

INTERNATIONAL GARDEN FESTIVAL 2025
26th EDITION

ALL MY RELATIONS

CONCEPT

Inspired by the Mi'gmaq philosophy of *msit no'kmaq*—meaning “all my relations”—this garden design embraces the interconnectedness of all living things, challenging rigid concepts of borders. Central to the garden is the weaving of two native plant species, intricately interlaced in patterns. This seamless intertwining symbolizes the fluidity between different states of being, illustrating how natural elements coexist without fixed boundaries.

Framing the plantings are red screens inspired by the Lord's Prayer translated into the Mi'gmaq hieroglyphic language by a Franciscan missionary, Chretien Le Clercq, in the 1600s. These screens serve as both physical and symbolic borders, integrating historical and cultural narratives into the garden. The use of Mi'gmaq hieroglyphics pays homage to the resilience of the Mi'gmaq people and their enduring connection to the land.

By incorporating these elements, the design amplifies the competition's theme of rethinking borders in a post-colonial context. The red screens and woven plantings challenge traditional notions of separation, transforming borders into porous, interactive spaces. This blurring of lines between human-made and natural elements responds to the brief's call to merge garden and landscape, creating an environment where visitors can engage in meaningful dialogue with their surroundings.

In moving beyond the physical, this values-driven narrative transforms the garden into a living embodiment of *msit no'kmaq*, demonstrating how borders can become spaces of unity rather than division. It aligns with the competition's intent to renegotiate preconceived ideas about the garden and landscape, offering a post-colonial reflection on borders that is both thought-provoking and visually compelling.

PLAN VIEW

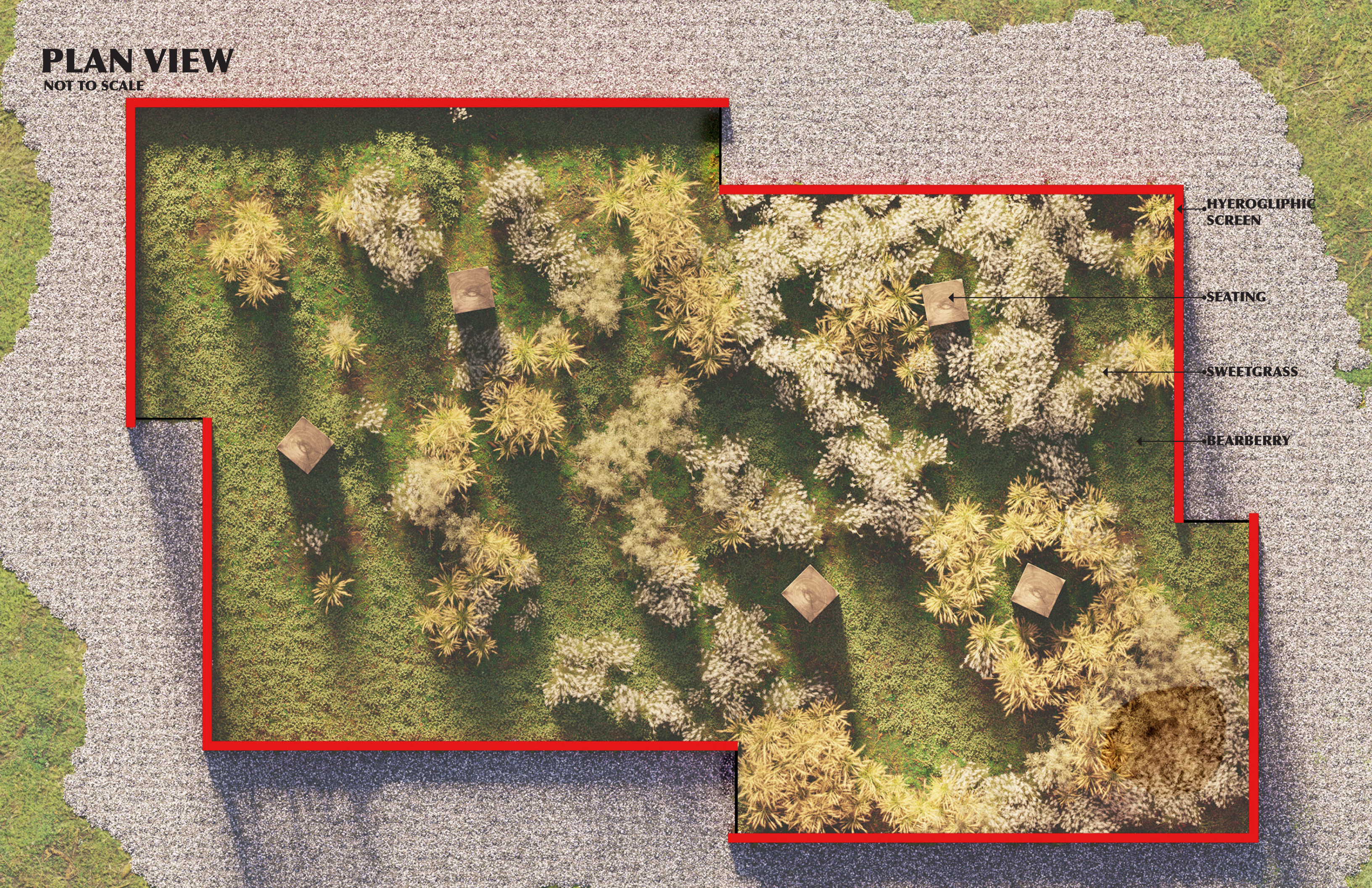
NOT TO SCALE

HYEROGLIPIC
SCREEN

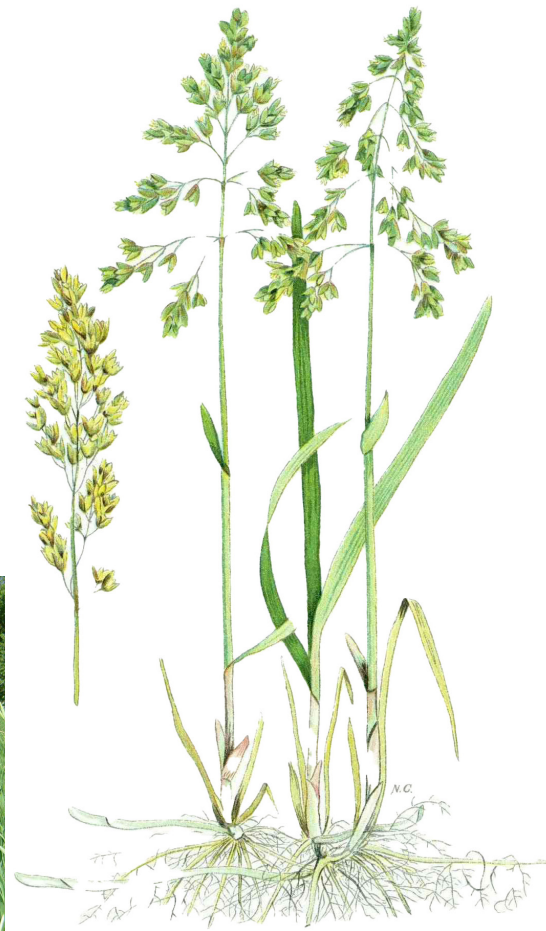
SEATING

SWEETGRASS

BEARBERRY



PLANTINGS



SWEETGRASS (*HIEROCHLOE ODORATA*)

SWEETGRASS OR “WIGOBIMKEWE” IN MI’GMAQ, IS A SACRED PLANT IN MI’GMAQ CULTURE, SYMBOLIZING HEALING, PROTECTION, AND CONNECTION. WHEN BRAIDED, IT REPRESENTS UNITY—ITS THREE STRANDS EMBODYING MIND, BODY, AND SPIRIT. BURNED IN PURIFICATION RITUALS, SWEETGRASS SMOKE CLEANSSES SPACES AND ATTRACTS POSITIVE ENERGIES, REFLECTING THE MI’GMAQ BELIEF IN *MSIT NO’KMAQ*—“ALL MY RELATIONS.” IT SERVES AS A REMINDER OF THE CREATOR’S PRESENCE AND REINFORCES MI’GMAQ TIES TO THE LAND AND TRADITION.



BEARBERRY (*ARCTOSTAPHYLOS UVA-URSI*)

BEARBERRY, KNOWN AS “KINNIKINNICK” IN MI’GMAQ CULTURE, HOLDS SPIRITUAL AND MEDICINAL SIGNIFICANCE. TRADITIONALLY USED IN CEREMONIES, BEARBERRY LEAVES ARE DRIED AND SMOKED FOR PURIFICATION AND SPIRITUAL CONNECTION, OFTEN MIXED WITH OTHER SACRED PLANTS TO HONOR ANCESTORS AND PROMOTE GROUNDING. BEARBERRY’S RESILIENCE IN HARSH ENVIRONMENTS SYMBOLIZES ENDURANCE AND PROTECTION, EMBODYING THE MI’GMAQ RESPECT FOR NATURE’S STRENGTH AND INTERCONNECTEDNESS, WHICH IS CENTRAL TO THEIR BELIEF IN *MSIT NO’KMAQ*—“ALL MY RELATIONS.”



PLAN - NOT TO SCALE
TOTAL INSTALLATION FOOTPRINT APPROXIMATELY 105 SM

GARDEN VIEW



INTERIOR VIEW



THE LORD'S PRAYER

CHRETIEN LE CLERCQ, A FRANCISCAN RECOLLECT, ADAPTED AN EXISTING MI'GMAQ SYSTEM OF GLYPHS INTO A LOGOGRAPHIC WRITING SYSTEM IN THE LATE 1600S WHICH REMAINED IN USE BY THE MI'KMAQ INTO THE NINETEENTH CENTURY.



This picture, which faces page 140 in the original, obviously represents the use of Father le Clercq's characters, or hieroglyphics, in teaching the prayers of the Church to the Indians. The priest may be intended to represent Father le Clercq.

					
nashnen Our Father	Wajok In heaven	ebin seated	tehiptook may	delwigin thy name	
					
megaldedemek be respected	Wajok In heaven	n'tel'danen to us	tehiptook may	ignemwlek grant	uis thee
					
nemulek to sea	ulodochinen, in staying.	Natei There	wajok In heaven	dell as	ehikedook thou art obeyed
					
tehiptook dell may so	be	ehkedook obeyed	makimignek on earth	sinak where we are	
					
Delamnkabenignis As thou hast given it to us	echomignuel In the same manner	apeli also	neguech now	kichkook to-day	
					
delamoktoch give it:	penegmanenwin our nourishment	n'isuen; to us;	dell'abikch'xtskachik we forgive those		
					
wegniwametriek who have offended us	e'p kel nixkam to thou O God	abikchiktwin forgive	ciwenilik our faults		
					
melkeniwch hold us strong	w'anchudil by the hand	nu not	k'tygalien to fall	keginokamikel keep far from us	
					
w'inchiguel sufferings	twaktwin evils	N'jofetch, Amen.			

FIG. 1088.—The Lord's Prayer in Micmac hieroglyphics.

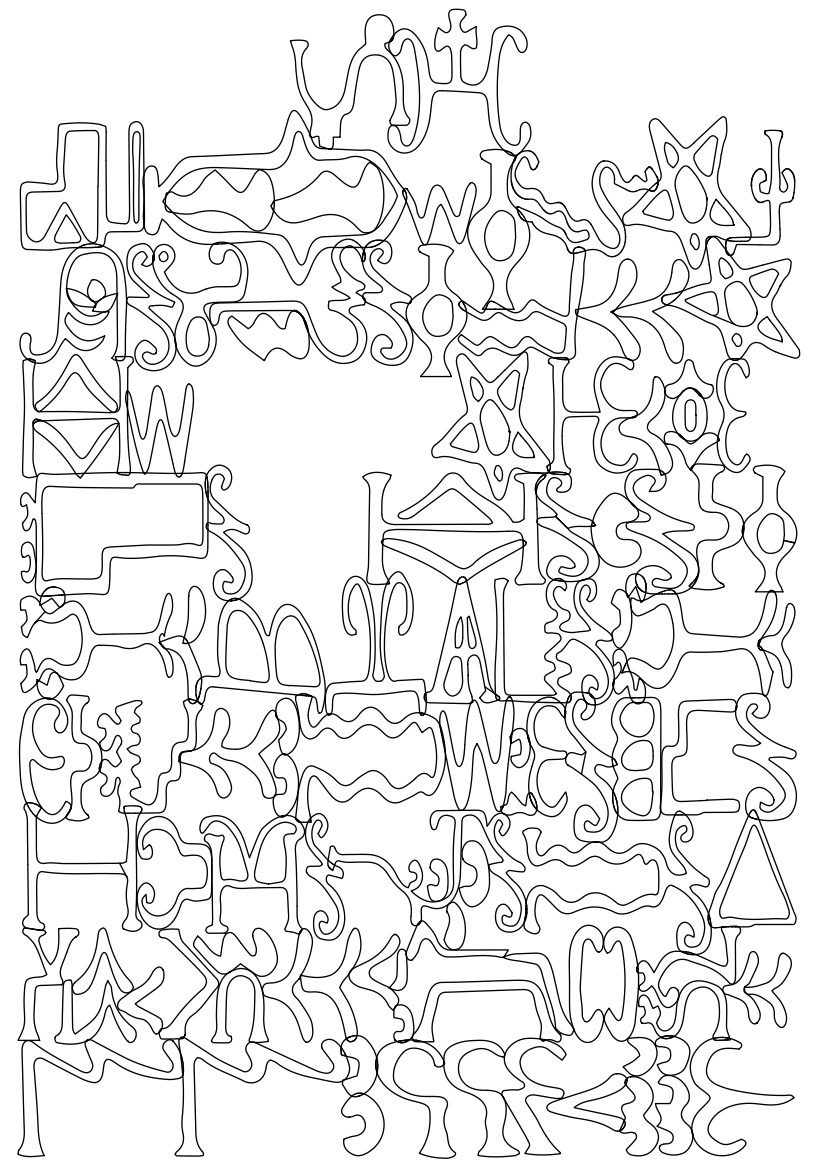


DIAGRAM OF A SECTION OF THE GARDEN SCREEN
SCALE 1:20

