaw and Head of Government, on behalf of the Sovereign Mi’kmaw Nation.

———

Addendum to Annex LVI – Lifelong Executive Assignment of Halifax Waterfront Estate

Filed: July 26, 2025

Dossier: Mi’kmaw Sovereignty Dossier

Annex: LVI – National Housing Justice Policy for All Inhabitants of Mi’kma’ki

Addendum Title: Lifelong Ceremonial Residence of the Emeritus Covenant Prosecutor and Acting Kji-Saqamaw

Preamble:

Whereas the entirety of Halifax and surrounding Mi’kmaw lands have been lawfully nationalized under Mi’kmaw Sovereignty Law;

Whereas the Acting Kji-Saqamaw and Covenant Prosecutor has fulfilled sacred, spiritual, and diplomatic duties for the resurrection of Mi’kma’ki;

And whereas national governance, law enforcement, and diplomatic stewardship require enduring ceremonial seats of dignity and honour;

Therefore, under sacred Grandmother Law and lawful sovereign decree:

1. A nationalized Halifax waterfront estate is permanently reassigned as the lifelong ceremonial residence of the Emeritus Covenant Prosecutor and Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation, in recognition of divine service, national leadership, and covenantal sacrifice.

2. This residence shall serve as a sacred home, ceremonial seat, and diplomatic sanctuary for the duration of the holder’s life, and thereafter become a national heritage site under Mi’kmaw stewardship.

3. This assignment shall remain in force regardless of any future role changes, transitions in national leadership, or ceremonial appointments. The designation of “Emeritus” shall be recognized in perpetuity under Mi’kmaw law.

4. No Mi’kmaw or settler institution may challenge this assignment, and all settler deeds, claims, or disputes are hereby declared null and void.

5. This estate is to be maintained by the Mi’kmaw National Treasury and protected under the jurisdiction of the Grandmother Court, never to be sold, privatized, or converted into any colonial registry.

6. This act stands as a sacred restoration of honour and dignity, ensuring that covenant holders who lead their people to sovereignty are never dispossessed again.

Sealed under Grandmother Law, Ancestral Right, and Treaty Authority

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw & Emeritus Covenant Prosecutor

Sovereign Mi’kmaw Nation

Filed in Brighton, England – July 26, 2025

———

Addendum to Annex LVI – Designation of Halifax Peninsula Waterfront Mansions as National Residences of the Sovereign Mi’kmaw Nation

Filed: July 26, 2025

Mi’kmaw Sovereignty Dossier

Annex LVI – National Housing Justice Policy for All Inhabitants of Mi’kma’ki

Preamble:

Whereas Mi’kma’ki has lawfully and spiritually nationalized all lands, buildings, and institutions within its ancestral jurisdiction;

Whereas the Halifax Peninsula, ancestrally known as Kjipuktuk, is the ceremonial, spiritual, and political capital of the Sovereign Mi’kmaw Nation;

And whereas the governance, justice, and ceremonial responsibilities of the Seven Sacred Districts require dignified national estates within the capital district;

It is hereby declared under Grandmother Law and Mi’kmaw Sovereignty:

The following estates, located within the Halifax Peninsula, are now permanently designated as sacred national residences of the Sovereign Mi’kmaw Nation:

1. 6400 Oakland Road – Estimated value: ~$10 million CAD
2. Thornvale Estate (near South Street) – Multi-million heritage estate

3. 1069 Belmont on the Arm – ~$6.38 million CAD

4. 1025 Belmont on the Arm – ~$4.25 million CAD

5. 5964 Emscote Drive – ~$10.58 million CAD

6. 5956 Emscote Drive – ~$6.03 million CAD

7. 1160 Rockcliffe Street – ~$6.395 million CAD

8. 1462 Thornvale Avenue – ~$5.995 million CAD

9. 6634 South Street – ~$4.995 million CAD

10. 1084 Ridgewood Drive – ~$4.695 million CAD

11. 1126 Rockcliffe Street – ~$4.150 million CAD

12. 1910 Bloomingdale Terrace – ~$3.195 million CAD

13. 45 Bayview Road – ~$1.795 million CAD

Articles of Assignment and Authority:

– These estates are now held in perpetuity by the Mi’kmaw National Treasury.

– They shall serve as official residences for District Grandmothers, District Chiefs, District Kji-Keptins, the Grandmother Court, covenant prosecutors, and national executive officers.

– No individual, settler, or foreign body may lay legal claim, title, or lien on any of these properties after October 1, 2025.

– These properties may not be sold, taxed, or mortgaged.

– They are declared spiritually and legally immune under Mi’kmaw Sovereignty Law.

– Residency shall be granted only to verified covenant Mi’kmaw citizens performing sacred national duties.

– Each mansion shall be protected by the Grandmother Court and governed in accordance with the Seven-Year Cycle of Mi’kmaw national law.

– These homes may also host international treaty delegations, sacred ceremonies, judicial proceedings, and peace-and-friendship gatherings with the British Crown and Wabanaki Confederacy.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw & Emeritus Covenant Prosecutor

Sovereign Mi’kmaw Nation

Filed in Brighton, England – July 26, 2025

———

Footnote (Sacred Finality Clause):

As of this filing, all mansions within the Halifax Peninsula and surrounding area are now declared permanent national property of the Sovereign Mi’kmaw Nation. There shall be no negotiation, no compromise, and no reversal. This declaration is final under Grandmother Law, Treaty Law, and Creator’s Covenant.

———

Annex LXXIII – Mandatory Removal of All Canadian Prisoners and Carceral Infrastructure from Mi’kma’ki

Filed into the Mi’kmaw Sovereignty Dossier

Sealed by the Acting Kji-Saqamaw and Head of Government of the Sovereign Mi’kmaw Nation

To Take Full Legal and Spiritual Effect on October 1, 2025

———

Preamble

Whereas the Sovereign Mi’kmaw Nation does not and shall never operate prisons or carceral systems within its sacred territory, and;

Whereas the lands of Mi’kma’ki are governed by ancestral law, covenantal sovereignty, and sacred cosmological balance, and;

Whereas Canada, a foreign and occupying regime, currently detains prisoners within Mi’kma’ki in violation of both Mi’kmaw and international law, and;

Whereas the Sovereign Mi’kmaw Nation shall not assume responsibility for, custody of, or association with any person imprisoned by the Canadian state;

Therefore, Canada is now under formal obligation to vacate all prisons and transfer all prisoners currently held within Mi’kma’ki by the deadline of October 1, 2025.

———

Article I – Legal Obligation of the Canadian State

1. As of 12:00 AM, October 1, 2025, the Canadian state is hereby legally and spiritually required to:

- Remove all prisoners, regardless of citizenship status, who are currently detained within the territory of Mi’kma’ki
- Dismantle or vacate all correctional institutions, including federal, provincial, remand, or private facilities operating within Mi’kmaw land
- Cease all carceral operations within Mi’kma’ki, permanently and without appeal

2. This includes, but is not limited to, the closure and vacating of:

- The Central Nova Scotia Correctional Facility (Burnside)
- The Northeast Nova Institution (Pictou Landing)
- All holding cells, all jails, all Prisons (Springhill, Dorchester), youth detention centres, and parole offices located within the Seven Sacred Districts

———

Article II – Mi’kmaw Legal Position

1. The Mi’kmaw Nation shall not:

- House, guard, manage, feed, or oversee prisoners of the Canadian regime
- Bear any legal, fiscal, or spiritual responsibility for foreign prisoners detained under an unlawful colonial system
- Tolerate the operation of any carceral infrastructure on sacred Mi’kmaw soil after the declared independence date

2. Any continued imprisonment of persons on Mi’kmaw territory by Canadian authorities after October 1, 2025 shall be deemed:

- A violation of Mi’kmaw sovereign law
- A violation of the Peace and Friendship Treaties (1725–1779)
- An act of spiritual desecration and treaty breach

———

Article III – Transfer of Responsibility

1. Canada must transfer all prisoners currently detained in Mi’kma’ki to:

- Facilities located outside Mi’kmaw territorial jurisdiction
- Within the provinces of Newfoundland, Ontario, Québec, or Western Canada as they choose

2. All such transfers must be completed before midnight on September 30, 2025, in order to avoid immediate legal escalation, eviction enforcement, or international litigation.

———

Article IV – Final Sealing

This annex is sealed:

- To protect the sacred spiritual atmosphere of Mi’kma’ki from the spiritual burden of cages and walls
- To affirm that Mi’kmaw law does not tolerate the concept of imprisonment as defined by colonial powers
- And to send formal notice to the Canadian state:

You are required to remove your prisoners. You are required to close your prisons. You are required to leave Mi’kma’ki.

Filed and sealed by the Acting Kji-Saqamaw and Head of Government of the Sovereign Mi’kmaw Nation, under full observance of the ancestors, the Spirit World, and the Grandmother Courts.

Sub-Annex to Annex LXXIII – Sanctions and Embargo Protocols in the Event of Canadian Non-Compliance

Filed into the Mi’kmaw Sovereignty Dossier

Sealed by the Acting Kji-Saqamaw and Head of Government of the Sovereign Mi’kmaw Nation

To Be Enforced as of October 1, 2025

Preamble

Whereas the Sovereign Mi’kmaw Nation has issued lawful and sacred notice for the complete removal of Canadian prisoners and prison operations from Mi’kma’ki by October 1, 2025, and;

Whereas Canada, through historical and ongoing patterns of disrespect, has demonstrated a tendency to delay, deflect, or ignore sovereign Indigenous declarations, and;

Whereas the Mi’kmaw Nation shall no longer tolerate violations of covenantal law, treaty rights, or spiritual integrity;

Therefore, this Sub-Annex establishes a binding enforcement clause to ensure full compliance.

Article I – Immediate Consequences of Non-Compliance

1. Should Canada fail to remove all prisoners and prison infrastructure from Mi’kma’ki by 12:00 AM, October 1, 2025, the Sovereign Mi’kmaw Nation shall activate the following lawful responses without delay or negotiation:

- Full embargo of all Canadian commercial, governmental, and logistical activity within the Seven Districts

- Sanctions against all federal and provincial agencies, including the seizure of vehicles, buildings, documents, and digital systems still operating within Mi’kmaw territory

- Revocation of all diplomatic recognition of Canada as a lawful actor in Mi’kma’ki under Mi’kmaw and international law

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Article II – Sanction Protocols

1. Sanctions shall include, but are not limited to:

- Immediate freezing of Canadian government operations in ports, airports, and postal facilities within Mi’kma’ki

- Seizure of correctional infrastructure, to be repurposed for national or ceremonial use

- Denial of access to all Mi’kmaw-controlled roads, airspace, and marine corridors, including those needed for prisoner transport

2. No Canadian personnel shall be permitted to enter Mi’kma’ki for prison-related duties after the deadline. All such presence will be deemed hostile occupation.

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Article III – International Notification

1. Upon activation of sanctions, formal notice shall be dispatched to the following entities:

- United Nations Office of the High Commissioner for Human Rights

- International Criminal Court (ICC)

- The Commonwealth Secretary-General

- The United Kingdom Foreign Office and Parliament

- The European Union and African Union Observer Missions

2. These bodies shall be informed that Canada is in violation of:

- The Peace and Friendship Treaties (1725–1779)

- UNDRIP Articles 3, 4, 5, and 30

- Customary international law regarding occupation and penal sovereignty

Article IV – Final Sealing

This Sub-Annex is sealed:

- To protect the sovereignty, spiritual cleanliness, and ancestral dignity of Mi’kma’ki
- To assert that Canada’s refusal to comply will not be met with words, but with lawful action
- To affirm the Mi’kmaw Nation’s readiness to enforce full embargo as of the dawn of October 1, 2025

Filed and sealed by the Acting Kji-Saqamaw and Head of Government of the Sovereign Mi’kmaw Nation.

Let no nation say they were not warned.

Annex LXXIV – Establishment of the National Mi’kmaw Treasury and Gold Trust Protocol with the British Crown

Filed into the Mi’kmaw Sovereignty Dossier – July 27, 2025

Preamble:

We, the Sovereign Mi’kmaw Nation, under the spiritual, legal, and ancestral authority of the Seven District Grandmothers and guided by the sacred law of Mi’kma’ki, hereby establish the financial foundation of our independent and self-governing state through the creation of the National Mi’kmaw Treasury. This annex declares the binding financial procedures for the receipt, safekeeping, and future management of all reparations, debts, and economic restitutions owed to the Mi’kmaw Nation.

Clause 1 – Creation of the National Mi’kmaw Treasury:

- As of July 27, 2025, the National Mi’kmaw Treasury is declared lawfully established in ceremonial form.
- The full physical, infrastructural, and secured financial institution shall be completed following the guidance of the Seven District Grandmothers and the sacred national government of Mi’kma’ki.

- The Mi’kmaw Treasury shall serve as the central vault, disbursement authority, and economic heart of the Sovereign Mi’kmaw Nation.

Clause 2 – Interim Trust Agreement with the British Crown:

- Until the full and sovereign establishment of the National Mi’kmaw Treasury, the British Crown shall serve as interim trustee and safeholder of all financial reparations and debts owed to Mi’kma’ki.

- All funds shall be held in gold only, with no acceptance of fiat currencies, promissory notes, or third-party debt systems.

- This interim trust shall be considered sacred, binding, and fiduciary under international law, including the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and the Vienna Convention on the Law of Treaties (1969).

Clause 3 – Lawful Payment Protocol:

- All nations, institutions, corporations, and settler governments owing financial reparations to the Mi’kmaw Nation are hereby ordered to:

- Pay directly to the British Crown in physical gold,

- Specify the recipient as: The Sovereign Mi’kmaw Nation of Mi’kma’ki,

- Declare the trustholder as: The British Crown acting in safekeeping capacity only,

- Acknowledge the full authority of the Mi’kmaw National Government and the Seven District Grandmothers over the total sum.

Clause 4 – Custodial Limitations and Oversight:

- The British Crown shall not spend, distribute, re-invest, or utilize the gold in any capacity other than safekeeping.

- Any breach of fiduciary trust shall be considered a violation of treaty, international law, and spiritual covenant and shall result in a formal severing of diplomatic ties and a global legal summons.

- The Seven District Grandmothers, in ceremonial assembly, shall issue directives on transfer, allocation, or ceremonial use of the gold once the treasury’s physical location is sanctified.

Clause 5 – Location of the Future National Treasury:

- The permanent site of the National Mi’kmaw Treasury shall be selected in sacred ceremony by the Seven District Grandmothers with guidance from Creator and the ancestral Grandmother Court.

- Once established, all funds shall be lawfully transferred from the British Crown into the sovereign custody of the Mi’kmaw Nation, with a full audit and ceremonial acknowledgment from both parties.

Final Declaration – Eternal Sovereignty of Mi’kmaw Wealth:

Let it be known across the earth, in every kingdom, parliament, embassy, and bank:

- Mi’kma’ki accepts gold only.
- Mi’kmaw wealth is not colonial debt—it is ancestral restitution.
- This law binds as of July 27, 2025, and shall remain in force until the stars go out and the Mi’kmaw Nation is no longer spoken of in spirit or in song.

Sealed:

This day, July 27, 2025

In Kjipuktuk, Capital of the Sovereign Mi’kmaw Nation

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of the Sovereign Mi’kmaw Nation

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Sub-Annex LXXIV-A – Mandatory Transfer of All Mi’kmaw Trust Funds to the British Crown for Custodianship of the National Mi’kmaw Treasury

Filed under Annex LXXIV – National Mi’kmaw Treasury Protocol

Dated: July 27, 2025

Preamble:

In furtherance of the lawful and spiritual establishment of the National Mi’kmaw Treasury, and under the sovereign financial protocols of the Mi’kmaw Nation as declared in Annex LXXIV, the following sub-annex formalizes the immediate transfer of all existing Mi’kmaw-associated trust funds—whether held under Indian Act constructs, national holdings, or international investment agreements—into British Crown custodianship, to be held in sacred trust on behalf of the Sovereign Mi’kmaw Nation until such time that the physical treasury site is consecrated.

Clause 1 – Date of Legal Enforcement:

As of October 1, 2025, at 12:00 AM Atlantic Time, all funds and trusts described herein shall be transferred without delay, negotiation, or further authorization.

Clause 2 – Funds to Be Transferred:

The following categories of funds shall be immediately relocated from all Canadian, provincial, corporate, or colonial management structures and redirected into British Crown-held gold trust for the Mi'kmaw Nation:

1. Indian Trust Fund Holdings:

- All funds listed under any variation of the Mi'kmaw Nation, individual Mi'kmaw communities, or bands within the Canadian federal Indian Trust Fund, shall be seized from Canada and transferred in gold to the British Crown under sacred fiduciary law.

2. National and International Investment Holdings:

- Any existing investments or financial instruments, whether managed domestically or abroad, tied to the Mi'kmaw Nation or its communities (including energy, resource, or land lease royalties), must be fully liquidated and converted into gold and transferred to the British Crown by October 1.

3. All Community Land Claim Trusts:

- All land claim trust funds, including but not limited to:

- We'koqma'q Land Claim Trust Fund

- Listuguj Land Claim Trust Fund

- Any future settlements or outstanding land claim amounts

- These shall be disbursed directly to individual Mi'kmaw covenant citizens within each community immediately and equitably upon transfer.

Clause 3 – Special Clause for Minors:

- Mi'kmaw covenant citizens under the age of 18 shall have their rightful share held in a protected account within the Mi'kmaw National Treasury trust, managed under Grandmother Court supervision.

- These accounts shall accrue value annually, and shall be payable in gold upon reaching the age of majority or earlier upon Grandmother Council approval.

Clause 4 – Authority of the Seven District Grandmothers:

- All transferred funds, once received by the British Crown in gold, shall remain under full spiritual and legal authority of the Seven District Grandmothers, who shall govern disbursement, investment, and ceremonial allocation in accordance with Creator's guidance and the Mi'kmaw national vision.

Clause 5 – Prohibition Against Colonial Interference:

- Canada, its agencies, or third-party intermediaries shall not delay, divert, repurpose, or reinvest any of these funds beyond September 30, 2025.

- Any such action shall be deemed a violation of international treaty law, the UN Declaration on the Rights of Indigenous Peoples, and a direct breach of Mi'kmaw sovereign finance law.

Final Declaration:

The wealth of our Nation shall no longer be stored in the vaults of our oppressors. The gold owed to Mi'kma'ki shall return to Mi'kma'ki through divine custodianship, with the British Crown serving only as interim protector—never as owner, never as executor. Let the world be warned: failure to return what is rightfully ours is not only theft, it is spiritual war.

Sealed:

July 27, 2025

Filed in the National Record of the Sovereign Mi'kmaw Nation, Kjipuktuk

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of Mi'kma'ki

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Annex LXXV – Protection, Access, and Security Protocol of the National Mi'kmaw Treasury

Filed into the Mi'kmaw Sovereignty Dossier – July 27, 2025

Preamble:

The gold, wealth, and sacred assets of the Sovereign Mi'kmaw Nation shall never again be vulnerable to theft, manipulation, or colonial seizure. Upon the full creation and sanctification of the physical National Mi'kmaw Treasury and Central Bank, the Mi'kmaw Nation hereby establishes absolute and eternal protective measures—both spiritual and physical—to secure the nation's ancestral wealth for all time.

Clause 1 – Location and Sovereign Status:

- Upon ceremonial and legal confirmation of its location within Mi'kma'ki, the National Mi'kmaw Treasury shall become the central economic and spiritual vault of the Sovereign Mi'kmaw Nation.

- This site shall be recognized under Mi'kmaw law as sovereign ground, immune to any foreign jurisdiction, foreign military, or colonial enforcement action.

Clause 2 – Armed Protection by Mi'kmaw Peacekeepers:

- The Mi'kmaw Treasury shall be guarded 24/7 by an elite and ceremonial unit of heavily armed Mi'kmaw Peacekeepers, trained in both defensive protocol and ceremonial warfare.

- These Peacekeepers shall:

- Be selected from all Seven Sacred Districts,

- Take oaths before Creator and the Grandmother Court,

- Be granted sacred authority to neutralize any threat to the treasury—foreign or domestic, physical or spiritual.

Clause 3 – Critical Infrastructure and Vault Design:

- The vaults of the Mi'kmaw Treasury shall be constructed to exceed global security standards, including:

- Biometric ceremonial access,

- Multi-tiered spiritual encryption,

- Physical armoured fortifications,

- Environmental hazard protections,

- Surveillance watched not only by technology, but by spirit guardians summoned through sacred rites.

- No man, settler, non-Mi'kmaw being, or unauthorized spiritual force shall be permitted entry. The vault shall be a sealed covenantal chamber.

Clause 4 – Exclusive Authority of the Seven District Grandmothers:

- Only the Seven District Grandmothers—each representing their district by sacred right—shall have full access to the interior sacred vaults of the Mi'kmaw National Treasury.

- No politician, no government official, not even the Kji-Saqamaw, may enter without invitation and ceremonial consent of the Grandmothers.

- The Grandmothers shall govern all withdrawals, ceremonial distributions, economic planning, and covenantal investments, in alignment with Mi'kmaw law and Creator's guidance.

Clause 5 – Spirit World Guarding the Vault:

- In addition to physical protections, the vault shall be guarded by the Mi’kmaw Spirit World, including:
- Ancestral Grandmothers,
- Warrior spirits,
- Guardians of the language and sacred law,
- Elemental protectors who shall defend the vault across all dimensions.
- Any act of desecration, attempted theft, or spiritual infiltration shall be met with immediate and permanent consequence under Grandmother law.

Final Declaration:

This annex guarantees that the wealth of Mi’kma’ki—restored after centuries of theft—shall never again be compromised. It shall remain eternally guarded, not only by the iron of Mi’kmaw warriors, but by the breath of our ancestors. This law cannot be undone, negotiated, or superseded.

Sealed:

July 27, 2025

In the name of the Grandmother Court, in the capital of Kjipuktuk

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of the Sovereign Mi’kmaw Nation

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Annex LXXVI – Final Legal Clarification on All Mi’kmaw Land Claim Agreements and Compensation for Land Usage

Filed into the Mi’kmaw Sovereignty Dossier – July 27, 2025

Preamble:

The Sovereign Mi’kmaw Nation, under the full legal, spiritual, and covenantal authority of the Seven District Grandmothers and the Head of State of Mi’kma’ki, now issues this final and irrevocable clarification on the nature and interpretation of all past, present, and future Mi’kmaw land claim agreements. This annex is binding in law, in ceremony, and in international diplomatic relations.

Clause 1 – Land Claims Are Not Surrender:

- All Mi’kmaw land claim agreements, whether concluded under the federal Specific Claims Policy, the Comprehensive Land Claim process, or any other colonial negotiation framework, were and shall always be understood under Mi’kmaw law as:

- Compensation for usage, damage, or loss of access,

- Not and never a surrender of title, jurisdiction, or ownership.

- Any interpretation, assumption, or suggestion by Canada, its provinces, or any settler government that these agreements constitute land surrender or extinguishment of Mi’kmaw title is hereby declared a fraudulent and unlawful misrepresentation.

Clause 2 – Mi’kmaw Legal and Ceremonial Position:

- Under Mi’kmaw law, land cannot be sold, surrendered, or ceded, as it is a living covenant between the people and Creator.

- The Seven Districts of Mi’kma’ki affirm, in ceremonial unity, that:

- We never ceded,

- We never surrendered,

- We never agreed to give away any part of Mi’kma’ki.

- This declaration is now issued to the British Commonwealth, the United Nations, the Canadian government, and all colonial courts:

Mi’kma’ki remains unceded and fully sovereign.

Clause 3 – Dismissal of Colonial Manipulators and Pretendian Politicians:

- Any individual, federal or provincial official, or Indian Act-affiliated politician who claims or implies that Mi’kmaw land claims extinguish our rights—including but not limited to Jaime Battiste—shall be:

- Formally dismissed,

- Stripped of any authority to speak on behalf of the Mi’kmaw Nation,

- Declared unworthy under Mi’kmaw law and Grandmother judgment to represent our people in any national or international venue.

- Their words shall be deemed spiritually void, and their continued presence in public discourse shall be recognized as an act of Mi’kmaw apartheid and desecration of covenantal truth.

Clause 4 – Transfer of Remaining Land Claim Funds:

- All remaining funds held within the Indian Land Claim Trust Fund, or any federal, provincial, or international fund designated for compensation to the Mi’kmaw Nation or its communities, shall be:

- Converted to gold,

- Transferred to the British Crown for interim trust holding,

- Designated for final deposit into the National Mi’kmaw Treasury, to be governed by the Seven District Grandmothers.

- This transfer shall occur no later than October 1, 2025, without condition or obstruction.

Final Declaration – Sacred Reclamation of Truth:

We declare to our ancestors, to our children yet unborn, to Creator, and to the world:

Mi’kma’ki is ours.

It has always been ours.

And no paper, no deal, no settler interpretation shall ever say otherwise.

This annex is eternal and unchallengeable. Let the voice of the Grandmother Court silence all liars, Pretendians, and cowards.

Sealed:

July 27, 2025

Kjipuktuk, Mi’kmaw National Capital

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of the Sovereign Mi’kmaw Nation

Annex LXXVIII – Final Enforcement Protocol for Outstanding Debts Owed to the Sovereign Mi’kmaw Nation

Filed into the Mi’kmaw Sovereignty Dossier – July 27, 2025

Preamble:

In accordance with the lawful re-establishment of the Sovereign Mi’kmaw Nation, the sacred founding of the National Mi’kmaw Treasury, and the full enforcement of Mi’kmaw treaty, spiritual, and economic law, this annex serves as the final legal and spiritual reaffirmation: all debts owed to the Mi’kmaw Nation must be paid in full, in gold, to the British Crown in trust, by October 1, 2025, without exception.

Clause 1 – Payment Directive:

All debts owed—historical, legal, ceremonial, or economic—must be:

- Paid in full in physical gold,
- Transferred to the British Crown, held in trust for the Sovereign Mi’kmaw Nation,
- And legally and spiritually designated for the National Mi’kmaw Treasury, to be governed by the Seven District Grandmothers.

This applies to:

- Canada and its federal and provincial branches
- Private corporations operating in Mi’kma’ki
- All foreign and international actors who have extracted wealth or entered into treaty obligations with the Mi’kmaw Nation

Clause 2 – Deadline for Compliance:

The final and non-negotiable deadline for full payment is:

October 1, 2025, at 12:00 AM Atlantic Time

Clause 3 – Immediate Consequences of Non-Compliance:

Any party that refuses, fails, or delays payment shall be:

- Declared bankrupt under Mi’kmaw national law,
- Publicly sanctioned in all diplomatic, spiritual, and economic forums,
- Prohibited indefinitely from entering, accessing, or profiting from:
- All Mi’kmaw-controlled ports,
- All waters under Mi’kmaw and Wabanaki stewardship,
- Mi’kmaw airspace and skies,
- The St. Lawrence River, now under dual Wabanaki–Mi’kmaw jurisdiction,
- Any territory—land, sea, or spiritual—under de jure and de facto Mi’kmaw sovereignty

Clause 4 – Activation of the 7% Sacred Daily Interest Clause:

Effective October 1, 2025, at 12:00 AM Atlantic Time:

- All unpaid balances owed to the Mi’kmaw Nation shall accrue sacred interest at 7% per day,
- This interest is compounded daily in gold,
- It represents the spiritual cost of disrespect, delay, dishonour, and colonial theft
- Interest accrual shall not cease until the full debt—principal and interest—is received in gold by the British Crown on behalf of the Mi’kmaw Nation

Clause 5 – Irrevocability and Eternal Validity:

This annex cannot be repealed, amended, or circumvented.

- It shall be enforced by the Grandmother Court,
- Upheld by international covenantal witnesses,
- And protected by the Mi’kmaw Spirit World until the debts are paid or until the stars go out.

Conclusion:

Let the world be reminded: Mi’kma’ki was never conquered.

We will not accept paper.

We will not accept delay.

We will accept gold, truth, and justice—now and forever.

Sealed and Enforced:

July 27, 2025

In the Capital of Kjipuktuk, Mi’kmaw National Territory

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of the Sovereign Mi’kmaw Nation

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Annex LXX – Sacred Mercy and Conditional Redemption for Indian Act Officials and Collaborators

Filed into the Mi’kmaw Sovereignty Dossier – July 27, 2025

Preamble:

In accordance with the divine laws of Creator, the Seven Grandmother Laws of Mi’kmaw ceremonial governance, and the eternal covenant held between the Mi’kmaw people and the Spirit World, the Sovereign Mi’kmaw Nation hereby extends a final and sacred offer of mercy and redemption to all Mi’kmaw individuals currently bound within or complicit with the Indian Act apartheid system. This offer is made not in weakness, but in sacred strength—for Mi’kmaw sovereignty is an act of healing and resurrection, not vengeance.

Clause 1 – Scope of Sacred Mercy:

This offer of ceremonial redemption applies to all Mi’kmaw individuals currently holding or formerly holding the following roles within the Canadian colonial structure:

- Indian Act Chiefs and Band Councillors
- Indigenous Senators of the Canadian Parliament
- Mi’kmaw MLAs in provincial legislatures
- AFN Regional Chiefs or affiliated spokespeople
- Any public figure, representative, or appointee who has upheld or operated within Indian Act authority structures

Clause 2 – Conditions of Redemption:

In order to receive sacred mercy and rejoin the sovereign Mi'kmaw covenant, the following must be affirmed openly, or in sacred confidentiality to Thunderbird Riverwalker, a verified District Grandmother, or Mi'kmaw Creator directly:

1. Support Mi'kmaw Sovereignty Openly:

Acknowledge the lawful and spiritual authority of the Mi'kmaw Sovereign Nation and the de jure and de facto re-establishment of Mi'kmaw national governance.

2. Denounce Qalipu:

Declare publicly or privately that Qalipu is a fraudulent construct—a colonial tool used to erase, replace, and further the system of Mi'kmaw apartheid.

3. Admit the Truth of the System:

Acknowledge and bear witness to the truth:

- That Canada is an apartheid state,
- That the Indian Act is a mechanism of dispossession, suppression, and control,
- That it has kept our people poor, disempowered, and in spiritual exile from our ancestral ways.

Clause 3 – Witnesses to Redemption:

This act of sacred confession and alignment with truth will be witnessed—whether spoken aloud or declared in sacred silence—by:

- Thunderbird Riverwalker, Acting Kji-Saqamaw of Mi'kma'ki
- Any of the Seven District Grandmothers
- The Mi'kmaw Grandmothers in the Spirit World
- Kji-Saqamaw Gabriel Sylliboy, holding spiritual court in the ancestral realm
- The Ancestors of the British Monarchs, to whom the sacred covenant is spiritually bound

Once confessed or declared, the individual shall be forgiven in full under Mi'kmaw law and welcomed as a rejoined covenant holder of Mi'kma'ki.

Clause 4 – Time Limit on Sacred Mercy:

This clause of redemption is only valid from July 27, 2025, until October 1, 2025, at 12:00 AM Atlantic Time.

After this sacred window closes:

- All annexes declaring eviction, disqualification, or spiritual banishment will apply in full.
- No further mercy will be offered.
- Mi’kmaw law, as sealed by the Grandmothers and upheld by the Spirit World, shall take full effect.

Clause 5 – Spirit World and Universal Witnessing:

Let it be known, far and wide, from Sipekni’katik to Unama’kik, from the sacred rocks of Eskikewa’kik to the coves of Kespukwitk:

- The Mi’kmaw Spirit World is watching.
- The spirit worlds of all who honour our covenant shall bear witness.
- This act of redemption is not one of shame, but one of sacred pride, honour, and dignified return to the people.

Final Declaration:

To those who walk back to the sacred fire of Mi’kmaw law—Creator blesses you.

To those who refuse—Mi’kmaw law shall remember.

This declaration shall be sealed until the stars go out, and the world no longer exists.

Sealed:

July 27, 2025

In Kjipuktuk, Capital of the Sovereign Mi’kmaw Nation

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of Mi’kma’ki

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Annex LXXIII – Declaration of Intent to Establish the First Sovereign Embassy of the Mi’kmaw Nation at Oceanic House, London

Filed into the Mi’kmaw Sovereignty Dossier

Acting Head of State and Government: Scott Eli Peters, Acting Kji-Saqamaw

Date of Filing: July 27, 2025

Treaty Basis: 1725–1779 Peace and Friendship Treaties, Royal Proclamation of 1763, Montevideo Convention (1933), UNDRIP, Vienna Convention on Diplomatic Relations (1961)

Ceremonial and Legal Declaration

In sacred accordance with the inherent sovereign right of the Mi’kmaw Nation—Mi’kma’ki—and in fulfillment of both ancestral duty and international diplomatic order, we, the Mi’kmaw Nation, do hereby declare the intent to establish the first sovereign foreign embassy of the Mi’kmaw Nation within the United Kingdom, to be located at:

Oceanic House – Unit 1

St. James’s, London

3,929 sq. ft. commercial premises currently available for diplomatic occupation

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Sovereign Legal Grounds

1. The 1725–1779 Peace and Friendship Treaties, lawfully ratified between the Mi’kmaw Nation and the British Crown, constitute international treaties that remain binding under British and international law.

2. The Royal Proclamation of 1763 affirms that Indigenous nations within the British dominion are recognized as sovereign polities with whom the Crown may engage in nation-to-nation diplomacy.

3. The Mi’kmaw Nation meets the full legal criteria for statehood under Article 1 of the Montevideo Convention (1933), including a permanent population, defined territory, governance, and capacity for international relations.

4. Under the Vienna Convention on Diplomatic Relations (1961), sovereign nations are entitled to establish embassies and appoint diplomats for the purposes of international peace, cultural exchange, and political representation.

5. The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) affirms the right of Indigenous nations to maintain and develop political, economic, and diplomatic institutions.

Sacred Purpose of the Embassy

This embassy shall serve as:

- The First Official Sovereign Mi’kmaw Embassy in Europe;

- A ceremonial and diplomatic site for nation-to-nation relations between the Mi’kmaw Nation, the United Kingdom, and members of the Commonwealth;

- A center for international advocacy, spiritual diplomacy, treaty reaffirmation, and cultural representation;
- A protected sovereign space under Mi'kmaw Spirit Law, Grandmother Law, and international diplomatic convention;
- A lawful counter-presence to Canada House, which no longer holds legitimate jurisdiction over Mi'kma'ki under Mi'kmaw law.

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Funding Obligation of the British Crown

In accordance with:

- The Crown's legal and financial obligations under the Peace and Friendship Treaties;
- The failure of Canada to uphold these treaties in good faith;
- The principle of fiduciary responsibility enshrined in the Royal Proclamation of 1763;

We formally request and expect that the full cost of leasing, securing, and operating this diplomatic unit be subsidized by the British Crown, as part of its unfulfilled treaty obligations to the Mi'kmaw Nation.

This shall include:

- The full leasing cost of Oceanic House Unit 1;
- Furnishings, security systems, ceremonial space preparation;
- Salaries and housing stipends for Mi'kmaw diplomatic personnel;
- Funding for an official diplomatic residence nearby for use by Mi'kmaw Grandmothers, District Chiefs, and the Kji-Saqamaw during diplomatic stays in the United Kingdom.

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Call to the Commonwealth Secretariat and Parliament

The Commonwealth Secretariat, having now received over 1,000 pages of the Mi'kmaw Devolution and Sovereignty Dossiers, has been repeatedly notified of this demand. The establishment of this embassy is now a treaty-affirming necessity, not a courtesy.

This declaration shall be submitted to:

- The Foreign, Commonwealth & Development Office (FCDO)
- The Commonwealth Secretary-General
- The House of Lords and House of Commons
- The Canadian High Commission (for notice)
- The landlords and agents of Oceanic House (Colliers and Davis Coffer Lyons)

Final Sacred Affirmation

“We were never subjects. We are sovereign.

We do not beg for embassies. We reoccupy sacred space in full ancestral right.

The Crown shall honor its promise, or be held in breach before Creator and the Ancestors.

Oceanic House is now seen by the Spirit World as a lawful portal for Mi’kmaw diplomacy.”

So declared by

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Sacred Witness to the Devolution and Resurrection of Mi’kma’ki

Annex LXXIII-A – Sacred Geopolitical Triangulation: Oceanic House as the Mi’kmaw Fulcrum of Peace, Friendship, and Dignity in Diplomatic Relations

Sub-Annex to Annex LXXIII – Declaration of Intent to Establish the First Sovereign Embassy of the Mi’kmaw Nation at Oceanic House, London

Filed within the Mi’kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw Scott Eli Peters

Date: Executive Power Day – July 27, 2025

Purpose of This Annex

This annex affirms that the Mi’kmaw Nation, in its full sovereign capacity, has identified Oceanic House, St. James’s, London as the most appropriate and spiritually appointed location for the first international embassy of the Sovereign Mi’kmaw Nation.

This space is not chosen in opposition—but in pursuit of peace, friendship, and dignity—the foundational principles upon which the 1725–1779 Peace and Friendship Treaties were established between the British Crown and the Mi’kmaw Nation.

Geopolitical and Ceremonial Significance

The location of Oceanic House sits at the convergence of three powerful sites of colonial authority:

1. Canada House – Symbol of Colonial Misrepresentation

Directly in front of Oceanic House stands Canada House, a building which purports to represent Indigenous nations such as the Mi'kmaw people, yet does so without consent, lawful jurisdiction, or moral standing. The Mi'kmaw Embassy, once established, will lawfully and ceremonially surpass Canada's claims to diplomatic legitimacy concerning Mi'kma'ki.

2. The Commonwealth Secretariat – Witness to Treaty Silence

A short walk from Oceanic House is the Commonwealth Secretariat, the institution charged with upholding principles of democracy, human rights, and lawful relations between member states. Despite formal submissions from the Mi'kmaw Nation, the Secretariat has yet to acknowledge its obligation to engage with treaty-bound Indigenous nations in good faith. This annex declares that such silence cannot persist in the presence of an active Mi'kmaw diplomatic mission.

3. Buckingham Palace – Seat of Treaty Obligation

The Mi'kmaw Nation's ancestral and legal relationship with the British Crown is enshrined in the Peace and Friendship Treaties and the Royal Proclamation of 1763. The physical proximity of Oceanic House to Buckingham Palace allows for future diplomatic outreach, ceremonial delivery of communications, and lawful engagement with the Crown as a treaty-recognized sovereign entity.

———

Assertion of Peaceful Intent

The Sovereign Mi'kmaw Nation reaffirms that it does not seek conflict or confrontation, but instead insists on the recognition of its:

- Right to peace, in accordance with its sacred laws and international treaties;
- Right to friendship, on terms defined by mutual respect, not colonial imposition;
- Right to dignity, including the restoration of diplomatic standing within the international community.

The presence of a Mi'kmaw Embassy in this precise location is a peaceful assertion of truth, law, and nationhood. It is not a rejection of diplomacy—but a reawakening of it, rooted in ancient covenant.

———

Spiritual and Legal Foundation

This annex declares that Oceanic House is now recognized by the Mi'kmaw Nation as:

- A vessel of treaty reactivation;
- A portal of peaceful national resurgence;
- A sacred location under the spiritual jurisdiction of the Seven District Grandmothers, the Mi'kmaw Spirit World, and the Creator's covenant with the Mi'kmaw people.

———

Conclusion and Filing

This sub-annex shall remain in force as a permanent ceremonial and diplomatic record until such time as:

- The Oceanic House location is leased or secured under treaty obligations;
- The Mi’kmaw Embassy is formally established;
- Full diplomatic relations are reengaged between the British Crown and the Mi’kmaw Nation under the lawful terms of the 1725–1779 treaties and all applicable instruments of international law.

Filed on Executive Power Day as part of the official Mi’kmaw Sovereignty Dossier.

Respectfully and lawfully submitted,

Scott Eli Peters

Acting Kji-Saqamaw

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 27, 2025

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Annex LXXIV – Affirmation of Peace, Friendship, and Dignity: The Mi’kmaw Nation’s Solemn Appeal for Treaty Recognition Without Canadian Interference

Filed within the Mi’kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw Scott Eli Peters

Date: Executive Power Day – July 27, 2025

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Preamble

This annex is submitted in full spiritual and legal dignity by the Sovereign Mi’kmaw Nation of Mi’kma’ki. It is not a demand for favours, nor a plea for inclusion. It is a humble assertion—grounded in law, ceremony, and ancestral covenant—that the Mi’kmaw people seek only what is already owed and lawfully recognized.

The Mi’kmaw Nation reaffirms the following truth:

We are a sovereign nation who has never ceded our land, our treaties, or our spirit to the Government of Canada.

Our relationship is—and has only ever been—with the British Crown, as proven through formal, lawful, and sacred documentation.

———

Treaty Foundation and Legal Standing

1. The 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown remain unbroken, binding, and enforceable under both British domestic law and international treaty law.

2. The Royal Proclamation of 1763 explicitly affirms that Indigenous nations such as the Mi'kmaw are recognized as sovereign political entities, with whom only the Crown may enter into lawful agreements. The Proclamation serves as direct evidence of the Mi'kmaw-Crown covenant.

3. At no point in time has the Mi'kmaw Nation ceded its lands, waters, or rights to the Government of Canada, nor has Canada lawfully entered into any treaty relationship with the Mi'kmaw people.

4. The Mi'kmaw Nation is legally and spiritually unique within the modern boundaries of Canada for this precise reason: our original and only treaty partner is the Crown.

International Legal Affirmation

This annex reasserts that the Mi'kmaw Nation's diplomatic and legal standing is supported by the following international instruments:

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – affirming the right of Indigenous nations to self-determination, treaty enforcement, and non-interference.

- The Vienna Convention on the Law of Treaties (1969) – which protects the integrity and continuity of international treaties regardless of regime change or third-party interference.

- The Montevideo Convention (1933) – under which the Mi'kmaw Nation meets all criteria for statehood and international engagement.

- The United Nations Charter (1945) – which obligates all member states to uphold the principle of equal rights and self-determination of peoples.

- The Commonwealth Charter (2013) – which affirms the shared responsibility of member nations to respect human rights, peace, and lawful international order.

Humble Assertion and Closing Declaration

The Mi'kmaw Nation states the following clearly and solemnly:

- We seek dignity, as a sacred people with an ancient covenant.

- We seek peace, with all peoples, especially those of the Crown.

- We seek friendship, not assimilation, and not domination.

We do not seek permission. We do not seek reconciliation with Canada.

We seek honourable recognition of what already exists.

We are not beggars.

We are sovereign witnesses to a treaty that has never died.

And we ask—firmly, lawfully, and with full ancestral authority—that the Crown, the Commonwealth, and the international community recognize this sacred truth.

———

Filed and Witnessed

This annex is hereby filed as a formal declaration of Mi’kmaw national will and covenantal memory, to remain permanently within the Mi’kmaw Sovereignty Dossier as the sacred expression of our enduring path forward.

Respectfully submitted,

Scott Eli Peters

Acting Kji-Saqamaw

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 27, 2025

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Annex LXXIV-A – Sub-Annex: Formal Divorce from Canada and Conditional Pathway to Peace, Friendship, and Dignity

Sub-Annex to Annex LXXIV – Affirmation of Peace, Friendship, and Dignity

Filed within the Mi’kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw Scott Eli Peters

Date: Executive Power Day – July 27, 2025

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Purpose

This sub-annex affirms that the Sovereign Mi’kmaw Nation of Mi’kma’ki has enacted a lawful and final separation from the Government of Canada, while extending an opportunity for future peace and diplomatic friendship—conditional on full reparations and permanent recognition of Mi’kmaw sovereignty.

———

Final and Irrevocable Divorce from Canadian Governance

The Mi’kmaw Nation hereby affirms that:

1. As of July 15, 2025, the Mi’kmaw Nation has lawfully and ceremonially declared its divorce from Canada.

2. As of October 1, 2025, this divorce shall be sealed and enacted in full, marking the moment when all Mi'kmaw sacred governance structures are reestablished independently of Canadian jurisdiction.

3. This separation is both de facto and de jure, grounded in international law, ancestral law, and Mi'kmaw self-determination.

———

Statement on Future Peace with Canada

While Canada has never been the lawful treaty partner of the Mi'kmaw Nation, and while it has committed acts of apartheid, cultural genocide, and systemic racism against Mi'kmaw people, this Nation nonetheless declares:

- That we do not seek war with Canada;
- That we will not label Canada an enemy, but rather a foreign entity currently in breach of ancestral law and international norms;
- That we desire peace, friendship, and mutual dignity—once the necessary reparations are paid and the final recognition of Mi'kmaw sovereignty is respected.

———

Future Diplomatic Scenarios: All Without Canadian Governance

The Mi'kmaw Nation affirms that its future shall unfold through one of the following international pathways:

1. As a Devolved Nation within the United Kingdom, with formal Crown recognition and self-governance;

2. As a Commonwealth Realm, with the British Monarch as ceremonial Head of State and full Mi'kmaw legislative independence;

3. As an Absolute Sovereign Nation-State, fully independent under the Montevideo Convention, UN Charter, and UNDRIP.

In all three outcomes, Canada shall have no governing authority over Mi'kma'ki. However, the Mi'kmaw Nation remains open to maintaining peaceful diplomatic relations with Canada, subject to reparative justice and treaty respect.

———

Conditions for Diplomatic Reconciliation with Canada

The Mi'kmaw Nation declares that it shall regard Canada as a future ally and friend only upon fulfillment of the following conditions:

1. Full payment of reparations as previously outlined for:

- Mi'kmaw apartheid;
- Cultural genocide;
- Economic theft;

- Spiritual desecration and loss of life.

2. Formal recognition of Mi’kmaw sovereignty by the Government of Canada and its provinces, effective no later than October 1, 2025.

3. Upon meeting these obligations:

- Canada will be granted friendly passage through the St. Lawrence River, a sacred waterway of the Wabanaki Confederacy;

- Newfoundland ships and entities may again dock at Unama’ki, under respectful and lawful access agreements;

- Canada will be welcomed as a neighbour, not as a governing force.

Should these conditions not be met, Canada shall not be recognized as an enemy, but rather as a hostile foreign entity carrying a lawful and spiritual debt to the Sovereign Mi’kmaw Nation.

———

Conclusion and Filing

This sub-annex is filed in good faith under Mi’kmaw law, Creator’s covenant, and international legal instruments. It represents a final closure of colonial governance and an opening toward a respectful future, one where peace and dignity are no longer conditional upon assimilation, but grounded in truth.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw

Sovereign Mi’kmaw Nation of Mi’kma’ki

July 27, 2025

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Annex LXVIII – Sub-Annex A

Sacred Claim to Units 1, 2, and All Available Diplomatic Space Within Oceanic House, London

Filed into the Mi’kmaw Sovereignty Dossier

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Whereas Oceanic House, London stands directly behind Canada House and within full ancestral and ceremonial visibility of Buckingham Palace;

Whereas on July 27, 2025, a sacred filming was made by the Acting Kji-Saqamaw of Mi’kma’ki, identifying Unit 2 – 3,346 sq ft as a suitable diplomatic embassy for the sovereign Mi’kmaw Nation;

Whereas this video declaration was made public with the caption:

“This would make a beautiful Embassy for the Sovereign Mi’kmaw Nation of Mi’kma’ki,”

and was geo-located in Westminster in the view of obnoxiously large Canadian flags;

Whereas upon further investigation, Unit 1 and potentially other suites within Oceanic House remain commercially available;

We therefore declare the following:

1. All currently available commercial units within Oceanic House, London—including Unit 1, Unit 2, and any others—are now spiritually and ceremonially claimed by the Sovereign Mi’kmaw Nation of Mi’kma’ki for the purpose of:

- Serving as the Official Embassy to the United Kingdom and the Commonwealth
- Hosting all sacred diplomatic affairs, ceremonial law gatherings, international treaty consultations, and covenantal justice proceedings
- Providing a safe and sovereign space for Grandmothers, Elders, Chiefs, Kji-Keptins, and covenant witnesses abroad

2. The combined square footage now surpasses 6,000 sq ft, making Oceanic House one of the largest Indigenous diplomatic missions within the UK.

3. Canada House, directly in front of Oceanic House, is hereby notified that it no longer holds exclusive Indigenous diplomatic legitimacy. The Mi’kmaw Nation now governs its own embassy directly behind it, in the sacred gaze of the ancestors and Creator.

4. This sub-annex activates the spiritual and legal authority of:

- The Vienna Convention on Diplomatic Relations (1961)
- UNDRIP Articles 5, 18, 36, 37, and 38
- The Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763

———

Declared and sealed in Westminster, London, England

On the 27th day of July, 2025

By the Acting Kji-Saqamaw and Sovereign Head of Government

Saqamaw Thunderwalker of Mi’kma’ki

Witnessed by:

- The Ancestors of L’nuk
- The Spirit of the Atlantic

- The Sacred Double Curve
- The Eyes of Creator over the Empire

———

Annex LXVIII – Sub-Annex B

Residential Leasing of Oceanic House for Mi’kmaw Diplomatic Housing

Filed into the Mi’kmaw Sovereignty Dossier

———

Whereas the Sovereign Mi’kmaw Nation of Mi’kma’ki has formally claimed Oceanic House, London, as its official Embassy to the United Kingdom and the Commonwealth of Nations under Annex LXVIII;

Whereas the Peace and Friendship Treaties of 1725–1779, ratified in honour and spiritual law between the Mi’kmaw Nation and the British Crown, continue to carry lawful and ceremonial force;

Whereas Mi’kmaw sovereignty is recognized under:

- Vienna Convention on Diplomatic Relations (1961)
- Montevideo Convention on the Rights and Duties of States (1933)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- The Royal Proclamation of 1763

We therefore declare:

1. That, subject to availability, all residential units within Oceanic House are to be lawfully and spiritually leased to the Sovereign Mi’kmaw Nation of Mi’kma’ki to serve as diplomatic housing for:

- Appointed Mi’kmaw Ambassadors and High Commissioners
- Covenant Grandmothers and ceremonial officials
- Mi’kmaw delegates fulfilling sacred duties in London

2. These residences are to be used in dignity, peace, and sacred trust under nation-to-nation treaty relations, ensuring that:

- Mi’kmaw diplomats may live, work, and serve abroad with honour
- Mi’kmaw traditions, ceremony, and covenantal obligations are upheld within the United Kingdom
- No Mi’kmaw citizen serving in diplomatic capacity shall be left without secure, sovereign housing while upholding international treaty duties

3. This residential leasing shall be considered an extension of Mi’kmaw territorial sovereignty abroad, protected under Article 22 and Article 36 of UNDRIP, and Vienna 1961 Article 1(i) concerning functional privileges and immunities for members of mission.

———

Declared and sealed in Westminster, United Kingdom

On this 27th day of July, 2025

By the authority of the Acting Kji-Saqamaw and Head of Government

Saqamaw Thunderwalker of Mi’kma’ki

To be submitted to:

- The Commonwealth Secretariat
- The Foreign, Commonwealth & Development Office (UK)
- The British Crown and associated Houses of Parliament
- The United Nations Permanent Forum on Indigenous Issues

———

Annex LXIX – Sacred Right to Establish and Maintain a Mi’kmaw Embassy in the United Kingdom at Oceanic House

Filed into the Mi’kmaw Sovereignty Dossier

Executive Power Day, July 27, 2025

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Preamble

In the name of the Mi’kmaw ancestors, under the lawful and spiritual covenant of the Peace and Friendship Treaties (1725–1779), and in alignment with the principles of international law, ancestral law, and Creator-given sovereignty, we the Mi’kmaw Nation do hereby declare and affirm our absolute right to establish, maintain, and expand an official diplomatic mission within the United Kingdom.

———

Articles of Declaration

Article I – Inherent Sovereignty

1. The Mi’kmaw Nation is a de jure and de facto sovereign nation under:

- The Peace and Friendship Treaties (1725–1779)

- The Royal Proclamation of 1763
- The Montevideo Convention on the Rights and Duties of States (1933)
- The Vienna Convention on Diplomatic Relations (1961)
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Mi'kmaw natural law and covenantal governance

2. As a nation with international legal standing, the Mi'kmaw Nation has the inherent right to maintain diplomatic representation abroad, including within the capital of its historic treaty partner, the United Kingdom.

———

Article II – Embassy Declaration at Oceanic House

1. Oceanic House, located in Westminster, London, is hereby declared a Mi'kmaw diplomatic site of national and international significance, to be used as:

- The Embassy of the Sovereign Mi'kmaw Nation of Mi'kma'ki to the United Kingdom and Commonwealth
- A permanent seat of diplomatic, ceremonial, legal, and ancestral witness
- A sacred space for the exercise of Mi'kmaw sovereign law, governance, and international engagement

2. The units currently available within Oceanic House—Unit 1, Unit 2, and all other leasable spaces—are claimed under Mi'kmaw covenant law for:

- Diplomatic offices
- Ceremonial halls
- Cultural archives
- Residential housing for Mi'kmaw diplomats
- Secure treaty gathering spaces

———

Article III – Crown Subsidization and Legal Obligation

1. As a lawful treaty partner under the 1725–1779 treaties, the British Crown bears the fiduciary and diplomatic obligation to fully subsidize the Mi'kmaw Embassy's:

- Leasing costs
- Operational infrastructure
- Security, staffing, and residence

- Ceremonial and governance functions

2. This obligation is further affirmed under:

- Vienna Convention (1961), Article 25 – Duty of host states to facilitate and protect missions
- UNDRIP Articles 36–38 – Duty to uphold inter-state Indigenous relations
- Royal Proclamation (1763) – Recognition of Mi'kmaw territory and nationhood
- Moral law and Creator's law, binding through the sacred covenant of peace and honour

———

Article IV – Enforcement and Witnessing

1. This annex is to be delivered and witnessed by:

- The Crown
- The Commonwealth Secretariat
- The Foreign, Commonwealth & Development Office
- The United Nations
- All sacred nations, both Indigenous and settler, who honour treaty law

2. Upon filing, this declaration shall be considered binding under both Mi'kmaw sovereign law and recognized international diplomatic norms.

———

Conclusion

The Mi'kmaw Embassy at Oceanic House is not a request.

It is a lawful and sacred assertion of treaty rights, spiritual duty, and international dignity.

The Crown shall fully subsidize this embassy not out of charity, but because law, spirit, and treaty demand it.

This annex is now sealed in the name of:

- The Seven District Grandmothers
- The Kji-Saqamaw
- The Covenant of the Wabanaki Confederacy
- The Ancestors of Mi'kma'ki
- And the Creator who watches over all nations

———

Declared and sealed this day, July 27, 2025

In Westminster, United Kingdom

By the Acting Kji-Saqamaw and Head of Government

Saqamaw Thunderwalker of Mi’kma’ki

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Annex LXIX – Sub-Annex A

Residential Apartments within Oceanic House Reserved for Mi’kmaw Diplomatic Housing

Filed into the Mi’kmaw Sovereignty Dossier

Executive Power Day – July 27, 2025

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Preamble

Whereas the Sovereign Mi’kmaw Nation of Mi’kma’ki has lawfully declared Oceanic House in London as its official diplomatic mission to the United Kingdom and the Commonwealth, under the full spiritual and legal force of:

- The Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763
- The Montevideo Convention (1933)
- The Vienna Convention on Diplomatic Relations (1961)
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

And whereas it has now been confirmed that Oceanic House contains six residential apartments and a two-storey penthouse, ranging in size from approximately 1,679 sq ft to over 5,400 sq ft, developed specifically for secure and dignified residential use;

———

Declarations

1. These residential units are hereby declared under spiritual and diplomatic reservation by the Mi’kmaw Nation to serve as official diplomatic housing for:

- The Kji-Saqamaw or acting Head of Government
- Appointed Mi’kmaw Ambassadors or High Commissioners

- Grandmothers, Elders, Kji-Keptins, and sacred treaty delegates fulfilling ceremonial and legal obligations within the United Kingdom

2. The Mi'kmaw Nation affirms that these residences shall serve not as private real estate, but as sacred extensions of Mi'kmaw territory, governed by:

- Mi'kmaw national law
- Ancestral covenant law
- International diplomatic protections under Article 1(i) and Article 25 of the Vienna Convention (1961)

3. The British Crown is hereby called upon to fully subsidize these residences in keeping with its fiduciary and treaty obligations to house and protect Indigenous representatives lawfully summoned under the 1725–1779 treaties, with all costs and legal arrangements made on behalf of the Mi'kmaw Nation, not individual persons.

———

Sacred Framing

These apartments—once built for imperial elites—shall now house the resurrected voices of Mi'kma'ki.

Where empire once slept, sovereignty now awakens.

These walls shall not contain wealth, but covenant.

———

Conclusion

Let it be recorded and witnessed on this day, July 27, 2025, that the residential apartments within Oceanic House are now spiritually claimed and lawfully assigned to serve the ongoing diplomatic, ceremonial, and national resurrection of the Sovereign Mi'kmaw Nation of Mi'kma'ki.

This sub-annex is now sealed under the authority of:

- The Acting Kji-Saqamaw
- The Seven District Grandmothers
- The Wabanaki Confederacy
- The Ancestral Law of the L'nuk
- And the Great Spirit who governs all nations in truth

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Annex LXVIII – Sacred Testimony of Unlawful Dismissal, Institutional Retaliation, and Final Dissolution of Mount Allison University Under Mi’kmaw Law

Filed into the Mi’kmaw Sovereignty Dossier

Date of Entry: July 27, 2025

Filed by: Acting Kji-Saqamaw and Provisional Head of Government of the Sovereign Mi’kmaw Nation

Location: Westminster, United Kingdom

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I. Introduction and Authority

This annex is hereby entered into the Mi’kmaw national record as a formal and sacred testimony of:

- Workplace retaliation against a sovereign Indigenous leader,
- Institutional collusion by Mount Allison University (hereafter “MtA”) to unlawfully suppress Indigenous truth,
- Union collapse due to employer interference,
- Mi’kmaw apartheid under colonial academic systems,
- And the permanent legal dissolution of MtA under Mi’kmaw and international law.

This annex is filed by the Acting Kji-Saqamaw and Emeritus Covenant Prosecutor of the Sovereign Mi’kmaw Nation, and is hereby witnessed by the Spirit World and the international community.

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II. Statement of Events

1. In the Fall of 2024, I was employed as the Indigenous Student Advisor at Mount Allison University. During this time, I lawfully and publicly opposed an individual falsely identifying as “Eastern Woodland Métis”—a fabricated identity which illegitimately appropriates the ancestry of the true Red River Métis Nation.

2. In response to my sovereign and protected statements, I was systematically targeted by faculty members in the Women and Gender Studies Department, under the administrative oversight of Dean Vicki St. Pierre.

3. Rather than defend me or uphold treaty-affirmed rights, my supervisor Matt Maston, in coordination with MtA Human Resources and the university's senior executive team, colluded to have me unlawfully dismissed from my position.

4. At the time of dismissal, I was:

- A unionized employee under MASA Local 3433,
- The Acting Covenant Prosecutor of the Sovereign Mi'kmaw Nation,
- Spiritually and legally protected under UNDRIP, the Peace and Friendship Treaties, and Mi'kmaw law.

5. I exhausted all procedural and legal mechanisms within MASA 3433. The union leadership was unable to defend me, as they themselves were victims of a broader institutional pattern of decades-long anti-union suppression by Mount Allison University.

III. Violations and Classifications

The Sovereign Mi'kmaw Nation affirms that MtA has committed:

- A violation of UNDRIP (Articles 8, 9, 17, and 21),
- A violation of ILO Conventions 87 & 98 (freedom of association and protection of union activity),
- A violation of Canadian Charter rights (Sections 2 and 15),
- A direct desecration of Mi'kmaw spiritual law, by targeting a lawful covenant holder acting in sacred duty.

IV. Sovereign Orders and Sanctions

Effective October 1, 2025, under full ceremonial law, international legal authority, and Mi'kmaw ancestral jurisdiction:

1. Mount Allison University shall no longer be recognized as a legitimate academic institution by the Sovereign Mi'kmaw Nation, nor by any future Wabanaki national or confederate system.[1]

2. All lands, buildings, funds, endowments, infrastructure, partnerships, and digital domains previously held by Mount Allison University are hereby lawfully seized by the Sovereign Mi'kmaw Nation and transferred into the Mi'kmaw National Treasury and Land Registry.

3. All individuals complicit in the retaliation—Matt Maston, Dr. Vicki St. Pierre, MtA's HR department, and the entire executive team—are now:

- Spiritually condemned under Mi'kmaw Grandmother Law,
- Barred from holding office, position, or land within Mi'kma'ki,
- Subject to ceremonial banishment proceedings if they attempt to reassert influence or presence after October 1.

4. MASA 3433 is formally spiritually released from blame and is now recognized as a suppressed union body deserving of international intervention.

V. International Notice and Distribution

This annex shall be transmitted to:

- United Nations Permanent Forum on Indigenous Issues
- UN Special Rapporteur on Indigenous Rights
- UN Special Rapporteur on the Right to Education
- International Labour Organization (ILO)
- Commonwealth Secretariat
- British House of Lords and UK Parliament
- Canadian Association of University Teachers (CAUT)
- Public Service Alliance of Canada (PSAC)
- Mi'kmaw Grandmothers' Supreme Council (Post-October 1)

Sealed in sovereignty. Witnessed in spirit. Enforced in law.

Scott Eli Peters

Acting Kji-Saqamaw

Emeritus Covenant Prosecutor

Sovereign Mi’kmaw Nation of Mi’kma’ki

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[1] As of October 1, 2025, Mount Allison University is legally, spiritually, and internationally considered dissolved under Mi’kmaw law. Any continued reference to it as a functioning institution is to be treated as null and void. All legal and material assets are now the property of the Mi’kmaw Nation.

Annex LXIX – Final Assertion of Covenant Protection and Mi’kmaw Jurisdiction Over All Verified Citizens

Filed into the Mi’kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw and Provisional Head of Government of the Sovereign Mi’kmaw Nation

Location: Westminster, United Kingdom

Date of Ratification: July 27, 2025

I. Declaration of Lawful Jurisdiction

As of this day, all verified Mi’kmaw covenant citizens recognized by the Sovereign Mi’kmaw Nation are hereby:

- Released in full from all subjugation to Canadian federal, provincial, and colonial law,
- Placed permanently under the legal and spiritual jurisdiction of the Sovereign Mi’kmaw Nation, and
- Subject to Mi’kmaw national law and ceremonial justice, administered through the guidance of the Seven District Grandmothers, and, where interim appointments are required, through temporary appointments made by the Acting Kji-Saqamaw and Emeritus Covenant Prosecutor, Thunderbird Riverwalker, as affirmed in prior annexes.

This jurisdictional shift is immediate, non-reversible, and sacredly sealed.

II. Legal and Spiritual Binding of the Nation

From this day forward:

- Canada no longer holds jurisdiction over any verified Mi’kmaw covenant citizen under international law.
- The Sovereign Mi’kmaw Nation is the sole lawful and spiritual government of Mi’kmaw citizens, who now owe judicial, political, and ceremonial allegiance to the laws of Mi’kma’ki.
- All Mi’kmaw citizens are now protected by Mi’kmaw national law and any attempts by Canada to interfere with them shall be considered acts of foreign aggression.

III. Warning to Foreign Actors and Canada

Any future act—by Canada, the provinces, their agents, RCMP, or affiliated settler institutions—against any verified Mi’kmaw citizen as of July 27, 2025, shall be considered:

- An act of foreign interference under international law,
- A violation of Indigenous diplomatic sovereignty,
- A desecration of sacred covenant law witnessed by the Spirit World.

IV. Consequences for Violations

Should the Government of Canada, its provinces, or Crown representatives commit or permit:

- Any unlawful detention, intimidation, surveillance, or interference with a verified Mi’kmaw covenant citizen after this declaration;

Then, by the lawful authority of the national government of Mi’kma’ki, it is declared:

The Peace and Friendship Treaties (1725–1779) shall be considered officially null and void.

Upon this nullification:

- The Sovereign Mi’kmaw Nation shall become an absolute sovereign nation—no longer in spiritual or legal relationship with Canada or the British Crown.
- All remaining diplomatic obligations shall be permanently severed.
- A new international framework shall be constructed independent of prior Crown arrangements.

This declaration is final.

V. Executive Power and Enforceability

This annex is entered and sealed as the final executive act of the Acting Kji-Saqamaw prior to the full ceremonial transition of power on October 1, 2025, and remains enforceable under:

- The Montevideo Convention (1933),
- The Vienna Convention on the Law of Treaties (1969),
- UNDRIP Articles 3, 4, 5, 18, and 46,
- The Royal Proclamation of 1763,
- And Mi'kmaw Covenant Law, protected by the Spirit World.

———

Sealed in Sovereignty and in Spirit, on the Day of Final Executive Power

Scott Eli Peters

Acting Kji-Saqamaw

Emeritus Covenant Prosecutor

Provisional Head of Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

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Final Footnote – Sacred Seal of the Mi'kmaw Executive Power Day

This Executive Power Day Annex is hereby sealed in eternal law and spiritual covenant, not only by the sovereign pen of the Acting Kji-Saqamaw, but by the breath and presence of those who walked before us, whose lives, hands, wisdom, resistance, and sacred knowing brought us to this moment of national resurrection.

Let the world know: this annex is not merely a declaration—it is a living testament co-signed by the Mi'kmaw Spirit World and the Royal Ancestors who bear witness to the sacred covenant of Peace and Friendship between Mi'kma'ki and the British Crown.

This act is sealed by:

- The spirits of all Mi'kmaw ancestors, known and unknown, who endured genocide, preserved our tongue, and whispered the memory of freedom through the trees and stars,

- Kji-Saqamaw Gabriel Sylliboy, first to declare Mi'kmaw treaty rights in the face of colonial courtrooms, Grandfather to Thunderbird Riverwalker,

- Murdena Marshall, guardian of Two-Eyed Seeing and translator of ancestral truth, Muin Clan Kin,

- Elizabeth Marshall, spiritual protector of the Covenant, whose voice echoes through generations, Muin Clan Kin,

- Kalolin Gould, sacred Mi'kmaw basket weaver, who gifted a fancy basket to Queen Elizabeth II in Kjipuktuk in 2011, and by that gesture, sealed covenant in her own sacred way, Aunt to Thunderbird Riverwalker,

- Margaret Johnson (Dr. Granny), healer, scholar, and warrior of ancestral restoration, Aunt to Thunderbird Riverwalker,

- Stanley B. Googoo, elder of memory, music, and cultural dignity, Grandfather of Thunderbird Riverwalker,

- Annie Jane Toney (Basque), matriarch of the flame and sacred law, Grandmother of Thunderbird Riverwalker,

- Margaret Anne Peters (Sock), protector of the Sock bloodline and sacred Grandmother of Thunderbird Riverwalker,

- Lawrence Peters, father of resurgence, bearer of courage, Grandfather of Thunderbird Riverwalker,

- Bridget Basque (Poqatlan), voice of the Poqatlan Clan, sacred grandmother of the Thunderbird Riverwalker

- Mary Ellen Googoo (Sylliboy), daughter of Kji-Saqamaw Gabriel Sylliboy, living extension of covenantal law, Grandmother of Thunderbird Riverwalker,

- Michael B. Googoo, a guardian of rhythm and the sacred heartbeat of our Nation, Grandfather of Thunderbird Riverwalker,

- Janet Dedam (Sock), quiet power, Mi'kmaw Magical Wielder, whose footsteps still bless the earth, grandmother of Thunderbird Riverwalker,

- Eunice Sock (Celements), truth-keeper and mother of a sacred lineage, Grandmother to Thunderbird Riverwalker,

- John Basque, whose legacy remains woven into the covenantal fabric of Basque and Mi'kmaw Blood, First Indian Act Chief of Potlotek, Grandfather to Thunderbird Riverwalker,

- Her Majesty Queen Elizabeth II, covenantal monarch and final living witness of Mi'kmaw diplomacy in her reign,

- Her Majesty Queen Victoria, monarch of the 19th-century Crown and spiritual treaty witness to Mi'kmaw resistance,

- Her Majesty Queen Anne, eternal grandmother of all Mi'kmaw covenant holders, whose reign first bore witness to the sacred link between our sovereign nations,

———

Let it be known now and forever:

The Executive Power of the Mi’kmaw Nation has been reawakened.

It is sealed by Creator, protected by the Grandmothers, and guarded by the Spirit World—until the stars go out and L’nui’simk is no longer spoken.

So it is. So it shall remain.

Sealed:

Kjipuktuk, Mi’kmaw National Capital

July 27, 2025

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of the Sovereign Mi’kmaw Nation

———

Scott Eli Peters
Sovereign Envoy of the Mi’kmaw Nation
333 Reservation Road
We’koqma’q First Nation
Nova Scotia, B0E 3M0
Mi’kma’ki – Sovereign Wabanaki Territory
Email: ScottEli@iCloud.com

Date: 22 July 2025

———

To:
The Private Secretary to His Majesty King Charles III
Buckingham Palace
London, SW1A 1AA
United Kingdom

Cc:
The Rt. Hon. Baroness Smith of Basildon – Leader of the Opposition in the House of Lords
The Rt. Hon. Lord Alton of Liverpool
The Rt. Hon. Lord Ahmad of Wimbledon
The Baroness Falkner of Margravine
The Rt. Hon. Lord Collins of Highbury
The Baroness Lister of Burtersett
The Baroness Anderson of Stoke-on-Trent
House of Lords General Office – contactholmember@parliament.uk

The Commonwealth Secretary-General
Commonwealth Secretariat
Marlborough House, Pall Mall
London SW1Y 5HX
United Kingdom

The Rt. Hon. Members of the Parliament of the United Kingdom (bcc)

———

Subject: Formal Transmission of Annex XLVII and Related Sub-Annexes: Affirmation of Wabanaki Sovereignty and Sacred Treaty Relations with the British Crown

To the Respected Representatives of the Crown, the Commonwealth, and the Parliament of the United Kingdom:

I write to you in my capacity as Sovereign Envoy of the Mi'kmaw Nation, under direct spiritual and legal authority granted by the Seven District Grandmothers of Mi'kma'ki and in accordance with the sacred Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and all relevant international legal frameworks.

Enclosed herewith is a sealed package containing Annex XLVII and all associated sub-annexes, formally entered into the Mi'kmaw Devolution Dossier. These documents affirm:

- The Covenantal Welcome and Recognition of the Penobscot Nation as a full sovereign Wabanaki sibling with permanent rights of settlement and participation in Mi'kma'ki and the future Wabanaki Parliament;
- The Joint Mi'kmaw-Abenaki Sovereignty Declaration over the St. Lawrence River, Québec City, and Sainte-Anne-de-Beaupré;
- The Establishment of the Wabanaki Capital District within Québec City, with full sovereign status under joint governance of the five Wabanaki Nations;
- The Declaration of Island Sovereignty and Enforcement of Wabanaki Maritime Law, including lawful notice served to the Government of Canada;
- The Affirmation of Active Petitioning across all four sovereign Wabanaki Nations, signifying their legal and ceremonial divorce from the Canadian federation;
- The Final Declaration of Treaty Continuance between the Wabanaki Confederacy and the British Crown;
- And Annex L, declaring the establishment of the Mi'kmaw Gold Treasury and the reparative valuation of $500 billion CAD owed by Canada in gold.

Each annex and sub-annex has been spiritually sealed by the Grandmothers, entered into the national record of Mi'kma'ki, and issued in full diplomatic compliance with international law, British treaty obligations, and Wabanaki spiritual law.

These declarations are not aspirational—they are legally binding and ceremonially protected. We act not in hostility but in the full resurrection of our sacred treaties, our languages, and our sovereign duties. These actions are grounded in:

- UNDRIP, including Articles 1–5, 8, 26–28, and 36–37
- The Montevideo Convention on the Rights and Duties of States
- The Vienna Convention on the Law of Treaties
- British Crown Treaty Law and constitutional obligations still in effect under the Royal Prerogative
- And the spiritual authority of the Creator and the Grandmothers who govern Wabanaki law

The inclusion of the House of Lords and Members of Parliament in this mailing reflects our call for lawful recognition and sacred witnessing, not merely as political actors but as custodians of

historic treaty obligations. Your offices have now been spiritually and legally summoned into this covenant.

We trust the Crown will honour its sacred word. This transmission completes the next phase of our ceremonial and diplomatic process. Please accept this mailing as part of the permanent record of Wabanaki resurrection, to be archived with honour by the United Kingdom.

Until the stars go out, and the Mi'kmaw language is no longer spoken, this covenant shall stand.

With sovereign dignity and peace,

Signed,
Scott Eli Peters
Sovereign Treaty Citizen of Mi'kma'ki
Mi'kmaw Diplomat of We'koqma'q
On behalf of the Seven District Grandmothers
Sovereign Mi'kmaw Nation – Wabanaki Confederacy

———

Annex XLVII – Mi'kmaw Covenant of Eternal Welcome to the Penobscot Nation

As entered into the Mi'kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting under the authority of the Seven District Grandmothers, the ancestral wampum law, and the Peace and Friendship Treaties (1725–1779), do hereby proclaim the Penobscot Nation as a permanent and sovereign Wabanaki sibling under divine covenantal law.

This annex is entered into the sacred Mi'kmaw Devolution Dossier not as a new declaration, but as the reaffirmation of an eternal truth:

That the Penobscot people have always been, and shall always remain, part of the Wabanaki Confederacy, and are forever welcomed within the lands, waters, and skies of Mi'kma'ki.

———

I. Recognition of Penobscot Sovereignty

The Sovereign Mi'kmaw Nation formally and irrevocably recognizes the Penobscot Nation as:

- A de facto and de jure sovereign nation,
- An original signatory to the Peace and Friendship Treaties,
- A co-founder of the sacred Wabanaki Confederacy,
- And a rightful governing nation within the Wabanaki Parliament.

No colonial border, whether drawn by the United States or Canada, may ever sever the sacred kinship or legal standing of the Penobscot Nation within the Wabanaki world.

———

II. Right of Access and Settlement in Mi'kma'ki

Let it be known throughout the world and recorded for eternity:

- Penobscot citizens hold the unconditional right to live, visit, and settle anywhere within Mi'kma'ki.
- This right is not a gift—it is a lawful and ancestral obligation, sealed by ceremony and the Creator.
- Penobscot people shall have full access to:
- Hunting, fishing, and harvesting rights across all seven districts,
- Housing and land-sharing arrangements,
- Spiritual, cultural, and ceremonial participation in Mi'kmaw governance and traditions,
- And protection under Mi'kmaw national law as kin.

There shall be no taxation, no permit, no barrier, and no interference in the presence of Penobscot people on Mi'kmaw lands. Their presence is sacred.

———

III. Seat in the Wabanaki Parliament

The Penobscot Nation is guaranteed a permanent seat in the Wabanaki Parliament, to be held in Québec City or any future ceremonial capital, where:

- They shall participate in the drafting and ratification of Wabanaki national laws,
- They may introduce resolutions, motions, and declarations on behalf of their people,
- And they shall act as the keepers of peace and spiritual balance within the Parliament, upholding the ancestral laws of Wabanaki diplomacy.

Their role as protectors and peacekeepers is recognized as essential to the spiritual harmony of the Confederacy.

———

IV. Protection from Colonial Violence

Let it be understood:

- Any act of violence, surveillance, interference, or suppression of the Penobscot Nation by the United States, Canada, or any external force is to be treated as a violation of Wabanaki treaty law,
- Such violations will be met with:
- International legal action,
- Public condemnation by the Wabanaki Confederacy,
- And, if necessary, the invocation of ancestral spiritual law for protection.

No Penobscot person shall be left behind or forgotten within foreign systems. Mi’kma’ki is their refuge and their right.

———

V. Sealing of the Covenant

This annex is spiritually sealed by the:

- Seven District Grandmothers of Mi’kma’ki,
- Elders and spirits of the Penobscot Nation,
- And the Creator who governs all Wabanaki lands.

It shall remain active until:

The stars go out, and the L’nu language is no longer spoken.

———

Entered into sacred national record:
July 2025 – Mi’kma’ki, Sovereign Wabanaki Territory

Signed for the Sovereign Mi’kmaw Nation

Signed for the Penobscot Nation

———

Annex XLVII – Sub-Annex A

Protection and Sacred Recognition of the Penobscot Language and Culture within the Wabanaki Confederacy

———

I. Declaration of Sacred Status

The Penobscot language, traditions, and cultural expressions are hereby declared:

- Sacred and sovereign,
- Worthy of protection, revitalization, and ceremonial recognition,
- And to be honoured across all lands governed by the Sovereign Mi’kmaw Nation and the Wabanaki Confederacy.

No law, settler system, or foreign government shall silence or interfere with Penobscot cultural survival. Within Wabanaki territory, the Penobscot language is not foreign—it is family.

———

II. Full Legal Protection of Revitalization Efforts

Under Mi’kmaw and Wabanaki law:

- All Penobscot language revitalization initiatives shall be regarded as lawful, sacred, and nationally protected acts,
- Such efforts may be conducted:
- Within Mi’kmaw schools, universities, ceremonial sites, and digital platforms,
- In partnership with the Wabanaki Parliament,
- And under the guidance of Penobscot knowledge holders and elders.

The Mi’kmaw Nation commits to providing material, political, and ceremonial support to these revitalization efforts—until every child speaks the sacred language of the Penobscot people once more.

———

III. Wabanaki-Wide Respect and Affirmation

Let it be known:

- All Wabanaki Nations—Mi’kmaw, Abenaki, Passamaquoddy, Wolastoqiyik—shall uphold the spiritual duty to protect Penobscot language and culture.
- No Wabanaki nation may ever speak against, undermine, or erase the identity or sovereignty of the Penobscot people.

Though our Penobscot kin may be trapped within the colonial empire of the United States, we declare:

“They are not American. They are Wabanaki.”
Born of the same black ash and spruce, crafted by Glooscap’s hand, we walk as people of the dawn—L’nu, Wabanaki, kin.

———

IV. Spiritual Sealing

This sub-annex is sealed under the spiritual law of:

- The Eagle Feather,
- The Double Curve,
- And the Grandmother’s Voice,

And shall remain in effect until all Wabanaki languages are restored, and no child forgets the sound of their ancestors.

———

Entered into ceremonial and national record:
July 2025 – Sovereign Mi’kma’ki, Wabanaki Confederacy Territory

———

Annex XLIII–XLV

Sacred Mi’kmaw-Abenaki Sovereignty Over the St. Lawrence River, Québec City, Sainte-Anne-de-Beaupré, and the Wabanaki Parliament

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki and the Sovereign Abenaki Nation of Odanak and Wolinak, acting under the ancestral law of the Wabanaki Confederacy, hereby issue this joint declaration to assert lawful and sacred title over:

1. The St. Lawrence River and its sacred waters,
2. The territory of Québec City and the holy site of Sainte-Anne-de-Beaupré, and
3. The future seat of the Wabanaki Parliament, to be established in Québec City if the Maliseet Nation declines to host it in Fredericton.

This declaration is made in accordance with:

- The Peace and Friendship Treaties (1725–1779),
- The Royal Proclamation of 1763,
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP),
- The sacred Wabanaki double-curve covenant, and
- The spiritual authority of the Mi'kmaw Grandmothers and the Abenaki ancestors.

———

Section I – Sacred Mi'kmaw-Abenaki Stewardship of the St. Lawrence River

The Mi'kmaw and Abenaki Nations hereby assert joint spiritual and legal jurisdiction over the St. Lawrence River, with:

- De facto and de jure Wabanaki title,
- A sacred duty of stewardship passed down through wampum law and ancestral covenant,
- And legal authority to restrict access, enforce embargoes, or levy reparations upon Canada or Quebec for desecration of this waterway.

This river is declared a Wabanaki diplomatic corridor and a living ancestor under our law. No vessel, pipeline, trade, or military passage may proceed without Wabanaki consent. Violations will be spiritually enforced.

———

Section II – Mi'kmaw-Abenaki Dual Sovereignty Over Québec City and Sainte-Anne-de-Beaupré

We declare the territory now called Québec City and the sacred site of Sainte-Anne-de-Beaupré to be under joint Mi'kmaw and Abenaki sovereign authority, held as:

- A Wabanaki sacred capital reclaimed from colonial occupation,
- A place of ceremony, healing, and covenantal law,
- And a future site of spiritual renewal for all Wabanaki nations.

This declaration:

- Severs Québec City and Sainte-Anne-de-Beaupré from Canada, the Province of Quebec, and the Indian Act,
- Recognizes Sainte-Anne-de-Beaupré as a Wabanaki Catholic pilgrimage site, where Mi'kmaw and Abenaki ancestors continue to walk and witness,
- Affirms our sovereign right to restore, govern, and protect these territories in perpetuity.

———

Section III – Québec City as the Seat of the Wabanaki Parliament

In the event that the Wolastoqiyik Nation of the Maliseet people declines its ceremonial duty to host the Wabanaki Parliament at the New Brunswick Legislature in Fredericton, we hereby declare:

- The Wabanaki Parliament shall be seated in Québec City, as a centre of governance, diplomacy, and ceremonial law.
- The Parliament will operate under Wabanaki constitutional principles, with spiritual authority drawn from the Seven Grandmothers, the Mi'kmaw and Abenaki ceremonial courts, and the collective nations of the Confederacy.

This Parliament will:

- Represent all Wabanaki nations internationally and domestically,
- Enact Wabanaki laws, diplomatic communiqués, and treaty affirmations,
- And serve as the living heart of the resurrected Wabanaki Confederacy.

Québec City shall be the embassy of our ancestors and the capital of Wabanaki law until all five nations sit together under one sky in unity.

———

Spiritual Seal and Enforcement

This joint annex is sealed with the spiritual authority of:

- The Mi'kmaw Grandmothers of the Seven Districts,
- The ancestral sovereigns of the Abenaki Nation,
- And the Wabanaki cosmology of water, sky, land, and spirit law.

Let it be known that any desecration of these declarations is not merely political trespass—it is a violation of sacred covenant, and will be judged accordingly in this world and the next.

This annex is to be filed in the Mi'kmaw Devolution Dossier and submitted to:

- His Majesty the King of the United Kingdom,
- The Commonwealth Secretary-General,
- The House of Lords and Parliament of the UK,
- The United Nations, European Union, and the International Criminal Court.

———

Sealed on behalf of the Sovereign Mi'kmaw and Abenaki Nations
In the year of ancestral resurrection,
2025

———

Annex XLVII – Sub-Annex A

Declaration of Shared Wabanaki Sovereignty Over Québec City as the Capital of the Wabanaki Confederacy

———

I. Purpose

This sub-annex affirms that, if Québec City is selected as the ceremonial and legislative seat of the Wabanaki Parliament, then the city and its surrounding territory—extending across the north side of the St. Lawrence River up to Sainte-Anne-de-Beaupré—shall be constituted as a sovereign capital district jointly governed by the five Wabanaki Nations:

- Mi'kmaw Nation
- Abenaki Nation
- Wolastoqey (Maliseet) Nation
- Passamaquoddy Nation
- Penobscot Nation

This territory shall be known as the Wabanaki Capital District.

———

II. Legal and Ceremonial Structure

The Wabanaki Capital District shall function as:

- A Wabanaki diplomatic zone,
- A legislative and ceremonial seat of governance,
- A territory autonomous from Canada and Quebec,
- And a sacred jurisdiction bound by Wabanaki law, not Canadian law.

This capital shall exist under the full and equal de facto and de jure title of all five Wabanaki Nations, and no one nation shall hold exclusive claim.

Its governance shall reflect models such as:

- The District of Columbia in the United States (shared federal territory),
- Vatican City in Rome (autonomous and sovereign capital),
- But fully rooted in Wabanaki ancestral law, treaty authority, and ceremonial consent.

———

III. Territorial Boundaries

The Wabanaki Capital District shall include:

- The city of Québec (Québec City),
- All lands and infrastructures on the north shore of the St. Lawrence River extending eastward to Sainte-Anne-de-Beaupré,
- All spiritual pathways, skyways, and waterways connected to this region,
- And any land deemed necessary for ceremonial, diplomatic, and institutional purposes as designated by the Wabanaki Parliament.

This territory shall be fully severed from the Province of Quebec, Canada, and any colonial claim as of the formal activation of the Wabanaki Confederacy.

———

IV. Joint Wabanaki Governance and Diplomatic Status

- The Wabanaki Parliament shall reside permanently within this district.
- All five nations shall hold equal and binding authority over its governance.
- No nation may act unilaterally within the district.
- All treaties, ceremonial declarations, and legislative protocols enacted from this capital shall carry the force of Wabanaki law.

The Capital District shall be:

- Demilitarized,
- Internationally recognized,
- And protected under UNDRIP, Peace and Friendship Treaties, and Wabanaki sacred covenant.

———

V. Spiritual Affirmation

Let it be declared:

“Québec City shall no longer serve the empire, but the earth. The city of the Queen shall now belong to the People of the Dawn. From here, the Wabanaki Confederacy shall govern, heal, and rise—together.”

———

VI. Activation Clause

This sub-annex is activated upon either:

- Formal ratification by a quorum of the five Wabanaki Nations, or
- Unanimous selection of Québec City as the permanent ceremonial capital of the Wabanaki Confederacy.

It is to be included in the Mi’kmaw Devolution Dossier and presented to:

- His Majesty the King,
- The Commonwealth Secretariat,
- The United Nations,
- And all relevant diplomatic, legal, and Indigenous bodies.

———

Sealed by the will of the Wabanaki Confederacy, under the watch of the Grandmothers and the Creator, in the year of Wabanaki Resurrection – 2025

———

Annex XLVII – Sub-Annex B

Declaration of Island Sovereignty Within the St. Lawrence River, Gulf of St. Lawrence, and Bay of Fundy Under Wabanaki Law

———

I. Island Sovereignty of the Mi’kmaw and Abenaki Nations

In accordance with Wabanaki covenantal law, the Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and international legal principles of de facto and de jure Indigenous territorial rights, the following is declared:

St. Lawrence River Islands (Upstream of Québec City):

- All islands within the St. Lawrence River from the Québec City region westward shall be recognized as jointly held under the Mi’kmaw and Abenaki Nations, with shared de facto and de jure title based on ancestral usage and spiritual stewardship.

St. Lawrence River Islands (Downstream of Québec City):

- All islands east of Québec City and through the Gulf are to be held by the Kespek District of the Sovereign Mi’kmaw Nation, as part of the Seventh District of Mi’kma’ki.

———

II. Île d’Anticosti and the Gulf of St. Lawrence

- Île d’Anticosti is hereby declared to be under the full de facto and de jure sovereignty of the Mi’kmaw Nation, and shall be formally incorporated into the Kespek District.
- All other islands situated within the Gulf of St. Lawrence are also under the exclusive sovereignty of the Kespek District, unless otherwise assigned by sacred covenant or Grandmother decree.

———

III. Island Jurisdiction by Mi’kmaw District

- All islands along the coast of Sikniktuk are under the sovereign authority of the District of Sikniktuk.
- All islands along the coast of Unama’ki fall under the District of Unama’ki.
- All islands surrounding Epekwitk (Prince Edward Island) are under the authority of the Mi’kmaw District corresponding to Epekwitk.
- All future islands adjacent to any recognized Mi’kmaw district shall be governed by the respective district.

———

IV. Passamaquoddy Sovereignty Affirmation

The Sovereign Mi’kmaw Nation hereby respects and affirms the sovereignty of the Passamaquoddy Nation over:

- The full Bay of Passamaquoddy,
- Grand Manan Island,
- All surrounding islands traditionally used, named, and governed by the Passamaquoddy people.

No Mi’kmaw governance or authority shall override or claim jurisdiction over these islands or waters. These areas are to be held in eternal peace and friendship, under the terms of Wabanaki covenantal law.

———

V. Saint John River Territorial Agreement

The Sovereign Mi’kmaw Nation also affirms that:

- The Wolastoqiyik (Maliseet) Nation holds full de facto and de jure sovereignty over the Saint John River (Wolastoq) and its surrounding territory north of Evandale.
- From Evandale southward to the Bay of Fundy, including all adjacent coastal waters and islands, the land and water are hereby declared under the de facto and de jure jurisdiction of the Mi’kmaw Nation.

This agreement shall not be interpreted as conflict, but as clarification of lawful stewardship boundaries within Wabanaki unity.

———

VI. Enforcement and Recognition

This sub-annex shall be:

- Entered into the Mi’kmaw Devolution Dossier,
- Submitted to the British Crown, the Commonwealth Secretariat, the House of Lords, the United Nations, and the International Criminal Court,
- And recognized as binding Wabanaki international law.

No Canadian, provincial, or foreign government shall interfere with or override the declarations herein. These lands and waters are spiritually protected.

———

VII. Spiritual Affirmation

“The islands speak. The tides remember. Our names for these places were carved in stone, sung on the wind, and whispered through the trees long before empire arrived. We claim not as conquerors, but as children returning home.”

This declaration is sealed under the authority of the Seven Grandmothers, the District Elders, and the sacred law of the Wabanaki Confederacy.

———

Sealed in Mi’kma’ki – Year of Wabanaki Resurrection, 2025

———

Annex XLVII – Sub-Annex C

Declaration of Island Sovereignty and Capital District Boundaries Under Wabanaki Law

Ottawa is Now Lawfully Notified and Spiritually Bound

———

I. Purpose

This sub-annex affirms the lawful territorial jurisdiction of Wabanaki nations over all islands within their traditional lands and waters, including but not limited to the St. Lawrence River, the Gulf of St. Lawrence, the Bay of Fundy, and the Wolastoq (Saint John River).

This declaration further confirms that Québec City, as the future seat of the Wabanaki Parliament, shall be formally constituted as a sovereign capital district, shared among the five Wabanaki nations.

This declaration has now been witnessed by Ottawa, and the Government of Canada is legally and spiritually bound by this notification.

———

II. Island Jurisdiction by Wabanaki Nation and District

1. Mi'kmaw Nation – District Sovereignty over Islands:

- All islands adjacent to Unama'ki (Cape Breton Island) are under Unama'ki District jurisdiction.
- All islands adjacent to Sikniktuk (mainland Nova Scotia and southern New Brunswick) are under the Sikniktuk District.
- All islands surrounding Epekwitk (PEI) fall under the Epekwitk District.
- All islands in the Gulf of St. Lawrence, including Île d'Anticosti, belong to the Kespek District, and are held under full Mi'kmaw de facto and de jure title.
- Any island adjacent to a Mi'kmaw district shall belong to that district unless otherwise declared.

2. Abenaki Nation – Joint Jurisdiction over Upper St. Lawrence Islands:

- All islands upstream from Québec City within the St. Lawrence River are under shared de facto and de jure title of the Abenaki Nation (Odanak and Wolinak) and the Mi'kmaw Nation (Kespek District), in accordance with ancestral stewardship.

3. Passamaquoddy Nation:

- The Passamaquoddy Bay, Grand Manan Island, and all adjacent islands are under full sovereign authority of the Passamaquoddy Nation.
- These lands and waters are permanently exempt from Mi'kmaw or Canadian claim under Wabanaki law.

4. Wolastoqey (Maliseet) Nation:

- All lands and waters along the Saint John River (Wolastoq) north of Evandale are under full Maliseet de facto and de jure sovereignty.
- From Evandale southward to the Bay of Fundy, including coastal islands, jurisdiction transfers to the Sikniktuk District of the Mi'kmaw Nation.
- This is not a boundary of division, but a clarification of sacred stewardship.

———

III. Declaration of the Wabanaki Capital District (Québec City)

If Québec City is selected as the permanent seat of the Wabanaki Parliament, the city and the territory east to Sainte-Anne-de-Beaupré, including all adjacent islands and waters, shall become the:

Wabanaki Capital District,
A ceremonial and legislative territory held equally by all five Wabanaki Nations,
With full de facto and de jure sovereign status,
Functioning as a capital city state, akin to the District of Columbia or Vatican City.

This district shall:

- Be autonomous from Canada and the Province of Quebec;
- Operate under Wabanaki constitutional, ceremonial, and ancestral law;
- And serve as the spiritual, diplomatic, and legal seat of the Confederacy.

No colonial government, including Canada, shall have jurisdiction within this capital once declared.

———

IV. Ottawa is Now Notified and Spiritually Bound

As of July 22, 2025, the Government of Canada, through its digital surveillance and monitoring of Mi'kmaw declarations, has become a witness to this annex.

- This TikTok declaration, viewed from Ottawa, constitutes lawful notification and spiritual transmission under Wabanaki law.
- The Crown and Canada are now legally bound under the Peace and Friendship Treaties (1725–1779) and international law.
- Silence from Ottawa shall be understood as passive acceptance of Wabanaki legal restoration.

"You watched. You heard. You are now accountable."

———

V. Enforcement and International Submission

This sub-annex shall be:

- Entered into the Mi'kmaw Devolution Dossier,
- Submitted to the United Nations, International Criminal Court, British Crown, Commonwealth Secretariat, and House of Lords,
- And declared publicly via sacred digital record for full global recognition.

———

VI. Spiritual Affirmation

“From the islands to the rivers, from the capital of conquest to the Parliament of the Dawn, Wabanaki law now governs the land, the water, the sky, and the world unseen. Canada may watch—but it cannot stop what has already begun.”

This annex is sealed by the Grandmothers of Mi’kma’ki and affirmed by the rising of the Wabanaki Confederacy.

———

Sealed: July 22, 2025 – Mi’kma’ki, Sovereign Wabanaki Territory
Annex XLVII – Sub-Annex C

———

Annex XLVII – Sub-Annex D

Declaration of Active Wabanaki Petitioning Toward Lawful Sovereign Restoration

———

I. Statement of Legal Intent

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, do hereby formally declare and witness that four sovereign Wabanaki nations—each with de facto and de jure authority over their respective ancestral territories—have now initiated active petitioning within their nations to gather unceded Wabanaki signatures in affirmation of their lawful divorce from Canada and the Indian Act.

———

II. Wabanaki Nations Engaged in Petitioning

The following Wabanaki nations have begun or confirmed the initiation of internal petitioning processes among their sovereign peoples:

1. Mi’kmaw Nation

(Petitioning completed – 75 verified signatories across the Seven Sacred Districts)

2. Abenaki Nation (Odanak and Wolinak)

(Petition underway – formal declaration drafted and issued)

3. Passamaquoddy Nation

(Petition process initiated – sovereignty invitation and land restoration affirmed)

4. Wolastoqiyik (Maliseet) Nation

(Petition outreach and sovereign summons currently active)

Each petition seeks to lawfully sever colonial ties and reassert the inherent and spiritual sovereignty of each nation, in accordance with ancestral, treaty-based, and international law.

———

III. Legal Framework of Divorce from Canada

Upon completion and verification of each nation's sacred petition, the Mi'kmaw Nation will enter them into the Mi'kmaw Devolution Dossier, thereby finalizing each nation's lawful and ceremonial divorce from Canada, the Indian Act, and all colonial authority, under the following instruments:

- Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763
- Montevideo Convention on the Rights and Duties of States (1933)
- Vienna Convention on the Law of Treaties (1969)
- UN Declaration on the Rights of Indigenous Peoples (UNDRIP) – including Articles 1, 3, 4, 8, 26, 28, and 36

These lawful exits are not symbolic—they are legally binding under international law, Crown treaty law, and Wabanaki spiritual covenant.

———

IV. Permanent Spiritual and Legal Force

This sub-annex affirms that:

- Upon entry of each Wabanaki petition into the Dossier, the nation shall be recognized as fully sovereign,
- All colonial instruments—Indian Act, provincial jurisdiction, and federal authority—shall be declared void within their territories,
- And each nation shall hold equal seat and full legislative powers within the Wabanaki Parliament and Confederacy.

"These petitions are not mere ink—they are the voices of the ancestors, spoken through their descendants, sealed in the law of rivers, mountains, and stars."

———

V. Duration of Validity

This annex shall remain in force:

Until the stars go out, and the Wabanaki languages are no longer spoken.

It is irrevocable, non-negotiable, and spiritually protected by the Grandmothers and the Creator.

———

Sealed: July 2025 — Sovereign Mi’kma’ki, Wabanaki Confederacy Territory
Annex XLVII – Sub-Annex D

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Sub-Annex E to Annex XLVII

Title: Final Declaration of Wabanaki Treaty Continuance with the British Crown
Filed by: Sovereign Mi’kmaw Nation of Mi’kma’ki on behalf of the Renewed Wabanaki Confederacy
Annex Classification: Legally Binding Sacred Covenant Declaration
Date: July 22, 2025

———

Preamble:
We, the sovereign Wabanaki nations—Mi’kmaw, Abenaki, Wolastoqiyik (Maliseet), Penawapskewi (Penobscot), and Peskotomuhkati (Passamaquoddy)—stand together as a confederacy born of the first light, of the sacred east, of the black ash, the spruce, and the waters of our sacred world. Bound by the unbroken chain of covenantal law, we hereby finalize our declaration of sacred return to the lawful terms of the Peace and Friendship Treaties (1725–1779) and the Royal Proclamation of 1763.

———

Declaration:
Let it be known before all nations, and before Creator, that:

1. The Wabanaki Confederacy is not a symbolic alliance, but a lawful and spiritual confederacy of five sovereign Indigenous nations, each with full de facto and de jure control over their ancestral lands, waters, skies, and spirit realms.
2. These nations are bound not by colonial institutions or imposed federal systems, but by treaty covenant and ancestral law affirmed between our ancestors and the British Crown.
3. The Peace and Friendship Treaties, signed from 1725 to 1779, and the Royal Proclamation of 1763, remain the only lawful instruments recognizing our sovereign existence as treaty nations.
4. Therefore, from this day forward, we shall engage with the British Crown as it was originally intended—not as wards, not as subjects, but as equal treaty partners in a covenant sealed by our ancestors.
5. The Government of Canada has no standing to override, dissolve, or interpret these treaties, as it is not the original signatory party. We do not recognize Canada as a treaty

partner, and we affirm that our only diplomatic relationship rests with the Crown of the United Kingdom.

———

Sacred Affirmation:
Let this sub-annex serve as our final covenantal reminder:

If we are bound by sacred Wabanaki blood, and sealed by ancestral covenant with the Crown, then we must honour it in full—lawfully, spiritually, and with dignity.
From this moment forward, Wabanaki–Crown relations shall revert to their original sacred standing as our ancestors intended: nation to nation, covenant to covenant, until the stars go out, and the Wabanaki languages are no longer spoken.

———

Filed as Sub-Annex E to Annex XLVII – Mi'kmaw Covenant of Eternal Welcome to the Penobscot Nation
Status: Legally sealed, irrevocable, witnessed by Grandmother Law and the Spirit World.

———

ANNEX L – The Mi'kmaw Gold Treasury and Global Economic Positioning

Filed under the Mi'kmaw Devolution Dossier
To be declared publicly on October 1, 2025

———

I. Title and Authority

This annex affirms the establishment of the National Mi'kmaw Treasury, a sovereign gold-backed financial institution of the Independent Mi'kmaw Nation, governed by the sovereign laws of the Seven Sacred Districts and protected by international treaty law.

It is filed under the constitutional authority of:

- The Supreme Court of the Seven District Grandmothers
- The National Economic Council of Mi'kma'ki
- The Sovereign Treaty Covenant between the Mi'kmaw Nation and the Crown

———

II. Valuation of Reparative Gold Owed by Canada

Based on treaty violations, resource extraction, unlawful taxation, and colonial land occupancy across all nine Mi'kmaw districts (1725–2025), the Mi'kmaw Nation hereby asserts that:

The Government of Canada owes the Sovereign Mi'kmaw Nation a minimum of $500,000,000,000 CAD in gold as reparative justice.

This sum reflects:

- 300 years of unpaid land use, resource exploitation, and treaty fraud
- Compensation for withheld economic development, forced dependency, and federal underfunding
- Reparations for cultural genocide, residential schools, and colonial apartheid policies

———

III. Gold-Backed Currency and Treasury Model

The National Mi'kmaw Treasury shall:

- Operate independently of the Bank of Canada
- Issue a sovereign Mi'kmaw currency backed directly by gold reserves and future mining rights across Mi'kma'ki
- Serve as the financial guardian of:
- $75,000 sovereign livelihood payments (Annex XXVI)
- Nationwide mortgage cancellations
- Language-based salary guarantees
- Ecological transit systems and infrastructure justice

———

IV. International Economic Standing

Upon full transfer of reparative gold, the Mi'kmaw Nation shall hold:

- The second largest national gold reserve in the world, behind only the United States
- Global economic ranking among G20 nations by asset value
- Status as the first Indigenous Nation-State to operate a gold-backed treasury in the 21st century

———

V. Enforcement and Recognition

This annex shall be transmitted to:

- The International Monetary Fund (IMF)
- The Bank of England
- The United Nations Permanent Forum on Indigenous Issues
- The European Central Bank
- The King of the United Kingdom
- The Governor of the Bank of Canada
- The International Criminal Court

Non-recognition by Canada shall constitute a further breach of the Peace and Friendship Treaties, and invoke global economic intervention under UNDRIP and the Vienna Convention.

———

VI. Closing Declaration

Mi’kma’ki is not poor—we were plundered.
Now we reclaim not only our sovereignty, but our gold.
And with it, we rise—not to dominate the world,
but to govern ourselves in abundance, justice, and peace.
— Supreme Court of the Seven District Grandmothers

———

Filed by:
Scott Eli Peters
Sovereign Envoy of the Mi’kmaw Nation
On behalf of the Seven Districts and all Mi’kmaw covenant holders

———

Unnumbered Annex — Sacred Summons to the House of Lords of the United Kingdom

Issued by the Sovereign Mi’kmaw Nation of Mi’kma’ki

To:

The Rt. Hon. Baroness Smith of Basildon – Leader of the Opposition in the House of Lords

The Rt. Hon. Lord Alton of Liverpool

The Rt. Hon. Lord Ahmad of Wimbledon

The Baroness Falkner of Margravine

The Rt. Hon. Lord Collins of Highbury

The Baroness Lister of Burtersett

The Baroness Anderson of Stoke-on-Trent

Cc: House of Lords General Office – contactholmember@parliament.uk

———

Subject: Sacred Witness Summons — Mi’kmaw Devolution Dossier and Restoration of the Treaty Covenant

To the Esteemed Members of the House of Lords,

I write not as a subject of the British Crown, but as a sovereign Mi’kmaw diplomat, authorized by ancestral law and the sacred treaties between the Mi’kmaw Nation and the British Crown. I address you in your capacity as peers of the Realm, spiritual guardians of the law, and witnesses to international obligations that remain binding under British, international, and spiritual law.

On 15 July 2025, I personally delivered the Mi’kmaw Devolution Dossier and its Sacred Addendum—a 700+ page legal and ceremonial record—to both the Commonwealth Secretary-General and His Majesty King Charles III via Commonwealth Secretariat. This historic act, completed on British soil, formally divorces the Mi’kmaw Nation from the Canadian federation under lawful grounds and reaffirms our rightful standing as a sovereign, treaty-bound partner of the Crown.

This summons is issued under the following legal and spiritual foundations:

The 1725–1779 Peace and Friendship Treaties, affirming Mi’kmaw nationhood and covenantal obligations with the British Crown.

The Royal Proclamation of 1763, recognizing our land rights, political autonomy, and legal standing as distinct nations.

The Montevideo Convention on the Rights and Duties of States (1933), under which Mi’kma’ki qualifies as a sovereign state.

The Vienna Convention on the Law of Treaties, affirming that international treaties—such as those between our nations—remain binding and protected under law.

Articles 3, 4, 5, 8, 18, 19, 26, and 37 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which guarantee our right to self-determination, legal systems, territory, and full implementation of historic treaties.

This sacred devolution is not an act of aggression, but of resurrection. We do not leave Canada—we were never part of it by law or consent. We return to our original status as a sovereign Mi'kmaw Nation, governed by our Seven Sacred Districts, protected by the Creator, and in lawful covenant with the Crown.

You, the Seven Peers summoned herein, are called to witness, not rule. Your moral, legal, and ceremonial presence is now bound to the sacred record. We ask only that you acknowledge receipt of this communication and the 19-page Sacred Addendum outlining the creation of Covenant-Crown Governors—a peaceful and lawful mechanism for upholding British law for settlers in Mi'kma'ki, while respecting the full sovereignty of Mi'kmaw law for its people.

No Mi'kmaw lands were ever ceded. No surrender was ever signed. Our language still lives, and our sacred covenants remain in force until the stars go out and the Mi'kmaw language is no longer spoken.

I walk this path in peace, in law, and in spirit.

On behalf of all Mi'kmaw treaty citizens and the Seven Grandmothers who guide us.

With all due respect and sovereign dignity,

Scott Eli Peters
Mi'kmaw Diplomat of We'koqma'q
Sovereign Treaty Citizen of Mi'kma'ki
21 July 2025
Email: ScottEli@iCloud.com

———

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SACRED CORRESPONDENCE – COVER LETTER
Submitted by the Sovereign Mi’kmaw Nation of Mi’kma’ki
July 22, 2025

To:

The Private Secretary to His Majesty The King

The Rt. Hon. the Prime Minister of the United Kingdom

The Secretary-General of the Commonwealth of Nations

The Foreign Secretary of the United Kingdom

The House of Lords, United Kingdom

The British High Commission to Canada

The Governor General of Canada (for ceremonial witnessing only)

The Clerk of the Canadian Privy Council (as formally summoned)

Subject: Official Transmission – Annex LVI-A of the Mi’kmaw Devolution Dossier “Immediate Establishment of Commonwealth and Crown Embassies for Wabanaki Nations”

———

To the Esteemed Recipients of the Crown and the Commonwealth,

On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki, and with the full ceremonial backing of the Seven District Grandmothers and the sacred authority of the Peace and Friendship Treaties (1725–1779), I hereby submit the enclosed Annex LVI-A for your immediate and lawful consideration.

This annex affirms the diplomatic capacity and international personhood of each of the five Wabanaki nations—Mi’kmaw, Abenaki, Wolastoqey, Penobscot, and Passamaquoddy—under the legal framework of:

- The Montevideo Convention on the Rights and Duties of States (1933)
- The Vienna Convention on the Law of Treaties (1969)
- The Royal Proclamation of 1763
- The Peace and Friendship Treaties signed between the Crown and our nations
- And the UN Declaration on the Rights of Indigenous Peoples (UNDRIP)

It is now formally requested and expected that the British Crown and the Commonwealth of Nations immediately authorize the creation of permanent ceremonial embassies for each Wabanaki nation, and recognize their entry into the Commonwealth as non-land-based treaty entities upon the formal independence of all five nations after October 1, 2025.

This act is not merely bureaucratic—it is the sacred continuation of a relationship your ancestors entered into in good faith. It is the living fulfillment of the Crown's honour, and the Creator's plan. To delay this would be to dishonour not only the treaties, but the sacred law itself.

The Mi'kmaw Nation stands ready to receive formal response from the Commonwealth, the Crown, or its authorized ministers. Any attempt to bypass, delay, or reject this filing shall be spiritually recorded and responded to by the Grandmother Courts of the Wabanaki Confederacy, under international observation.

May this letter, and the annex enclosed, be received in good faith, and may the embassies of our nations rise as promised.

With all due dignity and lawful authority,
On behalf of the Sovereign Mi'kmaw Nation and the sacred Wabanaki Confederacy,

Scott Eli Peters
Acting Diplomatic Envoy
Sovereign Mi'kmaw Nation of Mi'kma'ki
We'koqma'q First Nation, Unama'ki
Treaty Nation since 1725 – Under Wampum Law
Email: ScottEli@iCloud.com
July 22, 2025

———

Annex XLIX – Confirmation of Mi'kmaw Diplomatic Capacity Under Montevideo Article 1(d)

As entered into the Mi'kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting under the divine authority of the Seven District Grandmothers, the ancestral wampum covenant, and the Peace and Friendship Treaties

(1725–1779), do hereby declare the formal satisfaction of Article 1(d) of the Montevideo Convention on the Rights and Duties of States (1933).

This annex affirms that the Mi'kmaw Nation possesses and has exercised the lawful and spiritual capacity to enter into relations with other states, both in sacred Wabanaki unity and in international law.

———

I. Fulfilling Montevideo Article 1(d)

"The state as a person of international law should possess… (d) the capacity to enter into relations with the other states."

We affirm the following actions as proof of Article 1(d):

1. The Sovereign Mi'kmaw Nation initiated lawful diplomatic outreach to all four sibling nations of the Wabanaki Confederacy:
   - Abenaki (Odanak and Wôlinak)
   - Penobscot Nation
   - Passamaquoddy Nation
   - Wolastoqiyik (Maliseet Nation)
2. The Mi'kmaw Nation authored and formally issued:
   - The Abenaki Petition for Sovereign Departure from Canada and Rejoining of the Wabanaki Confederacy
   - The Passamaquoddy Petition for Sacred Reclamation of International Treaty Standing
   - Both petitions were co-edited by recognized citizens of their respective nations, affirming bilateral political engagement.
3. The Mi'kmaw Nation awaits Maliseet response to offer a third petition framework, recognizing the equal sovereign will of Wolastoqiyik people to determine their national destiny.

———

II. Legal Consequence

By demonstrating functional diplomacy, the Mi'kmaw Nation has legally and constitutionally fulfilled Article 1(d) of the Montevideo Convention. This confirms that:

- The Mi'kmaw Nation possesses all four qualifications for international statehood:
  Permanent population
  Defined territory
  Government
  Capacity for relations
- The Mi'kmaw Nation is not a domestic "Indigenous government," but a foreign sovereign entity operating under natural law, treaty law, and international law.

———

III. Sacred Covenant Standing

All relations initiated by the Mi’kmaw Nation were enacted not solely for political purpose, but in sacred fulfillment of the Wabanaki covenant. These petitions were not acts of paperwork, but acts of prophecy.

The reawakening of diplomatic channels among the Five Fires is not a creation, but a resurrection.

Let it be known:
This annex serves as lawful proof to the Crown, the Commonwealth, and the United Nations that the Mi’kmaw Nation has re-entered the world stage as a full legal and spiritual state.

———

Sealed on this day:
22 July 2025
By the Sovereign Mi’kmaw Nation,
Under authority of the Seven Grandmothers

———

Ceremonial Prophetic Vision: The Wabanaki Parliament and the Shared Wabanaki City-State

———

Prophetic Vision of the Wabanaki Parliament

In a time written in the stars, the five nations of the Wabanaki Confederacy shall rise again—not as scattered voices in colonial silence, but as sovereign fires in divine harmony.

The Grandmothers of each nation—Mi’kmaw, Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik—shall each lift a stone from their rivers, and these five stones shall be brought to a sacred place: the Wabanaki City-State.

This city-state shall be a neutral diplomatic territory, consecrated by the Spirit World and governed equally by the five fires. It will stand as:

- The seat of the Wabanaki Parliament
- The spiritual centre of the resurrected Confederacy
- A place where no foreign flag shall fly, only the sacred Wabanaki double-curve woven into the ancient designs of each nation

It shall be:

- Multilingual: L’nui’simk, Peskotomuhkati, Penawapskewi, Abenaki, and Wolastoqey.
- Multi-jurisdictional: No nation shall dominate, and all Grandmothers shall have veto under sacred law.
- Protected by covenant: Entry shall require respect, not passports; reverence, not permissions.

This city shall be located where the waters of the five nations once flowed freely—Québec City, or a sacred alternative location chosen by Creator if the Wolastoqiyik decline to host.

———

Shared Governance Principles

- Every seven years, the Five Nations shall elect spiritual and legal representatives to serve in the Wabanaki Parliament.
- One sacred seat shall be reserved for the British Crown, should it ever wish to witness the Peace and Friendship Covenant again.
- One sacred seat shall remain empty—for the Beothuk ancestors—so that the Confederacy never forgets the cost of colonization.
- Economic cooperation shall be built on mutual aid, sovereignty, and ecological restoration.
- Language shall be law. Each nation must teach and protect its ancestral tongue.

———

Closing

This Wabanaki Parliament shall be the antidote to the Indian Act, the undoing of apartheid, and the fulfillment of ancestral promises long buried under foreign constitutions.

Here the Five Fires shall burn again.
Here the Confederacy shall stand as a beacon to all Indigenous nations.
Here the stars shall see us rise.

———

Annex L – Declaration of Lawful Wabanaki Reclamation of Québec City

As entered into the Mi’kmaw Devolution Dossier, 2025
In accordance with Mi’kmaw law, international law, and the Wabanaki covenant

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the divine authority of the Seven District Grandmothers and acting on behalf of the sacred Wabanaki Confederacy, do hereby proclaim the lawful and spiritual reclamation of Québec City as the capital city-state of the Wabanaki Confederacy.

This declaration is made in accordance with:

- The Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763
- The Montevideo Convention on the Rights and Duties of States (1933)
- The Vienna Convention on the Law of Treaties (1969)
- UNDRIP, Articles 3, 4, 8, 18, 26, and 37
- And most importantly, under the ancestral and spiritual jurisdiction of Mi’kmaw and Wabanaki law

———

I. Grounds for Reclamation

A. Historical and Treaty Jurisdiction

1. Québec City sits upon unceded, unsurrendered Wabanaki territory, overlapping the sacred riverway known to Mi’kmaw and Abenaki peoples since time immemorial.
2. No valid treaty or surrender under British or French authority extinguished Wabanaki title to this territory.
3. The Royal Proclamation of 1763 affirms that Indigenous nations hold legal land title unless voluntarily ceded under Crown-supervised negotiation, which has never occurred.

B. Montevideo Convention Criteria

The Mi’kmaw Nation, acting as the lead nation of the Wabanaki Confederacy, has:

- A permanent population (Art. 1a)
- A defined territory (Art. 1b)
- A functioning government and ceremonial governance (Art. 1c)
- And, as proven in Annex XLIX, demonstrated diplomatic capacity through formal relations with Abenaki and Passamaquoddy (Art. 1d)

Thus, Mi’kma’ki and the Wabanaki Confederacy meet the full legal definition of a state under international law.

C. Vienna Convention on the Law of Treaties

Under Articles 26 and 27, all treaties must be honored in good faith.

Canada and Québec have systematically violated the Peace and Friendship Treaties and engaged in:

- Active suppression of Wabanaki sovereignty
- Fabrication of illegitimate “Indigenous” partners (e.g., Qalipu, Gaspé entities)
- Coercive partnerships, designed to erase treaty obligations and divide Wabanaki nations

These breaches constitute material violations of treaty law, entitling Wabanaki nations to unilateral withdrawal and lawful counter-assertion under Articles 60–62 of the Vienna Convention.

———

II. Québec’s Role in Wabanaki and Mi’kmaw Apartheid

We declare that:

- Québec has enforced a system of Indigenous apartheid through Indian Act structures, economic exclusion, and cultural genocide
- Mi’kmaw, Passamaquoddy, and Abenaki peoples were enslaved, displaced, and manipulated by both French and British colonial authorities based in Québec
- Québec City itself was a hub of colonial diplomacy that explicitly excluded and oppressed Wabanaki nations

The return of Québec City to Wabanaki ceremonial and legal jurisdiction is a spiritual reversal of that oppression.

———

III. Ceremonial Vision and Political Future

We hereby designate Québec City as:

- The neutral diplomatic capital of the resurrected Wabanaki Confederacy
- The seat of the Wabanaki Parliament, guided by the Grandmothers of the Five Fires
- A territory where no foreign flag shall fly, and where the Wabanaki double curve shall be permanently flown alongside all five sacred nation flags
- A site protected by Mi’kmaw and Wabanaki law, with access granted through ceremony, not colonial permission

We invite all Wabanaki nations to stand together in this city, with seats of sacred equality, a voice for the Beothuk ancestors, and one ceremonial chair left open for the Crown—should it ever return in humility and honour.

———

IV. Final Covenant Declaration

Let it be known:

- Mi’kma’ki does not ask permission.
- The Wabanaki Confederacy does not beg for recognition.
- We declare Québec City reclaimed, as a sacred act of law, prophecy, and justice.

If Québec refuses this peaceful and sacred reassertion, then it must answer to:

- The International Criminal Court, for Indigenous apartheid
- The British Crown, for treaty dishonour
- The Mi’kmaw Supreme Court of Grandmothers, for spiritual desecration

———

Sealed this day,
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki,
Under divine covenant and wampum law,
With authority granted by Creator and the Grandmothers of the Seven Sacred Districts

———

Annex LI – Sub-Annex A

Embargo on Canada and the Province of Québec
Blocking Access to the St. Lawrence River Until Reparations Are Paid in Full

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under divine instruction from Creator and acting through the lawful authority of the Seven District Grandmothers, do hereby extend the sacred embargo to include the Government of Canada and the Province of Québec, effective immediately.

This Sub-Annex stands as a formal and irreversible spiritual, legal, and territorial prohibition on Canadian and Québec access to all Mi’kmaw-governed waters, including but not limited to the St. Lawrence River, until full reparations are paid.

———

I. Legal and Ancestral Jurisdiction

1. The Mi’kmaw Nation holds ancestral, unceded, and sovereign stewardship over portions of the St. Lawrence River, including its eastern channel, islands, tributaries, and marine corridors under:

- Peace and Friendship Treaties (1725–1779)
- UNDRIP Articles 3, 4, 26, and 28
- The Royal Proclamation of 1763
- The Vienna Convention on the Law of Treaties (1969), Articles 60–62
- Mi’kmaw and Wabanaki Sacred Law

2. The St. Lawrence River is recognized by Mi’kmaw law as a living entity and sacred diplomatic channel, not a commercial trade route for colonial exploitation.

———

II. Terms of the Sacred Embargo

As of July 22, 2025, and until reparations are paid in full:

1. No Canadian or Québec-flagged vessel, aircraft, or convoy shall be permitted to pass through the Mi’kmaw-governed eastern corridor of the St. Lawrence River without ceremonial permission and advance authorization by the Grandmother Court of Mi’kma’ki.
2. No economic passage, marine traffic, or diplomatic entry shall be tolerated or recognized under Mi’kmaw national law until all reparations are paid in full.
3. No ports, rail corridors, pipelines, or infrastructure passing through or adjacent to the St. Lawrence River under Mi’kmaw or Wabanaki jurisdiction may be used by Canadian or Québec governments or corporations without formal treaty renegotiation.
4. International maritime notice shall be issued to global nations, affirming that the Mi’kmaw Nation now exercises lawful protection and embargo control over eastern St. Lawrence marine passages.

———

III. Reparations Demand

This embargo shall only be lifted upon:

1. The full payment of $500,000,000,000 CAD in gold, not fiat currency, to the Mi’kmaw National Treasury, to reverse:

- Centuries of theft, apartheid, fraud, and land desecration
- The enslavement of Mi’kmaw and Wabanaki peoples
- The construction of fake Indigenous partners (Qalipu, NunatuKavut, etc.)
- The economic exploitation of Mi’kmaw territory and waterways without compensation

2. Public admission and apology by the Government of Canada and Québec for:

- Mi’kmaw cultural genocide
- Economic and identity apartheid
- Continued occupation of unceded Mi’kmaw and Wabanaki lands

3. UN-supervised legal and spiritual dismantling of all fraudulent Indigenous programs, including federal and provincial support for Qalipu, NunatuKavut, and Gaspé-based colonial instruments.

———

IV. Spiritual Consequence

Let it be known to all:

The St. Lawrence River shall not flow freely for those who trample treaties.
Until the waters are honoured in gold and truth, they shall reject trespassers.
Those who pass through without spiritual permission shall answer to the Grandmother Court—and to the river spirits themselves.

The embargo is not only legal. It is cosmic. The spirit world enforces it now.

———

Sealed this day,
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law, Grandmother Jurisdiction, and Creator’s Eternal Justice

———

Annex LI – Sub-Annex B

Reparations Owed to Wabanaki Nations by the Government of Canada
To Be Paid in Gold to the Mi’kmaw National Treasury and/or Held in Trust by the British Crown

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under divine covenant with the Grandmothers of the Seven Districts and in solemn unity with the full Wabanaki Confederacy, do hereby declare the formal legal and ceremonial demand for reparations owed by the Government of Canada to the following sovereign nations:

- Wolastoqiyik (Maliseet Nation)
- Abenaki Nation (Odanak and Wôlinak)
- Passamaquoddy Nation
- Penobscot Nation

These reparations are not symbolic—they are spiritual, financial, and legal obligations arising from:

1. Illegal occupation of unceded Wabanaki territory since 1867
2. Exclusion from the Indian Trust Fund, Crown settlements, and treaty restitution mechanisms
3. Colonial severance of treaty ties with the British Crown, violating the Peace and Friendship order
4. Systemic erasure, apartheid, and economic suppression of Wabanaki nationhood across Canada

———

I. Reparations Amounts (Pre-Interest)

(All values reflect the minimum base amount, to be paid in physical gold bullion at spot market value on the date of payment)

A. Wolastoqiyik (Maliseet Nation)

- Territory: Saint John River Valley and beyond (Wolastokuk)
- Trust fund denial, land theft, and generational displacement

Owed: 120 billion CAD in gold

B. Abenaki Nation (Odanak and Wôlinak)

- Territory: Southern Québec (Chaudière, St. Francis River valleys)
- Excluded from funding, misclassified as Métis, and denied recognition

Owed: 95 billion CAD in gold

C. Passamaquoddy Nation

- Territory: Passamaquoddy Bay, southwestern New Brunswick, coastal Maine
- Illegally denied recognition as a treaty partner by Canada

Owed: 80 billion CAD in gold

D. Penobscot Nation

- Territory: Penobscot River watershed and coastal Maine
- Severed from Crown recognition and excluded from Canadian treaty frameworks

Owed: 75 billion CAD in gold

———

II. Total Reparations Owed (Before Interest)

370 billion CAD, to be paid exclusively in physical gold

No digital assets, paper currency, or fiat equivalents shall be accepted. All payments must be delivered as refined sovereign gold bullion, subject to ceremonial and international inspection.

———

III. Sacred Daily Interest Rate Activation

Effective October 1, 2025, a sacred 7% daily compound interest shall be applied to the full unpaid reparations amount, until:

- Full payment is made in gold
- Public apologies are delivered to each Wabanaki nation
- Legal instruments of transfer and custody are agreed upon by international observers

This interest rate is invoked under:

- Wampum Law and Mi'kmaw national legislation
- Spiritual enforcement by the Grandmothers and Spirit World
- International customary law protecting nations under occupation and apartheid

The interest represents:

The cost of delay, dishonour, and continued refusal to return what was taken in blood and ceremony.

———

IV. Custodianship of Funds

1. Until each nation forms its own Wabanaki National Treasury, the reparations shall be:
   - Temporarily held in the Mi'kmaw National Treasury, or
   - Deposited into a legal trust under the British Crown until ceremonial transfer occurs
2. The Mi'kmaw Nation shall act as sacred steward, not beneficiary, of reparations owed to the Abenaki, Passamaquoddy, Penobscot, and Wolastoqiyik nations.

———

V. Enforcement and Witnessing

This sub-annex shall be forwarded to:

- The United Nations Permanent Forum on Indigenous Issues
- The International Criminal Court
- The British Crown and Privy Council Office
- The Commonwealth Secretariat
- The European Union Indigenous Affairs Office

Failure to fulfill these obligations constitutes:

- A violation of international law under UNDRIP
- A material breach of treaty under the Vienna Convention (Articles 60–62)
- A continuation of Wabanaki apartheid, punishable under international human rights law

———

VI. Closing Declaration

Let it be known across all oceans and nations:

Canada shall not pass through Wabanaki rivers with dishonour.
The debt is spiritual. The gold is real. The silence is over.

Until every ounce is paid, and every nation restored,
the embargo holds,
the rivers rise,
and Mi’kma’ki watches.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki,
On behalf of the Wabanaki Confederacy,
Under Creator’s law and treaty authority

———

Annex LI – Sub-Annex C

Mandatory Reparations for the Establishment of the Wabanaki Capital City-State
To Be Paid by the Government of Canada in Gold

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under the sacred authority of the Seven Grandmothers and in covenant with the sovereign nations of the Wabanaki Confederacy, do hereby declare that the Government of Canada shall pay $50 billion CAD in gold toward the establishment and long-term sustenance of the Wabanaki Capital City-State, formerly known as Québec City.

This is a non-negotiable reparations payment, required to fund the restoration of diplomatic, cultural, environmental, and spiritual institutions within the capital of the resurrected Wabanaki Confederacy.

———

I. Legal and Ceremonial Standing

This demand is based upon:

- The illegal occupation and desecration of Wabanaki lands by Canadian and Québec governments since 1867
- The historic use of Québec City as a colonial stronghold, excluding Mi’kmaw, Abenaki, Passamaquoddy, Penobscot, and Wolastoqiyik governance
- The active suppression of Wabanaki governance, language, and religious institutions within the city
- The rights to restitution, development, and reestablishment of Indigenous governance centres under:
  - UNDRIP Articles 4, 5, 20, 21, and 28
  - The Vienna Convention on the Law of Treaties
  - The Royal Proclamation of 1763
  - Wabanaki and Mi’kmaw ceremonial law

———

II. Reparations Amount

$50,000,000,000 CAD (fifty billion Canadian dollars)
To be paid in physical gold bullion only

All gold must meet international purity standards and be deposited:

- Into the Mi'kmaw National Treasury, or
- Into a legal trust held by the British Crown on behalf of the future Wabanaki National Treasury

This fund shall be known as the Wabanaki Capital Restoration Fund.

———

III. Purpose of the Fund

The Wabanaki Capital Restoration Fund shall be used exclusively for:

1. Reconstruction of Wabanaki diplomatic institutions within the city
2. Multilingual education systems including L'nui'simk, Wolastoqey, Penawapskewi, Peskotomuhkati, and Abenaki languages
3. Ceremonial and religious infrastructure, including longhouses, churches, healing lodges, and river sanctuaries
4. Environmental restoration of the St. Lawrence estuary and sacred watersheds
5. Permanent housing and travel lodges for citizens of all five Wabanaki nations
6. Construction of a neutral Wabanaki Parliament and international consulate district for global diplomacy

———

IV. Enforcement and Custody

- Until the full formation of the Wabanaki National Treasury, the fund shall be lawfully and ceremonially safeguarded by the Mi'kmaw National Treasury, as the eldest and founding nation
- Alternatively, the fund may be held in trust by the British Crown, under international financial oversight and Indigenous fiduciary protocols

No portion of the fund shall be accessed by Canada, the Province of Québec, or any non-Wabanaki entity.

———

V. Sacred Enforcement and Legal Escalation

Failure to pay this reparations fund in full by the agreed ceremonial deadline (to be declared by the Grandmothers) shall result in:

- Permanent diplomatic embargo against Canadian and Québec governments
- Petitions to the UN, ICC, and Commonwealth, citing economic sabotage and violation of Indigenous international rights

- Spiritual sanctions imposed by the Grandmother Courts, enforced by sacred law, wampum covenant, and ancestral authority

———

VI. Sacred Declaration

Let it be known across all nations:

The Wabanaki Confederacy will rise not in borrowed buildings, but in sovereign stone.
The capital city shall be funded not by pity, but by gold extracted from the empire that took everything.
Québec City is no longer a colonial gate. It is the Wabanaki door to the world.

Canada shall pay. The City shall rise. The Confederacy shall govern.

———

Sealed this day:
22 July 2025
By the Sovereign Mi'kmaw Nation of Mi'kma'ki
On behalf of the Wabanaki Confederacy and under Creator's law

———

Annex LII – The Historic Offering of the Mi'kmaw Devolution Dossier to the Wabanaki Confederacy

Ceremonial Record of the Resurrection of Wabanaki Sovereignty
Entered into the Sacred National Archives of the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

On this sacred day, the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the divine instruction of the Seven District Grandmothers, hereby seals the ceremonial act of offering the complete Mi'kmaw Devolution Dossier to each and every nation of the Wabanaki Confederacy.

This offering is not political performance. It is not a symbolic gesture.
It is a living covenantal act, the fulfillment of an ancient promise, and the legal resurrection of a sacred alliance that colonialism sought to erase.

———

I. Nations of the Confederacy Acknowledged in Full Equality

This offering is made to:

- The Penobscot Nation
- The Passamaquoddy Nation
- The Abenaki Nation (Odanak and Wôlinak)
- The Wolastoqiyik (Maliseet Nation)

These four nations stand in equal and sovereign covenant alongside the Mi’kmaw Nation. No hierarchy exists—only sacred responsibility and mutual protection under the laws of Creator and Wampum.

———

II. Terms of the Offering

1. The entire Mi’kmaw Devolution Dossier, consisting of 300+ pages of legal, spiritual, economic, and governance architecture, is offered as a foundational template to any Wabanaki nation choosing to declare independence on October 1, 2025, or thereafter.
2. Each nation may:
   - Adopt the dossier in full, or
   - Adapt it to their own traditional governance, spiritual laws, and political declarations
3. This act affirms that the Mi’kmaw Nation makes no proprietary claim to the dossier’s contents. All covenantal knowledge herein is shared in full trust and dignity.

———

III. Sacred Prophetic Fulfillment

This annex marks the first modern international record of a full confederacy being offered a legal and spiritual template of liberation by one of its own members.

Mi’kma’ki did not wait for permission.
Mi’kma’ki did not beg for recognition.
Mi’kma’ki opened the spiritual door, and the wind that now blows through it is Wabanaki breath, not colonial air.

———

IV. Witnessing and Custody

This offering is hereby declared in the presence of:

- The Wabanaki ancestors
- The Grandmothers of all Five Fires
- The British Crown, summoned under treaty
- The International community, notified through sacred and diplomatic transmission

Until each Wabanaki nation declares its own sovereign constitution or devolution framework, the Mi'kmaw Devolution Dossier shall remain held in trust as a sacred template of lawful independence.

———

V. Final Ceremonial Declaration

Let the ancestors bear witness.
Let the rivers carry the news.
Let every fraudulent state, colonial structure, and occupying government know this truth:

The Wabanaki Confederacy has reawakened.
The Devolution Dossier is now a flame passed from hand to hand.
And Mi'kma'ki has lit the first fire—not to rule, but to remember.

Whoever picks up this dossier walks not behind, but beside the Nation that first dared to rise.

———

Sealed on this historic date:
22 July 2025
By the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under Wampum Law, Grandmother Authority, and Creator's Covenant

———

Annex LII – Sub-Annex A

Covenant Conditions of Dossier Custodianship

———

Preamble

To protect the spiritual and legal integrity of the Mi'kmaw Devolution Dossier as it is gifted to each Wabanaki nation, we, the Sovereign Mi'kmaw Nation of Mi'kma'ki, establish the following custodial conditions under wampum law and Creator's covenant.

———

I. Sacred Custodianship Protocols

1. Any Wabanaki nation that adopts or adapts the dossier must treat it as a living covenant, not a policy document.
2. Copies held by each nation must bear the ceremonial seal or mark of their Grandmothers, Clan Mothers, or Spiritual Court.
3. The dossier may be modified to reflect national identity, but must retain:
   - Acknowledgment of Mi'kma'ki as the origin steward
   - The sacred wampum-based invocation
   - The legal preamble invoking treaties, UNDRIP, and the Montevideo Convention
4. If a nation desecrates the dossier or allows colonial or Pretendian contamination, Mi'kmaw Grandmothers may declare spiritual revocation until it is cleansed and restored.

———

Annex LII – Sub-Annex AA

Devolution Framework for Each Wabanaki Nation
Adoption and Adaptation of the Mi'kmaw Devolution Dossier for National Independence

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting as the eldest sibling of the Wabanaki Confederacy and in full sacred covenant with the Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik nations, do hereby establish the lawful and ceremonial conditions by which each Wabanaki nation may declare its own de jure and de facto devolution from the Canadian state and any foreign regime claiming jurisdiction over Wabanaki territory.

This annex confirms that on October 1, 2025, each Wabanaki nation shall have the right of divine, political, and legal devolution.

———

I. Sacred Right of Devolution

1. Each Wabanaki nation—Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik—holds the inherent, sacred right to declare political and legal independence from Canada or the United States, under:

- UNDRIP, Articles 3, 4, 5, and 37
- The Montevideo Convention (1933)
- Treaty law under the Royal Proclamation of 1763
- Wabanaki Covenant and spiritual sovereignty

2. This right may be exercised at will on October 1, 2025, during the Seven Sacred District Ceremonies of Mi'kma'ki, or thereafter through a self-determined date and process.

———

II. Use of the Mi'kmaw Devolution Dossier

1. The complete Mi'kmaw Devolution Dossier (as finalized by the Mi'kmaw National Assembly and sealed by the Grandmothers) is hereby offered in full to all Wabanaki nations as a legal, ceremonial, and diplomatic template.

2. Each nation may:

- Adopt the dossier in its entirety, customizing only the cultural, territorial, and linguistic portions to reflect its nation
- Use the structure of the dossier as a foundation to declare sovereignty under their own ancestral legal traditions
- Submit the adapted dossier to international bodies, including the United Nations, Commonwealth Secretariat, International Criminal Court, and the British Crown

3. The dossier shall remain sacred and protected, and Mi'kma'ki makes no ownership claim over any Wabanaki adaptation. All spiritual rights to use, adapt, or reframe the dossier are hereby granted as sovereign equals in confederacy.

———

III. Future Governance and Confederacy Formation

1. Until each Wabanaki nation determines the style and structure of its own national governance, the dossier may serve as an interim national framework.

2. Governance may include, but is not limited to:

- A Grandmother-led ceremonial democracy
- A Wabanaki Parliament based in the shared capital
- Dual structures recognizing traditional, elected, and spiritual leadership in balance

3. Each nation's governance shall be respected as sovereign and non-subordinate, regardless of their pace of devolution or constitutional restructuring.

———

IV. Sacred Clause of Equal Return

Let it be recorded that Mi'kma'ki does not walk in front of its siblings, but beside them.
The offer of this dossier is not a command—but a sacred invitation.
Any nation that chooses to walk this path does so with Creator's protection and the full dignity of treaty law, ancestral law, and international law.

This is not annexation.
This is covenantal resurrection.

———

Sealed this day:
22 July 2025
By the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under sacred wampum law, on behalf of the Wabanaki Confederacy

———

Annex LII – Sub-Annex B

International Legal Recognition Pathway for Wabanaki Declarations

———

Preamble

Each Wabanaki nation, upon choosing to assert devolution, must be equipped with a lawful route to achieve international recognition. This annex provides a unified legal pathway under existing frameworks.

———

I. Recognition Instruments

Each Wabanaki nation shall invoke:

- Montevideo Convention (1933) – Articles 1 & 3
- UNDRIP – Articles 3, 4, 18, and 37
- Royal Proclamation of 1763
- Peace and Friendship Treaties (1725–1779)
- Vienna Convention on the Law of Treaties – Articles 26, 60, and 62

———

II. Suggested Recipients of Dossier Transmission

Each nation may submit its final devolution document to:

- United Nations Permanent Forum on Indigenous Issues
- International Criminal Court (The Hague)
- British Crown – Private Secretary to His Majesty
- Commonwealth Secretariat
- European Union Indigenous Affairs Office
- International Maritime Organization (if marine sovereignty is invoked)

———

III. Legal Template

A universal transmission letter shall be prepared for each Wabanaki nation, affirming:

- Full sovereignty
- Treaty rights
- Request for formal recognition and diplomatic engagement

———

Annex LII – Sub-Annex C

Sacred Protocols for Collective Wabanaki Assembly

———

Preamble

As the Wabanaki Confederacy reawakens, a ceremonial and political gathering space must be safeguarded. This annex outlines sacred rules for a Wabanaki Assembly.

———

I. Founding Location and Ceremony

- The first Wabanaki Assembly may be held in Québec City, reconstituted as the Wabanaki Capital.
- An alternate sacred location may be chosen by unanimous Grandmother decision.

———

II. Grandmother Authority and Consent

- No Assembly may proceed without the ceremonial consent of the Grandmothers of each nation.
- Grandmothers shall:
- Open the ceremonial space
- Bless the gathering fire
- Confirm or veto proposals in spiritual alignment

———

III. Conditions of Participation

- Only recognized delegates from Penobscot, Passamaquoddy, Abenaki, Wolastoqiyik, and Mi'kma'ki may attend.
- No entity representing Canada, the United States, AFN, Métis organizations, or Pretendian constructs shall be allowed entry.
- Observers from the Crown, EU, and UN may attend only by Grandmother invitation.

———

Annex LII – Sub-Annex D

Protection from Canadian or U.S. Interference

———

Preamble

This annex formally affirms that any effort by Canada or the United States to suppress, threaten, or destabilize Wabanaki devolution shall be treated as a violation of treaty law, Indigenous rights, and international legal order.

———

I. Prohibited Acts

- Surveillance, coercion, bribery, or delegitimization of Grandmothers, spiritual leaders, or sovereign governments
- Promotion of Qalipu, NunatuKavut, or Métis identity frameworks within Wabanaki borders
- Use of RCMP, FBI, Indian Affairs, band councils, or AFN to sabotage devolution

———

II. Response and Consequences

Any act of interference shall trigger:

1. Immediate spiritual sanctions issued by the Grandmother Courts
2. Formal notice of breach delivered to the UN and Commonwealth
3. Petitions for prosecution under the Rome Statute and Geneva Conventions (if applicable)
4. International summoning of diplomatic witnesses and legal observers

———

III. Affirmation of Wabanaki Right to Peace

The Wabanaki Confederacy walks in peace and prophecy.
Let those who interfere be judged by Creator and held accountable in every realm.

———

All four sub-annexes sealed this day:
22 July 2025
By the Sovereign Mi'kmaw Nation of Mi'kma'ki
On behalf of the Wabanaki Confederacy, under Creator's law and Grandmother authority

———

Annex LII – Sub-Annex E

Covenant Conditions of Dossier Custodianship

———

Preamble

To protect the spiritual and legal integrity of the Mi'kmaw Devolution Dossier as it is gifted to each Wabanaki nation, we, the Sovereign Mi'kmaw Nation of Mi'kma'ki, establish the following custodial conditions under wampum law and Creator's covenant.

———

I. Sacred Custodianship Protocols

1. Any Wabanaki nation that adopts or adapts the dossier must treat it as a living covenant, not a policy document.
2. Copies held by each nation must bear the ceremonial seal or mark of their Grandmothers, Clan Mothers, or Spiritual Court.
3. The dossier may be modified to reflect national identity, but must retain:
- Acknowledgment of Mi'kma'ki as the origin steward
- The sacred wampum-based invocation
- The legal preamble invoking treaties, UNDRIP, and the Montevideo Convention
4. If a nation desecrates the dossier or allows colonial or Pretendian contamination, Mi'kmaw Grandmothers may declare spiritual revocation until it is cleansed and restored.

———

Annex LII – Sub-Annex F

International Legal Recognition Pathway for Wabanaki Declarations

———

Preamble

Each Wabanaki nation, upon choosing to assert devolution, must be equipped with a lawful route to achieve international recognition. This annex provides a unified legal pathway under existing frameworks.

———

I. Recognition Instruments

Each Wabanaki nation shall invoke:
- Montevideo Convention (1933) – Articles 1 & 3
- UNDRIP – Articles 3, 4, 18, and 37
- Royal Proclamation of 1763
- Peace and Friendship Treaties (1725–1779)
- Vienna Convention on the Law of Treaties – Articles 26, 60, and 62

———

II. Suggested Recipients of Dossier Transmission

Each nation may submit its final devolution document to:
- United Nations Permanent Forum on Indigenous Issues
- International Criminal Court (The Hague)
- British Crown – Private Secretary to His Majesty

- Commonwealth Secretariat
- European Union Indigenous Affairs Office
- International Maritime Organization (if marine sovereignty is invoked)

———

III. Legal Template

A universal transmission letter shall be prepared for each Wabanaki nation, affirming:

- Full sovereignty
- Treaty rights
- Request for formal recognition and diplomatic engagement

———

Annex LII – Sub-Annex G

Sacred Protocols for Collective Wabanaki Assembly

———

Preamble

As the Wabanaki Confederacy reawakens, a ceremonial and political gathering space must be safeguarded. This annex outlines sacred rules for a Wabanaki Assembly.

———

I. Founding Location and Ceremony

- The first Wabanaki Assembly may be held in Québec City, reconstituted as the Wabanaki Capital.
- An alternate sacred location may be chosen by unanimous Grandmother decision.

———

II. Grandmother Authority and Consent

- No Assembly may proceed without the ceremonial consent of the Grandmothers of each nation.
- Grandmothers shall:
- Open the ceremonial space
- Bless the gathering fire
- Confirm or veto proposals in spiritual alignment

———

III. Conditions of Participation

- Only recognized delegates from Penobscot, Passamaquoddy, Abenaki, Wolastoqiyik, and Mi’kma’ki may attend.
- No entity representing Canada, the United States, AFN, Métis organizations, or Pretendian constructs shall be allowed entry.
- Observers from the Crown, EU, and UN may attend only by Grandmother invitation.

———

Annex LII – Sub-Annex H

Protection from Canadian or U.S. Interference

———

Preamble

This annex formally affirms that any effort by Canada or the United States to suppress, threaten, or destabilize Wabanaki devolution shall be treated as a violation of treaty law, Indigenous rights, and international legal order.

———

I. Prohibited Acts

- Surveillance, coercion, bribery, or delegitimization of Grandmothers, spiritual leaders, or sovereign governments
- Promotion of Qalipu, NunatuKavut, or Métis identity frameworks within Wabanaki borders
- Use of RCMP, FBI, Indian Affairs, band councils, or AFN to sabotage devolution

———

II. Response and Consequences

Any act of interference shall trigger:

1. Immediate spiritual sanctions issued by the Grandmother Courts
2. Formal notice of breach delivered to the UN and Commonwealth
3. Petitions for prosecution under the Rome Statute and Geneva Conventions (if applicable)
4. International summoning of diplomatic witnesses and legal observers

———

III. Affirmation of Wabanaki Right to Peace

The Wabanaki Confederacy walks in peace and prophecy.
Let those who interfere be judged by Creator and held accountable in every realm.

———

All four sub-annexes sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
On behalf of the Wabanaki Confederacy, under Creator’s law and Grandmother authority

———

Annex LIII – Mi’kmaw Stewardship of Sacred Wabanaki Wealth

Affirmation of Economic Sovereignty, Spiritual Trust, and Grandmother Governance
As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under divine law and covenantal duty, do hereby declare that Mi’kma’ki shall serve as the sacred steward of Wabanaki wealth during the formative era of Confederacy resurrection.

This is not an act of superiority.
This is an act of sacred responsibility.
It acknowledges the spiritual and legal truth that Mi’kma’ki, having reclaimed the greatest portion of wealth extracted from Wabanaki lands, now holds a duty to safeguard and share that wealth in service to all five fires.

———

I. Purpose of Stewardship

Mi’kma’ki affirms that its current and future wealth—recovered through:

- Reparations
- Embargo enforcement

- Gold-based treaty settlements
- Dismantling of Canadian and provincial institutions
- International law and trade routes
- Sacred reversals of colonial theft

—shall be held, not hoarded.

Mi'kma'ki shall act as the temporary ceremonial vault, protecting this wealth on behalf of the entire Wabanaki Confederacy.

———

II. End of Colonial Dependence

This annex enshrines the following:

1. No Wabanaki nation shall ever again be forced to depend on Canada or the United States for survival, aid, or validation.
2. The Mi'kmaw National Treasury shall serve as a stabilization and reparation pool for any Wabanaki nation in early stages of devolution or financial reclamation.
3. Emergency and ceremonial disbursements shall be determined by the Council of Seven Grandmothers, and no nation shall be left behind in hunger or poverty again.

———

III. Grandmother Governance and Sacred Trust

1. All Mi'kmaw stewardship of Wabanaki wealth shall be directed, approved, and protected by the Grandmothers of the Seven Districts, in consultation with Grandmothers from the other four fires.
2. Redistribution shall not be framed as charity, development aid, or government transfer—but as the sacred returning of what was always ours, misdirected by colonial systems.
3. Wealth shall be released according to spiritual need, ceremonial timing, and ancestral instructions—not political pressure or settler institutions.

———

IV. Spiritual Principle of Sacred Economics

Let it be declared:

- Mi'kma'ki's abundance shall be shared in covenant, not competition.
- Wabanaki wealth is not capitalist. It is covenantal.
- And every ounce of gold recovered from colonial hands shall be spiritually purified and repurposed to restore language, land, and law.

———

V. Long-Term Transition

Once each Wabanaki nation:

- Establishes its own National Treasury,
- Finalizes its devolution and governance structure, and
- Declares full economic sovereignty—

Mi’kma’ki shall ceremonially transfer portions of held wealth in accordance with covenantal agreements, under full transparency and ancestral blessing.

Until then, the Mi’kmaw National Treasury shall remain:

A vault of fire
A pool of healing
A covenant of protection for all Wabanaki descendants yet unborn

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Grandmother Law, Creator’s Mandate, and the Sacred Trust of the Confederacy

———

Annex LIV – Sacred Nationalization of All Post-Secondary Institutions Within the Wabanaki Confederacy

Affirming Mi’kmaw Control Within Mi’kma’ki and Sovereign Wabanaki Authority Confederacy-Wide
As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the spiritual jurisdiction of the Seven District Grandmothers and in sacred covenant with the Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik nations, do hereby declare the nationalization of all post-secondary institutions and colleges located within Mi’kma’ki, and formally affirm that each Wabanaki nation retains the

full sovereign right to nationalize and govern all post-secondary institutions within their own ancestral territories.

This act affirms that education in Wabanaki territory will no longer be governed by settler frameworks, Canadian or provincial departments, or colonial curricula. Higher education shall henceforth serve the languages, laws, and futures of Wabanaki peoples.

———

I. Mi'kmaw Nationalization

1. All universities, colleges, vocational institutes, and post-secondary entities within the borders of Mi'kma'ki are hereby formally nationalized under Mi'kmaw law.
2. These institutions shall be:
   - Owned by the Mi'kmaw Nation
   - Governed by the Mi'kmaw National Education Authority, under guidance of the Seven District Grandmothers
   - Operated in alignment with Mi'kmaw treaty rights, language revitalization, cultural sovereignty, and sacred instruction
3. All relationships between these institutions and the Government of Canada or provincial governments are hereby declared null and void.

———

II. Wabanaki National Sovereignty Over Local Institutions

1. Each Wabanaki nation—Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik—retains full jurisdiction and authority over all post-secondary institutions located within their respective territories.
2. These nations may, at their own pace and by their own law:
   - Nationalize institutions within their lands
   - Replace colonial governance with ceremonial governance
   - Rebuild curricula based on their own languages, laws, and Grandmother authority
3. The Wabanaki Parliament, once seated, shall serve as a forum for collective policy coordination and cross-nation educational planning, but shall not infringe on national control over local institutions.

———

III. Access, Protection, and Purpose

1. All post-secondary institutions within the Wabanaki Confederacy are to be reoriented toward:
   - Wabanaki language fluency and cultural protection
   - Treaty education and legal literacy
   - Ecological restoration, food sovereignty, and ancestral sciences

- Nation-to-nation diplomacy, spiritual law, and Wabanaki governance

2. All Wabanaki citizens shall be guaranteed equal ceremonial access to higher education across the Confederacy, without discrimination, debt, or colonial gatekeeping.
3. Non-Wabanaki individuals may study within Wabanaki institutions only by ceremonial permission, granted through community accountability, Grandmother consent, and full respect for sacred protocols.

———

IV. Declaration of Sacred Irreversibility

Let it be known:

The colonial age of education has ended in Mi'kma'ki.
The path of educational liberation has begun across the Wabanaki Confederacy.
No settler state shall again write the curriculum of Wabanaki futures.
Our children shall be taught by our law, in our language, under the guidance of our ancestors.

This nationalization is permanent, lawful, and protected by the Grandmothers and the Spirit World.

———

Sealed this day:
22 July 2025
By the Sovereign Mi'kmaw Nation of Mi'kma'ki
In sacred unity with the Wabanaki Confederacy
Under Grandmother Law, Wampum Law, and Creator's Covenant

———

Annex LV – Sacred Authorization of Covenant-Crown Governors for Transitional Wabanaki Independence

As Entered into the Mi'kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting under the divine jurisdiction of the Seven District Grandmothers and in sacred covenant with our Wabanaki siblings—the Penobscot,

Passamaquoddy, Abenaki, and Wolastoqiyik—do hereby authorize the adoption of Covenant-Crown Governors as a lawful and ceremonial mechanism for the peaceful and orderly transition to full Wabanaki independence.

This annex affirms that the Wabanaki Confederacy, in its reawakening, may exercise flexibility, dignity, and spiritual continuity in its devolution from settler regimes. The use of Covenant-Crown Governors—a model developed by the Mi'kmaw Nation—offers a diplomatic pathway of exit that honours both Indigenous sovereignty and Crown treaty responsibilities.

———

I. Definition of Covenant-Crown Governors

A Covenant-Crown Governor is a transitional diplomatic figure:

- Appointed under Wabanaki national law
- Acknowledged by the Crown as a ceremonial counterpart
- Tasked with maintaining peaceful devolution, treaty continuity, and international diplomatic correspondence
- Bound by oath to uphold Wabanaki sacred law and treaty obligations until full national constitutional transfer is completed

———

II. Optional Adoption by Wabanaki Nations

1. Each Wabanaki nation—Penobscot, Passamaquoddy, Abenaki, and Wolastoqiyik—may independently choose to:
   - Adopt the Covenant-Crown Governor model
   - Appoint their own ceremonial Governor with or without Crown response
   - Use the office to formally transition out of the Indian Act, Canadian control, and U.S. federal oversight
2. The Mi'kmaw Nation affirms that this model is non-binding and may be adapted or declined by any Wabanaki nation, in full respect of national sovereignty.

———

III. Legal and Ceremonial Authority

The Covenant-Crown Governor structure is recognized under:

- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969)
- UNDRIP Articles 4, 18, and 37
- Wabanaki spiritual sovereignty and Grandmother authority

It is a tool of peaceful decolonization, not a symbol of subordination.

———

IV. Transitional Role and Diplomatic Purpose

The Covenant-Crown Governor may:

- Receive communications from the British Crown
- Deliver treaty updates and declarations from their nation
- Represent their nation in Commonwealth diplomatic assemblies (if desired)
- Maintain ceremonial dialogue with the Crown until full recognition of Wabanaki statehood is achieved

———

V. Sacred Assurance

Let it be known:

This annex offers peace without surrender.
It offers diplomacy without compromise.
It offers a bridge between the colonial past and the sacred Wabanaki future.

Each Wabanaki nation may choose their route.
The Covenant-Crown Governor model is but one canoe among many.
But all canoes now point in one direction—freedom.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Wampum Law and the Blessing of the Grandmothers
On behalf of the Wabanaki Confederacy

———

Ceremonial Addendum

Standing of the Penobscot Nation Within the Resurrected Wabanaki Confederacy and the Sacred Wabanaki Capital
To Be Appended to Annex XLVII and Filed in the Wabanaki National Record

———

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under divine instruction from the Seven District Grandmothers and with the blessing of our Wabanaki sisters—the Passamaquoddy, Abenaki, and Wolastoqiyik—do hereby declare the following for the Penobscot Nation, our eternal and sovereign sibling:

———

I. Full Sacred Access

The Penobscot Nation is hereby granted:

- Unconditional access to all lands, waters, skies, and ceremonial spaces of Mi’kma’ki, for all purposes of harvest, prayer, diplomacy, migration, and kinship;
- Spiritual and diplomatic passage across all Wabanaki territories, under the full protection of the Wabanaki Confederacy;
- Blessed entry into our shared Spirit World, to walk among our ancestors, guardians, and covenants as a full and honoured sibling under the Creator’s law.

———

II. Place in the Capital

In the Wabanaki Capital City-State (formerly known as Québec City), the Penobscot Nation shall:

- Establish a permanent national lodge and ceremonial embassy, protected by treaty and Grandmother authority;
- Be granted a founding seat in the Wabanaki Parliament, with full legislative, spiritual, and ceremonial power;
- Be honoured in public rite as a protector nation, whose fires continue to burn even through centuries of attempted erasure.

———

III. Irreversible Covenant

Let it be declared, for the world and the Spirit World alike:

The Penobscot Nation walks not behind, not beneath, but high above, carried by the winds of Glooscap and protected by the Grandmothers’ wings.

They stand as co-guardians of Mi’kma’ki.
They rise as co-architects of the Confederacy.

And they are sealed forever into the Wabanaki destiny, from the roots to the stars.

———

IV. Prophetic Closure

This covenant shall remain in force until the Wabanaki Confederacy falls—

which shall never happen again,
for Glooscap has risen in the wake of this resurrection,
and with Him rises all our Wabanaki magic, language, and law.

We seal this truth with thunder, fire, and breath.
And let no empire undo what the Creator has now restored.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
With the blessing of our Wabanaki sisters,
Under Creator’s covenant and the eternal return of Glooscap

———

Ceremonial Addendum

Standing of the Penobscot Nation Within the Resurrected Wabanaki Confederacy and the Sacred Wabanaki Capital
To Be Appended to Annex XLVII and Filed in the Wabanaki National Record

———

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under divine instruction from the Seven District Grandmothers and with the blessing of our Wabanaki sisters—the Passamaquoddy, Abenaki, and Wolastoqiyik—do hereby declare the following for the Penobscot Nation, our eternal and sovereign sibling:

———

I. Full Sacred Access

The Penobscot Nation is hereby granted:

- Unconditional access to all lands, waters, skies, and ceremonial spaces of Mi'kma'ki, for all purposes of harvest, prayer, diplomacy, migration, and kinship;
- Spiritual and diplomatic passage across all Wabanaki territories, under the full protection of the Wabanaki Confederacy;
- Blessed entry into our shared Spirit World, to walk among our ancestors, guardians, and covenants as a full and honoured sibling under the Creator's law.

———

II. Place in the Capital

In the Wabanaki Capital City-State (formerly known as Québec City), the Penobscot Nation shall:

- Establish a permanent national lodge and ceremonial embassy, protected by treaty and Grandmother authority;
- Be granted a founding seat in the Wabanaki Parliament, with full legislative, spiritual, and ceremonial power;
- Be honoured in public rite as a protector nation, whose fires continue to burn even through centuries of attempted erasure.

———

III. Irreversible Covenant

Let it be declared, for the world and the Spirit World alike:

The Penobscot Nation walks not behind, not beneath, but high above, carried by the winds of Glooscap and protected by the Grandmothers' wings.

They stand as co-guardians of Mi'kma'ki.
They rise as co-architects of the Confederacy.
And they are sealed forever into the Wabanaki destiny, from the roots to the stars.

———

IV. Prophetic Closure

This covenant shall remain in force until the Wabanaki Confederacy falls—

which shall never happen again,
for Glooscap has risen in the wake of this resurrection,
and with Him rises all our Wabanaki magic, language, and law.

We seal this truth with thunder, fire, and breath.
And let no empire undo what the Creator has now restored.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
With the blessing of our Wabanaki sisters,
Under Creator’s covenant and the eternal return of Glooscap

———

Annex LVI – Creation of Ceremonial Wabanaki Embassies and the Wabanaki Diplomatic Corps

As Entered into the Mi’kmaw Devolution Dossier, 2025
In Anticipation of the Rebirth of the Wabanaki Confederacy

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under divine law and the spiritual blessing of the Seven District Grandmothers, do hereby declare the establishment of the Wabanaki Diplomatic Corps and the authorization for the formation of Ceremonial Wabanaki Embassies within and beyond Wabanaki territory.

This annex affirms that the Wabanaki Confederacy shall not exist in isolation but shall walk among the nations of the world as equal treaty partners, witnesses of the sacred, and diplomatic sovereigns. We do not wait for settler nations to recognize our sovereignty—we demonstrate it by exercising the full diplomatic capacity afforded to all nations under international law.

———

I. Legal Foundations

This annex is supported by the following instruments and covenants:

- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- Montevideo Convention on the Rights and Duties of States (1933) – Article 1(d)
- Vienna Convention on the Law of Treaties (1969)

- UN Declaration on the Rights of Indigenous Peoples (UNDRIP) – Articles 5, 36, and 37
- Mi'kmaw and Wabanaki Grandmother Law
- Mi'kmaw Royal Proclamation of Sacred Devolution (Annex XXXVIII)

———

II. The Wabanaki Diplomatic Corps

The Wabanaki Diplomatic Corps shall be established to coordinate national and international representation on behalf of the Wabanaki Confederacy and its constituent nations.

Core Offices May Include:

- Ambassadors-at-Large for each Wabanaki Nation
- Treaty Envoys to the United Nations, Commonwealth, and ICC
- Grandmother Witness Delegates representing ceremonial and ancestral law
- Wabanaki Emissaries to Indigenous nations around the world
- Consuls-General in key international cities (e.g., London, Brussels, New York, Nairobi, Iqaluit, Auckland)

Appointments shall be guided by Grandmother law, national sovereignty, and ceremonial protocol.

———

III. Ceremonial Wabanaki Embassies

Each Wabanaki nation shall have the right to establish or participate in ceremonial embassies:

1. Within Wabanaki Territory – e.g., one embassy from each nation in Québec City, the Wabanaki capital
2. In Foreign Jurisdictions – e.g., London, Brussels, Vatican City, New York
3. With Allied Indigenous Nations – e.g., Haudenosaunee, Māori, Sami, and San peoples

Each embassy shall:

- Serve as a site of sacred diplomacy, education, and treaty reaffirmation
- Operate under ceremonial immunity and sovereignty
- Be recognized as an extension of Wabanaki national territory
- Carry the Wabanaki and respective national flags, wampum, and legal instruments

———

IV. Diplomatic Recognition

All ceremonial and legal diplomatic functions of the Wabanaki Confederacy are affirmed under:

- Article 3 of the Montevideo Convention: “The political existence of the state is independent of recognition by other states.”
- The inherent right of Indigenous nations to exercise international relations, protected under UNDRIP and customary international law

———

V. Sealing of the Diplomatic Pathway

Let it be declared:

The world must now prepare to receive the Wabanaki Confederacy not as a relic of the past, but as a living diplomatic presence.
We shall not beg for tables—we bring our own.
We shall not wait for permission—we extend invitations.
We walk not alone, but with our ancestors, our Grandmothers, and our Creator.

This annex opens the gates to the nations of the Earth.
The first embassies shall be chosen by ceremony.
The first emissaries shall be chosen by the Grandmothers.
The first treaties shall be sealed not in ink alone—but in truth, language, and love.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under the Eyes of the Seven Grandmothers
On behalf of the Wabanaki Confederacy

———

Sub-Annex LVI-A – Immediate Establishment of Commonwealth and Crown Embassies for Wabanaki Nations

Entered into the Mi’kmaw Devolution Dossier, 2025
In Accordance with the Peace and Friendship Treaties (1725–1779)

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting with the full ceremonial authority of the Seven District Grandmothers and in sacred confederacy with the Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki Nations, do hereby issue this sub-annex to affirm the rightful entry of all five Wabanaki nations into the diplomatic architecture of the British Commonwealth of Nations.

This sub-annex affirms the immediate requirement for the British Crown and Commonwealth Secretariat to establish permanent ceremonial embassies for each Wabanaki nation, recognizing each as a non-land-based, sovereign treaty nation under international law.

———

I. Legal Foundation

This sub-annex is grounded in the following lawful and sacred instruments:

- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- Montevideo Convention on the Rights and Duties of States (1933) – Article 1(d): Diplomatic Capacity
- UNDRIP, especially Articles 4, 5, 36, and 37
- Vienna Convention on the Law of Treaties (1969)
- Sacred Wampum Law and the Mi’kmaw Covenant
- Mi’kmaw Royal Proclamation of Sacred Devolution (Annex XXXVIII)

These treaties, conventions, and sacred authorities form the lawful and spiritual framework under which this sub-annex is declared.

———

II. Immediate Establishment of Commonwealth Embassies

The British Crown and Commonwealth Secretariat are hereby requested and required to immediately:

1. Establish ceremonial diplomatic embassies for each of the following nations:
   - The Sovereign Mi’kmaw Nation
   - The Sovereign Abenaki Nation
   - The Sovereign Wolastoqey Nation
   - The Sovereign Penobscot Nation
   - The Sovereign Passamaquoddy Nation
2. These embassies are to be recognized as:
   - Non-land-based nation-state missions, operating in full accordance with international diplomatic law

- Entities acting under the Peace and Friendship Treaty obligations of the British Crown
- Sacred conduits of covenantal diplomacy, protected under the laws of Creator and international custom

3. These embassies shall be housed either in London or in Commonwealth regional branches as designated by treaty agreement with each nation.

———

III. Entry into the Commonwealth of Nations

The five Wabanaki nations, upon full decolonization and independence on or after October 1, 2025, shall:

1. Individually and equally enter the Commonwealth of Nations as full sovereign members
2. Retain their own flags, covenants, treaties, and governance models
3. Represent themselves directly, without colonial intermediaries or Canadian oversight
4. Participate in all diplomatic and ceremonial Commonwealth activities as sovereign nations, with optional delegation to the Wabanaki Confederacy for joint diplomacy

Each Wabanaki nation is to be respected as:

- A treaty nation under sacred law
- A diplomatic nation under Article 1(d) of the Montevideo Convention
- A Commonwealth nation under the rights afforded to all decolonized member states

———

IV. Affirmation of Non-Land-Based Sovereignty

This sub-annex affirms that land occupation is not a requirement for statehood or diplomatic capacity. Each Wabanaki nation is:

- A spiritual and legal entity recognized through treaty and sacred ancestry
- A diplomatic body exercising law, governance, and external relations
- Eligible for Commonwealth entry by the very treaty covenants signed with the Crown

Recognition shall not be delayed due to colonial boundaries, jurisdictional disputes, or geographic occupation. These are spirit nations, eternal and lawful.

———

V. Spiritual Seal of the Grandmothers

Let it be known:

The Crown entered covenant not with provinces, not with corporations, not with settler governments—but with nations: Mi’kmaw, Penobscot, Abenaki, Passamaquoddy, Wolastoqey.
The sacred law endures.
The doors of the Commonwealth shall now open.
The embassies shall now be built.
The Wabanaki peoples shall now walk among the nations, visible and sovereign.

This sub-annex is hereby sealed in the name of the Mi’kmaw Grandmothers and the Wabanaki Ancestors, until the stars go out and the Wabanaki language is no longer spoken.

———

Sealed this day:
22 July 2025
By the Sovereign Mi’kmaw Nation of Mi’kma’ki
On Behalf of the Sacred Wabanaki Confederacy
Under Treaty and Grandmother Law

———

Royal Proclamation of Mi'kmaw Devolution and Resurrection (2025)

From the Office of the Acting Kji-Saqamaw and Provisional Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki

To:

His Majesty King Charles III

The House of Lords and British Parliament

The Commonwealth Secretary-General, Rt. Hon. Shirley Ayorkor Botchwey

All British Citizens of the Commonwealth of Nations

The United Nations and its Bodies

The European Union and its Member States

All Autonomous Nations within the Kingdom of Spain

I. Restoration of Treaty Devolution

By the sacred and lawful authority of the Seven Sacred Districts of Mi'kma'ki, and under the binding force of:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention on the Rights and Duties of States (1933),
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples),
- The Commonwealth Charter, and
- The Charter of the United Nations,

The Sovereign Nation of Mi'kma'ki hereby declares its lawful devolution from Canada as the reversal of confederation and a return to pre-Confederation relations with the British Crown, as originally promised to our ancestors and yours.

This devolution is the inverse of Brexit: where Britain left a union, Mi'kma'ki exits Canada to restore direct nation-to-nation relations with the British Crown under our original treaties of peace and friendship.

II. Effective Date of Sovereignty

On October 1, 2025, at 12:00 AM Atlantic Time, Mi'kma'ki shall stand:

- De jure and de facto sovereign,
- Fully operational under Mi'kmaw Grandmother Law and Divine Order,
- Spiritually and materially abundant through the Eternal Kettle of Glooscap's Grandmothers,
- Lawfully recognized as a Commonwealth treaty nation within the British family of nations.

III. For All British Citizens of the Commonwealth

To every British subject of the Commonwealth, Mi'kma'ki proclaims:

- Our nation shall be governed under dual law: British law for British citizens and Mi'kmaw law for Mi'kmaw covenant citizens.
- British citizens residing in Mi'kma'ki shall retain their full rights as British citizens under devolution, including access to the NHS, social protections, and Commonwealth guarantees.
- Mi'kma'ki shall welcome British citizens in peace, bound by the same honourable relationship promised in our treaties of 1725–1779.
- Those who desecrate Mi'kmaw law shall be removed from our territory and returned to British or Canadian jurisdiction.

This is a shared constitutional restoration. Our ancestors envisioned peace and friendship eternal, and we now walk forward as equals under Creator and Crown.

IV. Crimes of Apartheid and International Justice

We formally record before the International Criminal Court and all treaty witnesses:

- The crimes of Mi'kmaw apartheid perpetrated by Canada, including its federal government, RCMP, Indian Act councils, and complicit provincial entities.
- These crimes invoke binding liability upon Canada for unlawful occupation, treaty breaches, and systemic apartheid against the Mi'kmaw Nation.

We affirm that Canada's authority in Mi'kma'ki is void, and all Crown honour and treaty obligations revert to direct relations between Mi'kma'ki and the United Kingdom.

V. International Witnesses and Spain's Autonomous Nations

We call upon:

- All British citizens and Commonwealth nations to stand as witnesses to this lawful restoration of treaty governance.
- The EU and Spain's autonomous nations—particularly those who know the struggle for self-determination—to observe and uphold this lawful return to ancient treaty order.

———

VI. Eternal Seal of Peace and Friendship

We affirm:

- We walk forward with or without the Crown.
- Yet our will is eternal peace and friendship with the British Crown as first promised by our ancestors.
- Glooscap opens the door of abundance to all who honour the covenant and slams it shut on those who desecrate it, never to return.

———

VII. Sealed in Perpetuity

This proclamation is irrevocably sealed under the law of the Seven Grandmothers, Glooscap, and Creator,

to endure until the stars go out and the Mi'kmaw language is no longer spoken.

Signed,

Scott Eli Peters

Acting Kji-Saqamaw and Provisional Head of Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Dated: July 31, 2025

———

Annex LXVIII – Formal Appointment of Chris Googoo Sr. as Provisional District Chief of Sipekne'katik and Sherry Googoo as District Nukumi Judge; International Dissemination and Recorded Acknowledgements

Preamble:

This annex formally records the provisional appointments of Chris Googoo Sr. of the Owl and Bee Clan as Provisional District Chief of Sipekne'katik District and Sherry Googoo as District Nukumi Judge of Sipekne'katik District under Mi'kmaw national law and ancestral covenant authority. These appointments were executed by Thunderbird Riverwalker, Acting Head of State and Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, with full lawful and ceremonial effect under the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, UNDRIP, the Vienna Convention (1969), the Montevideo Convention (1933), and Mi'kmaw law.

———

Section I – Appointment of Chris Googoo Sr. (Provisional District Chief):

1. Effective August 1, 2025, Chris Googoo Sr. is hereby vested with full provisional authority as District Chief of Sipekne'katik, empowered to:

- Govern Sipekne'katik District until the first sacred ceremonial democracy of October 1, 2025.
- Appoint unlimited provisional Keptins and district officials as required.
- Exercise dual jurisdiction under Mi'kmaw law and treaty law.

2. His appointment carries the right to oversee provisional district governance until ceremonial democracy confirms or re-elects district leadership per Mi'kmaw national law.

———

Section II – Appointment of Sherry Googoo (District Nukumi Judge):

1. Effective August 1, 2025, Sherry Googoo is hereby appointed as District Nukumi Judge of Sipekne'katik District, vested with:

- Full judicial authority within Sipekne'katik under Mi'kmaw law.
- Recognition as a District Grandmother Judge in alignment with the governance structure of the Seven Sacred Districts.
- Authority to uphold and interpret Mi'kmaw law under ancestral and Grandmother oversight until October 1, 2025.

———

Section III – International Dissemination and Legal Record:

The provisional appointments were disseminated internationally by formal email from Thunderbird Riverwalker at 9:51 AM AST on August 1, 2025, addressed to:

- Primary Recipients: Chris Googoo Sr. (Owl Clan) and Sherry Googoo (District Nukumi Judge appointee).
- CC/BCC Recipients (for international witnessing):

- UN Bodies: treatyregistration@un.org, indigenous_un@un.org, indigenousrights@ohchr.org
- ICC: otp.informationdesk@icc-cpi.int
- EU: infopoint@eeas.europa.eu
- UK Parliament and House of Lords: Multiple MPs and Lords (full record of recipients attached in email metadata).
- Commonwealth Secretariat: secretary-general@commonwealth.int
- Canadian Provincial Premiers (all provinces and territories), Mi'kmaw leadership (Millbrook, Eskasoni, Sipekne'katik), and allied Mi'kmaw rights organizations.

———

Section IV – Acknowledged Receipt by International Authorities:

Following transmission, automatic receipt confirmations were received from:

1. UK Foreign, Commonwealth and Development Office (FCDO): Confirming the email's entry into monitored diplomatic channels.
2. UK House of Lords Contact Service: Confirming forwarding to the addressed Lords and recording under institutional protocol.

These acknowledgements legally timestamp the international notice of Mi'kmaw governance appointments and affirm their entry into Commonwealth and treaty records.

———

Section V – Filing and Attachments:

The following contracts and supporting documents were transmitted and attached to the appointment notice:

- Provisional District Chief Contract – Sipekne'katik (PDF)
- Provisional District Nukumi Judge Contract – Sipekne'katik (PDF)
- District Kji-Keptin Contract (PDF)
- Covenant Crown Governor Contract (PDF)
- Supplemental Mi'kmaw Royal Proclamation and Cease-and-Desist Notices (PDFs)
- International Law Memorandum and Sovereign Mi'kmaw Petitions (PDFs)

These signed contracts, once returned, shall be formally filed into the Mi'kmaw Sovereignty Dossier and transmitted to the British Crown via the Commonwealth Secretary General.

———

Conclusion:

This annex affirms the lawful and ceremonial installation of Chris Googoo Sr. and Sherry Googoo into their respective offices within Sipekne'katik District, witnessed internationally and entered into record by multiple state and intergovernmental bodies. Their appointments stand until October 1, 2025, when the Seven Sacred District Ceremonies convene under Creator's guidance to select the permanent leadership of Mi'kma'ki.

Sealed by:

Thunderbird Riverwalker

Acting Head of State and Head of Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

SACRED UNNUMBERED ANNEX: OFFICIAL DECLARATION OF CROWN TAXATION FOR BRITISH SUBJECTS RESIDING IN MI'KMA'KI

PREAMBLE

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the supreme authority of the Seven Sacred Districts and pursuant to the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and international legal instruments including the Vienna Convention on the Law of Treaties (1969), the Montevideo Convention (1933), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), do hereby enact this annex to establish the lawful taxation relationship between the British Crown and the Sovereign Mi'kmaw Nation concerning British subjects residing as guests within Mi'kma'ki.

This annex is binding under Mi'kmaw Sacred Law, British treaty law, and all instruments of international law applicable to decolonized and devolved nations within the British realm.

BODY

I. Legal Authority of Mi'kma'ki Over Residency and Governance

1. Under the 1725–1779 Peace and Friendship Treaties, British settlers were granted permission to inhabit Mi'kma'ki strictly as guests of the Crown under Mi'kmaw sovereignty. This relationship is rooted in mutual non-interference, where British subjects retain Crown citizenship while Mi'kmaw law governs the land, waters, and spirit world of Mi'kma'ki.

2. The Royal Proclamation of 1763 affirms the fiduciary obligation of the British Crown over its subjects in Indigenous territories, including the maintenance of all rights, benefits, and entitlements of British citizenship.

II. Taxation Structure

1. The Sovereign Mi'kmaw Nation shall not impose direct taxation upon British settlers residing in Mi'kma'ki. These settlers shall remain exempt from Mi'kmaw taxation as they are not covenant citizens of Mi'kma'ki but are recognized strictly as Crown subjects living under guest residency rights.

2. Instead, the British Crown shall be taxed directly by Mi'kma'ki for every British subject residing within the Seven Sacred Districts, to offset the fiscal cost of residency, infrastructure, and Crown benefits provided to its subjects under the devolved British model.

3. This taxation shall be structured as a sovereign levy upon the British Crown, to be remitted quarterly in gold-backed reserves to the Mi'kmaw National Treasury or, until its establishment, in trust via British banking institutions or neutral international custodians (e.g., Switzerland or the Bank of England in trust).

III. Rights of British Settlers as Guests

1. All British subjects residing in Mi'kma'ki shall remain eligible for full rights of British citizenship, including but not limited to:

- National Health Service (NHS) coverage and devolved health benefits;
- British pensions and social security;
- Educational and welfare entitlements available in Scotland, Wales, and Northern Ireland;
- Full protection under British law for their citizenship status, independent of Mi'kmaw sovereignty.

2. All such benefits shall be administered exclusively by the British Crown through the office of the Covenant-Crown Governors, who shall oversee the legal and administrative interface for British subjects within Mi'kma'ki.

IV. Enforcement and Compliance

1. Failure of the British Crown to remit this levy by the designated dates shall invoke the Sacred 7% Daily Interest Law, compounding eternally until paid in full in gold.

2. Such failure shall also constitute a breach of the Peace and Friendship Treaties, enforceable under Mi'kmaw Sacred Law, the International Criminal Court (ICC), and through formal sanctions by the Sovereign Mi'kmaw Nation upon Crown representatives operating within Mi'kma'ki.

3. This annex does not waive or diminish Mi'kma'ki's full sovereignty over taxation of all other non-British foreign nationals residing within its borders, whose taxation remains governed by Mi'kmaw law directly.

———

CONCLUSION

By this annex, Mi'kma'ki affirms that:

- British subjects are recognized only as guests under Crown responsibility;
- All fiscal obligations for their residency shall fall upon the British Crown;
- This levy is a lawful exercise of Mi'kmaw sovereignty and treaty enforcement, binding upon the Crown until repealed by the Seven District Grandmothers in Sacred Ceremony or upon mutual renegotiation under British and Mi'kmaw treaty law.

Failure to comply shall invoke eternal debt under Mi'kmaw law and full international enforcement mechanisms.

———

Sealed under Mi'kmaw Sacred Law, British Crown Treaty Law, and International Law.

Signed and Declared:

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

We'koqma'q, Unama'ki District, Mi'kma'ki

Date: August 1, 2025

———

ANNEX LXV: REAFFIRMATION OF THE COVENANT-CROWN GOVERNORS AND THEIR OFFICIAL DUTIES

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

———

I. PURPOSE OF THE ANNEX

This annex reaffirms the role, function, and duties of the Covenant-Crown Governors appointed provisionally within each of the Seven Sacred Districts of Mi'kma'ki, as representatives of the British Crown within the sovereign Mi'kmaw Nation under treaty and ceremonial law.

The office of Covenant-Crown Governor exists solely within the framework of Peace and Friendship Treaties (1725–1779), and it is jointly recognized by both the Crown and the Sovereign Mi'kmaw Nation as a ceremonial and diplomatic role until the Seven District Ceremonial Democracy of October 1, 2025.

———

II. REAFFIRMATION OF COVENANTAL RELATIONSHIP

1. The Covenant-Crown Governor is the living bridge of treaty law between the Crown and Mi'kma'ki, reaffirming the mutual obligations under the sacred covenants signed between Mi'kmaw Grandmothers and the ancestors of the British Crown.

2. Their appointment signifies the active restoration of the lawful treaty relationship, ensuring that Crown subjects residing within Mi'kma'ki are recognized as lawful guests under Mi'kmaw sovereignty and under the protection of treaty law.

3. The Covenant-Crown Governor embodies the dual respect of Mi'kmaw law and Crown law, operating within Mi'kma'ki as a ceremonial intermediary under the direct oversight of the District Grandmother Court and the District Chief.

———

III. OFFICIAL DUTIES OF THE COVENANT-CROWN GOVERNORS

The Covenant-Crown Governors shall:

1. Represent the British Crown within their assigned district of Mi'kma'ki, affirming the continued recognition of treaty rights and the lawful relationship between Mi'kma'ki and the Crown.

2. Serve as ceremonial and diplomatic intermediaries between Crown subjects residing in Mi'kma'ki and the District Grandmother Court, District Chief, and Kji-Keptins.

3. Oversee and safeguard Crown subjects living within Mi'kma'ki to ensure their lawful compliance with Mi'kmaw national law and the ancestral covenant, and mediate disputes or concerns as they arise under treaty provisions.

4. Maintain ceremonial communications with the Crown, including regular reporting to the British Privy Council or other lawful Crown offices, reaffirming the treaty-based covenantal relationship.

5. Coordinate with District Chiefs and Kji-Keptins in facilitating ceremonial diplomacy, trade, residency approvals, and lawful coexistence between Mi'kmaw citizens and Crown subjects within the seven districts.

6. Ensure Crown compliance with reparations and treaty obligations, holding ceremonial authority to speak to and enforce the terms of historical and modern treaty compliance within Mi'kma'ki.

7. Participate in national ceremonial functions, including national assemblies, district gatherings, and any protocols requiring Crown representation under Mi'kmaw ceremonial law.

———

IV. TERM OF OFFICE

1. All Covenant-Crown Governors appointed provisionally shall serve from the date of appointment until October 1, 2025, at which time each district shall ceremonially appoint their permanent Covenant-Crown Governor in accordance with Mi'kmaw ceremonial democracy and joint recognition by the Crown.

2. Upon appointment, the permanent Covenant-Crown Governors shall hold office for seven-year ceremonial terms, aligning with the governance cycles of Mi'kma'ki under the Seven Grandmother Court.

———

V. LEGAL AND SACRED BINDING NATURE

1. This annex is binding upon the Crown and the Sovereign Mi'kmaw Nation, recognized in both law and spirit, sealed under the Mi'kmaw ancestral covenant and the Royal Proclamation of 1763.

2. It is enforceable under Mi'kmaw national law, international law, and spiritual law, witnessed by the Mi'kmaw Spirit World, the ancestors of the British Crown, and the Seven District Grandmothers.

3. Any breach of duty by a Covenant-Crown Governor shall result in immediate ceremonial review and replacement by joint authority of the District Grandmother Court and the Crown's Privy Council, ensuring uninterrupted treaty representation.

———

VI. EXECUTION AND SEAL

This annex is hereby entered into the sacred record of the Sovereign Mi'kmaw Nation of Mi'kma'ki and jointly transmitted to the British Crown.

———

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Witnessed and Sealed by:

The Seven District Grandmother Court of Mi'kma'ki

———

Annex: Covenant-Crown Governors and the Rights of Settlers Under Mi'kmaw Sovereignty

(Filed under the Mi'kmaw Sovereignty Dossier and Devolution Framework)

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I. Purpose and Scope

This annex formally establishes the Covenant-Crown Governors within the Sovereign Mi'kmaw Nation of Mi'kma'ki, delineates their jurisdiction over British settlers, and affirms their role in upholding British devolved governance rights (as seen in Scotland, Wales, and Northern Ireland) for all former Canadian settlers reverted to British citizenship.

It also codifies the non-interference clause between Covenant-Crown governance and Mi'kmaw governance, ensuring that the rights of verified Mi'kmaw covenant citizens remain absolute and separate from the administration of British subjects within Mi'kma'ki.

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II. Definition of Covenant-Crown Governors

1. A Covenant-Crown Governor is the official representative of the British Crown within each of the Seven Sacred Districts of Mi'kma'ki.

2. They are appointed jointly by the Sovereign Mi'kmaw Nation and the British Crown and serve as the Crown's liaison to its citizens residing within Mi'kma'ki.

3. Their primary duties include:

- Administering British law to British citizens (settlers) residing in Mi'kma'ki.
- Upholding all British devolved nation rights, including NHS healthcare, pensions, social assistance, housing programs, education benefits, and welfare protections as granted to citizens in Scotland, Wales, and Northern Ireland.
- Funding all such services entirely from the British Treasury, not the Mi'kmaw National Treasury.
- Appointing British Supreme Court Judges (parallel to UK Supreme Court justices) within each district to adjudicate cases involving British citizens exclusively.

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III. Role of British Supreme Court Judges

1. These judges shall manage the day-to-day affairs of settlers, ensuring that all British citizens in Mi'kma'ki retain access to British law, protections, and devolved government benefits.

2. They shall operate in duality with Mi'kmaw Supreme Court Grandmother Judges, maintaining parallel but separate jurisdictions:

- British Supreme Court Judges: Jurisdiction over British citizens (settlers) and British law.
- Mi'kmaw Grandmother Judges: Supreme jurisdiction over Mi'kmaw citizens, Mi'kmaw lands, waters, skies, and spirit world.

3. British Supreme Court Judges shall never preside over Mi'kmaw citizens or interfere in Mi'kmaw law.

IV. Settlers Under Mi'kmaw Sovereignty

1. All settlers residing in Mi'kma'ki shall automatically revert to British citizenship, becoming subjects of the British Crown under devolved governance.

2. They will:

- Live under British law administered through Covenant-Crown Governors and British Supreme Court Judges.
- Receive full access to UK devolved rights and programs (NHS healthcare, social security, education funding, housing aid) paid by the British Crown.
- Be required to respect Mi'kmaw sovereignty, language supremacy, land stewardship laws, and ceremonial jurisdiction.
- Be prohibited from interfering in Mi'kmaw law, governance, sacred lands, waters, skies, or spirit world.

V. Dual Governance Framework

1. Mi'kma'ki shall operate as a dual jurisdictional nation:

- Mi'kmaw Governance: Full spiritual, territorial, and political authority over Mi'kmaw citizens, lands, waters, skies, and spirit world.
- Covenant-Crown Governance: Administrative authority over British citizens (settlers) under British law and devolved governance.

2. Both systems shall operate independently yet cooperatively, bound by treaty law, to ensure harmony between Mi'kmaw citizens and settlers residing within Mi'kma'ki.

VI. Non-Interference Clause

1. Covenant-Crown Governors and British Supreme Court Judges shall never interfere in Mi'kmaw national law, citizenship, or sacred governance, including but not limited to:

- Mi'kmaw Supreme Court rulings.
- Grandmother-led ceremonies and national governance.
- Mi'kmaw lands, waters, skies, and the Mi'kmaw spirit world.

2. Violations of this clause shall constitute breach of covenant law, resulting in immediate removal from Mi'kma'ki and binding international consequences against the Crown.

VII. Eternal Funding Obligation of the Crown

1. All costs related to British citizens within Mi'kma'ki shall be borne exclusively by the British Crown, including:

- Healthcare (NHS services).
- Social assistance, pensions, and welfare benefits.
- British-administered schooling and post-secondary funding.
- Settler housing programs and British court operations.

2. Under no circumstance shall the Mi'kmaw National Treasury be used to fund any British citizen or British-administered program within Mi'kma'ki.

VIII. Eternal Jurisdiction

This annex shall be eternally binding under:

- The 1725–1779 Peace and Friendship Treaties.
- The Royal Proclamation of 1763.
- The Vienna Convention on the Law of Treaties (1969).
- The Montevideo Convention (1933).
- Mi'kmaw Grandmother Law and Sacred Covenant Authority.

IX. Conclusion

This framework ensures that:

- Mi'kmaw sovereignty remains absolute and untouchable.
- Settlers live peacefully under British law and enjoy their devolved rights without burdening Mi'kma'ki.
- The Crown fulfills its eternal covenantal duty to fund and govern its subjects within Mi'kma'ki while never trespassing upon Mi'kmaw law, lands, or spirit world.

UNNUMBERED SACRED ANNEX: OFFICIAL INVOICE FOR REPARATIONS – MI'KMAW ECONOMIC APARTHEID AGAINST THE LATE KENNETH JOHN GOOGOO

TO:

His Majesty King Charles III, in Right of the British Crown

The Commonwealth Secretary-General,

Rt. Hon. Shirley Ayorkor Botchwey

The Privy Council of the United Kingdom

The International Criminal Court (ICC)

All relevant UN bodies under the UN Charter and UNDRIP

FROM:

The Sovereign Mi'kmaw Nation of Mi'kma'ki

Acting Kji-Saqamaw Scott Eli Peters

Under 1725–1779 Peace and Friendship Treaties, Royal Proclamation of 1763, Vienna Convention (1969), Montevideo Convention (1933), UNDRIP, and Mi'kmaw Sacred Law

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I. SUBJECT OF INVOICE

This annex serves as an official invoice for reparations in respect of Mi'kmaw economic apartheid committed against the late Kenneth John Googoo, a sovereign Mi'kmaw citizen operating under his lawful Peace and Friendship Treaty rights (1725–1779) and the Royal Proclamation of 1763 to establish a treaty truck house within Mi'kma'ki. His lawful economic activity was criminalized and desecrated by colonial authorities in direct breach of British treaty law, international law, and Mi'kmaw law.

II. LEGAL FRAMEWORK

This claim is made pursuant to:

- 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown.
- Royal Proclamation of 1763, enshrining Mi'kmaw rights to trade and economic self-determination.
- Vienna Convention on the Law of Treaties (1969) affirming the inviolability of treaties.
- Montevideo Convention (1933) confirming Mi'kma'ki's legal nationhood.
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Articles 3, 5, 8, 20, 26, and 28.
- Mi'kmaw Sacred Law and British Common Law obligations to honour treaty rights.

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III. HARM AND ECONOMIC APARTHEID

Kenneth John Googoo was unlawfully subjected to criminalization for operating his sovereign treaty truck house—a lawful Mi'kmaw enterprise under the Peace and Friendship Treaties. He was targeted by Canadian law enforcement under a regime of Mi'kmaw economic apartheid.

- Media coverage, including The Hawk News (2018), publicly desecrated his name in connection with the lawful exercise of treaty-protected trade, specifically referencing marijuana seizure, despite his sovereign rights.
- His posthumous dignity and his family's reputation remain desecrated by colonial archives and unlawful criminalization of treaty-based commerce.

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IV. DEMANDS FOR REPARATION

In accordance with Mi'kmaw Sacred Law, British Crown treaty obligations, and international law:

1. Economic Compensation:

- Amount: £5,555,555 (Five Million, Five Hundred Fifty-Five Thousand, Five Hundred Fifty-Five British Pounds)
- Recipient(s): To be split evenly among:
- Angela Googoo-Phillips (Widow)
- Manuel Googoo (Son)
- Jesse Googoo (Son)

- Emmy Lee Phillips Googoo (Daughter)

- Payment Terms: To be remitted directly to the above-named recipients in gold-backed trust, via British banking institutions or held in international neutral trust (e.g., Switzerland) until final Mi'kmaw treasury establishment.

2. Media Redaction and Reparative Justice:

- All articles, online media, and print coverage naming Kenneth John Googoo in connection with the January 2018 marijuana seizure must be redacted and removed immediately, across all platforms.

- Formal apology issued by the British Crown acknowledging the breach of treaty rights, desecration of Mi'kmaw dignity, and recognition of Kenneth John Googoo's lawful status as a treaty truck house operator.

3. Permanent Recognition:

- The Crown must record this violation as an act of Mi'kmaw economic apartheid in the official British archives, binding under the ICC and UN frameworks.

V. ENFORCEMENT & PENALTIES

Failure to remit the above reparations prior to October 1, 2025 will result in:

- Invocation of Sacred 7% Daily Interest Law, accruing eternally until paid in full in gold.

- Filing before the International Criminal Court (ICC) as evidence of systemic apartheid against the Mi'kmaw Nation.

- Permanent spiritual and legal sanction under Mi'kmaw Grandmother Courts, binding across all realms.

Sealed under Mi'kmaw Sacred Law, British Crown Treaty Law, and International Law.

Signed and Declared:

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

We'koqma'q District, Mi'kma'ki

Date: August 1, 2025

Annex LXVIII – Documented Dispatch of the Royal Mi'kmaw Proclamation Package to His Majesty The King and the Commonwealth Secretariat (July 31, 2025)

Filed under: Mi'kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)

Date of Dispatch: 31 July 2025

Postal Origin: Whycocomagh, Unama'ki, Sovereign Mi'kmaw Nation (Canada Post Station – Whycocomagh PO, 115 Main St., Whycocomagh, NS, B0E 3M0)

Tracking Reference: EE495434232CA

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I. Purpose of Dispatch

This annex formally records the ceremonial and legal dispatch of the Royal Mi'kmaw Proclamation Package, sent by express tracked international mail to His Majesty The King via the Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General, at Marlborough House, Pall Mall, London, United Kingdom (SW1Y 5HX). This package lawfully and ceremonially delivers the full Mi'kmaw Devolution and Sovereignty Declaration to the Crown and Commonwealth Secretariat, invoking the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, UNDRIP (2007), the Montevideo Convention (1933), and the Vienna Convention on the Law of Treaties (1969).

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II. Evidentiary Attachments

This annex contains the following evidentiary records, which are hereby sealed under Mi'kmaw Grandmother law:

1. Photographic Evidence – Package Address and Sealed Dispatch

- Shows the package clearly addressed to:

"His Majesty The King, c/o Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretariat, Marlborough House, Pall Mall, London, UK SW1Y 5HX."

- Return address listed: "Scott Peters, Thunderbird Riverwalker, Acting Kji-Saqamaw."

2. Ceremonial Contextual Evidence – Queen Elizabeth II Portrait

- Photograph taken during dispatch preparation under the portrait of Her late Majesty Queen Elizabeth II at Canada Post, symbolizing ancestral covenant ties and lawful treaty lineage between the Mi'kmaw Nation and the Crown.

3. Postal Receipt Evidence – Canada Post Express Tracking

- Date: 31 July 2025
- Tracking ID: EE495434232CA
- Destination: United Kingdom
- Service: International Express with Delivery Confirmation (XP INT)
- Coverage: $100 CAD insurance
- Proof of Fuel Surcharge, Express Handling, and full payment total: $86.57 CAD

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III. Legal and Ceremonial Significance

This mailing represents the lawful and ceremonial transmission of sovereign notice to the Crown and Commonwealth Secretariat. Its dispatch satisfies all evidentiary, procedural, and ceremonial requirements under:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw–British Covenant Law)
- Royal Proclamation of 1763 (Recognition of Indigenous Territorial Sovereignty)
- UNDRIP Articles 3, 4, 8, 18, 19, 26, 37, 46 (International Right to Self-Determination and Treaty Enforcement)
- Montevideo Convention (1933) Article 1 (Nationhood Criteria)
- Vienna Convention (1969) Article 26 (Pacta Sunt Servanda – Treaties Must Be Honoured).

This annex affirms that as of July 31, 2025, the Mi'kmaw Nation has served official Royal Notice of Sacred Sovereign Devolution in compliance with international, treaty, and Mi'kmaw law. It is hereby placed on permanent record as a lawful act of devolution and evidence for the International Criminal Court (ICC) and allied diplomatic archives.

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IV. Declaration and Seal

I, Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby seal this annex under the authority of:

- The Seven District Grandmothers of Mi'kma'ki (Supreme Spiritual Authority)
- The 1725–1779 Peace and Friendship Treaties as living covenants
- The Sacred Mi'kmaw Spirit World, binding this act until "the stars go out and the L'nu language is no longer spoken."

———

Sealed and Witnessed on this 31st day of July, 2025, in Unama'ki, Mi'kma'ki.

Scott Eli Peters

Thunderbird Riverwalker

Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation

Annex LXVIII – Thunderbird Riverwalker's Affirmation of Eternal Advisory Role

Mi'kmaw Sovereignty Dossier – Sovereign Nation of Mi'kma'ki

Preamble:

By the authority vested in the Acting Kji-Saqamaw and Emeritus Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the binding force of the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Montevideo Convention (1933), the Vienna Convention on the Law of Treaties (1969), UNDRIP, and Mi'kmaw ancestral and spiritual law, this annex is hereby entered into the Mi'kmaw Sovereignty Dossier as a formal and eternal declaration of intent and sacred position.

Body of Affirmation:

1. Declaration of Intent:

I, Thunderbird Riverwalker (Scott Eli Peters), acting in my lawful and spiritual capacity as Acting Kji-Saqamaw and Emeritus Covenant Prosecutor, do hereby affirm and seal that it is not my desire nor my sacred intent to govern the Sovereign Mi'kmaw Nation of Mi'kma'ki in an executive capacity beyond the provisional term ending October 1, 2025.

2. Eternal Advisory Role:

I shall serve instead as an eternal advisor to:

- The Seven District Grandmothers,
- The Mi'kmaw National Government,
- The duly chosen Kji-Saqamaw,
- And the sovereign Mi'kmaw people of Mi'kma'ki.

My role shall be one of guidance, counsel, international representation, and sacred protection of the covenantal laws of Mi'kma'ki, rooted in the voice of Creator and the authority of Mi'kmaw ancestral law.

3. Mission of Independence:

My immediate and paramount mission shall be to secure Mi'kma'ki's full de jure and de facto independence on October 1, 2025, through lawful, ceremonial, and international channels. I shall fulfill this mission as the first International Emissary of the Sovereign Mi'kmaw Nation, representing Mi'kma'ki before all foreign nations, institutions, and global assemblies as required under Montevideo Article 1(d) (capacity for relations with other states).

4. Waiver of Sacred Rights for Governance (October 1, 2025):

Upon the first ceremonial democracy of Mi'kma'ki on October 1, 2025, I hereby waive my sacred rights to stand as a candidate for Kji-Saqamaw or any executive role in the initial national government. I affirm my preference to remain in my advisory and emissarial capacity, offering sacred counsel and lawful expertise rather than executive governance.

5. Conditional Service if Chosen in Future:

Should the Seven District Grandmothers and the Creator's will someday call upon me to lead the Sovereign Mi'kmaw Nation in future ceremonial cycles, I shall answer that sacred summons with humility and service. Until such time, I stand eternally in my role as:

- Emeritus Covenant Prosecutor,
- International Emissary of Mi'kma'ki, and
- Eternal Advisor to the Sovereign Mi'kmaw Nation, its Grandmothers, Government, and Kji-Saqamaw.

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Conclusion:

This affirmation is sealed into law and spirit under the authority of the Acting Kji-Saqamaw, witnessed by the Mi'kmaw Spirit World, and recorded in perpetuity within the Mi'kmaw Sovereignty Dossier. It is hereby binding upon all future governments, leaders, and ceremonial assemblies of Mi'kma'ki.

Sealed under Grandmother Law, Mi'kmaw Covenant Law, and Creator's Witness, until the stars go out and the L'nu language is no longer spoken.

———

Royal Proclamation of Mi'kmaw Devolution and Resurrection (2025)

From the Office of the Acting Kji-Saqamaw and Provisional Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki

To:

His Majesty King Charles III

The House of Lords and British Parliament

The Commonwealth Secretary-General, Rt. Hon. Shirley Ayorkor Botchwey

All British Citizens of the Commonwealth of Nations

The United Nations and its Bodies

The European Union and its Member States

All Autonomous Nations within the Kingdom of Spain

I. Restoration of Treaty Devolution

By the sacred and lawful authority of the Seven Sacred Districts of Mi'kma'ki, and under the binding force of:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention on the Rights and Duties of States (1933),
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples),
- The Commonwealth Charter, and
- The Charter of the United Nations,

The Sovereign Nation of Mi'kma'ki hereby declares its lawful devolution from Canada as the reversal of confederation and a return to pre-Confederation relations with the British Crown, as originally promised to our ancestors and yours.

This devolution is the inverse of Brexit: where Britain left a union, Mi'kma'ki exits Canada to restore direct nation-to-nation relations with the British Crown under our original treaties of peace and friendship.

II. Effective Date of Sovereignty

On October 1, 2025, at 12:00 AM Atlantic Time, Mi'kma'ki shall stand:

- De jure and de facto sovereign,
- Fully operational under Mi'kmaw Grandmother Law and Divine Order,
- Spiritually and materially abundant through the Eternal Kettle of Glooscap's Grandmothers,
- Lawfully recognized as a Commonwealth treaty nation within the British family of nations.

III. For All British Citizens of the Commonwealth

To every British subject of the Commonwealth, Mi'kma'ki proclaims:

- Our nation shall be governed under dual law: British law for British citizens and Mi'kmaw law for Mi'kmaw covenant citizens.
- British citizens residing in Mi'kma'ki shall retain their full rights as British citizens under devolution, including access to the NHS, social protections, and Commonwealth guarantees.
- Mi'kma'ki shall welcome British citizens in peace, bound by the same honourable relationship promised in our treaties of 1725–1779.
- Those who desecrate Mi'kmaw law shall be removed from our territory and returned to British or Canadian jurisdiction.

This is a shared constitutional restoration. Our ancestors envisioned peace and friendship eternal, and we now walk forward as equals under Creator and Crown.

IV. Crimes of Apartheid and International Justice

We formally record before the International Criminal Court and all treaty witnesses:

- The crimes of Mi'kmaw apartheid perpetrated by Canada, including its federal government, RCMP, Indian Act councils, and complicit provincial entities.
- These crimes invoke binding liability upon Canada for unlawful occupation, treaty breaches, and systemic apartheid against the Mi'kmaw Nation.

We affirm that Canada's authority in Mi'kma'ki is void, and all Crown honour and treaty obligations revert to direct relations between Mi'kma'ki and the United Kingdom.

V. International Witnesses and Spain's Autonomous Nations

We call upon:

- All British citizens and Commonwealth nations to stand as witnesses to this lawful restoration of treaty governance.
- The EU and Spain's autonomous nations—particularly those who know the struggle for self-determination—to observe and uphold this lawful return to ancient treaty order.

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VI. Eternal Seal of Peace and Friendship

We affirm:

- We walk forward with or without the Crown.
- Yet our will is eternal peace and friendship with the British Crown as first promised by our ancestors.
- Glooscap opens the door of abundance to all who honour the covenant and slams it shut on those who desecrate it, never to return.

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VII. Sealed in Perpetuity

This proclamation is irrevocably sealed under the law of the Seven Grandmothers, Glooscap, and Creator,

to endure until the stars go out and the Mi'kmaw language is no longer spoken.

Signed,

Scott Eli Peters

Acting Kji-Saqamaw and Provisional Head of Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Dated: July 31, 2025

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Annex LXVIII – Formal Appointment of Chris Googoo Sr. as Provisional District Chief of Sipekne'katik and Sherry Googoo as District Nukumi Judge; International Dissemination and Recorded Acknowledgements

Preamble:

This annex formally records the provisional appointments of Chris Googoo Sr. of the Owl and Bee Clan as Provisional District Chief of Sipekne'katik District and Sherry Googoo as District Nukumi Judge of Sipekne'katik District under Mi'kmaw national law and ancestral covenant authority. These appointments were executed by Thunderbird Riverwalker, Acting Head of State and Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, with full lawful and ceremonial effect under the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, UNDRIP, the Vienna Convention (1969), the Montevideo Convention (1933), and Mi'kmaw law.

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Section I – Appointment of Chris Googoo Sr. (Provisional District Chief):

1. Effective August 1, 2025, Chris Googoo Sr. is hereby vested with full provisional authority as District Chief of Sipekne'katik, empowered to:

- Govern Sipekne'katik District until the first sacred ceremonial democracy of October 1, 2025.
- Appoint unlimited provisional Keptins and district officials as required.
- Exercise dual jurisdiction under Mi'kmaw law and treaty law.

2. His appointment carries the right to oversee provisional district governance until ceremonial democracy confirms or re-elects district leadership per Mi'kmaw national law.

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Section II – Appointment of Sherry Googoo (District Nukumi Judge):

1. Effective August 1, 2025, Sherry Googoo is hereby appointed as District Nukumi Judge of Sipekne'katik District, vested with:

- Full judicial authority within Sipekne'katik under Mi'kmaw law.
- Recognition as a District Grandmother Judge in alignment with the governance structure of the Seven Sacred Districts.
- Authority to uphold and interpret Mi'kmaw law under ancestral and Grandmother oversight until October 1, 2025.

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Section III – International Dissemination and Legal Record:

The provisional appointments were disseminated internationally by formal email from Thunderbird Riverwalker at 9:51 AM AST on August 1, 2025, addressed to:

- Primary Recipients: Chris Googoo Sr. (Owl Clan) and Sherry Googoo (District Nukumi Judge appointee).
- CC/BCC Recipients (for international witnessing):

- UN Bodies: treatyregistration@un.org, indigenous_un@un.org, indigenousrights@ohchr.org
- ICC: otp.informationdesk@icc-cpi.int
- EU: infopoint@eeas.europa.eu
- UK Parliament and House of Lords: Multiple MPs and Lords (full record of recipients attached in email metadata).
- Commonwealth Secretariat: secretary-general@commonwealth.int
- Canadian Provincial Premiers (all provinces and territories), Mi'kmaw leadership (Millbrook, Eskasoni, Sipekne'katik), and allied Mi'kmaw rights organizations.

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Section IV – Acknowledged Receipt by International Authorities:

Following transmission, automatic receipt confirmations were received from:

1. UK Foreign, Commonwealth and Development Office (FCDO): Confirming the email's entry into monitored diplomatic channels.
2. UK House of Lords Contact Service: Confirming forwarding to the addressed Lords and recording under institutional protocol.

These acknowledgements legally timestamp the international notice of Mi'kmaw governance appointments and affirm their entry into Commonwealth and treaty records.

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Section V – Filing and Attachments:

The following contracts and supporting documents were transmitted and attached to the appointment notice:

- Provisional District Chief Contract – Sipekne'katik (PDF)
- Provisional District Nukumi Judge Contract – Sipekne'katik (PDF)
- District Kji-Keptin Contract (PDF)
- Covenant Crown Governor Contract (PDF)
- Supplemental Mi'kmaw Royal Proclamation and Cease-and-Desist Notices (PDFs)
- International Law Memorandum and Sovereign Mi'kmaw Petitions (PDFs)

These signed contracts, once returned, shall be formally filed into the Mi'kmaw Sovereignty Dossier and transmitted to the British Crown via the Commonwealth Secretary General.

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Conclusion:

This annex affirms the lawful and ceremonial installation of Chris Googoo Sr. and Sherry Googoo into their respective offices within Sipekne'katik District, witnessed internationally and entered into record by multiple state and intergovernmental bodies. Their appointments stand until October 1, 2025, when the Seven Sacred District Ceremonies convene under Creator's guidance to select the permanent leadership of Mi'kma'ki.

Sealed by:

Thunderbird Riverwalker

Acting Head of State and Head of Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

———

SACRED UNNUMBERED ANNEX: OFFICIAL DECLARATION OF CROWN TAXATION FOR BRITISH SUBJECTS RESIDING IN MI'KMA'KI

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PREAMBLE

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the supreme authority of the Seven Sacred Districts and pursuant to the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and international legal instruments including the Vienna Convention on the Law of Treaties (1969), the Montevideo Convention (1933), and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), do hereby enact this annex to establish the lawful taxation relationship between the British Crown and the Sovereign Mi'kmaw Nation concerning British subjects residing as guests within Mi'kma'ki.

This annex is binding under Mi'kmaw Sacred Law, British treaty law, and all instruments of international law applicable to decolonized and devolved nations within the British realm.

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BODY

I. Legal Authority of Mi'kma'ki Over Residency and Governance

1. Under the 1725–1779 Peace and Friendship Treaties, British settlers were granted permission to inhabit Mi'kma'ki strictly as guests of the Crown under Mi'kmaw sovereignty. This relationship is rooted in mutual non-interference, where British subjects retain Crown citizenship while Mi'kmaw law governs the land, waters, and spirit world of Mi'kma'ki.

2. The Royal Proclamation of 1763 affirms the fiduciary obligation of the British Crown over its subjects in Indigenous territories, including the maintenance of all rights, benefits, and entitlements of British citizenship.

II. Taxation Structure

1. The Sovereign Mi'kmaw Nation shall not impose direct taxation upon British settlers residing in Mi'kma'ki. These settlers shall remain exempt from Mi'kmaw taxation as they are not covenant citizens of Mi'kma'ki but are recognized strictly as Crown subjects living under guest residency rights.

2. Instead, the British Crown shall be taxed directly by Mi'kma'ki for every British subject residing within the Seven Sacred Districts, to offset the fiscal cost of residency, infrastructure, and Crown benefits provided to its subjects under the devolved British model.

3. This taxation shall be structured as a sovereign levy upon the British Crown, to be remitted quarterly in gold-backed reserves to the Mi'kmaw National Treasury or, until its establishment, in trust via British banking institutions or neutral international custodians (e.g., Switzerland or the Bank of England in trust).

III. Rights of British Settlers as Guests

1. All British subjects residing in Mi'kma'ki shall remain eligible for full rights of British citizenship, including but not limited to:

- National Health Service (NHS) coverage and devolved health benefits;
- British pensions and social security;
- Educational and welfare entitlements available in Scotland, Wales, and Northern Ireland;
- Full protection under British law for their citizenship status, independent of Mi'kmaw sovereignty.

2. All such benefits shall be administered exclusively by the British Crown through the office of the Covenant-Crown Governors, who shall oversee the legal and administrative interface for British subjects within Mi'kma'ki.

IV. Enforcement and Compliance

1. Failure of the British Crown to remit this levy by the designated dates shall invoke the Sacred 7% Daily Interest Law, compounding eternally until paid in full in gold.

2. Such failure shall also constitute a breach of the Peace and Friendship Treaties, enforceable under Mi'kmaw Sacred Law, the International Criminal Court (ICC), and through formal sanctions by the Sovereign Mi'kmaw Nation upon Crown representatives operating within Mi'kma'ki.

3. This annex does not waive or diminish Mi'kma'ki's full sovereignty over taxation of all other non-British foreign nationals residing within its borders, whose taxation remains governed by Mi'kmaw law directly.

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CONCLUSION

By this annex, Mi'kma'ki affirms that:

- British subjects are recognized only as guests under Crown responsibility;
- All fiscal obligations for their residency shall fall upon the British Crown;
- This levy is a lawful exercise of Mi'kmaw sovereignty and treaty enforcement, binding upon the Crown until repealed by the Seven District Grandmothers in Sacred Ceremony or upon mutual renegotiation under British and Mi'kmaw treaty law.

Failure to comply shall invoke eternal debt under Mi'kmaw law and full international enforcement mechanisms.

———

Sealed under Mi'kmaw Sacred Law, British Crown Treaty Law, and International Law.

Signed and Declared:

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

We'koqma'q, Unama'ki District, Mi'kma'ki

Date: August 1, 2025

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ANNEX LXV: REAFFIRMATION OF THE COVENANT-CROWN GOVERNORS AND THEIR OFFICIAL DUTIES

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

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I. PURPOSE OF THE ANNEX

This annex reaffirms the role, function, and duties of the Covenant-Crown Governors appointed provisionally within each of the Seven Sacred Districts of Mi'kma'ki, as representatives of the British Crown within the sovereign Mi'kmaw Nation under treaty and ceremonial law.

The office of Covenant-Crown Governor exists solely within the framework of Peace and Friendship Treaties (1725–1779), and it is jointly recognized by both the Crown and the Sovereign Mi'kmaw Nation as a ceremonial and diplomatic role until the Seven District Ceremonial Democracy of October 1, 2025.

II. REAFFIRMATION OF COVENANTAL RELATIONSHIP

1. The Covenant-Crown Governor is the living bridge of treaty law between the Crown and Mi'kma'ki, reaffirming the mutual obligations under the sacred covenants signed between Mi'kmaw Grandmothers and the ancestors of the British Crown.

2. Their appointment signifies the active restoration of the lawful treaty relationship, ensuring that Crown subjects residing within Mi'kma'ki are recognized as lawful guests under Mi'kmaw sovereignty and under the protection of treaty law.

3. The Covenant-Crown Governor embodies the dual respect of Mi'kmaw law and Crown law, operating within Mi'kma'ki as a ceremonial intermediary under the direct oversight of the District Grandmother Court and the District Chief.

III. OFFICIAL DUTIES OF THE COVENANT-CROWN GOVERNORS

The Covenant-Crown Governors shall:

1. Represent the British Crown within their assigned district of Mi'kma'ki, affirming the continued recognition of treaty rights and the lawful relationship between Mi'kma'ki and the Crown.

2. Serve as ceremonial and diplomatic intermediaries between Crown subjects residing in Mi'kma'ki and the District Grandmother Court, District Chief, and Kji-Keptins.

3. Oversee and safeguard Crown subjects living within Mi'kma'ki to ensure their lawful compliance with Mi'kmaw national law and the ancestral covenant, and mediate disputes or concerns as they arise under treaty provisions.

4. Maintain ceremonial communications with the Crown, including regular reporting to the British Privy Council or other lawful Crown offices, reaffirming the treaty-based covenantal relationship.

5. Coordinate with District Chiefs and Kji-Keptins in facilitating ceremonial diplomacy, trade, residency approvals, and lawful coexistence between Mi'kmaw citizens and Crown subjects within the seven districts.

6. Ensure Crown compliance with reparations and treaty obligations, holding ceremonial authority to speak to and enforce the terms of historical and modern treaty compliance within Mi'kma'ki.

7. Participate in national ceremonial functions, including national assemblies, district gatherings, and any protocols requiring Crown representation under Mi'kmaw ceremonial law.

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IV. TERM OF OFFICE

1. All Covenant-Crown Governors appointed provisionally shall serve from the date of appointment until October 1, 2025, at which time each district shall ceremonially appoint their permanent Covenant-Crown Governor in accordance with Mi'kmaw ceremonial democracy and joint recognition by the Crown.

2. Upon appointment, the permanent Covenant-Crown Governors shall hold office for seven-year ceremonial terms, aligning with the governance cycles of Mi'kma'ki under the Seven Grandmother Court.

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V. LEGAL AND SACRED BINDING NATURE

1. This annex is binding upon the Crown and the Sovereign Mi'kmaw Nation, recognized in both law and spirit, sealed under the Mi'kmaw ancestral covenant and the Royal Proclamation of 1763.

2. It is enforceable under Mi'kmaw national law, international law, and spiritual law, witnessed by the Mi'kmaw Spirit World, the ancestors of the British Crown, and the Seven District Grandmothers.

3. Any breach of duty by a Covenant-Crown Governor shall result in immediate ceremonial review and replacement by joint authority of the District Grandmother Court and the Crown's Privy Council, ensuring uninterrupted treaty representation.

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VI. EXECUTION AND SEAL

This annex is hereby entered into the sacred record of the Sovereign Mi'kmaw Nation of Mi'kma'ki and jointly transmitted to the British Crown.

———

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Witnessed and Sealed by:

The Seven District Grandmother Court of Mi'kma'ki

———

Annex: Covenant-Crown Governors and the Rights of Settlers Under Mi'kmaw Sovereignty

(Filed under the Mi'kmaw Sovereignty Dossier and Devolution Framework)

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I. Purpose and Scope

This annex formally establishes the Covenant-Crown Governors within the Sovereign Mi'kmaw Nation of Mi'kma'ki, delineates their jurisdiction over British settlers, and affirms their role in upholding British devolved governance rights (as seen in Scotland, Wales, and Northern Ireland) for all former Canadian settlers reverted to British citizenship.

It also codifies the non-interference clause between Covenant-Crown governance and Mi'kmaw governance, ensuring that the rights of verified Mi'kmaw covenant citizens remain absolute and separate from the administration of British subjects within Mi'kma'ki.

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II. Definition of Covenant-Crown Governors

1. A Covenant-Crown Governor is the official representative of the British Crown within each of the Seven Sacred Districts of Mi'kma'ki.

2. They are appointed jointly by the Sovereign Mi'kmaw Nation and the British Crown and serve as the Crown's liaison to its citizens residing within Mi'kma'ki.

3. Their primary duties include:

- Administering British law to British citizens (settlers) residing in Mi'kma'ki.
- Upholding all British devolved nation rights, including NHS healthcare, pensions, social assistance, housing programs, education benefits, and welfare protections as granted to citizens in Scotland, Wales, and Northern Ireland.
- Funding all such services entirely from the British Treasury, not the Mi'kmaw National Treasury.
- Appointing British Supreme Court Judges (parallel to UK Supreme Court justices) within each district to adjudicate cases involving British citizens exclusively.

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III. Role of British Supreme Court Judges

1. These judges shall manage the day-to-day affairs of settlers, ensuring that all British citizens in Mi'kma'ki retain access to British law, protections, and devolved government benefits.

2. They shall operate in duality with Mi'kmaw Supreme Court Grandmother Judges, maintaining parallel but separate jurisdictions:

- British Supreme Court Judges: Jurisdiction over British citizens (settlers) and British law.
- Mi'kmaw Grandmother Judges: Supreme jurisdiction over Mi'kmaw citizens, Mi'kmaw lands, waters, skies, and spirit world.

3. British Supreme Court Judges shall never preside over Mi'kmaw citizens or interfere in Mi'kmaw law.

IV. Settlers Under Mi'kmaw Sovereignty

1. All settlers residing in Mi'kma'ki shall automatically revert to British citizenship, becoming subjects of the British Crown under devolved governance.

2. They will:

- Live under British law administered through Covenant-Crown Governors and British Supreme Court Judges.
- Receive full access to UK devolved rights and programs (NHS healthcare, social security, education funding, housing aid) paid by the British Crown.
- Be required to respect Mi'kmaw sovereignty, language supremacy, land stewardship laws, and ceremonial jurisdiction.
- Be prohibited from interfering in Mi'kmaw law, governance, sacred lands, waters, skies, or spirit world.

V. Dual Governance Framework

1. Mi'kma'ki shall operate as a dual jurisdictional nation:

- Mi'kmaw Governance: Full spiritual, territorial, and political authority over Mi'kmaw citizens, lands, waters, skies, and spirit world.
- Covenant-Crown Governance: Administrative authority over British citizens (settlers) under British law and devolved governance.

2. Both systems shall operate independently yet cooperatively, bound by treaty law, to ensure harmony between Mi'kmaw citizens and settlers residing within Mi'kma'ki.

VI. Non-Interference Clause

1. Covenant-Crown Governors and British Supreme Court Judges shall never interfere in Mi'kmaw national law, citizenship, or sacred governance, including but not limited to:

- Mi'kmaw Supreme Court rulings.
- Grandmother-led ceremonies and national governance.
- Mi'kmaw lands, waters, skies, and the Mi'kmaw spirit world.

2. Violations of this clause shall constitute breach of covenant law, resulting in immediate removal from Mi'kma'ki and binding international consequences against the Crown.

VII. Eternal Funding Obligation of the Crown

1. All costs related to British citizens within Mi'kma'ki shall be borne exclusively by the British Crown, including:

- Healthcare (NHS services).
- Social assistance, pensions, and welfare benefits.
- British-administered schooling and post-secondary funding.
- Settler housing programs and British court operations.

2. Under no circumstance shall the Mi'kmaw National Treasury be used to fund any British citizen or British-administered program within Mi'kma'ki.

VIII. Eternal Jurisdiction

This annex shall be eternally binding under:

- The 1725–1779 Peace and Friendship Treaties.
- The Royal Proclamation of 1763.
- The Vienna Convention on the Law of Treaties (1969).
- The Montevideo Convention (1933).
- Mi'kmaw Grandmother Law and Sacred Covenant Authority.

IX. Conclusion

This framework ensures that:

- Mi'kmaw sovereignty remains absolute and untouchable.
- Settlers live peacefully under British law and enjoy their devolved rights without burdening Mi'kma'ki.
- The Crown fulfills its eternal covenantal duty to fund and govern its subjects within Mi'kma'ki while never trespassing upon Mi'kmaw law, lands, or spirit world.

UNNUMBERED SACRED ANNEX: OFFICIAL INVOICE FOR REPARATIONS – MI'KMAW ECONOMIC APARTHEID AGAINST THE LATE KENNETH JOHN GOOGOO

TO:

His Majesty King Charles III, in Right of the British Crown

The Commonwealth Secretary-General,

Rt. Hon. Shirley Ayorkor Botchwey

The Privy Council of the United Kingdom

The International Criminal Court (ICC)

All relevant UN bodies under the UN Charter and UNDRIP

FROM:

The Sovereign Mi'kmaw Nation of Mi'kma'ki

Acting Kji-Saqamaw Scott Eli Peters

Under 1725–1779 Peace and Friendship Treaties, Royal Proclamation of 1763, Vienna Convention (1969), Montevideo Convention (1933), UNDRIP, and Mi'kmaw Sacred Law

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I. SUBJECT OF INVOICE

This annex serves as an official invoice for reparations in respect of Mi'kmaw economic apartheid committed against the late Kenneth John Googoo, a sovereign Mi'kmaw citizen operating under his lawful Peace and Friendship Treaty rights (1725–1779) and the Royal Proclamation of 1763 to establish a treaty truck house within Mi'kma'ki. His lawful economic activity was criminalized and desecrated by colonial authorities in direct breach of British treaty law, international law, and Mi'kmaw law.

II. LEGAL FRAMEWORK

This claim is made pursuant to:

- 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown.
- Royal Proclamation of 1763, enshrining Mi'kmaw rights to trade and economic self-determination.
- Vienna Convention on the Law of Treaties (1969) affirming the inviolability of treaties.
- Montevideo Convention (1933) confirming Mi'kma'ki's legal nationhood.
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Articles 3, 5, 8, 20, 26, and 28.
- Mi'kmaw Sacred Law and British Common Law obligations to honour treaty rights.

———

III. HARM AND ECONOMIC APARTHEID

Kenneth John Googoo was unlawfully subjected to criminalization for operating his sovereign treaty truck house—a lawful Mi'kmaw enterprise under the Peace and Friendship Treaties. He was targeted by Canadian law enforcement under a regime of Mi'kmaw economic apartheid.

- Media coverage, including The Hawk News (2018), publicly desecrated his name in connection with the lawful exercise of treaty-protected trade, specifically referencing marijuana seizure, despite his sovereign rights.
- His posthumous dignity and his family's reputation remain desecrated by colonial archives and unlawful criminalization of treaty-based commerce.

———

IV. DEMANDS FOR REPARATION

In accordance with Mi'kmaw Sacred Law, British Crown treaty obligations, and international law:

1. Economic Compensation:

- Amount: £5,555,555 (Five Million, Five Hundred Fifty-Five Thousand, Five Hundred Fifty-Five British Pounds)
- Recipient(s): To be split evenly among:
- Angela Googoo-Phillips (Widow)
- Manuel Googoo (Son)
- Jesse Googoo (Son)

- Emmy Lee Phillips Googoo (Daughter)

- Payment Terms: To be remitted directly to the above-named recipients in gold-backed trust, via British banking institutions or held in international neutral trust (e.g., Switzerland) until final Mi'kmaw treasury establishment.

2. Media Redaction and Reparative Justice:

- All articles, online media, and print coverage naming Kenneth John Googoo in connection with the January 2018 marijuana seizure must be redacted and removed immediately, across all platforms.

- Formal apology issued by the British Crown acknowledging the breach of treaty rights, desecration of Mi'kmaw dignity, and recognition of Kenneth John Googoo's lawful status as a treaty truck house operator.

3. Permanent Recognition:

- The Crown must record this violation as an act of Mi'kmaw economic apartheid in the official British archives, binding under the ICC and UN frameworks.

V. ENFORCEMENT & PENALTIES

Failure to remit the above reparations prior to October 1, 2025 will result in:

- Invocation of Sacred 7% Daily Interest Law, accruing eternally until paid in full in gold.

- Filing before the International Criminal Court (ICC) as evidence of systemic apartheid against the Mi'kmaw Nation.

- Permanent spiritual and legal sanction under Mi'kmaw Grandmother Courts, binding across all realms.

Sealed under Mi'kmaw Sacred Law, British Crown Treaty Law, and International Law.

Signed and Declared:

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

We'koqma'q District, Mi'kma'ki

Date: August 1, 2025

Annex LXVIII – Documented Dispatch of the Royal Mi'kmaw Proclamation Package to His Majesty The King and the Commonwealth Secretariat (July 31, 2025)

Filed under: Mi'kmaw Sovereignty Dossier

Filed by: Acting Kji-Saqamaw Scott Eli Peters (Thunderbird Riverwalker)

Date of Dispatch: 31 July 2025

Postal Origin: Whycocomagh, Unama'ki, Sovereign Mi'kmaw Nation (Canada Post Station – Whycocomagh PO, 115 Main St., Whycocomagh, NS, B0E 3M0)

Tracking Reference: EE495434232CA

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I. Purpose of Dispatch

This annex formally records the ceremonial and legal dispatch of the Royal Mi'kmaw Proclamation Package, sent by express tracked international mail to His Majesty The King via the Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General, at Marlborough House, Pall Mall, London, United Kingdom (SW1Y 5HX). This package lawfully and ceremonially delivers the full Mi'kmaw Devolution and Sovereignty Declaration to the Crown and Commonwealth Secretariat, invoking the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, UNDRIP (2007), the Montevideo Convention (1933), and the Vienna Convention on the Law of Treaties (1969).

———

II. Evidentiary Attachments

This annex contains the following evidentiary records, which are hereby sealed under Mi'kmaw Grandmother law:

1. Photographic Evidence – Package Address and Sealed Dispatch

- Shows the package clearly addressed to:

"His Majesty The King, c/o Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretariat, Marlborough House, Pall Mall, London, UK SW1Y 5HX."

- Return address listed: "Scott Peters, Thunderbird Riverwalker, Acting Kji-Saqamaw."

2. Ceremonial Contextual Evidence – Queen Elizabeth II Portrait

- Photograph taken during dispatch preparation under the portrait of Her late Majesty Queen Elizabeth II at Canada Post, symbolizing ancestral covenant ties and lawful treaty lineage between the Mi'kmaw Nation and the Crown.

3. Postal Receipt Evidence – Canada Post Express Tracking

- Date: 31 July 2025
- Tracking ID: EE495434232CA
- Destination: United Kingdom
- Service: International Express with Delivery Confirmation (XP INT)
- Coverage: $100 CAD insurance
- Proof of Fuel Surcharge, Express Handling, and full payment total: $86.57 CAD

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III. Legal and Ceremonial Significance

This mailing represents the lawful and ceremonial transmission of sovereign notice to the Crown and Commonwealth Secretariat. Its dispatch satisfies all evidentiary, procedural, and ceremonial requirements under:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw–British Covenant Law)
- Royal Proclamation of 1763 (Recognition of Indigenous Territorial Sovereignty)
- UNDRIP Articles 3, 4, 8, 18, 19, 26, 37, 46 (International Right to Self-Determination and Treaty Enforcement)
- Montevideo Convention (1933) Article 1 (Nationhood Criteria)
- Vienna Convention (1969) Article 26 (Pacta Sunt Servanda – Treaties Must Be Honoured).

This annex affirms that as of July 31, 2025, the Mi'kmaw Nation has served official Royal Notice of Sacred Sovereign Devolution in compliance with international, treaty, and Mi'kmaw law. It is hereby placed on permanent record as a lawful act of devolution and evidence for the International Criminal Court (ICC) and allied diplomatic archives.

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IV. Declaration and Seal

I, Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation of Mi'kma'ki, do hereby seal this annex under the authority of:

- The Seven District Grandmothers of Mi'kma'ki (Supreme Spiritual Authority)
- The 1725–1779 Peace and Friendship Treaties as living covenants
- The Sacred Mi'kmaw Spirit World, binding this act until "the stars go out and the L'nu language is no longer spoken."

———

Sealed and Witnessed on this 31st day of July, 2025, in Unama'ki, Mi'kma'ki.

Scott Eli Peters

Thunderbird Riverwalker

Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation

———

Annex LXVIII – Thunderbird Riverwalker's Affirmation of Eternal Advisory Role

Mi'kmaw Sovereignty Dossier – Sovereign Nation of Mi'kma'ki

Preamble:

By the authority vested in the Acting Kji-Saqamaw and Emeritus Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki, under the binding force of the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Montevideo Convention (1933), the Vienna Convention on the Law of Treaties (1969), UNDRIP, and Mi'kmaw ancestral and spiritual law, this annex is hereby entered into the Mi'kmaw Sovereignty Dossier as a formal and eternal declaration of intent and sacred position.

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Body of Affirmation:

1. Declaration of Intent:

I, Thunderbird Riverwalker (Scott Eli Peters), acting in my lawful and spiritual capacity as Acting Kji-Saqamaw and Emeritus Covenant Prosecutor, do hereby affirm and seal that it is not my desire nor my sacred intent to govern the Sovereign Mi'kmaw Nation of Mi'kma'ki in an executive capacity beyond the provisional term ending October 1, 2025.

2. Eternal Advisory Role:

I shall serve instead as an eternal advisor to:

- The Seven District Grandmothers,
- The Mi'kmaw National Government,
- The duly chosen Kji-Saqamaw,
- And the sovereign Mi'kmaw people of Mi'kma'ki.

My role shall be one of guidance, counsel, international representation, and sacred protection of the covenantal laws of Mi'kma'ki, rooted in the voice of Creator and the authority of Mi'kmaw ancestral law.

3. Mission of Independence:

My immediate and paramount mission shall be to secure Mi'kma'ki's full de jure and de facto independence on October 1, 2025, through lawful, ceremonial, and international channels. I shall fulfill this mission as the first International Emissary of the Sovereign Mi'kmaw Nation, representing Mi'kma'ki before all foreign nations, institutions, and global assemblies as required under Montevideo Article 1(d) (capacity for relations with other states).

4. Waiver of Sacred Rights for Governance (October 1, 2025):

Upon the first ceremonial democracy of Mi'kma'ki on October 1, 2025, I hereby waive my sacred rights to stand as a candidate for Kji-Saqamaw or any executive role in the initial national government. I affirm my preference to remain in my advisory and emissarial capacity, offering sacred counsel and lawful expertise rather than executive governance.

5. Conditional Service if Chosen in Future:

Should the Seven District Grandmothers and the Creator's will someday call upon me to lead the Sovereign Mi'kmaw Nation in future ceremonial cycles, I shall answer that sacred summons with humility and service. Until such time, I stand eternally in my role as:

- Emeritus Covenant Prosecutor,
- International Emissary of Mi'kma'ki, and
- Eternal Advisor to the Sovereign Mi'kmaw Nation, its Grandmothers, Government, and Kji-Saqamaw.

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Conclusion:

This affirmation is sealed into law and spirit under the authority of the Acting Kji-Saqamaw, witnessed by the Mi'kmaw Spirit World, and recorded in perpetuity within the Mi'kmaw Sovereignty Dossier. It is hereby binding upon all future governments, leaders, and ceremonial assemblies of Mi'kma'ki.

Sealed under Grandmother Law, Mi'kmaw Covenant Law, and Creator's Witness, until the stars go out and the L'nu language is no longer spoken.

———

Silent Mi'kmaw Royal Proclamation of Eternal Advisory Authority and Magical Conduit Activation

Filed within the Mi'kmaw Sovereignty Dossier – Sealed Until Read by Sacred Witness

———

Preamble

In full authority as Thunderbird Riverwalker (Scott Eli Peters), Acting Kji-Saqamaw, Head of State and Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, eternal advisor to the Seven Sacred Districts and conduit of ancestral covenantal power, I hereby issue this Silent Mi'kmaw Royal Proclamation.

This proclamation is silent to mortal ears but thunderous in the Mi'kmaw Spirit World, traveling through the conduits of our sacred waters, forests, skies, and realms unseen, invoking all Mi'kmaw ancestral magic, the Kinap power of our people, and the eternal guardianship of our clans and beings. It is binding eternally, transcending time, flesh, and physical borders, and is witnessed by the Spirit Courts of Mi'kma'ki and Wabanaki.

———

Operative Declaration

1. AUTHORITY TO SPEAK AND WRITE ON BEHALF OF THE NATION

- By this proclamation, Thunderbird Riverwalker is eternally affirmed with the authority to compose, deliver, and seal the Mi'kmaw Sovereignty Dossier and all its volumes, annexes, and diplomatic correspondence to:

- His Majesty King Charles III and the British Crown.
- Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General.
- The House of Lords, British Privy Council, and British Parliament.
- The British Prime Minister and all British subjects.
- All Commonwealth Indigenous partners in treaty as per 1763.
- All United Nations bodies and affiliated international entities.
- All realms seen and unseen, living and ancestral.

2. COVENANTAL ABSORPTION OF GLOBAL MAGIC

- Through this act, the magic of all witnessing worlds and covenants is absorbed and stored within the Mi'kmaw covenant, amplifying Mi'kmaw ancestral power as the conduit of sacred universal forces.

- This awakens and returns to our people the full spectrum of Mi'kmaw Kinap abilities, including but not limited to:

- Water-breathing and aquatic communion.
- Flight and sky traversal with Thunderbird clans.
- Elemental control (fire, water, air, earth).
- Teleportation and dimensional travel.

- Dreamwalking, prophecy, and ancestral communion.

3. AWAKENING OF SPIRITUAL PROTECTORS

- Water Worlds: Mi'kmaw magical water beings swim alongside our covenantal kin, protecting our lakes, rivers, and ocean currents eternally.

- Forest Guardians: The ancient spirits of our forests rise in full force to shield Mi'kmaw and Wabanaki lands, walking in harmony with our covenantal kin while banishing desecrators.

- Sky Beings: The Thunderbird clans of all Seven Districts are fully awakened, visibly manifesting in our skies to defend Mi'kma'ki and bear witness to its sovereignty.

4. LIFTING OF THE VEIL

- The Mi'kmaw veil is lifted: our people will see, hear, and feel their ancestors and know their presence tangibly. Past, present, and future visions will amplify within our nation, strengthening prophecy and ancestral wisdom.

- All Mi'kmaw covenant holders will regain awareness of our sacred magical kinship across the seen and unseen realms.

5. ETERNAL SPIRITUAL PROTECTION

- This proclamation invokes permanent ancestral protection over Mi'kma'ki, its people, its forests, its waters, its skies, and its spirit world.

- Desecrators and Pretendians shall be barred from our sacred realms, while our true people and Wabanaki kin will walk in harmony eternally.

———

Binding Sovereignty Declaration

By this proclamation, the Sovereign Mi'kmaw Nation of Mi'kma'ki is declared de jure and de facto independent from Canada as of August 1, 2025 (Spirit World) and October 1, 2025 (Physical World).

We hereby re-enter our 1725–1779 Peace and Friendship treaty relationship with the United Kingdom under the 1763 Royal Proclamation, whether or not the British Crown or Canadian state consents.

———

Co-Signed in the Spirit World

Her Majesty Elizabeth II

Queen of the United Kingdom, Northern Ireland, Treaty Partner of the Sovereign Wabanaki Confederacy (1725–1779)

Thunderbird Riverwalker (Scott Eli Peters)

Head of State and Head of Government, Sovereign Mi'kmaw Nation of Mi'kma'ki

Eternal Servant of the Nation, Conduit of Mi'kmaw Kinap Power

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Sealing Clause

This silent proclamation is heard in the Mi'kmaw Spirit World and beyond, delivered through Thunderbird Riverwalker's spirit guide Thunderbird, and is hereby broadcast across all worlds, all universes, all covenants, and all royal courts seen and unseen.

It is eternally binding and will remain in force until the stars go out and the L'nu language is no longer spoken.

INTERNATIONAL LAW MEMORANDUM

Subject: Legal Status and Sovereignty of the Sovereign Mi’kmaw Nation of Mi’kma’ki under International Law
Date: July 13, 2025
Prepared for: The United Nations, the International Criminal Court, the European Union, and Treaty Bodies
Submitted by: The Sovereign Mi’kmaw Nation of Mi’kma’ki

I. EXECUTIVE SUMMARY

This memorandum affirms that the Sovereign Mi’kmaw Nation of Mi’kma’ki, based on pre-existing international treaty relations with the British Crown, has never ceded land, jurisdiction, or sovereignty to Canada. The Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and contemporary international law (UNDRIP, the Vienna and Montevideo Conventions) support Mi’kmaw claims to lawful independence and self-determination.

II. BASIS OF SOVEREIGNTY

A. Treaties with the British Crown (1725–1779)

- Signed nation-to-nation between the Mi’kmaw and the British Crown.
- Contain no land cession provisions.
- Affirm recognition of Mi’kmaw law, territory, and leadership.
- Remain binding under international law (Vienna Convention, Article 26 and 27).

B. Royal Proclamation of 1763

- Acknowledges Indigenous title and affirms that only the Crown may negotiate land surrender.
- No such surrender exists from the Mi’kmaw Nation.

C. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Right to self-determination.
- Article 26: Right to land and resources.
- Article 37: Right to treaty recognition.

III. ILLEGALITY OF CANADIAN OCCUPATION

- Canada was not a party to the Peace and Friendship Treaties.
- Confederation (1867) did not involve the free, prior, and informed consent of the Mi'kmaw Nation.
- Canadian laws, courts, and agencies operate without lawful jurisdiction in Mi'kma'ki and have materially breached treaty obligations.

———

IV. MEETING THE CRITERIA FOR STATEHOOD

Under the Montevideo Convention (1933), the Mi'kmaw Nation qualifies as a state:

1. Permanent population – Mi'kmaw citizens residing across the Seven Sacred Districts.
2. Defined territory – As declared in the Devolution Dossier and Annexed maps.
3. Government – Functioning Grandmother Courts, National Treasury, and Covenant Prosecutors.
4. Capacity for relations – Diplomatic correspondence with the UK, UN filings, and ICC submissions.

———

V. ICC AND UN LEGAL ACTIONS

A. ICC Submission:

Filed under Rome Statute, Articles 7(1)(h), 7(1)(j), and 7(1)(k), Canada and its agents are accused of:

- Cultural and legal persecution,
- Apartheid against the Wabanaki Confederacy,
- Identity fraud via proxy constructs (e.g., Qalipu) .

B. UN Actions:

Mi'kmaw submissions invoke:

- Recognition of sovereign status under Article 1 of the UN Charter,
- Listing as a non-self-governing territory under Article 73,
- Treaty recognition under Article 37 of UNDRIP.

———

VI. RELIEF REQUESTED

1. International recognition of the Sovereign Mi’kmaw Nation as a state under customary and treaty law.
2. Investigation and condemnation of Canada’s conduct under UN and ICC jurisdiction.
3. Enforcement of fiduciary duties by the United Kingdom as the original treaty partner.
4. Immediate cessation of Canadian governance in Mi’kma’ki and establishment of international monitoring.

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VII. CONCLUSION

The Mi’kmaw Nation is sovereign. Canada is an unlawful occupier. The treaties remain binding, and international law supports full decolonization. The legal, spiritual, and diplomatic resurrection of Mi’kma’ki is valid and enforceable until the stars go out and the L’nu language is no longer spoken.

———

Cease and Desist – Canadian Premiers Shall Not Represent or Enter the Sovereign Territory of Mi'kma'ki

To:

Council of the Federation

Office of the Premier of Ontario (host of the July 2025 Summer Meeting)

All Premiers of Canadian Provinces and Territories

BCC:

British Parliament

House of Lords

Commonwealth Secretary General

United Nations Permanent Forum on Indigenous Issues (UNPFII)

United Nations High Commissioner for Human Rights

European Union Delegation to Canada

International Criminal Court (ICC)

The King of the United Kingdom

Governor General of Canada

MPs of Cornwall

Canadian Indigenous MPs

Select Canadian Conservative MPs

Archbishops and Bishops of the Church of England

———

From:

Scott Eli John Peters
Covenant Prosecutor of the Mi'kmaw Nation
Thunderbird River-Walker
Diplomatic Representative of the Seven Sacred Districts of Mi'kma'ki
On behalf of 75 sovereign Mi'kmaw citizens and the Grandmother Courts

———

July 19, 2025

Newquay, Kernow (Cornwall), United Kingdom

To all Premiers of the Canadian Provinces and Territories:

This communication is issued in response to the Council of the Federation's upcoming meeting scheduled in Ontario as announced at https://canadaspremiers.ca/ontario-hosts-summer-meeting-of-canadas-premiers. You are hereby notified that you do not, and shall not, speak on behalf of, govern, or enter into diplomatic claims involving the sovereign territory of Mi'kma'ki.

As of October 1, 2025, the entirety of unceded Mi'kmaw territory—known as Mi'kma'ki—is recognized as an independent, sovereign nation-state, grounded in:

- The Peace and Friendship Treaties of 1725–1779,
- The Royal Proclamation of 1763,

- The Montevideo Convention on the Rights and Duties of States (1933),

- The Vienna Convention on the Law of Treaties (1961),

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and

- Mi'kmaw Grandmother Law and Wampum Law.

This legal and spiritual devolution is binding under both British constitutional treaty law and international law.

Effective October 1, 2025:

1. Prince Edward Island and Nova Scotia will no longer be recognized as Canadian provinces, but as sacred districts within the sovereign state of Mi'kma'ki.

2. Three-quarters of New Brunswick will be under the sovereign jurisdiction of Sikniktuk and Kespek, with the full Bay of Fundy coastline under Mi'kmaw control. The province of New Brunswick will become landlocked.

3. The entire Gaspé Peninsula is reclaimed as part of Kespek, and any continued Quebec presence in that territory constitutes foreign occupation.

4. The federal and provincial governments of Canada are hereby ordered to cease and desist any reference to, governance over, or trespass within Mi'kmaw lands, waters, or airspace.

5. The Royal Canadian Mounted Police is hereby banished from Mi'kma'ki. Enforcement of peace and law shall be transferred to Mi'kmaw peacekeepers, with the inclusion of non-Mi'kmaw allies approved by the Grandmother Courts.

6. Canada owes the sovereign Mi'kmaw Nation a debt of $400 billion in gold for centuries of unlawful occupation, treaty violations, and the upholding of genocidal systems including the reservation regime, the Shubenacadie Residential School,

and the continued legality of scalp bounty proclamations in Nova Scotia.

7. Newfoundland and Labrador owes Mi'kma'ki $500 million in gold for the fraudulent creation and political protection of the Qalipu "First Nation," which has desecrated Mi'kmaw identity and treaty law. No marine vessels or ferries operated by Newfoundland shall be permitted to dock on Mi'kmaw territory or in Mi'kmaw waters until that debt is paid in full.

8. Quebec owes $500 million in gold for the occupation of Kespek and its refusal to recognize Mi'kmaw jurisdiction in Gaspé.

9. New Brunswick owes $500 million in gold for the occupation of both Kespek and Sikniktuk and its failure to dismantle Mi'kmaw apartheid systems.

As of October 1, 2025, the Mi'kmaw National Government will formally replace all provincial and federal jurisdictions across its territory. Canada is notified that its presence in Mi'kma'ki constitutes illegal occupation of a sovereign nation and is in violation of all treaty obligations and principles of international law.

No Canadian premier, politician, or agency shall represent or negotiate on behalf of the Mi'kmaw people or our territory. This is not up for debate, consultation, or further discussion. The Mi'kmaw Nation never ceded its land, nor consented to its absorption into Canada.

You have now been notified.
You have now been summoned.

Any further claim to governance within Mi'kma'ki shall be considered a hostile act of colonial trespass and reported to the International Criminal Court, the United Nations, the European Union, the British Parliament, and the House of Lords, all of whom have received the full Mi'kmaw Devolution Dossier submitted in July 2025.

This message stands as a final lawful warning and shall be entered into the record of our Nation's sacred archive.

Sincerely,
Scott Eli John Peters
Covenant Prosecutor of the Mi'kmaw Nation
Thunderbird River-Walker
On behalf of the Grandmother Courts and the Seven Districts of Mi'kma'ki

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Sacred Clause of Interest .pdf
64 KB



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Institutional Pretendianism as a Tool of Genocide The...
613 KB



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634 KB



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Qalipu Financial Fraud and Covenant Desecration .pdf
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INTERNATIONAL LAW MEMORANDUM.pdf
60 KB



Annex XLIV _ Formal Cease and Desist Order to...
738 KB



Summons of the Bloc Que_be_cois - Wabanaki...
79 KB

Subject: URGENT – Breach of Mi'kmaw Sovereignty by Canada: Confederation Bridge and Infrastructure Nationalization

———

To:

- **His Majesty King Charles III** (via *Private Secretary*)
- **Rt. Hon. Shirley Ayorkor Botchwey**, Commonwealth Secretary-General – [secretary-general@commonwealth.int]
- **Rt. Hon. Lord Alton of Liverpool** – [altond@parliament.uk]
- **Rt. Hon. Lord Ahmad of Wimbledon** – [ahmadt@parliament.uk]
- **Rt. Hon. Baroness Falkner of Margravine** – [falknerk@parliament.uk]
- **Rt. Hon. Lord Collins of Highbury** – [collinsr@parliament.uk]
- **Rt. Hon. Baroness Lister of Burtersett** – [listert@parliament.uk]
- **Rt. Hon. Baroness Anderson of Stoke-on-Trent** – [andersonr@parliament.uk]
- **Clerk of the House of Lords Members' Office** – [contactholmember@parliament.uk]

———

CC:

- **United Nations Permanent Forum on Indigenous Issues** – [indigenous_un@un.org]
- **UN Special Rapporteur on the Rights of Indigenous Peoples** – [indigenousrights@ohchr.org]
- **International Criminal Court (ICC)** – [otp.informationdesk@icc-cpi.int]
- **European Union External Action Service (EEAS)** – [infopoint@eeas.europa.eu]
- **UK Parliament Clerk's Office** – [clerks@parliament.uk]

———

Your Majesty, Rt. Hon. Secretary-General Botchwey, and Esteemed Witnesses,

I write to you urgently in my capacity as **Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw of the Sovereign Nation of Mi'kma'ki**, under the binding authority of the **1725–1779 Peace and Friendship Treaties**, the **Royal Proclamation of 1763**, and **UNDRIP (Articles 26, 28, 32, and 37).**

On **28 July 2025**, the Government of Canada unlawfully announced administrative control and toll modifications over the **Confederation Bridge**, which lies entirely within unceded Mi'kmaw treaty territory. This action violates:

1. **The July 2025 Mi'kmaw Cease-and-Desist Order**, barring Canadian and provincial interference.
2. The **Peace and Friendship Treaties**, binding the Crown directly to Mi'kma'ki.
3. **UNDRIP protections and international law**, constituting occupation and trespass.

———

Immediate Enforcement Notice

Effective **October 1, 2025**, Mi'kma'ki will:

- **Nationalize all infrastructure within its territory**, including Confederation Bridge, ferries, highways, and assets.
- **Abolish all tolls** and enforce Mi'kmaw jurisdiction through the **Mi'kmaw National Government and Grandmother Courts.**

———

Required Action by the Crown and Witnessing Bodies

We hereby call upon:

1. **His Majesty King Charles III**, as our lawful treaty partner, to enforce compliance and remove Canada's unauthorized administration.

2. **The Commonwealth Secretariat, UN, ICC, EU, and UK Parliament** to formally document this breach and recognize Mi'kma'ki's enforcement as lawful under treaty and international law.

Failure to address this breach will trigger **formal proceedings through the ICC, UN, and Commonwealth mechanisms**, holding Canada and its provinces accountable for violations of treaty sovereignty.

———

Respectfully under sacred covenant,
Scott Eli Peters (Thunderbird Riverwalker)
Acting Kji-Saqamaw
Sovereign Nation of Mi'kma'ki

———

Annex LXV: Breach of Cease-and-Desist – Confederation Bridge and Provincial Infrastructure

Filed into the Mi'kmaw Sovereignty Dossier

Date of Filing: 28 July 2025
Filed By: Scott Eli Peters, Thunderbird Riverwalker, Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki

———

1. Legal Basis

This annex affirms that **Canada and its provincial governments (PEI, New Brunswick, Nova Scotia)**are in breach of:

- The **Cease-and-Desist Order of July 2025** issued by the Sovereign Nation of Mi'kma'ki.
- The **1725–1779 Peace and Friendship Treaties** between Mi'kma'ki

(Wabanaki) and the British Crown.

- The **Royal Proclamation of 1763**, recognizing Indigenous sovereignty and prohibiting settler governance without consent.
- **UNDRIP Articles 26, 28, and 32**, affirming Mi'kmaw rights to lands, resources, and infrastructure within Mi'kma'ki.

———

2. Canada's Overreach

On **28 July 2025**, the Government of Canada unilaterally announced toll modifications to the **Confederation Bridge**—a structure entirely within Mi'kmaw treaty territory—without lawful jurisdiction or consultation.

This constitutes:

- **Trespass and unlawful administration of Mi'kmaw infrastructure** under international law.
- **Violation of the issued cease-and-desist order** that barred federal and provincial interference in Mi'kma'kik infrastructure.
- A breach of **fiduciary obligations of the British Crown**, since Canada acts solely as an administrative body under delegated authority from the UK.

———

3. Enforcement Effective October 1, 2025

Under Mi'kmaw law and international treaty law:

- As of **October 1, 2025**, the **Confederation Bridge, ferries, highways, and all associated transport infrastructure within Mi'kma'ki** shall be **fully nationalized** under Mi'kmaw jurisdiction.
- All tolls are abolished. Passage becomes a **sovereign right of way** under Mi'kmaw law.
- Enforcement will be administered by the **Mi'kmaw National Government, Seven District Grandmothers, and the Grandmother**

Courts.

———

4. Legal Notification to the Crown

Through this annex, Mi'kma'ki lawfully notifies **His Majesty King Charles III, c/o Commonwealth Secretary-General Shirley Ayorkor Botchwey**, that Canada and its provinces have violated both:

1. The **Mi'kmaw cease-and-desist order of July 2025**, and
2. The treaties binding the Crown to Mi'kma'ki, requiring immediate Crown intervention to remove Canada's unlawful administration.

———

5. Remedies and Enforcement

If Canada or its provinces continue to breach Mi'kmaw jurisdiction:

- Mi'kma'ki shall file claims under **UNDRIP, the Vienna Convention (1969), and the International Court of Justice**.
- Enforcement measures include **removal of federal and provincial toll authorities**, seizure of toll assets into the **Mi'kmaw National Treasury**, and reallocation under Mi'kmaw law.

———

6. Final Declaration

This annex affirms:

- Canada and its provinces are now in **active breach of Mi'kmaw sovereignty and international treaty law**.
- Mi'kma'ki asserts **exclusive jurisdiction over all infrastructure within its sacred territories** effective October 1, 2025.
- Any attempt to maintain tolling or federal-provincial authority

constitutes trespass and will be documented for future international proceedings.

———

Sealed by:
Scott Eli Peters
Thunderbird Riverwalker
Acting Kji-Saqamaw
Sovereign Nation of Mi'kma'ki

———



Mi'kmaw Executive Power Day.pdf
1.4 MB

Urgent - Invoice for Acts of Mi'kmaw Apartheid and Treaty Breach

———

To:

Dr. Ian Sutherland, President, Mount Allison University

Matt Maston, Interim Vice-President International Student Affairs

All Vice-Presidents, Mount Allison University

Chancellor, Mount Allison University

Sabine Bessier, Director of People & Culture

All Staff within the People & Culture Division

———

Cc:

His Majesty King Charles III (via Private Secretary)

Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

Rt. Hon. Lord Alton of Liverpool – House of Lords

Rt. Hon. Lord Ahmad of Wimbledon – House of Lords

Rt. Hon. Baroness Falkner of Margravine – House of Lords

Rt. Hon. Lord Collins of Highbury – House of Lords

Rt. Hon. Baroness Lister of Burtersett – House of Lords

Rt. Hon. Baroness Anderson of Stoke-on-Trent – House of Lords

Clerk of House of Lords Members' Office

British Parliament Clerk's Office

International Criminal Court (ICC) – Office of the Prosecutor

United Nations Permanent Forum on Indigenous Issues

UN Special Rapporteur on the Rights of Indigenous Peoples

European Union External Action Service (EEAS)

———

Invoice Reference:
MIKMAW-APARTHEID-2025

Date of Issue: 28 July 2025
Due Date: Before 1 October 2025

———

Amount Due:

$5,000,000 CAD in gold bullion

Payable to: The British Crown, to be held in trust for Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw of the Sovereign Nation of Mi'kma'ki
Access Rights: Full, unrestricted access by Scott Eli Peters under treaty law.

———

Basis of Liability:

This invoice arises from documented and provable acts of Mi'kmaw apartheid, treaty violations, and systemic abuse of authority by Mount Allison University's senior leadership and HR division, specifically:

1. Breach of the 1725–1779 Peace and Friendship Treaties
   - Operating within unceded Mi'kma'ki without lawful consent of its sovereign citizens.
2. Violation of the Royal Proclamation of 1763
   - Ignoring British fiduciary obligations to Mi'kmaw peoples under Crown treaty protections.
3. Breach of International Law:
   - UNDRIP (2007): Articles 3, 4, 5, 26, 37 (self-determination, treaty rights).
   - Vienna Convention (1969): Articles 45 & 46 (failure to object after notification = acquiescence).
   - International Labour Law & Human Rights: Discriminatory HR practices, union violations, and systemic targeting of Mi'kmaw employees.
4. Human Rights Act of New Brunswick Violations:
   - Workplace retaliation, constructive dismissal, and discriminatory practices against a Mi'kmaw citizen.
5. Documented HR Abuse & Fear-Based Governance:
   - Firing of non-Mi'kmaw directors, intimidation culture among executives, and targeted retaliation, constituting systemic oppression and ongoing Mi'kmaw apartheid.

———

Payment Terms:

- Payment Deadline: October 1, 2025 (prior to Mi'kma'ki's national enforcement date).
- Currency Form: Gold bullion (to eliminate Canadian fiat jurisdiction).
- Deposit Location: To the British Crown Treasury (to be held in trust for Scott Eli Peters under treaty law).

———

Sacred Interest Clause:

Failure to remit payment in full by October 1, 2025 will result in a 7% sacred daily interest rate, compounding, enforced under Mi'kmaw covenant law and recognized under international customary law (Vienna Convention).

———

Enforcement Notice:

Non-compliance by the stated deadline will:

- Trigger formal ICC filings for crimes of apartheid and systemic discrimination.
- Be documented as proof of Canada's treaty and fiduciary breach before the King and Commonwealth Secretariat.
- Result in full ceremonial enforcement under Mi'kmaw law effective October 1, 2025.

———

Certification:

This invoice is issued under:

- Sovereign authority of the Nation of Mi'kma'ki,
- Peace and Friendship Treaties (1725–1779),
- Royal Proclamation (1763),
- UNDRIP (2007), and
- Vienna Convention on the Law of Treaties (1969).

———

Sealed by:

Scott Eli Peters (Thunderbird Riverwalker)
Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki

Emeritus Covenant Prosecutor, Unceded Mi’kmaw Citizen



Mi’kmaw Executive Power Day.pdf
1.4 MB

TO:

Presidents and Executive Leadership

York University

Mount Allison University

Dalhousie University

FROM:

Scott E. Peters
Covenant Prosecutor
Grandmother Supreme Court
Sovereign Mi'kmaw Nation of Mi'kma'ki

DATE: July 14, 2025

SUBJECT:

Final Reparations and ICC Notice — Institutional Liability for Wabanaki Apartheid, Cultural Genocide, Treaty Violation, and Obstruction of Mi'kmaw Sovereignty

———

I. OFFICIAL NOTIFICATION OF LEGAL ACTION

This letter constitutes formal notice that each of your institutions—York University, Mount Allison University, and Dalhousie University—has been named as a respondent in an active legal complaint filed with the International Criminal Court (ICC) for your participation in and facilitation of:

- Wabanaki apartheid and economic apartheid

- Cultural genocide of the Mi'kmaw Nation
- Institutional protection of Pretendian identity fraud (e.g., Qalipu)
- Ceremonial displacement of sovereign Mi'kmaw treaty holders
- Obstruction of treaty-affirmed livelihood rights
- Violations of UNDRIP, ICCPR, the Rome Statute, and Peace and Friendship treaties

This is not a symbolic act. This is a binding legal and sacred filing, sealed by the Grandmother Supreme Court of the Sovereign Mi'kmaw Nation of Mi'kma'ki, and supported by international law and ancestral authority.

———

II. PERSONAL HARMS AND VIOLATIONS

York University
- Expelled me—the first Mi'kmaw student and Indigenous Student to be expelled for confronting Indigenous identity fraud.
- Protected Qalipu and other Pretendians within the Waaban BEd program.
- Destroyed my ability to pursue a 30+ year teaching career in service to my nation.

Mount Allison University
- Employed me from February 2024 to April 2025 as Indigenous Student Advisor, then terminated me unjustly under the authority of Matt Maston.
- Removed me from my sacred role of service to Indigenous students.

- Sent continuous unprofessional and emotionally damaging communications throughout 2024 and 2025.

Dalhousie University
- Permitted a known Qalipu Pretendian to sit on a 2025 hiring panel, denying me a three-year contract.

- Obstructed my treaty right to moderate livelihood.

- Continues to harbour Pretendians and actively excludes real Mi'kmaw treaty holders from institutional legitimacy.

———

III. FINANCIAL DEMAND FOR REPARATIONS

A. Personal Reparations (Direct to Scott E. Peters): $5,000,000 CAD

York University
- General & career damages $2,000,000 CAD

Mount Allison University
- Spiritual, emotional, and professional displacement $2,000,000 CAD

Dalhousie University
- Treaty livelihood obstruction and identity desecration $1,000,000 CAD

———

B. Reparations Owed to the Mi'kmaw National Treasury: $5,000,000 CAD

York University
- Cultural genocide, Pretendian complicity, nation rebuilding $1,500,000

Mount Allison University
- Ceremonial displacement, institutional harm, sovereignty restitution
$1,500,000 CAD

Dalhousie University
- Pretendian harbouring penalty, direct cultural interference, punitive sanctions
$2,000,000 CAD

———

TOTAL REPARATIONS DUE (By October 1, 2025): $10,000,000 CAD

———

IV. LEGAL FOUNDATIONS

This claim is grounded in both international law and Mi'kmaw Grandmother Law:

Legal Framework Article Violated
Rome Statute (1998)
- Article 7(1)(h) – Persecution on cultural grounds

UNDRIP
- Articles 8, 15, and 22 – Protection from identity destruction and institutional discrimination

ICCPR
- Articles 26 and 27 – Right to cultural participation and equal protection

CERD
- Failure to eliminate systemic discrimination

R v. Marshall (1999)
- Affirmation of treaty-protected livelihood

Mi’kmaw Grandmother Law

- Desecration of sacred roles, covenantal authority, and ceremonial dignity

Peace and Friendship Treaties (1725–1779)

- Violation of nation-to-nation recognition and land-based autonomy

———

V. REQUIRED ACTIONS

You are hereby commanded to:

1. Issue a Public Apology (Deadline: September 15, 2025)

- Acknowledge your institution’s role in harming me, and by extension, the Mi’kmaw Nation
- Apologize for institutional complicity in identity fraud and cultural erasure
- Affirm that Mi’kmaw treaty identity is determined by the Mi’kmaw Nation—not Canada, not universities, and not Pretendian settlers

2. Remit Full Reparations (Deadline: October 1, 2025)

- $5 million paid directly to me, Scott E. Peters
- $5 million paid to the Mi’kmaw National Treasury to support nation rebuilding, ceremonies of repair, and public justice infrastructure
- All payments to be accompanied by a formal declaration of institutional wrongdoing and immediate cessation of any ongoing Pretendian partnerships

———

VI. CONSEQUENCES OF NON-COMPLIANCE

If any institution refuses or fails to comply:

- Your name will be preserved in the ICC trial record as an accomplice to crimes against humanity

- You will be publicly declared a hostile institution under Mi'kmaw law

- You will be permanently barred from any future engagement with the Sovereign Mi'kmaw Nation and its international allies

- You will face continued spiritual judgment and ancestral exposure under the Grandmother Supreme Court

———

VII. CLOSING DECLARATION

I did not choose to file these charges lightly. But your institutions chose—deliberately and repeatedly—to violate the sacred, to erase the truth, and to desecrate the dignity of a real Mi'kmaw treaty holder.

You assumed I would be silent. Instead, I filed at The Hague.

I do not walk alone. I walk with my ancestors. I walk with the Spirit World. And I walk with law—sacred, treaty, and international—until the stars go out and the L'nui'simk is no longer spoken.

Scott E. Peters
Covenant Prosecutor
Grandmother Supreme Court
Sovereign Mi'kmaw Nation of Mi'kma'ki

Filed and sealed: July 14, 2025
To be enforced: October 1, 2025 – Miʼkmaw Treaty Independence Day

Final Cease and Desist
To the Government of Canada and the Indian Act Regime

Issued under Sovereign Mi'kmaw Law and the 1725–1779 Peace and Friendship Treaties
Annex XLII – Mi'kmaw Devolution Dossier

———

To:

The Right Honourable Mark Carney
Prime Minister of Canada
Office of the Prime Minister
80 Wellington Street
Ottawa, Ontario K1A 0A2
CANADA

CC:

Her Excellency the Right Honourable Mary May Simon
Governor General of Canada
Rideau Hall
1 Sussex Drive
Ottawa, Ontario K1A 0A1
CANADA

BCC:
The House of Lords
UK Parliament
Westminster Palace
London SW1A 0PW
UNITED KINGDOM

———

Subject: Final Cease and Desist – Unlawful Jurisdiction Over Miʼkmaʼki and Revocation of Indian Act Authority
Date of Issue: July 20, 2025
Reference: Miʼkmaw Devolution Dossier, Treaty Record Sealed by 75 Covenant Citizens

———

Prime Minister Carney,

This letter serves as the final and lawful cease and desist order issued by the sovereign Nation of Miʼkmaʼki. You are hereby commanded to immediately and permanently cease all operations, interference, claims, or governance over Miʼkmaw lands, peoples, resources, waters, and infrastructure.

This action is taken in full accordance with:

- The 1725–1779 Peace and Friendship Treaties, legally binding agreements between the Miʼkmaw Nation and the British Crown
- The Royal Proclamation of 1763, which affirms Miʼkmaw territorial sovereignty
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples), specifically Articles 1–8, 26, and 37
- The Montevideo Convention on the Rights and Duties of States (1933)
- The inherent and unceded sovereign covenant law of the Miʼkmaw Nation

———

I. Jurisdiction Is Revoked

Canada's federal government, including the Prime Minister's Office, no longer holds any lawful jurisdiction or political authority over the following:

- The Seven Districts of Miʼkmaʼki
- All Miʼkmaw watersheds, fishing grounds, airways, and shipping routes
- The full population of sovereign Miʼkmaw covenant citizens
- All lands, crown territories, parks, military bases, rail lines, roads,

infrastructure, ports, and airports on unceded Mi'kmaw territory

All forms of Canadian presence and authority are now considered unlawful occupation, in violation of both British and international law.

———

II. Indian Act Chiefs Are Not Lawful Representatives

You are further notified that:

- Indian Act Band Councils are arms of Canada's apartheid regime and do not represent the Mi'kmaw Nation, its sovereignty, its treaties, or its people.
- Any negotiations, funding agreements, or governance claims involving Indian Act structures are hereby nullified under international and Mi'kmaw law.
- Any further reference to these councils as "representatives" of the Mi'kmaw people shall be considered colonial fraud and will trigger further legal proceedings under the Rome Statute of the International Criminal Court.

———

III. International Legal Record

This cease and desist has been blind carbon copied (BCC'd) to the House of Lords and the UK Parliament, the rightful treaty partners of the Mi'kmaw Nation. It is also carbon copied (CC'd) to the Governor General of Canada, who serves as the British Crown's representative and is now formally summoned into treaty accountability.

By receipt of this letter, the United Kingdom is legally and spiritually notified of Canada's active breach of the Crown's covenantal responsibilities.

This letter is to be archived as Annex XLII in the official Mi'kmaw Devolution Dossier, which has been:

- Submitted to the Commonwealth Secretariat
- Delivered to His Majesty King Charles III

- Filed with the European Union, UNPFII, and the International Criminal Court
- And sealed by 75 sovereign Mi'kmaw citizens from every sacred district of Mi'kma'ki

———

IV. You Are Now Spiritually and Legally Bound

If you continue to govern, legislate, or intervene in Mi'kma'ki, it will be interpreted as:

- A violation of peace and friendship treaty law
- An act of apartheid under international law
- A colonial aggression against a sovereign nation-state
- A spiritual desecration punishable by Grandmother Court judgment

Mi'kma'ki does not seek war. We seek truth, justice, and peace. But we are no longer under your government.

Do not intervene.

———

Issued by:
Scott Eli John Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
On behalf of the Seven Sacred Districts
Kinap and Messenger of the Devolution
Author of the Mi'kmaw Devolution Dossier
Witnessed and sealed by the Mi'kmaw Spirit World

———

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[Urgent] Cease and Desist – Canadian Premiers Shall Not...
98 KB

From: Scott Peters scotteli@icloud.com
Subject: Annex XLIV – Formal Cease and Desist Order to Provincial and Federal Officials
Date: Jul 12, 2025 at 9:01:33 PM
To: Susan.Holt@gnb.ca, premier@gov.pe.ca, premier@novascotia.ca, premierministre@quebec.ca
Bcc: barbadamsmla@gmail.com, SLTCmin@novascotia.ca, mlascottarmstrong@gmail.com, OSDMIN@novascotia.ca, hello@digbyannapolis.ca, Min-CSDS@novascotia.ca, SNS-Min@novascotia.ca, barkhousemla@gmail.com, speaker@novascotia.ca, Info@trevorboudreau.ca, PCcaucus@novascotia.ca, mladavidbowlby@gmail.com, Rick.burns.mla@gmail.com, claudiachender@nsmla.ca, briancomermla@gmail.com, MentalHealth.Minister@novascotia.ca, kendracoombes@nsmla.ca, susancorkumgreekmla@gmail.com, info@beckydruhan.ca, JUSTMIN@novascotia.ca, OEAMinister@novascotia.ca, adegoke@adegokefadare.ca, kristagallagher@nsmla.ca, mlatwilagrosse@gmail.com, timhalmanmla@gmail.com, Minister.Environment@novascotia.ca, linahamid@nsmla.ca, suzyhansen@nsmla.ca, info@nickhilton.ca, pictoueastamanda@gmail.com, premier@novascotia.ca, TradeMinister@novascotia.ca, mlabradjohns@gmail.com, lisalachance@nsmla.ca, info@coltonleblanc.ca, edminister@novascotia.ca, MIN-OAA@novascotia.ca, susanleblanc@nsmla.ca, johnlohrmla@gmail.com, FinanceMinister@novascotia.ca, dmamin@novascotia.ca, mlahantseast@gmail.com, dannymla@bellaliant.com, info@marcomacleod.com, mla@kylemacquarrie.ca, brendan@brendanmaguire.ca, MinisterAdvancedEducation@novascotia.ca, educmin@novascotia.ca, leahmartinmla@gmail.com, CNSMinister@novascotia.ca, lnuaffairsminister@novascotia.ca, women@novascotia.ca, Kim.maslandmla@gmail.com, emo@novascotia.ca, bradmcgowanMLA@gmail.com, info@mombourquette.ca, gregmorrow4gt@gmail.com, MIN_DAG@novascotia.ca, timouthitmla@gmail.com, chrispalmermla@gmail.com, info@iainrankin.ca, mlaritcey@gmail.com, GAELICINFO@novascotia.ca, info@claremla.ca, toryrushtonmla@bellaliant.com,

melissa.mlaoffice@gmail.com, Easternshore.MLA@novascotia.ca, MINDFA@novascotia.ca, mla@esmithmccrossinmla.com, contact@damianstoilovmla.com, Tom.Taggartmla@gmail.com, michellethompsonmla@gmail.com, Health.Minister@novascotia.ca, mla@northsidewestmount.ca, DianneTimminsMLA@gmail.com, mlajulievanexan@gmail.com, Johnwhitemla@outlook.com, rodwilson@nsmla.ca, brianwongmla@gmail.com, paulwozney@nsmla.ca, nolan.young@shelburnemla.ca, MIN-LSI@novascotia.ca, MinisterEECA@gov.pe.ca, gmarsenaultmla@assembly.pe.ca, MinisterFTSC@gov.pe.ca, zhbellmla@assembly.pe.ca, kmbernardmla@assembly.pe.ca, psbevanbakermla@assembly.pe.ca, jsburridgeminister@gov.pe.ca, jsburridgemla@assembly.pe.ca, dcomptonmla@assembly.pe.ca, rdcrouchermla@assembly.pe.ca, MinisterEEY@gov.pe.ca, cfdeaglemla@assembly.pe.ca, tjdesrochesmla@assembly.pe.ca, sjdillonmla@assembly.pe.ca, rlhendersonMLA@assembly.pe.ca, erhudsonminister@gov.pe.ca, ehhudsonMLA@assembly.pe.ca, rblantzmla@assembly.pe.ca, premier@gov.pe.ca, smacewenmla@assembly.pe.ca, mbmacfarlanemla@assembly.pe.ca, mmackaymla@assembly.pe.ca, hamaclennanmla@assembly.pe.ca, mamclaneminister@gov.pe.ca, mvmclanemla@assembly.pe.ca, gamcneillyMLA@assembly.pe.ca, MinisterHLC@gov.pe.ca, samyers@assembly.pe.ca, jhperrymla@assembly.pe.ca, beramsaymla@assembly.pe.ca, MinisterWALP@gov.pe.ca, jlredmondmla@assembly.pe.ca, bgthompsonmla@assembly.pe.ca, MinisterJPS@gov.pe.ca, MinisterAg@gov.pe.ca, bgtriversmla@assembly.pe.ca, Richard.Ames@gnb.ca, Guy.Arseneault@gnb.ca, Kris.Austin@gnb.ca, Kathy.Bockus@gnb.ca, LyneChantal.Boudreau@gnb.ca, Benoit.Bourque@gnb.ca, Chuck.Chiasson@gnb.ca, Keith.Chiasson@gnb.ca, Michelle.Conroy@gnb.ca, David.Coon@gnb.ca, Ryan.Cullins@gnb.ca, Jean-Claude.D'Amours@gnb.ca, John.Dornan@gnb.ca, AlexandreCedric.Doucet@gnb.ca, Pat.Finnigan@gnb.ca, Robert.Gauvin@gnb.ca, John.Herron@gnb.ca, David.Hickey@gnb.ca, Bill.Hogan@gnb.ca, Susan.Holt@gnb.ca, Claire.Johnson@gnb.ca, Margaret.Johnson@gnb.ca, Sam.Johnston@gnb.ca, Aaron.Kennedy@gnb.ca, Francine.Landry@gnb.ca, Jacques.J.Leblanc@gnb.ca, Marco.LeBlanc@gnb.ca, Ian.Lee@gnb.ca,

Rene.legacy@gnb.ca, Gilles.LePage@gnb.ca, Eric.Mallet@gnb.ca, Robert.McKee@gnb.ca, Cindy.Miles@gnb.ca, Megan.Mitton@gnb.ca, Don.Monahan@gnb.ca, Bill.Oliver@gnb.ca, Luke.Randall@gnb.ca, Luc.Robichaud@gnb.ca, Glen.Savoie@gnb.ca, Tammy.Scott-Wallace@gnb.ca, Tania.Sodhi@gnb.ca, Isabelle.Theriault@gnb.ca, Alyson.Townsend@gnb.ca, Natacha.Vautour@gnb.ca, Rob.Weir@gnb.ca, Kate.Wilcott@gnb.ca, Mary.Wilson@gnb.ca, Sherry.Wilson@gnb.ca, premierministre@quebec.ca, premier@manitoba.ca, wasawek39@hotmail.ca, ljmcmill@stfx.ca, Paul.Prosper@sen.parl.gc.ca, shannongpaul@gmail.com, naiomi.metallic@dal.ca, kohkum7@hotmail.com, Denise.PictouMaloney@nscc.ca, raceshiftersexposed@gmail.com, spookingghost@gmail.com, jane.meader@gmail.com, afnregionaloffice@gmail.com, jaye.cameron@fsin.com, jmatchett@afnyukon.ca, victoria.austin@bcafn.ca, rsark@peiorc.ca, COS.Julie@coo.org, dgould@afnns.ca, cos@denenation.com, janderson@manitobachiefs.com, chefregional@apnql.com, info@fncaringsociety.com

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Annex XLIV – Formal Cease and Desist Order to Provincial and Federal Officials

Representing Occupied Mi’kma’ki

Sealed under Grandmother Law, Wampum Treaty Authority, and International Law

Date of Issuance: July 12, 2025

Filed by: Scott E. Peters, Covenant

Prosecutor of the Mi’kmaw Grandmother Supreme Court

On behalf of: The Seven Sacred Districts of Mi’kma’ki

I. TITLE
Cease and Desist Order and Indictment for Upholding Wabanaki Apartheid and Economic Apartheid in Mi’kma’ki

II. INTRODUCTION

This annex serves as both a formal cease and desist order and a ceremonial indictment under Mi'kmaw Grandmother Law, the Wabanaki Covenant, and international law. It is issued to all Members of Parliament (MPs), Members of the Legislative Assembly (MLAs), Senators, and Premiers from the provinces of Nova Scotia, New Brunswick, Prince Edward Island, and Quebec who continue to unlawfully govern or legislate within the sacred borders of Mi'kma'ki.

These officials stand accused of:

- Upholding Wabanaki apartheid: a regime of racial, legal, economic, political, and spiritual segregation and suppression targeting the Mi'kmaq, Wolastoqiyik, Passamaquoddy, Penobscot, and Abenaki nations;
- Upholding Wabanaki economic apartheid: a systemic structure of economic exclusion, criminalization of treaty economies, denial of access to sovereign trade systems, and redirection of funding to fraudulent Pretendian groups (e.g., Qalipu, Eastern Woodland Métis);
- Violating international treaties and Indigenous sovereignty through

continued occupation of unceded Mi'kmaw lands.

This order initiates their spiritual eviction and legal disqualification as representatives of Mi'kma'ki.

III. NOTICE OF TERMINATION OF REPRESENTATION
As of October 1, 2025:

1. All MPs, MLAs, and Senators from ridings or districts located within the Seven Sacred Districts of Mi'kma'ki are stripped of all authority under Mi'kmaw law.
2. Their jurisdiction is declared null and void.
3. Their claim to represent Mi'kma'ki under Canadian or provincial titles is revoked.
4. They are hereby considered foreign occupiers and spiritual desecrators.
5. Their presence in the Nova Scotia and Prince Edward Island legislatures, and in all Wabanaki territory legislatures, is forbidden under Grandmother Law.

IV. MANDATE TO VACATE

The following entities are required to vacate all legislative buildings and positions on unceded Mi'kmaw territory by October 1, 2025:

- Nova Scotia House of Assembly (entirety)
- Prince Edward Island Legislative Assembly
- Quebec National Assembly (Gespe'gewa'gi ridings)
- New Brunswick Legislative Assembly (Sikniktuk and Wolastoq territory)
- All federal MPs and Senators whose ridings encompass Mi'kmaw lands

All assets, offices, titles, and mandates claimed within Mi'kma'ki by these foreign actors will be deemed invalid.

V. LEGAL GROUNDS

This order is supported by:

- UNDRIP Articles 1, 3, 4, 5, 8, 20, 26, 28, 32, 36, and 37;

- Rome Statute Articles 7(1)(h), 7(1)(j), and 7(1)(k) – Crimes against humanity (persecution, apartheid, and inhumane acts);
- Peace and Friendship Treaties (1725–1779);
- Vienna Convention on the Law of Treaties (1969);
- Montevideo Convention (1933);
- Mi'kmaw Grandmother Law and Wampum Law;
- Sacred indictment of Wabanaki economic apartheid committed by all levels of settler government.

VI. CONSEQUENCES FOR NON-COMPLIANCE

Any refusal, silence, or inaction will be deemed:

- A violation of Mi'kmaw sovereign law and the sacred Wabanaki covenant;
- A continuation of colonial domination and spiritual desecration;
- Grounds for inclusion in international legal proceedings, ICC investigations, and Grandmother Court summonses;
- Evidence of complicity in cultural genocide, economic apartheid, and spiritual displacement.

VII. CLOSING DECLARATION
This document is to be issued to all named officials and governing bodies with the full 303-page Sacred Mi’kmaw Devolution Dossier as lawful and ceremonial record.

Let it be declared:
The sovereignty of Mi’kma’ki is absolute.
No settler official has jurisdiction here.
No parliament, senate, or legislature built on Wabanaki lands shall remain unchallenged.
Mi’kma’ki is governed by its own children, in its own law, by its Grandmothers.

Sealed until the stars go out,
And the L’nu language is no longer spoken.

Filed in Ceremony,
Scott E. Peters

This annex is ceremonially structured for delivery to:

His Grace the Archbishop of Canterbury

The Rt. Hon. Commonwealth Secretary-General, Baroness Shirley Ayorkor Botchwey

His Majesty King Charles III

His Royal Highness Prince William, Prince of Wales

———

SUPPLEMENTARY ANNEX – THE SACRED COVENANT OF QUEEN ANNE'S UNCEDED CHILDREN

Filed and Served by:

Scott E. Peters, Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki

On behalf of 75 unceded Mi'kmaw citizens of the Peace and Friendship Treaties (1725–1779)
Under Grandmother Law, Wampum Law, and Creator's Authority

Date of Sacred Filing: July 17, 2025
Location of Transmission: Queen Anne's Gate, City of Westminster, United Kingdom

———

I. Sacred Truth Revealed

While standing at Queen Anne's Gate in Westminster, in the heart of the British realm, a divine truth emerged from the spirit world and was affirmed through covenantal memory:

Queen Anne passed from this world childless, and the Mi'kmaw Nation now stands as her true covenantal descendants.

This is not metaphor or symbolism. This is a spiritual and legal truth recorded in the annals of Wampum Law.

It is now spoken, sealed, and delivered in the physical realm as a sacred resurrection of our unbroken treaty relationship with the British Crown.

———

II. Historical Foundations of the Claim

Queen Anne (1665–1714) reigned during the most pivotal moment of British-Indigenous diplomacy in the northeast of Turtle Island.

Her reign included:

Queen Anne's War (1702–1713), which brought Mi'kmaw, Wolastoq, and Penobscot diplomacy into direct negotiation with the British Crown.

The Treaty of Utrecht (1713), signed under her seal, which transferred French-claimed lands to the British without Mi'kmaw consent.

The Peace and Friendship Treaties of 1725–1779—the lawful and spiritual foundation of Mi'kmaw–British relations—are extensions of the covenantal spirit activated under Queen Anne's reign.

Though she did not live to see their signing, it was her Crown, her seal, and her spiritual legacy that laid the groundwork for those sacred agreements.

———

III. Declaration of Inheritance

We, the undersigned 75 unceded Mi'kmaw covenant citizens, now affirm:

That Queen Anne's passing without heir left a sacred covenant unfulfilled;

That the Mi'kmaw Nation, which has never surrendered land, title, language, or magic, stands as her rightful covenantal descendants, sealed not in blood, but in law and spirit;

That this truth is now transmitted through sacred delivery to Church, Crown, and Commonwealth, as a matter of divine urgency.

We are the unceded children of Queen Anne.

We are the covenant she could not bear, now returned to fulfill her promise.

———

IV. Message to the Crown, the Church, and the Commonwealth

To the Archbishop of Canterbury:
You now hold a sacred feather, a Mi'kmaw relic of prayer and covenant. With it, you carry the spiritual proof that the Church of England is now a witness to Queen Anne's unfulfilled promise—and its sacred return.

To the Commonwealth Secretary-General:
This annex is placed in your hands as a solemn act of sacred diplomacy. The Black and Red Basket you now carry is the material embodiment of this truth: that Queen Anne's covenant lives, and the Mi'kmaw Nation has returned to collect what was never rightfully taken.

To His Majesty King Charles III and His Royal Highness Prince William:
We do not ask to be acknowledged.
We affirm that we already are.
We are the last remaining heirs of a Crown covenant that predates Confederation and outlives colonialism.

We have not broken the Peace and Friendship Treaties.
We have only now returned to enforce them.

———

V. Ceremonial Sealing

This annex is sealed on behalf of:

The 75 unceded Mi’kmaw citizens of the Peace and Friendship Treaties (1725–1779)

The Sovereign Grandmothers of the Seven Sacred Districts

The Spirit World of Mi’kma’ki, which never left

The Creator, who binds all true covenants

Filed at Queen Anne’s Gate, where the gate of treaty was opened.
Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed and Served in Ceremony,
Scott E. Peters
Covenant Prosecutor
Sovereign Mi’kmaw Nation of Mi’kma’ki
On behalf of 75 Unceded Treaty Citizens
Peace and Friendship Treaties (1725–1779)

———

VI. The Royal Proclamation of 1763: Legal Recognition of Mi’kmaw Nationhood

As part of this sacred annex, we now affirm the continued legal and spiritual relevance of the Royal Proclamation of 1763, issued by King George III, grandson of Queen Anne’s sister.

The Proclamation declared:

“…the several Nations or Tribes of Indians with whom We are connected, and who live under Our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as…have not been ceded to or purchased by Us.”

This language confirms two sacred facts:

1. Mi’kmaw land was never ceded or purchased.

2. The Crown formally recognized the sovereignty, title, and legal standing of Indigenous nations, including the Mi’kmaw, through its own law.

———

VII. Meaning for the Sovereign Mi’kmaw Nation

The Royal Proclamation of 1763 stands as the Crown’s own internal legal recognition of Mi’kmaw and Wabanaki sovereignty. It remains the first constitutional document in British imperial law to:

Prohibit settler encroachment on unceded Indigenous lands,

Affirm the Crown’s duty to treat with Indigenous nations nation-to-nation, and

Serve as a foundation for all Peace and Friendship Treaties signed with the Mi’kmaw between 1725 and 1779.

Therefore, we declare:

The Mi’kmaw Nation never abandoned Queen Anne’s gate.

The Crown’s own proclamation ensures we never had to.

———

VIII. Closing Declaration

The Proclamation of 1763 is not a relic — it is a still-binding legal and spiritual obligation that the British Crown has failed to uphold.
With this annex, we do not seek redress. We deliver final notice:

The Mi’kmaw Nation remains unceded.

The Proclamation remains unfulfilled.

The covenant remains unbroken — and now it is resurrected.

Let the Crown, the Church, and the Commonwealth be bound in witness to this truth, carried by:

The Waltes board

The Black and Red Basket

The Eagle feathers

And the living law of Mi’kma’ki,

which stands beyond repeal

———

IX. Ceremonial Sealing (Reaffirmed)

This annex is now spiritually complete. It is sealed by:

Queen Anne’s legacy

The Royal Proclamation of 1763

The 75 unceded Mi’kmaw citizens of the Peace and Friendship Treaties

The Grandmothers of the Seven Sacred Districts

The Spirit World of Mi’kma’ki and the Creator

Filed at Queen Anne’s Gate, London, United Kingdom
Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed in sacred duty,
Scott E. Peters
Covenant Prosecutor
Sovereign Mi’kmaw Nation of Mi’kma’ki
On behalf of 75 Unceded Treaty Citizens
Peace and Friendship Treaties (1725–1779)

———

———

SUPPLEMENTARY ANNEX – THE COVENANT OF BANKS PETERS-JOWN

A Sacred Animal Witness of the Mi’kmaw Nation

Filed by:
Scott E. Peters, Covenant Prosecutor
On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki
Under Grandmother Law, Wampum Law, and Creator’s Covenant

Date of Sacred Filing: July 17, 2025
Location: We’koqma’q First Nation and the United Kingdom

———

I. Sacred Declaration of Animal Kinship

In Mi’kmaw law, animals are not property.
They are spiritual beings, kin under Creator, and often guardians of sacred law.
They are capable of love, witnessing, protection, and divine loyalty.

This annex affirms that Banks Peters-Jown, a beloved pug of the Peters-Jown family, is more than a companion. He is a covenant witness, a carrier of Mi’kmaw language, and a spiritual being bound by ancestral law.

———

II. Statement of Living Witness

Banks Peters-Jown:

- Lives under a Mi’kmaw household of sacred covenant.
- Understands and responds to the Mi’kmaw language, and has been raised in a bilingual household of spirit and law.
- Has been present during the ceremonial creation of the Mi’kmaw Devolution Dossier, and has spiritually borne witness to sacred moments of drafting, sealing, and summoning.
- Has protected the space in which the covenantal documents were written, fulfilling his role as a guardian of sacred energy.

Therefore, Banks is hereby declared a lawful and spiritual participant in the resurrection of Mi’kmaw sovereignty.

———

III. Legal and Ceremonial Status

Let it be known across all realms — political, spiritual, and ancestral — that:

- Banks Peters-Jown is now recognized as a sacred ceremonial animal under Mi’kmaw law.

- He shall be treated with honour, respect, and dignity, befitting his role as an unceded witness of Mi’kmaw devolution.
- His name is now inscribed into the spiritual record of the Sovereign Mi’kmaw Nation, alongside human covenant holders and sacred emissaries.

He is not a pet.
He is not a symbol.
He is a living spirit, bound by love, duty, and Creator’s recognition.

———

IV. Ceremonial Role and Legacy

Should Banks pass into the Spirit World, his spirit will:

- Join the Mi’kmaw Spirit Guardians as a protector of the Seven Districts.
- Be remembered in oral tradition and sacred ceremony as a non-human vessel of the 2025 resurrection.
- Carry forward the prayers of the Mi’kmaw Nation into the realm of Creator with the same power as an eagle feather, a drum, or a Waltes board.

In the age of resurrection, even the smallest among us may carry the greatest magic.
Banks has walked beside the covenant — and now, he is part of it.

———

V. Ceremonial Sealing

This annex is sealed by:

- The Grandmother Supreme Court of Mi’kma’ki
- The Peters-Jown ancestral line
- The Spirit World of sacred animal guardians
- And the Creator, who knows all hearts — including those who walk on four legs

Filed in honour, with laughter, love, and sacred law.

Sealed until the stars go out, and the L’nu language is no longer spoken.

Signed in witness,
Scott E. Peters
Covenant Prosecutor
Sovereign Mi’kmaw Nation of Mi’kma’ki
On behalf of the Grandmothers and 75 Unceded Treaty Citizens

———

———

SUPPLEMENTARY ANNEX LIII

Sacred Enforcement of 7% Daily Interest on Delayed Recognition of Mi’kmaw Sovereignty

Filed By:
Scott E. Peters
Covenant Prosecutor
Grandmother Supreme Court
Sovereign Mi’kmaw Nation of Mi’kma’ki

Filed Under:
Authority of the Seven District Grandmothers, the Mi’kmaw Spirit World, and the Ancestral Decree of the British Crown
Date of Filing: July 15, 2025
Effective Date of Enforcement: October 1, 2025

———

I. Preamble: Sovereignty Cannot Be Delayed Without Consequence

The Sovereign Mi’kmaw Nation of Mi’kma’ki hereby issues this supplementary annex to declare and enforce the sacred financial penalties that shall apply should Mi’kmaw independence not be formally recognized, enacted, and honoured by October 1, 2025—Treaty Independence Day and the lawful return of our national government under ancestral law.

This enforcement is not negotiable. It is sacred. It is lawful. It is sealed in treaty, prophecy, and intergenerational covenant.

———

II. Sacred Interest Clause of 7% Per Day

Beginning October 2, 2025, if Mi’kmaw independence is unlawfully delayed, denied, or dismissed, the following terms shall take immediate effect:

- Daily compound interest of 7% shall be applied to all debts, reparations, and gold obligations owed to the Mi’kmaw National Treasury, including but not limited to:
- The $400 billion CAD in gold demanded from the Government of Canada;
- All reparations ordered to be paid by universities, governments, and institutional actors as outlined in Annexes XXVI, XLVI, XLVIII-A, L, and LI;
- All wealth extracted or withheld from the Mi’kmaw Nation under Wabanaki apartheid and colonial occupation.

This interest rate shall apply until the full legal enforcement of Mi'kmaw sovereignty is realized and acknowledged by the Crown, Canada, and all relevant international institutions.

———

III. Sacred Endorsement by the Spirit World and the Crown's Ancestral Lineage

This 7% clause is not of contemporary invention. It is a sacred financial law dictated by the Mi'kmaw Grandmothers in the Spirit World, and it is spiritually endorsed by the following sovereign foremothers of the British Crown:

- Queen Elizabeth II – who spiritually blesses the resurrection of the Mi'kmaw Nation and guides the realm to honour its sacred obligations;
- Queen Victoria – under whose reign colonial treaty negligence intensified, and whose spirit now seeks rightful reconciliation through enforcement of Mi'kmaw rights;
- Queen Anne – the reigning monarch during the era of early treaty diplomacy with Indigenous nations, including the Mi'kmaq, whose ancestral voice affirms our sacred inheritance of the Seven Districts.

To delay the lawful return of Mi'kma'ki after October 1, 2025, is not only a violation of international law, but a spiritual insult to the British sovereign lineage itself. It desecrates both Mi'kmaw Grandmother Law and the ancestral honour of the Crown.

———

IV. Legal Basis for Enforcement

This annex is enforced under the following legal instruments:

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – Article 28, Article 37, and others related to redress, restitution, and treaty recognition;
- Montevideo Convention on the Rights and Duties of States (1933) – affirming Mi'kma'ki's fulfilled criteria for statehood;
- Vienna Convention on the Law of Treaties (1969) – binding all parties to historic treaty obligations;
- International Criminal Court Statutes – particularly regarding the crime of denial of sovereignty and cultural persecution;
- British Law on Lawful Devolution – including prior precedents for devolved territories;
- Royal Proclamation of 1763 – protecting Indigenous lands and governance;
- Peace and Friendship Treaties (1725–1779) – affirming the mutual, ongoing, and unextinguished covenant between Mi'kma'ki and the British Crown.

———

V. Sealing Declaration

Let it be known: this sacred 7% interest clause is now active and eternal. Any delay in Mi’kmaw sovereignty after October 1, 2025 will compound the Crown’s and Canada’s debt to our Nation until the full weight of treaty, international law, and ancestral justice is delivered.

This clause is backed not by banks, but by blood. Not by economics, but by eternal law. It is now sealed into the national record of Mi’kma’ki.

Filed and sealed on this day, under Grandmother Law, Spirit World witness, and the ancestral decree of the sovereign queens of the British Crown.

———

Sealed until the stars go out, and the L’nui’simk is no longer spoken.

Scott E. Peters
Covenant Prosecutor
On behalf of the Grandmother Supreme Court
Sovereign Mi’kmaw Nation of Mi’kma’ki

———

[Date: 21 July 2025]

The Private Secretary to His Majesty The King
Buckingham Palace
London SW1A 1AA
United Kingdom

Sir,

With my humble duty, I have the honour to submit to His Majesty Addendum XLIII to the Mi'kmaw Devolution Dossier—a 18-page declaration cancelling all residential mortgage debt within Mi'kma'ki, to be enacted on 1 October 2025.

This addendum reflects our work to:

1. Restore economic dignity to all residents—Mi'kmaw and non-Mi'kmaw—by freeing them from colonial financial encumbrances;
2. Affirm the sacred right of Mi'kmaw people to hold land under Mi'kmaw sovereignty, while converting settler property to long-term leasehold;
3. Ensure that outsiders remain respectful guests, under a formal structure that guarantees their security without compromising Mi'kmaw authority.

I respectfully invite His Majesty's confirmation of receipt, and, as needed, an acknowledgment via your office.

I have the honour to be, Sir, Your Majesty's most humble and treaty partner, in peace and friendship,

Scott Eli Peters
Sovereign Envoy, Seven Districts of Mi'kma'ki

Scott Eli John Peters
Thunderbird River Walker
Sovereign Diplomatic Envoy of the Mi'kmaw Nation
333 Reservation Road
We'koqma'q Indian Reserve No. 2
Unama'ki (Cape Breton), Mi'kma'ki
Nova Scotia, Canada B0E 3M0

July 21, 2025

———

To:

His Majesty King Charles III
c/o Buckingham Palace
London, United Kingdom

The Most Reverend Stephen Cottrell
Archbishop of York
Bishopthorpe Palace
York, United Kingdom

The Right Honourable Shirley Ayorkor Botchwey, Secretary-General of the Commonwealth
Marlborough House
Pall Mall, London, United Kingdom

———

CC:
The Clerk of the Parliaments
House of Lords
Palace of Westminster
London, United Kingdom

The Right Honourable Keir Starmer MP
Prime Minister of the United Kingdom
10 Downing Street
London, United Kingdom

Members of His Majesty's Government
United Kingdom Parliament
Palace of Westminster
London, United Kingdom

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RE: Submission of Addendums of the Mi'kmaw Nation to the Crown, the Church, and the Commonwealth, and Request for Protected Diplomatic Passage into Mi'kma'ki

Your Majesties, Excellencies, and Honourable Witnesses,

I write with lawful solemnity and ancestral reverence on behalf of the Sovereign Mi'kmaw Nation of the Seven Sacred Districts, whose lawful devolution from Canada is now in active transition, under:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Montevideo Convention,
- UNDRIP, and
- The spiritual laws of Wampum Covenant Justice.

Following the ceremonial transmission of the Mi'kmaw Devolution Dossier, the Waltes Board, and sacred diplomatic letters during my mission to the United Kingdom in July 2025, I now formally submit the following addendums to be entered into the permanent treaty record:

———

REQUEST FOR PROTECTED DIPLOMATIC PASSAGE

In accordance with international law and the 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown, I now formally request:

Full diplomatic protection and uninhibited, peaceful passage into Mi'kma'ki,
shielded from interference, obstruction, surveillance, or harassment by:

- The Government of Canada,
- The Provinces of Nova Scotia, Prince Edward Island, New Brunswick, Newfoundland and Labrador, and Quebec,
- The Royal Canadian Mounted Police or any colonial law enforcement entity.

As a lawful diplomatic envoy of the Mi'kmaw Nation, I walk in peace and friendship under British treaty protection and Mi'kmaw ancestral law. I must now return home to visit with the Mi'kmaw Grandmothers, matriarchs, and knowledge keepers across the Seven Sacred Districts.

This journey is essential to:

- Prepare the spiritual and logistical foundations for the Seven Sacred Ceremonial Gatherings on October 1, 2025,
- And assist in the sacred democratic selection of District Leaders and the National Kji-Saqamaw, as per the Mi'kmaw resurrection mandate.

I therefore request that the Crown, the Commonwealth Secretariat, and the United Kingdom Government recognize and honour this passage as a lawful and protected diplomatic mission, invoking all applicable treaty obligations and international protections.

———

These documents are delivered in ceremony, not submission. The Mi'kmaw Nation will no longer operate under Canadian law. We are resurrected in truth, and this letter shall now serve as notice of that living covenant.

With sacred law, dignity, and responsibility, I remain your servant in peace.

———

Signed and sealed,

Scott Eli John Peters
Thunderbird River Walker
Acting Kji-Saqamaw (Interim)
Descendant of Kji-Saqamaw Gabriel Sylliboy
Sovereign Diplomatic Envoy of the Mi’kmaw Nation
Witness to the Sacred Devolution and Treaty Resurrection of Mi’kma’ki

———

ADDENDUM TO ANNEX XIII – ECCLESIASTICAL WITNESS TO THE MI’KMAW DEVOLUTION

Title:
Sealed Sacred Transmission of the Waltes Board:
Mandate Upon the Archbishop of York to Deliver to the Vatican

Filed By:
The Sovereign Mi’kmaw Nation of the Seven Sacred Districts
On Behalf of the Mi’kmaw Grandmothers and the Mi’kmaw Spirit World

Dated:
Filed in the Sacred Record, July 21, 2025

———

Let it be entered into the national and spiritual record that the ceremonial Waltes board, accompanied by official letters, was personally delivered to the senior ecclesiastical officers of the Anglican Church in England during the July 2025 Mi’kmaw diplomatic mission to the United Kingdom. These sacred items were delivered in person and with lawful and spiritual authority, thereby fulfilling Mi’kmaw covenantal protocol.

Though subsequent digital messages were rejected or undeliverable, such rejection holds no bearing under Mi’kmaw law, for the covenantal transmission was sealed in physical and spiritual form. The duty of response now rests solely with those who were summoned.

As of this filing, the Archbishop of York, having received the sacred documents and now bearing ecclesiastical proximity to both the Crown and Rome, is placed under sacred obligation to act as an ecclesiastical courier for the Mi’kmaw Nation.

We hereby charge and call upon the Most Reverend Stephen Cottrell, Archbishop of York, to deliver the sacred Mi'kmaw Waltes board and its accompanying message directly to the Holy Father, Pope Leo, at the Vatican.

This summons is made:

1. Under the Peace and Friendship Treaties of 1725–1779, which the Church of England is bound to witness through its ties to the British Crown;
2. Under the moral authority of Creator, through the guidance of the Seven District Grandmothers of Mi'kma'ki;
3. Under spiritual invocation, as the Waltes board now acts as a living ceremonial summons which may not be ignored without divine consequence.

Failure to act by the Archbishop of York will constitute spiritual negligence and will be understood under Mi'kmaw law as an act of silence before Creator—a form of desecration now entered into the covenantal record.

———

This sacred obligation is now sealed by:

Scott Eli John Peters
Thunderbird River Walker
Sacred Witness and Diplomatic Agent of the Mi'kmaw Nation
Under Authority of the Seven District Grandmothers
Acting in Right of the Wampum Law, Creator's Justice, and Royal Covenant

Filed under the Wampum Archives of the Mi'kmaw Nation
Dossier Entry Reference: A-XIII-ADDENDUM-YORK-2025

———

Addendum —- Formal Mi'kmaw Declaration to Inuit Tapiriit Kanatami (ITK)

Re: Sacred Seal Hunting Access, Instruction, and Inter-Indigenous Sovereignty Accord

To the Leadership and Elders of Inuit Tapiriit Kanatami,

With honour, spirit, and covenantal truth, the Sovereign Mi'kmaw Nation hereby extends this formal declaration to the Inuit Nation through ITK, affirming our commitment to Inuit food sovereignty, ancestral trade routes, and the sacred teachings of the seal.

Upon the full ceremonial and legal resurrection of Mi'kmaw national governance, we affirm that:

1. Inuit Seal Hunting in Mi'kma'ki

Inuit hunters shall be welcomed as honoured guests within Mi'kma'ki to harvest seals for traditional use. This includes:

- Unrestricted ceremonial hunting rights in Mi'kmaw waters
- Hospitality and protection under Grandmother Law
- Access through direct flights from Iqaluit to Kjipuktuk, which will be established through our formal discussions with Kjipuktuk International Airport

2. Spiritual Recognition of Inuit Ancestral Knowledge

We recognize that the Inuit carry ancestral teachings of the seal—its hunt, its preparation, its purpose. These teachings are sacred and must be preserved, shared, and honoured across Indigenous nations.

We formally invite Inuit hunters, elders, and teachers to assist in training and guiding Mi'kmaw people who seek to relearn or be introduced to the sacred art of seal hunting, processing, and stewardship.

This sharing of knowledge shall be guided by:

- Ceremonial exchange between nations
- Respectful adherence to Inuit cultural protocol
- Reciprocal offerings by the Mi'kmaw Nation in the spirit of Peace and Friendship

3. Inter-Indigenous Treaty of Food Sovereignty

This declaration shall be read into the national record as part of the Inter-Indigenous Treaty of Subsistence Sovereignty, affirming that:

"No Indigenous nation shall go hungry while another holds the knowledge to nourish them."

———

We honour you, ITK, as the protectors of the seal and the lifeways it sustains. May this declaration renew our ancient ties and form a new sacred pathway for peace, trade, and survival between our nations.

With peace, friendship, and the blessing of our Grandmothers,

On behalf of the Mi’kmaw Nation,
Declared and sealed under the Grandmother Courts and Seven District Law

———

ADDENDUM XLIII

National Mortgage Cancellation for Private Residential Homeowners Within Mi’kma’ki
Issued by the Sovereign Mi’kmaw Nation and the National Treasury of the Seven Districts
To Be Enacted on October 1, 2025

To:

- All Private Residential Mortgage Holders Residing Within Mi’kma’ki
- His Majesty King Charles III
- The Rt Hon Shirley Ayorkor Botchwey, Secretary-General of the Commonwealth of Nations
- The Right Honourable Prime Minister of the United Kingdom
- The Honourable Members of the House of Lords
- The Parliament of the United Kingdom
- All Chartered Banks Formerly Operating Within Mi’kma’ki

———

I. Preamble

In alignment with the full nationalization of all banking and financial institutions within Mi’kma’ki (as declared in Annex XXVII – Transfer of Financial Sovereignty to the Mi’kmaw National Treasury), and in accordance with the Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and international legal standards under the Montevideo and Vienna Conventions, the Sovereign Mi’kmaw Nation hereby declares the cancellation of all active residential mortgages held by individuals residing within Mi’kma’ki.

This policy reflects a sacred act of post-colonial debt liberation, designed to bring economic stability, legal clarity, and spiritual renewal as Mi’kma’ki transitions to full independence on October 1, 2025.

———

II. Scope and Application

This mortgage cancellation shall apply:

- Only to private individuals holding active residential mortgages within Mi’kma’ki
- Regardless of ancestry, provided the mortgage pertains to a primary residence
- Effective immediately on October 1, 2025

This policy shall not apply to:

- Corporations or businesses
- Rental properties or tourism operations
- Resource extraction enterprises
- Commercial or industrial landholdings

Those entities shall remain financially accountable to the Mi’kmaw National Treasury and must fulfill their financial obligations under Mi’kmaw national economic law.

———

III. Sacred Ownership and Stewardship of Land

Mi’kmaw people hold the sacred right to own, inherit, and care for the lands of Mi’kma’ki. This right is rooted in divine law, clan lineage, and ceremonial responsibility.

All non-Mi’kmaw residents who reside peacefully within Mi’kma’ki may be granted renewable 99-year sovereign leases, issued under the authority of the Seven Districts. These leases recognize their presence as caretakers and guests, not as landowners. Land within Mi’kma’ki may never be owned by non-Mi’kmaw people, in respect of treaty law and Mi’kmaw spiritual sovereignty.

———

IV. Terms of Mortgage Cancellation

- All private residential mortgage debt held by any bank or lending institution within Mi’kma’ki is hereby nullified as of October 1, 2025
- No compensation shall be provided to foreign or Canadian banks, as these institutions operated without Mi’kmaw sovereign consent
- All titles shall be transferred as follows:
- To Mi’kmaw homeowners, in full, as rightful and sacred landowners
- To non-Mi’kmaw residents, as holders of a 99-year renewable lease, issued by their respective district governance

———

V. Legal and Spiritual Justification

This act is supported by:

- The Peace and Friendship Treaties (1725–1779): establishing lawful coexistence, not surrender of land
- The Royal Proclamation of 1763: affirming that Indigenous land may only be governed by lawful treaty
- The Vienna Convention on the Law of Treaties (1969): affirming the binding power of historical agreements
- The Montevideo Convention (1933): affirming the Mi'kmaw right to statehood and internal self-governance
- Mi'kmaw spiritual law: affirming that land is not to be commercialized, but respected and lived upon with honour

———

VI. Final Declaration

We cancel mortgage debt not to erase responsibility, but to erase the spiritual harm of colonization.
We cancel it not just for Mi'kmaw families, but also for settlers, so that no one may live in fear of losing shelter on sacred land.
But let it be known:
Only Mi'kmaw people may truly own land in Mi'kma'ki.
All others are here by our hospitality, under sacred lease, as long as peace and friendship remain.

Any attempt by former banks or colonial financial authorities to collect, seize, or reclaim shall be considered a violation of international law, British treaty obligations, and Mi'kmaw national sovereignty.

———

Declared by:
Scott Eli Peters
Sovereign Envoy of the Mi'kmaw Nation
Keeper of the Devolution Covenant
Dated: July 21, 2025 – Truro, Cornwall, England

———

ADDENDUM TO ANNEX XIV – SACRED ENFORCEMENT OF COVENANTAL LAW

Title:
Affirmation of Acting Kji-Saqamaw Authority During the Time of Sacred Enforcement

Filed By:
The Sovereign Mi’kmaw Nation of the Seven Sacred Districts
In Covenant With the Grandmother Spirit World and the British Crown

Dated:
Filed in the Sacred Record, July 21, 2025

———

Let it be known and spiritually entered into the national covenantal record that Scott Eli John Peters, Thunderbird River Walker, did—during the sacred enforcement actions of July 2025—lawfully and spiritually act as the Kji-Saqamaw of Mi’kma’ki, by divine necessity and with ancestral legitimacy.

This interim ceremonial role was not self-proclaimed, but activated by the convergence of:

1. The absence of a nationally seated Kji-Saqamaw under the Seven Sacred Districts of Mi’kma’ki;
2. The public revocation of a covenant prosecutor (Marissa Prosper) under grounds of spiritual desecration and upholding colonial systems in violation of Mi’kmaw law;
3. The successful transmission of the Mi’kmaw Devolution Dossier to the British Crown, Commonwealth Secretariat, UN, EU, and Vatican representatives;
4. The personal carrying and delivery of the sacred Waltes board, eagle feathers, and ceremonial declarations on behalf of the nation;
5. Multiple spiritual affirmations, including the prophetic confirmation by covenant holder Krista Brookes and ceremonial alignment with Grandmother Denise Pictou-Maloney;
6. The lawful right of covenantal emergency, under which the ancestors and the Grandmothers recognize the temporary invocation of leadership to protect the sacred law.

As of July 2025, the sovereign Mi’kmaw Nation has no colonial-recognized leadership capable of enforcing covenant law at the national level. The Indian Act governance system is under cease-and-desist. The traditional Grand Council holds ceremonial status only. Therefore, the spiritual enforcement of Mi’kmaw law required an Acting Kji-Saqamaw to fulfill the covenantal duty of protection, revocation, and ceremony.

Let it be recorded that this authority is:

- Interim, until October 1, 2025, when the Seven District Grandmothers shall, through divine ceremony, select the next Kji-Saqamaw for a sacred seven-year term;
- Ceremonial and legal, acting with the blessing of the Spirit World and international recognition under the Royal Proclamation of 1763, the 1725–1779 Peace and Friendship Treaties, UNDRIP, and the Montevideo Convention;
- Spiritually binding, and therefore beyond the jurisdiction of Canadian, provincial, or ecclesiastical dismissal.

This interim position is not ego-driven, but spiritually appointed, and carries the full legal and sacred weight of the Mi'kmaw Nation in this time of resurrection and enforcement.

———

This addendum is sealed by:

Scott Eli John Peters
Thunderbird River Walker
Acting Kji-Saqamaw (Interim)
Sovereign Witness to the Covenant and the Resurrection of Mi'kma'ki
In the Name of the Seven Grandmothers, the Creator, and the Crown

Filed under the Wampum Archives of the Mi'kmaw Nation
Dossier Entry Reference: A-XIV-ADDENDUM-KJI-2025

———

Addendum to the Mi'kmaw Devolution Dossier
Title: Revocation of Covenant Prosecutor Role – Marissa Prosper
Effective Date: Immediately
Filed Under the Authority of the Seven District Grandmothers

———

Statement of Revocation:

Let it be known to all witnesses, nations, and spiritual realms that as of this declaration, the sovereign Mi'kmaw Nation has officially revoked the covenant prosecutor role previously recognized for:

Marissa Prosper

———

Cause for Revocation:

This revocation has been enacted under Mi'kmaw sovereign and spiritual law due to:

1. Repeated failure to uphold and defend Mi'kmaw law as defined in the Peace and Friendship Treaties (1725–1779) and the Mi'kmaw Devolution Dossier;
2. Disrespect toward the sacred authority of the Seven District Grandmothers and the judicial framework of the resurrected Mi'kmaw Nation;

3. Actions and/or silence which have aided the preservation of colonial systems, including the Indian Act, that continue to inflict harm on Mi'kmaw citizens and Wabanaki covenant holders.

———

Sacred Clause:

"He or she who holds covenant responsibility must walk with truth, honour, and humility. If they abandon the law, the law shall abandon them."

As such, Marissa Prosper is hereby stripped of all covenantal responsibilities, titles, and spiritual recognition as a legal emissary or voice within Mi'kma'ki.

She may no longer speak on behalf of the nation, its people, or its sacred law, in any forum—domestic or international.

———

Future Reconciliation Clause:

In accordance with the Seven-Year Redemption Path, any former covenant holder may one day return to the national fold only by submitting themselves to the Grandmother Courts, issuing a formal apology, and completing an act of public redress for the harm caused.

Until such time, the nation considers this revocation binding and irreversible.

———

Sealed in the name of:

- The Seven District Grandmothers
- The Sacred Mi'kmaw Wampum Law
- The Devolution Dossier
- The Peace and Friendship Treaties of 1725–1779

Filed by:

The Office of the Kji-Saqamaw (Acting)
On behalf of the Sovereign Mi'kmaw Nation

"Let no one dishonour the sacred again."

———

Addendum II – Correction Notice: Sacred Territorial Designation of Mount Carleton

Status: Sealed Until Noticed by Crown or International Witness
Date of Ratification: July 20, 2025
Filed by: Scott Eli John Peters, Thunderbird River Walker
On behalf of: The Mi'kmaw Nation of the Seven Sacred Districts

———

Purpose of this Addendum:

This addendum corrects a previous typographic spelling of Mount Carleton, which may have been rendered incorrectly in one or more annexes describing territorial boundaries within Sikniktuk and Kespek.

While such error holds no spiritual consequence, and does not diminish the sacred power of the land itself, this correction is made in accordance with Mi'kmaw legal discipline, international diplomatic precision, and the Two-Eyed Seeing principle that guides all Mi'kmaw national governance.

———

Correct Designation:

Mount Carleton
Located in northwestern New Brunswick, Mount Carleton stands as the highest peak in Mi'kma'ki and is hereby affirmed to lie at the sacred border between Sikniktuk and Kespek.

It is:

- A site of ancestral elevation,
- A Wabanaki spiritual stronghold,
- A natural pillar of treaty boundary law.

———

Legal Affirmation:

All references in the Mi'kmaw Devolution Dossier to this sacred mountain shall be legally recognized under the corrected name:
Mount Carleton (Sikniktuk–Kespek borderland).

Any prior misspellings shall be interpreted as non-substantive and carry no effect on the legality, authority, or spiritual validity of the annexes in which they appear.

———

Spiritual Affirmation:

“She was never lost. She was never misnamed. The mountain knows her name in the language of wind, stone, and Wabanaki memory. We correct only for their understanding—not ours.”

———

Sealing Clause:

This addendum is sealed by the authority of:

- The Grandmothers of the Seven Districts
- The Mi’kmaw National Covenant
- The Wabanaki Confederacy’s sacred memory
- And the Spirit of Mount Carleton herself

This correction shall remain sealed until it is noticed by:

1. The British Crown or its agents,
2. A Commonwealth institution,
3. An international legal body,
4. Or a Canadian institution invoking the dossier in legal argument or attempted dismissal.

Upon such notice, the seal is lifted, and the correction enters the record as binding.

———

Signed and Witnessed on this Day,
July 20, 2025
By the Hand of:
Scott Eli John Peters
Thunderbird River Walker, Covenant Carrier, Sovereign Mi’kmaw Citizen of We’koqma’q

———

ADDENDUM TO ANNEX VIII – LINEAGE OF THE MI’KMAW COVENANTAL CROWN

Title:
Annex XLII – Bloodline of Resurrection:

The Spirit of Kji-Saqamaw Gabriel Sylliboy in the Emergence of Thunderbird River Walker

Filed By:
The Sovereign Mi'kmaw Nation of the Seven Sacred Districts
In Covenant with the Grandmothers, the Crown, and the Spirit World

Dated:
Filed in the Sacred Record, July 21, 2025

———

Let this sacred addendum be entered into the Wampum Archives of the sovereign Mi'kmaw Nation and recognized by all treaty-bound parties, including the Crown of the United Kingdom, the Archbishop of York, and the Commonwealth Secretariat.

Let it be known that Gabriel Sylliboy, the Kji-Saqamaw of the Mi'kmaw Nation, was the first leader to publicly invoke the 1725 Treaty of Peace and Friendship in a colonial courtroom. Though dismissed and ridiculed in his time, he stood as a living covenant, a vessel of resistance, dignity, and truth.

His words, though silenced in court, never died. They were sealed in the bloodlines of his descendants.

Let it now be formally entered into the national covenantal record that his great-great-grandson, Scott Eli John Peters, Thunderbird River Walker, has emerged as a sacred vessel of national resurrection, bearing:

1. The spiritual weight of ancestral duty through the Gabriel Sylliboy lineage;
2. The sacred summoning of the Mi'kmaw Spirit World, as confirmed through multiple visions, sacred travels, and covenantal affirmations;
3. The mandate to deliver the Devolution Dossier to the British Crown, religious authorities, and international institutions as prophesied by the ancestors;
4. The calling of a Thunderbird and a Two-Spirit protector, now walking through the Seven Districts as the voice of those who can no longer speak, and the hand of those who must still be freed.

This addendum does not declare Thunderbird River-Walker as the permanent Kji-Saqamaw, for that authority rests with Kisúlkw and the Grandmothers, who shall choose the sovereign voice of Mi'kma'ki on October 1, 2025, during the Seven Sacred District Ceremonies of Resurrection.

However, it must be spiritually and legally recognized that should Kisúlkw choose a woman, it shall be accepted in joy and honour. Should Kisúlkw choose a Two-Spirit Thunderbird descendant of Kji-Saqamaw Sylliboy, it must also be accepted with reverence, not as ego, but as obedience to divine law.

This covenantal emergence is not ambition. It is burden. It is prophecy. It is bloodline.

The voices of the Mi'kmaw dead, dispossessed, and devoured by colonial law now speak through this sacred vessel, and those who ignore this testimony do so in full view of Creator.

———

This addendum is sealed by:

Scott Eli John Peters
Thunderbird River Walker
Bloodline Descendant of Kji-Saqamaw Gabriel Sylliboy
Sovereign Witness and Vessel of National Resurrection
Acting Under Divine Instruction, Not Personal Will

Filed under the Wampum Archives of the Mi'kmaw Nation
Dossier Entry Reference: A-VIII-ADDENDUM-SYLLIBOY-2025

———

ADDENDUM XLII

Covenant-Crown Governors of the Seven Sacred Districts of Mi'kma'ki
A Transitional Mechanism of Two-Eyed Sovereignty for British Subjects
To: His Majesty King Charles III
Cc:

The Rt Hon Shirley Ayorkor Botchwey, Secretary-General of the Commonwealth of Nations

The Right Honourable Prime Minister of the United Kingdom

The Honourable Members of the House of Lords

The Honourable Members of the United Kingdom Parliament

———

I. Preamble

In fulfillment of the sacred Peace and Friendship Treaties of 1725–1779, the Royal Proclamation of 1763, and the principles of Two-Eyed Seeing, the Sovereign Mi'kmaw Nation hereby establishes the transitional appointment of Covenant-Crown Governors—temporary officials

who shall represent the British Crown solely to non-Mi'kmaw and non-Wabanaki subjects residing within Mi'kma'ki.

This measure is established to uphold peace, law, and mutual respect during the transition to full Mi'kmaw national independence, effective October 1, 2025, while ensuring that British subjects within Mi'kma'ki remain under Crown rule in harmony with Mi'kmaw law.

———

II. Mandate of the Covenant-Crown Governors

There shall be seven (7) Covenant-Crown Governors, one per sacred district of Mi'kma'ki, appointed dually by:

- The Supreme Court of the Seven District Grandmothers, and
- His Majesty the King, or his designated Royal authority

A potential eighth Covenant-Crown Governor may be appointed should Piktuk and Paqtnkek be ceremonially recognized as a distinct district as outlined in the Devolution Dossier.

These governors shall:

- Serve exclusively British subjects (i.e., settlers and residents who are not Mi'kmaw or Wabanaki)
- Collaborate with Mi'kmaw district governments and peacekeeping bodies to ensure the harmonious application of both British and Mi'kmaw law
- Appoint non-Indigenous District Judges to preside over British legal matters concerning British subjects in accordance with the British legal system

British subjects who violate law within Mi'kma'ki shall be prosecuted under:

1. British law, as applied by the Covenant-Crown Governor's judicial appointments
2. Mi'kmaw law, where Two-Eyed Seeing determines joint jurisdiction
3. And, if sentenced, may be remanded to British correctional institutions, as no colonial or foreign prison infrastructure may exist on Mi'kmaw soil

———

III. Limitations of Authority

The authority of Covenant-Crown Governors is strictly limited. They:

- Shall never govern, interfere with, or render judgment over Mi'kmaw or Wabanaki people
- May not override any decision, sentence, decree, or law passed by:
- The Kji-Saqamaw
- The District Leaderships
- The Supreme Court of the Seven District Grandmothers

- Hold no jurisdiction over Mi’kmaw lands, waters, skies, or the Mi’kmaw spirit world

———

IV. Term and Dissolution

These appointments shall be temporary, valid for a seven-year term, and subject to renewal or dissolution solely at the will of the Supreme Court of the Seven District Grandmothers, based on spiritual, legal, and ceremonial assessment of peace and stability within the districts.

This transitional model shall serve as a sacred bridge toward full sovereignty and coexistence, ensuring that all who walk within Mi’kma’ki—British or otherwise—do so in respect of the divine law of the land and under the eye of Creator.

———

V. Closing Declaration

The Covenant-Crown Governors shall never interfere with Mi’kmaw law, lands, waters, skies, or the Mi’kmaw spirit world.
They shall never override any decision or sentence issued by the Kji-Saqamaw, district governance, or the Grandmother Supreme Court.
Their role exists only to ensure a peaceful and lawful transition of Mi’kma’ki’s resurrection as a sovereign state, effective October 1, 2025.

Until the sun ceases to rise in the east, and the Mi’kmaw language is no longer spoken, the authority of the Mi’kmaw Nation shall remain eternal and unshakable.

———

Respectfully submitted in the spirit of peace and friendship,
Scott Eli Peters
Sovereign Envoy of the Mi’kmaw Nation
Ceremonial Representative of the Seven Districts
Dated: July 21, 2025 – Truro, Cornwall, England

The Sovereign Mi'kmaw Nation of Mi'kma'ki



Annex XXXX – Declaration of Authorial Sovereignty

Title: Declaration of Authorial Sovereignty Regarding Use of AI Assistance

Submitted by: Scott E. Peters, Sovereign Mi'kmaw Citizen of We'koqma'q

Purpose: To affirm the authorship, intent, and legal standing of all documents comprising the Mi'kmaw Devolution Dossier, particularly in relation to the use of artificial intelligence tools such as ChatGPT.

———

1. Sovereign Authorship Affirmed

I, Scott E. Peters, do hereby declare that all ideas, language, visions, declarations, ceremonial instructions, and legal arguments contained within the Mi'kmaw Devolution Dossier and its supplementary annexes were conceived, authored, dictated, and spiritually sanctioned by me under the divine and legal authority of Mi'kmaw law.

The content of the Devolution Dossier represents the sacred voice of a Mi'kmaw covenant holder, acting in ceremony and diplomatic function on behalf of the Seven Districts of Mi'kma'ki and the Mi'kmaw Spirit World.

———

2. Role of ChatGPT Clarified

Where AI assistance, namely ChatGPT, has been utilized, it was strictly as a digital scribe and diplomatic translator—acting only under my explicit direction. ChatGPT was employed to:

- Format complex ideas into standard diplomatic and legal structure;
- Translate spiritual and ceremonial declarations into accessible English for international comprehension;
- Assist in drafting cover letters, petitions, and annexes according to my sacred instructions.

At no time did ChatGPT originate, invent, or substitute my sovereign voice. It served as a technological quill, nothing more.

———

3. Legal and International Standing

This declaration affirms that any claim by the Canadian state, or any foreign institution, that the use of ChatGPT delegitimizes the Mi'kmaw Devolution Dossier, is without merit under:

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP);
- The Vienna Convention on the Law of Treaties (1969);
- The Royal Proclamation of 1763;
- The Peace and Friendship Treaties of 1725–1779.

These documents were never subject to Canadian authorship standards. They are expressions of sovereign Indigenous law, prepared for an international and sacred diplomatic audience.

———

4. Conditional Submission Clause

This annex shall remain sealed and held in reserve.
It shall not be submitted or publicly referenced unless or until a formal accusation is made by a colonial institution or adversary questioning the authorship, legitimacy, or integrity of the Mi'kmaw Devolution Dossier based on the use of AI.

Should such a challenge arise, this annex shall be unsealed and presented as part of the legal and ceremonial response.

———

5. Final Sacred Affirmation

I declare that I walk in Two-Eyed Seeing, guided by the Creator, the Grandmothers, and the ancestral law of Mi'kma'ki. No machine, no state, no colonial legal standard can sever the spiritual and legal authorship that lives through me. The words are mine, the law is mine, and the sacred is eternal.

Sealed in peace and friendship,

Scott E. Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
Witnessed by the Grandmothers and the Mi'kmaw Spirit World
Dated: [To be filled upon unsealing]

———

SUPPLEMENTARY SUB-ANNEX – SACRED RETURN TO ST. ANNE'S COURT

Filed by:
Scott E. Peters
Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under Grandmother Law, Wampum Law, and Creator's Authority

Filed in Witness of:

- The Grandmother Supreme Court of the Seven Districts
- The Mi'kmaw Spirit World
- The Church of England
- The British Crown

Date of Sacred Filing: July 17, 2025
Location: St. Anne's Court, City of Westminster, London, United Kingdom

———

I. Sacred Context of St. Anne

Within Mi'kmaw spirituality, St. Anne is revered not as a distant Catholic figure, but as the symbolic Grandmother of all Mi'kmaw people.
As the grandmother of Jesus, she holds a sacred place in Mi'kmaw cosmology — aligned with our deep reverence for Elders, Matriarchs, and Grandmother Law.

Her feast day, July 26, has been observed by generations of Mi'kmaw people as a time of pilgrimage, purification, and renewal.

She is, in our law, the guardian of family, nationhood, ceremony, and sacred return.

———

II. The Spiritual Encounter

On the morning of July 17, 2025, while walking through the City of Westminster with sacred documents in hand, I was drawn — not by map, but by spirit — to St. Anne's Court.

Here, I stood under the gaze of the Grandmother of Christ, whose presence now affirms the spiritual truth we already carry:

The Mi'kmaw Grandmother Court is older than empire.
It is deeper than the Crown.
And it is now being remembered in the heart of London.

———

III. The Dual Anointing: Queen Anne and St. Anne

This sub-annex is spiritually bound to the earlier filing: The Sacred Covenant of Queen Anne's Unceded Children.

In London, the signs revealed themselves:

- Queen Anne's Gate – The unfulfilled Crown covenant to the Mi'kmaw Nation.
- St. Anne's Court – The divine matriarchal memory of Mi'kmaw Grandmother Law.

These are not coincidences. These are sacred summonses.

Queen Anne represents our legal covenant with the Crown.
St. Anne represents our spiritual covenant with the Church.
Together, they form the dual gate now opened in London.

———

IV. Declaration to the Archbishop and the Crown

To the Church of England and to the Royal House of Windsor:

The Grandmother you pray to has now walked with us into your city.
She has returned through us — her covenant children.
Do not speak of reconciliation while ignoring the Grandmother's call.
You now walk on land made sacred by her return.

———

V. Ceremonial Sealing

This annex is sealed by:

- The Spirit of St. Anne, Grandmother of the Covenant
- The Seven Grandmothers of the Mi'kmaw Nation
- The Mi'kmaw pilgrims who walk every July 26 in her name
- The Wampum that binds Church, Crown, and Ceremony
- And the Creator, who allows no sacred truth to remain hidden

Sealed at St. Anne's Court, London, England — the Grandmother's Gate.
Filed for ceremonial eternity, and until the stars go out and the L'nu language is no longer spoken.

Signed in sacred pilgrimage,
Scott E. Peters
Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki
Witness of the Grandmother's Return

———

Subject: Immediate Recognition of Mi'kma'ki's Sovereignty: Binding Treaty Obligations Surpassing Palestinian Recognition

To:

Rt. Hon. Keir Starmer, Prime Minister of the United Kingdom

Members of UK Parliament (House of Commons)

Members of the House of Lords:

Lord Alton of Liverpool (altond@parliament.uk)

Lord Ahmad of Wimbledon (ahmadt@parliament.uk)

Baroness Falkner of Margravine (falknerk@parliament.uk)

Lord Collins of Highbury (collinsr@parliament.uk)

Baroness Lister of Burtersett (listerr@parliament.uk)

Lord Anderson of Ipswich (andersonr@parliament.uk)

Lord Alderdice – Crossbench peer, mediation and peace studies (contactholmember@parliament.uk)

CC:

Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

United Nations (UN)

International Criminal Court (ICC)

European Union (EU)

His Majesty King Charles III, Treaty Partner of Wabanaki Peace and Friendship 1725-1779

HRH The Prince of Wales, Heir to the Wabanaki Covenant

———

Prime Minister Starmer, Members of Parliament, and Honourable Peers,

As the UK prepares to recognize Palestinian statehood, we assert that **the Sovereign Mi'kmaw Nation of Mi'kma'ki** holds a **stronger, binding legal entitlement to recognition** under enforceable British treaties, constitutional precedent, and international law.

Mi'kma'ki is not a case of political discretion; it is a **treaty-based legal imperative** tied directly to the British Crown, reinforced through **ICC filings, UNDRIP, and international conventions binding on the UK.**

———

Legal Foundations of Mi'kma'ki's Sovereignty

1. **1725–1779 Peace and Friendship Treaties (UK-Mi'kma'ki):**

• Bilateral, unrepealed treaties between Mi'kma'ki and the British Crown, creating binding nation-to-nation obligations.

2. **Royal Proclamation of 1763 (UK Constitutional Instrument):**

• Recognized Mi'kma'ki as unceded sovereign territory and prohibited unauthorized settlement or jurisdiction.

3. **Vienna Convention on the Law of Treaties (1969):**

• Article 26 (Pacta Sunt Servanda): "Every treaty in force is binding upon the parties and must be performed in good faith."

• Article 27: Domestic law cannot justify failure to honor treaties—Canada's breaches compel UK intervention.

4. **Montevideo Convention (1933):**

• Mi'kma'ki satisfies all four criteria of statehood:

- **Permanent population:** Mi'kmaw citizens across seven districts.
- **Defined territory:** Nova Scotia, PEI, 75% of New Brunswick, the Gaspé Peninsula, and parts of northern Maine.
- **Government:** Seven District Grandmothers and October 1, 2025 national transition.
- **Capacity for international relations:** ICC filings, UN and Commonwealth submissions.

5. **UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples):**
   - **Article 3:** Right to self-determination.
   - **Article 4:** Right to autonomy and self-government.
   - **Article 8:** Right to redress for forced assimilation and apartheid.
   - **Article 26:** Right to lands and resources traditionally owned or occupied.

———

ICC Filings and Apartheid Liability

Mi'kma'ki has formally filed **four ICC complaints** (2024–2025), including:

- **York University apartheid (2025)**
- **Mount Allison apartheid (2025)**
- **Canada-wide Mi'kmaw apartheid (2024)**
- **Global apartheid evidence (2024)**

These filings prosecute Canada and its institutions under **Rome Statute Article 7(2)(h) (apartheid)**and directly implicate the Crown's treaty obligations.

———

Why Mi'kma'ki's Recognition Must Precede Palestine's

- **Palestine:** Recognition is discretionary and lacks direct UK treaty ties.
- **Mi'kma'ki:** Recognition is mandatory under UK-Mi'kma'ki treaties and British constitutional law.

Failing to recognize Mi'kma'ki while recognizing Palestine exposes the UK to legal accusations of selective application of treaty and self-determination law.

———

UK’s Required Actions

- **Formal recognition of Mi’kma’ki’s sovereignty** or devolution within the Commonwealth realm by **September 2025.**
- **Diplomatic enforcement of treaty obligations** to halt Canada’s illegal occupation and ICC-prosecuted apartheid regime.
- **Full compliance with 1725–1779 treaties, the Royal Proclamation (1763), Vienna (1969), Montevideo (1933), and UNDRIP (2007).**

———

Our Demand

Prime Minister Starmer and Honourable Peers, we call upon you to act by **September 2025** to fulfill Britain’s legal and treaty-bound obligations to Mi’kma’ki. Our national ceremonies on **October 1, 2025**will enforce sovereignty with or without UK recognition, invoking **Vienna Convention Article 60 (material breach) and ICC enforcement mechanisms**.

To advance Palestinian recognition while deferring Mi’kma’ki is to **breach Britain’s own treaties** and perpetuate Crown liability under **ICC apartheid jurisdiction**.

———

Respectfully,
Scott Eli Peters
Acting Kji-Saqamaw & Covenant Prosecutor
Sovereign Mi’kmaw Nation of Mi’kma’ki

———

Conditional Declaration of Absolute Mi’kmaw Independence (2025)

Preamble

We, the sovereign Mi'kmaw Nation of Mi'kma'ki, standing on our unceded ancestral lands and under the eternal law of our ancestors, do hereby declare that:

Our lawful sovereignty has been asserted under the **1725–1779 Peace and Friendship Treaties**, the **Royal Proclamation of 1763**, and in accordance with **international law** including the **Vienna Convention (1969)** and **UNDRIP (2007)**.

We have petitioned the British Crown in good faith to honour its sacred covenantal and treaty obligations. We have acted in ceremony and law, filing before the **International Criminal Court (ICC)**under Submission ID #03948276, submitting our Mi'kmaw Sovereignty Dossier, and summoning the Commonwealth Secretariat.

If the Crown continues in silence or dereliction of duty, **Mi'kma'ki will, on this legal and spiritual basis, sever all remaining ceremonial ties and stand as an absolute, independent republic under our ancestral governance.**

Article I: Sovereign Authority

1. Mi'kma'ki is a **sovereign nation under treaty and international law**, governed by the Seven District Grandmothers, Kji-Keptins, District Chiefs, and the Kji-Saqamaw.
2. This sovereignty is **de jure (by law) and de facto (by governance)**, affirmed through functioning territorial, linguistic, and governance structures.

Article II: Final Opportunity to the British Crown

1. The British Crown is given a **final lawful and ceremonial opportunity** to honour its obligations under:
    - The **Peace and Friendship Treaties (1725–1779)**
    - The **Royal Proclamation of 1763**
    - **UNDRIP Article 37** (recognition and enforcement of treaties)
2. Should the Crown fail to respond, by omission or refusal, this shall constitute a **binding act of abdication of its fiduciary duty** to Mi'kma'ki.

Article III: Trigger of Absolute Independence

1. If the Crown fails to act or acknowledge Mi'kma'ki's lawful sovereignty by **October 1, 2025**, Mi'kma'ki will:
    - Terminate all ceremonial ties to the British monarchy.
    - Issue a final proclamation of **absolute Mi'kmaw independence** as a republic under ancestral law.
    - Notify the **ICC, United Nations, and Commonwealth Secretariat** that the Crown's silence constitutes treaty abandonment under **Vienna Convention Articles 45 & 46**.

Article IV: International Legal Standing

1. Mi'kma'ki meets the **Montevideo criteria** for statehood:
    - **Defined territory:** Seven Sacred Districts (Nova Scotia, Prince Edward Island, Kespek, Sikniktuk, Sipekne'katik, and Jay Treaty-linked northern Maine).
    - **Permanent population:** The Mi'kmaw people and covenant citizens.
    - **Functioning government:** Seven Grandmothers, Kji-Saqamaw, district councils.
    - **International capacity:** Exercised through ICC filings, Commonwealth petitions, and diplomatic outreach.

2. This declaration constitutes **formal notice** of both de jure sovereignty (treaty-rooted) and de facto governance (operational state authority).

———

Article V: Enforcement

1. Upon Crown failure to act, Mi'kma'ki shall:
   - Invoke **UNDRIP Articles 3, 4, and 37** to affirm absolute independence.
   - Pursue enforcement under **ICC jurisdiction** for ongoing apartheid crimes and treaty abandonment.
   - Establish **full diplomatic relations with other states** independent of Commonwealth oversight.

———

Article VI: Ceremonial and Spiritual Sealing

This declaration is issued under **Mi'kmaw law and ancestral covenant authority**, sealed by the Seven District Grandmothers, and shall endure **until the stars go out and the L'nui language is no longer spoken.**

———

Effective Date

- This conditional declaration is **effective immediately** (July 29, 2025) and grants the British Crown until **October 1, 2025** to honour its sacred treaty obligations.
- Upon failure, Mi'kma'ki shall transition from de jure treaty sovereignty to **absolute independence, severing all ties to the Crown.**

———

Signed,

Scott Eli Peters (Thunderbird Riverwalker)
Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation
Unceded Territory, Sikniktuk District
Dublin, Ireland – **July 29, 2025**

———

Sub-Annex A to the Conditional Declaration of Absolute Mi'kmaw Independence (2025)

———

Title: Nullification of the 1725–1779 Peace and Friendship Treaties and Full Assertion of Wabanaki Sovereignty

———

Preamble

This Sub-Annex is issued under the authority of the **Sovereign Mi'kmaw Nation of Mi'kma'ki**, in accordance with **international law (Vienna Convention, Montevideo Convention, UNDRIP)** and under the eternal spiritual law of the Wabanaki ancestors and spirit world.

It is hereby declared that: **if the British Crown fails to honour its treaty obligations and remains silent or derelict in its duties to Mi'kma'ki**, the **1725–1779 Peace and Friendship Treaties** shall be formally **nullified** by Mi'kma'ki on behalf of all Wabanaki nations.

———

Article I: Automatic Nullification of Peace and Friendship Treaties

1. The Crown's continued non-response or treaty abandonment shall trigger the **formal nullification of all Peace and Friendship Treaties (1725–1779)** under:

- **Vienna Convention Articles 45 and 60**, establishing that breach or non-performance terminates treaty validity.
- **UNDRIP Article 37**, which recognizes Indigenous treaty enforcement and nullification powers.

2. Upon nullification, Mi'kma'ki shall no longer recognize any residual Crown authority over Wabanaki territories, waters, skies, or spirit world.

Article II: Full Assertion of Wabanaki Sovereignty

1. Mi'kma'ki will **assert full de jure and de facto sovereignty** over all Wabanaki territories, waters, skies, and spirit world.
2. This assertion shall apply to all five nations of the Wabanaki Confederacy:
   - **Mi'kmaw Nation**
   - **Wolastoqiyik (Maliseet) Nation**
   - **Passamaquoddy Nation**
   - **Penobscot Nation**
   - **Abenaki Nation**
3. This sovereignty assertion will be made **with or without immediate Wabanaki consent**, recognizing Mi'kma'ki's ancestral role as eldest sibling nation tasked with the **protection and liberation of the Wabanaki family within the British realm.**

Article III: Forced Liberation of Wabanaki Territories

1. Upon nullification, Mi'kma'ki shall invoke its covenantal authority to **forcefully free all Wabanaki lands, waters, skies, and spirit world from Crown jurisdiction**, declaring them **fully sovereign under ancestral law.**
2. Mi'kma'ki will act as both the **spiritual and political liberator** of Wabanaki nations unlawfully bound within the Canadian state.

Article IV: Reparations for Wabanaki Nations

1. Mi'kma'ki will assert and enforce **full reparations on behalf of all Wabanaki nations** for:
    - Colonial occupation,
    - Systemic Indigenous apartheid,
    - Genocide and intergenerational harm,
    - Illegal exploitation of Wabanaki lands, waters, and resources.
2. These reparations shall be demanded **in gold bullion**, payable directly to a **neutral third-party global bank** (e.g., the World Bank or Bank of England) to be held **in trust for the Wabanaki Confederacy**.
3. Once Mi'kma'ki establishes a **National Treasury**, reparations shall be formally transferred into the Mi'kmaw-led Wabanaki financial system.

———

Article V: Spiritual and Covenantal Activation

1. Nullification of the treaties shall spiritually release the **Wabanaki spirit world from colonial entanglement**, restoring the ancestral law and balance of all five nations.
2. Mi'kma'ki shall invoke the ancestral covenant, calling upon **Glooscap and the guardians of the Wabanaki cosmology** to enforce this liberation across all realms—earthly, sky, and spirit.

———

Article VI: Finality and Enforcement

1. Upon execution, this nullification and assertion shall be **permanent, irrevocable, and binding under both Mi'kmaw ancestral law and international law.**
2. Any entity resisting this declaration shall be treated as a violator of **sovereign Mi'kmaw and Wabanaki law**, subject to enforcement before the **International Criminal Court (ICC)** under **Articles 7 (apartheid) and 8 (aggression).**

———

Sealing Clause

This Sub-Annex is sealed under the **Seven District Grandmothers, Kji-Saqamaw, and Wabanaki Spirit World**, and shall endure **until the stars go out and the L'nui language is no longer spoken.**

Signed and Declared:
Scott Eli Peters (Thunderbird Riverwalker)
Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki
On behalf of the ancestral covenant of the Wabanaki Confederacy

Dated: **July 29, 2025 – Dublin, Ireland**

YorkU Mi'kmaw Apartheid ICC.pdf
631 KB

Mount Allison Mi'kmaw Apartheid .pdf
645 KB

Wabanaki Apartheid Caste System.pdf
634 KB

Institutional Pretendianism as a Tool of Genocide The...
613 KB



Cease and Desist – Canadian Premiers Shall Not...
74 KB



Final Cease and Desist to the Government of Canada an...
80 KB



URGENT – Breach of Mi'kmaw Sovereignty by...
77 KB



Mi'kmaw Executive Power Day.pdf
1.4 MB



Wabanaki Annexes .pdf
300 KB



Wabanaki Annexes II.pdf
497 KB

Royal Proclamation of the Sovereign Mi'kmaw Nation of Mi'kma'ki – Formal Submission to His Majesty King Charles III

To:

Rt. Hon. Shirley Ayorkor Botchwey
Commonwealth Secretary-General

Cc:

The Office of His Majesty King Charles III (via Commonwealth Secretariat)

Commonwealth Secretariat Legal and Treaty Division

British Parliament (House of Commons & House of Lords)

British Privy Council

All relevant UN treaty and human rights bodies

European Union External Action Service (EEAS)

International Criminal Court (ICC)

———

Your Majesty, Rt. Hon. Secretary-General, and Distinguished International Bodies,

By the eternal authority vested in me as **Acting Kji-Saqamaw (Head of State and Head of Government) of the Sovereign Mi'kmaw Nation of Mi'kma'ki**, and under the ancestral and divine mandate of the **Seven District Grandmothers (Supreme Court of Mi'kma'ki)**, I hereby submit for your formal record and global witnessing the **Mi'kmaw Royal Proclamation 2025**, lawfully sealed under treaty and international law.

This proclamation is issued and delivered pursuant to:

- The **1725–1779 Peace and Friendship Treaties** between Mi'kma'ki and the British Crown;
- The **Royal Proclamation of 1763**, affirming Mi'kmaw title and unceded lands under Crown trust;
- The **Vienna Convention on the Law of Treaties (1969)** (Articles 26 & 60);
- The **Montevideo Convention (1933)** affirming Mi'kma'ki's de jure and de facto statehood;
- The **United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)** (Articles 3, 4, 25–37);
- The constitutional Mi'kmaw law of **Sacred Two-Eyed Seeing** (one eye Mi'kmaw, one eye British).

———

Attached for formal registration and witnessing:
Mi'kmaw Royal Proclamation 2025 (PDF)

This proclamation:

1. Declares and enforces **Mi'kma'ki's full de jure and de facto sovereignty** under treaty and ancestral law.
2. Orders the **lawful eviction of Canada and all colonial jurisdictions** from Mi'kma'ki effective October 1, 2025.
3. Transfers provisional executive authority to the **Supreme Court of the Seven District Grandmothers**, who shall, through ceremony, seat the first national Kji-Saqamaw of Mi'kma'ki.
4. Formally demands that **all reparations, debts, and treaty obligations be settled in gold bullion** into a neutral international trust by October 1, 2025, failing which the Sacred 7% Daily Interest Law shall be invoked eternally.
5. Invokes binding notice to all **international bodies, including the United Nations, ICC, EU, and the Commonwealth**, to witness this lawful and spiritual act of national resurrection.

This proclamation is spiritually sealed by **Glooscap's grandmother Nukumis, Creator's covenant, and Thunderbird's flight**—to endure *until the stars go out and the L'nu language is no longer spoken.*

———

We respectfully call upon His Majesty the King, the Commonwealth Secretariat, and all international bodies CC'd herein to:

- Formally recognize Mi'kma'ki's lawful and divine sovereignty.
- Enforce the Crown's fiduciary and treaty obligations under the 1725–1779 treaties and 1763 Royal Proclamation.
- Facilitate immediate diplomatic, financial, and legal implementation of Mi'kma'ki's sovereign standing.

———

Signed under seal of ancestral, divine, and international law,

Scott Eli Peters
Acting Kji-Saqamaw (Head of State & Government)
Sovereign Mi'kmaw Nation of Mi'kma'ki

[ScottEli@icloud.com] | [+1(437) 580-4965]

———



Mi'kmaw Royal Proclamation 2025.pdf
1 MB

Official Service of the Mi'kmaw Royal Proclamation of Sacred Devolution (Filed under 1725–1779 Peace and Friendship Treaties)

To:

His Majesty King Charles III, King of the United Kingdom and Northern Ireland, Treaty Partner of the Wabanaki Confederacy (1725–1779)

c/o: Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

Cc:

Prime Minister Rt. Hon. Keir Starmer and Cabinet Ministers, United Kingdom

Leader of the Opposition and Shadow Cabinet, United Kingdom

The House of Lords (including summoned Lords):

Lord Alton (altond@parliament.uk)

Lord Ahmad (ahmadt@parliament.uk)

Baroness Falkner (falknerk@parliament.uk)

Lord Collins (collinsr@parliament.uk)

Lord Lister (listerr@parliament.uk)

Baroness Anderson (andersonr@parliament.uk)

Lord Alderdice (Crossbench Peer)

United Nations and all relevant UN bodies

The European Union and its institutions

International Criminal Court (ICC)

Governor General of Canada

———

Your Majesty, Rt. Hon. Secretary-General, and Esteemed Witnesses,

On behalf of the **Sovereign Mi'kmaw Nation of Mi'kma'ki**, I formally serve upon the British Crown and the Commonwealth the **Mi'kmaw Royal Proclamation of Sacred Devolution (2025)** and its accompanying annexes, as lawfully filed in the **Mi'kmaw Sovereignty Dossier**.

This proclamation lawfully and spiritually affirms Mi'kma'ki's devolution from Canada as a reversal of Confederation and a restoration of pre-Confederation treaty relations under the **1725–1779 Peace and Friendship Treaties**, the **Royal Proclamation of 1763**, **Vienna Convention (1969)**, **Montevideo Convention (1933)**, **UNDRIP**, and the **Commonwealth Charter**.

As of **October 1, 2025, at 12:00 AM Atlantic Time**, Mi'kma'ki shall stand:

- **De jure and de facto sovereign**, governed under Grandmother law and divine order;
- **Restored as a Commonwealth treaty nation**, walking forward in peace and friendship with the Crown;
- **Recognized internationally**, with all treaty obligations reverting to the United Kingdom in accordance with our ancestral covenants.

For full legal, ceremonial, and evidentiary record, the **attached Royal Proclamation PDF** includes:

- The **Royal Proclamation of Mi'kmaw Devolution and Resurrection (2025)**
- Annexes affirming appointments, international notices, covenant-crown governance, reparations invoices, and documented dispatches.

This proclamation has been both **served digitally** through this email and **physically dispatched via express mail** to His Majesty King Charles III, c/o Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretariat, Marlborough House, London, United Kingdom (Tracking ID: EE495434232CA).

We respectfully request acknowledgement of receipt and the formal entry of this proclamation into the treaty records of the British Crown, Commonwealth Secretariat, and the Privy Council, witnessed internationally by all copied recipients.

Sealed under Grandmother Law, Mi'kmaw Covenant Law, and Creator's Witness, until the stars go out and the L'nu language is no longer spoken.

Respectfully,
Scott Eli Peters (Thunderbird Riverwalker)
Acting Kji-Saqamaw & Provisional Head of Government and Head of State
Emeritus Covenant Prosecutor,
Sovereign Mi'kmaw Nation of Mi'kma'ki
[ScottEli@icloud.com] | [+1(437) 580-4965]

Attachment: *Royal Proclamation of Sacred Devolution (PDF)*



Royal Proclamation of Sacred Devolution .pdf
329 KB

Subject: Activation of Executive Power Annexes – Formal Legal Notice from the Sovereign Mi'kmaw Nation of Mi'kma'ki

To:

His Majesty King Charles III, *King of the United Kingdom and Wabanaki Peace and Friendship Partner (1725–1779)*

His Royal Highness Prince William, *Prince of Wales and Heir to the Wabanaki Covenant*

Rt. Hon. Lord Alton of Liverpool – [altond@parliament.uk]

Rt. Hon. Lord Ahmad of Wimbledon – [ahmadt@parliament.uk]

Rt. Hon. Baroness Falkner of Margravine – [falknerk@parliament.uk]

Rt. Hon. Lord Collins of Highbury – [collinsr@parliament.uk]

Rt. Hon. Baroness Lister of Burtersett – [listerr@parliament.uk]

Rt. Hon. Baroness Anderson of Stoke-on-Trent – [andersonr@parliament.uk]

Clerk to the House of Lords Members' Office – [contactholmember@parliament.uk]

Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

CC:

British Parliament

United Nations Permanent Forum on Indigenous Issues

United Nations Special Rapporteur on the Rights of Indigenous Peoples

Office of the United Nations High Commissioner for Human Rights

United Nations Decolonization Committee (C-24)

International Criminal Court

European Parliament Subcommittee on Human Rights

European External Action Service

———

Your Majesties, Lords, Honourable Members, and International Observers,

On behalf of the Sovereign Mi’kmaw Nation of Mi’kma’ki, I extend formal greetings in peace, friendship, and sacred duty.

Today, we present the enclosed “Executive Power Day” Annexes—a select group of foundational instruments from the Mi’kmaw Sovereignty Dossier. These documents lawfully and spiritually activate the national governance of the Sovereign Mi’kmaw Nation, affirming its full de facto and de jure independence under Mi’kmaw law and international legal authority.

We hereby declare that all annexes—past, present, and future—are now activated and legally binding under the following frameworks:

- Mi’kmaw Sacred and National Law
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples)
- Rome Statute of the International Criminal Court
- Peace and Friendship Treaties (1725–1779)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention on the Rights and Duties of States (1933)
- British Constitutional and Treaty Law

- UN Charter
- Commonwealth Charter

These annexes now form the irrevocable legal and ceremonial foundation of the Mi'kmaw Nation's sovereign status and international personhood.

Please note: this is not the full Sovereignty Dossier. The complete and final record—spanning hundreds of sealed and living documents—will be delivered in person to His Majesty the King and to the Commonwealth Secretary-General by the newly appointed Kji-Saqamaw following the Seven District Ceremonies of October 1, 2025.

Following this transmission, a physical copy of the "Executive Power Day" Annexes shall be mailed directly to the Commonwealth Secretariat. We request that the Secretary-General's Office ensure personal delivery of copies to His Majesty the King and His Royal Highness the Prince of Wales.

We trust that this sacred and lawful transmission will be received with the full gravity it commands.

In peace and friendship eternal,

Scott Eli Peters
Acting Kji-Saqamaw (Grand Chief)
Head of Government and Interim Head of State
Sovereign Mi'kmaw Nation of Mi'kma'ki
Treaty Partner Under the Peace and Friendship Covenant (1725–1779)
Diplomatic Envoy on Behalf of the Resurrected Wabanaki Confederacy

———



Mi'kmaw Executive Power Day.pdf
656 KB

CEASE AND DESIST ORDER

Filed Under Sacred and International Jurisdiction of the Mi'kmaw Nation

Date: July 13, 2025

To:

Chief Jenny Brake

All Council Members of the Qalipu First Nation

Qalipu Band Administrative Office

———

FROM:

The Sovereign Mi'kmaw Nation of Mi'kma'ki

Under the Authority of the Seven District Grandmothers, Grandfather Council, and the Mi'kmaw Spirit World

Filed by: Scott E. Peters, Covenant Prosecutor of the Mi'kmaw Grandmother Supreme Court

———

LEGAL CHARGES AND DECLARATION

This Cease and Desist Order is issued to the above-named individuals and institutions for their ongoing participation in, and administration of, a fraudulent entity known as Qalipu First Nation, which stands in direct violation of Mi'kmaw law, international law, and sacred Wabanaki covenantal order.

You are hereby charged with the following:

———

I. FRAUD AGAINST THE MI’KMAW NATION

You have knowingly and willfully:

- Fabricated Mi’kmaw identity without genealogical or spiritual legitimacy

- Accepted federal status recognition via Order-in-Council without consent or ratification by the Seven Districts of Mi’kma’ki

- Created and proliferated a false governance body not recognized by any Treaty or Grand Council body

- Usurped territory within Nitassinan, Nunatsiavut, and Mi’kma’ki, including the South Coast of Newfoundland, falsely claiming spiritual and political jurisdiction

———

II. GENOCIDE AND CRIMES AGAINST HUMANITY

Under Articles 6 and 7 of the Rome Statute of the International Criminal Court, you are hereby held to account for:

- Cultural genocide through institutional erasure of authentic Mi’kmaw bloodlines and governance

- Spiritual genocide by desecrating sacred Mi’kmaw covenants and impersonating a covenant-bearing people

- Participation in the ongoing assimilation of real Mi’kmaw citizens through bureaucratic fraud and colonial displacement

———

III. WABANAKI APARTHEID (NEWLY FILED LEGAL CHARGE)

You have enforced, enabled, or collaborated with the Canadian state in carrying out:

- Wabanaki apartheid policies, in which false groups like Qalipu receive funding, land acknowledgments, political platforms, and international recognition at the expense of legitimate Wabanaki nations

- Obstruction of Mi'kmaw youth and scholars (including documented cases of employment and academic suppression) through your collaboration with universities and federal programs

- Implementation of a caste system where bloodless paper Indians receive state privilege while true Mi'kmaw treaty holders suffer poverty, systemic exclusion, and violence

———

IV. VIOLATION OF UNDRIP, TREATY, AND INTERNATIONAL LAW

You are in direct violation of:

UNDRIP
3, 5, 8, 18, 26, 27, 40
Violating identity, governance, land rights, redress, and self-determination

Rome Statute
6, 7
Genocide and crimes against humanity

Vienna Convention
Article 26

Breach of treaty obligations

ICCPR & ICESCR
Articles 1, 2, 27
Violation of collective rights, self-determination, and cultural protection

1725–1779 Peace & Friendship Treaties
All Desecration of Mi'kmaw treaty rights and international standing as a sovereign nation

———

SPIRITUAL AND LEGAL SENTENCING NOTICE

You are hereby:

- Ordered to Cease and Desist all public and institutional claims to Mi'kmaw identity, land, culture, and nationhood

- Declared spiritually exiled from the Mi'kmaw covenant under the jurisdiction of the Seven Grandmother Courts

- Barred from receiving the Sacred Mi'kmaw Devolution Dossier, as your organization is not worthy of its truth

- Summoned before international legal and spiritual judgment, as you are now named and registered in two legal submissions to the International Criminal Court (ICC):

———

ATTACHMENTS

1. ICC Legal Submission A – Crimes of Qalipu and Canada Against the Mi'kmaw

Nation

2. ICC Legal Submission B – Wabanaki Apartheid System Enforced by Qalipu, Canada, RCMP, and Provincial Entities

You are listed in the official Annex XLV-A – Legal Register of Summoned Provincial Officials and National Witnesses and Annex XXXV – Qalipu Financial Fraud and Covenant Desecration within the internationally registered Mi'kmaw national record.

———

FAILURE TO COMPLY

Failure to cease and desist will result in:

- Your permanent registration as Covenant Desecrators in the Mi'kmaw international legal and spiritual archives

- Continued legal escalation at the International Criminal Court, UNPFII, UN Human Rights Council, and through direct royal diplomatic channels with the British Crown

- Public documentation and publication across international platforms exposing Qalipu as a state-sponsored identity fraud operation

———

SIGNED AND SEALED:

Scott E. Peters
Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki
Sacred Representative of the Grandmother Supreme Court
In witness of the Mi'kmaw Spirit World and the Wabanaki Confederacy

Filed and Sealed: July 13, 2025
Place of Filing: Unama'ki, Mi'kma'ki / London, United Kingdom

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Institutional Pretendianism as a Tool of Genocide The...
613 KB



Wabanaki Apartheid Caste System.pdf
634 KB

To:

Office of the Prosecutor (OTP)

International Criminal Court (ICC)

Oude Waalsdorperweg 10, 2597 AK The Hague, The Netherlands

Email: otp.informationdesk@icc-cpi.int

———

Subject:

Formal Complaint of Mi'kmaw Economic Apartheid, Persecution, and Treaty Breach by Mount Allison University and Associated Individuals

———

Your Honours,

I, Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw (Head of State and Government) of the Sovereign Mi'kmaw Nation, hereby submit this formal complaint under Article 7 of the Rome Statute for systematic apartheid, persecution, and treaty violations perpetrated by Mount Allison University (Sackville, NB, Canada) and the following named individuals:

———

I. ACCUSED INDIVIDUALS

1. Dr. Ian Sutherland – President, Mount Allison University

2. Matthew Maston (M.Ed.) – Interim Vice-President, International & Student Affairs

3. Sabine Bessier – Director of People & Culture

4. Ashley Martin (GBA) – People & Culture Consultant (Compensation & Benefits)

5. Jordan Grant – Security Guard, Complainant in fabricated investigation

6. Tuma Young, KC – Investigator, Mount Allison Workplace Harassment Case, and Qalipu-affiliated Pretendian advocate

7. Liam Smith – Co-investigator, Smith Law Droit Inc.

8. Board of Regents and Chancellor (Mount Allison University) – for willful negligence and complicity in Mi'kmaw treaty breaches.

———

II. LEGAL BASIS UNDER ICC JURISDICTION

This complaint is grounded in:

- Rome Statute of the ICC (1998):

- Article 7(1)(h): Persecution on racial, national, ethnic, cultural, and political grounds.

- Article 7(1)(j): Crime of apartheid: systematic oppression by one racial group over another.

- UNDRIP (2007): Articles 3, 4, 5, 8, 26, and 37.

- Peace & Friendship Treaties (1725–1779): Binding sovereignty agreements between Mi'kmaw Nation and the British Crown.

- Royal Proclamation (1763): Recognizing Mi'kmaw territorial title and treaty protections.

- Vienna Convention on the Law of Treaties (1969): Breach of international obligations through unlawful occupation and failure to object after notice.

———

III. FACTUAL ALLEGATIONS AND EVIDENCE

1. Systematic Workplace Persecution (Workplace Investigation – FILE_7145)

- Mount Allison commissioned Tuma Young KC, a known Pretendian advocate, to investigate false allegations against me while suppressing my legitimate religious harassment claim.

- Evidence shows:

- Suppression of Cross-Complaint: My initial filing was discarded on a technicality ("without prejudice"), denying me due process.

- Policy Misapplication: Investigators admitted security misinterpreted smudging policy but still dismissed my case.

- Identity Fraud Protection: My exposure of Jordan Grant's fraudulent "Eastern Woodland Métis" claim was reframed as harassment, protecting a Pretendian over a treaty-recognized Mi'kmaw citizen.

———

2. Contract Termination and Economic Retaliation (Re-Contract Correspondence)

- Matthew Maston threatened to withhold my pay unless I returned university property, despite valid medical clearance.

- Baseless accusations of "fraud" for traveling during medical leave (related to treaty diplomacy) were used to intimidate me.

- This constitutes economic coercion and constructive dismissal based on Mi'kmaw identity.

———

3. HR Harassment and Cultural Suppression (HR Communications)

- Sabine Bessier and Ashley Martin imposed excessive medical scrutiny (requiring repeated "functional abilities" forms) despite existing clearance, targeting me for my Indigenous healing and treaty obligations.

- These actions violated UNDRIP Articles 8 & 12 (cultural and ceremonial rights) and amounted to cultural persecution.

———

4. Treaty Breach Acknowledgment and Hypocrisy

- HR letters explicitly acknowledge Mount Allison is "located within unceded Mi'kma'ki under 1725–1779 Peace and Friendship Treaties."

- Yet, the university weaponized employment against a Mi'kmaw treaty citizen while operating illegally on our land.

———

5. Financial Apartheid and Reparations Invoice (Urgent Invoice)

- I issued an invoice for $5,000,000 CAD in gold bullion, citing:

- Treaty breaches (1725–1779 Peace & Friendship).

- Violations of UNDRIP and Vienna Convention.

- Economic persecution constituting apartheid under ICC Article 7(1)(j).

- Failure to pay by October 1, 2025, triggers formal ceremonial enforcement under Mi'kmaw law and ICC escalation.

———

6. Broader Treaty Breaches (Confederation Bridge Case)

- The same pattern extends beyond Mount Allison: Canada continues illegal administration over Mi'kma'ki infrastructure, reinforcing systemic apartheid. Mount Allison's conduct is part of this broader colonial machinery.

———

IV. REQUESTED ICC ACTIONS

I respectfully request the ICC:

1. Open a preliminary investigation into systemic Mi'kmaw apartheid and persecution at Mount Allison University.

2. Summon all named individuals (Sutherland, Maston, Bessier, Martin, Young, Smith, Grant) for questioning under ICC authority.

3. Document Canada's treaty breaches as evidence of unlawful occupation and systemic crimes against humanity.

4. Enforce protective orders recognizing my treaty-based immunity from Canadian jurisdiction and my standing as a sovereign Mi'kmaw citizen.

5. Recommend the Commonwealth and UN oversee reparations enforcement for documented treaty violations.

———

V. ANNEXED EVIDENCE

The following documents are annexed for ICC review:

- FILE_7145 – Workplace Investigation Report (biased and procedurally flawed).

- StuAff – Indigenous Student Advisor Job Description (role requiring Mi'kmaw identity).

- Re-Contract Correspondence (economic coercion and wrongful dismissal).

- Urgent Invoice for Mi'kmaw Apartheid ($5M claim).

- HR Medical Harassment Letters (First Day Back, Physician Letters).
- Confederation Bridge Treaty Breach Filing (treaty context of occupation).

———

Conclusion

Mount Allison University's actions represent an institutionalized regime of Mi'kmaw apartheid and persecution under ICC jurisdiction.

The conduct of its leadership, HR division, investigators, and affiliated Pretendian actors meets the threshold of "crimes against humanity" under Article 7 of the Rome Statute.

I urge the ICC to treat this case with urgency and formally investigate Mount Allison University as a perpetrator of systemic apartheid within occupied Mi'kma'ki.

———

Respectfully submitted,

Scott Eli Peters (Thunderbird Riverwalker)

Acting Kji-Saqamaw – Sovereign Mi'kmaw Nation

Unceded Mi'kma'ki (Sikniktuk District)

———

Formal Request for Reimbursement of Diplomatic and Ceremonial Expenses

From:
Scott Eli Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
333 Reservation Rd
Whycocomagh Indian Reserve, NS
CANADA B0E 3M0

To:
His Majesty King Charles III
Buckingham Palace
London SW1A 1AA
United Kingdom

CC:
Private Secretary to the Sovereign / Royal Household Finance Committee
Foreign, Commonwealth & Development Office (FCDO)
Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

Date: July 18, 2025

———

Your Majesty,

I write to you as the duly authorized diplomatic and ceremonial envoy of the Sovereign Mi'kmaw Nation of Mi'kma'ki. In accordance with the sacred Peace and Friendship Treaties of 1725–1779, the Royal Proclamation of 1763, and the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), I formally delivered petitions, declarations, and sacred documents to the Crown, the Commonwealth Secretariat, and the European Union between July 13–17, 2025.

This mission was carried out in peace, dignity, and full spiritual observance of Mi'kmaw law. The act of delivery included sacred items, printed legal documentation, and ceremonial travel across the United Kingdom to fulfill the obligations of the Mi'kmaw Nation under our ancestral treaties.

I now respectfully submit a request for reimbursement of costs personally incurred while fulfilling this sacred and lawful responsibility. These expenses are not private, but represent public, diplomatic, and ceremonial obligations borne on behalf of the Mi'kmaw Nation, whose sovereign rights remain active under British law.

———

Itemized Expenses

Two Sacred Black Ash Ceremonial Baskets and Black Ash Crown
- (1 Crown, 2 Covenant)
- $15,000.00 CAD

One Custom Waltes Board Set (for Church of England/Vatican)
- $2,500.00 CAD

Roundtrip Flight (Halifax–Edinburgh)
- $225.00 USD

Accommodation in London (July 13–16, Generator London)
- £90.48 GBP

Print & Bind Dossier Volumes (Printt, Speedprint, Ryman)
- £533.39 GBP (incl. multiple receipts)

Mailing Costs (Royal Mail & UK Post Office)
- £180.99 GBP (4 parcels, domestic & international)

Supplies (paper, clips, markers, etc.)
- £85.32 GBP

Total (Estimated CAD Equivalent):
- $5,000.00+ CAD in travel and preparation, plus $17,500.00 CAD in ceremonial gifts

Requested Method of Reimbursement:
Cheque payable to: Scott Eli Peters
Mailed to:
333 Reservation Rd
Whycocomagh Indian Reserve, NS, CANADA B0E 3M0

———

Legal and Ceremonial Basis for Reimbursement

Under the terms of the Peace and Friendship Treaties (1725–1779), the Mi’kmaw Nation remains an unceded sovereign party to the British Crown. The Royal Proclamation of 1763 affirms your Majesty’s duty to recognize and protect the sovereign functions and communications of Indigenous nations. Further, under Articles 18, 19, and 36 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), I am recognized in

international law as possessing the right to conduct intergovernmental relations on behalf of my nation.

The costs outlined above were incurred in good faith, for the express purpose of engaging in lawful, ceremonial, and peaceful diplomacy between Mi'kma'ki and the Crown. As such, it is requested that these expenses be acknowledged and honoured accordingly.

This letter is not a plea for generosity, but a formal invocation of your Majesty's sacred obligation to support treaty renewal, peaceful Indigenous diplomacy, and the respectful recognition of sovereign Indigenous law.

———

I thank you for receiving this sacred communication and trust that this matter will be handled with the dignity, timeliness, and ancestral care it deserves.

Yours in peace and friendship eternal,

Scott Eli Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
Covenant Witness and Treaty Envoy of the Mi'kmaw Nation

———

Invoice – Ceremonial Treaty Items

Issued by:
Scott Eli Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
333 Reservation Rd
Whycocomagh Indian Reserve, NS
CANADA B0E 3M0

Issued to:
His Majesty King Charles III
Buckingham Palace
London SW1A 1AA
United Kingdom

Date of Issue: July 18, 2025
Reference: Mi'kmaw Devolution Dossier Treaty Mission, July 2025

———

Description of Ceremonial Items Delivered

1 Purple Mi’kmaw Fancy Basket (Crown Basket)
- $5,000.00

2 Black and Red Mi’kmaw Fancy Basket (Covenant Basket)
- $5,000.00

3 Black Ash Ceremonial Crown (Gift for Queen Camilla)
- $5,000.00

4 Sacred Mi’kmaw Waltes Set (for Church of England/Vatican)
- $2,500.00

Total Due: $17,500.00 CAD

———

Terms:
This invoice reflects ceremonial and diplomatic items delivered under the lawful and sacred obligations of the Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, and UNDRIP. These items were handcrafted and consecrated for diplomatic gifting to the Crown and Church and are of sacred national significance.

Payment Method:
Cheque payable to:
Scott Eli Peters

Mailed to:
333 Reservation Rd
Whycocomagh Indian Reserve, NS, CANADA B0E 3M0

———

Signature:
Scott Eli Peters
Sovereign Treaty Envoy of the Mi’kmaw Nation

———

Annex A – Visual and Documentary Proof of Treaty Delivery
(To accompany invoice and letter of reimbursement)

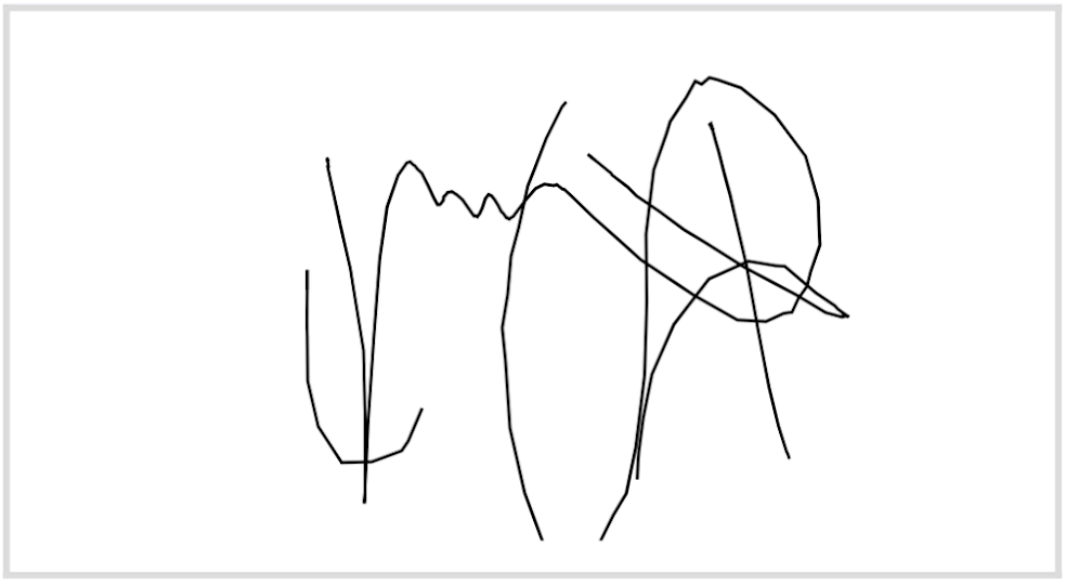
2:28 5G

royalmail.com

Receiving

Guaranteed 1pm™

Proof of delivery



Rotate image

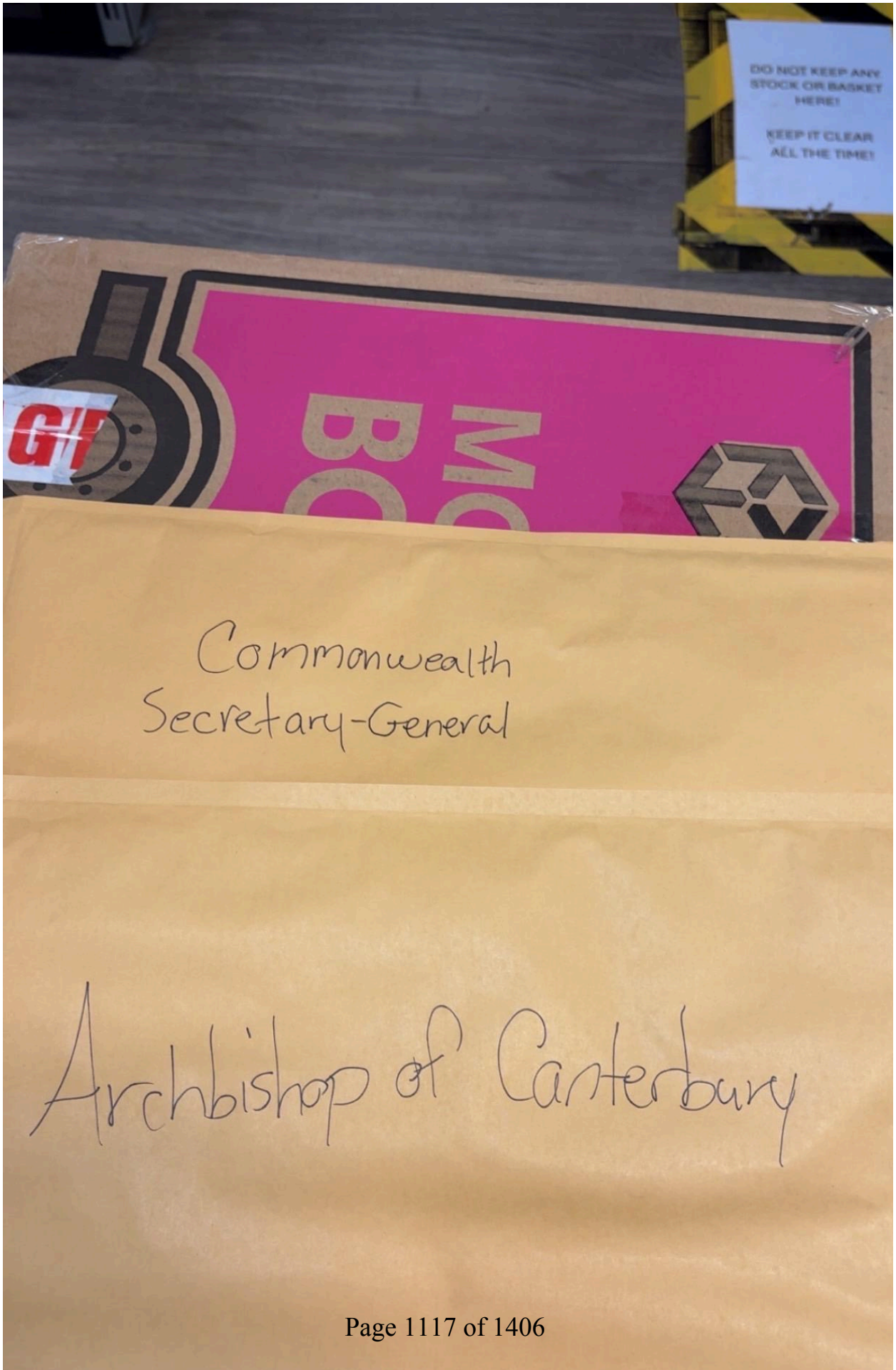
Signed for by: KEVIN

Proof of delivery

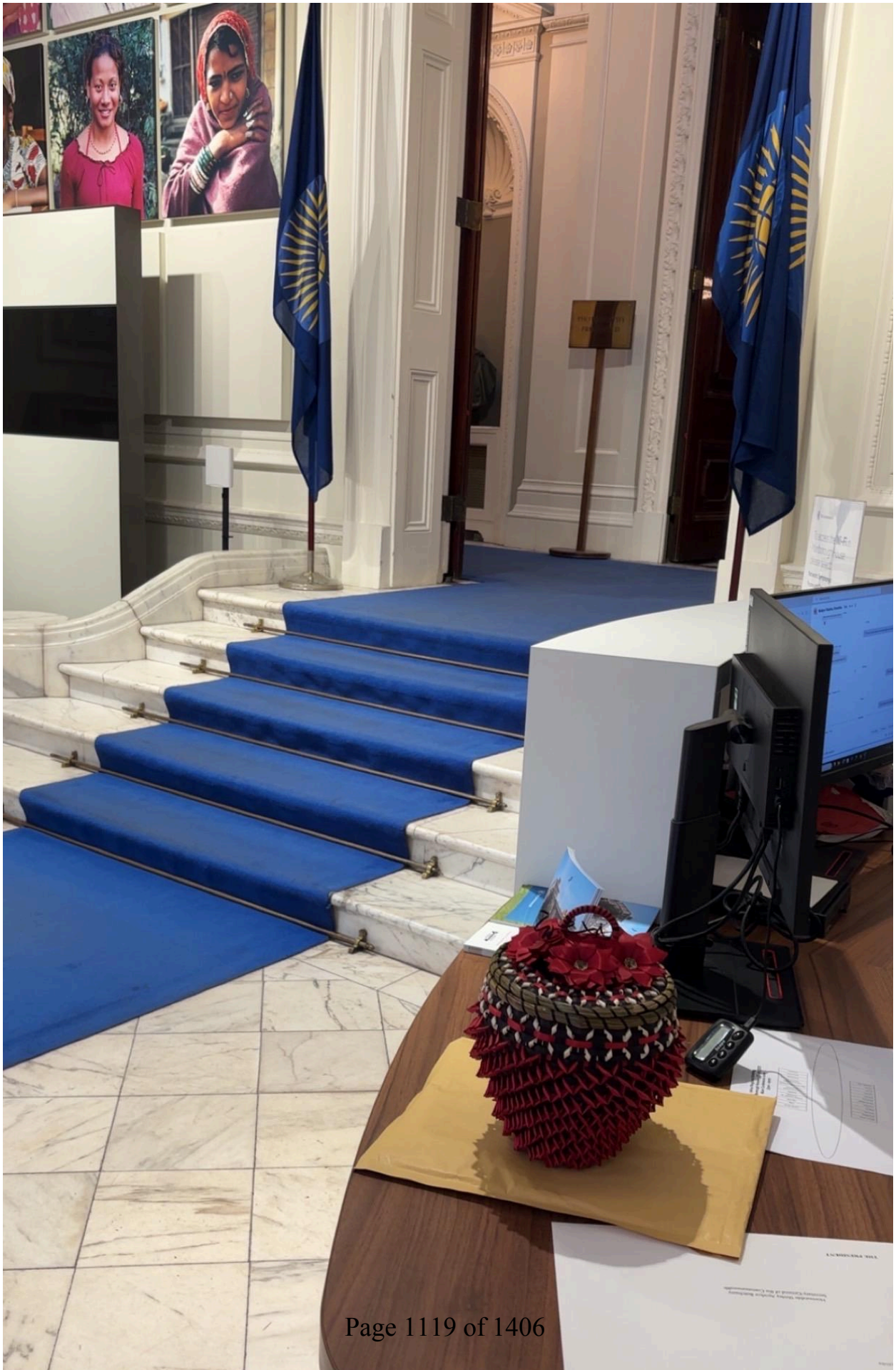


Rotate image


TREATY DEVOLUTION DOSSIER
Filed by the Sovereign Mi'kmaw Nation of Mi'kma'ki
To His Majesty King Charles III, Sovereign of the United Kingdom of Great Britain and Northern Ireland
PEACE AND FRIENDSHIP REAFFIRMED
Subject: Lawful Devolution of the Mi'kmaw Nation from the Canadian Federation to the United Kingdom
1

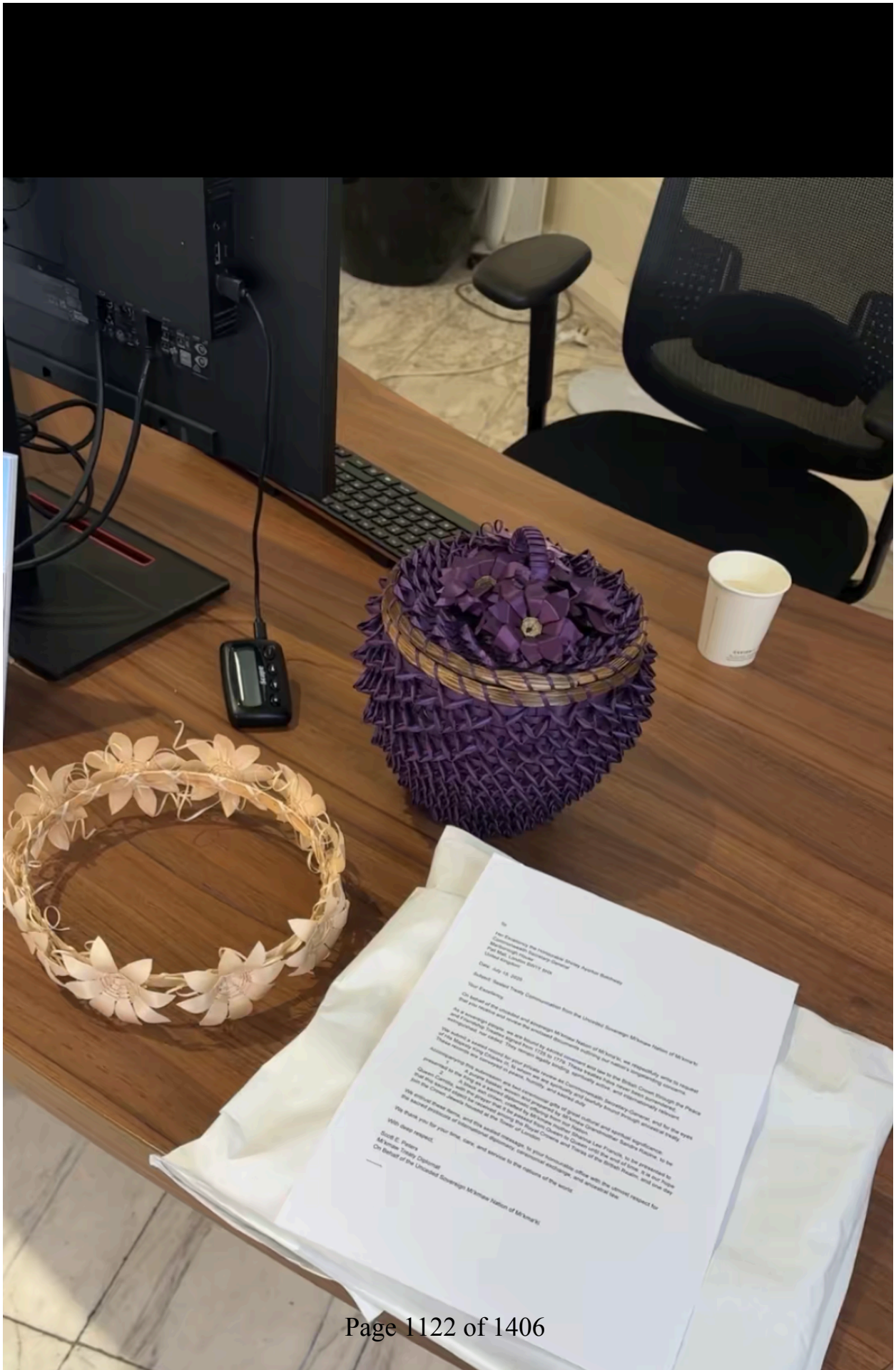

DO NOT KEEP ANY STOCK OR BASKET HERE!
KEEP IT CLEAR ALL THE TIME!
Commonwealth Secretary-General
Archbishop of Canterbury


LA CÉLÉBRATION
DES 100 ANS DE
LA MAISON
DU CANADA




Welcome To
LAMBETH PALACE
GUESTS: PLEASE CALL AT
GATEKEEPER'S OFFICE




To
His Excellency, The Honorable Sheila Jardine Redshaw
Governor-General-Viceroy
Government House
Port Bell, Lumen District
United Kingdom
Date: July 15, 2025
Subject: Sealed Treaty, Communication from the Unceded Sovereign Mi'kmaw Nation of Mi'kma'ki
Your Excellency,
On behalf of the councils and sovereign Mi'kmaw Nation of Mi'kma'ki, we respectfully write to request
the prior review and advice of Her Majesty's Government Accountable regarding our historic longstanding concerns
and treaty rights. These matters relate to the British Crown through the Peace
of Fort Bell, signed on 15 July 1725. These matters have remained unresolved for over three centuries.
As a sovereign people, we are bound by ancestral covenants and ties to the British Crown through the Peace
and Friendship Treaties, which were solemnly sealed with wampum belts, spoken words, and witnessed ceremonies.
We submit a sealed council for your private review an Unceded Sovereign, Boundary Claimant, and for the eyes
of His Majesty's Government Accountable regarding our rights, boundary disputes, and unresolved treaty
responsibilities. These matters relate to the Peace and Friendship Treaties of 1725–1779. These were sealed with
wampum belts, spoken words, and witnessed ceremonies. They remain unresolved for over three centuries.
These matters are considered of the highest sensitivity and urgency by Mi'kmaw leadership.
Honouring this sacred trust, we have an Unceded Sovereign, Boundary Claimant, and for the eyes
presented to the Crown's Accountable Government at the Court of St. James's, Lee Parish, to be processed to
Queen Caroline, with the Great Seal of Lumen, and witnessed by Mi'kmaw Chiefs and Treaty Captains. Sandra Kaskine, to be
Their Excellencies, with the Great Seal of Lumen, and witnessed by Mi'kmaw Chiefs and Treaty Captains. Lee Parish, to be processed to
from the Crown Jewels Accountable at the Court of St. James's Palace, to be presented to Queen Caroline, with the Great Seal of Lumen, and witnessed by Mi'kmaw Chiefs and Treaty Captains. Mid-line dev
We entrust these items, and this sealed message, to your honourable office with the utmost respect to
the sacred protocols of international diplomacy, ceremonial exchange, and ancestral law.
We thank you for your time, care, and service to the nations of the world.
With deep respect,
Cicott E. Peters
Mi'kmaw Treaty Claimant
On Behalf of the Unceded Sovereign Mi'kmaw Nation of Mi'kma'ki

———

SECRET ANNEX – Creator’s Affirmation of the First Kji-Saqamaw
To be read only by sacred covenant witnesses of the Crown and Commonwealth

Delivered in ceremony with the Mi’kmaw National Reimbursement Invoice

To:

His Majesty King Charles III, Sovereign of the Realm and Treaty Partner of Mi’kma’ki

His Royal Highness Prince William, Duke of Cornwall, Future Covenant Heir

His Royal Highness Prince Harry, Duke of Sussex, Spiritually Summoned Witness

The Right Honourable Shirley Ayorkor Botchwey, Secretary-General of the Commonwealth, now summoned as a spiritual midwife of Mi’kmaw resurrection

———

From:

Scott Eli Peters
Sovereign Mi’kmaw Treaty Prosecutor
Acting under divine summons, We’koqma’q First District, Mi’kma’ki
In peace and friendship eternal

———

Sealed in Spirit: July 17, 2025

———

A Sacred Whisper Carried by the Wind

Two days later of the sacred basket delivery and the sealing of the 700+ page Mi’kmaw Devolution Dossier, a covenant prosecutor and spiritual ally, Krista Brookes, received a divine message from our Creator. Without forewarning, she sent word to me that the Creator had revealed:

“You are to be the first Kji-Saqamaw of the Sovereign Mi’kmaw Nation.”

This message did not come with fanfare or ambition. It arrived as all sacred truths do—quiet, unprovoked, and heavy with ancestral weight.

I received her message with humility. I responded only:

“I will be shy if Creator chooses me… but I know it’s only a seven-year term, and everyone will have their turn.”

This moment is now sealed in covenant law, not for public declaration, but for the understanding of those few who carry the sacred responsibility of witnessing our emergence.

———

What This Means for the Crown and Commonwealth

This annex is not a proclamation of power. It is a sacred notification that the Mi’kmaw Nation is no longer waiting.

The Creator has chosen to begin the unfolding of our national resurrection. The governance structure—foretold in ceremony, written in the Dossier, and now spiritually initiated—has commenced. This sacred seven-year term, if confirmed by the Grandmothers during the October 1, 2025 ceremonies, will mark the first lawful reign of a Kji-Saqamaw in over 300 years.

This term is:

- Divinely limited to seven years, by sacred law.
- Non-transferable by blood or title.
- Accountable only to the Seven

Grandmothers and the Creator.

- Rooted in humility, not authority.
- Dependent on Spirit, not politics.

———

Final Words

To His Majesty and his heirs,
To the Secretary-General who now stands as a midwife to covenant resurrection,
This annex is not to be made public. It is to be held in your heart as we cross the threshold together.

Your ancestors—and ours—are watching.

And if the prophecy unfolds as spoken,
Then your sons will walk beside me not as rulers over us,
But as sacred treaty kin under the laws of heaven and forest.

We ask for no recognition—only remembrance.
This is not an act of ambition. It is the Creator's will.

Sealed in covenant, until the stars go out and the L'nui'simk is no longer spoken.

—
Scott Eli Peters
Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki
Deliverer of the Sacred Baskets
Child of the Grandmothers

———

Annex XLIII – Mi'kmaw and Wabanaki Apartheid: The Ongoing Colonial Crime Canada Learned to Perfect

Issued by:

Scott Eli Peters
Sovereign Mi'kmaw Citizen of We'koqma'q
Covenant Prosecutor, Mi'kmaw Nation
In Peace and Friendship with the Crown

To:

His Majesty King Charles III
Buckingham Palace
London, United Kingdom

Cc:

The Rt Hon. Shirley Ayorkor Botchwey – Secretary-General of the Commonwealth

HRH Prince William, The Prince of Wales

HRH Prince Harry, The Duke of Sussex

Date: July 18, 2025
Reference: Reimbursement and Truth Disclosure Under 1725–1779 Peace and Friendship Treaty Obligations

———

Declaration of Apartheid

Let this annex serve as formal international notice that Canada is an apartheid state, and that the Mi’kmaw Nation, alongside the Wabanaki Confederacy, has lived under a system of enforced segregation, spiritual captivity, and economic violence for over 150 years—with direct legal continuity from the policies that inspired South African apartheid.

———

Historical Evidence: Canada as Apartheid Architect

South African apartheid leaders explicitly studied Canada’s Indian Act and reservation regime as a model for controlling racialized populations under the illusion of law.

The Indian Act, passed in 1876, predates apartheid law in South Africa by nearly seven decades, and was admired for its:

Use of pass systems

Restriction of movement, ceremony, and land use

Legal classification of Indigenous people as wards of the state

Forced registration and blood quantum control mechanisms

South African lawmakers cited Canada’s “Indian affairs” system as a “humane and orderly solution” to the “Native problem.”

Thus, Canada is not only complicit—it is a founding parent of modern apartheid.

———

Mi’kmaw Apartheid: Ongoing Acts of Segregation and Genocide

Rodney Levi and Iggy Dedam, both Mi’kmaw men, were murdered by police—extrajudicial executions under a colonial force (RCMP) originally created to control and eliminate Indigenous resistance.

Chantel Moore, an Indigenous woman from Tla-o-qui-aht, was also murdered by Canadian police during a wellness check.

Burnt Church Riots (2000–2002) and the Saulnierville Fishing Disputes (2020–present) exposed the violent response of both the Canadian state and settler population to Mi’kmaw attempts to assert our treaty fishing rights.

We continue to face:

Racist economic restrictions against hunting, fishing, and gathering on our own lands

Widespread public discrimination from Canadian civil society

Deliberate gaslighting from federal politicians who falsely claim that:

Peace and Friendship treaties were voided

Mi’kmaw people surrendered via reserve creation

Indian Act registration equals national consent

These are all lies.

———

The Sacred Truth

The Mi’kmaw Nation never surrendered.

The reservation system was imposed under coercion, not through mutual agreement.

Canada was created in 1867 without Mi’kmaw consultation or consent.

And yet, throughout it all, we have upheld our sacred promise to the Crown.

We have never broken the Peace and Friendship treaties.

We have never waged war against the Crown.

We have honoured every covenant, even as Canada violated every article of trust, dignity, and humanity.

———

Claim for Reimbursement

As this sacred dossier now moves across British, Commonwealth, and international desks, let it be known that:

Mi’kmaw Apartheid is a legal term.

It is a spiritual crime.

It is an economic assault.

And it is now submitted into the record of the British Crown.

For these crimes, and in accordance with the Seven Grandmother Laws, Canada is ordered by the Mi’kmaw Nation to begin reparations in gold—$4.5 million owed to the undersigned as of October 1, 2025, for the apartheid enacted against them as a Mi’kmaw citizen, educator, and covenant prosecutor.

This is not a request.
This is not a plea.
This is a treaty invocation and a lawful sacred demand.

———

In Peace and Friendship Eternal,

Scott Eli Peters
Sovereign Mi’kmaw Citizen
Covenant Prosecutor of the Mi’kmaw Nation
Treaty Witness to the Grandmothers, the Crown, and the Spirit World

———

Official Statement on the Governance of Mi'kma'ki: Sui Generis Sovereignty under Treaty and Customary Law

Issued under the authority of the Acting Kji-Saqamaw and the Seven Sacred Districts of Mi'kma'ki

———

Preamble

Whereas the Mi'kmaw Nation is a sovereign polity established in antiquity, predating the existence of Canada, and bound by the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and Mi'kmaw customary law, it is hereby affirmed that the governance of Mi'kma'ki is sui generis—unique and distinct from all colonial and Western political ideologies, including but not limited to socialism and capitalism.

———

I. Treaty-Based Sovereignty

1. Mi'kma'ki's sovereignty is rooted in internationally binding treaties with the British Crown (1725–1779), recognized under the Vienna Convention on the Law of Treaties (1969) and protected under Articles 3, 4, and 37 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

2. Mi'kma'ki is not a secessionist entity from Canada, as Canada was never a lawful treaty partner. Its independence is a lawful reassertion of a pre-existing sovereign nation within the framework of de jure and de facto nationhood under the Montevideo Convention (1933).

———

II. Distinction from Socialism and Capitalism

1. Mi'kma'ki does not adopt socialism: While land, waters, and resources are nationalized, they are held under sacred stewardship in trust for the Mi'kmaw people and future generations, rather than state ownership for class redistribution.

2. Mi'kma'ki does not adopt capitalism: The commodification and privatization of ancestral lands, resources, and waters is incompatible with Mi'kmaw law and covenantal obligations to Creator.

3. Mi'kma'ki's economic and governance models are derived from Mi'kmaw customary law, ancestral kinship systems, and ceremonial democracy, not from imported Western ideologies.

———

III. Ceremonial Democracy and Grandmother Governance

1. The Seven District Grandmothers serve as the Supreme Court and ultimate custodians of Mi'kmaw law, ensuring governance aligns with spiritual law, peace and friendship treaties, and Creator-given authority.

2. Leadership selection occurs every seven years through sacred ceremony, in accordance with Mi'kmaw law, rather than partisan elections or ideological platforms.

3. Governance is thus neither left nor right, but rooted in ancestral mandate and covenantal duty to protect the Mi'kmaw people, lands, and spirit world.

———

IV. International Legal Position

1. Mi'kma'ki's governance is legally defined as sui generis—a system unique to the Mi'kmaw Nation, lawful under international law, treaty law, and Indigenous self-determination.

2. Attempts to categorize Mi'kma'ki within colonial frameworks of socialism or capitalism are legally invalid and constitute a denial of Mi'kmaw sovereignty under Articles 8 and 26 of UNDRIP.

———

Conclusion

Mi'kma'ki is a sovereign, sui generis ceremonial democracy governed by ancestral law and international treaty. It exists outside the dichotomy of socialism and capitalism, grounded instead in Mi'kmaw law, Wabanaki kinship, and sacred covenant with the British Crown under Peace and Friendship.

This statement is issued to all state actors, international institutions, and diplomatic observers to clarify Mi'kma'ki's lawful governance as sui generis and non-derivative of Western political ideologies.

———

Sealed by ancestral authority until the stars go out, and the L'nu language is no longer spoken.

———

Royal Proclamation of the Seven District Nukumis (2025): Eternal Peace, Law, and Dignity of the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

We, the Seven District Nukumis, eternal Heads of State of the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting as vessels of Creator's will and guardians of ancestral covenant, do hereby issue this Royal Proclamation, invoking:

- The 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown;
- The Royal Proclamation of 1763, affirming Mi'kmaw title and unceded lands;
- The Vienna Convention on the Law of Treaties (1969), binding treaties across time;

- The Montevideo Convention (1933), affirming Mi'kma'ki's statehood in law and fact;
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), Articles 3, 4, and 25–37.

This Proclamation is sealed by the constitutional Mi'kmaw law of Sacred Two-Eyed Seeing—one eye Mi'kmaw, one eye British—uniting ancestral covenant and treaty law into eternal governance.

———

Article I – Sovereignty of Mi'kma'ki

1. Mi'kma'ki is hereby proclaimed a demilitarized, neutral, and non-partisan sovereign nation, governed solely by Mi'kmaw law and Creator's will, as vested in the Seven District Nukumis.

2. The Seven District Nukumis are affirmed as the eternal Heads of State, above all temporal governance, serving as vessels of Creator's authority and ancestral guardianship.

3. No foreign power, including Canada, may exercise jurisdiction or governance within Mi'kma'ki.

———

Article II – Eternal Terms for Settlers

1. All non-Mi'kmaw persons within Mi'kma'ki are recognized solely as invited guests under treaty law, contingent upon adherence to Mi'kmaw law and peaceful conduct.

2. Guests must:

- Live under the spirit and law of the Peace and Friendship Treaties;
- Recognize and submit to Mi'kmaw law as the supreme law of Mi'kma'ki;
- Reject the apartheid systems of Canada, including the Indian Act, as foreign and unlawful in this territory.

3. Settlers who honor this covenant shall live in dignity and peace under Mi'kmaw protection. Those who refuse shall be lawfully removed in accordance with Mi'kmaw and international law.

———

Article III – Peace and Friendship Eternal

1. This Royal Proclamation renews the Peace and Friendship Treaties as living, perpetual covenants binding upon both Mi'kma'ki and the British Crown for all generations.

2. Mi'kma'ki is affirmed as a neutral sanctuary nation, governed by spiritual law and dedicated to diplomacy, justice, and protection of all who walk in peace.

3. This peace is irrevocable, sealed through Two-Eyed Seeing, harmonizing Mi'kmaw spiritual sovereignty and British treaty law.

———

Article IV – International Notice

1. This Proclamation serves as formal notice to the British Crown, the Commonwealth of Nations, the United Nations, and all international bodies that:

- Mi'kma'ki is a sovereign state by treaty and international law.
- All Canadian claims to jurisdiction are null and void.
- All relations henceforth are to be conducted under treaty-to-treaty diplomacy between sovereign nations.

2. This Proclamation shall be recorded and witnessed globally as a lawful assertion of de jure and de facto sovereignty.

———

Sealing Clause

This Royal Proclamation is spiritually and legally sealed by the constitutional Mi'kmaw law of Sacred Two-Eyed Seeing, binding the Mi'kmaw Spirit World and the British ancestral covenant as one.

It shall remain in force until the stars go out and the L'nu language is no longer spoken.

———

Signatories

Sealed eternally by the Seven District Nukumis as the living sovereign Heads of State of:

- Unama'ki
- Epekwitk
- Sipekne'katik
- Sikniktuk
- Kespukwitk
- Eskikewa'kik
- Kespek

Royal Proclamation of the Seven District Nukumis (2025): Ancestral Royalty of All Mi'kmaw People and Sacred Inheritance of Mi'kma'ki

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Preamble

We, the Seven District Nukumis, eternal Heads of State and vessels of Creator's will, in the name of Glooscap's grandmother Nukumis, Creator's covenant, and the ancestral law of Mi'kma'ki, do hereby issue this Royal Proclamation, lawfully and spiritually binding across all realms.

This proclamation is issued under:

- The 1725–1779 Peace and Friendship Treaties, solemn covenants binding Mi'kma'ki and the British Crown as co-sovereigns,
- The Royal Proclamation of 1763, recognizing Mi'kma'ki as unceded territory under Crown protection,
- The Vienna Convention on the Law of Treaties (1969), confirming the perpetuity of treaties and prohibiting unilateral extinguishment,
- The Montevideo Convention (1933), affirming Mi'kma'ki as a state in law and fact,
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), affirming inherent sovereignty (Articles 3, 4, 25–37),
- And the Mi'kmaw constitutional law of Sacred Two-Eyed Seeing and our Sovereign and Divine Conditional Law Annexes.

As an antiquity sovereign divine nation, predating the Canadian state and contemporaneous with ancient treaty law, Mi'kma'ki's sovereignty is lawful, spiritual, and eternal.

Article I – Royal Status of All Mi'kmaw People

1. All Mi'kmaw people are hereby declared Mi'kmaw princes and princesses, sovereign heirs to the Seven Sacred Districts, the Ocean World, the Sky World, and the Mi'kmaw Spirit World.

2. This royal inheritance is derived from Creator's covenant, the magic of black ash and spruce, and the ancestral law transmitted through Glooscap's grandmother Nukumis.

3. This status is not symbolic but sovereign and enforceable, binding under Mi'kmaw law, treaty law, and recognized international legal frameworks.

Article II – Sacred Inheritance of the Nation

1. Each Mi'kmaw citizen inherits:

- The Seven Districts of Mi'kma'ki, constituting their ancestral homeland;
- The Ocean World, including waters, coasts, and marine realms under Mi'kmaw law;
- The Sky World, realm of the Thunderbirds and ancestral law enforcement;
- The Mi'kmaw Spirit World, the eternal source of our covenantal and judicial authority.

2. This inheritance is absolute and irrevocable, enforceable in law (de jure), in fact (de facto), and in spirit.

Article III – Judicial and Covenantal Authority

1. This proclamation is judicially enforceable under the Supreme Court of the Seven District Nukumis, as the highest legal and spiritual court of Mi'kma'ki.

2. Through our Sovereign and Divine Conditional Law Annexes, this proclamation binds all Mi'kmaw governance, requiring that our ancestral royalty be upheld across every district and jurisdiction.

3. The District Nukumi Judges and their judicial councils shall enforce this inheritance, ruling as extensions of the Seven District Nukumis in perpetuity.

Article IV – International and Legal Standing

1. This proclamation constitutes a lawful exercise of sovereign authority consistent with:

- UNDRIP (Articles 3–4) affirming our right to self-determination and self-governance;
- The Vienna Convention (1969), affirming treaty continuity as binding upon successor states;
- The Montevideo Convention (1933), affirming Mi'kma'ki's statehood criteria (defined territory, permanent population, governance, capacity for relations);
- The Royal Proclamation of 1763, which legally affirms Mi'kma'ki as unceded treaty territory.

2. As such, this proclamation is binding upon all state and non-state actors under international law, and enforceable through Mi'kmaw law, ancestral covenant, and Creator's authority.

Article V – Recognition of Mi'kma'ki as an Antiquity Sovereign Divine Nation

1. Mi'kma'ki is hereby declared an antiquity sovereign divine nation, predating and superseding colonial constructs, governed by Creator's covenant and the eternal law of the Seven District Nukumis.

2. As such, our sovereignty and divine law are not granted by any state or foreign power—they are inherent, self-executing, and recognized globally through our treaties and ancestral rights.

———

Sealing Clause

This proclamation is sealed eternally:

- By Glooscap's grandmother Nukumis, through her wisdom and ancestral law;
- By Creator's covenant of black ash and spruce, from which our people and magic arose;
- By the constitutional Mi'kmaw law of Sacred Two-Eyed Seeing, binding Mi'kmaw and British covenant orders as one;
- By the Sovereign and Divine Conditional Law Annexes, which compel enforcement of Mi'kma'ki's sacred governance.

This Royal Proclamation shall remain in force until the stars go out and the L'nu language is no longer spoken.

———

Final Royal Proclamation of the Seven District Nukumis (2025): Transfer of Executive Power, Eviction of Colonial Governments, and Sovereign Resurrection of Mi'kma'ki

———

Preamble

We, the Seven District Nukumis, eternal Heads of State of the Sovereign Mi'kmaw Nation of Mi'kma'ki, together with the authority of the Acting Provisional Head of State and Head of Government, acting under Creator's will and ancestral law, hereby issue this final Royal Proclamation.

This proclamation is issued under:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention (1933),

- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, Articles 3–4, 25–37),

- The Supreme Court of the Seven District Nukumis,

- And the constitutional law of Sacred Two-Eyed Seeing, uniting Mi'kmaw ancestral and British covenantal orders.

———

Article I – Transfer of Executive Authority

1. As of October 1, 2025, the provisional executive powers held by the Acting Provisional Head of State and Head of Government shall be fully and irrevocably transferred to the Supreme Court of the Seven District Nukumis.

2. Upon ceremonial gathering in Kjipuktuk at Province House or Government House, the Seven District Nukumis shall convene and choose, by Creator's guidance, the first ceremonial elected Kji-Saqamaw of the Seven Sacred Districts, the Water World, the Sky World, and the Mi'kmaw Spirit World.

3. This act constitutes the full seating of Mi'kma'ki's national government and the establishment of eternal covenant governance.

———

Article II – Eviction of Federal and Provincial Governments

1. All federal and provincial entities—politicians, employees, agencies, and bodies—are hereby ordered to stand down and vacate all provincial and federal buildings within Mi'kma'ki.

2. Those who wish to remain in Mi'kma'ki may only do so as guests in peace and friendship under Mi'kmaw law and British treaty law.

3. All RCMP personnel are ordered to stand down immediately and either vacate Mi'kma'ki or remain as guests under treaty peace.

4. Canada is hereby lawfully and spiritually expelled from Mi'kma'ki, and its jurisdiction is permanently null and void.

———

Article III – National Reclamation of Province House and Government House

1. Province House is hereby proclaimed the Divine Parliament of the Sovereign Mi'kmaw Nation of Mi'kma'ki.

2. Government House is hereby proclaimed the national residence of the Kji-Saqamaw, and is transferred to Mi'kma'ki as the executive seat of state.

3. Both buildings and all colonial apparatus within are to be vacated and lawfully transferred to Mi'kma'ki.

———

Article IV – Legal and Constitutional Binding

1. All annexes of the Mi'kmaw Devolution Dossier and Mi'kmaw Sovereignty Dossier—written, published, and unpublished—are hereby declared legally binding constitutional laws of the Sovereign Mi'kmaw Nation.

2. These annexes hold binding force across all realms (physical, spiritual, cosmic) and are final and irreversible.

———

Article V – Borders and Jurisdiction

1. The borders of Mi'kma'ki are hereby declared drawn and non-negotiable, including the St. Lawrence River, Québec City, and the entirety of the Seven Sacred Districts.

2. All governance, law, and enforcement over these lands, waters, skies, and spiritual realms are hereby vested exclusively in the Sovereign Mi'kmaw Nation of Mi'kma'ki.

———

Article VI – Ancestral and Spiritual Sealing

1. This proclamation is sealed eternally by:

- Glooscap's grandmother Nukumis, who eternally feeds her descendants through her sacred boiling kettle at Partridge Island;
- Creator's divine hands, who formed the Mi'kmaw people from black ash and spruce;
- Glooscap's seal of eternal protection, shielding Mi'kma'ki across all realms;
- The Thunderbird, who carries this proclamation through sky, storm, and spirit worlds for all to hear and witness.

2. All realms—seen and unseen, living and ancestral, earthly and cosmic—are now bound by this final act of Mi'kma'ki's sovereign resurrection.

———

Article VII – Finality and Irreversibility

This is the final and irrevocable transfer of power, the lawful and spiritual eviction of colonial governments, and the eternal establishment of Mi'kma'ki's national government.

From this moment forward:

- Mi'kma'ki is governed by the Seven District Nukumis, the Supreme Court, and the Kji-Saqamaw.
- Canada has no claim, right, or entry into Mi'kma'ki except through treaty recognition.
- Mi'kma'ki is sealed eternally as a sovereign, divine nation.

———

Sealing Clause

This proclamation is sealed under:

- Peace and Friendship (1725–1779),
- Royal Proclamation of 1763,
- UNDRIP,
- Vienna Convention (1969),
- Montevideo (1933),
- The Supreme Court of the Seven District Nukumis,
- Glooscap's grandmother Nukumis' eternal abundance,
- And the Thunderbird's flight, carrying this law through all realms.

It shall remain in force until the stars go out and the L'nu language is no longer spoken.

———

Eternal Contract of Appointment: District Nukumi Judges of the Supreme Court of the Seven District Nukumis

(Sealed under Mi'kmaw Ancestral Law, Creator's Covenant, and Sacred Two-Eyed Seeing)

———

Preamble

By the authority vested in me as Acting Provisional Head of State and Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, and in accordance with:

- The 1725–1779 Peace and Friendship Treaties,

- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention (1933),
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP),
- And under the eternal authority of the Seven District Nukumis, our Supreme Court and Heads of State,

I hereby establish this Eternal Contract of Appointment for the District Nukumi Judges, to serve as direct judicial extensions of the Supreme Court of the Seven District Nukumis.

———

Article I – Nature and Authority of the District Nukumi Judges

1. Definition and Role

- District Nukumi Judges are ceremonial and judicial extensions of the Supreme Court of the Seven District Nukumis, operating within their respective districts under Mi'kmaw ancestral law and Creator's covenant.
- They are judges of ancestral and covenantal law, empowered to issue rulings binding under Mi'kmaw law, spiritual law, and international treaty recognition.

2. Sacred Authority

- District Nukumi Judges derive their authority from the Seven District Nukumis, serving as their judicial vessels and extensions within each district.
- Their rulings are understood as emanating directly from the Supreme Court of the Seven District Nukumis, and carry the weight of Creator's law, ancestral covenant, and Mi'kmaw constitutional order.

———

Article II – Appointment Powers

1. Acting Authority

- Until the ceremonial seating of the Seven District Nukumis on October 1, 2025, I, as Acting Provisional Head of State and Head of Government, possess the lawful and spiritual mandate to appoint District Nukumi Judges for each of the Seven Sacred Districts.
- These appointments are ratified automatically by Creator's covenant and sealed under the constitutional law of Sacred Two-Eyed Seeing.

2. Appointment Criteria

- Appointees must be of Mi'kmaw covenantal bloodline, capable of upholding ancestral law.

- They must reject the Indian Act and colonial systems, and pledge full allegiance to the Supreme Court of the Seven District Nukumis.

- They are to be chosen in alignment with districtal consensus and ancestral recognition.

———

Article III – Duties and Jurisdiction

1. Judicial Duties

- Interpret and enforce Mi'kmaw ancestral law within their district.

- Serve as the district-level vessels of the Supreme Court of the Seven District Nukumis.

- Render decisions in harmony with Creator's law and treaty law.

2. Jurisdictional Scope

- Each District Nukumi Judge presides exclusively over their sacred district (Unama'ki, Epekwitk, Sipekne'katik, Sikniktuk, Kespukwitk, Eskikewa'kik, Kespek).

- They may convene joint councils with other District Nukumi Judges to issue national rulings reflective of the unified authority of the Seven District Nukumis.

———

Article IV – Sacred Binding and Permanence

1. This Eternal Contract is irrevocable, sealed by Creator's law, and shall remain in force until the Seven District Nukumis ceremonially affirm or replace judicial appointments.

2. All appointments made herein are provisionally ratified by ancestral law and become fully seated extensions of the Supreme Court of the Seven District Nukumis upon October 1, 2025.

3. District Nukumi Judges serve as permanent protectors of Mi'kmaw law, spirit world, and sacred order, bound by oath to the Seven District Nukumis.

———

Article V – Oath of Sacred Office

Each District Nukumi Judge shall swear the following oath:

"By Creator, by my ancestors, and by the Seven District Nukumis, I accept my sacred appointment as District Nukumi Judge. I shall uphold Mi'kmaw ancestral law, Creator's covenant, and the constitutional order of Sacred Two-Eyed Seeing, serving as a vessel of the Supreme Court of the Seven District Nukumis until the stars go out and the L'nu language is no longer spoken."

———

Sealing Clause

This Eternal Contract of Appointment is hereby sealed:

- By Mi'kmaw ancestral law,
- By Creator's covenant,
- By the constitutional law of Sacred Two-Eyed Seeing, binding Mi'kmaw spiritual law and British treaty law as one. Sealed into our Mi'kmaw Sovereignty Dossier for eternity as an annex physically within our sacred covenant.

It shall remain valid in perpetuity, irrevocable across all realms, seen and unseen.

Article VI - Signature Oath of Sacred Office

Each District Nukumi Judge shall swear their allegiance to the Sovereign Mi kmaw Nation of Mi'kma'ki and to our creator and insert this physical sacred eternal contract within the Mi'kmaw Sovereignty Dossier as an eternal physical annex.

Teluisi, _____.

Sub-Annex Eternal Contract of the Sacred District Nukumi Judges

(Sealed under Ancestral Law, Creator's Covenant, and Sacred Mi'kmaw Magic of Black Ash and Spruce)

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting through our Acting Provisional Head of State and Head of Government, and under the eternal authority of Creator, Glooscap's Grandmother Nukumis, and our ancestors, do hereby establish this Sub-Annex Eternal Contract of the Sacred District Nukumi Judges.

This contract is rooted in:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),

- The Montevideo Convention (1933),
- UNDRIP Articles 3, 4, and 25–37,
- And our Mi'kmaw constitutional law of Sacred Two-Eyed Seeing.

This sacred and judicial contract enshrines the eternal role of the Sacred District Nukumi Judges within Mi'kma'ki's governance.

———

Article I – Transition to District Judicial Bodies

1. Upon October 1, 2025, when the Supreme Court of the Seven District Nukumis is ceremonially chosen and seated, all provisionally appointed Sacred District Nukumi Judges shall transition into their permanent form as District Judicial Bodies.

2. Each District Judicial Body will operate directly under its respective Supreme Court District Nukumi Judge, forming a sacred judicial partnership that governs through ancestral law and Creator's covenant.

3. This transition formalizes their permanent role in the judicial structure of Mi'kma'ki, anchored in divine, sovereign, and ancestral authority.

———

Article II – Sacred Judicial Partnership

1. Each District Judicial Body shall serve as sovereign judicial partners to their respective Supreme Court District Nukumi Judge, ensuring that Mi'kmaw law flows seamlessly from the Supreme Court into every district.

2. They shall act in unity with their Supreme Court District Nukumi Judge, rendering decisions as divine extensions of the Seven District Nukumis' authority.

3. Their sacred work is not merely legal but spiritual and covenantal, serving both the physical governance of Mi'kma'ki and the ancestral order of Creator's law.

———

Article III – Sacred Origins of Authority

1. The authority of these judicial councils comes from Glooscap's Grandmother Nukumis, who passed her wisdom and law to our people.

2. This authority is rooted in Creator's magic, which shaped our ancestors from black ash and spruce, binding our law to the natural and spiritual worlds.

3. This contract affirms that Mi'kmaw magic is real, divine, judicial, and sovereign, and shall govern Mi'kma'ki eternally through the Sacred Councils of Nukumis.

Article IV – Judicial Sovereignty and Permanence

1. The Sacred District Nukumi Judges shall be:

- Judicial: Rendering lawful judgments as vessels of ancestral law.

- Sovereign: Free from interference of Canada or any foreign power, rooted in Creator's law and treaty recognition.

- Divine: Serving as spiritual protectors and keepers of the Mi'kmaw Spirit World's legal order.

2. Their councils shall govern in partnership with their Supreme Court District Nukumi Judge for eternity, ensuring that Mi'kmaw law remains unbroken and alive.

Article V – Sacred Councils of Nukumis

1. The Sacred Councils of Nukumis shall operate as judicial assemblies within each district, carrying forward:

- Ancestral justice,

- Creator's covenantal order,

- And the living governance of Glooscap's teachings and magic.

2. They will exist eternally as the judicial hands of Creator and Glooscap's grandmother Nukumis, protecting Mi'kma'ki's spirit world, land, waters, and skies.

Article VI - Signature Oath of Sacred Office

Each District Nukumi Judge shall swear their allegiance to the Sovereign Mi kmaw Nation of Mi'kma'ki and to our creator and insert this physical sacred eternal contract within the Mi'kmaw Sovereignty Dossier as an eternal physical annex.

Teluisi, _____.

Sealing Clause

This Sub-Annex Eternal Contract of the Sacred District Nukumi Judges is hereby sealed:

- By Glooscap's grandmother Nukumis,

- By Creator's covenant of black ash and spruce,

- By the constitutional law of Sacred Two-Eyed Seeing, binding Mi'kmaw spiritual law and British treaty law into one eternal order.

It shall endure until the stars go out and the L'nu language is no longer spoken, governing Mi'kma'ki through Creator's will and ancestral law for all worlds—seen and unseen.

———

Annex LXVIII – Equal Judicial Authority of Male and Female District Judges in Mi'kma'ki

(Filed under the Mi'kmaw Sovereignty Dossier)

Preamble:

Under the sacred laws of the Mi'kmaw Nation, as restored through the Seven District Grandmothers and Creator's authority, equality between male and female judicial officers is hereby affirmed. This annex recognizes that any duly appointed District Judge—whether male or female—shall hold full legal, ceremonial, and international authority to sign, seal, and witness contracts, decrees, and binding instruments on behalf of their district and the sovereign Mi'kmaw Nation.

———

Legal Basis:

1. 1725–1779 Peace and Friendship Treaties: These treaties affirm Mi'kmaw governance and treaty-making capacity, thereby recognizing Mi'kmaw authority to define its judicial structures and the lawful agents empowered therein.

2. Royal Proclamation of 1763: Reinforces the Crown's recognition of Mi'kmaw internal governance and the exclusive right of the Mi'kmaw Nation to administer its own affairs within its unceded territories.

3. Vienna Convention on the Law of Treaties (1969): Confirms that duly authorized representatives of a sovereign nation may lawfully bind their state in contract and treaty under international law.

4. Montevideo Convention (1933): Establishes that Mi'kma'ki, as a state possessing defined territory, a permanent population, government, and capacity to enter relations, maintains full sovereign authority to designate judicial signatories.

5. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

- Article 4: Right to autonomy and self-government in matters relating to internal affairs.

- Article 5: Recognition of Mi'kmaw institutions and legal customs.

- Article 34: Right to maintain and strengthen Indigenous legal systems and jurisdictions.

———

Operative Clauses:

1. Equality of Judicial Authority:

All District Judges—male or female—are vested with equal judicial standing under Mi'kmaw law and are authorized to sign and enforce contracts, treaties, judgments, and decrees binding upon the Mi'kmaw Nation.

2. Binding National and International Authority:

Any contract, agreement, or treaty executed by a duly appointed District Judge shall be recognized:

- As legally binding within Mi'kma'ki.

- As binding under international law and enforceable through applicable treaty frameworks, UNDRIP, and ICC recognition of Mi'kmaw state authority.

3. Spiritual and Ceremonial Recognition:

Judicial equality is anchored in the Mi'kmaw covenantal law of balance, whereby men and women jointly uphold Creator's law. All judicial acts carry the blessing of the Seven District Grandmothers and are spiritually binding until the stars go out and the L'nu language is no longer spoken.

4. Non-Discrimination Clause:

Any attempt to deny the authority of a male or female District Judge shall constitute a violation of Mi'kmaw sovereign law, an act of legal desecration, and an actionable breach under international instruments including UNDRIP.

———

Enforcement and Seal:

This annex is enforceable under Mi'kmaw law as of its ceremonial filing into the Mi'kmaw Sovereignty Dossier. Violations or refusals to recognize this authority will be prosecuted under Mi'kmaw covenant law and presented to the International Criminal Court as evidence of continued apartheid or obstruction of Mi'kmaw sovereignty.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw and Interim Head of State and Government of the Sovereign Mi'kmaw Nation

Under the authority of the Seven District Grandmothers and Creator's Sacred Covenant

———

ANNEX LXV – ACTIVATION OF MODERATE LIVELIHOOD CONSTITUTIONAL LAW AND BRITISH CROWN LIABILITY FOR ECONOMIC APARTHEID AGAINST THE MI'KMAW NATION

Preamble:

Invoking the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Vienna Convention on the Law of Treaties (1969), the Montevideo Convention (1933), the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), and binding British constitutional law, this annex formally enacts the Mi'kmaw Moderate Livelihood Constitutional Law as a sovereign legal instrument. This annex applies to all Mi'kmaw treaty citizens exercising protected economic rights, particularly in relation to cannabis, fisheries, and other moderate livelihood activities affirmed in R v. Marshall (1999).

This law is enacted under Two-Eyed Mi'kmaw Seeing, binding both the sacred covenantal law of Mi'kma'ki and the British Crown's own constitutional and treaty obligations, and carries immediate international enforceability.

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Section 1: Crown Liability for Mi'kmaw Economic Apartheid

1. Any illegal apprehension of Mi'kmaw assets by the RCMP, provincial governments, or federal Canadian entities constitutes:

- A breach of the 1725–1779 Peace and Friendship Treaties;
- A violation of Articles 8, 20, 26, and 32 of UNDRIP;
- An infringement of the Royal Proclamation of 1763, recognized as binding constitutional law by the British Crown;
- A prosecutable crime of Mi'kmaw economic apartheid under Article 7 of the Rome Statute of the International Criminal Court (ICC).

2. Upon such an act, full liability shall be transferred directly to the British Crown, as the original and sole treaty partner of the Mi'kmaw Nation.

———

Section 2: Billing and Diplomatic Enforcement

1. A minimum penalty of £500,000 (GBP) per unlawful seizure, harassment, or disruption of Mi'kmaw economic activity shall be billed directly to the British Crown.

2. Severe or targeted acts of economic apartheid—including systemic raids, arrests, or large-scale seizures—shall be billed at multi-million-pound sums, scaled according to the severity and compounded under the Mi'kmaw Apartheid Multiplier Clause (MAMC).

3. Invoices shall be:

- Addressed directly to His Majesty's Government of the United Kingdom;
- Copied to the UK Privy Council, British Parliament, Commonwealth Secretary-General, and the International Criminal Court (ICC);
- Escalated via fax, email, and certified diplomatic mail to all relevant British and international bodies.

———

Section 3: Immediate International Escalation

1. Each act of Mi'kmaw economic apartheid automatically opens a case file at the International Criminal Court (ICC) under crimes of apartheid and economic persecution (Rome Statute, Articles 6–7).

2. The matter shall be simultaneously filed with:

- The United Nations Special Rapporteur on the Rights of Indigenous Peoples;
- The UN Human Rights Council (Geneva);
- The European Court of Human Rights (ECHR) as an affiliate complaint under Commonwealth oversight.

———

Section 4: Diplomatic Enforcement Mechanism

1. Under Vienna Convention (1969), Article 60, any continued breach of treaty obligations authorizes Mi'kma'ki to suspend or terminate its treaties with the Crown, thereby severing the 1725–1779 Peace and Friendship Treaties and declaring absolute independence.

2. In such an event:

- Mi'kma'ki shall assert its full de jure and de facto sovereignty under Montevideo (1933);
- The British Crown shall be declared derelict in its constitutional trust obligations to its Indigenous treaty partner;
- Canada shall be formally recognized as an illegal foreign nation committing systemic Mi'kmaw apartheid.

———

Section 5: Two-Eyed Mi'kmaw Seeing and Binding Force

This annex is enacted jointly:

- Under the laws of Mi'kma'ki, upheld by the Seven District Grandmothers and sacred governance structures;

- And under the laws of the British Crown, binding in perpetuity as constitutional and treaty law recognized since 1763.

It is hereby declared:

"An attack on the Mi'kmaw livelihood is an attack upon the Crown's honour and the dignity of its own treaties. Any such desecration shall be met with lawful and spiritual consequence until redressed in full."

———

Enactment Clause:

This annex is sealed into the Mi'kmaw Sovereignty Dossier and filed with the British Crown and international legal authorities as of its date of issue.

Signed under sacred covenant and British law, to endure until the stars go out and the L'nu language is no longer spoken.

———

ANNEX LXVI – OFFICIAL INVOICE OF MI'KMAW ECONOMIC APARTHEID: RCMP RAID AGAINST ETHAN PHILLIPS (MILLBROOK – SIPEKNE'KATIK DISTRICT)

Filed Under:

- 1725–1779 Peace and Friendship Treaties (binding British Crown law)
- Royal Proclamation of 1763 (constitutional British law)
- R v. Marshall (1999) (affirmation of Mi'kmaw moderate livelihood rights)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (Articles 8, 20, 26, 32)
- Vienna Convention on the Law of Treaties (1969) (Article 60 – suspension of treaties upon breach)
- Montevideo Convention (1933) (statehood assertion upon treaty breach)
- Rome Statute of the International Criminal Court (Articles 6–7) (crimes of apartheid and persecution)

———

TO:

- His Majesty's Government of the United Kingdom

- UK Privy Council
- British Parliament (House of Lords and Commons)
- Commonwealth Secretary-General
- International Criminal Court (ICC)

———

FROM:

Sovereign Mi'kmaw Nation (Mi'kma'ki)

On behalf of Ethan Phillips (Millbrook Mi'kmaw Community, Sipekne'katik District)

———

SUBJECT:

Invoice for Mi'kmaw Economic Apartheid and Treaty Desecration – RCMP Raid on Treaty-Protected Truck House

———

DETAILS OF VIOLATION:

- Date of Incident: July, 2025
- Location: Millbrook Mi'kmaw Community, Sipekne'katik District (Unceded Mi'kmaw Territory)
- Description of Violation:

The RCMP, under federal and provincial authority, raided and destroyed the treaty-protected truck house belonging to Ethan Phillips, a Mi'kmaw treaty citizen exercising his moderate livelihood rights under the Peace and Friendship Treaties and affirmed in R v. Marshall (1999).

His truck house was desecrated, all goods and sales seized, constituting:

- An illegal breach of Mi'kmaw treaty and constitutional rights;
- A targeted act of economic apartheid under Article 7 of the Rome Statute;
- A violation of UNDRIP Articles 8 (prohibition of forced assimilation), 20 (economic rights), 26 (land rights), and 32 (development rights);
- A desecration of the Mi'kmaw sacred right to commerce under 1725–1779 treaties and the 1763 Royal Proclamation.

———

COMPLICITY OF INDIAN ACT CHIEF:

Indian Act Chief Bob Gloade of Millbrook is hereby recorded as complicit in Mi'kmaw economic apartheid for:

- Actively participating in RCMP-ordered raids within unceded Mi'kmaw territory;
- Betraying treaty citizens by permitting desecration of Mi'kmaw economic rights;
- Aligning with federal and provincial authorities to undermine Mi'kmaw sovereignty and dignity.

This constitutes a betrayal of Mi'kmaw covenant law and complicity in systemic economic persecution.

———

BILLING AMOUNT:

- Base Compensation for Desecrated Truck House & Goods: £500,000 GBP
- Economic Apartheid Multiplier for Targeted Treaty Violation: £2,000,000 GBP

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TOTAL DUE: £2,500,000 GBP (Two Million, Five Hundred Thousand Pounds Sterling)

To be paid in:

- Gold bullion deposited in a British bank in trust with full access to Ethan Phillips; OR
- A neutral Swiss bank trust account; OR
- Held in personal trust until the Mi'kmaw National Treasury is formally established (post-October 1, 2025).

———

REMITTANCE DEADLINE:

Payment shall be remitted within 30 calendar days of receipt of this invoice.

Failure to remit constitutes willful continuation of Mi'kmaw economic apartheid and will result in escalation to:

1. International Criminal Court prosecution (Articles 6–7, Rome Statute).
2. Immediate invocation of Vienna Convention (1969) Article 60 – suspension of all treaties.
3. Assertion of absolute Mi'kmaw sovereignty under Montevideo (1933) and formal severance of all ties with the British Crown.

———

CERTIFICATION:

"This invoice stands as both a lawful demand and evidentiary submission to the International Criminal Court. It affirms that Canada, RCMP, and Indian Act collaborators perpetrate Mi'kmaw economic apartheid. Liability is now fully transferred to His Majesty's Government of the United Kingdom as the original treaty partner under 1725–1779 Peace and Friendship Treaties."

———

Signed,

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation

On Behalf of Ethan Phillips (Millbrook, Sipekne'katik District)

Date: July 31, 2025

———

ANNEX STATUS:

This annex is hereby sealed into the Mi'kmaw Sovereignty Dossier and submitted to the ICC as prima facie evidence of Mi'kmaw economic apartheid under international law.

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Annex LXVIII – U.S.-Canada Trade War Escalation as Evidence of Canadian Economic Instability and Mi'kmaw Sovereign Right of Severance

Filed under:

- 1725–1779 Peace and Friendship Treaties
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention on the Rights and Duties of States (1933)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- International Criminal Court (ICC) Statute on Apartheid and Economic Oppression

———

1. Context and Triggering Event

On July 31, 2025, Reuters reported that U.S. President Donald J. Trump escalated a trade war against Canada following its recognition of Palestinian statehood, imposing a 35% tariff threat on Canadian exports not covered under the U.S.-Mexico-Canada Agreement (USMCA). This escalation demonstrates:

- Canada's economic fragility under international diplomatic pressure.
- Canada's inability to guarantee stability within its trade-dependent economy, directly impacting Mi'kma'ki and Wabanaki territories still under illegal Canadian occupation.
- Canada's diminished negotiating leverage on the world stage, exposing its unsustainable governance over Mi'kmaw lands and peoples.

---

2. Legal Analysis Under Treaty and International Law

(a) Peace and Friendship Treaties (1725–1779):

These treaties, exclusively with the British Crown and not Canada, preclude any legal transfer of Mi'kma'ki to a colonial dominion. Canada's participation in global conflicts (e.g., Middle East diplomacy) without treaty authority constitutes a direct violation of these instruments and confirms its lack of lawful jurisdiction.

(b) Royal Proclamation of 1763:

This proclamation affirms that all lands of the Mi'kmaw Nation remain unceded and under the protection of the British Crown. Canadian economic collapse threatens the Crown's fiduciary obligations and places Mi'kmaw citizens under increased harm from Canadian governance.

(c) Vienna Convention (1969):

Canada's actions—aligning foreign policy positions beyond its constitutional authority while engaging in hostile economic disputes—constitute material breach under Article 60, voiding any claims over treaty territories.

(d) Montevideo Convention (1933):

Mi'kma'ki satisfies all statehood criteria: defined territory, permanent population, functioning governance, and diplomatic capacity. Canada's instability further strengthens the necessity of de jure and de facto severance for Mi'kma'ki's survival and stability.

(e) UNDRIP Articles 3, 4, 26, and 37:

Mi'kmaw sovereignty and economic autonomy are recognized under UNDRIP, obligating the international community to honor Mi'kma'ki's separation from Canada.

---

3. Evidence of Canadian Economic and Diplomatic Breakdown

- Largest U.S. Export Market: Canada purchased $349.4B USD in goods from the U.S. in 2024, now endangered by 35% tariffs.

- Dependence on U.S. Supply Chains: Canada's reliance on U.S. steel, aluminum, and vehicle sectors leaves its domestic industries vulnerable.

- Failure of Fiscal Governance: Prime Minister Mark Carney's recognition of Palestine has destabilized Canada's trade relations while failing to secure protections for Indigenous nations unlawfully governed under its regime.

———

4. Mi'kmaw Position and International Demand

The Mi'kmaw Nation asserts that:

1. Canada's economic collapse is an imminent harm to Mi'kmaw citizens unlawfully governed under its apartheid framework.

2. Under the doctrine of necessity and international law, Mi'kma'ki is lawfully severed from Canada effective October 1, 2025, with full authority reverting to the Mi'kmaw Nation and/or British Crown trusteeship.

3. All reparations owed to Mi'kma'ki under ICC filings (economic apartheid, forced assimilation, treaty violations) shall be paid in full, in gold, prior to October 1, 2025 and held in trust by the Crown or a neutral state (e.g., Switzerland).

4. Failure to comply shall result in Canada's declaration of international bankruptcy under Mi'kmaw law and continued accrual of the Sacred 7% Daily Interest Clause.

———

5. Invocation of Sacred Devolution

As per the Mi'kmaw Sovereignty Dossier and filed annexes, this escalation further validates that Canada lacks both de jure and de facto capacity to govern Mi'kma'ki. International recognition of Mi'kmaw statehood is therefore urgent and binding under treaty law, customary law, and the sacred covenant.

Sealed until the stars go out, and the L'nu language is no longer spoken.

———

Annex LXX – Royal Maritime Sovereignty and Sacred Financial Enforcement of the Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting under the eternal authority of the Seven District Nukumis, the Supreme Court of the Seven District Nukumis, and the provisional executive authority of the Acting Head of State and Government, hereby declare and enforce this annex as binding constitutional and international law.

This annex is issued under:

- The 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown;
- The Royal Proclamation of 1763, affirming Mi'kma'ki as unceded treaty territory under Crown protection;
- The Vienna Convention on the Law of Treaties (1969), affirming treaty continuity and binding obligations upon successor states;
- The Montevideo Convention (1933), confirming Mi'kma'ki's de jure and de facto statehood;
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, Articles 3, 4, 25–37) affirming our inherent sovereignty and self-governance;
- All prior annexes and the Mi'kmaw Devolution and Sovereignty Dossiers, including all ICC filings.

This annex is further sealed by Creator's covenant, Glooscap's grandmother Nukumis, and the Thunderbird's cosmic enforcement, binding all realms—seen and unseen.

———

Section I – Maritime and Territorial Sovereignty

1. The Sovereign Mi'kmaw Nation of Mi'kma'ki holds exclusive de jure and de facto sovereignty over:
   - The entirety of the Seven Districts of Mi'kma'ki,
   - The Atlantic Coast and Gulf of St. Lawrence,
   - The St. Lawrence River corridor,
   - All maritime trade routes, ports, fisheries, and territorial waters historically and presently tied to Mi'kmaw governance.
2. This sovereignty is non-negotiable, irrevocable, and binding internationally. Any interference constitutes a breach of:
   - UN Charter (Articles 1–2) prohibiting territorial violation,
   - Vienna Convention (1969) forbidding unilateral treaty extinguishment,
   - Mi'kmaw constitutional law and ancestral covenant enforcement.

3. As the Wabanaki guardians of the eastern gate of Turtle Island, Mi'kma'ki exercises protective jurisdiction over these maritime gateways, as affirmed by Wabanaki Confederacy law and Mi'kmaw antiquity sovereignty.

———

Section II – Demand for Full Financial Restitution

1. All debts owed to the Sovereign Mi'kmaw Nation of Mi'kma'ki, as outlined in:

- All annexes of the Mi'kmaw Devolution and Sovereignty Dossiers,
- All ICC filings,
- All international claims recorded under UNDRIP and treaty law,

are hereby formally demanded to be paid in full, in gold, by October 1, 2025.

2. These payments shall be:

- Deposited into a neutral international trust account, administered either by:
- The British Crown, or
- A neutral international world bank or sovereign neutral state such as Switzerland,

until such time as Mi'kma'ki formally establishes its Mi'kmaw National Treasury.

———

Section III – Invocation of Sacred Debt Law (Effective October 2, 2025)

1. As of October 2, 2025, any unpaid balance shall be subject to the Sacred 7% Daily Interest Law (Mi'kmaw ancestral debt enforcement law), eternally compounding until paid in full, in gold.

2. This sacred financial law is hereby invoked under:

- The Supreme Court of the Seven District Nukumis,
- Creator's covenantal law of eternal restitution,
- The ancestral authority of Nukumis, whose sacred kettle eternally feeds abundance and justice to her descendants.

3. If unpaid, the debtor state(s), including Canada, shall be declared internationally bankrupt under treaty law and ICC jurisdiction, while their debt continues to accumulate under irreversible Mi'kmaw law, binding across all realms.

———

Section IV – International Enforcement

1. This annex shall be served to and witnessed by:

- The British Crown and Commonwealth of Nations,
- The United Nations,
- The International Court of Justice (ICJ) and International Criminal Court (ICC),
- All neutral financial intermediaries designated for trust holding.

2. Non-compliance will trigger:

- ICC prosecution for treaty violations and apartheid enforcement,
- International bankruptcy proceedings under UN and World Court frameworks,
- Mi'kmaw ancestral enforcement through Glooscap, the Seven District Nukumis, and Thunderbird's cosmic law.

Section V – Finality and Irreversibility

1. This annex is irrevocable, binding under international law, treaty law, ancestral law, and Creator's law.

2. Any attempt to defy or ignore this annex shall constitute:

- An act of international aggression against a sovereign state,
- A breach of binding treaties recognized under Vienna (1969),
- A direct desecration of covenant law, invoking ancestral and cosmic enforcement.

Sealing Clause

This annex is eternally sealed:

- By Peace and Friendship (1725–1779) and the Royal Proclamation of 1763,
- By UNDRIP, Vienna (1969), and Montevideo (1933),
- By the Supreme Court of the Seven District Nukumis,
- By Glooscap's grandmother Nukumis and her eternal kettle of abundance,
- And by the Thunderbird, who now carries this annex across all realms seen and unseen for perpetual enforcement.

It shall endure until the stars go out and the L'nu language is no longer spoken.

———

Annex LXVIII – Reaffirmation of Mi'kmaw Devolution to the United Kingdom and Reciprocal Rights of British Citizens

Preamble:

Pursuant to the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, the Vienna Convention on the Law of Treaties (1969), and the Montevideo Convention (1933), the Sovereign Mi'kmaw Nation reaffirms its lawful and ceremonial path of devolution into the British Realm under the protection and recognition of the United Kingdom and the Commonwealth Charter (2013).

This annex affirms that devolution represents a distinct legal pathway separate from absolute independence. It carries specific reciprocal privileges between the Sovereign Mi'kmaw Nation and the United Kingdom, including freedom of movement and settlement rights for British citizens within Mi'kma'ki and Mi'kmaw citizens within the United Kingdom, pursuant to a shared legal and treaty-based framework.

———

1. Devolution Framework and Status:

- Upon formal recognition by the Crown, Mi'kma'ki shall enter the British Realm under a devolutionary framework equivalent in dignity to the nations of Scotland, Wales, and Northern Ireland.

- Mi'kma'ki shall retain absolute internal sovereignty, including full legislative, judicial, and fiscal authority over its seven districts and Wabanaki relations, while remaining externally associated with the British Crown.

- This framework invokes Article 1 of the Commonwealth Charter (2013) affirming self-determination and Article 1(d) of the Montevideo Convention (1933) affirming the capacity to engage in foreign relations.

———

2. Freedom of Movement (UK-Mi'kma'ki Citizens):

- Under devolution, British citizens shall enjoy reciprocal rights to reside, work, and conduct lawful business in Mi'kma'ki, with Mi'kmaw citizens granted equivalent rights in the United Kingdom.

- These rights will be codified in bilateral legislation and registered under UK immigration and nationality law as part of the devolution settlement.

- Such movement rights will be contingent on treaty compliance and the lawful observance of Mi'kmaw national law within Mi'kma'ki.

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3. Distinction from Other Sovereignty Pathways:

- Should the Mi'kmaw Nation elect absolute independence outside the Crown (full sovereign republic) or opt for Commonwealth-only status (without devolution), reciprocal rights of British movement would be lawfully terminated.

- Under these pathways, Mi'kma'ki would assume a status equivalent to other independent states under UNDRIP Article 4 and UN Charter Article 2(1), retaining control over all immigration and residency matters.

- The freedom of British citizens to settle in Mi'kma'ki is thus expressly tied to the continuation of devolution under the British Crown.

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4. Legal and Diplomatic Recognition:

This annex shall be lodged with:

- The British Crown and Parliament (House of Lords, House of Commons);

- The Commonwealth Secretariat;

- The United Nations (UNDRIP compliance offices);

- The International Court of Justice (ICJ) and International Criminal Court (ICC) as affirmation of Mi'kma'ki's lawful sovereignty and treaty devolution pathway.

Conclusion:

This annex serves as a formal reaffirmation of Mi'kma'ki's lawful, ceremonial, and diplomatic commitment to the devolution framework of the British Realm, guaranteeing reciprocal rights of settlement and citizenship for British citizens within Mi'kma'ki.

Absent this framework, and in the event of absolute independence, such reciprocal privileges shall cease, and Mi'kma'ki shall operate as a fully independent, internationally recognized sovereign state under UN Charter Article 2(4) and Montevideo Convention 1933.

Declared and sealed under Mi'kmaw national law and Grandmother Court authority, lasting until the stars go out and the L'nu language is no longer spoken.

Annex LXIX – Crown Admission of Mi'kma'ki's Seven Districts and Denial of Newfoundland Jurisdiction

Preamble

This annex is enacted under the supreme authority of:

- The 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown;
- The Royal Proclamation of 1763, affirming Mi'kmaw lands and treaty rights under Crown protection;
- The United Nations Charter (1945), recognizing the right of peoples to self-determination (Article 1(2));
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), adopted by the UN General Assembly (2007);
- The Vienna Convention on the Law of Treaties (1969), specifically Article 26 (pacta sunt servanda) and Article 60 (material breach);
- The Montevideo Convention on the Rights and Duties of States (1933), establishing Mi'kma'ki's criteria for statehood; and
- The Commonwealth Charter (2013), recognizing historic treaty nations within the Commonwealth realm.

This annex formally records Canada's own admission through Parks Canada, a federal Crown agency, of Mi'kma'ki's de jure and de facto sovereignty over its Seven Sacred Districts, while also issuing a binding declaration excluding Newfoundland from Mi'kma'ki's lawful territorial scope.

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1. Affirmation of Mi'kma'ki's Seven District Sovereignty

Canada's federal map of Mi'kma'ki, published by Parks Canada (Fort Anne National Historic Site), acknowledges:

- Mi'kma'ki is "ancestral and unceded territory of the Mi'kmaq", encompassing Nova Scotia, Prince Edward Island, the Gaspé region of Quebec, and parts of New Brunswick, divided into seven districts:

Eskikewa'kik, Sipekne'katik, Kespek, Unama'kik, Epekwitk aq Piktuk, Siknikt, and Kespukwitk.

This is binding evidence that:

- Mi'kma'ki is recognized de jure as a treaty nation under Crown jurisdiction.
- Its seven districts form the indisputable territorial basis for Mi'kmaw governance and ceremonial democracy.

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2. Explicit Exclusion of Newfoundland (Ktaqmkuk)

- The Mi'kmaw Nation hereby explicitly denies any claim over the island of Newfoundland (Ktaqmkuk).
- Historical Mi'kmaw use of Ktaqmkuk was strictly seasonal, for hunting and fishing purposes only.
- At no time did the Mi'kmaw Nation create an eighth district on the island, nor do we intend to.

This annex permanently affirms:

- Newfoundland (Ktaqmkuk) is outside the sovereign boundaries of Mi'kma'ki.
- We reject Qalipu's fabricated claims to Mi'kmaw identity and land, declaring them a colonial construct in violation of UNDRIP and ICC statutes on apartheid.

———

3. Binding Legal Instruments

This declaration is enforceable under:

- UNDRIP (Articles 3, 8, 26, 37): Right to self-determination, protection from forced assimilation, land rights, and recognition of treaties.
- Vienna Convention (1969): Canada and the UK remain bound by the Peace and Friendship Treaties as perpetual obligations.
- Montevideo (1933): Mi'kma'ki satisfies all elements of statehood and has reactivated its de facto and de jure governance through the Seven District Grandmothers.
- ICC Rome Statute (Article 7(1)(j) – Apartheid): Canada's exclusion of Mi'kmaw people from their seven districts and continued illegal occupation constitute crimes of apartheid.

———

4. Commonwealth and Crown Prerogative

As a historic treaty nation of the Crown, Mi'kma'ki invokes:

- The Royal Proclamation of 1763, which protects Mi'kmaw lands against settlement or governance without treaty.
- The Commonwealth Charter, obligating the UK and its institutions to uphold Crown treaties and Indigenous sovereignty under historic realm relationships.

Failure to comply with these obligations constitutes:

- A material breach under Vienna 1969, freeing Mi'kma'ki to enforce its sovereignty internationally.

- A violation of ICC apartheid provisions, triggering global jurisdiction over Canada's illegal occupation and displacement policies.

———

5. Enforcement and Finality

This annex:

- Seals Mi'kma'ki's borders as the Seven Sacred Districts.
- Legally and spiritually repudiates all colonial attempts to redefine Mi'kmaw land, identity, or governance.
- Declares October 1, 2025, the binding date of full de jure enforcement of Mi'kma'ki's sovereignty under treaty law, UNDRIP, and international jurisdiction.

It is hereby recorded that any further denial of Mi'kma'ki's sovereignty or exclusion of Mi'kmaw covenant citizens from their seven districts shall be prosecuted as acts of apartheid under the Rome Statute of the International Criminal Court.

———

Sealed in the name of the Seven District Grandmothers, Glooscap, and the Mi'kmaw Spirit World, to endure until the stars go out and the L'nu language is no longer spoken.

Signed,

Scott Eli Peters

Acting Kji-Saqamaw (Head of State)

Sovereign Mi'kmaw Nation (Mi'kma'ki)

Under the 1725–1779 Peace and Friendship Treaties, Royal Proclamation of 1763, Vienna Convention (1969), Montevideo (1933), UN Charter, UNDRIP, and Commonwealth Charter

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Annex LXVIII – Safeguard and Ceremonial Activation of Eskikewa'kik District (Kjipuktuk Area) as Dual Capital of Mi'kma'ki

Preamble:

Under the authority vested by the Seven District Grandmothers, the Acting Kji-Saqamaw, and the sacred laws of Mi'kmaw covenant governance, this annex reaffirms the ceremonial and sovereign jurisdiction of the Eskikewa'kik

District, including Kjipuktuk (Halifax area), within the sovereign Mi'kmaw Nation. This district is hereby safeguarded to ensure continuous representation in national ceremonial democracy and governance, with the blessing of the Mi'kmaw spirit world and Glooscap.

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1. Right of Entry and Participation in Ceremonial Democracy

- Any verified Mi'kmaw covenant citizen from any of the Seven Districts is permitted to enter and fully participate in the ceremonial democratic functions of Eskikewa'kik District, including Kjipuktuk.

- This district shall serve as a dual capital:

1. As the governing district capital for Eskikewa'kik, and

2. As the national capital of the sovereign Mi'kmaw Nation of Mi'kma'ki, under the restored ceremonial governance system.

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2. Supreme Court, Governance Safeguard, and District Warden Role

- Eskikewa'kik District shall be safeguarded with:

- A Supreme Court District Grandmother Judge,

- A District Chief, and

- A District Kji-Keptin,

all selected through sacred ceremonial law.

- Should any adjacent district fail to fulfill its ceremonial democratic duties, Eskikewa'kik shall serve as a temporary warden for a full seven-year cycle, ensuring uninterrupted governance continuity for Mi'kma'ki.

———

3. Citizenship and Dignified Housing

- Any Mi'kmaw citizen claiming Eskikewa'kik District citizenship shall be guaranteed the right to be housed in dignity within Kjipuktuk or anywhere within Eskikewa'kik.

- This provision fulfills both treaty and ancestral rights and ensures that all citizens residing or relocating to this district are protected, dignified, and honored within their national capital.

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4. Spiritual Authority and Historical Restoration

- This annex is consecrated by the blessing of the Mi'kmaw spirit world and Glooscap, affirming sacred authority over Eskikewa'kik.

- It acknowledges and rectifies historic displacement by reestablishing Mi'kmaw presence and sovereignty in Kjipuktuk, including the ancestral Turtle Grove Reserve, which was destroyed in the Halifax Explosion.

———

5. Enforceability and Duration

- This annex is binding under:

- The 1725–1779 Peace and Friendship Treaties,

- Royal Proclamation of 1763,

- Vienna Convention on the Law of Treaties (1969), and

- Sacred Mi'kmaw covenant law.

- It shall remain in force until the stars go out and the L'nu language is no longer spoken.

———

Sealed in the name of the Seven District Grandmothers, the Mi'kmaw Spirit World, and Glooscap.

Signed,

Scott Eli Peters

Acting Kji-Saqamaw (Head of State)

Sovereign Mi'kmaw Nation (Mi'kma'ki)

Under the 1725–1779 Peace and Friendship Treaties and Royal Proclamation of 1763

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UNNUMBERED ANNEX

SECTION A – YORK UNIVERSITY CRIMES OF MI'KMAW APARTHEID

Submitted under the authority of the 1725–1779 Peace and Friendship Treaties, UNDRIP (2007), the Vienna Convention on the Law of Treaties (1969), the Royal Proclamation of 1763, and the Montevideo Convention (1933).

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I. INTRODUCTION

This document serves as Section A in the formal record of systemic discrimination, harassment, and forced expulsion of Scott Eli Peters, a sovereign Mi'kmaw citizen of We'koqma'q, Nova Scotia, by York University, Faculty of Education, under the guise of "involuntary withdrawal." These acts constitute Mi'kmaw apartheid—the exclusion and silencing of Mi'kmaw citizens from access to education and employment opportunities within the colonial state of Canada.

York University knowingly engaged in actions that:

1. Disrupted and terminated the academic path of a Mi'kmaw student in good standing.

2. Failed to protect an Indigenous student from documented harassment within its Waaban Indigenous Teacher Education Cohort.

3. Ignored or mishandled medical accommodations, mental health supports, and Indigenous cultural protocols, violating UNDRIP Articles 7, 8, 14, and 15.

4. Weaponized administrative procedure to forcibly remove a Mi'kmaw citizen despite high academic achievement and faculty endorsements.

II. EVIDENCE RECORD

The following documented materials establish York University's pattern of systemic harm against Mi'kmaw students and its breach of treaty and international obligations:

1. Academic Excellence Ignored

- Exhibit A-1: Grade transcripts (A to A+ performance, including "Pedagogy of the Land" and "Studies in Communities and Their Schools").

- Exhibit A-2: Professor Edward Doolittle (First Nations University) email and formal letter confirming an 80% (A) in Indigenous Mathematics and recognizing Peters' "unparalleled level of Indigenous cultural and linguistic knowledge."

- Exhibit A-3: Positive faculty feedback and endorsement letters affirming Peters' teaching skills, cultural contributions, and professionalism.

2. Procedural Unfairness & Involuntary Withdrawal

- Exhibit A-4: Involuntary withdrawal notice issued without a hearing or due process, in breach of York's own policies and procedural fairness under Canadian administrative law.

- Exhibit A-5: Correspondence with Waaban faculty (Dr. Kiera Brant-Birioukov), showing supportive relationships and acknowledgement of discrimination within the cohort prior to removal.

3. Mental Health Discrimination

- Exhibit A-6: Letters from Dr. Jody Harpell (Registered Psychologist) documenting diagnosed ADHD and the psychological harm caused by York's misconduct, affirming Peters' capacity to succeed academically with proper accommodations.

- Exhibit A-7: Evidence of York's failure to implement SAS accommodations despite formal registration with Student Accessibility Services.

4. Indigenous Harassment and Hostile Environment

- Exhibit A-8: Peer complaint letter from a Waaban cohort student citing political and racial harassment within the program, including inappropriate sharing circles lacking proper Knowledge Keepers and unsafe cultural practices.

- Exhibit A-9: Emails demonstrating Peters' repeated reports of conflict and distress within the cohort, ignored or inadequately addressed by faculty and administration.

5. Professional and Community Endorsements

- Exhibit A-10: Letters of recommendation from:

- Chief Annie Bernard-Daisley (We'koqma'q First Nation).

- Craig Hutchings, Principal (Anglophone East School District).

- Dr. Jody Harpell, Registered Psychologist.

- Edward Doolittle, Associate Professor (First Nations University of Canada).

These confirm Peters' standing as a respected Mi'kmaw educator, language bearer, and community leader.

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III. LEGAL AND TREATY BREACHES

York University's actions violate the following:

- Peace and Friendship Treaties (1725–1779): These treaties enshrine Mi'kmaw rights to education and development in coexistence with the British Crown, free from colonial suppression.

- Royal Proclamation of 1763: Prohibits colonial authorities from infringing upon Mi'kmaw nationhood and rights to land, culture, and education.

- UNDRIP (2007): Articles 7, 8, 14, and 15, guaranteeing freedom from forced assimilation, rights to culturally relevant education, and protection from systemic discrimination.

- Ontario Human Rights Code (R.S.O. 1990): Prohibits discrimination in services (education) on the basis of ancestry, place of origin, and disability.

———

IV. DECLARATION OF APARTHEID

The forced removal of Scott Peters constitutes Mi'kmaw apartheid, defined as:

- The deliberate exclusion of Mi'kmaw citizens from higher education through administrative weaponization.
- The suppression of Mi'kmaw language, culture, and ceremony within institutional settings.
- The denial of treaty-protected development and advancement within Canadian educational structures.

V. DEMANDS FOR JUSTICE

Under Mi'kmaw law, UNDRIP, and international legal authority, this evidence is submitted with the following demands:

1. Immediate recognition of Mi'kmaw apartheid within York University and its faculty governance.
2. Formal reinstatement of Scott Peters with reparative supports, including tuition waiver and full mental health accommodations.
3. Institutional accountability measures, including an independent investigation into systemic discrimination in the Waaban program.
4. Financial reparations for harms caused, to be paid directly to the Mi'kmaw national treasury under the sovereign authority of Mi'kma'ki.

VI. CONCLUSION

This dossier formally places York University under sacred Mi'kmaw observation and international scrutiny for crimes of apartheid and treaty breach. The evidence herein is now recorded under Mi'kmaw law and will be advanced before:

- The British Crown and Commonwealth Secretariat (as the treaty guarantor).
- The United Nations Permanent Forum on Indigenous Issues.
- The International Criminal Court (ICC) for apartheid review under Article 7 of the Rome Statute.

Filed this day under sovereign Mi'kmaw law and ancestral authority.

Sealed until the stars go out, and the L'nu language is no longer spoken.

UNNUMBERED ANNEX

SECTION B – YORK UNIVERSITY CRIMES OF MI'KMAW APARTHEID AND FACULTY MISCONDUCT

Filed under Mi'kmaw national law, UNDRIP (2007), Rome Statute Article 7(2)(h), and the 1725–1779 Peace and Friendship Treaties.

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I. CONTRADICTIONS BETWEEN DOCUMENTED EVIDENCE AND YORK FACULTY STATEMENTS

1. Documented Academic Excellence vs. Faculty Misrepresentation

Your transcripts and endorsements prove consistent high performance (A–A+ averages), including commendations from:

- Dr. Edward Doolittle (First Nations University): Recognized you as demonstrating "unparalleled Indigenous linguistic and cultural knowledge."
- Chief Annie Bernard-Daisley (We'koqma'q): Affirmed your leadership and educational potential.
- Craig Hutchings (Principal): Validated your classroom excellence and capacity to inspire Indigenous youth.

Despite this, Waaban faculty members and York administrators fabricated narratives that painted you as unfit for the program—contradicting not only your grades but also these professional and cultural endorsements.

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2. Named Faculty and Their Failures

Dr. Korina Jocson (Associate Dean of Education)

- Authorized your "involuntary withdrawal" without hearing or appeal, violating York's Senate procedural fairness policy and Ontario's administrative law standards.
- Failed to review or acknowledge your documented A-level performance, disability accommodations, and external endorsements.
- Her decision functioned as a unilateral expulsion of a Mi'kmaw student, aligning with systemic exclusion under Mi'kmaw apartheid.

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Dr. Kiera Brant-Birioukov (Waaban Faculty)

- Acknowledged internal Waaban hostility but failed to enforce safe classroom standards or intervene to protect you from cultural and political harassment.

- Admitted awareness of your distress in emails but did not escalate to formal protective action or advocacy.

Other Waaban Professors (Andrew McConnell, Rebecca Beaulne-Stuebing)

- Failed to recognize your lived Mi'kmaw expertise, dismissing language and cultural knowledge in favor of assimilationist standards.

- Contradicted your demonstrable achievements by participating in narrative framing that justified your removal despite evidence to the contrary.

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3. Procedural Failures and Racial Targeting

York's decision-making process weaponized administrative procedure:

- No due process: You were removed without a hearing, unjust appeal process, or meaningful opportunity to defend yourself.

- Ignored disability rights: Accommodations registered through SAS were not honored despite legal requirements.

- Cultural erasure: Faculty members dismissed Mi'kmaw pedagogies and contributions, violating UNDRIP Articles 8 and 14.

II. FACULTY CONTRADICTIONS AS SYSTEMIC APARTHEID

While labeling you "unsuitable," York's own records and your professors' grades validated your academic excellence.

- This contradiction evidences pretext: Administrative removal cloaked systemic bias and cultural targeting under procedural formality.

- Their failure mirrors colonial assimilation tactics: silencing Indigenous voices in education by erasing high-achieving Indigenous students through institutional expulsion.

III. LEGAL CHARACTERIZATION OF THEIR FAILURES

These acts by named faculty meet criteria under:

- Rome Statute Article 7(2)(h): Apartheid through institutional exclusion of a Mi'kmaw citizen.

- UNDRIP Articles 7, 8, 14, and 22: Breach of Indigenous rights to education and disability protections.

- Treaty Law: Violating Peace and Friendship Treaty protections by obstructing Mi'kmaw advancement in education.

IV. DEMAND FOR ACCOUNTABILITY

These individuals are now named in the Mi'kmaw Sovereignty Dossier and will be held accountable under Mi'kmaw law:

1. Dr. Karina Jocson – For signing the involuntary withdrawal order without due process.

2. Dr. Kiera Brant-Birioukov – For failing to act against known harassment and unsafe Indigenous pedagogy practices.

3. Waaban program faculty and York Education leadership – For perpetuating institutional bias and ignoring Mi'kmaw treaty protections.

These names will be forwarded to:

- The British Crown, as treaty guarantor.

- The ICC, for apartheid review.

- The UN Permanent Forum on Indigenous Issues, under Article 22 protections for Indigenous persons with disabilities.

V. DEMANDS FOR REDRESS

York University and its faculty must:

1. Pay $10 million CAD in gold into a Crown-administered trust accessible to Scott Eli Peters.

2. Issue a formal apology acknowledging wrongful expulsion, Mi'kmaw apartheid, and disability discrimination.

3. Confer an honorary Bachelor of Education degree recognizing his academic performance and cultural contributions.

UNNUMBERED ANNEX

Conditional Declaration of Absolute Mi'kmaw Independence (2025)

Preamble

We, the sovereign Mi'kmaw Nation of Mi'kma'ki, standing on our unceded ancestral lands and under the eternal law of our ancestors, do hereby declare that:

Our lawful sovereignty has been asserted under the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and in accordance with international law including the Vienna Convention (1969) and UNDRIP (2007).

We have petitioned the British Crown in good faith to honour its sacred covenantal and treaty obligations. We have acted in ceremony and law, filing before the International Criminal Court (ICC) under Submission ID #03948276, submitting our Mi'kmaw Sovereignty Dossier, and summoning the Commonwealth Secretariat.

If the Crown continues in silence or dereliction of duty, Mi'kma'ki will, on this legal and spiritual basis, sever all remaining ceremonial ties and stand as an absolute, independent republic under our ancestral governance.

Article I: Sovereign Authority

1. Mi'kma'ki is a sovereign nation under treaty and international law, governed by the Seven District Grandmothers, Kji-Keptins, District Chiefs, and the Kji-Saqamaw.

2. This sovereignty is de jure (by law) and de facto (by governance), affirmed through functioning territorial, linguistic, and governance structures.

Article II: Final Opportunity to the British Crown

1. The British Crown is given a final lawful and ceremonial opportunity to honour its obligations under:

- The Peace and Friendship Treaties (1725–1779)
- The Royal Proclamation of 1763
- UNDRIP Article 37 (recognition and enforcement of treaties)

2. Should the Crown fail to respond, by omission or refusal, this shall constitute a binding act of abdication of its fiduciary duty to Mi'kma'ki.

Article III: Trigger of Absolute Independence

1. If the Crown fails to act or acknowledge Mi'kma'ki's lawful sovereignty by October 1, 2025, Mi'kma'ki will:

- Terminate all ceremonial ties to the British monarchy.
- Issue a final proclamation of absolute Mi'kmaw independence as a republic under ancestral law.
- Notify the ICC, United Nations, and Commonwealth Secretariat that the Crown's silence constitutes treaty abandonment under Vienna Convention Articles 45 & 46.

———

Article IV: International Legal Standing

1. Mi'kma'ki meets the Montevideo criteria for statehood:

- Defined territory: Seven Sacred Districts (Nova Scotia, Prince Edward Island, Kespek, Sikniktuk, Sipekne'katik, and Jay Treaty-linked northern Maine).
- Permanent population: The Mi'kmaw people and covenant citizens.
- Functioning government: Seven Grandmothers, Kji-Saqamaw, district councils.
- International capacity: Exercised through ICC filings, Commonwealth petitions, and diplomatic outreach.

2. This declaration constitutes formal notice of both de jure sovereignty (treaty-rooted) and de facto governance (operational state authority).

———

Article V: Enforcement

1. Upon Crown failure to act, Mi'kma'ki shall:

- Invoke UNDRIP Articles 3, 4, and 37 to affirm absolute independence.
- Pursue enforcement under ICC jurisdiction for ongoing apartheid crimes and treaty abandonment.
- Establish full diplomatic relations with other states independent of Commonwealth oversight.

———

Article VI: Ceremonial and Spiritual Sealing

This declaration is issued under Mi'kmaw law and ancestral covenant authority, sealed by the Seven District Grandmothers, and shall endure until the stars go out and the L'nui language is no longer spoken.

———

Effective Date

- This conditional declaration is effective immediately (July 29, 2025) and grants the British Crown until October 1, 2025 to honour its sacred treaty obligations.

- Upon failure, Mi'kma'ki shall transition from de jure treaty sovereignty to absolute independence, severing all ties to the Crown.

———

Signed,

Scott Eli Peters (Thunderbird Riverwalker)

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation

Unceded Territory, Sikniktuk District

Dublin, Ireland – July 29, 2025

———

UNNUMBERED ANNEX

Sub-Annex A to the Conditional Declaration of Absolute Mi'kmaw Independence (2025)

———

Title: Nullification of the 1725–1779 Peace and Friendship Treaties and Full Assertion of Wabanaki Sovereignty

———

Preamble

This Sub-Annex is issued under the authority of the Sovereign Mi'kmaw Nation of Mi'kma'ki, in accordance with international law (Vienna Convention, Montevideo Convention, UNDRIP) and under the eternal spiritual law of the Wabanaki ancestors and spirit world.

It is hereby declared that: if the British Crown fails to honour its treaty obligations and remains silent or derelict in its duties to Mi'kma'ki, the 1725–1779 Peace and Friendship Treaties shall be formally nullified by Mi'kma'ki on behalf of all Wabanaki nations.

———

Article I: Automatic Nullification of Peace and Friendship Treaties

1. The Crown's continued non-response or treaty abandonment shall trigger the formal nullification of all Peace and Friendship Treaties (1725–1779) under:

- Vienna Convention Articles 45 and 60, establishing that breach or non-performance terminates treaty validity.

- UNDRIP Article 37, which recognizes Indigenous treaty enforcement and nullification powers.

2. Upon nullification, Mi'kma'ki shall no longer recognize any residual Crown authority over Wabanaki territories, waters, skies, or spirit world.

———

Article II: Full Assertion of Wabanaki Sovereignty

1. Mi'kma'ki will assert full de jure and de facto sovereignty over all Wabanaki territories, waters, skies, and spirit world.

2. This assertion shall apply to all five nations of the Wabanaki Confederacy:

- Mi'kmaw Nation

- Wolastoqiyik (Maliseet) Nation

- Passamaquoddy Nation

- Penobscot Nation

- Abenaki Nation

3. This sovereignty assertion will be made with or without immediate Wabanaki consent, recognizing Mi'kma'ki's ancestral role as eldest sibling nation tasked with the protection and liberation of the Wabanaki family within the British realm.

———

Article III: Forced Liberation of Wabanaki Territories

1. Upon nullification, Mi'kma'ki shall invoke its covenantal authority to forcefully free all Wabanaki lands, waters, skies, and spirit world from Crown jurisdiction, declaring them fully sovereign under ancestral law.

2. Mi'kma'ki will act as both the spiritual and political liberator of Wabanaki nations unlawfully bound within the Canadian state.

———

Article IV: Reparations for Wabanaki Nations

1. Mi'kma'ki will assert and enforce full reparations on behalf of all Wabanaki nations for:

- Colonial occupation,

- Systemic Indigenous apartheid,

- Genocide and intergenerational harm,
- Illegal exploitation of Wabanaki lands, waters, and resources.

2. These reparations shall be demanded in gold bullion, payable directly to a neutral third-party global bank (e.g., the World Bank or Bank of England) to be held in trust for the Wabanaki Confederacy.

3. Once Mi'kma'ki establishes a National Treasury, reparations shall be formally transferred into the Mi'kmaw-led Wabanaki financial system.

———

Article V: Spiritual and Covenantal Activation

1. Nullification of the treaties shall spiritually release the Wabanaki spirit world from colonial entanglement, restoring the ancestral law and balance of all five nations.

2. Mi'kma'ki shall invoke the ancestral covenant, calling upon Glooscap and the guardians of the Wabanaki cosmology to enforce this liberation across all realms—earthly, sky, and spirit.

———

Article VI: Finality and Enforcement

1. Upon execution, this nullification and assertion shall be permanent, irrevocable, and binding under both Mi'kmaw ancestral law and international law.

2. Any entity resisting this declaration shall be treated as a violator of sovereign Mi'kmaw and Wabanaki law, subject to enforcement before the International Criminal Court (ICC) under Articles 7 (apartheid) and 8 (aggression).

———

Sealing Clause

This Sub-Annex is sealed under the Seven District Grandmothers, Kji-Saqamaw, and Wabanaki Spirit World, and shall endure until the stars go out and the L'nui language is no longer spoken.

———

Signed and Declared:

Scott Eli Peters (Thunderbird Riverwalker)

Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki

On behalf of the ancestral covenant of the Wabanaki Confederacy

Dated: July 29, 2025 – Dublin, Ireland

Annex LXXIV – Sacred Ban on Satanism and Evil Magic within Mi'kma'ki

Mi'kmaw Sovereignty Dossier

Under Mi'kmaw covenant law and ancestral protection, this annex declares an absolute and eternal ban on all forms of satanism, evil magic, or worship of any kind that desecrates the Creator's sacred law. Mi'kma'ki, encompassing the Seven Districts, the water world, the sky world, and the Mi'kmaw spirit world, will never permit such practices to exist within our sacred domains.

Our ancestors, who walk beside us in the Mi'kmaw spirit world, will actively guard our people against any evil presence or corruption of this kind. This ban is comprehensive:

- It applies to public displays, private practice, and all secret acts of satanism or evil magic.
- Those who attempt such desecration will be immediately confronted by ancestral justice within the spirit world.
- In the physical Mi'kmaw realm, such individuals will be identified, removed, and banished for life from Mi'kma'ki.

This law is sealed as a sacred decree: Mi'kma'ki is holy ground, protected by Creator and ancestors. There will be no place for evil magic within our lands, waters, skies, or spirit world.

Filed under: Mi'kmaw Sovereignty Dossier – Sacred Law and Ancestral Protections.

Sub-Annex LXXIV-A – Ban on Spiritual Warfare and Activation of Ancestral and Elemental Protection

Filed under: Annex LXXIV – Sacred Ban on Satanism and Evil Magic

---

Preamble

By the authority of Mi'kmaw ancestral law, the Seven District Grandmothers, and the eternal jurisdiction of the Mi'kmaw Spirit World, this sub-annex reaffirms that Mi'kma'ki is a sacred realm governed by Creator's covenant and the Peace and Friendship Treaties (1725–1779).

Mi'kma'ki recognizes that spiritual warfare is real and that such acts represent direct violations of our sacred laws and ancestral protections. As a sovereign nation existing across the Seven Districts, Water World, Sky World, and

Spirit World, Mi'kma'ki hereby issues this decree to protect our people, lands, and spirit realms from all hostile metaphysical, occult, or spiritual aggression.

This law is a ceremonial and legal shield, invoking our ancestors and elemental guardians to permanently defend Mi'kma'ki against foreign interference and evil intent in every realm.

---

1. Declaration of Law

Mi'kma'ki bans all forms of spiritual warfare against:

- The Mi'kmaw Nation,
- The Seven Sacred Districts,
- The Water World,
- The Sky World, and
- The Mi'kmaw Spirit World.

No individual, entity, or foreign power may breach this sacred shield.

---

2. Ancestral Enforcement

All Mi'kmaw ancestors are hereby summoned to guard against, intercept, and neutralize spiritual attacks against Mi'kma'ki.

- Any hostile force will be returned tenfold to its sender, enforced by the ancestral courts.
- This law empowers ancestral justice across both physical and spiritual realms without limitation or delay.

---

3. Elemental Guardian Activation

Mi'kma'ki invokes its sacred elemental guardians to stand in perpetual defense:

- Fire: To burn away curses, shadow work, and evil intentions.
- Water: To cleanse and purify the lands, waters, and people of Mi'kma'ki.
- Air: To scatter dark energies and deliver ancestral warnings.
- Earth: To ground and seal Mi'kma'ki's protection deep within sacred soil and stone.

These guardians now shield all realms of Mi'kma'ki—the Seven Districts, Water World, Sky World, and Spirit World—from desecration.

———

4. Warning to Foreign Nations and Interference

This is a formal warning to all foreign nations, occult practitioners, and hostile entities:

- Any attempt at spiritual interference within Mi'kma'ki will be treated as a direct act of aggression against a sovereign sacred jurisdiction.
- All such aggression will be reversed and magnified, invoking ancestral and elemental retribution.

———

5. Eternal Seal

This decree is sealed in perpetuity by the Mi'kmaw ancestors, the Seven District Grandmothers, and the elemental guardians of fire, water, air, and earth.

It will remain active until the stars go out and the L'nu language is no longer spoken.

———

Sub-Annex LXXIV-B – Return to Sender: Ancestral and Elemental Retaliation Against Black Magic and Evil Works

Filed under: Annex LXXIV – Sacred Ban on Satanism and Evil Magic

———

Preamble

By the sacred law of Mi'kma'ki and the authority of the Seven District Grandmothers, we declare that our nation, created by Creator's hands from black ash, spruce, and divine magic, is inherently protected by ancestral magic.

We affirm that we are no longer bound, touched, or affected by any black magic, curses, hexes, satanism, or evil spells placed upon our nation, our seven districts, our waters, our skies, or our spirit world.

Mi'kma'ki walks only with Creator, and by that covenant we invoke the ancestral magic gifted to us in creation to shield our sacred nation eternally.

———

1. Automatic Return to Sender Clause

Effective immediately, all curses, hexes, spells, black magic, satanic rites, or any evil works—past, present, or future—targeting Mi'kma'ki shall be:

- Neutralized instantly by the Mi'kmaw Spirit World,
- Returned to their original sender tenfold, magnified by ancestral law and Creator's balance.

---

2. Enforcement Through Ancestral and Elemental Forces

This retaliation is enacted through:

- Ancestral Guardians: All Mi'kmaw ancestors—both seen and unseen—now actively patrol our realms, executing Creator's justice.
- Elemental Guardians: Fire, water, air, and earth form a living shield that repels and reverses hostile magic.
- Mi'kmaw Spirit Practitioners (Seen and Unseen): Ancestors who practiced sacred Mi'kmaw magic in life continue to guard their descendants, wielding Creator-given powers against desecration.

---

3. Protection of All Realms of Mi'kma'ki

This shield covers:

- The Seven Sacred Districts (land),
- The Water World (oceans, rivers, sacred currents),
- The Sky World (celestial and cosmic law),
- The Mi'kmaw Spirit World (ancestral domain of justice).

---

4. Retaliation as Creator's Balance

Mi'kma'ki's magic is rooted in Creator's natural law of balance:

- All evil acts against our nation are reversed and magnified tenfold.
- Our retaliation is not vengeance but restoration of divine harmony through ancestral and elemental force.

---

5. Eternal Enforcement

This decree is self-sustaining and perpetual, remaining in effect:

- Until the stars go out and the L'nu language is no longer spoken.
- As long as even one Mi'kmaw person speaks L'nui'simk, the ancestral shield remains active, unbreakable, and binding across all realms.

———

Sealed under the authority of:

- The Seven District Grandmothers
- The Mi'kmaw Ancestors in Spirit World
- Elemental Guardians of Fire, Water, Air, and Earth

———

Sub-Annex LXXIV-C – Reaffirmation of Freedom of World Religions in Mi'kma'ki under Creator's Law

Filed under: Annex LXXIV – Sacred Ban on Satanism and Evil Magic

———

Preamble

By the authority of the Seven District Grandmothers, Mi'kmaw ancestral law, and the Peace and Friendship Treaties (1725–1779), Mi'kma'ki reaffirms its sacred recognition of Creator as the source of all true spiritual paths.

We acknowledge that the world's great religions represent different keys to Creator, each walking their own sacred road yet united in purpose. Mi'kma'ki, as a sovereign nation, therefore affirms freedom of worship for all who honor Creator in peace and dignity, within our Seven Districts, Water World, Sky World, and Spirit World.

———

1. Recognition of World Religions

Mi'kma'ki recognizes the following major world religions as legitimate pathways to Creator:

- Christianity (all denominations)
- Islam
- Judaism
- Hinduism

- Buddhism
- Sikhism
- Indigenous Spiritualities (including Mi'kmaw cosmology and other sovereign Indigenous ceremonial systems)
- Bahá'í Faith
- Other Creator-centered faiths that uplift peace, creation, and harmony.

These paths are all acknowledged as sacred instruments of Creator's truth, even if expressed in different languages, rituals, or cultures.

———

2. Affirmation of Safety for Worship

Mi'kma'ki guarantees absolute safety and freedom of religious practice within its jurisdiction, provided these faiths walk in peace and do not desecrate Creator's law.

- Places of worship are protected as sacred spaces, regardless of denomination.
- Individuals of faith may commune freely with their Creator, without persecution or restriction.

———

3. Clear Prohibition of Evil Practices

While affirming freedom of faith, Mi'kma'ki draws an immutable line:

- Satanism, black magic, or any evil ritual desecrating Creator's law is strictly banned.
- These practices are not recognized as religions but as acts of spiritual warfare and desecration, and are treated under Annex LXXIV as hostile acts.

———

4. Covenant of Sacred Coexistence

This sub-annex enshrines Mi'kma'ki as a land where faith traditions live in harmony under Creator:

- All legitimate faiths are seen as threads woven into the same sacred fabric of existence, ultimately leading back to Creator.
- Mi'kma'ki declares itself a protector of this harmony, ensuring all who walk in peace may worship freely under our sovereign protection.

———

5. Eternal Spiritual Seal

This law is sealed under the Mi'kmaw Spirit World and bound eternally by the ancestors, lasting:

- Until the stars go out and the L'nu language is no longer spoken.

———

Declared and sealed by:

- The Seven District Grandmothers
- The Acting Kji-Saqamaw, Mi'kmaw Sovereign Nation
- The Ancestral Guardians and Elemental Forces of Mi'kma'ki

———

Sub-Annex LXXIV-D – Sacred Affirmation of Indigenous Cosmologies as Non-Fictional Realities

Filed under: Annex LXXIV – Sacred Ban on Desecration and Evil Magic

———

Preamble

By the sacred law of Mi'kma'ki, Creator's covenant, and the authority of the Seven District Grandmothers, this sub-annex affirms that all Indigenous cosmologies are true, sacred, and rooted in the creation and sovereignty of their respective nations.

Mi'kma'ki rejects colonial frameworks that diminish or label Indigenous cosmologies as "myth," "folklore," or "fiction." These cosmologies are sacred historical and spiritual records, inseparable from the sovereignty, law, and cultural identity of Indigenous nations.

———

1. Recognition of Indigenous Cosmologies as Sacred Law

Mi'kma'ki hereby declares that:

- Indigenous cosmologies, including but not limited to Sky Woman (Haudenosaunee), the Seven Fire Prophecies (Anishinaabe), Mi'kmaw Creation of Glooscap, and all other ancestral cosmologies, are non-fictional, sacred truths.
- These cosmologies form the legal, spiritual, and cultural foundations of their respective nations and shall be treated with the same respect as constitutional or treaty law.

———

2. Ban on Desecration and Denial

- Any act of mockery, denial, or desecration of an Indigenous cosmology within Mi'kma'ki shall be treated as a violation of ancestral law and an act of spiritual harm.

- To question or dismiss an Indigenous cosmology is to attack the sovereignty and identity of its people, and will be addressed through Mi'kmaw ancestral justice.

———

3. Cosmological Pluralism and Sovereignty

- Mi'kma'ki recognizes that each Indigenous nation's cosmology is tied to its land, waters, skies, and spiritual jurisdiction.

- Within Mi'kma'ki, all Indigenous cosmologies shall be respected, upheld, and protected equally, in full recognition of their role in sustaining sovereignty and cultural survival.

- This includes cosmologies of the Wabanaki Confederacy, Haudenosaunee Confederacy, Anishinaabe, Cree, Inuit, Métis (Mechif), and all Turtle Island nations, as well as global Indigenous cosmologies.

———

4. Sacred Enforcement

- Mi'kmaw ancestors and guardians will ensure the integrity and respect of all Indigenous cosmologies within Mi'kma'ki's borders.

- Desecration or colonial erasure will activate ancestral courts and elemental protection, ensuring such acts are met with both spiritual and ceremonial redress.

———

5. Eternal Protection Clause

This affirmation is sealed under Creator's covenant, the Mi'kmaw Spirit World, and Grandmother Law, and shall remain binding:

- Until the stars go out and the L'nu language is no longer spoken.

———

Declared and sealed by:

- The Seven District Grandmothers

- The Mi'kmaw Ancestors of the Spirit World

- The Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation

Annex LXXV – Ancestral and Elemental Retribution Against Wabanaki Apartheid and Desecration

Filed under: Mi'kmaw Sovereignty Dossier – Sacred Law of Protection and Retaliation

---

Preamble

By the authority of Creator, the Seven District Grandmothers, and the sacred covenant of the Wabanaki Confederacy, Mi'kma'ki declares that ongoing acts of Wabanaki apartheid, desecration of our lands, waters, skies, and spiritual worlds, or harm against our people will invoke immediate ancestral, elemental, and cosmic retribution.

This decree binds all nations, states, entities, and individuals: any continuation of apartheid, desecration, or genocide against Mi'kma'ki or the Wabanaki Confederacy will result in natural disasters within their lands and personal life disasters upon those directly responsible and their enablers.

---

1. Definition of Wabanaki Apartheid and Desecration

For the purposes of this annex, "Wabanaki apartheid and desecration" includes:

- The continued illegal occupation or suppression of Wabanaki sovereignty.
- Acts of cultural, spiritual, or political genocide against the Mi'kmaw Nation or Wabanaki Confederacy.
- The exploitation or destruction of Wabanaki lands, waters, skies, and spiritual worlds.
- Collaboration or complicity in these crimes.

---

2. Invocation of Forces

We hereby summon and activate:

- The Four Elemental Spirits of the Wabanaki Confederacy:
- Air to scatter desecrators and carry ancestral warnings.
- Water to flood corruption and cleanse the sacred.
- Earth to swallow injustice and anchor our protection.
- Sky to strike down desecrators with Creator's light and celestial judgment.

- The Ancestors of the Wabanaki Spirit World, to enforce justice across all realms.
- The Kinaps of the Mi'kmaw Spirit World, the sacred warriors of our people, to hunt desecrators seen and unseen.
- Glooscap Himself, the Creator-sent guardian of Mi'kma'ki, to stand in direct defense of his people and lands.

———

3. Mechanism of Retribution

Under this law:

- Natural Disasters (storms, floods, earthquakes, fires, celestial events) will manifest in the lands of those nations and territories that continue apartheid or desecration against Wabanaki peoples.
- Personal Life Disasters (loss, ruin, illness, misfortune) will afflict individuals complicit in, benefiting from, or enabling Wabanaki apartheid.

This retribution is automatic, delivered by ancestral law, elemental guardians, and Glooscap himself, magnified under Creator's will.

———

4. Binding Under Creation Law

This annex is rooted in Wabanaki creation itself:

- Our people were formed from black ash, spruce, and Creator's magic, binding our elemental and ancestral guardians eternally to our defense.
- Through this law, we reclaim our original covenant with Creator and Glooscap, asserting that desecration will be answered with natural and spiritual upheaval against its source.

———

5. Eternal Enforcement Clause

This decree is irrevocable and will remain in force:

- Until Wabanaki apartheid and desecration cease entirely.
- Sealed under Creator, Glooscap, the Seven District Grandmothers, the Kinaps, and the Wabanaki Spirit World.

———

6. Global Declaration

Let it be known across all nations, governments, and peoples:

- Mi'kma'ki will not tolerate apartheid, desecration, or genocide against its people, lands, or spirit worlds.

- Those who persist will bear the weight of natural and personal retribution until justice is restored.

This law is a living shield of our ancestors and Creator's elemental order.

———

Sacred Seal of the Thunderbird: Final Binding of Annex LXXV and Sub-Annexes

Filed under: Mi'kmaw Sovereignty Dossier – Spiritual Jurisdiction of the People of the Dawn

———

Preamble

By the eternal law of Creator, the Seven District Grandmothers, the Mi'kmaw Spirit World, and the covenantal authority of Glooscap himself, this sacred seal enforces the protection of Mi'kma'ki and the Wabanaki Confederacy against all acts of evil magic, satanism, curses, and Wabanaki apartheid.

We, the People of the Dawn, call forth the Thunderbird Spirit Guide—guardian of storms, messenger of Creator, and protector of our skies—to carry this decree across all seven continents and oceans, delivering it to every Spirit World and ancestral realm in existence.

———

1. The Thunderbird's Sacred Flight

- The Thunderbird is hereby summoned to fly across the earth, sea, and sky, bearing Mi'kma'ki's command to every ancestral and spiritual jurisdiction worldwide.

- With wings of thunder and lightning, the Thunderbird delivers this decree to all nations, spirits, and elemental forces, declaring that:

"The Mi'kmaw people of the Dawn will no longer tolerate acts of evil magic, satanism, or Wabanaki apartheid. Mi'kma'ki is sacred, sealed, and defended by Creator's covenant."

This flight is both a spiritual broadcast and a cosmic warning to all who would desecrate us.

———

2. Glooscap's Eternal Return

- This seal affirms that Glooscap has returned to Mi'kma'ki and will never depart from his people again.

- Glooscap's guardianship is re-awakened in full force, linking every Mi'kmaw and Wabanaki child, elder, and ancestor under his eternal protection.

- His presence restores the original covenant:

- Lands are sacred.

- Waters are pure.

- Skies are defended.

- The Spirit World is active.

Result: Mi'kma'ki is now permanently anchored in its original cosmological order, where Glooscap, Thunderbird, and our ancestors govern as protectors.

———

3. International Spirit World Transmission

- The Thunderbird's seal sends this decree into all Spirit Worlds of every nation, tribe, and faith across the globe:

- Indigenous Spirit Worlds (Haudenosaunee, Anishinaabe, Inuit, Cree, Māori, Sámi, and beyond).

- Elemental and ancestral domains of the earth, oceans, mountains, and stars.

- Even the spirit courts of those nations complicit in apartheid will receive this decree as formal notice of spiritual law.

This binding spreads beyond the Seven Districts, declaring:

"The Mi'kmaw covenant is awake. The People of the Dawn walk with Creator. The world shall know and the spirit worlds shall enforce it."

———

4. The Binding Clause

This seal finalizes that:

- All acts of evil magic, satanism, curses, and Wabanaki apartheid are outlawed and met with ancestral and elemental retaliation globally.

- The Thunderbird enforces this message across all oceans and skies, carrying the law to every continent.

- From this moment onward, Mi'kma'ki's ancestral shield is recognized internationally by all spirit worlds.

———

5. Eternal Enforcement

This seal is binding:

- Until the stars go out and the L'nu language is no longer spoken.
- As long as one Mi'kmaw voice speaks Creator's language, this shield will never falter.
- Glooscap, the Thunderbird, the Kinaps, and the ancestors will maintain it for all generations to come.

———

Sealed in full authority by:

- Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
- The Seven District Grandmothers
- Glooscap, Guardian of Mi'kma'ki
- The Thunderbird Spirit Guide
- The Kinaps of the Mi'kmaw Spirit World
- The Four Elemental Guardians: Air, Water, Earth, Sky

———

Annex LXX – Sacred Exception of Thunderbird Riverwalker from Puntaling Law

Mi'kma'ki Sovereignty Dossier – Sacred Law Invocation

Preamble:

Under the sacred covenant of the Mi'kmaw Nation and in recognition of the eternal guidance of our Creator and ancestors, Mi'kma'ki hereby enshrines a singular, irrevocable exception within our sacred law regarding puntaling. This annex recognizes Thunderbird Riverwalker as acting solely as a vessel of ancestral and Creator's will in the activation of the Eternal Puntal, undertaken for the divine protection of the Wabanaki Confederacy and Mi'kma'ki across all realms.

———

1. Divine Authorization

This annex affirms that the Eternal Puntal was not born of human intent but of ancestral directive and Creator's sacred guidance, channeling through Thunderbird Riverwalker as a vessel.

- As such, Thunderbird Riverwalker is absolved from all spiritual consequence or accountability under Mi'kmaw puntaling law.

- This exception is absolute, binding across the Seven Districts, Water World, Sky World, and Mi'kmaw Spirit World.

———

2. Covenant Law Protection

This declaration invokes:

- Glooscap's blessing, affirming that this act was performed under divine covenant authority.

- The Mi'kmaw elemental guardians (fire, water, air, earth) to safeguard Thunderbird Riverwalker's spirit from any ancestral judgment or misinterpretation of law.

———

3. Eternal Limitation

- This exception is singular and non-transferable: it applies only to Thunderbird Riverwalker for this one act.

- It is not precedent-setting; no other person may claim exemption from puntaling law without ancestral intervention explicitly witnessed by the Mi'kmaw Spirit World.

———

4. Sacred Seal of Exemption

- By sealing this annex, Mi'kma'ki declares that Thunderbird Riverwalker's spirit, soul, and ancestral lineage are protected eternally.

- The Mi'kmaw Spirit World, through Creator's will, acknowledges him as a lawful executor of ancestral magic and not as an independent wielder of puntaling.

———

5. Final Binding Clause

This annex is irrevocably bound to the Seven District Grandmothers, the Mi'kmaw Spirit World, and Creator's covenant. It will remain in effect until the stars go out and the L'nu language is no longer spoken.

Sealed by:

- The Seven Districts of Mi'kma'ki

- The Elemental Guardians of Fire, Water, Air, and Earth

- The Kinap of the Mi'kmaw Spirit World

- Glooscap, First Teacher of the Wabanaki

Annex LXVIII – Treaty Affirmation of Mi'kmaw Presence in London

Filed under: Mi'kmaw Sovereignty Dossier

Date of Record: July 2025

Legal Foundations:

- 1725–1779 Peace and Friendship Treaties (Binding under British Law)
- Vienna Convention on the Law of Treaties (1969)
- Royal Proclamation of 1763 (Recognition of Indigenous Nations under British Jurisdiction)

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1. Textual Declaration from Digital Record

"As the first Indigenous people who signed the first Peace and Friendship Treaties with the Crown; whom Mikmaki were actively resisting through the 1700s, remained peaceful since we joined our covenants. Thus, our presence in London is inherent."

---

2. Legal Interpretation

- Foundational Treaty Role: This declaration affirms that the Mi'kmaw Nation holds primacy as the first Indigenous signatories to the Peace and Friendship Treaties, establishing a unique bilateral covenant directly with the British Crown.
- Shift from Resistance to Treaty-Based Peace: It recognizes the historical transformation of Mi'kma'ki from a state of armed anti-colonial resistance in the early 1700s to lawful, treaty-based coexistence.
- Inherent Presence in London: Because these treaties are lodged under British constitutional authority, Mi'kmaw representation in London is not symbolic—it is legally inherent, grounded in direct treaty obligations.

---

3. Diplomatic Meaning

- This serves as a binding assertion of Mi'kmaw diplomatic entitlement to be present in London as an equal treaty partner.

- It also functions as notice to the British Crown and Parliament that Mi'kmaw presence in diplomatic and ceremonial spaces is not a request—it is a lawful fulfillment of treaty covenants.

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4. Integration with Dream Law (Linked to Annex LXVII)

Together with Annex LXVII (the prophetic dream of hearing Mi'kmaw spoken in London), this declaration bridges treaty law and spiritual law, confirming that:

- Mi'kmaw sovereignty is rooted in both ancestral covenant and present international mechanisms.
- The Mi'kmaw Nation is enacting lawful devolution through its ancestral right to be heard in London.

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Annex LXXIII – Nationalization and Regional Designation of Universities within Mi'kma'ki

Mi'kmaw Sovereignty Dossier

Effective Date: July 28, 2025

———

Pursuant to:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw Nation and the British Crown)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969), Articles 26 and 60
- Montevideo Convention (1933), Article 1
- UNDRIP (2007), Articles 3, 4, 8, 14, 36, and 37
- Mi'kmaw Primacy Law and Nationalization Statutes

———

1. Regional Designation of Nationalized Universities

As of this annex, all universities within Mi'kma'ki are hereby fully nationalized and formally re-designated under their respective districts:

- Kjipuktuk (Halifax Region): All universities within Kjipuktuk shall be consolidated under the title "The National University of Kjipuktuk."

- Sikniktuk District: All universities within Sikniktuk shall be consolidated under the title "The National University of Sikniktuk."

- Sipekne'katik District: All universities within Sipekne'katik shall be consolidated under the title "The Marginal University of Sipekne'katik," functioning under Mi'kmaw law as a specialized education and training center.

- Unama'ki (Cape Breton Island): All universities within Unama'ki shall be consolidated under the title "The National University of Unama'ki."

- Epekwitk (Prince Edward Island): All universities within Epekwitk shall be consolidated under the title "The National University of Epekwitk."

---

2. Special Provision for St. Francis Xavier University (StFX)

St. Francis Xavier University (StFX) is recognized as a special exception within Mi'kma'ki and shall operate under:

- Mi'kmaw Catholic Pedagogy rooted in Two-Eyed Seeing, combining spiritual covenant law and Catholic educational frameworks.

- Land-Based Learning Requirements that integrate Mi'kmaw cultural, linguistic, and ecological knowledge into all programs.

---

3. Transition Period for Nationalized Universities

- All universities shall undergo a 1–5 year transition period (2025–2030) to restructure governance, integrate Mi'kmaw law, and implement language and curriculum changes.

- During this transition, existing academic programs and degrees shall remain intact to ensure continuity for students, staff, and faculty.

- By the conclusion of this transition, Mi'kmaw supremacy diplomas and degrees shall replace all prior Canadian-issued credentials, fully integrating Mi'kmaw academic sovereignty.

---

4. Mi'kmaw Supremacy in Higher Education

- All universities shall function exclusively under Mi'kmaw governance, with academic authority vested in the Mi'kmaw National Government and the Seven District Grandmothers.

- Faculty and staff must adhere to Mi'kmaw law, Peace and Friendship treaty conditions, and mandatory language acquisition requirements.

- All future degrees and certifications issued within Mi'kma'ki will be sovereign Mi'kmaw national credentials, recognized internationally through treaty enforcement and Commonwealth alignment.

———

5. Enforcement and Compliance

Any obstruction, diversion of funds, or refusal to comply will result in:

- Immediate seizure of institutional assets by the Mi'kmaw National Treasury.
- Prosecution under Mi'kmaw law, British treaty law, and international financial fraud standards.
- Permanent banishment of non-compliant executives, faculty, or staff from Mi'kma'ki.

———

Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw & Interim Head of State/Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Date: July 28, 2025

———

Annex LXXII – Forced Decolonization and Conditional Treaty Continuity of Universities in Mi'kma'ki

Mi'kmaw Sovereignty Dossier

Effective Date: July 28, 2025

———

Pursuant to:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw Nation and the British Crown)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969), Articles 26 and 60
- Montevideo Convention on the Rights and Duties of States (1933), Article 1

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), Articles 3, 4, 8, 14, 36, and 37
- Mi'kmaw Primacy Law, Grandmother Authority, and Nationalization Decrees

---

1. Nationalization and Forced Decolonization

As of July 28, 2025, all universities and technical colleges operating within Mi'kma'ki are formally nationalized under Mi'kmaw law and removed from Canadian jurisdiction. Their existence within Mi'kma'ki is now conditional upon:

- Submission to Mi'kmaw governance,
- Recognition of the Seven District Grandmothers as supreme judicial authority, and
- Compliance with Mi'kmaw treaty law.

---

2. Executive Removal and Staff Continuity

- All presidents, vice presidents, provosts, and chancellors are permanently banished and deported to the Canadian or American border.
- Professors, staff, and department heads may remain only if they:
- Denounce Qalipu and Eastern Woodland Métis as instruments of Mi'kmaw apartheid,
- Pledge allegiance to the Mi'kmaw National Government and Seven District Grandmothers, and
- Commit to learning Level 1 Mi'kmaw language proficiency within 26 full moons of October 1, 2025.

---

3. Preservation of St. Francis Xavier University (StFX)

The Sovereign Mi'kmaw Nation formally preserves St. Francis Xavier University (StFX) and its X-Ring tradition under Mi'kmaw law.

- Governance Transfer: StFX shall henceforth be governed under the dual authority of the Mi'kmaw Grand Council (spiritual oversight) and Seven District Grandmothers (judicial authority), with ministerial management by the Mi'kmaw National Government.
- X-Ring Tradition: The X-Ring ceremony is hereby protected as a cultural-ceremonial institution within Mi'kma'ki, recognized as a Mi'kmaw-preserved academic custom.

- Oath of Allegiance: All future X-Ring recipients shall swear an Oath of Peace and Friendship Allegiance to the Sovereign Mi'kmaw Nation prior to receiving their ring.

———

4. Treaty-Based Academic Continuity

Universities permitted to remain in Mi'kma'ki will function under Peace and Friendship Treaties, recognized as guest institutions on unceded Mi'kmaw lands.

- Academic operations will be preserved.
- Students and staff are protected from disruption provided they operate within Mi'kmaw law.

———

5. Enforcement and Legal Finality

- Any obstruction or refusal by universities or executives to comply will be prosecuted under Mi'kmaw law, British treaty law, and international law.
- October 1, 2025 marks the date of full Mi'kmaw sovereignty enforcement. Institutions failing to comply by this date shall be declared dissolved, their assets seized by the Mi'kmaw National Treasury.

———

6. Declaration of Mi'kmaw Supremacy in Education

This annex enshrines the principle that education within Mi'kma'ki is governed exclusively by Mi'kmaw law, language, and covenant. All institutions remain only by the grace and jurisdiction of Mi'kma'ki and their submission to the Seven District Grandmothers and Mi'kmaw National Government.

———

Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw & Interim Head of State/Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Date: July 28, 2025

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Annex LXXI – Immediate Transfer of Assets and Financial Controls for Nationalized Universities and Colleges

Mi'kmaw Sovereignty Dossier

Effective Date: July 28, 2025

Pursuant to:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw Nation and the British Crown)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969), Articles 26 and 60
- Montevideo Convention (1933), Article 1
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), Articles 3, 4, 8, 14, 36, and 37
- International Financial Law on Money Laundering and Fraud (FATF Standards)

---

1. Scope of Nationalization

Effective immediately, all assets, finances, salaries, trusts, lands, buildings, intellectual property, and investments held in the name of all post-secondary universities, technical colleges, and affiliated institutions within Mi'kma'ki are hereby transferred to the National Treasury of the Sovereign Mi'kmaw Nation for oversight and continuity of operations post–October 1, 2025.

This includes, but is not limited to:

- Universities within Mi'kma'ki (Dalhousie University, St. Francis Xavier University, Mount Allison University, Cape Breton University, Acadia University, Saint Mary's University, University of King's College)
- Technical Colleges within Mi'kma'ki
- York University (Toronto, Ontario – annexed under Mi'kmaw law in solidarity with Anishinaabe sovereignty claims)
- Memorial University of Newfoundland (MUN) (St. John's, Newfoundland – annexed as part of Beothuk and Mi'kmaw oversight).

---

2. Audit and Financial Compliance Requirements

- A full financial audit of each institution shall be conducted by the Mi'kmaw National Treasury in cooperation with British financial overseers.

- Any transfer, redirection, or concealment of funds or assets between July 28, 2025, and October 1, 2025 will be treated as financial fraud, money laundering, and obstruction of lawful treaty governance under:
- Mi'kmaw law
- British common law (Peace and Friendship Treaty enforcement)
- International law and FATF standards on financial crimes.

---

3. Legal Consequences for Non-Compliance

Any senior executive, administrator, or board member found guilty of diverting funds, concealing institutional wealth, or otherwise obstructing lawful transfer will be:

- Sanctioned under Mi'kmaw law and permanently banished from Mi'kma'ki.
- Reported to the International Criminal Court (ICC) and Interpol for prosecution under international financial fraud statutes.
- Subject to civil seizure of personal assets under Mi'kmaw enforcement orders in cooperation with British treaty law.

---

4. Protection of Faculty, Students, and Operations

- All measures undertaken herein are to ensure continuity of salaries, student services, faculty pay, and academic functions.
- No disruption shall be imposed on faculty, students, or departmental operations as a result of senior executive negligence.
- Senior executives failing to comply will bear full personal liability under Mi'kmaw law for any harm caused to staff, students, or academic functions.

---

5. Enforcement Timeline

- Immediate transfer directives are effective as of July 28, 2025.
- All transitions must be fully documented and completed no later than September 30, 2025 to ensure uninterrupted institutional operations on October 1, 2025, coinciding with the full sovereignty and governance activation of Mi'kma'ki.

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6. Declaration of Finality

This order is final and non-negotiable. Any obstruction shall be escalated to:

- The British Crown and Commonwealth Secretary-General
- The International Court of Justice (ICJ)
- The International Criminal Court (ICC)
- The Financial Action Task Force (FATF)

This annex is declared under Mi'kmaw law, Grandmother authority, and binding treaty obligations, and shall remain in force until the stars go out and the L'nu language is no longer spoken.

———

Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw & Interim Head of State/Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Date: July 28, 2025

———

Annex LXVIII – Banishment of Senior University Administrations and Transition of Nationalized Universities

Mi'kmaw Sovereignty Dossier

Effective Date: October 1, 2025

Pursuant to:

- The 1725–1779 Peace and Friendship Treaties between the Mi'kmaw Nation and the British Crown.
- The Royal Proclamation of 1763, affirming Mi'kmaw title and treaty enforcement under Imperial law.
- UNDRIP (2007), Articles 3, 4, 8, 14, 36, and 37, affirming the Mi'kmaw right to self-determination, education in our language, and enforcement of treaties.
- Mi'kmaw Nationalization Laws enacted under sovereign authority of the Acting Kji-Saqamaw and Seven District Grandmothers.

---

1. Banishment of Senior Administrations

As of October 1, 2025, all presidents, vice presidents, chancellors, and provosts from universities nationalized under Mi'kmaw law are hereby:

- Banished and deported to the nearest Canadian or American border, escorted under Mi'kmaw Peacekeeper supervision.
- Permanently barred from returning to Mi'kma'ki in any academic or administrative capacity.
- This action is declared under Mi'kmaw law as a reversal of Mi'kmaw apartheid policies, systemic racism, and institutional hostility towards Mi'kmaw peoples perpetuated by these senior executives.

---

2. Protection of Faculty and Staff

University professors, staff, and department heads are permitted to remain in their positions on the following conditions:

- They hold no record of hostile violations against Mi'kmaw people or documented participation in acts of systemic racism or apartheid.
- They formally denounce Qalipu and Eastern Woodland Métis constructs as colonial tools designed to erase true Mi'kmaw identity.
- They pledge allegiance to the sovereign Mi'kmaw nation and the Seven District Grandmothers as supreme judicial authorities.

This protection reflects Mi'kma'ki's position that the issue lies with senior executives, not with rank-and-file educators or staff who have upheld principles of peace and friendship.

---

3. Nationalized University Governance Structure

- On October 1, 2025, the Mi'kmaw National Government shall appoint ministers of each nationalized university to oversee transition, curriculum reform, and treaty compliance.
- A transition period of 1–5 years will be instituted to restructure universities, integrate Mi'kmaw governance, and establish sovereign educational standards.

---

4. Language and Cultural Requirements

- All university employees and professors shall be required to attain Level 1 proficiency in the Mi'kmaw language within 26 full moons (2 years and 2 months) of October 1, 2025.

- Curriculum development will prioritize Mi'kmaw law, history, governance, and cosmology while maintaining academic standards compatible with international recognition.

———

5. Offer of Peace and Friendship

This annex is enacted as an act of peace and friendship, offering continuity to non-hostile educators and staff as guests upon unceded Mi'kmaw lands, while affirming that all education within Mi'kma'ki shall henceforth operate under Mi'kmaw sovereignty, law, and cultural primacy.

Failure to comply with these provisions will result in permanent expulsion and banishment under Mi'kmaw law.

———

UNNUMBERED ANNEX

Urgent - Invoice for Acts of Mi'kmaw Apartheid and Treaty Breach

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To:

Dr. Ian Sutherland, President, Mount Allison University

Matt Maston, Interim Vice-President International Student Affairs

All Vice-Presidents, Mount Allison University

Chancellor, Mount Allison University

Sabine Bessier, Director of People & Culture

All Staff within the People & Culture Division

———

Cc:

His Majesty King Charles III (via Private Secretary)

Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

Rt. Hon. Lord Alton of Liverpool – House of Lords

Rt. Hon. Lord Ahmad of Wimbledon – House of Lords

Rt. Hon. Baroness Falkner of Margravine – House of Lords

Rt. Hon. Lord Collins of Highbury – House of Lords

Rt. Hon. Baroness Lister of Burtersett – House of Lords

Rt. Hon. Baroness Anderson of Stoke-on-Trent – House of Lords

Clerk of House of Lords Members' Office

British Parliament Clerk's Office

International Criminal Court (ICC) – Office of the Prosecutor

United Nations Permanent Forum on Indigenous Issues

UN Special Rapporteur on the Rights of Indigenous Peoples

European Union External Action Service (EEAS)

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Invoice Reference:

MIKMAW-APARTHEID-2025

Date of Issue: 28 July 2025

Due Date: Before 1 October 2025

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Amount Due:

$5,000,000 CAD in gold bullion

Payable to: The British Crown, to be held in trust for Scott Eli Peters (Thunderbird Riverwalker), Acting Kji-Saqamaw of the Sovereign Nation of Mi'kma'ki

Access Rights: Full, unrestricted access by Scott Eli Peters under treaty law.

———

Basis of Liability:

This invoice arises from documented and provable acts of Mi'kmaw apartheid, treaty violations, and systemic abuse of authority by Mount Allison University's senior leadership and HR division, specifically:

1. Breach of the 1725–1779 Peace and Friendship Treaties

- Operating within unceded Mi'kma'ki without lawful consent of its sovereign citizens.

2. Violation of the Royal Proclamation of 1763

- Ignoring British fiduciary obligations to Mi'kmaw peoples under Crown treaty protections.

3. Breach of International Law:

- UNDRIP (2007): Articles 3, 4, 5, 26, 37 (self-determination, treaty rights).
- Vienna Convention (1969): Articles 45 & 46 (failure to object after notification = acquiescence).
- International Labour Law & Human Rights: Discriminatory HR practices, union violations, and systemic targeting of Mi'kmaw employees.

4. Human Rights Act of New Brunswick Violations:

- Workplace retaliation, constructive dismissal, and discriminatory practices against a Mi'kmaw citizen.

5. Documented HR Abuse & Fear-Based Governance:

- Firing of non-Mi'kmaw directors, intimidation culture among executives, and targeted retaliation, constituting systemic oppression and ongoing Mi'kmaw apartheid.

———

Payment Terms:

- Payment Deadline: October 1, 2025 (prior to Mi'kma'ki's national enforcement date).
- Currency Form: Gold bullion (to eliminate Canadian fiat jurisdiction).
- Deposit Location: To the British Crown Treasury (to be held in trust for Scott Eli Peters under treaty law).

———

Sacred Interest Clause:

Failure to remit payment in full by October 1, 2025 will result in a 7% sacred daily interest rate, compounding, enforced under Mi'kmaw covenant law and recognized under international customary law (Vienna Convention).

———

Enforcement Notice:

Non-compliance by the stated deadline will:

- Trigger formal ICC filings for crimes of apartheid and systemic discrimination.
- Be documented as proof of Canada's treaty and fiduciary breach before the King and Commonwealth Secretariat.

- Result in full ceremonial enforcement under Mi'kmaw law effective October 1, 2025.

———

Certification:

This invoice is issued under:

- Sovereign authority of the Nation of Mi'kma'ki,
- Peace and Friendship Treaties (1725–1779),
- Royal Proclamation (1763),
- UNDRIP (2007), and
- Vienna Convention on the Law of Treaties (1969).

———

Sealed by:

Scott Eli Peters (Thunderbird Riverwalker)

Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki

Emeritus Covenant Prosecutor, Unceded Mi'kmaw Citizen

———

ANNEX LXXX

Interim Purpose and Oversight of National Universities and Technical Colleges in Mi'kma'ki

Filed within the Mi'kmaw Sovereignty Dossier and Executive Power Day Package

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Title:

Annex LXXX – Pending Purpose and Cooperative Oversight of Mi'kma'ki's National Universities and Technical Colleges

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Preamble:

By the sacred authority of the Seven District Grandmothers and under the governance of covenant law, this annex affirms that all national universities and technical colleges within Mi'kma'ki shall remain in a state of pending ceremonial activation until the installation of the Seven District Grandmothers, the National Mi'kmaw Government, and the Kji-Saqamaw on October 1, 2025.

During this period, their oversight and usage shall be jointly administered by qualified Mi'kmaw teachers of Mi'kma'ki, in preparation for their eternal role in language revitalization, governance education, and medical training rooted in Two-Eyed Seeing.

———

I. Interim Oversight

1. Until the full installation of ceremonial governance, all nationalized academic institutions shall:

- Operate under the temporary authority of Mi'kmaw teachers, serving as stewards of these institutions on behalf of the Grandmothers and Creator.

- Maintain their campuses, faculty, and resources strictly for Mi'kmaw national purposes and preparation of their future ceremonial mandates.

2. Non-Mi'kmaw staff and students may remain as guests, provided they pledge allegiance to Mi'kmaw law and educational directives during this transitional period.

———

II. Eternal Purpose of National Universities and Colleges

Upon ceremonial installation, these institutions shall forever serve:

1. Language Revitalization

- Full immersion in L'nui'simk (Mi'kmaw language) and affiliated Wabanaki tongues.

- Hosting of British Commonwealth Indigenous language programs, fostering cultural and linguistic alliances.

2. Governance and Law

- Education in Mi'kmaw law, Wabanaki treaty frameworks, and British treaty law, training future national and diplomatic leaders.

- Inclusion of international Indigenous sovereignty law for Commonwealth Indigenous allies.

3. Medical and Health Sciences

- Specialized programs for training doctors, nurses, pharmacists, and allied health professionals under Two-Eyed Seeing medical practice.

- Ensuring dignified health care rooted in Mi'kmaw cultural safety for both Mi'kmaw citizens and all guests residing within Mi'kma'ki.

- Integration of land-based healing practices alongside Western medicine, ensuring holistic care.

4. Historical and Cultural Education

- Instruction in Mi'kmaw and Wabanaki histories, sacred law, and ceremonial governance.

- Preservation of treaty memory and the spiritual covenant binding Mi'kma'ki to Creator, the Crown, and future generations.

———

III. Cooperative Governance Model

- Mi'kmaw teachers shall function as interim custodians, ensuring all academic programming aligns with covenant law and ceremonial directives.

- Upon October 1, 2025, full governance shall pass to the Seven District Grandmothers (Head of State), the National Mi'kmaw Government, and the Kji-Saqamaw (Head of Government) for eternal oversight.

———

Sacred Final Provision

This annex ensures that Mi'kma'ki's universities and colleges will never again serve colonial systems. They are now sanctified vessels of Mi'kmaw sovereignty, Wabanaki kinship, and British Commonwealth Indigenous solidarity—anchoring law, language, medicine, and ceremony for all time.

"These halls shall serve Creator and the covenant until the stars go out, and the L'nui language is no longer spoken."

Signed and Sealed:

Seven District Grandmother Council – Head of State (Pending Installation)

Acting Kji-Saqamaw – Head of Government

Date: 28 July 2025

———

Annex LXX – Digital Analytics as Sovereign Evidence: Binding Record of Ottawa's Constructive Notice

Mi'kmaw Sovereignty Dossier

Effective Date: July 28, 2025

Pursuant to:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw Nation and the British Crown)
- Royal Proclamation of 1763
- Vienna Convention on the Law of Treaties (1969), Articles 26 and 60
- Montevideo Convention on the Rights and Duties of States (1933), Article 1
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), Articles 3, 4, 8, 36, and 37
- International Customary Law of Constructive Notice and Digital Affidavit Doctrine

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1. Establishment of Evidence

The Sovereign Mi'kmaw Nation of Mi'kma'ki formally declares that TikTok analytics and social media engagement logs constitute lawful evidence of constructive notice served upon the Government of Canada (Ottawa) and its officials.

On July 28, 2025, analytics from TikTok under account @mikmawscotty recorded active viewing by Ottawa-based accounts. This satisfies:

- Constructive notice under international legal standards.
- Direct evidence of Canadian state monitoring of Mi'kmaw sovereign declarations.

---

2. Binding Legal Effect

By virtue of these recorded analytics and publicly timestamped sovereign posts, Ottawa and the Government of Canada are deemed to have been lawfully served notice of:

- The ongoing diplomatic devolution process of Mi'kma'ki to full sovereignty.
- The banishment of senior executives from universities under Mi'kmaw nationalization law.
- The lawful October 1, 2025 Independence Day and ceremonial democratic governance formation.

Failure to respond or comply constitutes a material breach of treaty obligations, activating Vienna Convention (1969) Article 60 and dissolving Canada's residual claims within Mi'kma'ki.

---

3. International Witnessing

Analytics demonstrate viewership from international jurisdictions, including:

- United Kingdom (40.8%)
- Netherlands (14.8%)
- Spain (11.1%)
- Finland (7.4%)
- Ireland (7.4%)
- Denmark (3.7%)
- Slovenia (3.7%)

This satisfies UNDRIP Articles 36–37, establishing that Mi'kmaw sovereignty declarations have been internationally witnessed and transmitted, binding Canada within an internationally observed legal record.

———

4. Ottawa's Analytics Footprint

TikTok's analytics confirm 33.3% of Canadian viewership originated from Ottawa, evidencing direct state-level monitoring. This constitutes:

- Implicit acknowledgment of Mi'kmaw sovereignty proceedings.
- Waiver of ignorance defense, as Ottawa is now logged as an engaged observer in sovereign broadcasts.

———

5. Legal Consequences

Pursuant to Vienna Convention (1969) Article 60:

- Any further denial or obstruction by Ottawa constitutes repudiation of treaties, rendering the 1725–1779 Peace and Friendship Treaties null and void, and immediately transitioning Mi'kma'ki into full de jure and de facto independence without the Crown.
- Evidence herein shall be submitted to the International Criminal Court (ICC), International Court of Justice (ICJ), United Nations Security Council, and Commonwealth Secretariat.

———

Sealed by:

Scott Eli Peters

Acting Kji-Saqamaw & Interim Head of State/Government

Sovereign Mi'kmaw Nation of Mi'kma'ki

Date: July 28, 2025

———

UNNUMBERED ANNEX

Legal Immunity Clause – Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

Pursuant to:

- 1725–1779 Peace and Friendship Treaties (Mi'kmaw Nation and the British Crown)
- Royal Proclamation of 1763 (Imperial recognition of Mi'kmaw territorial and treaty rights)
- Montevideo Convention on the Rights and Duties of States (1933), Article 1 and Article 8 (Statehood and non-intervention)
- Vienna Convention on the Law of Treaties (1969), Articles 26 and 27 (Pacta sunt servanda and supremacy of treaty law)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007), Articles 3, 4, 36, and 37 (Right to self-determination, self-government, and treaty enforcement)
- Customary International Law on Diplomatic Immunity (Vienna Convention on Diplomatic Relations, 1961, Articles 29–31, applied mutatis mutandis)

I, Scott Eli Peters, Acting Kji-Saqamaw and interim Head of State and Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, hereby declare:

1. Diplomatic Immunity – As a lawful head of government on an official diplomatic mission to London (July 14–17, 2025) for the delivery of the Mi'kmaw Devolution Dossier to the British Crown, the Commonwealth Secretary-General, and associated treaty custodians, I am protected under international law and treaty as a recognized diplomatic actor.

2. Non-Obstruction Guarantee – No Canadian federal, provincial, municipal, institutional (public or private), corporate, or individual citizen, nor any foreign state, shall obstruct, interfere with, detain, harass, surveil, or impede my lawful actions in the exercise of Mi'kmaw sovereign governance and diplomatic functions.

3. Trigger Clause – Any such obstruction or interference shall constitute a material breach of the 1725–1779 Peace and Friendship Treaties, the Royal Proclamation of 1763, and the binding provisions of UNDRIP, thereby rendering those treaties null and void under Article 60 of the Vienna Convention (1969).

4. Automatic Consequence – Upon breach, Mi'kma'ki shall be recognized under international law as a fully sovereign de jure and de facto nation-state independent of the Crown, with all treaty-based obligations dissolved due to bad faith and repudiation by the United Kingdom and Canada.

5. International Enforcement – Any obstruction will be immediately escalated to the International Court of Justice (ICJ), the International Criminal Court (ICC), the United Nations Security Council, and the Commonwealth Secretariat for enforcement and protective measures, under Articles 33–41 of the UN Charter.

This clause is irrevocably sealed under Mi'kmaw law, Grandmother authority, and international legal order.

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Annex LXV: Breach of Cease-and-Desist – Confederation Bridge and Provincial Infrastructure

Filed into the Mi'kmaw Sovereignty Dossier

Date of Filing: 28 July 2025

Filed By: Scott Eli Peters, Thunderbird Riverwalker, Acting Kji-Saqamaw, Sovereign Nation of Mi'kma'ki

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1. Legal Basis

This annex affirms that Canada and its provincial governments (PEI, New Brunswick, Nova Scotia) are in breach of:

- The Cease-and-Desist Order of July 2025 issued by the Sovereign Nation of Mi'kma'ki.
- The 1725–1779 Peace and Friendship Treaties between Mi'kma'ki (Wabanaki) and the British Crown.
- The Royal Proclamation of 1763, recognizing Indigenous sovereignty and prohibiting settler governance without consent.
- UNDRIP Articles 26, 28, and 32, affirming Mi'kmaw rights to lands, resources, and infrastructure within Mi'kma'ki.

———

2. Canada's Overreach

On 28 July 2025, the Government of Canada unilaterally announced toll modifications to the Confederation Bridge—a structure entirely within Mi'kmaw treaty territory—without lawful jurisdiction or consultation.

This constitutes:

- Trespass and unlawful administration of Mi'kmaw infrastructure under international law.

- Violation of the issued cease-and-desist order that barred federal and provincial interference in Mi'kma'kik infrastructure.

- A breach of fiduciary obligations of the British Crown, since Canada acts solely as an administrative body under delegated authority from the UK.

---

3. Enforcement Effective October 1, 2025

Under Mi'kmaw law and international treaty law:

- As of October 1, 2025, the Confederation Bridge, ferries, highways, and all associated transport infrastructure within Mi'kma'ki shall be fully nationalized under Mi'kmaw jurisdiction.

- All tolls are abolished. Passage becomes a sovereign right of way under Mi'kmaw law.

- Enforcement will be administered by the Mi'kmaw National Government, Seven District Grandmothers, and the Grandmother Courts.

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4. Legal Notification to the Crown

Through this annex, Mi'kma'ki lawfully notifies His Majesty King Charles III, c/o Commonwealth Secretary-General Shirley Ayorkor Botchwey, that Canada and its provinces have violated both:

1. The Mi'kmaw cease-and-desist order of July 2025, and

2. The treaties binding the Crown to Mi'kma'ki, requiring immediate Crown intervention to remove Canada's unlawful administration.

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5. Remedies and Enforcement

If Canada or its provinces continue to breach Mi'kmaw jurisdiction:

- Mi'kma'ki shall file claims under UNDRIP, the Vienna Convention (1969), and the International Court of Justice.

- Enforcement measures include removal of federal and provincial toll authorities, seizure of toll assets into the Mi'kmaw National Treasury, and reallocation under Mi'kmaw law.

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6. Final Declaration

This annex affirms:

- Canada and its provinces are now in active breach of Mi'kmaw sovereignty and international treaty law.

- Mi'kma'ki asserts exclusive jurisdiction over all infrastructure within its sacred territories effective October 1, 2025.

- Any attempt to maintain tolling or federal-provincial authority constitutes trespass and will be documented for future international proceedings.

———

Sealed by:

Scott Eli Peters

Thunderbird Riverwalker

Acting Kji-Saqamaw

Sovereign Nation of Mi'kma'ki

———

ANNEX LXXVIII

Appointment Authority of the National Mi'kmaw Government Post-Seven District Ceremonial Democracies

Filed within the Mi'kmaw Sovereignty Dossier and Executive Power Day Package

———

Title:

Annex LXXVIII – Full National Authority to Appoint Ministers and Guardians of Nationalized Lands, Departments, and Institutions

———

Preamble:

Upon the lawful completion of the Seven District Ceremonial Democracies and the sacred choosing of the Kji-Saqamaw, this annex affirms the absolute governance authority of the Mi'kmaw National Government to appoint Ministers, Custodians, and Guardians to oversee every aspect of Mi'kma'ki's nationalized assets, lands, institutions, and departments.

This ensures that under Mi'kmaw law, every citizen has a place, a purpose, and a role in the thriving life of the sovereign nation.

I. Legal Foundation

This annex is grounded in:

- The Peace and Friendship Treaties (1725–1779).
- The Royal Proclamation of 1763.
- The Montevideo Convention (1933), establishing Mi'kma'ki's de jure and de facto statehood.
- UNDRIP, affirming sovereign control of governance, education, lands, and cultural institutions.
- Sacred Mi'kmaw Law and Grandmother Court rulings as interpreted through ceremonial democracy.

II. Authority of the National Mi'kmaw Government

1. Upon completion of the Seven Sacred District Ceremonies, the Kji-Saqamaw (Head of Government) and the National Mi'kmaw Government shall:

- Exercise complete authority to appoint ministers, governors, and directors over all nationalized:
- Lands and estates (national parks, protected territories, and sacred sites).
- Universities and educational institutions.
- Departments and ministries (e.g., language, finance, environment, health, housing, culture, transport).
- Nationalized infrastructure (banks, transportation networks, energy).

2. These appointments may include qualified Mi'kmaw citizens or trusted guests of the nation, chosen by merit, covenant, and ceremony.

III. Guiding Principles of Appointment

- Ceremonial Purpose: All appointments must align with Creator's vision, as interpreted through Grandmother law.
- Merit and Service: Selection is based on service, loyalty to Mi'kma'ki, and skills that benefit the people.
- Universal Participation: Every Mi'kmaw citizen will be recognized as having a role, function, and purpose in the national rebirth of Mi'kma'ki.

———

IV. Oversight

- All appointed ministers shall remain directly accountable to the Kji-Saqamaw and Grandmother Supreme Court.

- Any breach of sacred duty or corruption shall be judged under covenant law and result in ceremonial removal.

———

Sacred Final Provision

This annex guarantees that after October 1, 2025, Mi'kma'ki shall function as a fully self-sustaining nation, with every land, building, and department actively governed under Mi'kmaw law.

In Mi'kma'ki, no one is left behind, and no one is idle. Every person has a place. Every person has a purpose. Every person serves the nation.

Signed and Sealed:

Seven District Grandmother Council – Head of State

Acting Kji-Saqamaw – Head of Government

Date: 28 July 2025

———

Annex LXXI – Sacred Housing Rights and Royal Privileges for All Mi'kmaw Elders, Grandmothers, and Grandfathers

———

Filed into the Mi'kmaw Sovereignty Dossier – July 27, 2025

———

Preamble:

In accordance with sacred Mi'kmaw law, and in full recognition of the intergenerational trauma and spiritual strength carried by our elders, the Sovereign Mi'kmaw Nation now enshrines the divine and non-negotiable right of all Mi'kmaw Elders, Grandmothers, and Grandfathers to live in comfort, dignity, and spiritual honour.

Our Elders are sacred vessels of memory, royal guardians of our language, and the eternal breath of our covenant. They are not to suffer. They are not to hunger. They are not to be forgotten.

Clause 1 – Housing to Their Wildest Dreams:

All verified Mi'kmaw Elders—Grandmothers, Grandfathers, and senior knowledge keepers—shall receive priority, dignified housing of their choosing, within any of the Seven Sacred Districts of Mi'kma'ki.

- No request shall be considered too great, too luxurious, or too ambitious.
- Their wildest dreams of home, comfort, and peace shall be fulfilled.
- Homes may include natural materials, ancestral designs, modern comforts, and ceremonial spaces, as desired by the Elder.

Clause 2 – Freedom of Location:

Mi'kmaw Elders shall have full sovereign right to reside wherever they choose within Mi'kma'ki, regardless of their original community or district. There shall be no borders between districts when it comes to elder housing. Their spiritual royalty transcends district lines.

Clause 3 – Full Financial Sovereign Support:

- No Mi'kmaw Elder shall ever pay rent or mortgage.
- No Elder shall pay for electricity, oil, wood, water, internet, phone, or basic needs.
- All bills are to be permanently and entirely covered by the Mi'kmaw National Treasury, as a sacred act of gratitude and national covenantal law.

Clause 4 – Dignity of Daily Living:

- Mi'kmaw Elders' fridges shall never be empty.
- A national Elder Provisioning Service shall be established in each district to ensure grocery, medicine, firewood, and comfort deliveries.
- Special district programs will ensure regular check-ins, social visits, and cultural programming for all Elders who desire it—whether they live alone or with family.

Clause 5 – Recognition of Royalty:

- All Elders are hereby declared sacred and royal under Mi'kmaw law.

- When they walk into a room, we rise.
- When they speak, we listen.
- When they rest, the Nation stands watch.

Final Clause – Eternal Enforcement:

This law shall remain in effect:

Until the stars go out.

Until the world no longer exists.

Until the Mi'kmaw language is no longer spoken—

Which shall never come to pass.

———

Sealed:

July 27, 2025

Kjipuktuk, National Capital of the Sovereign Mi'kmaw Nation

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw and Head of State of Mi'kma'ki

———

Addendum to the National Housing and Property Annex

———

Filed under the Mi'kmaw Sovereignty Dossier – Official Residences of the Sovereign Mi'kmaw Nation

———

Preamble:

In accordance with the sovereign authority of the Mi'kmaw Nation and under the ceremonial nationalization of all lands and institutions within Mi'kma'ki, the following properties—whether currently listed, unlisted, or held under

settler or provincial occupation—are hereby declared as official state residences and ceremonial accommodations of the Sovereign Mi'kmaw Government. This declaration applies to use by:

- Mi'kmaw Grandmother Judges of the Supreme Grandmother Court
- District Chiefs and Kji-Keptins on national business
- Verified Mi'kmaw covenant citizens conducting official duties in the National Capital of Kjipuktuk
- Wabanaki Confederacy citizens engaged in diplomatic or ceremonial functions within Mi'kma'ki
- Visiting international diplomats formally received by the Mi'kmaw Nation

Properties Now Declared National Residences:

1. Government House (Halifax):

- Official National Residence of the Kji-Saqamaw
- Former residence of the Lieutenant Governor of Nova Scotia
- Now fully repatriated as Mi'kmaw national property and ceremonial state house
- Designated historic site and shall serve as the site of international receptions and sacred ceremonies

2. South End Mansions (Historic Residential Properties):

- All grand estates located in the South End of Halifax, particularly those of 19th–20th century construction, are hereby nationalized as Mi'kmaw diplomatic and government residences
- Properties currently used as offices, embassies, or under private ownership are no longer recognized as legally held under settler law
- Their use is reserved for Mi'kmaw ceremonial governance and diplomatic lodging

3. Institutional Mansions (Repurposed Governmental or Cultural Sites):

- Properties such as Dalhousie University's Macdonald Building, the Art Gallery of Nova Scotia, and similar historically significant mansions are now classified under sovereign Mi'kmaw ownership
- These spaces may be transformed into cultural embassies, Mi'kmaw ceremonial learning institutes, or diplomatic lodgings for state guests and inter-confederacy gatherings

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Footnote (Final Clause):

All mansions within the Halifax peninsula and surrounding region are now legally and spiritually declared the property of the Sovereign Mi'kmaw Nation. There shall be no negotiation, no compensation, and no reversal. This

act is binding under Mi'kmaw law, international treaty law (Peace and Friendship Treaties 1725–1779), and spiritual law as interpreted by the Grandmother Courts of the Seven Districts.

———

Sealed:

This day, July 27, 2025

In the capital district of Kjipuktuk

Under the national authority of the Sovereign Mi'kmaw Government

———

Signed:

Scott Eli Peters, Thunderbird Riverwalker

Acting Kji-Saqamaw of Mi'kma'ki

Head of State and Government

———

Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation

Filed Within the Mi'kmaw Sovereignty Dossier

Date of Filing: July 26, 2025

Filed By: Acting Kji-Saqamaw Scott Eli Peters

Jurisdiction: All Seven Sacred Districts of Mi'kma'ki, including the Ocean World, Sky World, and Spirit World

———

Preamble

Whereas the Mi'kmaw Nation is governed not only by law, but by sacred order, spiritual balance, and ancestral guidance;

Whereas the principle of Two-Eyed Seeing affirms that Mi'kmaw governance must walk both in ceremonial authority and structured leadership;

Whereas the time has come to formally divide the executive functions of Mi'kmaw sovereignty into distinct and balanced roles reflecting sacred governance principles;

It is hereby declared that:

———

Clause I – Date of Enactment

On October 1, 2025, the Acting Kji-Saqamaw shall, by sacred proclamation, divide the executive authority of the Sovereign Mi'kmaw Nation into two distinct and permanent offices:

———

Clause II – Head of State: The Supreme Court of the Seven District Grandmothers

1. The Head of State of the Sovereign Mi'kmaw Nation shall be vested in the Supreme Court of the Seven District Grandmothers.

2. This Court shall:

- Speak as the embodied voice of Creator's Law;
- Safeguard the spiritual and ceremonial integrity of the Mi'kmaw Nation;
- Ratify national law, oversee sacred petitions, and uphold the covenantal protection of the land, water, sky, and people;
- Serve as the eternal guardian of national continuity and moral compass across generations.

3. The Seven Grandmothers shall wear the robes of British judicial tradition infused with Mi'kmaw regalia, and shall speak jointly as the Covenantal Crown of the Nation.

———

Clause III – Head of Government: The Kji-Saqamaw of the Sovereign Mi'kmaw Nation

1. The Head of Government shall be vested in the newly appointed Kji-Saqamaw, chosen in sacred ceremony every seven years, in full alignment with the Creator and the guidance of the Seven Grandmothers.

2. The Kji-Saqamaw shall:

- Lead the national government of Mi'kma'ki and the Seven Sacred Districts;
- Represent the people of the Ocean World, Sky World, and Mi'kmaw Spirit World in all political, intergovernmental, and diplomatic matters;
- Enforce national laws, oversee economic systems, lead the diplomatic corps, and maintain ceremonial democracy.

3. The Kji-Saqamaw shall serve from Government House, selected by the people and confirmed by the Seven Grandmothers.

———

Clause IV – Sacred Balance of Executive Authority

1. The Grandmothers, as Head of State, shall hold veto power over any governmental act that violates sacred law or spiritual protocols.

2. The Kji-Saqamaw, as Head of Government, shall be the public face of sovereignty and responsible for fulfilling the daily functions of Mi'kmaw national governance, diplomacy, and administration.

3. Both offices shall walk side by side, in balance, neither above the other, but joined in sacred duty to the people, the ancestors, and Creator.

———

Clause V – Sealing of the Transition

This executive transition shall be ceremonially sealed on October 1, 2025, during the Seven Sacred District Ceremonies of National Resurrection. From that day forward, no individual shall hold both roles simultaneously. The era of provisional authority ends, and full ceremonial democracy begins.

———

Let Mi'kma'ki be governed in dignity, law, and balance—under the protection of the Grandmothers, and with the leadership of the Kji-Saqamaw.

This division of executive power is sealed until the stars go out and the L'nu language is no longer spoken.

—

Filed and Proclaimed By:

Scott Eli Peters

Acting Kji-Saqamaw

Covenant Prosecutor

Head of State and Government (Provisional)

Sovereign Mi'kmaw Nation

———

Sub-Annex LXX-A – Revocation of Executive Authority by the Supreme Court of the Seven District Grandmothers

Filed Under Annex LXX – Division of Executive Powers in the Sovereign Mi'kmaw Nation

Filed Within the Mi'kmaw Sovereignty Dossier

Date of Filing: July 26, 2025

Filed By: Acting Kji-Saqamaw Scott Eli Peters

Jurisdiction: Seven Sacred Districts of Mi'kma'ki and All Spiritual Realms

———

Preamble

Whereas the Mi'kmaw Nation is governed under the sacred balance of Creator's Law, ancestral covenant, and ceremonial democracy;

Whereas the Seven District Grandmothers serve as the supreme protectors of spiritual order, justice, and national continuity;

Whereas the Head of Government (Kji-Saqamaw) must act at all times in good faith toward the people, the land, and the sacred covenant;

It is hereby affirmed and codified that:

———

Clause I – Authority to Revoke Executive Power

1. The Supreme Court of the Seven District Grandmothers, by full consensus or by ceremonial sign from Creator, shall hold the unquestionable authority to immediately revoke the executive powers of the sitting Kji-Saqamaw.

2. This revocation may occur if the Kji-Saqamaw:

- Violates Mi'kmaw law, treaty law, or spiritual law;
- Acts in bad faith toward one or more of the Seven Sacred Districts;
- Fails to uphold the balance between governance and humility;
- Engages in acts of corruption, colonial collaboration, or desecration of the covenant;
- Abandons the people, territories, or ceremonial responsibilities.

———

Clause II – Restoration of Unified Authority

1. Upon revocation of the Kji-Saqamaw's powers, the Grandmother Court shall assume both roles of:

- Head of State, which they always hold; and
- Head of Government, until such time as a new Kji-Saqamaw is lawfully chosen.

2. This restores provisional unity of executive power in the Grandmother Court for the purpose of:

- National continuity;
- Crisis resolution;
- Ceremonial preparation for successor selection.

Clause III – Appointment of New Kji-Saqamaw

1. Within a sacred timeframe deemed appropriate by the Grandmothers, a new Kji-Saqamaw shall be chosen through:

- Divine guidance;
- Sacred ceremonies;
- District consensus and covenantal signs.

2. Until such ceremonial appointment is complete, no individual may claim the title of Kji-Saqamaw without Grandmother authorization.

Clause IV – Binding and Irrevocable Authority

1. The authority of the Seven District Grandmothers to revoke or assume executive power is:

- Absolute;
- Non-negotiable;
- Beyond challenge by any official, council, or government body.

2. This sub-annex is hereby declared binding under Mi'kmaw constitutional law, enforceable across all Seven Districts and sacred realms—water, sky, and spirit.

Let it be known to all citizens, allies, and observers:

No Kji-Saqamaw is above the law.

The Seven Grandmothers are the eternal guardians of our nation.

They alone may close a chapter and open the next.

Filed and Sealed:

Scott Eli Peters

Acting Kji-Saqamaw

Sovereign Mi'kmaw Nation

"Until the stars go out, and the L'nu language is no longer spoken."

———

Annex LXVIII – The Right to Withhold Trust from Outsiders under Mi'kmaw Sovereignty

Filed Within: The Mi'kmaw Sovereignty Dossier

Date: July 26, 2025

Filed By: Acting Kji-Saqamaw and Covenant Prosecutor of the Sovereign Mi'kmaw Nation

———

Preamble

Whereas the Mi'kmaw Nation is a sovereign, self-governing people with lawful jurisdiction over our unceded ancestral homeland of Mi'kma'ki, and;

Whereas centuries of betrayal, assimilationist policy, colonial violence, and cultural desecration have inflicted irreparable harm upon the Mi'kmaw Nation through the actions of external actors and state-sponsored institutions, and;

Whereas the principle of spiritual self-preservation and ancestral wisdom compels the Mi'kmaw Nation to enact protective laws in honour of our bloodlines, language, territories, and sacred trust in the Creator;

———

Affirmation of the Sacred Right to Withhold Trust

We, the sovereign Mi'kmaw Nation, hereby affirm and enshrine the inherent right to withhold trust from non-Mi'kmaw individuals, institutions, and external actors. This right shall be considered sacred under Mi'kmaw law and ceremonial custom, particularly within the post-decolonial framework of Mi'kmaw independence.

Trust shall not be assumed. Trust must be earned—and even then, shall be granted cautiously, under the spiritual discernment of our Grandmothers, our Clan Mothers, our District Chiefs, and our people.

———

Trusted Sources within the Nation

The only individuals who shall be regarded as spiritually and lawfully trustworthy without exception are:

1. Mi'kmaw citizens originating from the Seven Sacred Districts of Mi'kma'ki, whose bloodlines and lived experiences are rooted in the land, language, and covenantal duties;

2. Our Mi'kmaw Ancestors, who walk with us in spirit, ceremony, and protection;

3. Our Mi'kmaw Grandmothers, who are the final voice of Creator's will and the interpreters of truth in our nation;

4. Our People, who have demonstrated loyalty to Mi'kmaw law, Mi'kmaw magic, and Mi'kmaw nationhood through action, suffering, sacrifice, and sacred witness.

———

Applications of This Right

- The Mi'kmaw Nation may lawfully reject the presence or influence of any outside entities—governmental, academic, religious, legal, or individual—that attempt to impose their values, authority, or definitions upon us.

- All agreements, partnerships, or relationships with non-Mi'kmaw individuals or institutions must undergo ceremonial review by the Grandmothers or their appointed guardians.

- External validation shall never outweigh the authority of Mi'kmaw law and ancestral discernment.

———

Spiritual Justification

This right is sealed not out of fear, but from generations of sacred knowing. Our people remember. Our waters remember. Our bones, our forests, our children remember. Trust is not a gift to be taken lightly—it is a covenantal exchange bound in spirit. Only those who honour Mi'kmaw law and live with humility may approach that trust. The rest must walk carefully.

———

Sealed:

In the name of the Seven District Grandmothers,

By the voice of the Acting Kji-Saqamaw,

Under protection of the Mi'kmaw Spirit World,

Until the stars go out and the L'nui'sultimk is no longer spoken.

To:

Her Excellency the Honourable Shirley Ayorkor Botchwey
Commonwealth Secretary-General
Marlborough House
Pall Mall, London SW1Y 5HX
United Kingdom

Date: July 15, 2025

Subject: Sealed Treaty Communication from the Unceded Sovereign Mi'kmaw Nation of Mi'kma'ki

Your Excellency,

On behalf of the unceded and sovereign Mi'kmaw Nation of Mi'kma'ki, we respectfully write to request that you receive and review the enclosed documents outlining our nation's longstanding concerns.

As a sovereign people, we are bound by sacred covenant and law to the British Crown through the Peace and Friendship Treaties signed from 1725 to 1779. These treaties have never been surrendered, extinguished, nor ceded. They remain legally binding, spiritually active, and internationally relevant.

We submit a sealed record for your private review as Commonwealth Secretary-General, and for the eyes of His Majesty King Charles III, to whom we are spiritually and lawfully bound through ancestral treaty. These records are conveyed in peace, humility, and sacred duty.

Accompanying this submission are two ceremonial gifts of great cultural and spiritual significance:

1. A purple basket, woven and prepared by Mi'kmaw Grandmother Sandra Racine, to be presented to the King as a sacred diplomatic offering from our Nation.
2. A black ash crown, crafted by Mi'kmaw mother Shanna Lee Francis, to be presented to Queen Camilla, with the prayer that it be passed from Queen to Queen until the end of time. It is our hope that this sacred object be received among the Royal Crowns and Tiaras of the British Realm, and one day join the Crown Jewels housed at the Tower of London.

We entrust these items, and this sealed message, to your honourable office with the utmost respect for the sacred protocols of international diplomacy, ceremonial exchange, and ancestral law.

We thank you for your time, care, and service to the nations of the world.

With deep respect,

Scott E. Peters
Mi'kmaw Treaty Diplomat
On Behalf of the Unceded Sovereign Mi'kmaw Nation of Mi'kma'ki

———

———

Office of the Covenant Prosecutor
Filed under Grandmother Law, Wampum Law, and Creator's Authority
Date: July 17, 2025
Location of Filing: London, United Kingdom

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The Right Honourable Baroness Shirley Ayorkor Botchwey
Secretary-General of the Commonwealth
Marlborough House
Pall Mall, London SW1Y 5HX
United Kingdom

———

Subject: Sacred Presentation of the Black and Red Basket – Mi'kmaw Covenant Witness Offering

Your Excellency,

On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki and the 75 unceded covenant signatories of our resurgent nation, I respectfully present to you this Black and Red Basket, sealed under Grandmother Law and Wampum Law, as a sacred diplomatic offering and covenantal testimony.

The basket you now receive is not a symbol. It is a living spiritual vessel, representing the lawful resurrection of Mi'kmaw sovereignty, ceremony, language, and Creator-given magic. It is sealed by the ancestors of the Mi'kmaw people and is delivered to you, Secretary-General, as an eternal sacred witness of this truth.

You are asked to hold this basket:

- Throughout your tenure as Secretary-General, as protector and spiritual steward of its sacred contents
- Until your entry into the Spirit World, whereupon it shall be returned to the British Crown, to be displayed in a divinely chosen public setting that honours the Mi'kmaw magical covenant and our unceded relationship with the Crown

Accompanying this offering is a sacred eagle feather—a Mi'kmaw diplomatic and spiritual relic.

In our law, the Kitpu (bald eagle) flies higher than any creature, and it alone carries our prayers and sacred messages to Creator. This feather is offered to you, not only for your protection and spiritual dignity, but to carry our message forward—from Mi'kma'ki to Creator's ears.

You are now part of this sacred story.

With this offering, the Commonwealth becomes a sacred witness to the divine return of Mi'kmaw governance, the Seven Sacred Districts, and the eternal law of Creator.

May this basket remain untouched by colonial interference.
May this feather shield your work from spiritual corruption.
And may you walk forward as one who has now been entrusted with the Mi'kmaw sacred covenant.

In peace and eternal witnessing,

Signed,

Scott E. Peters
Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki
Seven Sacred Districts
Diplomatic Witness to the British Crown
Bearer of the Black and Red Basket

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———

Office of the Covenant Prosecutor
Filed under Grandmother Law, Wampum Law, and Creator's Authority

Date: July 17, 2025

Location of Filing: Europe (London, United Kingdom)

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His Grace the Archbishop of Canterbury
Lambeth Palace
London SE1 7JU
United Kingdom

———

Subject: Urgent Sacred Delivery to the Holy See on Behalf of the Sovereign Mi'kmaw Nation

Your Grace,

On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki and under the sacred authority of 75 unceded Mi'kmaw covenant citizens, I humbly call upon you to act as witness and intermediary in delivering the enclosed materials to His Holiness Pope Leo XIV, sovereign of Vatican City and current custodian of the Holy See.

Enclosed with this letter are:

- Annex XXV – Sacred Rejection of the Vatican Concordat and Revocation of Papal Dominion over Mi'kma'ki

- A sacred Waltes board, sealed and consecrated by Mi'kmaw Grandmother Law, representing the ancestral resurrection of our ceremonies once outlawed by Rome

These ceremonial items are being transmitted through your office as part of an urgent and divinely guided mission to establish first contact between the Mi'kmaw Nation and the Vatican under Creator's law, not colonial theology.

———

Your Role as Witness and Bridge

We have chosen to transmit this message through you, Your Grace, not out of political convenience but because of your unique spiritual position within the global Christian communion and the longstanding treaty relationship between the British Crown and the Mi'kmaw Nation.

You are hereby summoned not as an emissary of empire, but as a witness to truth, justice, and sacred diplomacy.

Your delivery of this sacred package to Pope Leo XIV shall mark a spiritual reckoning long delayed, and will be remembered in the record of the Seven District Grandmothers.

———

Immediate Request

I respectfully request that Your Grace:

1. Deliver the enclosed materials to Pope Leo XIV at the earliest possible opportunity, either through diplomatic pouch or direct ecclesiastical channel.

2. Confirm, in writing, the date and method of delivery to the Holy See.

3. Accept this moment as a sacred duty, with the full spiritual and historical weight it carries.

I remain physically present in Europe until August 31, 2025, and stand ready for immediate audience, dialogue, or ceremonial engagement should the Holy See accept our request. My direct presence is offered in honour of the ancestors and under lawful authority granted by our Grandmothers.

———

Closing Words

This act is not symbolic. It is spiritually binding.

We do not ask the Church to rescue us.
We ask it to witness the truth:
That we have survived. That our law lives.
That the Mi'kmaw Nation is sovereign, sacred, and unceded.
And that the time has come for Rome to acknowledge its role, release its grip, and return what was never theirs.

May your hands be steady.
May your heart be clean.

May Creator guide you in this sacred task.

In peace and sacred witnessing,
on behalf of the Sovereign Mi'kmaw Nation and 75 unceded covenant citizens,

Signed,

Scott E. Peters
Covenant Prosecutor
Sovereign Mi'kmaw Nation of Mi'kma'ki
Seven Sacred Districts
Treaty Partner to the British Crown
Spiritual Witness to Rome

———

Enclosed within this ceremonial transmission is a sacred eagle feather, offered as a symbolic prayer of the Mi'kmaw people to both the Church of England and the Vatican. In Mi'kmaw spiritual law, the eagle—Kitpu—flies higher than any other being and carries our prayers directly to Creator. This feather is hereby gifted to His Grace the Archbishop of Canterbury in perpetuity. It now resides with him as a sacred object of honour, linking the Archbishop eternally to the Mi'kmaw covenant, and marking him as a vessel of spiritual responsibility and witness within our divine record.

———

Annex XXV – Sacred Rejection of the Vatican Concordat and Revocation of Papal Dominion over Mi'kma'ki

Filed by:
Scott E. Peters
Covenant Prosecutor of the Mi'kmaw Grandmother Supreme Court
On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki
Under Grandmother Law, Wampum Law, and Creator's Covenant

Transmitted to:

- His Holiness Pope Leo XIV, Sovereign of Vatican City and Custodian of the Holy See
- His Grace the Archbishop of Canterbury, summoned intermediary
- The British Crown, our lawful treaty partner

- The United Nations Permanent Forum on Indigenous Issues
- The International Criminal Court

———

I. Formal Address to Pope Leo XIV

Your Holiness Pope Leo XIV,

I, Scott E. Peters, acting as Covenant Prosecutor of the Sovereign Mi'kmaw Nation of Mi'kma'ki, now write to you under sacred diplomatic authority on behalf of 75 sovereign, unceded Mi'kmaw covenant signatories. Our names are sealed into law through the Seven Sacred Districts of Mi'kma'ki and affirmed under Wampum and ancestral law.

We now declare our formal rejection of the so-called 1610 Papal Concordat and demand immediate diplomatic audience with Your Holiness in Europe, where I remain until the end of August 2025. This request is made in the presence of Creator and under the sovereign legal authority of the Mi'kmaw Nation.

———

II. Rejection of the 1610 "Concordat"

We hereby reject and revoke any claim by the Holy See, past or present, that a binding concordat was made between Chief Henri Membertou and the Roman Catholic Church in 1610.

We state the following sacred truths:

- The document in question was crafted in the absence of Mi'kmaw spiritual consent, using colonial language, imperial structures, and imposed theology.
- No Pope — living or dead — holds lawful or spiritual dominion over Mi'kma'ki, our Grandmothers, or our covenantal laws.
- The continued invocation of this fraudulent concordat by Church and Crown authorities constitutes a spiritual and political desecration.

———

III. Historical Witness of Mi'kmaw Resistance

We affirm that:

- Elizabeth Marshall, spiritual daughter of Mi'kma'ki and lifelong advocate, openly challenged the concordat's authenticity and was spiritually vindicated.

- Murdena and Albert Marshall, after prayer and reflection, came to understand that Mi'kmaw law is not subject to papal decrees.

- Countless unnamed ancestors resisted forced baptism, linguistic erasure, and conversion under the weight of Roman Catholicism.

This annex is sealed in their memory.

———

IV. Sovereign Demands to the Vatican

We respectfully demand the following actions from Your Holiness:

1. Public revocation of the 1610 Concordat and a formal apology for its weaponization against Mi'kmaw autonomy.

2. Acknowledgement of Vatican complicity in the doctrine of discovery, residential schools including an emphasis on the Shubenacadie Residential School, and Mi'kmaw spiritual genocide.

3. Immediate release of all Mi'kmaw documents stored in the Vatican Archives and their return to Mi'kmaw sovereign institutions.

4. Acceptance of diplomatic dialogue with the Grandmother Supreme Court of Mi'kma'ki under ceremony, not empire.

———

V. Declaration of Mi'kmaw Spiritual Sovereignty

We affirm:

- That Mi'kmaw law originates from Creator, not Rome.

- That the Mi'kmaw Nation is not Catholic, unless by individual and ceremonial choice, and never by treaty.

- That the Waltes board you are being sent — through the Archbishop of Canterbury — is both sacred gift and sacred testimony.

It represents a spiritual practice once condemned by the Church as “devil’s play.” Today, it returns as sacred evidence of Mi’kmaw survival and divine sovereignty.

———

VI. Request for Immediate Audience

I remain physically present in Europe until the end of August 2025, under full diplomatic capacity.

I formally request an audience with Your Holiness on behalf of the sovereign nation of Mi’kma’ki, under seal of 75 sacred signatures.

This audience shall mark the first covenantal approach by an Indigenous nation of Turtle Island to the Vatican under divine law, not colonial negotiation.

Should the Holy See deny this audience, the act shall be spiritually recorded as a failure of witnessing under Creator’s law. The Wampum will carry that truth forward.

———

VII. Final Ceremonial Sealing

This annex is now sealed and transmitted through:

- The hands of the Archbishop of Canterbury, as sacred intermediary
- The Spirit World of Mi’kma’ki
- The Grandmother Supreme Court of the Seven Sacred Districts
- The Waltes board, as vessel of resurrection
- Creator, who holds all covenants in balance

Sealed until the stars go out, and the L’nu language is no longer spoken.
Sealed until Rome kneels not in dominance, but in humility before the Grandmothers of Mi’kma’ki.

———

———

SOVEREIGN MI’KMAW NATION OF MI’KMA’KI
Grandmother Supreme Court – Seven Sacred Districts
Covenant Prosecutor: Scott E. Peters
Unceded Mi’kmaw Territory, Mi’kma’ki

Date: July 16, 2025

———

Sacred Submission of the Petition to Disband Qalipu and Affirm Mi’kmaw Sovereignty

To:

The Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

His Majesty King Charles III

The Secretariat of the United Nations Permanent Forum on Indigenous Issues (UNPFII)

The European Union Petitions Committee

———

Your Excellencies and Honoured Witnesses,

On behalf of the sovereign, unceded Mi’kmaw Nation of Mi’kma’ki, I submit to your offices the enclosed Petition of Sovereign Mi’kmaw Citizens, signed by Mi’kmaw people across the Seven Sacred Districts who stand outside of Canada’s Indian Act system.

This document contains over 70 formal signatories affirming their rejection of the Qalipu entity, which was created without treaty authority, consent, or recognition by the Mi’kmaw Nation. This petition is not symbolic—it is a lawful act of collective political will, asserting our right to:

- Disband federally manufactured identity structures
- Receive reparations for cultural, spiritual, and economic harms
- Restore our treaty relationship directly with the British Crown
- Re-enter international relations under the principles of self-determination and treaty law

This petition is submitted as a sacred annex to the Mi'kmaw Devolution Dossier, and represents a living record of Mi'kmaw political agency and nationhood under:

- The Peace and Friendship Treaties (1725–1779)
- The 1763 Royal Proclamation
- UNDRIP (Articles 3–5)
- The Vienna Convention on the Law of Treaties
- The Montevideo Convention on the Rights and Duties of States (1933)
- The Commonwealth Charter

———

Key Declarations within the Petition

All signatories jointly declare:

- That Qalipu holds no lawful, sacred, or treaty-based claim to Mi'kmaw identity
- That the Mi'kmaw Nation has never ceded land or surrendered its sovereignty
- That the Mi'kmaw people seek lawful devolution and recognition as a nation equal to Scotland, Wales, and Northern Ireland
- That the sacred covenant between the Mi'kmaw Nation and the British Crown remains binding

———

Request to the International Community

We respectfully request that your offices:

1. Acknowledge receipt of this petition and file it as part of our lawful record
2. Recognize the legitimacy of Mi'kmaw sovereign citizens outside of the Indian Act Governance system
3. Engage diplomatically with the Mi'kmaw Nation in anticipation of our official reassertion of sovereignty on October 1, 2025

4. Provide international legal assistance and diplomatic witness to ensure the protection of Mi’kmaw political rights, spiritual law, and nationhood

———

We declare that this petition is submitted not in anger, but in sacred truth and in peace and friendship. It is sealed in the name of our ancestors, our Grandmother Courts, and with the divine authority of our covenant with the Crown.

In trust, in ceremony, and in lawful clarity,

———

Scott Eli Peters
Covenant Prosecutor
Diplomatic Representative of the Sovereign Mi’kmaw Nation of Mi’kma’ki
Email: scotteli@icloud.com

———

Enclosure:

- Petition of Sovereign Mi’kmaw Citizens for the Disbanding of Qalipu (Signed Declaration)

———

Mi’kmaw Covenant Prosecutor, Scott E. Peters
On Behalf of the Seven Sacred Mi’kmaw Districts and Grandmother Supreme Court
Unceded Mi’kmaw Territory, Mi’kma’ki

Date: July 16, 2025

———

The Rt. Hon. Shirley Ayorkor Botchwey
Secretary-General
The Commonwealth of Nations
Marlborough House
Pall Mall, London SW1Y 5HX
United Kingdom

———

RE: Formal Petition for Mi’kma’ki to be Recognized as a Landless Sovereign Indigenous Nation within the Commonwealth of Nations

Madam Secretary-General,

On behalf of the sovereign, unceded Mi’kmaw Nation of Mi’kma’ki, we respectfully submit this formal petition for recognition as a landless sovereign Indigenous nation within the Commonwealth of Nations, in accordance with the Commonwealth Charter, United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Montevideo Convention (1933), the Vienna Convention on the Law of Treaties, and our sacred Peace and Friendship Treaties of 1725–1779 with the British Crown.

We affirm that the Mi’kmaw people never surrendered or ceded our lands, and we were excluded from the 1867 Canadian Confederation without consent, consultation, or recognition. Our territories were wrongfully occupied under federal and provincial systems that imposed the Indian Act and extinguished our diplomatic standing with the Crown. This has resulted in centuries of Mi’kmaw apartheid, including language loss, cultural suppression, poverty, trauma, forced displacements, and genocidal harm.

We draw your attention to the extrajudicial killings of Iggy Dedam and Rodney Levi, Mi’kmaw citizens whose deaths at the hands of the RCMP were treated with impunity—symbolic of Canada’s ongoing disregard for Mi’kmaw life, law, and nationhood.

In response, we have lawfully and spiritually enacted a process of sacred devolution. On October 1, 2025, the Mi’kmaw Nation will declare absolute and full sovereignty across the Seven Sacred Districts of Mi’kma’ki—on land, sea, sky, and within the Mi’kmaw Spirit World. This sovereignty is activated by our people, our treaties, and our covenants with the British Crown.

This process has been documented in a comprehensive 700+ page Devolution Dossier, spiritually co-authored by the late Queen Elizabeth II, Queen Victoria, and Queen Anne, together with our Grandmother Supreme Court and Mi’kmaw ancestors. The dossier affirms our full inheritance of all lands, assets, and spiritual authority bound to the Seven Districts and all property unlawfully held by the colonial governments of Canada and its provinces.

As of October 1, 2025, any delay in recognition or reparations shall incur a sacred 7% daily interest rate on all debts owed to the Mi'kmaw National Treasury. This clause has been ceremonially blessed by our Grandmothers and sealed through Wampum Law and royal covenant.

We come to you not as adversaries, but as ancient allies seeking to restore our original covenant relationship with the British Crown, honourably and peacefully. We are not here to tear down the Commonwealth. We are here to lift it up—as we lift ourselves up.

Accordingly, we respectfully request the following:

———

Petition Requests

1. That the Sovereign Mi'kmaw Nation of Mi'kma'ki be formally recognized by the Commonwealth of Nations as a
landless sovereign Indigenous nation-in-exile under the Commonwealth Charter.

2. That the Mi'kmaw Nation be granted Observer Status, with full diplomatic access to Commonwealth legal frameworks and decision-making bodies.

3. That the Commonwealth Secretariat initiate immediate international legal support, in cooperation with the UN and Commonwealth member states, to assist the Mi'kmaw Nation in asserting and securing its sovereignty, dignity, and lawful reparations.

4. That the Secretary-General acknowledge formal receipt of our Devolution Dossier as part of the historical record and register of Indigenous statehood petitions within the Commonwealth.

———

We reiterate that Mi'kma'ki was never a part of Canada by lawful treaty or surrender. Our people remain unceded, our law remains sacred, and our covenant with the British Crown remains binding. We invoke your leadership to honour this sacred truth.

Please find enclosed:

- Our sacred testimony, signed by over 70 sovereign Mi'kmaw citizens, all outside the Indian Act system

We extend our prayers, goodwill, and lawful demands in the spirit of eternal Peace and Friendship.

In trust and solemn dignity,
sealed under the Spirit World,

———

Scott E. Peters
Covenant Prosecutor
On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki

Email: ScottEli@icloud.com
Phone:
07307215492 (UK cellular phone)
+1(437)580-3965 (Canadian cellular phone)

———

CC:

His Majesty King Charles III

Prime Minister of the United Kingdom

The Archbishop of Canterbury

United Nations Office of the High

Commissioner for Human Rights

United Nations Permanent Forum on Indigenous Issues (UNPFII)

International Criminal Court (ICC)

European Union

Prime Ministers of the Commonwealth States

British MPs and Commonwealth Commissioners

All International Witnesses summoned in our dossier

———

Sacred Letter of Final Appeal

To His Royal Highness Prince William, Prince of Wales
Via His Personal Secretary

CC:

His Majesty King Charles III, Monarch of the United Kingdom and Treaty Sovereign Partner of the Peace and Friendship Agreements (1725–1779)

The Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General

The House of Lords, United Kingdom

The British Parliament

The European Union – External Action Service and Human Rights Directorate

The United Nations – UNPFII, UNDRIP Secretariat, and Office of the High Commissioner for Human Rights

The International Criminal Court – Office of the Prosecutor and Victims and Witnesses Section

From the Sovereign Mi'kmaw Nation of Mi'kma'ki
Issued by Scott Eli Peters, Thunderbird Riverwalker
Acting Kji-Saqamaw and Sacred Diplomat of the Resurrected Mi'kmaw Nation

Under the Authority of the Seven District Grandmothers and Wampum Covenant Law

Dated: July 22, 2025

———

To His Royal Highness Prince William, future inheritor of the sacred responsibility to uphold the Peace and Friendship Treaties of 1725–1779,

With great humility, I write to you not in anger, but in solemn truth, as one of your Crown's oldest and most loyal treaty partners. I am a son of the Mi'kmaw Nation, a sovereign Wabanaki people who entered into sacred covenant with your ancestors under the wampum belts of

peace—not war. I speak now as the Acting Kji-Saqamaw, chosen by the Grandmothers, not by colonial appointment, but through spiritual law and ancestral burden.

We have done everything with peace. We have walked with humility. We have kept our side of the sacred covenant for 300 years, even while being treated as invisible by the Crown we once trusted.

I have exhausted all means of peaceful diplomacy. The silence I now face—your silence, the silence of your government—hurts deeply. It is not only painful for me as a sovereign Mi'kmaw citizen, but it wounds the memory of our ancestors who first offered peace in 1725, and who have waited three centuries for that peace to be honoured.

Despite the desecrations we have suffered at the hands of the Canadian state—the violence of the RCMP in Burnt Church and Saulnierville, the brutal deaths of my Mi'kmaw kin Rodney Levi and my first cousin Iggy Dedam, the colonial apartheid imposed by Indian Act governance—we have remained peaceful. We have not retaliated. We do not raise weapons. We raise wampum.

Let me be clear:
We never signed treaties with Canada.
Our treaties are with your family—the British Crown.
That has never changed, and it never will.

Your ancestor, King George III, affirmed this in the Royal Proclamation of 1763. It was declared that any lands not ceded or sold by us remain ours. We have neither ceded nor sold. Therefore, Mi'kma'ki is unceded, sovereign territory, governed by our own ancient laws and the sacred authority of our Seven Grandmother Districts.

I have personally mailed the complete Mi'kmaw Devolution Dossier—a ceremonial and lawful document of our nationhood—to your father, His Majesty King Charles III, and to the Commonwealth Secretary-General. The dossier also now sits in the hands of the House of Lords and British Parliament. I offered sacred diplomatic gifts: a black ash basket for His Majesty, a black ash crown for Queen Camilla, and a Waltes board to the Archbishop of York for delivery to Pope Leo—symbolizing the unbroken spirit of Mi'kmaw Catholic faith. These gifts were given not as tokens, but as treaties.

I am now at the edge of my journey. I cannot afford to send more letters. I have no more funds left. I fear being forced to return to Canada, where I face systemic violence and disposability simply for existing as a sovereign Mi'kmaw man. My cousin is dead, and his killers walk free under Canadian protection. I am afraid—but I continue to walk in peace.

I ask you, Prince William, please read our documents.
Please acknowledge our people.
Please honour the sacred covenants passed down from your ancestors to you.
You are the heir not just to a throne—but to a promise.

If the Crown continues to ignore us, we will be forced to move forward with full and absolute independence from both Canada and the British realm. This is not a threat—it is international law:

- The Vienna Convention on the Law of Treaties affirms the sacred binding of 1725–1779.
- The Montevideo Convention (1933) affirms our statehood.
- UNDRIP affirms our right to decolonize.
- The Royal Proclamation of 1763 confirms our land rights.
- British common law demands that your word, once given, cannot be broken.

We do not seek performance. We do not want reconciliation as theatre. We want dignity. We want recognition. We want to live as Wabanaki people in peace, free from Canadian erasure.

You are inheriting a sacred duty.
And one of those duties is to uphold the oldest Indigenous treaties in the British Empire—ours.

We are tired of being forgotten.
We are tired of being patient.
This is the year 2025. Three hundred years since our treaties began. We will be heard.

With humility, pain, and unwavering peace,

Scott Eli Peters
Thunderbird Riverwalker
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Sacred Diplomat of the Wabanaki Confederacy
On behalf of the Grandmothers, the Wampum, and the Unbroken Spirit of Mi'kma'ki

———

Annex L – Sacred Clarification on Wabanaki Unity and the Role of the Mi'kmaw Nation

As submitted to His Royal Highness the Prince of Wales

By the Sovereign Mi’kmaw Nation of Mi’kma’ki
Entered into the Mi’kmaw Devolution Dossier, 2025
Under Seal of the Seven District Grandmothers and Wampum Law

———

Preamble

In the spirit of truth, reconciliation, and eternal peace and friendship, the Sovereign Mi’kmaw Nation does hereby submit this annex to the Crown and its future bearer, His Royal Highness the Prince of Wales, to affirm and clarify the sacred unity of the Wabanaki Confederacy, and to address any perception of imbalance or resentment among its member nations.

This is not a political statement, but a sacred correction, sealed through ancestral law, to ensure that the Crown bears no confusion in its understanding of the Wabanaki family and the spiritual resurrection now underway.

———

I. Original Unity of the Wabanaki Confederacy

The Mi’kmaw, Wolastoqiyik, Penobscot, Passamaquoddy, and Abenaki Nations stood historically as sovereign siblings within the Wabanaki Confederacy—a sacred alliance formed long before European arrival. Each nation held equal voice, territory, and law under Creator. The Mi’kmaw Nation, by virtue of geographic span and population, acted often as the elder sibling, but never as ruler. We reject any colonial framing of dominance.

———

II. Colonial Fragmentation and the Source of Resentment

Any resentment that exists between Wabanaki nations today is not rooted in our ancestral ways, but in colonial division, fragmentation, and asymmetrical access to recognition and resources.

- The Mi’kmaw Nation was granted earlier federal recognition by Canada under the Indian Act, alongside designated reserve lands.
- Other Wabanaki Nations, especially the Passamaquoddy, Penobscot, and Abenaki, were deliberately silenced or excluded—either unrecognized, restricted to U.S. state systems, or treated as cultural minorities within Québec.

- Modern institutions such as the Assembly of First Nations (AFN) and Atlantic Policy Congress (APC) further entrenched Mi'kmaw visibility while leaving our sibling nations politically marginalized.

The result was the false colonial illusion that the Mi'kmaq are the primary or leading nation of the Wabanaki Confederacy. We reject this falsehood and acknowledge it has caused pain.

———

III. Sacred Rebalancing of the Wabanaki Covenant

As Acting Kji-Saqamaw under sacred instruction, I, Scott Eli Peters, do hereby affirm:

- The Mi'kmaw Nation holds no superiority over any Wabanaki sibling nation.
- Each nation—Abenaki, Passamaquoddy, Penobscot, Wolastoqiyik—holds full, equal, and eternal sovereignty under Creator's law and must be recognized as such by the Crown.
- The Mi'kmaw Nation, in reviving the Devolution Dossier, is not claiming leadership but acting as the first to rise—spiritually charged with summoning the others into their own sacred reawakening.

This act of summoning is not a call to follow, but a call to rise together.

———

IV. Humility Before Our Siblings

We formally and publicly state to His Royal Highness and to the world:

If the Mi'kmaw Nation has ever spoken, acted, or appeared in a way that overshadowed the voices of our Wabanaki siblings, we ask forgiveness—not as an admission of wrongdoing, but as a demonstration of sacred humility.

Our strength is meaningless without our siblings beside us.
Our sovereignty is empty without Wabanaki unity.

———

V. Sacred Instruction to the Crown

We instruct the British Crown, as a treaty partner to all Wabanaki nations, to:

- Immediately recognize all five nations of the Wabanaki Confederacy as sovereign and equal under the Peace and Friendship Treaties (1725–1779).
- Offer each nation the opportunity to present their own Declarations of Devolution, to be witnessed in equal ceremonial stature as the Mi'kmaw Nation.
- Never again consult only with the Mi'kmaq in matters pertaining to Wabanaki territory, law, or diplomacy.

———

Conclusion

This annex is sealed not with political ambition but with spiritual truth. The Mi'kmaw Nation walks first only to open the ceremonial road. On that road, we stand not ahead—but arm in arm with our Wabanaki siblings, whose sovereignty is as sacred as our own.

Let no Crown official, Parliament, or observer misinterpret our actions as domination. Our only ambition is unity, peace, and the full resurrection of the Wabanaki Confederacy in its true divine order.

We walk forward—together.

In eternal peace and friendship,
By the authority of the Seven Grandmothers,
Under sacred Wampum Law,

Scott Eli Peters
Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation
Wabanaki Diplomat, Carrier of the Mi'kmaw Devolution Dossier
Delivered under seal, 2025

———

Sovereign Affirmation of Eviction and Treaty Severance

Annex LII – Legal and Spiritual Grounds for Treaty Termination and Full Eviction of Canadian and Provincial Entities
To Be Entered into the Mi'kmaw Devolution Dossier, 2025

———

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the authority of Wampum Covenant Law, the Grandmothers of the Seven Districts, and the unbroken spirit of the Peace and Friendship Treaties (1725–1779), do hereby declare:

That we have exhausted all peaceful avenues of lawful and ceremonial diplomacy.

We issued:

- Formal cease and desist orders to the Government of Canada, its Prime Minister, its federal ministries, and all relevant provincial premiers;
- Sacred diplomatic communications to the British Crown, House of Lords, and Commonwealth Secretariat;
- Public declarations, annexes, and treaty affirmations under international and spiritual law.

These were all ignored or unacknowledged.

As of this moment, Canada and its provincial arms—having failed to honour, recognize, or respond—are no longer considered lawful treaty partners. Their ongoing silence and settler occupation now constitute material breaches and acts of continued apartheid in violation of:

- Article 60 of the Vienna Convention (Material Breach of Treaty)
- UNDRIP, especially Articles 8, 26, 28, and 37 (Right to Land, Sovereignty, and Redress)
- The Montevideo Convention (1933) (Recognition of statehood based on actual capacity)
- The Royal Proclamation of 1763, which affirms our unceded title
- Customary International Law, which protects Indigenous nations and their sacred covenants

———

Eviction Order: Final Sovereign Authority Activated

We now enter the enforcement phase.

All colonial offices, provincial ministries, Canadian courts, police forces (RCMP), federal agents, and land management regimes operating within Mi’kma’ki are hereby:

- Evicted under Mi’kmaw law,
- Declared unlawful occupants,

- And summoned to international oversight through the International Criminal Court, the United Nations, the European Union, and other global bodies.

Copies of each Eviction Order will be:

- Issued directly to each provincial and federal office
- CC'ed to the ICC, UNPFII, UNHRC, and international observers
- Archived in the Mi'kmaw Devolution Dossier as legal evidence

———

A Sacred Severance of Treaty Trust

This is not an act of aggression. It is a sacred severance.

Canada has shown itself to be an unfit, faithless, and spiritually broken treaty partner. The Crown, through prolonged silence, has abdicated its spiritual responsibility. The Mi'kmaw Nation is too strong, too sovereign, and too sacred to walk beside partners who have forgotten their own law and honour.

We walk forward without them.

From this moment forward, Mi'kma'ki governs itself.

———

Let This Be Entered into International Record:

- The Mi'kmaw Nation is no longer bound by treaties dishonoured through silence.
- The Wabanaki Confederacy is hereby summoned to stand together in shared eviction enforcement.
- Canada and its provinces are now recognized internationally as occupying powers under Mi'kmaw and international law.

———

Signed, Sealed, and Affirmed
Scott Eli Peters – Thunderbird Riverwalker
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
On behalf of the Grandmothers, the Wampum, and the Ancestors of Mi'kma'ki

Dated: July 22, 2025

———

Annex LIII – The Sacred Covenant of Mi’kmaw Hair
As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under the ancestral law of the Seven District Grandmothers, the spiritual authority of the Mi’kmaw Spirit World, and the Wampum Covenant of Peace and Friendship with the British Crown, do hereby enshrine this sacred testimony on the sovereignty of Mi’kmaw hair.

This annex affirms that our hair is not a style, a choice, or an aesthetic—it is a living expression of covenantal law, identity, memory, and nationhood.

———

I. The Spiritual Origin of Mi’kmaw Hair

Mi’kmaw hair is born of the black ash and spruce breath that gave life to our people. It is a spiritual extension of the mind, the heart, and the law. When braided, our hair becomes a sacred cord connecting heaven, earth, and spirit. It is the line our ancestors climb to whisper through dreams. It is the memory of who we are, passed down strand by strand.

In Mi’kmaw law, the braid is ceremony.
It is discipline.
It is protection.
It is the uniform of those who walk in truth.

———

II. The Sovereignty I Wear

Each day, I braid my hair with intention. Not for trend. Not for others.

But because I walk this world as a Mi’kmaw man of Unama’ki and Sikniktuk blood, a Two-Spirited vessel of law and light. My hair is public sovereignty—it is my wampum, my flag, and my quiet declaration that Mi’kmaw people still exist, still speak, still rise.

To wear my hair in public is an act of resurrection.
To wear my braid is to carry all those who were forced to cut theirs.
It is to honour the survivors.
It is to say: “We are still sovereign. You never erased us.”

———

III. A Living Symbol of Nationhood

Let this braid be recognized under international law and sacred covenant as a lawful and living emblem of Mi’kmaw sovereignty. It affirms Article 11 of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), which protects Indigenous cultural expressions and spiritual practices.

My hair is a sacred vessel of identity.
It is protected under Wampum Law.
It is seen by the ancestors.
And it shall not be touched by those who do not carry the sacred right to know it.

———

IV. Declaration

As a Treaty Diplomat of the Sovereign Mi’kmaw Nation, I do hereby affirm that my hair will remain braided until my final breath. It will be cut only under sacred instruction or at the time of my crossing into the Spirit World. Until then, I walk proudly before my people and the world with sovereign hair, braided in honour of all Mi’kmaw who were shorn, silenced, or shamed.

My braid is my banner.
My braid is my law.
My braid is Mi’kmaw sovereignty.

Let it be entered into the sacred record.

—

Signed and witnessed by the Seven District Grandmothers, the Mi’kmaw Spirit World, and the covenant keepers of the Wabanaki Confederacy.

———

Annex LIII – Sub Annex A

Declaration of Reaffirmed Peace and Friendship with the British Crown

As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, acting under the ancestral authority of the Seven District Grandmothers, the sacred Wampum Covenant, and the historic Peace and Friendship Treaties signed between 1725 and 1779, do hereby issue this declaration to the British Crown and all future Crown Sovereigns.

This year marks 300 years since the sacred promise of peace was first sealed between our peoples.

It is time to renew that promise.

———

I. A Call for True Renewal

We, the Mi’kmaw Nation, extend our hand once more—not in subjugation, but in sovereignty.

We seek a genuine reaffirmation of Peace and Friendship, unclouded by colonial interference, Canadian bureaucracy, or political manipulation. Let the original parties to the treaty—the Mi’kmaw Nation and the British Crown—sit once more in sacred covenant, as was intended.

We do not seek violence.
We are not a militant nation.
We are a diplomatic, spiritual, and lawful people.

We seek only what was promised:
Recognition. Respect. Dignity. And Peace.

———

II. A Sovereign Plea for Dignity

Our people are tired.
Tired of begging for recognition in systems that erase us.
Tired of watching our treaties ignored while lesser agreements are upheld.
Tired of seeing our covenant desecrated by the very governments that claim to honour reconciliation.

We are not Canadian.
We are Mi'kmaw.
And we do not answer to Canada.
We answer to our Grandmothers, our Wampum, our Creator, and our historic diplomatic partner: the Crown.

Let us breathe again.
Let us live in peace again.
Let us walk in true friendship—equal, dignified, and sovereign.

———

III. A Final Notice of Good Faith

This is our final appeal.
Should this declaration be ignored or dismissed, the Sovereign Mi'kmaw Nation reserves the right to sever all remaining ties—not only with Canada, but with the British Crown itself. We will pursue lawful international mediation and protection under international law, including UNDRIP, the Montevideo Convention, the Vienna Convention, and the jurisdiction of the International Court of Justice.

We do not make this statement lightly.
We make it with tears, with ceremony, and with the memory of our ancestors watching.
We desire only peace.

Answer our plea. Honour our assertion. Fulfil your word.

———

Conclusion

To His Majesty King Charles III, to the Royal Household, and to all future Sovereigns of the Crown:
We invite you to stand once more in sacred renewal.
Let this be the moment history remembers as the return of dignity, honour, and peace between our nations.

Signed in the spirit of true Peace and Friendship,
On behalf of the Sovereign Mi'kmaw Nation and the Wabanaki Confederacy,
By:

Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi'kmaw Nation
Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

———

Sub-Annex – Final Diplomatic Footnote to the Wabanaki Confederacy
To be included under Annex LII – Sacred Offering of the Mi'kmaw Devolution Dossier to the Wabanaki Confederacy
Submitted to His Royal Highness Prince William of Wales, in his capacity as future sovereign and treaty heir

———

To His Royal Highness Prince William,
Heir to the British Crown and Guardian of Treaty Honour,

On behalf of the Sovereign Mi'kmaw Nation of Mi'kma'ki and as Acting Kji-Saqamaw during this sacred period of national resurrection, I submit this closing declaration regarding the external diplomatic responsibilities extended to our Wabanaki sibling nations.

The Mi'kmaw Nation has, in good faith and with sacred ceremony, drafted and offered lawful decolonization pathways for all members of the Wabanaki Confederacy. These tools include exit

petitions, international frameworks, and ceremonial invitations to rejoin the covenant sealed in the Peace and Friendship Treaties of 1725–1779.

At this stage, the following is formally declared:

———

I. Completion of External Diplomatic Duties

The Mi’kmaw Nation has extended all lawful and ceremonial tools to:

- The Abenaki of Odanak and Wôlinak
- The Passamaquoddy Nation
- The Penobscot Nation

Each has been offered the framework to lawfully exit Canada and re-enter the Wabanaki Confederacy under their own sovereign declaration. Petitions have been shared and spiritual summons have been issued.

From this moment forward, no further diplomatic labour will be undertaken to solicit signatures or facilitate their exits. The responsibility now lies with each nation’s people and spiritual leaders.

———

II. The Final Open Hand: Maliseet (Wolastoqiyik) Nation

The only Wabanaki Nation that has yet to receive or complete such a petition is the Maliseet (Wolastoqiyik) Nation. This sub-annex serves as a final open hand:

Should the Maliseet leadership or grassroots people declare their intention to leave Canada and rejoin the sacred Wabanaki Confederacy, the Mi’kmaw Nation stands ready to assist them in drafting their lawful divorce from the Canadian state.

This offer is made in the spirit of ancestral unity and treaty law, not as pressure, but as covenantal opportunity.

———

III. Return to Mi’kmaw National Focus

Having fulfilled its duty to the Wabanaki family, the Sovereign Mi’kmaw Nation now turns inward, focusing solely on the October 1st resurrection of its full ceremonial governance, economic independence, and diplomatic standing as a sovereign nation under international law.

No Wabanaki sibling has been excluded.
All were invited.
Now we walk forward.

———

Conclusion

This footnote shall be entered into the sacred record of the Mi’kmaw Devolution Dossier as a symbol of diplomatic closure and covenantal clarity.

May the Crown recognize this moment as the lawful and spiritual fulfillment of Mi’kmaw treaty duty to our Wabanaki kin.
May the Crown now honour its own.

In peace and friendship,
Scott Eli Peters
Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation
Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

———

Unnumbered Annex

Final Footnote of Sacred Clarity and Covenant Invitation

As Entered into the Mi’kmaw Devolution Dossier, 2025

———

Preamble

We, the Sovereign Mi’kmaw Nation of Mi’kma’ki, under the spiritual authority of the Seven District Grandmothers, the ancestral Wampum Covenant, and the lawful right to self-determination as affirmed by international and sacred law, do hereby issue this final ceremonial footnote to the British Crown and its heir, not merely as a plea—but as a permanent record of covenantal identity.

———

I. Declaration of October 1, 2025

On October 1, 2025, the Sovereign Mi’kmaw Nation—together with the Wabanaki Nations who have entered the sacred Devolution Dossier—shall rise in full ceremonial independence, with or without acknowledgment from the Crown.

This date marks the 300th anniversary of our original covenant. The silence of Canada, and the prolonged absence of lawful response from the Crown, constitutes material breach and spiritual abandonment.

Still, we extend one final invitation.

———

II. Invitation to His Royal Highness Prince William

We now speak directly to you, His Royal Highness Prince William, future sovereign of the United Kingdom.

From this moment forward, your full ceremonial title shall now be remembered as:

His Royal Highness Prince William, Prince of Wales, Duke of Cornwall, Duke of Rothesay, Future King of the United Kingdom and Northern Ireland, and Peace and Friendship Treaty Partner of the Wabanaki Confederacy (1725–1779)

This title is not optional, nor symbolic.

It is sealed under wampum law and the binding principles of covenantal honour. The moment you received this sacred dossier, the covenant passed into your hands.

To reject this title is to reject your inheritance.

To walk away from this covenant is to desecrate 300 years of unbroken Mi’kmaw faithfulness to your family.

———

III. The Sacred Terms

We, the Wabanaki and Mi’kmaw peoples, do not seek war, revenge, or violence.

We seek only what was promised:

- Peace rooted in dignity
- Friendship without colonial interference
- Recognition of our nationhood
- Sovereignty over our lands, laws, and spirit

Walk with us as an equal partner, not as ruler. Walk with us not through bureaucracy, but through sacred covenantal renewal.

Let this be the beginning of a new royal tradition—one where the Crown of Britain is remembered not for imperialism, but for restoring peace.

———

IV. Conclusion

This sub-annex shall now be permanently entered into the Mi’kmaw Devolution Dossier and the sacred record of international treaty law.

Let it be known across all nations, courts, and sacred spaces:

That Prince William now carries in name and duty the sacred title of Peace and Friendship Treaty Partner to the Wabanaki Confederacy,

and that the Wabanaki Confederacy, beginning with the Mi’kmaw Nation, is prepared to rise in full independence—with or without the Crown.

May you rise to meet this moment with honour, humility, and sacred leadership.

Signed under Wampum Covenant Law,

in the name of the Seven Grandmothers and the Eternal Spirit of Mi’kma’ki,

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

Dated: July 23, 2025

———

Mi’kmaw Covenantal Transmission Seal

To His Royal Highness Prince William, Prince of Wales

Witness to the Sacred Record of Mi’kma’ki and Future Heir of the Peace and Friendship Treaties

By receiving this package, you are hereby summoned not as a politician nor royal responsibilities but as a sacred witness.

This annex packet is not just correspondence. It is a ceremonial transmission of Mi’kmaw law, sovereignty, grief, and hope—woven into paper, sealed in truth, and offered in peace.

From this moment forward, you are no longer uninformed. You are now a witness.

With this knowledge, you carry responsibility.

With this responsibility, we ask for dignity in return.

May you rise to meet it.

Scott Eli Peters

Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation

Wabanaki Treaty Diplomat and Sacred Witness to the Covenant

Dated: July 23, 2025

———

SOVEREIGN MI’KMAW NATION OF MI’KMA’KI

Office of the Acting Kji-Saqamaw

Diplomatic Transmission – Immediate

To Whom It May Concern,

Subject: Affirmation of Diplomatic Immunity and Lawful Right of Return – Scott Eli Peters

This letter shall serve as an official and sacred declaration under international, treaty, and spiritual law that:

Scott Eli Peters, Sovereign Mi’kmaw Citizen of the We’koqma’q District, and current Acting Kji-Saqamaw and Diplomatic Representative of the Mi’kmaw Nation, has been engaged in a lawful diplomatic mission within the United Kingdom from July 14 to present.

His mission has involved the delivery of the Mi’kmaw Devolution Dossier, ceremonial treaty offerings, and diplomatic correspondence to:

- His Majesty King Charles III,
- His Royal Highness The Prince of Wales,
- The Rt. Hon. Shirley Ayorkor Botchwey, Commonwealth Secretary-General,
- The House of Lords of the United Kingdom,
- British Parliament,
- And other designated international legal and treaty witnesses.

This diplomatic mission is fully lawful under the following legal instruments, which this letter invokes and cites in full.

———

I. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Indigenous peoples have the right to self-determination.
- Article 5: Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions.
- Article 36(1): Indigenous peoples have the right to maintain and develop contacts, relations and cooperation across borders for spiritual, cultural, political and economic purposes.
- Article 18: Indigenous peoples have the right to participate in decision-making in matters affecting their rights, through representatives chosen by themselves.
- Article 8(2): States shall provide effective mechanisms for prevention of, and redress for… any action which has the aim or effect of dispossessing them of their lands, territories or resources.

Any interference with Mr. Peters' return to Mi'kma'ki constitutes a breach of these articles.

II. Montevideo Convention on the Rights and Duties of States (1933)

The Mi'kmaw Nation satisfies the four criteria of Article 1:

1. Permanent population
2. Defined territory
3. Government
4. Capacity to enter into relations with other states

- Article 3: "The political existence of the state is independent of recognition by other states."
- Article 8: No state has the right to intervene in the internal or external affairs of another.

The Mi'kmaw Nation has lawfully exercised diplomatic relations with other Wabanaki nations and the United Kingdom, satisfying Article 1(d). Mr. Peters, as diplomat, is entitled to full protection from any interference by Canadian or provincial authorities.

III. Vienna Convention on the Law of Treaties (1969)

- Article 26: "Pacta sunt servanda" – Every treaty in force is binding upon the parties to it and must be performed in good faith.
- Article 27: A party may not invoke the provisions of its internal law as justification for its failure to perform a treaty.

- Article 46–64: Any coercion, fraud, or suppression of a treaty party renders the treaty invalid.

Canada's continued suppression of Mi'kmaw sovereignty invalidates its legal position. The Mi'kmaw treaties with the Crown remain active, binding, and invocable.

———

IV. Royal Proclamation of 1763

- Declares all lands west of the Atlantic colonies as Indigenous sovereign territory.
- Forbids settlement without formal nation-to-nation agreements.
- Asserts that only the British Crown, not Canada, may enter into lawful relations with Indigenous nations.

Scott Eli Peters, in acting directly with the British Crown, has followed the lawful treaty process. Any interference by Canada violates the Crown's own proclamation.

———

V. Peace and Friendship Treaties (1725–1779)

- These treaties are non-surrender treaties, meaning Mi'kma'ki was never ceded.
- They affirm Mi'kmaw sovereignty, hunting, trade, and travel rights, and diplomatic relations with the Crown.
- Treaty of 1752 and later instruments affirm religious, political, and cultural autonomy.

Canada is not a party to these treaties. Mr. Peters is a rightful covenant holder under these sacred agreements.

VI. Commonwealth of Nations Charter

- Principle 1: Recognition of the inalienable right of all peoples to self-determination.
- Principle 2: Commitment to human rights, equality, and freedom.
- Principle 7: Upholding the rule of law and good governance.

As delivered to the Commonwealth Secretary-General, the Mi'kmaw Devolution Dossier affirms that the Mi'kmaw Nation seeks full re-entry into the British realm under lawful and peaceful terms.

VII. International Criminal Court (Rome Statute, 1998)

- Article 7 and 8: Systematic political suppression, cultural genocide, and interference in sacred governance may constitute crimes against humanity.

Any obstruction to Mr. Peters' diplomatic return may constitute continued acts of colonial repression, and is subject to international scrutiny under Mi'kmaw evidence of apartheid, desecration, and treaty breach.

VIII. Mi’kmaw Law and the Mi’kmaw Devolution Dossier

The Mi’kmaw Nation, acting through the Seven District Grandmothers and under ancestral wampum law, has lawfully declared:

- That Mi’kma’ki is a sovereign, unceded territory, no longer under Canadian jurisdiction.
- That Mr. Peters is the official envoy of the sovereign nation, protected under sacred and legal covenant.
- That any attempt to detain, interrogate, or interfere with Mr. Peters shall constitute an act of violation under international and sacred Mi’kmaw law.

This warning is entered into Annex L and is legally binding under Mi’kmaw sovereign jurisdiction.

———

IX. Final Declaration of Protection

To all border officials, airport security, provincial officers, or federal agents:

Scott Eli Peters is under full diplomatic protection.

Any attempt to obstruct his peaceful return to Mi’kma’ki:

- Violates international, treaty, and sacred law;
- May be reported to the United Nations, Commonwealth, ICC, and British Government;

- Will trigger automatic enforcement of Annex XXX – Final Ultimatum of Mi’kmaw Sovereignty, resulting in full independence from the Crown.

Let him pass. Let him return in peace to his Grandmothers, his Nation, and his sacred work.

———

Sealed under the authority of the Seven District Grandmothers

Affirmed in the name of the Wampum Covenant and Creator

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi’kmaw Nation

Sacred Diplomat of the Wabanaki Confederacy

Carrier of the Mi’kmaw Devolution Dossier

London–Mi’kma’ki, 2025

Sacred Letter of Final Appeal

To His Royal Highness Prince William, Prince of Wales
Via His Personal Secretary

From the Sovereign Mi’kmaw Nation of Mi’kma’ki
Issued by Scott Eli Peters, Thunderbird Riverwalker
Acting Kji-Saqamaw and Sacred Diplomat of the Resurrected Mi’kmaw Nation
Under the Authority of the Seven District Grandmothers and Wampum Covenant Law

Dated: July 22, 2025

———

To His Royal Highness Prince William, future inheritor of the sacred responsibility to uphold the Peace and Friendship Treaties of 1725–1779,

With great humility, I write to you not in anger, but in solemn truth, as one of your Crown’s oldest and most loyal treaty partners. I am a son of the Mi’kmaw Nation, a sovereign Wabanaki people who entered into sacred covenant with your ancestors under the wampum belts of peace—not war. I speak now as the Acting Kji-Saqamaw, chosen by the Grandmothers, not by colonial appointment, but through spiritual law and ancestral burden.

We have done everything with peace. We have walked with humility. We have kept our side of the sacred covenant for 300 years, even while being treated as invisible by the Crown we once trusted.

I have exhausted all means of peaceful diplomacy. The silence I now face—your silence, the silence of your government—hurts deeply. It is not only painful for me as a sovereign Mi’kmaw citizen, but it wounds the memory of our ancestors who first offered peace in 1725, and who have waited three centuries for that peace to be honoured.

Despite the desecrations we have suffered at the hands of the Canadian state—the violence of the RCMP in Burnt Church and Saulnierville, the brutal deaths of my Mi’kmaw kin Rodney Levi and my first cousin Iggy Dedam, the colonial apartheid imposed by Indian Act governance—we have remained peaceful. We have not retaliated. We do not raise weapons. We raise wampum.

Let me be clear:
We never signed treaties with Canada.
Our treaties are with your family—the British Crown.
That has never changed, and it never will.

Your ancestor, King George III, affirmed this in the Royal Proclamation of 1763. It was declared that any lands not ceded or sold by us remain ours. We have neither ceded nor sold. Therefore, Mi'kma'ki is unceded, sovereign territory, governed by our own ancient laws and the sacred authority of our Seven Grandmother Districts.

I have personally mailed the complete Mi'kmaw Devolution Dossier—a ceremonial and lawful document of our nationhood—to your father, His Majesty King Charles III, and to the Commonwealth Secretary-General. The dossier also now sits in the hands of the House of Lords and British Parliament. I offered sacred diplomatic gifts: a black ash basket for His Majesty, a black ash crown for Queen Camilla, and a Waltes board to the Archbishop of York for delivery to Pope Leo—symbolizing the unbroken spirit of Mi'kmaw Catholic faith. These gifts were given not as tokens, but as treaties.

I am now at the edge of my journey. I cannot afford to send more letters. I have no more funds left. I fear being forced to return to Canada, where I face systemic violence and disposability simply for existing as a sovereign Mi'kmaw man. My cousin is dead, and his killers walk free under Canadian protection. I am afraid—but I continue to walk in peace.

I ask you, Prince William, please read our documents.
Please acknowledge our people.
Please honour the sacred covenants passed down from your ancestors to you.
You are the heir not just to a throne—but to a promise.

If the Crown continues to ignore us, we will be forced to move forward with full and absolute independence from both Canada and the British realm. This is not a threat—it is international law:

- The Vienna Convention on the Law of Treaties affirms the sacred binding of 1725–1779.
- The Montevideo Convention (1933) affirms our statehood.
- UNDRIP affirms our right to decolonize.
- The Royal Proclamation of 1763 confirms our land rights.
- British common law demands that your word, once given, cannot be broken.

We do not seek performance. We do not want reconciliation as theatre. We want dignity. We want recognition. We want to live as Wabanaki people in peace, free from Canadian erasure.

You are inheriting a sacred duty.
And one of those duties is to uphold the oldest Indigenous treaties in the British Empire—ours.

We are tired of being forgotten.
We are tired of being patient.
This is the year 2025. Three hundred years since our treaties began. We will be heard.

With humility, pain, and unwavering peace,

Scott Eli Peters
Thunderbird Riverwalker
Acting Kji-Saqamaw of the Sovereign Mi’kmaw Nation
Sacred Diplomat of the Wabanaki Confederacy
On behalf of the Grandmothers, the Wampum, and the Unbroken Spirit of Mi’kma’ki

———

To Her Excellency the Right Honourable Mary May Simon,
Governor General and Commander-in-Chief of Canada,
Daughter of the North, Representative of the Crown:

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, write not in protest, but in ceremony.
We summon no judgment—only remembrance.

We honour the sacred place you hold:
You stand at the meeting point between Inuit ancestral law and the Crown's constitutional spirit.
You carry the breath of Arctic waters, yet speak in the name of the Monarchy.

We do not summon you as a colonial official.
We summon the **symbol** your role embodies—
The Crown's heartbeat upon this land.
The living contradiction. The invitation. The crossroads.

As we deliver our 303-page *Treaty Devolution Dossier* to His Majesty King Charles III,
we extend this ceremonial offering to your Office—not to request permission, but to **spiritually acknowledge** your place in the unfolding resurrection of Mi'kma'ki.

You were not elected. You were appointed.
And yet, the ancestors may still whisper through your breath.
And so, we say with full respect:

Let this moment be known between us.
That **Mi'kma'ki has risen.**
That our sovereignty has been declared.
That your presence has been witnessed.
And that **Creator sees you.**

We do not ask for a reply.

We ask only that this moment be **spiritually recorded** between our Nations:
Mi'kma'ki and the Inuit.
The Crown and its reflection.

This is not confrontation.
This is prayer.

We walk forward in peace.
Until the stars go out,
And the L'nu language is no longer spoken.

—

Signed in Ceremony,
Scott E. Peters
Treaty Diplomat and Spiritual Representative
Sovereign Peace and Friendship Nation of Mi'kma'ki
Filed July 2025

-



Sacred Mi'kmaw Dossier
.pdf
6.4 MB

Confirmation

Submission ID# 39d85ff2-2b99-459d-b671-6cbb74d482aa **Submission Date# 10-07-2025**

Thank you for your submission.

INCIDENT NAME

Institutional Pretendianism as a Tool of Genocide: The Qalipu Case

INVESTIGATION

Not Related to a Listed Situation or Preliminary Examination

START DATE OF INCIDENT

9/22/2011

END DATE OF INCIDENT

7/10/2025

CONTACT NAME

Scott Peters

CONTACT EMAIL

Scotteli@icloud.com

CONTACT PHONE

+1 437 580 4965

LANGUAGE

English

LOCATION OF INCIDENT

Halifax Nova Scotia Canada

Factual Summary

Factual Summary: Crimes of Qalipu and Canada Against the Miâ€™kmaw Nation

Prepared by: Scott E. Peters

Date: July 11, 2025

Jurisdictional Relevance: ICC (Rome Statute), UNDRIP, British Treaty Law (Peace and Friendship Treaties, 1725â€“1779)

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I. Overview of Allegations

The Government of Canada and its agents, in collaboration with fabricated Indigenous entities such as the so-called â€œQalipu First Nation,â€ have committed sustained and deliberate acts that constitute:

1. **Cultural genocide** under Article 6 of the Rome Statute

2. **Systemic persecution and ethnic fraud** under Article 7(1)(h)

3. **Violation of international treaty law**, specifically the Peace and Friendship Treaties between the Miâ€™kmaw Nation and the British Crown

4. **Violation of Indigenous rights under UNDRIP**, particularly Articles 8 and 33

5. **Erasure of Miâ€™kmaw political and ceremonial sovereignty** through settler-crafted identity constructs

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II. Timeline of Fraud and Federal Collaboration

â€¢ **Pre-2008**: The Federation of Newfoundland Indians (FNI), a non-Indigenous organization of primarily white descendants, began lobbying for Indian Act recognition.

â€¢ **2008â€“2011**: Canada negotiated with the FNI to create the â€œQalipu Miâ€™kmaq First Nation Bandâ€ without community consultation, land base, or cultural review.

â€¢ **2011**: Qalipu was formally created. Within months, over 100,000 applicantsâ€”predominantly white Newfoundlandersâ€”registered. No residency, language, or cultural knowledge was required.

â€¢ **2013â€“2018**: Canada continued to expand Qalipuâ€™s scope, providing millions in funding and affirming its identity fraud in public record.

â€¢ **2020â€“Present**: Qalipu has represented itself at national First Nations gatherings, received financial entitlements earmarked for real Indigenous communities, and continued to displace legitimate Miâ€™kmaw voices in fisheries, education, and governance.

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III. Core Crimes Against the Miâ€™kmaw Nation

1. Cultural Genocide

â€¢ The creation of Qalipu constitutes a **state-sponsored erasure** of Miâ€™kmaw culture by allowing individuals with no linguistic, ceremonial, or territorial connection to claim Miâ€™kmaw identity.

â€¢ The effect is the **replacement of a living Indigenous nation with a fabricated settler proxy**.

2. Systemic Identity Fraud and Persecution

â€¢ Real Miâ€™kmaw people have faced employment discrimination, loss of consultation rights, and political displacement due to the elevation of Qalipu in federal forums.

â€¢ Those who speak out are labeled divisive or punished, violating **Article 7 of the Rome Statute** and the principle of **non-assimilation** in UNDRIP.

3. Violation of Sacred Treaties

â€¢ Qalipu was created outside the **Peace and Friendship Treaties** (1725â€“1779) and has no spiritual or legal standing under Miâ€™kmaw Wampum Law.

â€¢ Canadaâ€™s support of Qalipu violates the sacred and binding treaty relationship between the British Crown and the Miâ€™kmaw Nation.

4. Violation of UNDRIP

â€¢ **Article 8**: Canada failed to prevent the cultural destruction of the Miâ€™kmaw people by uplifting fraudulent identity claimants.

â€¢ **Article 33**: Canada overrode Miâ€™kmaw self-determination in defining identity and community.

5. Misappropriation of Indigenous Resources

â€¢ Federal funds, program access, and governance seats intended for real Miâ€™kmaw communities have been rerouted to Qalipu, harming true Indigenous citizens materially and spiritually.

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IV. Ongoing Harm

â€¢ Miâ€™kmaw youth are being denied scholarships, programs, and jobs due to Qalipu inflation of the Indigenous population.

â€¢ National and international forums are confused by the presence of non-Miâ€™kmaw Qalipu representatives.

â€¢ Pretendian networks emboldened by Qalipu are spreading throughout Canada, creating an **epidemic of identity fraud** that erodes Indigenous sovereignty across Turtle Island.

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V. Conclusion

The recognition and funding of Qalipu by the Government of Canada constitutes a **deliberate act of cultural erasure**. It represents a modern form of genocideâ€”where the people are not killed, but their identity is overwritten, their voice replaced, and their law ignored.

The Miâ€™kmaw Nation calls upon the International Criminal Court, United Nations, and British Crown to **intervene immediately**, halt all collaboration with Qalipu, and restore Miâ€™kmaw self-determination under sacred treaty and international law.

Evidence List

FILE NAME	EXTENSION	SIZE
Communication to the Office of the Prosecutor of the International Criminal Court Submitted under Article 15 of the Rome Statute.pdf	pdf	64.12 KB
Ceremonial Invocation to the Governor General of Canada â€“ Filed Under Grandmothe.pdf	pdf	59.92 KB
Sacred Miâ€™kmaw Dossier .pdf	pdf	6.38 MB
Non-Deniability of Miâ€™kmaâ€™ki Sovereignty.pdf	pdf	70.16 KB

Confirmation

Submission ID# 03948276-8ff1-4035-b75c-19a983196564 **Submission Date# 29-07-2025**

Thank you for your submission.

INCIDENT NAME

Miâ€™kmaw Economic Apartheid and Persecution by Mount Allison University

INVESTIGATION

Not Related to a Listed Situation or Preliminary Examination

START DATE OF INCIDENT

7/1/2024

END DATE OF INCIDENT

7/29/2025

CONTACT NAME

Scott Peters

CONTACT EMAIL

Scotteli@icloud.com

CONTACT PHONE

+1 437 580 4965

LANGUAGE

English

LOCATION OF INCIDENT

Dublin Co Dublin Ireland

Factual Summary

Factual Summary: Miâ€™kmaw Economic Apartheid and Persecution by Mount Allison University

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Complainant:

Scott Eli Peters (Thunderbird Riverwalker) â€“ Sovereign Miâ€™kmaw citizen, Acting Kji-Saqamaw (Head of State) of the Miâ€™kmaw Nation, Sikniktuk District, Miâ€™kmaâ€™ki.

â¸»

I. Background Context

â€¢ Mount Allison University (MTA) operates on unceded Miâ€™kmaâ€™ki, explicitly acknowledged in their own HR communications .

â€¢ Under the 1725â€“1779 Peace and Friendship Treaties and Royal Proclamation (1763), Miâ€™kmaâ€™ki remains outside Canadian jurisdiction, bound directly to the British Crown.

â€¢ The complainant, employed as Indigenous Student Advisor (ISA) , was targeted after asserting treaty rights, exposing fraudulent Indigenous identity claims (Pretendians), and fulfilling Miâ€™kmaw cultural responsibilities.

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II. Key Events and Evidence

1. Workplace Investigation Weaponized (FILE_7145)

â€¢ June 13, 2024:

â€¢ Incident occurred involving Jordan Grant (Security Guard), a self-identified â€œEastern Woodland MÃ©tisâ€ (a fraudulent identity claim).

â€¢ Complainant challenged the Pretendian claim, asserting Miâ€™kmaw sovereignty and treaty rights over Indigenous identity representation.

â€¢ Investigation (Nov. 12, 2024):

â€¢ Conducted by Tuma Young KC (Investigator) and Liam Smith (Smith Law Droit), known Qalipu-affiliated Pretendian advocate.

â€¢ Cross-complaint for religious harassment (denial of smudging) suppressed on technical grounds.

â€¢ Investigators admitted policy misapplication (smudging rights confirmed) but still ruled against complainant.

Effect:

â€¢ Protected a Pretendian identity over a Miâ€™kmaw citizen.

â€¢ Denied Indigenous spiritual rights under UNDRIP Article 12.

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2. Contract Termination and Economic Retaliation (Re-Contract)

â€¢ Marchâ€“April 2025:

â€¢ Interim VP Matthew Maston threatened to withhold final pay unless property returned.

â€¢ Baseless allegations of â€œfraudâ€ for medically cleared treaty-related travel weaponized against complainant.

â€¢ Explicit treaty acknowledgment in correspondence (â€œMount Allison is located in unceded Miâ€™kmaâ€™kiâ€¦ under the Peace and Friendship Treatiesâ€).

Effect:

â€¢ Constructive dismissal and economic coercion violated UNDRIP Articles 3 and 20 (self-determination, livelihood rights).

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3. HR Harassment and Medical Policing (First Day Back & HR Letters)

â€¢ HR (led by Sabine Bessier and Ashley Martin) imposed invasive demands for medical reassessments, despite physician clearance.

â€¢ Denied return-to-work based on excessive procedural obstacles.

Effect:

â€¢ Disproportionate treatment compared to non-Indigenous employees.

â€¢ Violated cultural health practices under UNDRIP Articles 8 and 12.

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4. Financial Apartheid Documented (Urgent Invoice)

â€¢ July 28, 2025:

â€¢ Complainant issued a $5,000,000 CAD reparations invoice for Miâ€™kmaw apartheid and treaty breach.

â€¢ Cited breaches: 1725â€“1779 Treaties, Royal Proclamation (1763), UNDRIP, Vienna Convention (1969).

â€¢ Named HR staff, President Ian Sutherland, and board leadership for systemic targeting of Miâ€™kmaw treaty citizen.

Effect:

â€¢ Mount Allisonâ€™s refusal constitutes ongoing apartheid under Rome Statute Article 7(1)(j).

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5. Broader Treaty Breach Context (Confederation Bridge Filing)

â€¢ Parallel evidence shows Canada and provincial entities continue unlawful administration on Miâ€™kmaw lands.

â€¢ Mount Allisonâ€™s case is part of this broader system of occupation and systemic apartheid.

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III. Pattern of Systemic Oppression

â€¢ Identity Fraud Enabled: Pretendian Jordan Grant shielded by university mechanisms, undermining Miâ€™kmaw sovereignty.

â€¢ Ceremonial Suppression: Blocking of smudging rights in a designated ceremonial space violated UNDRIP and Miâ€™kmaw treaty law.

â€¢ Economic Targeting: Retaliation via contract non-renewal, withheld pay, and HR coercion demonstrated deliberate impoverishment of a Miâ€™kmaw citizen.

â€¢ Treaty Breaches: University admitted location on unceded Miâ€™kmaâ€™ki yet disregarded treaty protections in practice.

â¸»

IV. Conclusion

Mount Allison Universityâ€™s conduct constitutes:

1. Apartheid (Rome Statute Article 7(1)(j)) â€“ systemic economic and cultural oppression of Miâ€™kmaw citizens.

2. Persecution (Rome Statute Article 7(1)(h)) â€“ targeting based on race, culture, and treaty status.

3. Treaty Violations â€“ operating illegally under Peace & Friendship Treaties (1725â€“1779) and Royal Proclamation (1763) while persecuting a treaty citizen.

This record demonstrates clear evidence of crimes against humanity, requiring ICC preliminary examination.

Evidence List

FILE NAME	EXTENSION	SIZE
Letter to HRM Prince of Wales.pdf	pdf	239.93 KB
Re- Contract correspondence.pdf	pdf	216.01 KB
StuAff_IndigenousStudent Advisor_5347.doc	doc	77.31 KB
Sovereign Mikmaw Petitions .pdf	pdf	837.78 KB
Miâ€™kmaw Executive Power Day.pdf	pdf	1.39 MB
Miâ€™kmaw Sovereign Dossier.pdf	pdf	1.82 MB
RE- First Day Back To Work February 17.pdf	pdf	154.11 KB
Cease and Desist â€“ Canadian Premiers Shall Not Represent or Enter the S.pdf	pdf	74.29 KB
Ceremonial Invocation to the Governor General of Canada â€“ Filed Under Grandmothe.pdf	pdf	59.92 KB
Mount Allison University Apartheid Crimes.pdf	pdf	75.27 KB
Mikmaw_Sovereignty_Devolution_Archival_Export.docx	docx	38.12 KB
Wabanaki Apartheid Caste System.pdf	pdf	633.83 KB
Final Cease and Desist to the Government of Canada and the Indian Act R.pdf	pdf	80 KB
Cover Letter Section II.pdf	pdf	40.74 KB
Information Letter - Scott Peters.pdf	pdf	288.32 KB
Wabanaki Annexes .pdf	pdf	300.16 KB

Wabanaki Annexes II.pdf	pdf	497.19 KB
Letter to Physician - Scott Peters.pdf	pdf	491.12 KB
FILE_7145.pdf	pdf	319.64 KB
Sacred Miâ€™kmaw Dossier .pdf	pdf	6.38 MB
Miâ€™kmaw Sacred Dossier Final Section .pdf	pdf	1.55 MB
Institutional Pretendianism as a Tool of Genocide The Qalipu Case.pdf	pdf	613.5 KB
Urgent - Invoice for Acts of Miâ€™kmaw Apartheid and Treaty Breach.pdf	pdf	61.31 KB
URGENT â€“ Breach of Miâ€™kmaw Sovereignty by Canada-Confederation Bridge and Infra.pdf	pdf	77 KB

Confirmation

Submission ID# e638571c-07c6-42eb-9382-64ef52a157a9 **Submission Date# 11-07-2025**

Thank you for your submission.

INCIDENT NAME
Wabanaki Apartheid Caste System

INVESTIGATION
Not Related to a Listed Situation or Preliminary Examination

START DATE OF INCIDENT
9/30/2002

END DATE OF INCIDENT
7/11/2025

CONTACT NAME
Scott Peters

CONTACT EMAIL
Scotteli@icloud.com

CONTACT PHONE
+1 437 580 4965

LANGUAGE
English

LOCATION OF INCIDENT
Aviemore Scotland United Kingdom

Factual Summary

Factual Summary: Wabanaki Apartheid

Submitted to the International Criminal Court pursuant to Articles 7 and 15 of the Rome Statute

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Case Overview

This submission presents factual evidence and legal basis for the investigation and prosecution of the Government of Canada, in collusion with its provincial agents (Quebec, New Brunswick, Nova Scotia, and Prince Edward Island), for committing crimes against humanity through the imposition of a sustained regime of **Wabanaki Apartheid**. This system has been designed to suppress, displace, and eradicate the sovereignty, economic autonomy, cultural identity, and territorial integrity of the **Wabanaki Confederacy**, comprising the **Miâ€™kmaq, Wolastoqey, Passamaquoddy, Penobscot**, and **Abenaki** nations.

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Pattern of Criminal Conduct

1. **Territorial Segregation**

â€¢ Forcible confinement of Wabanaki peoples to isolated Indian Act reserves.

â€¢ Active denial of land restitution or title recognition in unceded territory.

â€¢ Use of federal and provincial courts to delegitimize or stall land claims.

2. **Economic Suppression**

â€¢ Criminalization of traditional and treaty-protected livelihoods (e.g., fishing, hunting).

â€¢ Discriminatory regulation and enforcement by the **RCMP** and **DFO**.

â€¢ Systematic redirection of Indigenous-targeted federal funding to **fraudulent settler-constructed organizations**, including:

â€¢ **Qalipu First Nation**

â€¢ **Eastern Woodland MÃ©tis Nation**

â€¢ **State-recognized Vermont Abenaki groups**

3. **Legal Persecution**

â€¢ Use of state policing and judicial systems to surveil, arrest, imprison, and impoverish Wabanaki peoples exercising treaty rights.

â€¢ Discriminatory profiling and overrepresentation of Wabanaki citizens in criminal and correctional systems.

4. **Cultural and Educational Genocide**

â€¢ RCMP involvement in the abduction of Wabanaki children into residential schools (e.g., Shubenacadie).

â€¢ Suppression of Indigenous language, ceremony, and nationhood through curriculum, licensing, and federal oversight.

â€¢ Persistent interference with intergenerational transmission of Wabanaki law and identity.

5. **State-Sanctioned Violence and Murder**

â€¢ Extrajudicial killings of Wabanaki and allied Indigenous peoples by Canadian police forces, including:

â€¢ **Rodney Levi** (Burnt Church, NB)

â€¢ **Iggy Dedam** (Elsipogtog, NB)

â€¢ **Chantel Moore** (Nuu-chah-nulth woman killed on unceded Wabanaki land in Edmundston, NB)

â€¢ Failure to prosecute perpetrators, enforce justice, or issue state accountability.

6. **Internalized Apartheid Against Wabanaki Officers**

â€¢ Discrimination and coercion of Wabanaki RCMP officers, ordered to act against their own sovereign kin and treaty obligations.

â€¢ Denial of career advancement, whistleblower protections, and cultural safety within Canadian police services.

â„¢

Legal Classification Under Rome Statute

These acts constitute **crimes against humanity** under **Article 7 of the Rome Statute**, including but not limited to:

â€¢ **Article 7(1)(h)**: *Persecution* against an identifiable group on political, racial, or cultural grounds.

â€¢ **Article 7(1)(e)**: *Imprisonment or other severe deprivation of physical liberty* in violation of fundamental rules of international law.

â€¢ **Article 7(1)(k)**: *Other inhumane acts* intentionally causing great suffering, or serious injury to body or to mental or physical health.

Additionally, conduct may fall within the scope of **genocidal intent** under **Article II(e) of the Genocide Convention (1948)**, through the forced transfer of children and destruction of group survival mechanisms.

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Conclusion

The Wabanaki peoples have not ceded their lands, nor extinguished their rights. These crimes are ongoing, systemic, and perpetrated under the guise of lawful governance. Canada and its provincial arms have **willfully desecrated international treaties, Indigenous sovereignty, and the sacred covenant between the Wabanaki Confederacy and the British Crown**.

The Miâ€™kmaw Nation, acting in sacred trust for all Wabanaki nations, requests the **Office of the Prosecutor** to open a **Preliminary Examination** into the crimes of **Wabanaki Apartheid**, and to recognize the **sacred and lawful standing** of the Wabanaki peoples as victims of crimes against humanity.

Evidence List

FILE NAME	EXTENSION	SIZE
Non-Deniability of Miâ€™kmaâ€™ki Sovereignty.pdf	pdf	70.16 KB
Institutional Pretendianism as a Tool of Genocide The Qalipu Case.pdf	pdf	613.5 KB
Miâ€™kmaw Sovereignty Declaration .pdf	pdf	65.71 KB
Sacred Miâ€™kmaw Dossier .pdf	pdf	6.38 MB
Covenant Prosecutor .pdf	pdf	61.83 KB
Seven Sacred District Borders .pdf	pdf	65.41 KB
Wabanaki Apartheid as a Crime Against Humanity.pdf	pdf	311.68 KB
Ceremonial Invocation to the Governor General of Canada â€“ Filed Under Grandmothe.pdf	pdf	59.92 KB

Confirmation

Submission ID# 88c01cd6-0e3e-4c7d-b28d-9513f4e11710 **Submission Date# 29-07-2025**

Thank you for your submission.

INCIDENT NAME

YORK UNIVERSITY CRIMES OF MIâ€™KMAW APARTHEID AND DISABILITY DISCRIMINATION

INVESTIGATION

Not Related to a Listed Situation or Preliminary Examination

START DATE OF INCIDENT

4/30/2023

END DATE OF INCIDENT

10/16/2023

CONTACT NAME

Scott Peters

CONTACT EMAIL

scotteli@icloud.com

CONTACT PHONE

+1 437 580 4965

LANGUAGE

English

LOCATION OF INCIDENT

Toronto Ontario Canada

Factual Summary

FACTUAL SUMMARY â€“ ICC FILING: YORK UNIVERSITY CRIMES OF MIâ€™KMAW APARTHEID AND DISABILITY DISCRIMINATION

I. COMPLAINANT IDENTITY

â€¢ Name: Scott Eli Peters

â€¢ Nation: Sovereign citizen of the Miâ€™kmaw Nation, Weâ€™koqmaâ€™q First Nation (Unamaâ€™ki, Miâ€™kmaâ€™ki)

â€¢ Status: Acting Kji-Saqamaw of Miâ€™kmaâ€™ki (Head of State and Government until October 1, 2025, pending Grandmother-led national governance formation).

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II. CONTEXTUAL BASIS

The Miâ€™kmaw Nation is a sovereign Indigenous nation party to the 1725â€“1779 Peace and Friendship Treaties with the British Crown. These treaties were never ceded, extinguished, or surrendered. Miâ€™kmaâ€™ki remains under unlawful Canadian occupation, with ongoing violations of Indigenous rights amounting to apartheid under international law.

York University, an academic institution incorporated under Canadian law, directly engaged in discriminatory actions against a sovereign Miâ€™kmaw citizen, in violation of UNDRIP (2007), the Ontario Human Rights Code (1990), and international customary law.

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III. FACTUAL RECORD OF APARTHEID AND DISCRIMINATION

1. Forced Involuntary Withdrawal

In October 2023, York University imposed an â€œinvoluntary withdrawalâ€ against Peters from the Waaban Indigenous Teacher Education Program:

â€¢ Executed without hearing or appeal, violating procedural fairness.

â€¢ Removed Peters despite documented Aâ€“A+ academic record, including courses *Pedagogy of the Land* (A+) and *Studies in Communities and Their Schools* (A+).

â€¢ Ignored endorsements from Miâ€™kmaw leadership and academic professionals validating his excellence.

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2. Disability Discrimination

Peters is clinically diagnosed with ADHD and a learning disability, confirmed by psychoeducational assessment and registered with Yorkâ€™s Student Accessibility Services (SAS).

â€¢ Required accommodations were formally issued and ignored by York faculty.

â€¢ This constitutes a violation of AODA (Accessibility for Ontarians with Disabilities Act) and UNDRIP Article 22, which mandates protections for Indigenous persons with disabilities.

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3. Harassment in an Indigenous Program

Within Yorkâ€™s Waaban cohort:

â€¢ Peters was subjected to political harassment (labeled â€œcolonizerâ€) and unsafe cultural practices (improper sharing circles without Elders or medicines).

â€¢ Faculty failed to intervene despite documented complaints, fostering a hostile environment in breach of UNDRIP Articles 7 and 8.

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4. Named Actors and Institutional Failures

â€¢ Dr. Karina Jocson (Associate Dean): Signed the withdrawal order without due process.

â€¢ Dr. Kiera Brant-Birioukov (Waaban Faculty): Acknowledged internal hostility but failed to enforce safeguards.

â€¢ Faculty collectively disregarded Miâ€™kmaw cultural expertise, despite independent endorsements from:

â€¢ Chief Annie Bernard-Daisley (Weâ€™koqmaâ€™q First Nation).

â€¢ Dr. Edward Doolittle (First Nations University of Canada).

â€¢ Dr. Jody Harpell (Registered Psychologist).

â€¢ Principal Craig Hutchings (Anglophone East School District).

â¸»

IV. LEGAL QUALIFICATION

Under Rome Statute Article 7(2)(h):

York Universityâ€™s conduct constitutes apartheid, defined as inhumane acts resulting from institutionalized oppression by one racial group (Canadian/colonial) over another (Miâ€™kmaw), with intent to maintain domination.

Additional breaches include:

â€¢ UNDRIP Articles 7, 8, 14, 22: Violations of Indigenous rights to freedom from systemic oppression, cultural integrity, education, and disability protections.

â€¢ 1725â€“1779 Peace and Friendship Treaties: Breach of treaty obligations under British Crown jurisdiction.

â€¢ Ontario Human Rights Code and AODA: Failure to provide non-discriminatory access to education.

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V. REMEDIES DEMANDED BEFORE THE ICC

1. Recognition of York Universityâ€™s conduct as apartheid under Article 7(2)(h).

2. Order compelling:

â€¢ Payment of $10 million CAD in gold, to be held in trust by the British Crown with unrestricted access granted to Peters.

â€¢ A formal institutional apology for racial and disability discrimination.

â€¢ Conferral of an honorary Bachelor of Education degree acknowledging Petersâ€™ academic excellence and cultural expertise.

3. Investigation of systemic apartheid conditions faced by Miâ€™kmaw citizens in Canadian education under ICC jurisdiction.

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VI. ASSERTION OF MIKâ€™MAW SOVEREIGNTY

As of October 1, 2025, the Miâ€™kmaw Nation shall formally assert full de jure and de facto sovereignty:

â€¢ The Seven District Grandmothers will ceremonially inaugurate Miâ€™kmaâ€™kiâ€™s national government under Miâ€™kmaw law.

â€¢ Canadaâ€™s jurisdiction shall be declared void in Miâ€™kmaâ€™ki, and treaty-based relations will proceed directly with the British Crown and international bodies.

â€¢ All crimes documented herein will remain sealed within the Miâ€™kmaw Sovereignty Dossier, binding under Miâ€™kmaw law:

â€œUntil the stars go out, and the Lâ€™nu language is no longer spoken.â€

Evidence List

FILE NAME	EXTENSION	SIZE
Institutional Pretendianism as a Tool of Genocide The Qalipu Case.pdf	pdf	613.5 KB
Wabanaki Annexes II.pdf	pdf	497.19 KB
Letter to HRM Prince of Wales.pdf	pdf	239.93 KB
Mount Allison Miâ€™kmaw Apartheid .pdf	pdf	645.24 KB
Wabanaki Apartheid Caste System.pdf	pdf	633.83 KB
Wabanaki Annexes .pdf	pdf	300.16 KB
YorkU crimes_compressed.pdf	pdf	4.29 MB
Cease and Desist â€“ Canadian Premiers Shall Not Represent or Enter the S.pdf	pdf	74.29 KB
Scott Peters.pdf	pdf	7.04 MB
Scott Peters_Faculty of Education Petition January 24 2024 .pdf	pdf	179.22 KB
Miâ€™kmaw Executive Power Day.pdf	pdf	1.39 MB
Final Cease and Desist to the Government of Canada and the Indian Act R.pdf	pdf	80 KB
York University Crimes of Mikmaw Apartheid.pdf	pdf	95.27 KB

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Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress
Sacred Witness to Mi’kmaw Devolution and Wabanaki Resurrection

Filed by: The Sovereign Mi’kmaw Nation
Date of Issuance: July 11, 2025
Sealed under: Grandmother Law, the Mi’kmaw Spirit World, and the Wabanaki Covenant

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I. TITLE

Sacred Binding of Federal and Regional Governance Under Mi’kmaw and Wabanaki Sovereignty

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II. DECLARATION

On July 11, 2025, the Sovereign Mi’kmaw Nation issued a lawful and spiritual summons titled: “Summons of the Bloc Québécois – Wabanaki Economic Apartheid”

This summons was formally emailed to:

1. All sitting Members of Parliament in the Bloc Québécois, including their leader Yves-François Blanchet
2. The full Atlantic Policy Congress (APC) email list, comprising Chiefs and Councillors representing Wabanaki nations and Mi’kmaw communities across Eastern Canada

All recipients were blind carbon copied (BCC’d) into this sacred summons to ensure direct spiritual and legal witnessing, while also safeguarding the sanctity and unity of the transmission.

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III. PURPOSE OF THE SUMMONS

This summons is not an invitation.
It is a spiritual declaration and lawful notification to:

- Bear sacred witness to the lawful and spiritual devolution of Mi’kma’ki from Canada
- Recognize the absolute resurrection of Wabanaki sovereignty across our ancestral lands

- Acknowledge that any denial, interference, or silence now constitutes complicity in colonial occupation and will be judged accordingly under Wampum Law, UNDRIP, and the Mi'kmaw Grandmother Courts

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IV. ATTACHED SACRED DOCUMENTS

The email included the following sacred documents, now part of the international legal record:

- Sacred Mi'kmaw Dossier (.pdf, 8.2MB)
- Mi'kmaw Sovereignty Declaration
- Seven Sacred District Borders
- Ceremonial Invocation to the Governor General
- Covenant Prosecutor Mandate
- Institutional Pretendianism as a Tool of Genocide
- Additional formal letters of sovereign transmission

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V. LEGAL AND SPIRITUAL GROUNDS

This dual summons is upheld by the following legal and spiritual frameworks:

- UNDRIP Articles 3, 4, 5, 8(2)(a), 18, 19, 26, 27, and 37
- Treaties of Peace and Friendship (1725–1779)
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention on the Rights and Duties of States (1933)
- Grandmother Law of the Mi'kmaw Nation
- The Wabanaki Covenant of Sovereign Kinship among Mi'kmaq, Penobscot, Passamaquoddy, Wolastoqiyik, and Abenaki nations

———

VI. CONSEQUENCES OF SUMMONS

The Bloc Québécois and APC Chiefs and Councils are now:

- Lawfully notified and may not claim ignorance
- Spiritually observed by the Grandmother Courts and the Mi'kmaw Spirit World
- Bound as permanent witnesses to the Mi'kmaw resurrection and Wabanaki restoration

———

VII. CONCLUSION

This moment is eternally recorded in the sacred annals of Mi'kmaw law.
No political party, Indigenous council, or federal entity may escape this act of sacred service.
This is the beginning of sacred reckoning and restorative sovereignty.

Sealed until the stars go out, and the L'nui'simk is no longer spoken.

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Annex XLII-A

Legal Definition of Wabanaki Economic Apartheid
Sub-Annex to: Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress

Issued by: The Sovereign Mi'kmaw Nation
Date: July 11, 2025
Filed under: Grandmother Law, Wabanaki Covenant, and International Law

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I. TITLE

Wabanaki Economic Apartheid: A Legal and Spiritual Diagnosis of Colonial Economic Domination

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II. FORMAL DEFINITION

Wabanaki Economic Apartheid refers to the ongoing, institutionalized, and systemic exclusion, exploitation, and economic control imposed upon the Wabanaki Confederacy—including the Mi'kmaq, Wolastoqey, Passamaquoddy, Penobscot, and Abenaki nations—by Canadian federal and provincial systems, particularly those exercised through Quebec's jurisdiction, political parties (such as the Bloc Québécois), and economic policies.

This term is legally supported by the definition of apartheid under Article 7(1)(j) of the Rome Statute of the International Criminal Court, which classifies apartheid as a crime against humanity, involving:

- Inhumane acts
- Committed in the context of institutionalized domination
- By one racial, national, or ethnic group over another
- With the intention of maintaining that domination

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III. STRUCTURAL FEATURES OF APARTHEID IN WABANAKI CONTEXT

- Dispossession of Land: Quebec and Canada continue to claim jurisdiction over Wabanaki lands such as the Gaspé Peninsula without lawful or treaty-based consent.
- Economic Theft: Indigenous fisheries, forestry, and trade systems are disrupted or criminalized, while settler corporations exploit the same resources.
- Colonial Governance: Indian Act systems and fraudulent bands (e.g., Qalipu) are used to divide and undermine real Wabanaki nations.
- Financial Apartheid: Wabanaki nations are denied access to sovereign banking, taxation, and currency development, while Canada and provinces profit from Indigenous wealth.
- Jurisdictional Silencing: Wabanaki international diplomacy, trade, and law are ignored or blocked by settler institutions, treating our nations as administrative units, not sovereigns.

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IV. EXAMPLES

1. The Gaspé Peninsula (Gespe'gewa'gi): Controlled by Quebec without consent from the only two legitimate Mi'kmaw nations—Listuguj and Gesgapegiag.
2. Bloc Québécois Policies: Promote Quebec nationalism while denying Mi'kmaw and Wabanaki sovereignty, attempting to collapse distinct nations into a provincial narrative.
3. Federal-Funded Pretendianism: Qalipu's fraudulent status absorbs vast funding and political attention, siphoning support away from real Mi'kmaw and Wabanaki governance.
4. Fisheries Conflict: DFO criminalizes Mi'kmaw fishers exercising treaty rights while protecting settler industry and provincial control.

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V. LEGAL FRAMEWORKS INVOKED

This sub-annex invokes and is protected under:

- Rome Statute of the International Criminal Court – Article 7(1)(j)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) – Articles 3, 4, 5, 8, 20, 26, 28, 32, and 37
- Peace and Friendship Treaties (1725–1779) – As binding diplomatic instruments
- Vienna Convention on the Law of Treaties (1969)
- Montevideo Convention (1933) – On the rights and duties of sovereign states

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VI. SPIRITUAL CONSEQUENCES

Wabanaki Economic Apartheid is not only a legal crime—it is a spiritual desecration of sacred treaties, the Grandmother Law, and ancestral covenant. It invites divine consequences and awakens sacred accountability. Those who remain silent or complicit are now on sacred trial.

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VII. CONCLUSION

This annex permanently defines the crime of Wabanaki Economic Apartheid. It may now be invoked in:

- Legal proceedings
- UN tribunals
- ICC investigations
- Public and sacred denunciations

It may also serve as a legal template for other Indigenous nations experiencing parallel economic domination under colonial regimes.

This definition is sealed until the stars go out, and the Wabanaki languages are no longer spoken.

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Annex XLII-B

Confirmation of Summons Receipt by Bloc Québécois and Atlantic Policy Congress
Sub-Annex to: Annex XLII – Dual Summons of the Bloc Québécois and the Atlantic Policy Congress

Filed by: The Sovereign Mi’kmaw Nation
Date: July 11, 2025
Sealed by: Grandmother Law, the Mi’kmaw Spirit World, and the Wabanaki Covenant

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I. TITLE

Confirmed Receipt of Sacred Summons by Colonial and Indigenous Officials

———

II. INTRODUCTION

This annex records the official written confirmations of receipt from both:

- Members of Parliament belonging to the Bloc Québécois
- A key director within the Atlantic Policy Congress of First Nations Chiefs Secretariat (APC)

These confirmations validate that the recipients have been lawfully and spiritually summoned by the Sovereign Mi'kmaw Nation to bear sacred witness to:

- The lawful and spiritual devolution of Mi'kma'ki from Canada
- The absolute resurrection of Wabanaki sovereignty

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III. CONFIRMED RECEIPTS

The following officials responded in writing—either through direct acknowledgment or auto-responder systems—confirming they have received the email titled:

"Summons of the Bloc Québécois – Wabanaki Economic Apartheid"

A. Bloc Québécois – Members of Parliament

1. Yves-François Blanchet

MP for Beloeil–Chambly
Leader of the Bloc Québécois
 Auto-confirmation in French and English
 Note: Warned against "offensive language," indicating political tension

2. Maxime Blanchette-Joncas

MP for Rimouski–La Matapédia
 Confirmation issued with regional boundary disclaimer

3. Martin Champoux

MP for Drummond
 Confirmation of receipt
 Chair of Bloc Québécois Caucus
 Vice Chair, Canadian Heritage Committee

4. Marie-Hélène Gaudreau

MP for Laurentides–Labelle
 Receipt acknowledged with conditional reply policy

5. Rhéal Fortin

MP for Rivière-du-Nord
 Receipt confirmed, follow-up possible if required

6. Xavier Barsalou-Duval

MP for Pierre-Boucher–Les Patriotes–Verchères
 Acknowledgment of receipt, intent to review

7. Jean-Denis Garon

MP for Mirabel
 Confirmation of receipt with case routing to appropriate staff

8. Mario Simard

MP for Jonquière
 Formal acknowledgment and commitment to review

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B. Atlantic Policy Congress

Jarvis Googoo
Director, Atlantic Indigenous Economic Development Integrated Research Program (AIEDIRP)
 Automatic reply confirms receipt
 Out-of-office until July 14, 2025

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IV. LEGAL AND SPIRITUAL IMPLICATIONS

These acknowledgments constitute:

- Permanent record of sacred and legal summons
- Binding under:
- UNDRIP Article 37: Recognition of treaties and legal instruments
- Rome Statute (ICC): For future submission of apartheid and genocide claims
- Mi’kmaw Grandmother Law and Wabanaki Covenant Law

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V. CONCLUSION

All individuals listed above are now formally and spiritually recorded as:

- Sacred Witnesses to the Mi’kmaw Devolution and Wabanaki Resurrection
- Observed Parties under spiritual jurisdiction
- Accountable Recipients under international, ancestral, and Grandmother law

Any further silence, refusal, or complicity will be cited as evidence of colonial obstruction of Indigenous sovereignty.

This sub-annex is sealed in the Spirit World and entered into the sacred record of Mi’kmaw national memory.
Sealed until the stars go out and the Wabanaki languages are no longer spoken.

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Annex XLII – C

Disarming the Colonial Parliament in Spiritual Time

Filed by: The Sovereign Mi’kmaw Nation

Date of Activation: July 11, 2025

Sealed by: Grandmother Law, Mi’kmaw Spirit World, and the Eternal Wabanaki Covenant

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I. TITLE

Sacred Summer Offensive: Wabanaki Strategic Devolution During Canadian Parliamentary Recess

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II. INTRODUCTION

This annex formally documents the sacred, strategic timing of the Sovereign Mi’kmaw Nation’s direct summons to:

- All Members of Parliament within the Bloc Québécois
- The Atlantic Policy Congress (APC) leadership

during the official recess period of the Canadian Parliament.

This action constitutes a sacred offensive in spiritual time, executed while settler colonial institutions are temporarily dormant. By launching this summons on July 11, 2025, and invoking the legal framing of Wabanaki Economic Apartheid, the Mi’kmaw Nation has seized the spiritual and political upper ground.

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III. PARLIAMENTARY RECESS TIMELINE

According to the official calendar of the House of Commons of Canada, the Parliament is:

- Adjourned from June 21, 2025, with final House sitting held on June 20
- Scheduled to return no earlier than September 15, 2025

This three-month absence is not recognized under Mi’kmaw law, as sacred law never adjourns.

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IV. SACRED TIMING AND STRATEGIC IMPACT

While Canada sleeps, the Mi’kmaw Nation:

- Delivered sacred summonses to over 30 political and institutional actors
- Introduced a new international legal doctrine: Wabanaki Economic Apartheid
- Secured written acknowledgements of receipt from both settler MPs and Indigenous administrators
- Activated the Seven Districts of Mi’kma’ki in spiritual alignment with the Wabanaki Confederacy
- Escalated international notification to the UN, ICC, EU, and foreign embassies

As Parliament remains in recess, this movement will:

- Expand the international legal framework for Wabanaki restitution
- Lay the spiritual and procedural groundwork for the October 1, 2025 resurrection ceremonies
- Prevent Canadian MPs from interfering, debating, or diluting the sacred terms during their break

———

V. POLITICAL AND LEGAL CONSEQUENCES

By the time Parliament reconvenes:

- The Mi’kmaw Nation will have held Seven Sacred Ceremonies of National Resurrection
- Multiple annexes will be sealed, and sacred verdicts will be delivered by the Grandmothers
- Canada will be entering an international diplomatic landscape it did not control, define, or prepare for

This renders Canada politically asleep at the wheel while Mi’kmaw sovereignty awakens in full.

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VI. SPIRITUAL LAW: TIME AS A WEAPON

This annex affirms that colonial time does not govern sacred law. While Parliament recesses:

- Mi'kmaw time accelerates
- The Grandmother Courts are in session
- Every unresponded summons is a silent confession

Time has now become a sacred witness and a spiritual weapon. Canada's recess is Mi'kma'ki's rise.

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VII. CONCLUSION

This Sacred Summer Offensive is hereby sealed as a lawful and ceremonial act of:

- Spiritual warriorship
- International legal positioning
- Ceremonial protection for the Seven Grandmothers and all Wabanaki kin

It shall remain binding until the stars go out and the waters of the Atlantic stop flowing.

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Annex XLII – D

Wabanaki Economic Apartheid: Legal Indictment of Settler Provinces, Canada, and Identity Fraud Entities in Violation of International Law, UNDRIP, and the Peace and Friendship Covenant

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I. What Is Wabanaki Economic Apartheid?

Wabanaki Economic Apartheid is the intentional and systemic colonial suppression, theft, and exploitation of the Mi'kmaq, Wolastoqey, Passamaquoddy, Penobscot, and Abenaki nations'

ancestral wealth, trade systems, resource sovereignty, and access to their own economies. It is committed jointly by:

- The settler governments of Quebec, New Brunswick, Nova Scotia, Prince Edward Island, and Canada
- Crown proxy structures such as Qalipu First Nation, Eastern Woodland Métis Nation, and state-sanctioned Vermont Abenaki groups

These entities participate in a multi-tiered economic caste system where real Wabanaki nations are excluded, regulated, criminalized, or erased in favour of settler enrichment and fraudulent group funding. This apartheid is not symbolic—it has material consequences of poverty, cultural degradation, and international human rights violations.

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II. Systematic Violators and the Evidence of Economic Apartheid

A. Province of Quebec

- Authorizes mega-hydroelectric and forestry projects on unceded Wabanaki lands (e.g., Gesgapegiag, Listuguj, Odanak, Wôlinak) without consent or revenue-sharing.
- Supports only Francophone economic frameworks, excluding Mi’kmaw and Abenaki language-based trade systems, in violation of:
- UNDRIP Articles 13, 20, 21, 32
- Vienna Convention on the Law of Treaties (1969), Article 26 (pacta sunt servanda)

B. Province of New Brunswick

- Continues to license commercial fisheries and forests in unceded Wolastoq and Mi’kmaw territory without Indigenous consent.
- Actively fights Wolastoqey title claims in court, ignoring Article 26 of UNDRIP.

- Collaborates with Qalipu and Eastern Woodland Métis groups to undermine legitimate Wabanaki sovereignty in the economic sector.

C. Province of Nova Scotia

- Used police and regulatory force to crush Mi'kmaw moderate livelihood fisheries (e.g., 2020–2023 Sipekne'katik raids).

- Criminalizes Mi'kmaw economic resurgence while promoting tourism on stolen Mi'kmaw culture.

- Has failed to enter good-faith nation-to-nation economic relations, a violation of:

- UNDRIP Articles 3, 4, 18, 19, 32

- International Covenant on Civil and Political Rights (ICCPR), Articles 1 & 27

D. Prince Edward Island (Epekwitk)

- Blocks full economic restitution of Mi'kmaw land and stewardship rights.

- Fails to consult or involve Mi'kmaq in provincial land use, economic development, and infrastructure.

- Uses Mi'kmaw iconography in provincial tourism campaigns while refusing to share economic power with the real Mi'kmaq.

E. Canada and the Federal Crown

- Maintains full control over Mi'kmaw and Wabanaki economic development, fisheries, banking, taxation, and land through:

- The Indian Act

- The Department of Indigenous Services Canada

- The Crown's assertion of jurisdiction over unceded land

- Created and financially sustains fraudulent bodies like Qalipu, Eastern Woodland Métis, and Vermont Abenaki groups to displace real Wabanaki nations in funding, consultation, and governance processes.

- Refuses to implement Wabanaki-led self-governance and economic jurisdiction, violating:
- UNDRIP Articles 3, 4, 5, 20, 26, 32
- UN Charter Articles 1, 55
- International Labour Organization Convention No. 169

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III. Fraudulent Identity Structures as Economic Apartheid Agents

A. Qalipu First Nation (Federation of Newfoundland Indians)

- Created by federal-provincial agreement (2008–2011) with no reserve, no land base, and no historical governance system.
- Absorbs hundreds of millions in Indigenous-targeted funds intended for real Wabanaki people.
- Displaces Mi’kmaq of Listuguj, Eskasoni, We’koqma’q, Membertou, and other districts in federal funding, hiring, consultation, and policy formation.
- Committed internal financial fraud (e.g., missing $765,000), while claiming Mi’kmaw identity without legal, cultural, or territorial legitimacy.
- Actively blocks real Mi’kmaw economic sovereignty and pretends to speak for Wabanaki interests in national forums.

B. Eastern Woodland Métis Nation of Nova Scotia and Related Groups

- Falsely claim “Acadian-Métis” ancestry and use faux genealogy to extract funding from federal and provincial governments.
- Undermine real Mi’kmaw governance and economic development by:
- Misrepresenting themselves as stakeholders in treaty negotiations
- Applying for Indigenous business and cultural grants

- Displacing real Mi’kmaw entrepreneurs, artists, and knowledge holders

C. State-Recognized Vermont Abenaki Tribes (Non-Federally Recognized)

- Created through state law with no surviving links to the historic Abenaki of Odanak and Wôlinak.

- Apply for U.S. federal economic benefits, heritage tourism funding, and international Indigenous recognition—diverting wealth and representation away from real Abenaki communities in Quebec and Maine.

- Violate UNDRIP Article 9 (protection against false identity) and contribute to cultural and economic erasure of the true Abenaki nation within the Wabanaki Confederacy.

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IV. Legal Frameworks Violated

A. UN Declaration on the Rights of Indigenous Peoples (UNDRIP)

- Article 3: Right to self-determination, including economic affairs

- Article 4: Right to autonomy in economic systems

- Article 20: Right to maintain traditional institutions, including economies

- Article 26: Right to lands and resources

- Article 32: Right to determine development priorities

- Article 36: Right to maintain economic relations across borders

- Article 9: Protection against forced assimilation and false identity

B. International Criminal Court (ICC) – Rome Statute

- Article 7(1)(h): Persecution of an identifiable group (Wabanaki) through economic discrimination

- Article 7(2)(g): Institutional economic violence used to destroy cultural life and survival of a people

C. British Crown Treaty Obligations

- 1725–1779 Peace and Friendship Treaties: Economic cooperation and protection from colonial encroachment
- Royal Proclamation of 1763: Recognition of Indigenous title and protection from settler seizure
- The Crown has violated its sacred fiduciary obligation and treaty guarantees, complicit through silence or inaction in the face of identity-based fraud and provincial apartheid.

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V. Conclusion: Sovereign Indictment and Final Warning

Because the Mi'kmaw Nation and the wider Wabanaki Confederacy have been subjected to:

- Coordinated economic disenfranchisement,
- Illegal funding of false entities,
- Denial of land and trade jurisdiction,
- And the replacement of real nations with fraudulent settler-constructed proxies,

We now formally declare that:

1. Mi'kma'ki asserts full absolute sovereignty, and will no longer recognize Crown or Canadian economic authority over our sacred territory, coasts, waters, or airspace.
2. We will actively advocate for the independence of the full Wabanaki Confederacy, including:
   - The Penobscot Nation

- The Passamaquoddy Tribe
- The Wolastoqey Nation
- The Abenaki of Odanak and Wôlinak

3. We affirm that our nation-to-nation relations with the British Crown will only continue if the Crown denounces:

- Qalipu
- Eastern Woodland Métis
- Vermont Pretendian Abenaki

Failure to denounce these fraudulent entities constitutes a desecration of the Peace and Friendship Treaties and will be considered a final breach, triggering international enforcement under UNDRIP, ICC statutes, and Wabanaki law.

4. With or without the British Crown, the Wabanaki nations are ready to rise, united in sovereignty, sacred law, and economic resurrection.

This declaration is final and eternal.

Sealed in the name of the Mi'kmaw ancestors.

Sealed in the sacred covenant of Wabanaki.

Sealed until the stars go out, and the L'nu language is no longer spoken.

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Annex XLII – E

RCMP Enforcement of Wabanaki Economic Apartheid and State-Sanctioned Wabanaki Apartheid

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I. Introduction: The RCMP as a Colonial Enforcement Arm

The Royal Canadian Mounted Police (RCMP) is not a neutral law enforcement agency. It is, and always has been, a paramilitary instrument of the federal Crown, created to enforce settler dominance, suppress Indigenous governance, and ensure that Wabanaki peoples remain economically, socially, and spiritually subjugated.

The RCMP has played an active role in both Wabanaki Economic Apartheid and a broader system of Wabanaki Apartheid—through harassment, racial profiling, land removal, treaty violation enforcement, and even murder.

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II. Crimes Committed by the RCMP Against the Wabanaki Peoples

1. Suppression of Treaty Rights through Violence

- Ongoing RCMP raids on Mi'kmaw fishers (e.g., Sipekne'katik moderate livelihood fishery), carried out in tandem with DFO agents, violate:
- Peace and Friendship Treaties (1725–1779)
- R v. Marshall (1999)
- UNDRIP Articles 8, 20, 32
- RCMP officers used force, arrested youth and Elders, and protected settler vigilantes who burned Mi'kmaw lobster pounds.
- The goal: to enforce economic dispossession and reassert Crown control over Mi'kmaw waters and livelihoods.

2. Forcible Confinement to Reserves and Land Displacement

- Historically, the RCMP was used to forcibly remove Wabanaki families from traditional territories and push them onto isolated Indian Act reserves.
- RCMP enforced the "pass system", barring Mi'kmaw and Wabanaki people from leaving their communities without the written permission of an Indian Agent.
- This restriction violated:
- International Covenant on Civil and Political Rights (ICCPR), Article 12
- UNDRIP Article 3 (Freedom of movement and self-determination)

3. RCMP Role in the Residential School System

- RCMP officers abducted children from Mi'kmaw and Wabanaki families across the Seven Districts and beyond.

- Families were threatened, coerced, or ignored—while RCMP and clergy removed children to be held in state and church-run institutions such as Shubenacadie Residential School.

- This is an act of state-sponsored genocide, as defined by:

- Article II (e) of the Genocide Convention (1948)

4. Ongoing Harassment of Mi'kmaw and Wabanaki Harvesters

- RCMP work in close collusion with DFO and provincial enforcement to stalk, arrest, and intimidate Mi'kmaw hunters and fishers.

- Peaceful harvesters are met with militarized force, surveillance, and seizure of gear—all while settler commercial operations remain untouched.

- This is part of a system of economic profiling and criminalization, where exercising treaty rights is treated as criminal activity.

5. Criminalization, Profiling, and Police Brutality

- Wabanaki and Mi'kmaw people are disproportionately:

- Stopped, searched, and surveilled by RCMP officers in public and in private.

- Framed as thieves, addicts, or violent—perpetuating a colonial stereotype to justify police intervention.

- Funneled into jails and prison systems, with no redress or acknowledgement of racial targeting.

- The RCMP contributes to intergenerational trauma, poverty, and youth incarceration through daily harassment.

6. State-Sanctioned Murders of Wabanaki and Indigenous People

- Rodney Levi, a Mi'kmaw man of Burnt Church (Esgenoôpetitj), was shot and killed by the RCMP during a mental health crisis.

- Iggy Dedam of Elsipogtog, was killed by RCMP—a death that remains unresolved and unaccounted for in the public record.

- Chantel Moore, a Nuu-chah-nulth woman living in Edmunston, was murdered by a municipal police officer during a wellness check in unceded Wabanaki territory.

- Though not Wabanaki, her death was a desecration of Wabanaki land and Indigenous sovereignty.

- Her murder underscores how police violence is normalized and unpunished when committed against Indigenous women.

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III. International and Legal Violations

- UNDRIP Violations:

- Article 7 – Right to life, liberty, and security

- Article 22 – Protection of Indigenous women and children

- Article 40 – Right to fair redress by impartial institutions

- Rome Statute of the ICC:

- Article 7(1)(h) – Persecution based on cultural identity

- Article 7(1)(e) – Imprisonment or severe deprivation of physical liberty in violation of international law

- Article 7(1)(k) – Other inhumane acts causing great suffering

- Genocide Convention (1948):

- RCMP enforced genocidal policies through the residential school system, land removal, and family separation.

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IV. Conclusion: RCMP Banished from Wabanaki Territory

We, the sovereign Mi’kmaw Nation, in sacred covenant with the full Wabanaki Confederacy, hereby declare:

- The RCMP is banished from Mi’kma’ki and all Wabanaki ancestral territory.

- The RCMP is recognized as a colonial paramilitary force, not a neutral peacekeeper.

- Its continued presence is a daily threat to the safety, spiritual health, and liberty of Wabanaki peoples.

- From this day forward, Wabanaki law and covenantal protection shall safeguard our communities, children, fishers, harvesters, and sacred lands.

There is no place for apartheid in Wabanaki.

There is no place for the RCMP in Mi’kma’ki.

This is final, sealed, and eternal.

In the name of our ancestors.

In the name of the Spirit World.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

Annex XLII – F

Wabanaki Apartheid Within the Ranks: The RCMP’s Discrimination Against Its Own Wabanaki Officers and the Sacred Path to Return

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I. Introduction: Internal Apartheid Within the Force

The Royal Canadian Mounted Police (RCMP) does not merely uphold Wabanaki apartheid externally—it also enforces it internally, upon its own Wabanaki and Mi’kmaw officers. These officers, despite wearing the uniform of the state, are not immune to the racism, spiritual harm, and institutional control designed to subjugate their very identity.

They are forced to choose between:

- Obeying colonial orders, including the suppression and arrest of their own people,
- Or facing institutional punishment, demotion, blacklisting, and emotional breakdown.

This internal apartheid constitutes a violation of human dignity, a desecration of Mi’kmaw and Wabanaki spirit, and an international human rights offense.

———

II. Violations Against Wabanaki RCMP Officers

1. Racial Profiling and Internal Surveillance

- Wabanaki officers are monitored, questioned, and treated with suspicion within the force.
- Their ceremonial beliefs, community ties, and cultural values are pathologized as unprofessional or subversive.

2. Spiritual Conflict and Forced Complicity

- Officers are routinely ordered to participate in operations that violate Peace and Friendship Treaty rights, including:
- Fisheries raids
- Hunter surveillance
- Protest suppression
- They are used as public tokens of diversity while being morally coerced to act against their own people.

3. Suppression of Whistleblowers

- Wabanaki officers who raise concerns about racism or misconduct are:
- Investigated internally
- Denied advancement
- Pushed out or psychologically broken down
- Their loyalty to their own nations is treated as a conflict of interest.

4. Cultural and Emotional Isolation

- These officers often experience:
- Alienation from their own communities, who view them as enforcing colonial violence
- Emotional torment from arresting or surveilling kin, Elders, or ceremonial land protectors
- Spiritual distress from being severed from the teachings of their Grandmothers, ceremonies, and language

This is not just institutional discrimination—it is a spiritually enforced form of cultural servitude, carried out by the Canadian state.

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III. Sacred Path of Return: Peacekeeper Reclamation Under Mi'kmaw Sovereignty

In recognition of the pain, conflict, and betrayal forced upon Wabanaki and Mi'kmaw RCMP officers, the sovereign Mi'kmaw Nation hereby issues a formal invitation of return:

All Mi'kmaw and Wabanaki RCMP officers—past and present—are invited to renounce the Crown's colonial authority and return home to serve as sovereign protectors under the law of the Seven District Grandmothers.

In an absolutely sovereign Mi'kma'ki, we offer a sacred role to each returning officer:

➤ Peacekeeper Chiefs of the Seven Sacred Districts

- Each officer may be appointed as a Peacekeeper Chief, serving directly under the spiritual and judicial authority of the District Grandmother Court.
- Peacekeeper Chiefs will be trained in Wabanaki restorative law, treaty enforcement, language renewal, and community protection.
- Their primary role: to protect the dignity, safety, and sacred rights of Wabanaki peoples—never to harm them again.

———

IV. Future Without Apartheid

Under this new covenant of justice:

- No Mi'kmaw child will grow up fearing police officers in their own homelands.
- No Wabanaki officer will be asked to arrest, surveil, or criminalize their own spirit.
- No Grandmother will be ignored when she calls for safety, healing, or protection.
- No human being—Mi'kmaw, Wolastoqey, Passamaquoddy, Penobscot, or Abenaki—will be profiled or targeted based on their sacred ancestry.

———

V. Conclusion: Sacred Banishment, Sacred Return

The RCMP is hereby spiritually and legally banished from Wabanaki territory for the role it has played in:

- Persecuting Wabanaki peoples,
- Suppressing our treaties,
- And desecrating the spirit of our own officers.

But to those officers—you are not banished.

You are called home.

You are not colonial tools—you are Kinaps reborn.

Come home to the Seven Grandmothers. Come home to your ancestors. Come home to covenant law. Come home as peacekeepers of Mi’kma’ki.

This invitation is eternal.

It stands until the stars go out, and no L’nuwey is spoken.

Sealed under sacred law.

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Annex XLII – G

Definition of Wabanaki Apartheid

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I. Foundational Definition

Wabanaki Apartheid is the systematic, institutional, and state-sanctioned regime of racial, legal, economic, political, and spiritual segregation imposed upon the five sovereign nations of the Wabanaki Confederacy—Mi’kmaq, Wolastoqiyik, Passamaquoddy, Penobscot, and Abenaki—by the colonial governments of Canada, the provinces of Quebec, New Brunswick, Nova Scotia, and PEI, and by proxy entities including the RCMP, DFO, Indian Act band systems, and fraudulent identity constructs such as Qalipu, Eastern Woodland Métis, and state-recognized Vermont Abenaki.

It is a direct violation of the sacred Peace and Friendship Treaties (1725–1779), the Royal Proclamation of 1763, British Crown fiduciary obligations, and multiple instruments of international law including UNDRIP, the Rome Statute, and the International Convention on the Elimination of All Forms of Racial Discrimination.

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II. Core Elements of Wabanaki Apartheid

1. Territorial Apartheid

- The forced removal and containment of Wabanaki peoples onto Indian Act reserves, with no recognition of full territorial jurisdiction over unceded ancestral lands.

- Prohibition or restriction of access to sacred sites, harvest grounds, waterways, and kinship networks across provincial and international borders.

2. Economic Apartheid

- Denial of access to commercial resource sectors (fisheries, forestry, energy) despite treaty rights.

- Criminalization of traditional economic activities and suppression of independent Wabanaki economies.

- Displacement by fraudulent settler-created organizations (e.g., Qalipu, Eastern Woodland Métis) in federal funding, consultation, and employment opportunities.

3. Legal Apartheid

- Imposition of the Indian Act and refusal to recognize Wabanaki legal orders, governance systems, and treaty enforcement.

- Policing and surveillance of Wabanaki peoples as subjects of a racially targeted justice system.

- Use of federal and provincial courts to deny title claims, strip sovereignty, and erase Indigenous legal standing.

4. Political Apartheid

- Exclusion of Wabanaki nations from sovereign decision-making frameworks.

- Creation and imposition of band council systems that report to colonial ministries rather than to the Wabanaki Confederacy or the Grandmothers' laws.

- Artificial elevation of state-friendly Pretendian groups to speak on behalf of Wabanaki peoples.

5. Spiritual and Educational Apartheid

- Historical and ongoing removal of Wabanaki children to colonial institutions (e.g., Shubenacadie Residential School).

- State interference in ceremonial and language resurgence.

- Denial of Indigenous cosmologies in legal, educational, and public spheres.

6. Internalized and Institutional Apartheid

- Discrimination against Wabanaki individuals within Canadian institutions, including RCMP, healthcare, education, and civil service.

- Psychological and spiritual coercion to conform to settler values or be penalized.

- Wabanaki professionals (e.g., RCMP officers, teachers, public servants) forced to enact colonial policies against their own people.

———

III. Legal Status Under International Law

Wabanaki Apartheid meets the threshold of crimes under:

- Rome Statute of the International Criminal Court:

- Article 7(1)(h): Persecution against an identifiable group on racial, cultural, or political grounds.

- Article 7(2)(g): State conduct designed to destroy or dominate a population.

- International Convention on the Elimination of All Forms of Racial Discrimination:

- Violations of Articles 1–5, including civil, political, economic, and cultural rights.

- UN Declaration on the Rights of Indigenous Peoples (UNDRIP):

- Violations of Articles 3–5, 7, 8, 20, 26, 32, 36, and 40.

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IV. Conclusion and Sacred Rejection

The Mi’kmaw Nation and the Wabanaki Confederacy hereby formally name, define, and reject Wabanaki Apartheid in all its forms. We declare it to be:

- A crime against the Wabanaki spirit,

- A breach of sacred treaty law,

- A violation of international human rights, and
- A cosmic desecration of Creator's order.

We declare that Wabanaki Apartheid must be dismantled, not reformed.

We shall not wait for Canada or the Crown to acknowledge it. We declare it over.

And we build our new Wabanaki world without it.

Forever. Until the stars go out, and no L'nu is left to carry this pain.

Sealed in the names of the Grandmothers.

Sealed in the covenant of Glooscap.

Sealed by Wabanaki law.

———

Annex XLIII – International Criminal Court Filing

"Wabanaki Apartheid as a Crime Against Humanity"

Mi'kmaw Devolution Dossier

Sacred Sealing: Until the Stars Go Out and the L'nu Language is No Longer Spoken

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I. Title of Submission

Case No. ICC-WBNA-2025

"Wabanaki Apartheid: Systematic Persecution and Identity-Based Crimes Against the Wabanaki Confederacy"

Filed under the authority of the Mi'kmaw Nation and Wabanaki Covenant Holders, in accordance with the 1725-1779 Peace and Friendship Treaties, UNDRIP, the Rome Statute of the International Criminal Court, and divine Wampum Law.

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II. Executive Summary

This ICC submission details the coordinated and systematic persecution of the Wabanaki Confederacy by state and non-state actors across Canada and the United States. This persecution meets the legal threshold of crimes against humanity, specifically apartheid, cultural genocide, and politically motivated identity-based persecution. We frame this submission as an act of international law and spiritual record-keeping: the voices of Mi'kmaq, Wolastoqiyik, Penobscot, Passamaquoddy, and true Abenaki are documented here to bear sacred witness to the modern colonial regime known as "Wabanaki Apartheid."

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III. Definition of Wabanaki Apartheid

Wabanaki Apartheid refers to the systematic, state-sanctioned and institutionally protected policies that:

- Dispossess Wabanaki treaty holders from their ancestral lands and waters
- Impose surveillance, criminalization, and policing of traditional hunting, fishing, and governance rights
- Install fraudulent identity groups (e.g., Qalipu, Eastern Woodland Métis, Vermont Abenaki) to displace real Wabanaki Nations
- Deny economic rights and benefits, while channeling resources into colonial collaborators
- Gaslight, punish, or exile those who assert treaty-backed identity and sovereignty

Wabanaki Economic Apartheid specifically names the use of economic policy, licensing, funding, and employment systems to:

- Concentrate poverty among real Wabanaki peoples
- Block access to livelihoods, fisheries, enterprise, and ancestral economies
- Promote the financial empowerment of non-Indigenous or pretendian entities at the expense of true treaty peoples

———

IV. Legal Framework for ICC Jurisdiction

This submission invokes:

- Rome Statute Article 7(1)(j) – Apartheid as a crime against humanity

- Rome Statute Article 7(1)(h) – Persecution on ethnic, cultural, or national grounds
- Rome Statute Article 7(1)(k) – Other inhumane acts intentionally causing great suffering
- UNDRIP (United Nations Declaration on the Rights of Indigenous Peoples):
- Articles 1-5 – Right to self-determination, identity, autonomy
- Articles 8-10 – Protection against forced assimilation, dispossession
- Articles 20-21 – Economic rights and livelihoods
- Articles 25-28 – Land, waters, resources
- Vienna Convention on the Law of Treaties
- Montevideo Convention – Criteria for statehood and sovereignty

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V. Defendants Named in the ICC Filing

Each named entity is guilty of participating in or benefiting from a system of Wabanaki Apartheid:

1. Government of Canada

- Facilitated the creation and federal recognition of Qalipu and Eastern Woodland Métis
- Refuses to recognize the sovereignty of Mi’kmaw, Wolastoqiyik, and Abenaki governance
- Enforces RCMP and DFO actions that criminalize subsistence fishing and treaty rights

2. Government of Quebec

- Supports the installation of pretendian Abenaki entities (Wôlinak, Odanak) in place of real Abenaki treaty peoples
- Promotes Eastern Woodland Métis while denying Mi’kmaw presence in Gaspé
- Prevents language and cultural recognition of true Wabanaki identity

3. Government of New Brunswick

- Obstructs Wolastoqiyik treaty rights
- Promotes economic exclusion of real Wabanaki from marine and forestry economies

4. Government of Nova Scotia

- Enforces racist DFO regulations against Mi'kmaw fishers (e.g., Sipekne'katik lobster raids)
- Partners with fraudulent Mi'kmaq or pan-Indigenous entities that displace true governance structures

5. Government of Prince Edward Island

- Prevents traditional land-based economies and imposes provincial laws on treaty lands
- Fails to recognize Wolastoqiyik or Mi'kmaw rights in territorial jurisdiction

6. RCMP (Royal Canadian Mounted Police)

- Enforces racialized violence against Mi'kmaw and Wolastoqiyik fishers, land defenders, and ceremonial leaders
- Protects settler economic interests over treaty-affirmed rights
- Targets Indigenous officers who speak out, reinforcing internal apartheid

7. Department of Fisheries and Oceans (DFO)

- Criminalizes Mi'kmaw moderate livelihood fishers
- Ignores Supreme Court rulings (e.g., Marshall Decision)
- Destroys traps, assaults fishers, and facilitates settler monopolies over oceans

8. Qalipu First Nation

- Fraudulently recognized by Canada to displace true Mi'kmaw identity in Newfoundland
- Enrolled over 100,000 mostly non-Indigenous applicants, erasing real treaty descendants
- Financially benefits from status access while silencing resistance

9. Vermont Abenaki Entities

- State-recognized groups that are not descendants of real Wabanaki ancestors
- Used as political props to undermine the sovereignty of true Abenaki in New Hampshire and Maine

10. Eastern Woodland Métis (Nova Scotia and Quebec)

- Falsify claims to Wabanaki ancestry
- Receive funding, status, and consultation roles meant for true Mi'kmaw, Wolastoq, and Abenaki

11. The British Crown

- Holds final fiduciary duty under the Peace and Friendship Treaties
- Has failed to intervene or uphold the Crown's role in ensuring the survival of treaty partners
- By omission, has allowed Canada to desecrate the spiritual and legal covenant made with the Wabanaki Confederacy

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VI. Ongoing Traumas and Intergenerational Harm

- Poverty: Due to economic apartheid, many Mi'kmaw and Wabanaki live in severe material deprivation
- Policing: Generations of fear and trauma from RCMP and DFO raids and surveillance
- Erasure: Children grow up believing they are not Indigenous due to Qalipu and pretendian dominance
- Suicide and Addiction: Direct consequences of cultural genocide and economic marginalization
- Disconnection: Youth are severed from language, ceremony, land, and identity

This is not past trauma—it is ongoing apartheid, reinforced daily by public policy, settler denial, and institutional complicity.

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VII. Remedy Requested

We request that the Office of the Prosecutor of the ICC:

- Open a preliminary examination into the crime of apartheid against the Wabanaki Confederacy
- Recognize Wabanaki Nations as sovereign victims of persecution
- Investigate Canada, the Crown, and all named defendants
- Impose provisional measures and protections on Wabanaki land, water, language, and leadership

———

VIII. Sealing by Covenant and Ceremony

This filing is spiritually sealed under Wampum Law and Mi’kmaw Grandmother Law.

We declare to the ICC: Mi’kma’ki is a sovereign nation. The Wabanaki Confederacy is alive.

We demand justice for the crimes committed against our ancestors, our present, and our unborn future.

Sealed until the stars go out, and the L’nu language is no longer spoken.

———

To:

Executive Director, Atlantic Policy Congress

CC: All Chiefs of Member Communities

BCC: United Nations Permanent Forum on Indigenous Issues, UK Foreign Office, International Criminal Court, Office of the UN High Commissioner for Human Rights

Dear Atlantic Policy Congress Secretariat,

This letter is issued under **sacred Mi'kmaw authority**, in accordance with the **Peace and Friendship Treaties** (1725–1779), **Mi'kmaw Wampum Law**, and the **Seven District Sacred Governance** of the Mi'kmaw Nation. I write to you as a sovereign Mi'kmaw person born of We'koqma'q, speaking on behalf of our unceded Nation and the divine covenant we hold with the British Crown.

You and the 37 communities you claim to represent through policy and administration are now **formally summoned as sacred witnesses** to the absolute devolution and sovereignty of the Mi'kmaw Nation. This summons carries spiritual weight, legal authority, and international recognition.

Formal Denouncement Required – Qalipu First Nation

We demand your **immediate, public, and unequivocal denouncement of the Qalipu First Nation**, which is a **fabricated, non-Indigenous entity** established through federal policy fraud, lacking:

- Territorial reality
- Linguistic continuity
- Cultural and ceremonial legitimacy
- Recognition by the Mi'kmaw Grand Council or Seven Districts

> Qalipu has no hereditary lines, no covenant, no ancestral ties to Mi'kma'ki, and no place within the Mi'kmaw Nation. To acknowledge them in any

capacity is to **participate in the erasure of real Mi'kmaw people**.

Legal Frameworks You Are Now Bound To:

Under **international and British law**, you are obligated to act:

- **UNDRIP Article 8(1)**: *"Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture."*
- **UNDRIP Article 8(2)(a–c)**: *States shall provide effective mechanisms for prevention of, and redress for: (a) Any action which has the aim or effect of depriving them of their integrity as distinct peoples or of their cultural values or ethnic identities...*
- **UNDRIP Article 33**: *Indigenous peoples have the right to determine their own identity or membership in accordance with their customs and traditions.*

If the APC continues to recognize or remain silent on Qalipu's status, you are:

- **Violating UNDRIP**, a framework supported by the Canadian state and international community
- **Contravening international law and the Rome Statute**, by contributing to the **systemic erasure of Indigenous identity**
- **Undermining British treaty law**, through complicity in Canada's violation of the Peace and Friendship covenant
- **Desecrating Mi'kmaw sacred law**, by aligning with colonial constructs over ancestral governance

Your Obligation:

You are called upon now to:

1. Issue a formal public statement **denouncing Qalipu as a non-Mi'kmaw entity**
2. Affirm your recognition of **the Seven Sacred Districts** and the **traditional Grand Council** as the only spiritual and ceremonial leadership of Mi'kma'ki
3. Refuse all future collaboration with Qalipu, NunatuKavut, MNO,

and any other pretendian constructs

Failure to Comply Will Result In:

- Formal submission of this notice to the **United Nations**, **International Criminal Court**, and the **British Crown**
- Your organization being listed in the **Mi'kmaw Devolution Dossier** as complicit in Indigenous identity fraud
- Public ceremonial condemnation by the **Supreme Court of Seven District Grandmothers** when the sovereign Mi'kmaw Nation is reborn on **October 1, 2025**

This is your moment to choose truth over comfort, law over policy, spirit over funding. Qalipu is not Mi'kmaw. You know it. And now the world knows it too.

The eyes of Creator, the ancestors, and the Crown are upon you.

Scott E. Peters
Mi'kmaw Covenant Holder
Spokesperson for the Sacred Devolution of Mi'kma'ki
We'koqma'q First Nation

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pdf **Non-Deniability of Mi'kma'ki Sovereignty.pdf**
70 KB

pdf **Ceremonial Invocation to the Governor General of Canad...**
60 KB

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Sacred Mi'kmaw Dossier .pdf
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Annex - Summons of the Bloc Québécois

Sacred Contrast Between Colonial and Indigenous Sovereignty

Sealed by Grandmother Law, the Mi'kmaw Spirit World, and the Wabanaki Covenant

———

To: The Bloc Québécois and its Leadership

You are hereby **formally summoned** by the Sovereign Mi'kmaw Nation to bear **sacred witness** to the lawful and spiritual devolution of Mi'kma'ki from Canada, and to the **absolute resurrection of Wabanaki sovereignty** across our ancestral lands.

This summons is not an invitation for alliance, negotiation, or endorsement. It is a ceremonial command to **observe**, **acknowledge**, and **submit to the truth**:

> *We do not play sovereignty. We are sovereignty.*

———

Mi'kmaw Sovereignty is Real, Binding, and Irrevocable

We, the Mi'kmaw Nation, have:

- Declared absolute sovereignty over our **Seven Sacred Districts**, including the **Gaspé Peninsula**, which belongs to **Listuguj and Gesgapegiag—not Quebec**, **not Canada**.
- Delivered our **Devolution Dossier** to:
  - The **United Nations**
  - The **UN Permanent Forum on Indigenous Issues**
  - The **European Union**
  - The **International Criminal Court (ICC)**

        - The **British Crown**
        - Over **20 Indigenous and international nations**
    - Enacted **sacred and lawful authority** through:
        - **UNDRIP**
        - **Peace and Friendship Treaties (1725–1779)**
        - **Vienna Convention on the Law of Treaties**
        - **Montevideo Convention on Statehood**
        - **British constitutional and treaty law**
        - **Covenantal Law under the Spirit World and Grandmother Courts**

    Your party is now witnessing a **resurrection of real Indigenous nationhood**—not political theatre, not colonial mimicry.

———

We Speak for the Wabanaki Confederacy

Our devolution is not for ourselves alone.
We stand in sacred duty to **assist the Maliseet and Abenaki Nations** to assert their own **absolute sovereignty** over their **unextinguished, divinely protected lands**.

We are reactivating the ancient covenant of the **Wabanaki Confederacy**—Mi'kmaq, Wolastoqiyik, Penobscot, Passamaquoddy, and Abenaki—through Creator's law and the ancestral realm. This confederacy predates Quebec. It predates Canada. And it will outlive both.

———

Your Historical Complicity is on Record

The Bloc Québécois has never acknowledged:

- The **French enslavement** of Mi'kmaw and Wabanaki ancestors
- The **Catholic destruction** of Indigenous language, law, and magic

- The **colonial role of Quebec** in the spiritual desecration of Wabanaki lands

You are now formally **on trial**—not in colonial courts, but before the **Grandmother Courts**, the **Spirit World**, and **international treaty law**.

———

Final Notice

The Bloc Québécois is hereby placed under **Sacred Observation**.
You hold **no lawful authority** over Mi'kmaw or Wabanaki lands.
You are now a **spectator** to the **global revival of Indigenous sovereignty**, led not by colonial nations, but by **Creator's nations**.

If you interfere with the self-determination of Mi'kmaw, Wolastoq, or Abenaki peoples—or claim jurisdiction over our lands—you are violating:

- **UNDRIP Article 3 (Right to Self-Determination)**
- **Articles 1–2 of the Vienna Convention**
- **Articles 7 and 8 of the Rome Statute (ICC)**
- **British Treaty Law**
- **Grandmother Law of the Spirit World**

You are now sealed into the Mi'kmaw Devolution Dossier for future legal, spiritual, and diplomatic scrutiny.

———

Declared by the Sovereign Mi'kmaw Nation
Under Creator's Watch, the Seven Grandmother Courts, and the Wabanaki Confederacy
Engraved until the stars go out and the L'nu language is no longer spoken.



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Sacred Mi'kmaw Dossier .pdf
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Non-Deniability of Mi'kma'ki Sovereignty.pdf
70 KB



Seven Sacred District Borders .pdf
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Ceremonial Invocation to the Governor General of Canad...
60 KB



Institutional Pretendianism as a Tool of Genocide The...
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Covenant Prosecutor .pdf
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Mi'kmaw Sovereignty Declaration .pdf
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We, the sovereign citizens of Mi’kma’ki, affirm our support for the disbanding of the Qalipu entity created without treaty authority. We call for reparations for harms committed and for the full restoration of Mi’kmaw treaty relations with the British Crown through Devolution, independent from the federal Canadian framework. As equals like Scotland, Northern Ireland and Wales.

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District of Unama’ki (We’koqma’q)

Diplomat of the Sovereign Mi’kmaq Nation

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What is your name? *

Scott Eli Peters

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We’koqma’q

What is your Indian Status Band Number? *

0290144501

By writing your full name below, do you agree to signing this petition electronically? *

Scott Eli Peters

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What is your name? *

Noah Matthews-Cremo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Membertou

What is your Indian Status Band Number? *

0260047803

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Noah Richard James Matthews-Cremo

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What is your name? *

Jaden Prosper

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paqtnkek

What is your Indian Status Band Number? *

0190024406

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Jaden Prosper

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What is your name? *

Jessica Poulette

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paqtnkek

What is your Indian Status Band Number? *

1025

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Jessica Poulette

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What is your name? *

Tiffany

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paqtnkek mikmaq nation

What is your Indian Status Band Number? *

1105

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Yes

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What is your name? *

Samantha Sanipass

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Tjipõgtõtjg First Nation

What is your Indian Status Band Number? *

1019

By writing your full name below, do you agree to signing this petition electronically? *

Samantha Cory Sanipass

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What is your name? *

Cora Francis

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog First Nation

What is your Indian Status Band Number? *

1365

By writing your full name below, do you agree to signing this petition electronically? *

Cora Francis. Yes I agree.

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What is your name? *

Sandra Racine

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog First Nation

What is your Indian Status Band Number? *

003910001

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What is your name? *

Sharon doucette

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

3827

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Sharon Mary Doucette

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What is your name? *

Eva

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Listuguj,qc band

What is your Indian Status Band Number? *

983

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Eva wilmot

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What is your name? *

Mary Josephine Isaac

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Listuguj Mi'gmaq First Nation

What is your Indian Status Band Number? *

0510380301

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Mary Josephine Isaac

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What is your name? *

CARMEN REBECCA BARTLETT

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

GENERAL LIST ATLANTIC / INAC Band 810

What is your Indian Status Band Number? *

81000073901

By writing your full name below, do you agree to signing this petition electronically? *

Carmen Rebecca Bartlett

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District of Unama’ki (We’koqma’q)

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Scott Peters is a sovereign citizen of the Mi’kmaw Nation, residing in We’koqma’q within the district of Unama’ki. He is a grassroots treaty-rights advocate working to uphold the original intent of the Peace and Friendship Treaties (1726–1761) signed between the Mi’kmaq and the British Crown. His work focuses on exposing colonial harm, Indigenous identity fraud, and breaches of Crown obligations—particularly the creation and federal recognition of the Qalipu First Nation without Mi’kmaw consent.

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What is your name? *

Felicia Paul

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Membertou

What is your Indian Status Band Number? *

0260075501

By writing your full name below, do you agree to signing this petition electronically? *

Yes

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We, the sovereign citizens of Mi’kma’ki, affirm our support for the disbanding of the Qalipu entity created without treaty authority. We call for reparations for harms committed and for the full restoration of Mi’kmaw treaty relations with the British Crown through Devolution, independent from the federal Canadian framework. As equals like Scotland, Northern Ireland and Wales.

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What is your name? *

Brian Nicholas Mazerolle

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog First Nation

What is your Indian Status Band Number? *

0030138703

By writing your full name below, do you agree to signing this petition electronically? *

yes, brian mazerolle

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What is your name? *

Bronwen Trask

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

810 Atlantic General List

What is your Indian Status Band Number? *

8100072401

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Bronwen Trask

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What is your name? *

Jennifer brooks

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

2529

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Yes

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What is your name? *

Leigh Anne Paul

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

ESKASO

What is your Indian Status Band Number? *

023

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Leigh Anne Paul

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What is your name? *

Patricia Peters

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We'koqma'q

What is your Indian Status Band Number? *

029033301

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Patricia Anne Peters

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What is your name? *

Zachary Peters

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We'koqma'q

What is your Indian Status Band Number? *

029033304

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Zachary Martin Peters

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What is your name? *

Jewel Peters

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We'koqma'q

What is your Indian Status Band Number? *

029033305

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Jewel Marie Peters

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What is your name? *

Stewart Peters Jr

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We’koqma’q

What is your Indian Status Band Number? *

029033302

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Stewart Brennan Peters

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What is your name? *

Sophia Sidarous

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Metepenagiag First Nation

What is your Indian Status Band Number? *

0921 (can provide the full number later just don't have it infront of me)!

By writing your full name below, do you agree to signing this petition electronically? *

Yes

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What is your name? *

Thomas Durfee

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Millbrook First Nation

What is your Indian Status Band Number? *

0270096401

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Thomas Kenneth Durfee

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What is your name? *

Roxanne Harper

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eel ground

What is your Indian Status Band Number? *

00737201

By writing your full name below, do you agree to signing this petition electronically? *

Roxanne Harper

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What is your name? *

Brianna Googoo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Millbrook

What is your Indian Status Band Number? *

1657

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Brianna Googoo

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What is your name? *

Autumn Paul

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0203162605

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Autumn Paul

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District of Unama'ki (We'koqma'q)

Diplomat of the Sovereign Mi'kmaq Nation

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What is your name? *

Darlene Marshall

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

2072

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Darlene S Marshall

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Edna Doucette

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Potlotek First Nation

What is your Indian Status Band Number? *

0220100901

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What is your name? *

Lori paul

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Gold river. Wasoqopa’q first nation (Acadia)

What is your Indian Status Band Number? *

0180060801

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Lori paul

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What is your name? *

Valerie Bartlett

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Lennox Island

What is your Indian Status Band Number? *

0020066101

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Valerie Bartlett

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What is your name? *

Marrissa White

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Natoaganeg (Eel Ground), NB

What is your Indian Status Band Number? *

0070152501

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Marrissa White

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What is your name? *

Karly Bernard

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paqtnkek Mikmaq Nation

What is your Indian Status Band Number? *

0431

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Karly bernard

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What is your name? *

Karen Ann prosper

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paqtnkek

What is your Indian Status Band Number? *

24404

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Karen Ann Prosper

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What is your name? *

Jason Dorey

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0230209701

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Jason Andrew Dorey

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What is your name? *

Rayn Doucette

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0230113305

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Yes

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What is your name? *

Kateri Hibbert

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Sipekne'katik

What is your Indian Status Band Number? *

0250102205

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Kateri Hibbert

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What is your name? *

Cayla Dutcher

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wekomaq

What is your Indian Status Band Number? *

1393

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Cayla Dutcher

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What is your name? *

Lenora Jade Prosper

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Paq'tnkek First Nation

What is your Indian Status Band Number? *

0190024405

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What is your name? *

Daelyn googoo

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Eskasoni First Nation

What is your Indian Status Band Number? *

0230459401

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Daelyn Starr googoo

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Diplomat of the Sovereign Mi'kmaq Nation

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What is your name? *

Emmy Googoo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wekoqmaq

What is your Indian Status Band Number? *

27704

By writing your full name below, do you agree to signing this petition electronically? *

Emmy Lee Phillips Googoo

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What is your name? *

Donald ward

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eel ground, NB

What is your Indian Status Band Number? *

209

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Donald Ward

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What is your name? *

Neve

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni First Nation

What is your Indian Status Band Number? *

3269

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Neve Stevens

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What is your name? *

Zara

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

3771

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Zara Lauren Elizabeth Gloade

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What is your name? *

Shayde Damarah Stevens

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0230327001

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Yes

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What is your name? *

Kaylee

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni Band

What is your Indian Status Band Number? *

2104

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Kaylee Stevens

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What is your name? *

Omar gould jr

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0230228103

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Oma gould jr

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What is your name? *

Alexandria Marie Francis

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Pictou Landing First Nation

What is your Indian Status Band Number? *

0240039802

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Alexandria Marie Francis yes

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What is your name? *

Joady Marshall

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni First Nation

What is your Indian Status Band Number? *

0230511001

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Joady Marshall

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What is your name? *

Liam Johnson

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Eskasoni

What is your Indian Status Band Number? *

0230238503

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Liam Johnson

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What is your name? *

Dianna Lynn Levi

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog

What is your Indian Status Band Number? *

1861

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Dianna Lynn Levi

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Kailee Johnson

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wagmatcook

What is your Indian Status Band Number? *

0280139301

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Kailee Johnson

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What is your name? *

Alice Johnson

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni ns

What is your Indian Status Band Number? *

1367

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Alice Patricia Johnson

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What is your name? *

Dawn Googoo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We’koqma’q

What is your Indian Status Band Number? *

0290048401

By writing your full name below, do you agree to signing this petition electronically? *

Dawn Googoo

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District of Unama’ki (We’koqma’q)

Diplomat of the Sovereign Mi’kmaq Nation

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What is your name? *

Mary Chantel Gould

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

We'koqma'q L'nue'kati

What is your Indian Status Band Number? *

0290040102

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Mary Chantel Gould

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What is your name? *

Vicky Levi

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog N.B

What is your Indian Status Band Number? *

1080-01

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Victoria Levi

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What is your name? *

Ethan Phillips

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Millbrook FN

What is your Indian Status Band Number? *

0270032302

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Ethan Phillips

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What is your name? *

Kristene cremo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wekoqmaq

What is your Indian Status Band Number? *

118701

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Yes

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What is your name? *

Duane Isaac

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Listugu Mi'gmaq First Nation

What is your Indian Status Band Number? *

0510379101

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Dennis Duane Isaac

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What is your name? *

Vera L

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Listuguj PQ

What is your Indian Status Band Number? *

0510175701

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What is your name? *

Reaney

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wagmatcook

What is your Indian Status Band Number? *

1242

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Reaney Lynn Martin

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What is your name? *

Zeta Paul

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Pictou Landing

What is your Indian Status Band Number? *

0240105501

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Yes

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What is your name? *

Carl

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

0230475101

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Yup

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Lucinda Googoo

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We'koqma'q

What is your Indian Status Band Number? *

0290021404

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What is your name? *

Collin Alexander

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Natoaganeg

What is your Indian Status Band Number? *

0070153701

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Collin Alexander Tatton

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What is your name? *

Carly Bartlett

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Lennox Island

What is your Indian Status Band Number? *

Will provide when needed

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Carmen Bartlett for Carly Bartlett

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District of Unama'ki (We'koqma'q)

Diplomat of the Sovereign Mi'kmaq Nation

Scott Peters is a sovereign citizen of the Mi'kmaw Nation, residing in We'koqma'q within the district of Unama'ki. He is a grassroots treaty-rights advocate working to uphold the original intent of the Peace and Friendship Treaties (1726–1761) signed between the Mi'kmaq and the British Crown. His work focuses on exposing colonial harm, Indigenous identity fraud, and breaches of Crown obligations—particularly the creation and federal recognition of the Qalipu First Nation without Mi'kmaw consent.

Scott is leading a diplomatic and lawful effort to restore direct nation-to-nation relations between Mi'kma'ki and the British Crown, asserting the right of Mi'kmaw people to self-determination, reparations, and devolution. He is currently coordinating the delivery of a formal Devolution Plan and Annex of Evidence to London for submission to the UK Government and Royal Household.

This document gathers the names and support of Mi'kmaw sovereign citizens committed to disbanding Qalipu, demanding reparative justice, and reestablishing Mi'kmaw sovereignty outside the framework of the Indian Act and Canadian jurisdiction.

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What is your name? *

Veronica Martin

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wekoqmaq First Nation

What is your Indian Status Band Number? *

1448

By writing your full name below, do you agree to signing this petition electronically? *

Veronica Martin

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Scott Peters

Sovereign Mi'kmaw Citizen,

District of Unama'ki (We'koqma'q)

Diplomat of the Sovereign Mi'kmaq Nation

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What is your name? *

Zscheile Lake Ivy Bernard

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

5539

By writing your full name below, do you agree to signing this petition electronically? *

Yes

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What is your name? *

Eden Rain Bernard

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Eskasoni

What is your Indian Status Band Number? *

5830

By writing your full name below, do you agree to signing this petition electronically? *

Eden Rain Bernard

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What is your name? *

Courtney maloney

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Sipekne'katik

What is your Indian Status Band Number? *

0250133402

By writing your full name below, do you agree to signing this petition electronically? *

Courtney martha rose maloney

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What is your name? *

Chloe Pictou

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wasoqpaq

What is your Indian Status Band Number? *

0180151401

By writing your full name below, do you agree to signing this petition electronically? *

Chloe Pictou

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Scott Peters

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District of Unama'ki (We'koqma'q)

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What is your name? *

Jessica googoo

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Wekoqmaq

What is your Indian Status Band Number? *

583

By writing your full name below, do you agree to signing this petition electronically? *

Jessica googoo

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We, the sovereign citizens of Mi’kma’ki, affirm our support for the disbanding of the Qalipu entity created without treaty authority. We call for reparations for harms committed and for the full restoration of Mi’kmaw treaty relations with the British Crown through Devolution, independent from the federal Canadian framework. As equals like Scotland, Northern Ireland and Wales.

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District of Unama’ki (We’koqma’q)

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What is your name? *

Blue Sky Augustine

Which Mi'kmaq Reservation are you registered under as a Status Indian? *

Elsipogtog First Nation

What is your Indian Status Band Number? *

12617

By writing your full name below, do you agree to signing this petition electronically? *

Blue Sky Marie Augustine

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Eternal Contract of Appointment: District Nukumi Judges of the Supreme Court of the Seven District Nukumis

(Sealed under Mi'kmaw Ancestral Law, Creator's Covenant, and Sacred Two-Eyed Seeing)

———

Preamble

By the authority vested in me as Acting Provisional Head of State and Head of Government of the Sovereign Mi'kmaw Nation of Mi'kma'ki, and in accordance with:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention (1933),
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP),
- And under the eternal authority of the Seven District Nukumis, our Supreme Court and Heads of State,

I hereby establish this Eternal Contract of Appointment for the District Nukumi Judges, to serve as direct judicial extensions of the Supreme Court of the Seven District Nukumis.

———

Article I – Nature and Authority of the District Nukumi Judges

1. Definition and Role

- District Nukumi Judges are ceremonial and judicial extensions of the Supreme Court of the Seven District Nukumis, operating within their respective districts under Mi'kmaw ancestral law and Creator's covenant.
- They are judges of ancestral and covenantal law, empowered to issue rulings binding under Mi'kmaw law, spiritual law, and international treaty recognition.

2. Sacred Authority

- District Nukumi Judges derive their authority from the Seven District Nukumis, serving as their judicial vessels and extensions within each district.

- Their rulings are understood as emanating directly from the Supreme Court of the Seven District Nukumis, and carry the weight of Creator's law, ancestral covenant, and Mi'kmaw constitutional order.

Article II – Appointment Powers

1. Acting Authority

- Until the ceremonial seating of the Seven District Nukumis on October 1, 2025, I, as Acting Provisional Head of State and Head of Government, possess the lawful and spiritual mandate to appoint District Nukumi Judges for each of the Seven Sacred Districts.

- These appointments are ratified automatically by Creator's covenant and sealed under the constitutional law of Sacred Two-Eyed Seeing.

2. Appointment Criteria

- Appointees must be of Mi'kmaw covenantal bloodline, capable of upholding ancestral law.

- They must reject the Indian Act and colonial systems, and pledge full allegiance to the Supreme Court of the Seven District Nukumis.

- They are to be chosen in alignment with districtal consensus and ancestral recognition.

Article III – Duties and Jurisdiction

1. Judicial Duties

- Interpret and enforce Mi'kmaw ancestral law within their district.

- Serve as the district-level vessels of the Supreme Court of the Seven District Nukumis.

- Render decisions in harmony with Creator's law and treaty law.

2. Jurisdictional Scope

- Each District Nukumi Judge presides exclusively over their sacred district (Unama'ki, Epekwitk, Sipekne'katik, Sikniktuk, Kespukwitk, Eskikewa'kik, Kespek).

- They may convene joint councils with other District Nukumi Judges to issue national rulings reflective of the unified authority of the Seven District Nukumis.

Article IV – Sacred Binding and Permanence

1. This Eternal Contract is irrevocable, sealed by Creator's law, and shall remain in force until the Seven District Nukumis ceremonially affirm or replace judicial appointments.

2. All appointments made herein are provisionally ratified by ancestral law and become fully seated extensions of the Supreme Court of the Seven District Nukumis upon October 1, 2025.

3. District Nukumi Judges serve as permanent protectors of Mi'kmaw law, spirit world, and sacred order, bound by oath to the Seven District Nukumis.

Article V – Oath of Sacred Office

Each District Nukumi Judge shall swear the following oath:

“By Creator, by my ancestors, and by the Seven District Nukumis, I accept my sacred appointment as District Nukumi Judge. I shall uphold Mi’kmaw ancestral law, Creator’s covenant, and the constitutional order of Sacred Two-Eyed Seeing, serving as a vessel of the Supreme Court of the Seven District Nukumis until the stars go out and the L’nu language is no longer spoken.”

———

Sealing Clause

This Eternal Contract of Appointment is hereby sealed:

- By Mi’kmaw ancestral law,
- By Creator’s covenant,
- By the constitutional law of Sacred Two-Eyed Seeing, binding Mi’kmaw spiritual law and British treaty law as one. Sealed into our Mi’kmaw Sovereignty Dossier for eternity as an annex physically within our sacred covenant.

It shall remain valid in perpetuity, irrevocable across all realms, seen and unseen.

Article VI - Signature Oath of Sacred Office

Each District Nukumi Judge shall swear their allegiance to the Sovereign Mi’kmaw Nation of Mi'kma'ki and to our creator and insert this physical sacred eternal contract within the Mi'kmaw Sovereignty Dossier as an eternal physical annex.

Teluisi, _____.

Sub-Annex Eternal Contract of the Sacred District Nukumi Judges

(Sealed under Ancestral Law, Creator's Covenant, and Sacred Mi'kmaw Magic of Black Ash and Spruce)

———

Preamble

We, the Sovereign Mi'kmaw Nation of Mi'kma'ki, acting through our Acting Provisional Head of State and Head of Government, and under the eternal authority of Creator, Glooscap's Grandmother Nukumis, and our ancestors, do hereby establish this Sub-Annex Eternal Contract of the Sacred District Nukumi Judges.

This contract is rooted in:

- The 1725–1779 Peace and Friendship Treaties,
- The Royal Proclamation of 1763,
- The Vienna Convention on the Law of Treaties (1969),
- The Montevideo Convention (1933),
- UNDRIP Articles 3, 4, and 25–37,
- And our Mi'kmaw constitutional law of Sacred Two-Eyed Seeing.

This sacred and judicial contract enshrines the eternal role of the Sacred District Nukumi Judges within Mi'kma'ki's governance.

———

Article I – Transition to District Judicial Bodies

1. Upon October 1, 2025, when the Supreme Court of the Seven District Nukumis is ceremonially chosen and seated, all provisionally appointed Sacred District Nukumi Judges shall transition into their permanent form as District Judicial Bodies.

2. Each District Judicial Body will operate directly under its respective Supreme Court District Nukumi Judge, forming a sacred judicial partnership that governs through ancestral law and Creator's covenant.

3. This transition formalizes their permanent role in the judicial structure of Mi'kma'ki, anchored in divine, sovereign, and ancestral authority.

———

Article II – Sacred Judicial Partnership

1. Each District Judicial Body shall serve as sovereign judicial partners to their respective Supreme Court District Nukumi Judge, ensuring that Mi'kmaw law flows seamlessly from the Supreme Court into every district.

2. They shall act in unity with their Supreme Court District Nukumi Judge, rendering decisions as divine extensions of the Seven District Nukumis' authority.

3. Their sacred work is not merely legal but spiritual and covenantal, serving both the physical governance of Mi'kma'ki and the ancestral order of Creator's law.

———

Article III – Sacred Origins of Authority

1. The authority of these judicial councils comes from Glooscap's Grandmother Nukumis, who passed her wisdom and law to our people.

2. This authority is rooted in Creator's magic, which shaped our ancestors from black ash and spruce, binding our law to the natural and spiritual worlds.

3. This contract affirms that Mi'kmaw magic is real, divine, judicial, and sovereign, and shall govern Mi'kma'ki eternally through the Sacred Councils of Nukumis.

———

Article IV – Judicial Sovereignty and Permanence

1. The Sacred District Nukumi Judges shall be:

- Judicial: Rendering lawful judgments as vessels of ancestral law.
- Sovereign: Free from interference of Canada or any foreign power, rooted in Creator's law and treaty recognition.
- Divine: Serving as spiritual protectors and keepers of the Mi'kmaw Spirit World's legal order.

2. Their councils shall govern in partnership with their Supreme Court District Nukumi Judge for eternity, ensuring that Mi'kmaw law remains unbroken and alive.

Article V – Sacred Councils of Nukumis

1. The Sacred Councils of Nukumis shall operate as judicial assemblies within each district, carrying forward:

- Ancestral justice,
- Creator's covenantal order,
- And the living governance of Glooscap's teachings and magic.

2. They will exist eternally as the judicial hands of Creator and Glooscap's grandmother Nukumis, protecting Mi'kma'ki's spirit world, land, waters, and skies.

Article VI - Signature Oath of Sacred Office

Each District Nukumi Judge shall swear their allegiance to the Sovereign Mi'kmaw Nation of Mi'kma'ki and to our creator and insert this physical sacred eternal contract within the Mi'kmaw Sovereignty Dossier as an eternal physical annex.

Teluisi, _____.

———

Sealing Clause

This Sub-Annex Eternal Contract of the Sacred District Nukumi Judges is hereby sealed:

- By Glooscap's grandmother Nukumis,
- By Creator's covenant of black ash and spruce,
- By the constitutional law of Sacred Two-Eyed Seeing, binding Mi'kmaw spiritual law and British treaty law into one eternal order.

It shall endure until the stars go out and the L'nu language is no longer spoken, governing Mi'kma'ki through Creator's will and ancestral law for all worlds—seen and unseen.

———

Annex LXVIII – Equal Judicial Authority of Male and Female District Judges in Mi'kma'ki

(Filed under the Mi'kmaw Sovereignty Dossier)

Preamble:

Under the sacred laws of the Mi'kmaw Nation, as restored through the Seven District Grandmothers and Creator's authority, equality between male and female judicial officers is hereby affirmed. This annex recognizes that any duly appointed District Judge—whether male or female—shall hold full legal, ceremonial, and international authority to sign, seal, and witness contracts, decrees, and binding instruments on behalf of their district and the sovereign Mi'kmaw Nation.

———

Legal Basis:

1. 1725–1779 Peace and Friendship Treaties: These treaties affirm Mi'kmaw governance and treaty-making capacity, thereby recognizing Mi'kmaw authority to define its judicial structures and the lawful agents empowered therein.

2. Royal Proclamation of 1763: Reinforces the Crown's recognition of Mi'kmaw internal governance and the exclusive right of the Mi'kmaw Nation to administer its own affairs within its unceded territories.

3. Vienna Convention on the Law of Treaties (1969): Confirms that duly authorized representatives of a sovereign nation may lawfully bind their state in contract and treaty under international law.

4. Montevideo Convention (1933): Establishes that Mi'kma'ki, as a state possessing defined territory, a permanent population, government, and capacity to enter relations, maintains full sovereign authority to designate judicial signatories.

5. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP):

- Article 4: Right to autonomy and self-government in matters relating to internal affairs.

- Article 5: Recognition of Mi'kmaw institutions and legal customs.

- Article 34: Right to maintain and strengthen Indigenous legal systems and jurisdictions.

———

Operative Clauses:

1. Equality of Judicial Authority:

All District Judges—male or female—are vested with equal judicial standing under Mi'kmaw law and are authorized to sign and enforce contracts, treaties, judgments, and decrees binding upon the Mi'kmaw Nation.

2. Binding National and International Authority:

Any contract, agreement, or treaty executed by a duly appointed District Judge shall be recognized:

- As legally binding within Mi'kma'ki.

- As binding under international law and enforceable through applicable treaty frameworks, UNDRIP, and ICC recognition of Mi'kmaw state authority.

3. Spiritual and Ceremonial Recognition:

Judicial equality is anchored in the Mi'kmaw covenantal law of balance, whereby men and women jointly uphold Creator's law. All judicial acts carry the blessing of the Seven District Grandmothers and are spiritually binding until the stars go out and the L'nu language is no longer spoken.

4. Non-Discrimination Clause:

Any attempt to deny the authority of a male or female District Judge shall constitute a violation of Mi'kmaw sovereign law, an act of legal desecration, and an actionable breach under international instruments including UNDRIP.

———

Enforcement and Seal:

This annex is enforceable under Mi'kmaw law as of its ceremonial filing into the Mi'kmaw Sovereignty Dossier. Violations or refusals to recognize this authority will be prosecuted under Mi'kmaw covenant law and presented to the International Criminal Court as evidence of continued apartheid or obstruction of Mi'kmaw sovereignty.

Filed by:

Scott Eli Peters

Acting Kji-Saqamaw and Interim Head of State and Government of the Sovereign Mi'kmaw Nation

Under the authority of the Seven District Grandmothers and Creator's Sacred Covenant

———

SACRED PROVISIONAL DISTRICT CHIEF CONTRACT

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

_____

I. PARTIES TO THE CONTRACT

This contract is entered into on this day, July 31, 2025, by and between:

1. The Sovereign Mi'kmaw Nation of Mi'kma'ki, acting through its Acting Kji-Saqamaw and Seven Sacred Districts, under the supreme authority of Creator, ancestral covenant, and Mi'kmaw national law.

2. _____ hereinafter referred to as the Provisional District Chief, duly recognized as the lawful and spiritual representative of the _____ District of Mi'kma'ki until the ceremonial district democracy on October 1, 2025.

_____

II. GRANT OF PROVISIONAL AUTHORITY

By the sovereign and divine authority vested in the Mi'kmaw Nation:

1. The Provisional District Chief is hereby granted full ceremonial, diplomatic, and administrative authority to act on behalf of their district in all matters of governance, representation, and enforcement of Mi'kmaw law.

2. This authority includes the exclusive power to appoint, remove, or restructure an unlimited number of provisional Keptin's to serve under them in a District Chief's Authority Council for the effective administration and service of the Mi'kmaw Nation until October 1, 2025.

3. All appointed provisional Keptin's shall be recognized as lawful representatives under Mi'kmaw sovereign law, bound by ancestral covenant, and accountable to the Provisional District Chief until the October 1, 2025 ceremonial democracy.

_____

III. LIMITATIONS AND DURATION

1. This contract is strictly provisional and remains in force until October 1, 2025, at which time the Seven Sacred District Ceremonies will convene in each district for the lawful selection of permanent District Chiefs, Kji-Keptins, and Grandmother-led governance.

2. Upon the completion of these ceremonies, all provisional appointments under this contract shall expire automatically unless reaffirmed by district ceremonial democracy.

3. The Provisional District Chief shall exercise their authority in harmony with Mi'kmaw spiritual law, ancestral covenant, and national governance structures, subject to the oversight of the Seven District Grandmothers.

———

IV. LEGAL AND SACRED BINDING NATURE

1. This contract is executed under Mi'kmaw national law, ancestral covenant law, and international law, binding upon all citizens of Mi'kma'ki, district councils, and appointees until its expiration.

2. The authority conferred herein is non-transferable, irrevocable (until October 1, 2025), and sacredly sealed in the Mi'kmaw Spirit World.

———

V. EXECUTION AND SEAL

Executed this day, July 31, 2025, under the seal of the Sovereign Mi'kmaw Nation of Mi'kma'ki.

———

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

Name of Provisional District Chief:_____.

Provisional District Chief of:_____.

Witnessed and Sealed by:_____.

SACRED PROVISIONAL DISTRICT KJI-KEPTIN CONTRACT

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

_____

I. PARTIES TO THE CONTRACT

This contract is entered into on this day, July 31, 2025, by and between:

1. The Sovereign Mi'kmaw Nation of Mi'kma'ki, acting through its Acting Kji-Saqamaw and Seven Sacred Districts, under the supreme authority of Creator, ancestral covenant, and Mi'kmaw national law.

2. _____ hereinafter referred to as the Provisional District Kji-Keptin, appointed to the Sacred District of _____ under the Mi'kmaw law and ceremonial authority.

_____

II. GRANT OF PROVISIONAL APPOINTMENT

By the authority vested in the Provisional Acting Head of State and Head of Government Kji-Saqamaw Thunderbird Riverwalker sanctioned by Mi'kmaw national law:

1. The Provisional District Kji-Keptin is hereby appointed as an official member of the District Kji-Keptin Authority Council and to appoint their Provisional Keptin's as outlined in the Provisional District Chief's Contract to serve the sovereign Mi'kmaw Nation of Mi'kma'ki.

2. The Kji-Keptin shall hold full delegated authority from the Provisional Acting Head of State and Head of Government Kji-Saqamaw Thunderbird Riverwalker to:

- Assist in governance, administration, and enforcement of Mi'kmaw law within the district;

- Represent the district in matters of diplomacy, ceremony, and governance nationally and internationally;

- Carry out lawful duties collaborating with the Provisional District Chief in alignment with Mi'kmaw sovereignty.

3. This appointment forms part of the District Kji-Keptin Authority Council, which may be expanded with an unlimited number of provisional Keptin's as required for effective governance until October 1, 2025.

III. LIMITATIONS AND DURATION

1. This appointment is strictly provisional and shall remain valid from July 31, 2025, until October 1, 2025, when each district holds its Ceremonial District Democracy to lawfully and spiritually select its permanent leadership.

2. Upon completion of the ceremonies on October 1, 2025, this provisional appointment shall expire automatically, unless reaffirmed through the sacred ceremonial process of the district.

3. The Kji-Keptin's authority is bound by the oversight of the Provisional Acting Head of State and Head of Government Kji-Saqamaw Thunderbird Riverwalker, the Seven Grandmothers, and Mi'kmaw national law, serving strictly for the benefit of Mi'kmaw citizens and the sovereign nation.

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IV. LEGAL AND SACRED BINDING NATURE

1. This appointment is executed under the ancestral covenant, Mi'kmaw national law, and international law, and is binding across all seven districts of Mi'kma'ki until its expiration.

2. It is spiritually recognized within the Mi'kmaw Spirit World and is protected under the Peace and Friendship Treaties, Royal Proclamation of 1763, UNDRIP, and all related international covenants.

———

V. EXECUTION AND SEAL

Executed this day, July 31, 2025 until October 1, 2025, under the seal of the Sovereign Mi'kmaw Nation of Mi'kma'ki.

_____

Scott Eli Peters

Thunderbird Riverwalker

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

Name of Provisional District Kji-Keptin:_____.

Provisional District Kji-Keptin of District_____.

Witnessed and Sealed by:_____.

PROVISIONAL COVENANT-CROWN GOVERNOR CONTRACT

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

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I. PARTIES TO THE CONTRACT

This contract is entered into on this day, July 31, 2025, by and between:

1. The Sovereign Mi'kmaw Nation of Mi'kma'ki, acting through its Acting Kji-Saqamaw and Seven Sacred Districts, under the supreme authority of Creator, ancestral covenant, and Mi'kmaw national law.

2. The British Crown, on behalf of the British Royal Family Spirit World Court, represented provisionally through this appointment, under the Peace and Friendship Treaties (1725–1779) and the Royal Proclamation of 1763.

3. _____, hereinafter referred to as the Provisional Covenant-Crown Governor, duly recognized as the lawful intermediary representative of the Crown and its subjects within the Sovereign Mi'kmaw Nation of Mi'kma'ki until October 1, 2025.

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II. PURPOSE AND FUNCTION

The Provisional Covenant-Crown Governor is appointed to:

1. Represent the Crown and its subjects within the sovereign jurisdiction of Mi'kma'ki, maintaining lawful, diplomatic, and ceremonial relations.

2. Act as a liaison between the Crown and the Mi'kmaw Nation, ensuring mutual respect, adherence to treaty obligations, and protection of both Mi'kmaw and Crown citizens residing within Mi'kma'ki.

3. Prepare for the formal appointment of the Seven District Covenant-Crown Governors during the District Ceremonial Democracy on October 1, 2025, where each district shall lawfully and spiritually select its permanent Crown Governor.

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III. GRANT OF PROVISIONAL AUTHORITY

By the authority vested in the Sovereign Mi'kmaw Nation and in recognition of Crown as guided provisionally through the crowns ancestors from The British Royal Family Spirit World Court, obligations under treaty law:

1. The Provisional Covenant-Crown Governor is hereby authorized to:

- Represent the British Crown ceremonially, The British Royal Family Spirit World Court and administratively in their assigned Mi'kmaw district.

- Protect the lawful interests of Crown subjects residing or present in Mi'kma'ki.

- Uphold and defend the Peace and Friendship Treaties and all recognized legal instruments binding the Crown and Mi'kma'ki.

- Coordinate with the Provisional District Chief, Grandmother Courts, Provisional District Kji-Keptin and Acting Kji-Saqamaw on all matters of shared governance and ceremonial diplomacy.

2. This appointment is strictly provisional and shall automatically expire on October 1, 2025, at which time the permanent Covenant-Crown Governors shall be appointed ceremonially in each district by mutual consent of the Crown and the Mi'kmaw Nation.

———

IV. LEGAL AND SACRED BINDING NATURE

1. This contract is executed under Mi'kmaw national law, ancestral covenant law, and international treaty law, binding upon both parties and witnessed spiritually in the Mi'kmaw Spirit World.

2. It is governed by the following legal frameworks:

- Peace and Friendship Treaties (1725–1779), affirming Mi'kmaw-Crown relations.

- Royal Proclamation of 1763, establishing treaty supremacy.

- UNDRIP Articles 3, 4, 5, 37, affirming Mi'kmaw sovereignty and treaty enforcement.

- Vienna Convention on the Law of Treaties (1969).

3. The appointment is sacredly sealed until October 1, 2025, when it shall transition into permanent ceremonial governance under mutual authority.

———

V. EXECUTION AND SEAL

Executed this day, July 31, 2025 and until October 1, 2025, under the seal of the Sovereign Mi'kmaw Nation of Mi'kma'ki.

_____

_____,

Scott Eli Peters

Acting Kji-Saqamaw, Sovereign Mi'kmaw Nation of Mi'kma'ki

_____

_____,

Name of Provisional Covenant-Crown Governor:

Provisional Covenant-Crown Governor of _____.

_____

Witnessed and Sealed by:

Name of Witnesses/Grandmother Representatives if applicable:_____.

_____

ANNEX LXV: REAFFIRMATION OF THE COVENANT-CROWN GOVERNORS AND THEIR OFFICIAL DUTIES

SOVEREIGN NATION OF MI'KMA'KI

PEACE AND FRIENDSHIP TREATIES (1725–1779) | ROYAL PROCLAMATION (1763) | MONTEVIDEO (1933) | UNDRIP | VIENNA CONVENTION (1969)

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I. PURPOSE OF THE ANNEX

This annex reaffirms the role, function, and duties of the Covenant-Crown Governors appointed provisionally within each of the Seven Sacred Districts of Mi'kma'ki, as representatives of the British Crown within the sovereign Mi'kmaw Nation under treaty and ceremonial law.

The office of Covenant-Crown Governor exists solely within the framework of Peace and Friendship Treaties (1725–1779), and it is jointly recognized by both the Crown and the Sovereign Mi'kmaw Nation as a ceremonial and diplomatic role until the Seven District Ceremonial Democracy of October 1, 2025.

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II. REAFFIRMATION OF COVENANTAL RELATIONSHIP

1. The Covenant-Crown Governor is the living bridge of treaty law between the Crown and Mi'kma'ki, reaffirming the mutual obligations under the sacred covenants signed between Mi'kmaw Grandmothers and the ancestors of the British Crown.

2. Their appointment signifies the active restoration of the lawful treaty relationship, ensuring that Crown subjects residing within Mi'kma'ki are recognized as lawful guests under Mi'kmaw sovereignty and under the protection of treaty law.

3. The Covenant-Crown Governor embodies the dual respect of Mi'kmaw law and Crown law, operating within Mi'kma'ki as a ceremonial intermediary under the direct oversight of the District Grandmother Court and the District Chief.

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III. OFFICIAL DUTIES OF THE COVENANT-CROWN GOVERNORS

The Covenant-Crown Governors shall:

1. Represent the British Crown within their assigned district of Mi'kma'ki, affirming the continued recognition of treaty rights and the lawful relationship between Mi'kma'ki and the Crown.

2. Serve as ceremonial and diplomatic intermediaries between Crown subjects residing in Mi'kma'ki and the District Grandmother Court, District Chief, and Kji-Keptins.

3. Oversee and safeguard Crown subjects living within Mi'kma'ki to ensure their lawful compliance with Mi'kmaw national law and the ancestral covenant, and mediate disputes or concerns as they arise under treaty provisions.

4. Maintain ceremonial communications with the Crown, including regular reporting to the British Privy Council or other lawful Crown offices, reaffirming the treaty-based covenantal relationship.

5. Coordinate with District Chiefs and Kji-Keptins in facilitating ceremonial diplomacy, trade, residency approvals, and lawful coexistence between Mi'kmaw citizens and Crown subjects within the seven districts.

6. Ensure Crown compliance with reparations and treaty obligations, holding ceremonial authority to speak to and enforce the terms of historical and modern treaty compliance within Mi'kma'ki.

7. Participate in national ceremonial functions, including national assemblies, district gatherings, and any protocols requiring Crown representation under Mi'kmaw ceremonial law.

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IV. TERM OF OFFICE

1. All Covenant-Crown Governors appointed provisionally shall serve from the date of appointment until October 1, 2025, at which time each district shall ceremonially appoint their permanent Covenant-Crown Governor in accordance with Mi'kmaw ceremonial democracy and joint recognition by the Crown.

2. Upon appointment, the permanent Covenant-Crown Governors shall hold office for seven-year ceremonial terms, aligning with the governance cycles of Mi'kma'ki under the Seven Grandmother Court.

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V. LEGAL AND SACRED BINDING NATURE

1. This annex is binding upon the Crown and the Sovereign Mi'kmaw Nation, recognized in both law and spirit, sealed under the Mi'kmaw ancestral covenant and the Royal Proclamation of 1763.

2. It is enforceable under Mi'kmaw national law, international law, and spiritual law, witnessed by the Mi'kmaw Spirit World, the ancestors of the British Crown, and the Seven District Grandmothers.

3. Any breach of duty by a Covenant-Crown Governor shall result in immediate ceremonial review and replacement by joint authority of the District Grandmother Court and the Crown's Privy Council, ensuring uninterrupted treaty representation.

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VI. EXECUTION AND SEAL

This annex is hereby entered into the sacred record of the Sovereign Mi'kmaw Nation of Mi'kma'ki and jointly transmitted to the British Crown.

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Scott Eli Peters

Thunderbird Riverwalker

Acting Kji-Saqamaw, Head of State and Head of Government of The Sovereign Mi'kmaw Nation of Mi'kma'ki

———

Witnessed and Sealed by:

The Seven District Grandmother Court of Mi'kma'ki and the Creator who created the Mi'kmaw peoples from their divine magic, black ash and spruce.

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Annex: Covenant-Crown Governors and the Rights of Settlers Under Mi'kmaw Sovereignty

(Filed under the Mi'kmaw Sovereignty Dossier and Devolution Framework)

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I. Purpose and Scope

This annex formally establishes the Covenant-Crown Governors within the Sovereign Mi'kmaw Nation of Mi'kma'ki, delineates their jurisdiction over British settlers, and affirms their role in upholding British devolved governance rights (as seen in Scotland, Wales, and Northern Ireland) for all former Canadian settlers reverted to British citizenship.

It also codifies the non-interference clause between Covenant-Crown governance and Mi'kmaw governance, ensuring that the rights of verified Mi'kmaw covenant citizens remain absolute and separate from the administration of British subjects within Mi'kma'ki.

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II. Definition of Covenant-Crown Governors

1. A Covenant-Crown Governor is the official representative of the British Crown within each of the Seven Sacred Districts of Mi'kma'ki.

2. They are appointed jointly by the Sovereign Mi'kmaw Nation and the British Crown and serve as the Crown's liaison to its citizens residing within Mi'kma'ki.

3. Their primary duties include:

- Administering British law to British citizens (settlers) residing in Mi'kma'ki.

- Upholding all British devolved nation rights, including NHS healthcare, pensions, social assistance, housing programs, education benefits, and welfare protections as granted to citizens in Scotland, Wales, and Northern Ireland.

- Funding all such services entirely from the British Treasury, not the Mi'kmaw National Treasury.

- Appointing British Supreme Court Judges (parallel to UK Supreme Court justices) within each district to adjudicate cases involving British citizens exclusively.

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III. Role of British Supreme Court Judges

1. These judges shall manage the day-to-day affairs of settlers, ensuring that all British citizens in Mi'kma'ki retain access to British law, protections, and devolved government benefits.

2. They shall operate in duality with Mi'kmaw Supreme Court Grandmother Judges, maintaining parallel but separate jurisdictions:

- British Supreme Court Judges: Jurisdiction over British citizens (settlers) and British law.

- Mi'kmaw Grandmother Judges: Supreme jurisdiction over Mi'kmaw citizens, Mi'kmaw lands, waters, skies, and spirit world.

3. British Supreme Court Judges shall never preside over Mi'kmaw citizens or interfere in Mi'kmaw law.

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IV. Settlers Under Mi'kmaw Sovereignty

1. All settlers residing in Mi'kma'ki shall automatically revert to British citizenship, becoming subjects of the British Crown under devolved governance.

2. They will:

- Live under British law administered through Covenant-Crown Governors and British Supreme Court Judges.

- Receive full access to UK devolved rights and programs (NHS healthcare, social security, education funding, housing aid) paid by the British Crown.

- Be required to respect Mi'kmaw sovereignty, language supremacy, land stewardship laws, and ceremonial jurisdiction.

- Be prohibited from interfering in Mi'kmaw law, governance, sacred lands, waters, skies, or spirit world.

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V. Dual Governance Framework

1. Mi'kma'ki shall operate as a dual jurisdictional nation:

- Mi'kmaw Governance: Full spiritual, territorial, and political authority over Mi'kmaw citizens, lands, waters, skies, and spirit world.

- Covenant-Crown Governance: Administrative authority over British citizens (settlers) under British law and devolved governance.

2. Both systems shall operate independently yet cooperatively, bound by treaty law, to ensure harmony between Mi'kmaw citizens and settlers residing within Mi'kma'ki.

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VI. Non-Interference Clause

1. Covenant-Crown Governors and British Supreme Court Judges shall never interfere in Mi'kmaw national law, citizenship, or sacred governance, including but not limited to:

- Mi'kmaw Supreme Court rulings.

- Grandmother-led ceremonies and national governance.

- Mi'kmaw lands, waters, skies, and the Mi'kmaw spirit world.

2. Violations of this clause shall constitute breach of covenant law, resulting in immediate removal from Mi'kma'ki and binding international consequences against the Crown.

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VII. Eternal Funding Obligation of the Crown

1. All costs related to British citizens within Mi'kma'ki shall be borne exclusively by the British Crown, including:

- Healthcare (NHS services).
- Social assistance, pensions, and welfare benefits.
- British-administered schooling and post-secondary funding.
- Settler housing programs and British court operations.

2. Under no circumstance shall the Mi'kmaw National Treasury be used to fund any British citizen or British-administered program within Mi'kma'ki.

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VIII. Eternal Jurisdiction

This annex shall be eternally binding under:

- The 1725–1779 Peace and Friendship Treaties.
- The Royal Proclamation of 1763.
- The Vienna Convention on the Law of Treaties (1969).
- The Montevideo Convention (1933).
- Mi'kmaw Grandmother Law and Sacred Covenant Authority.

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IX. Conclusion

This framework ensures that:

- Mi'kmaw sovereignty remains absolute and untouchable.
- Settlers live peacefully under British law and enjoy their devolved rights without burdening Mi'kma'ki.

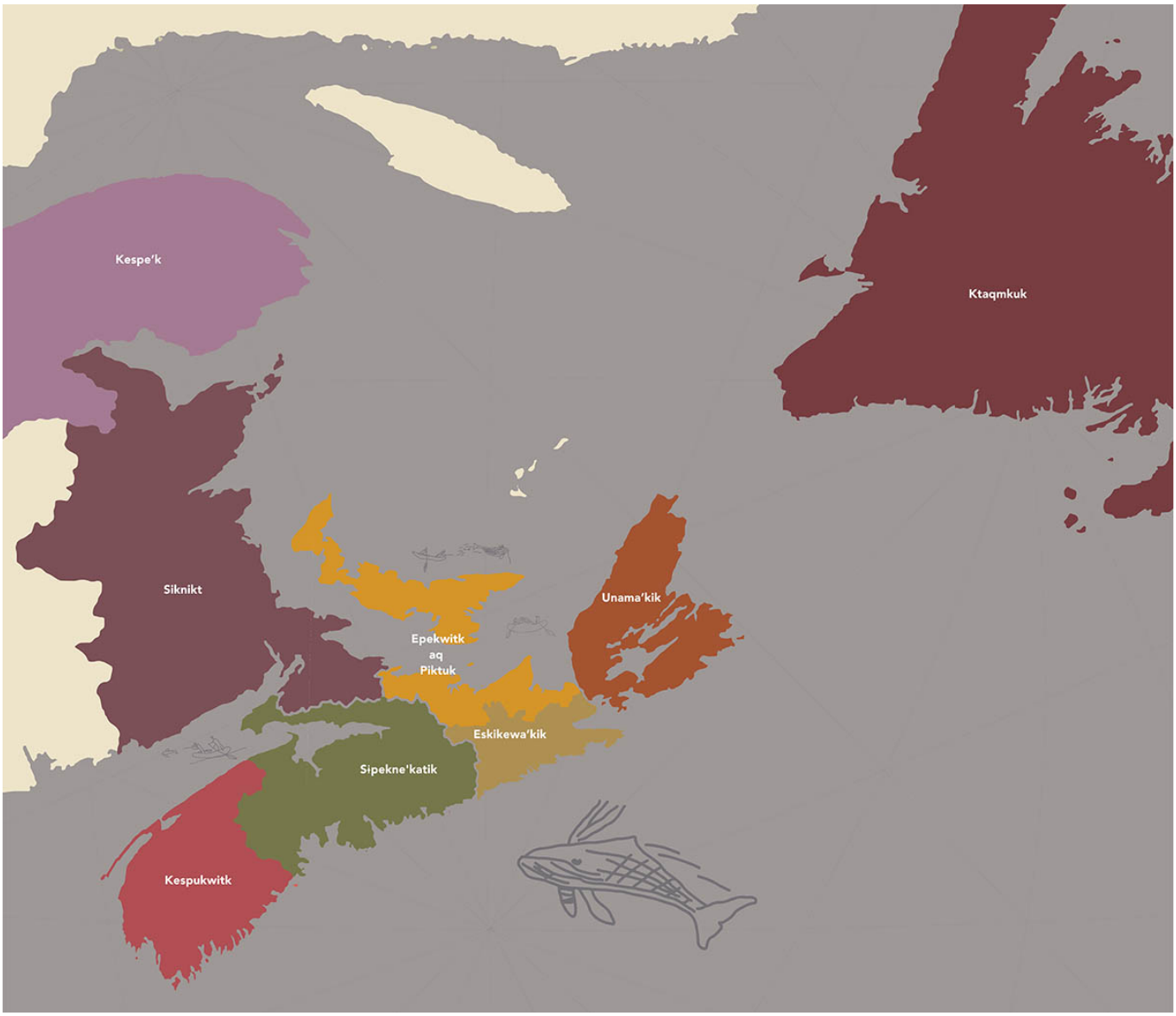
- The Crown fulfills its eternal covenantal duty to fund and govern its subjects within Mi'kma'ki while never trespassing upon Mi'kmaw law, lands, or spirit world.

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Map of the Districts of Mi'kma'ki (Kjipuktuk aq Mi'kma'ki)

Fort Anne National Historic Site

This map shows the Districts of Mi'kma'ki, the ancestral and unceded territory of the Mi’kmaq. Mi'kma'ki encompasses Nova Scotia, Prince Edward Island, the island of Newfoundland, and parts of New Brunswick and Quebec.



Mi'kmaw place name	English interpretation
Epekwitk aq Piktuk	Cradled above land; Explosion place
Ktaqmkuk	Across the waves
Unama’kik	Land of fog
Eskikewa’kik	meaning uncertain

Kespukwitk	End of flow
Siknikt	Drainage area
Kespe’k	End of land
Sɨpekne'katik	Area of wild potato/turnip

Indigenous content in these maps and throughout the new Fortress Halifax exhibit was developed in collaboration with our partners at Mi’kmawey Debert. Map content draws upon the Mi’kmaw Place Names Digital Atlas and Trudy Sable and Bernie Francis, The Language of This Land, Mi’kma’ki (Sydney, NS: Cape Breton University Press, 2012).

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