THE HARRY PIERS ETHNOLOGY PAPERS

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology

Transcribed, edited and annotated by
Ruth Holmes Whitehead
History Section, The Nova Scotia Museum
2003
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THREE VOLUMES
# TABLE OF CONTENTS

**VOLUME ONE**  
Genealogies: Items 1-74  
   Personal data about individuals and family lineages  
Politics: Items 1-37  
   Elections of Chiefs, Captains, and Judges  

**VOLUME TWO**  
Mi'kmaw Culture  
   Multiple Topics: Items 1-3  
   Language: Items 1-4  
      Place Names: Items 1-17  
Mi'kmaw Material Culture  
   Costume: Items 1-14  
   Crafts: Items 1-7  
      Basketry  
      Quillwork  
      Tobacco Pipes  
      Woodwork  
   Games: Items 1-13  
   Tools & Weapons: Items 1-2  
   Shelter: Items 1-2  
      Fire-Making  
Transportation  
   Canoes: Items 1-7  
   Snowshoes: Items 1-8  
   Toboggans: Item 1  

**VOLUME THREE**  
Botany: Items 1-21  
Zoology: Items 1-17  

Correspondence  
   Department of Indian Affairs: Items 1-21  
   Correspondence on Mi'kmaw Matters: Items 1-19  

Memoirs and Manuscripts, Piers Collection  
   Harry Piers Manuscripts and Publications: Items 1-3  
   Research on the Abbe Maillard: Items 1-11  
   Campbell Hardy Manuscripts: Items 1-3  
   Joe C. Cope Manuscripts: Items 1-10  
   Anonymous Manuscript: Item 1  

Afterword
VOLUME ONE:
GENEALOGIES & POLITICS

Genealogies: Items 1-74
   Personal data about individuals and family lineages

Politics: Items 1-37
   Elections of Chiefs, Captains, and Judges

CATALOGUE OF THE HARRY PIERS PAPERS
NOVA SCOTIA MUSEUM LIBRARY
MI'KMAW ETHNOLOGY: THE DOCUMENTS
VOLUME III OF THREE

Ruth Holmes Whitehead
Assistant Curator, History Section
Nova Scotia Museum, Halifax
April 2003
Harry Piers was curator of the Provincial Museum of Nova Scotia (now called the Nova Scotia Museum) from 1899 until 1940, when he died very suddenly of pneumonia. He kept copious notes on a wide variety of subjects during his tenure at the museum, some neatly written out, others dashed down on the backs of envelopes, laundry lists, or whatever was handy. His preserved papers also include drafts of manuscripts he was writing, correspondence, and copies of historical documents he had been sent by other researchers.

The catalogue of Piers's Ethnology Papers
Until 2002, there were two sets of Harry Piers's Papers in the Nova Scotia Museum: an enormous collection in the museum library (with a minimalist and often inaccurate catalogue); and a smaller collection, strictly of ethnological papers, held in the History Section. In 2002, it was determined that there were documents of ethnological interest in the Library holdings as well, including a small section called "Ethnology & Archaeology", and it was decided to combine the two collections of ethnological material. This is a conflated catalogue of both sets of documents. The archaeological material will be catalogued separately.

The catalogue features some documents entered in full
Almost all of the entries are transcribed in full. Each item not transcribed in full says so, immediately after the date at the top of the entry. The effort to transcribe all items of immediate interest was made at this time because the originals are so fragile that bits are constantly breaking off, and because the editor was planning to retire and wanted to ensure accuracy of transcription (30 years of practice at reading Piers' handwriting), and to add any necessary editorial comment. An examination of the xeroxes of the originals, which appear at the end of each section, will show the difficulty in interpreting Piers's hand, and have been included so that the reader may judge the accuracy of the transcription, and see Piers' neat little drawings.

The catalogue format
Each document entry begins with the date at the top. The catalogue numbers, found within the references at the end of each entry, follow a chronological order within the various categories (Genealogies, Politics, Zoology, etc.). Each note has its reference in {} brackets at the end of the item.

Within the original documents, Harry Piers uses both parentheses () and square brackets [ ], often unnecessarily. Annotations and clarifications by Ruth Holmes Whitehead, placed within the original document, are always contained in {} brackets.

In the early 1970s, some of Piers' notes were transcribed and typed up by Brian Preston, History Curator at the Nova Scotia Museum. In the few cases where the original document cannot be located, Preston's transcripts are used, and the reference at the end of the entry indicates this. In a very few cases, both the Preston transcript and the Piers original are mislaid, so entries were made from Whitehead, The Old Man Told Us, 1991; this text was compiled beginning in 1978, from Piers originals and Preston transcripts, and includes four or five items now not found. This is also indicated in the references at the end of these entries.

Some notes cover more than one subject. Here the note is filed under the most appropriate section, but appears in any other relevant section as a cross-reference. Cross-referencing is indicated next to the date at the beginning of a record, and within the reference at the end of the note.
**Present location of the original documents**

All originals are now housed in the Nova Scotia Museum Library. In addition, some notes or papers of ethnological interest, originally entered under other categories, have been extracted and refiled in the Ethnology component of the Piers Papers. They are included in this particular catalogue under their new reference numbers, but with their original references noted.

In places, such as the correspondence between Harry Piers and William Ganong, or the voluminous correspondence with the Canadian Geological Survey, where it would have been inappropriate to extract the items of ethnological significance, the originals have been left in place. Xeroxed and transcribed, however, the content of each appears in the ethnology catalogue in the section where they would have belonged. Their references are to their original (and present) position within the Piers Papers.

At present, in the Library, one can find all the Piers references of an ethnological nature in Box Ten of the Piers Papers, under "Ethnology", either as originals, or as xeroxes (in the cases of items still filed under other topics.)

**How to view the material**

All originals, whatever their references, have been xeroxed, and housed in the Mi'kmaw Heritage Resource Files in the History Section of the Nova Scotia Museum, under historical material from 1900-1999. Two bound copies of the printed catalogue, entries and transcriptions together with xeroxes of the original documents, have been prepared (one in the History Section, one in the Library). Researchers can now access the information, and see a xerox of the original document, without having to handle the fragile originals.

**Mi'kmaw orthography**

You will notice three ways of spelling the tribal identifier and language: Mi'kmaw, Mi'kmaq or Micmac. Mi'kmaq (the plural form), or Mi'kmaw (the singular form), are the preferred spellings today. Prior to the development of the modern Francis/Smith orthography for writing in this language, there were many variations in the way this name was spelled by English and French writers. Some even split the word, making it Mic Mac. Others, ignorant of the fact that this is the plural form, added a final V. (Harry Piers used Micmac and made it plural as Micmacs.)

There has been some confusion about when to use the plural form in English and when to use the singular.

Bernie Francis, one of the developers of the Francis/Smith orthography, himself a Mi'kmaw as well as a linguist, has clarified this. Here is what he says:

The tribal name, when used as a noun in English, takes the plural form, Mi'kmaq. One writes and says, "They are Mi'kmaq." This is always the case, except when one is speaking of a single person. In that case, the singular form, Mi'kmaw, is used. "She is a Mi'kmaw." The language is also called Mi'kmaq when used as a noun: "He speaks fluent Mi'kmaq."

This all changes when the term is used as an adjective. The Mi'kmaw First Nations people now prefer that we all get used to seeing and using the singular form, Mi'kmaw, as the adjectival form in English, even when the adjective is modifying a plural noun.

Piers' spelling has been left as is, within his notes. In all other cases, the modern usage is followed.

This material is presented in three volumes, as the manuscript was too large to admit of wire-binding.
Things to keep in mind
Piers began keeping notes on subjects of interest very early on in his career. He would correct information in later notes, so there is a certain amount of repetition. Some of this material is inaccurate, and additional clarifications have been made, where possible, in the editorial comments.

Piers often used the Latin term, *vide*, before a personal name; to mean that his information came from that person (vide Maggie Paul 18 April 1926). I have italicized it to avoid confusion.

The most important thing to remember is that Piers was writing down Mi'kmaw words phonetically, and they would not be spelled this way in modern usage; when Piers was writing, the Francis / Smith orthography for writing Mi'kmaq had not yet been created, and therefore Piers' spelling of Mi'kmaw words needs upgrading to the Francis / Smith system. Bernie Francis has from time to time provided the correct orthography for certain terms, when translating other material for the Nova Scotia Museum, but that has not been done for this particular manuscript as a whole.

Within this catalogue, a good percentage of the information came to Harry Piers from a single individual, Jerry Lonecloud. (See my notes on Lonecloud at the end of the catalogue.) That means that much of this data is largely the opinion of one man, rather than the memories or opinions of many. To believe this material accurate in all points would, I feel, be a mistake. On the whole, however, this catalogue is a rich treasure of information on many subjects; transcribing documents for it has been a delight and a good way to end my tenure at the Nova Scotia Museum.

Ruth Holmes Whitehead
Assistant Curator, Ethnology
December 2002
n.d.

[Gravestone inscription:]
"In Memory of
Joseph Pennald
Indian
by
William Chearnley
A.D.1850
Gone to Deaths call is
Indian Joe
Moose deer rejoice
Here buried rests your
deadliest foe"
Buried in the Roman Catholic cemetery, Chester.

{n.d. cross-reference
Story about Indian & Judge
Mason [sic; Nathan] Hilton, Yarmouth
Joe Goose (Joe Pennall) of Liverpool, who was over 6 ft. tall
{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes." Cross-referenced to Mi'kmaw Ethnology: Genealogies, undated. For the complete anecdote, see the Genealogies entry for 17 June 1919, below.}

n.d

Micmac Indian Humourous Story
Mason Hilton [sic; Nathan Hilton], J.P., of Yarmouth, and Indian Joe Goose (Joe Pennall) of Liverpool, N.S., the latter of whom was over 6 feet tall, were the "judge" and "Indian" referred to in the very funny story about the Indian saying he could not search all over Hell for Judge____. This is a fact. Vide Jerry Lone-cloud who knew them both well.
{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Genealogies, 2. Originally catalogued as "Box Six, History VII, B, Notes, N.S. General."}

n.d

"Joe Goose" (Joe Pennall) [from French, Joseph Bernard], Indian and his wife were found dead alongside road, close to an old church site, about 4 miles below Conquerall Bank, on same[?] side, near Bridgewater, Lun. Co. They were buried in that churchyard, being the first burial there. (Vide an old Lunenburg woman, who had been at the funeral.) Joe Goose is the one who got off the funny story about Not able to search all over hell for Judge Nathan Hilton.
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 3.}
Francis Paul, chief of Micmac Indians, died at Dartmouth, N.S., on 18th May 1861. It was the wish of the tribe & his family to take his remains to Shubenacadie for burial. Vide letter of Capt. W. Cheamley, paper no. 128, vol. 431 of Public Records of N.S.

{n.d.} Legends of Paul family written on birch bark
Mrs. Fray (widow), Gay's River,
{[Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 4.]} There is nothing in the rest of the Piers Papers, unfortunately, to explain this cryptic note.}

{n.d.}
Beale (= Peter) (French, Pierre; Mi'kmaq, Piel)
Bem-ne-wit (the Micmac name of family) {Peminuit, meaning 'born on the way'; it was the name of an ancestor}
Bem-ne-we-dock (Peminuitaq) (the family, plural)
Chief Louis Benjamin Bem-ne-wit (Paul); Chief from 1814
Chief Francis Bem-ne-wit (Paul), brother of L. Benjamin, resigned {illegible word follows}
Chief James Bem-ne-wit (Paul); Chief from 1856, no family {he had children, but they predeceased him}
John Noel, stepson {of James Paul}
Red (war), blue (sky), white (peace), black (sun, or eclipse when Christ was crucified).
{Here Piers is adding notes about the beads in a woven belt which Jerry Lonecloud was describing to him.}

{n.d.} This is a family tree of brothers in the Peminuit Paul family, with additions in pencil (here in brackets) later made by Ruth Whitehead
Brothers
Chief {Louis Benjamin Peminuit} Paul (chief before Chief Francis Paul), elected 1814, d. 1843-4 {father of Jacques Pierre Peminuit Paul, call Sak Piel Saqmaw or James Peter Paul}
("Jean Lucien Peminuit Paul, alive in 1814" inserted in pencil on original, by Ruth Whitehead in 1978.)
Chief Francis {Francis Peminuit} Paul, chief in 1842 (died at Dartmouth, 18 May 1861)
Goreham Paul {Gorham Peminuit Paul}, living at Shubenacadie Reserve in May 1842. Holds rank next to the chief & above the Captains, a place which answer to our idea of Major, though they do not use the word.

Peter Paul {sic; this should read "Louis Peminuit Paul"}. {Brother of Chief Francis Paul & of the late (former) Chief. Peter Paul is {was}"Judge of the Tribe", hearing all causes and settling all points of Micmac Law without fee or reward. {He was succeeded as Judge by his son Christopher Paul, father of "Big Peter" Paul.}

{n.d.} Recent Chiefs of Micmac According to present chief John Noel {added later: "d. 1911".}
Chief Samuel Paul (called Benjamin Paul)
Chief James Paul (son of above)
Chief John Noel.
{Added later:} Was it not Chief Samuel Paul who received medallion from the Pope?

{n.d.} Chief John Noel tells me that during the winter of 1820, the squaw of Joseph Louis (lu-we) was crossing the
harbour near Charlottetown, P.E.I., with her infant son (Peter Louis, who died about 1905), strapped and wrapped in an Indian cradle at her back. The mother was overcome with the intense cold and died from exposure, being found frozen stiff the next morning, but the infant on being unwrapped was apparently little, if any, affected by the cold. Chief Noel assures me positively this is correct.


n.d.

Peter Cope (who married a Salome (Jerome)) and fought with Bear in Sheet Harbour Woods. This Peter Cope met a bear in Sheet Harbour Woods and fired at it, hitting it. It ran off. Then it set up on its haunches and began to lick wound on its foreleg. Then it lay down and Cope thought it was dead. He stood his gun against a tree and went up to the bear and kicked it. The bear sprung at him, and a fierce struggle began. Cope had only his sheath knife & could not get it. Bear tore Cope’s arms and chest with its claws. It had its mouth wide open. Cope saw that his only chance for life was to use some uncommon tactics. He waited a chance when bear’s mouth was very wide open, and then suddenly rammed his right hand (he was a very strong man) down the animal’s throat, and gripped the base of the tongue. Some say he tore out the bear’s tongue, but this was not so. He gripped the base of the tongue till the bear was smothered. Left bear’s carcass & went home, at Sheet Harbour Road, and when arrived there was covered with blood. His wife doctored him, and he was three months on his back as result of this straggle for life. They used to like bear’s meat, but Mrs. Cope went to where the bear’s carcass was, and chopped it all up with an axe, and threw the pieces about. [Treating the bear’s body disrespectfully guaranteed it would not reincarnate in that neighborhood.] This Peter Cope was grandfather of the present Joe Cope of Enfield, who told me this story as told to him by his father Peter Cope.

<table>
<thead>
<tr>
<th>Peter Joe Cope</th>
<th>Peter Cope of Sheet Harbour Road</th>
<th>John (Noel) Cope</th>
</tr>
</thead>
<tbody>
<tr>
<td>great hunter</td>
<td>married [a] Salome, Mattio Salome's father's sister shot 25 moose in one week of Sherbrooke way. (He had struggle with her.) (it was really only 18)</td>
<td></td>
</tr>
<tr>
<td>Peter Cope (Jr.)</td>
<td>of Sheet Harbour Road and Dartmouth where he died aged 97; married Louise Paul of Ship Harbour Lake</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Joe C. Cope (big nose), I” Indian photographer, who was born at 5 a.m. Easter Sunday, 1859, now 67 years old. (’’Big Nose’’ was Joe C. Cope’s nickname.)</td>
<td></td>
</tr>
</tbody>
</table>

n.d.

Autograph, in his own handwriting:
Chief John Noel
Halifax N.S.


1907

John Noel, Chief of Micmacs, was born 3 May 1829. His wife was born 16 October about 1822? [This information is repeated at right angles to the text, perhaps written in a hurry earlier and more formally later. Below the note, Piers has subtracted 86 from 1907, to get 21 (1821), her putative birthdate].

9
March 1908

John Williams died about 15 years ago at Indian Settlement near Shubenacadie.
Chief John Noel's 1st wife was a Pennall from near Chester. His second wife was the widow of Peter Saac whose son is Isaac Saac. She was a Thomas by birth.

Peter Louis died 2 yrs ago. Father Joseph Louis. Near Charlottetown Mother frozen to death & next morning child all right.

1910

Chief John Noel born 1829, 3 May. 81 years old on 3 May 1910.

1910

Jerry Bartlett = Lone cloud
Sling shot
John Noel lives on Indian Reserve about 1 mile sw of Mill Village, and 3 1/4 mile west of Shubenacadie Station, Hants Co., N.S.

7 June 1911

John Noel buried at Shubenacadie. Two weeks ago yesterday 23 May 1911. Died on Sat., 20 May 1911.

15 March 1913

Peter Paul (called "Big Peter Paul" to distinguish him from Peter Paul, a Cape Breton Indian who lives near the Brewery at Dartmouth) was elected Chief of the Micmac Indians of Halifax, Lunenburg, Kings, Hants, Colchester & Cumberland Counties, at a small gathering of Indians held for the purpose at Spring Brook Reserve, near Shubenacadie, Hants Co., on Saturday, 27 July 1912. At the same meeting John MacDonald was elected a captain.

On the morning of Saturday, 15 March 1913, Chief Peter Paul, accompanied by Captain John MacDonald, Captain (?) Lone Cloud (Jerry Bartlett) and Martin Saac (French, Jacques, Mi'kmaq, Sak as a surname, spelled Sack in Nova Scotia, Sock in New Brunswick, and Sark in PEI) (the latter a nephew of Isaac Saac, the last [Isaac] a step-son of late Chief John Noel), came to Halifax and went to Archbishop McCarthy's residence on Dresden Row, where at 10 o'clock, he and the rest of the company kneeling, received His Grace's blessing, was invested with the gilt medallion of the Pope which the late Chief Noel had worn, was exhorted to perform his duties as chief in an upright, faithful manner, and to attend the services of the Roman Catholic Church and to tell [say] his beads regularly even when unable to attend chapel, etc. Candles were lighted dining this ceremony. Then the Archbishop shook hands with the party. The silver medal of George III was not given to the chief on this occasion.

The party came to the museum at 10:24 o'clock and the new chief was introduced to me. None of them were in the native uniform, merely old homespun clothes, the chief with an umbrella! Chief Peter Paul, who succeeds Chief John Noel, was born at Indian Reserve, Shubenacadie, on 10 May 1850, and will be 60 years of age on 10 May 1913. He is a son of Christopher Paul. At 25 years of age (i.e. 1875) Peter Paul was made a captain for Chief James Paul of Shubenacadie (step-father of Chief John Noel), and was afterwards first captain for Chief John Noel. (Vide information furnished by Chief Peter Paul, to H. Piers, 15 March, 1913.) It is possible he may add the name Stephen (Peter Stephen Paul) to his name to distinguish him from the other Peter Paul; but if so the name is merely an assumed one.
Lone Cloud informs me that the Bear River Chieftainship has been chiefly in the Meuse family. Chief Meuse of Bear River is known as the "Governor Chief" for some reason, perhaps as Lonecloud says, because he once went to England and was introduced to the Queen who gave him a medal. (This was his grandfather, Andre Meuse, who went to England, met King William and Queen Adelaide, and was given a medal.) The Shubenacadie chief[s] have been Pauls. The distinct idea is to keep the Shubenacadie chieftainship in the Paul family. Chief Noel was a step-son of Chief James Paul. Lone Cloud says it is correct that Chief Noel used to have a feather headdress of eagle or some such feathers, but it is not now in existence, & he thinks Noel must have sold it to some Yankee. He thinks there was once a bigger older silver medal than the Geo. III one, but it seems it is now gone.

12 April 1913
{Autograph, signed:} Peter Paul
{Piers’ note:} Chief of Micmac Indians at Halifax, Lunenburg, Kings, Hants, Colchester & Cumberland Counties, Nova Scotia. 12 April, 1913.

1 May 1913
1814 Medal (Judge’s)
.11 [inches] thick at edge.
Joe Handley Meuse
I Jas. Meuse died about 2 weeks ago
(say about 17 April 1913).
He was Governor Chief at Bear River.
*Handley* is from the French, Andre; Mi’kmaq Antle\ written formerly as “Handley” by the English.}

{1 May?} 1913
Story belt
Alenopsqua spee soon
Chief Joe Handley Meuse of Bear River & his wife [sic], was the first chief to go before Queen Victoria, and so was called the "Governor Chief" as well as his successors.
I Chief Jim (James) Meuse
now of Bear River
Died about 16 April 1913
{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 20.}

1914?
Jerry Lonecloud, Indian, was at Niagara Falls when he was about 6 or 7 years of age. Was again at Niagara Falls in 1885, and went by train from there to New York to see General U. S. Grant’s funeral which took place on 8 August 1885.
{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 21.}

11 June 1914
{family tree, in ink and red pencil}
Micmac Indian "Dr." Jerry Lonecloud: Jerry Bartlett [Germain Alexis or Slme’n Laksi], now known as "Doctor" Jerry Lonecloud, Micmac Indian of Nova Scotia, was born at Belfast, Maine, USA, on 4 July 1846 (the same day the City
17 February 1915

HAPPY HUNTING GROUND

John Paul, a famous old Indian guide of considerable ability as a moose hunter, and well known throughout all parts of the Province, after a protracted illness at the Indian Settlement, Pictou Landing, has been called to the Happy Hunting Grounds. John had many good qualities, but like all his race, some not so good, says the New Glasgow Enterprise.

In camp he was nature's gentleman. Not an oath or a foul word ever escaped his lips, and his enterprising yarns, before the camp fires at night, when he entertained his hunting friends, showed his wonderful powers of imagination and invention in his visionary episodes of his own wonderful exploits, but when "Firewater" was passed around John never could be induced to partake. In this respect he was phenomenal. Committing therefore to oblivion all his paramount foibles his life long conquest of the ruling passion of his race might be inscribed on his tombstone - if ever he gets one. John Paul had the honor to be a guide to the late King Edward while on a moose hunting expedition out to Caledonia, when he was Prince of Wales, on a visit to Nova Scotia; also to many governors and great men.

13 March 1915

Marl-nan-ette (Marie Antoinette Thomas, wife of Peter Sack and of John Noel) "our old great mother"

The death occurred at Indian Reserve, Shubenacadie, on Thursday last (11 March 1915, of old age) of Mary Noel, widow of the late Chief John Noel of the Micmac Indians, at the venerable age of about 93 years. She was universally respected by both white men and Indians, to the latter of whom she was always known as Marl-nanette, and was also lovingly spoken of among the tribe as "our old great mother." She had been a Thomas, and her grandfather set mink traps on the site where Halifax now stands. She had been twice married; her first husband was a Sack, by whom she had a son Isaac who is now a captain in the tribe. She will be buried today at Indian Reserve. Harry Piers (for the Halifax newspaper) Mail, 13 March 1915. {in red pencil:} Death of Mary Noel.
6 October 1915 cross-reference
(not transcribed)
Correspondence, hand-written, 2 pages, 6 October 1915; from David Ross McCord, KC, at the McCord National Museum, Temple Grove, Montreal; to Harry Piers, Provincial Museum, Halifax, NS; requesting information on the place of residence of Louis Petitpas. (Louis-Benjamin Petitpas was the son of Claude Petitpas and his Mi'kmaw wife; Louis's older brother Barthélémy acted as Mi'kmaw translator for the Abbe Maillard. After Barthélémy was kidnapped and hanged by the English at Boston, Louis-Benjamin translated for Maillard until the latter's death in Halifax in 1761. I think that Louis-Benjamin Peminuit Paul was named for Louis-Benjamin Petitpas. See Claude Petitpas and family, as "Petispas", on the LaChasse Census of 1708.)

(#Nova Scotia Museum Library, Piers Papers. Original catalogued as "Box Seven, IX, Biography & Genealogy, A: Correspondence." Cross-referenced to Mi'kmaw Ethnology: Genealogies, 6 October 1915.)

20 December 1915
Mrs. Andrew Paul (née Toney, afterwards Mrs. Glode), of Tuft's Cove, Dartmouth, now about 84 years of age, told Lonecloud, says that her grandfather Toney trapped beaver with wooden dead-falls at Black Duck Pond (Egg Pond) on the flat part of the Commons at Halifax, and that afterwards when work was done there remains of Beaver work cuttings were found there, in her own recollection. Her father (Joe Toney), who died at age of 102 years, was the last man to kill a Moose on what is now the Halifax Common near the Pond.
Up-Kuch-coom-mouch way-gad-die
Black duck

Old Ben Morris, blind, now about 96 or 97 [born ca 1818], said that on the Halifax Common, when he was young, there was a quantity of White Pine and Red Oak, and he used to shoot ducks at the Black-duck Pond
(Up-Kuch-coom-mouch way-gad-die).


24 February 1916
Micmac Indians
The death occurred this morning, 24 Feb. 1916, at Tufts Cove, Dartmouth, at a very advanced age, of a well-known Indian and guide, Andrew Paul, who was familiar to Halifax sportsmen of the past generation. He was born at Whycocomough, Cape Breton Island, but had lived near Dartmouth for about 75 years. A tine the Prince of Wales was in Halifax about 1860, he was one of the Captains of his section of the tribe, and with the then Chief James Paul and other sub-chiefs, in full Indian costume, was presented to the Prince. The Paul family has always been a very prominent one among the Micmacs and Peter Paul is now chief at Shubenacadie. Andrew was a good hunter, and in the past acted as guide for many of our sportsmen. His tall, very erect figure and grey head was well-known in the Halifax market on Saturdays.


11 March 1916
James Glode of Kejinkingoojee, Liverpool River, NS, a member of the old well-known Micmac family of Glode, and a captain in the tribe of Halifax county and vicinity, yesterday (10 March 1916) enlisted as a private in the 219th Battalion of the Highland Brigade now being raised for overseas service. This is the first Micmac Indian to take up arms for his King and country in the present war, and no doubt his example will be followed by many others of his tribe.

(6 Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 26. Location presently undetermined. Transcribed from an old xerox of the original.)
18 March 1916  
Micmac. The Micmac Indians are showing their loyalty by joining the corps for overseas service. Four brothers of the Glode family of Kajimkoolaj, Queens Co., N.S., have enlisted. James and Peter in the 219th Highland Battalion, and Sam and Stephen in the 64th. They are sons of late Stephen Glode, formerly chief of the tribe for Queens County. Another Micmac who has enlisted in the 219th, is Moses Paul, son of Joe Paul of Mostman’s Grant, Lun. Co., who is a member of a branch of the Paul family which has so long been chiefs of part of the tribe. Chief Stephen Glode died about 17 years ago.

10 July 1916  
Micmac Indians 10 July 1916
Be-al-eg-e-on Paul (= Peter Paul) (French, Pierre Etienne, Mi’kmaw, Pie’ Etkin)
Ha-sel-ma Luxcey (= Jeremiah Luxcey, alias Dr. Jerry Lonecloud) (French, Germain Alexis; Mi’kmaw, Shme’n Lakal)
Sarbette Paul (= Elisabeth Paul, wife of Jerry Lonecloud Luxcey). She prefers to retain her maiden name of Paul.
Mol-an-ette Noel (= her baptismal name was Marie Antoinette, so Mol Anette is Piers’s attempt to write the Mi’kmaw pronunciation of it) =
Mary Noel, widow of late Chief John Noel.
From Lone Cloud.

24 July 1916  
Ship taken by Micmacs off Indian Point, head of St. Margaret’s Bay. Micmac Indian, a famous one, called El-go-mard-dinip (origin: Mi’kmaw L’ik’mu, meaning “He Sends”; descendants were called Algoumaine, Algormain by English) (who Lonecloud thinks was Andrew Hadley Martin?, a chief of Annapolis district), was once with Indians camped at Indian Point, near French Village, head of St. Margaret’s Bay. A Spanish ship came in and anchored, and the crew all went ashore. The Indians under the above-named chief (El-go-mard-dinip) fell on the crew and killed every one of them. Then they took gold out of the vessel, and set it on fire in the Bay, & it drifted out in flames. The gold the Indians buried in a hollow or cleft in a barren granite island close to Indian Point (but not the island at the Point, and not the lighthouse island, Cr—). (Illegible, probably Croucher’s Island.) It is said from Ingrahamport, a cleft can be seen in the granite rock of one of the islands off there.
This was told to Lonecloud years ago in United States by an old woman who was a descendant of one of the Indians concerned in this affair. He was afterwards also told the same tale by an old Indian man in Nova Scotia. Told me by Jerry Lonecloud 24 July 1916.

4 December 1916  cross-reference
Elmsdale, N.S.  4th December 1916
A.J. Boyd, Esq. Indian Superintendent
River Bourgeois, N.S.
Sir, I beg to acknowledge receipt of your letter of the 24th ult., and in reply give herewith the names and ages of my children as therein requested:
Rosie, aged 26
Mary Ann, aged 24
Jerry, aged 16
Hannah, aged 14
Elizabeth, aged 12
Lewie, aged 8.
My own age is 69, and that of my wife, Elizabeth, is 49. I hope this will finally close this matter in a satisfactory manner. Your obedient servant,

(Public Archives of Canada, RG 30, Vol. 32, No. 332)
3 November 1917
(Notes for Accession 4578:)
Received 3 Nov. 1917
Photograph of Stephen Bartlett, alias Stephen Lexie (French, Alevis; Mi'kmaq, Laks), alias Wissow, Chief of Micmac Indians of Shelburne and Yarmouth Counties, of the Gravel Pit Indian Reservation, about 2 miles from Yarmouth on the Tusket Road, Yar. Co., N.S.
He was born in 1819 ("same year as Queen Victoria was born"), on the old reservation, Salmon River, about 2 miles from Tusket between Tusket and Yarmouth; and he died at age of 83 (in or about 1902). The picture shows him not long before his death. This photograph was copied from an original photograph lent us, on 22 October, for the purpose by his nephew, Jerry Lone Cloud (alias Bartlett). (Photographed for the Museum by Gauvin & Gentzel, Halifax.)
Genealogy, according to Lone-cloud:
Ag-e-an (Etienne) Wis-sow = Stephen Green (so called because he used in early days to wear green-coloured clothes.)
[His sons were:]
Chief Stephen Bartlett, alias Stephen Lexie, alias Wissow (1819-1902), whose portrait is referred to above; and
Abram Bartlett, alias Moussie Wissow, alias Moussie Lexie (he younger than his brother Stephen).
(Abram Bartlett's son was:)
"Doctor" Jerry Lone-cloud, alias Jerry Bartlett.
Note: At Shelburne the members of this family have always been known as Lexie (French, Alevis; Mi'kmaq, Laks).
I Photograph, I negative of same.
[Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 30. This is a rough draft of the accession record entry, which contains slightly more information.]

31 December 1917
Micmac Indians and the Halifax Disaster of 6 December 1917
Jerry Lone Cloud on 31 December 1917 gave me the following particulars as to how the Micmac Indians at the little settlement just north of the Brewery, near Tufts Cove, north Dartmouth, suffered as a result of the terrible explosion of 6 December 1917. This little settlement was directly opposite the place where the explosion took place. Many of the Indians had gone down near the shore to see the steamer on fire, & were there when the explosion occurred. Pieces of iron were hurled about them. The settlement consisted of seven (7) shanties in the spruce woods there. These shanties were destroyed. There were 21 Indians in the settlement, of whom 9 were instantly killed or afterwards died from injuries received, and 12 escaped but mostly badly injured.

The following Indians were either killed directly or else later died from injuries received:
1. Frank Brooks, the well known oar-maker, an old man aged 71 years.
2. Mrs. William Nevins, aged about 73 years; burnt to death.
3. Mrs. William Paul, aged about 37 years.
4. Janet Glode, aged about 32 years, belonged to Milton, Queens County, N.S.
5. Rosie, daughter of Jerry Lonecloud (Bartlett), aged 30 years. (Rosie elsewhere is reported born in 1890, so she may have been only 27 at the time of her death. She was married to Jim MacDonald of Sherbrooke, and they had three children: Harvey, Murray and Mary Elizabeth, named for her maternal grandmother. Harvey and Mary Elizabeth were badly burned in the explosion. After her recovery, Mary Elizabeth was placed by her two brothers in the Catholic Orphanage in Halifax. She never saw any of her family members again.)
6. Hannah, daughter of Jerry Lonecloud (Bartlett), aged 15 years.
7. Only son of Isaac Saac [Max Basque, grandson of Isaac Sack, said this should read 'only son of Isaac Paul'], aged about 15 years.
8. Ben Labrador, aged about 13 years; burnt to death (burnt up). He was a son of Louis Labrador of Milton, Queens Co., N.S.
Six of the Indian victims of the disaster were buried in one grave in the Roman Catholic cemetery at Dartmouth, on Thurs., 20th Dec., the Rev. Father Underwood officiating, and a large number of Indians following the remains.
Rosie, daughter of Jerry Lone Cloud, had been pinned beneath timbers, but not instantly killed. She asked that she might see a priest. She died later.

The Relief Committee is building houses for the surviving Indians near the school-house adjoining the late settlement. They have received food, clothing and shelter from the Dartmouth Committee. Jerry Lone Cloud was at Kentville, N.S., at time of explosion, but he immediately returned on a relief train, and reached Dartmouth that evening by walking all the way from Windsor Junction. His wife was also absent, in south-eastern New Brunswick. Lone Cloud himself is at present quartered at 145 Upper Water Street, Halifax. The Indians greatly regret the death of their school teacher (a white man) named George F. Richardson of Halifax, who was apparently instantly killed by the explosion on the Halifax side, probably when about to proceed to Dartmouth by the Hanover Street ferry-boat. He had done good work at the Indian school at Tufts Cove, and was also a pianist of considerable skill (was the pianist of the King Edward Theatre, Halifax).

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 31.}

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1918

John Williams, 1st, and Peter Joe Cope, 2nd guide, with Dunraven.

{In note at upper right: “Picked up Gude, Francis, &”; sic.}

Captain Cleary had John Williams & Peter Joe Cope (Sheet Harbour)

Prince of Wales (in Nova Scotia 1860) — Tom Phillips (Jerry Lonecloud’s grandson) of outlet Ponhook, Frank Paul of Ingram (Ingraham) River (afterwards of Parnboro), (1) Newell Jeremy of Ingram River (afterwards of Ponhook), and Paul. Prince went into Ponhook, from Windsor.


Vide Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 32.}

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3 January 1918  

Lone Cloud, Indian, once killed 14 moose in one season near Liscomb. Another time he was killing a number of moose about there, and the Game Society thought he was selling the meat to the Lumber camp. They had two game wardens sent there to watch him. At length he was arrested and jailed in Guysborough town. Lone Cloud overheard the jailor and another man in next room say they would not hold a Game Society prisoner for more than 24 hours. That night they left the door unlocked, and Lone Cloud, who at first pretended to be asleep {sic}. He got up and walked out and got away. [This may have been sometime about 1890 or thereabouts.]

Vide Lone Cloud 3 Jan. 1918

Large Moose Horns, 62 ‘A inches

The largest moose horns Lone Cloud ever got, and one of the largest ever got in Nova Scotia, measured 62 Vi inches across the horns, which were very perfect. He sold the head, unmounted, for $50.00 to a clergyman of Truro, who got Henry O’Leary, taxidermist of East Quoddy, N.S., to mount it. It was shown at St. Louis Exhibition {1900} and given a prize. O’Leary has a photograph of it. The skin afterward got bad, and O’Leary placed a cow-moose-skin in place of the original skin.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Seven, IX, Biography & Genealogy, A: Correspondence." Cross-referenced to Mi’kmaw Ethnology: Genealogies, 3 January 1918.}

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3 January 1918  

When Prince Arthur (afterwards Duke of Connaught) was in Nova Scotia about 1872 {he was here in 1869}, he went out shooting, etc., back of Liscomb, about lake which is known as Prince Arthur’s Lake. With him as guides were Peter Joe Cope and John Williams, Indians. They got nothing I believe. Had soldiers to wait upon them, and a horn or bugle to call the people together, and it is reported they carried swords with them (possibly only the soldiers). Peter Joe Cope said Prince Arthur, “What the hell he had all that gear about, as it would frighten any moose.” It seemed to have been in calling season. Vide Lone Cloud, Indian, 3 Jan. 1918.
3 January 1918

Lord Dunraven, with probably one or two other Englishmen, and with John Williams & Stephen Maloney, Indians, as guides, over killed 16 caribou in a bog which was afterwards called Dunraven's Bog, in Queens Co., not very far from Silver Lake (about 20 miles northward of Cape Negro station, I think). He kept only the best heads, and made the Indians cut holes in ice, and dispose of the carcases in the holes. Wrote a book & claimed to be a great sportsman. The Indians afterward told about the slaughter, & it caused much criticism and later led to the establishment of the Game Society & laws being made. This was about 50 years ago, according to Lone Cloud, Indian. Dunraven no doubt got many moose too. Vide Lone Cloud, 3 Jan. 1918.

February 1918

Mrs. Oscar North, Hair-dresser, Arlington, Mass.
Dear Sophie, I know you must have heard of the terrible explosion which occurred in Halifax Harbour on 6th December, which destroyed a large part of Halifax, and entirely wiped out the Indian encampment which was directly opposite to it. Two of my children, Rosie and Hannah, who you will remember, were killed and all my things destroyed, but I escaped as I was in another part of the province. I wonder if you and some of your good friends would be willing to assist me at this very hard period in my life? Any aid you may be able to give will be very greatly appreciated by and do much good to,
Yours truly,
Jerry Lonecloud
145 Upper Water Street, Halifax

16 February 1918

Sportsmen in Nova Scotia
About 40 years ago (say about 1877) a Mr. Fiddler and his wife, who had large sheep ranch in Australia were in Nova Scotia, and had a store at Sherbrooke. He hunted much in Guysborough, Halifax and Hants Co., but not in western counties. Had camps (or log cabins) in various places, one near Grand Lake. Had a white man as guide. Indian Abraham Barss, now dead, was a sort of body servant, or perhaps cook for him. They also went hunting caribou in Nfld. Fiddler took Barss with him to Australia, but Barss got homesick there & came back to Nova Scotia. Fiddler apparently sometimes lived or boarded in Halifax. (Vide Jerry Lone Cloud, 16 Feb. 1918.)
Dartmouth for a few years (4 or 5 years), and while there became totally blind, and was led about by one of his children, he being a familiar figure about the town. From Dartmouth he moved to his son's place at Three-Mile Plain, Windsor, where he resided until his death at an extreme old age. A nephew of his is serving his king in the overseas forces.

25 February 1918

No. 470813 Private Abram Paul
25th Battalion (formerly 64th), Canadians
c/o Army Post Office
London, England

Dear Nephew Gabe, (*Abram* crossed out, and *Nephew Gabe* substituted)

We are very sorry to hear that you have been in hospital suffering with shell shock, and hope that you are now better and able to be about, as they tell us you were admitted to hospital in 18 November. My daughter Mary Anne died three weeks after you went across. You will be sorry to learn that Kathy Francis and her baby died last fall. Her father and mother are also dead.

I suppose you have heard of the very bad explosion which took place at Richmond, Halifax, on 6 Dec'r, when two steamers collided and one blew up killing nearly 2,000 people about Richmond and Dartmouth. The Indian settlement at Tufts Cove was destroyed and several Indians killed. My daughters, Rosie (after "Rosie" Piers has crossed out the phrase "suffered such injuries that she died soon afterwards") and Hannah, were killed. The Indians were buried in the cemetery in Dartmouth, there being a large funeral.

As you know I am the one who is your nearest relative, and if you could see your way to be able to assist me in any way, I would be very glad.

Let us know from time to time how you are getting along, as we would like to know of your welfare.

With best wishes, your aunt,


9 March 1918

Photograph of Micmac Indian, Isaac Paul, of Indian settlement at Morris's Lake, Cole Harbour, Hx. Co., N.S.; photographed in 1891 by Micmac Indian Joe Cope (the first Micmac professional photographer), at Red Bridge, First Dartmouth Lake, Dartmouth, Hx. Co., N.S., who was son of Captain Peter Cope of Red Bridge. (Signed in pencil, "Joe Cope, Photographer.")

Subject: Isaac Paul was son of Peter Paul. Isaac Paul lived at Morris's Lake near Cole Harbour, and died about 20 years ago, say about 1898. (He died of tuberculosis.)

Photographer: Joe Cope, who was the first Micmac Indian who took up photography, and probably the only one so far; was then ("about 1891") living with his father, Capt. Peter Cope, at Red Bridge, Dartmouth. Joe took many photographs, during 2 or 3 years, including many portraits of Indians, who were bad pay. When he could not afford to buy chemicals for his work, he gave it up. Joe Cope was well-educated and could write well. For a time he was employed in [the railway] baggage-room in Halifax. He now is camping 6 or 7 miles above Bridgewater, being now interested in prospecting for minerals. No doubt he was born at Dartmouth.

(Cope Family History:) Joe Cope's father, Capt. Peter Cope, was born in Cape Breton, N.S., and then came to Red Bridge, Dartmouth. He once went by himself to England to see the Queen, but was not able to meet her, only catching a glimpse of her as she passed in a carriage. He had arranged to go with Chief John Noel, but the latter did not go. Sir Chas Tupper had been applied to, to try to interest him in this matter. When Peter came back from England, he built a rather large house on side of road at Red Bridge, Dartmouth. Later in life he moved to a son's place at Enfield, Hants County, N.S., where he died about 4 or 5 years ago [say about 1913], at age of 97 years, but "as smart as a cricket." Peter said the original name of this Cope family was Nowlan, but it is said when some Lord
Cope was in Nova Scotia, they took the name of Cope. Nowlan in Micmac is Now-way-ock \(\text{Nawea'q}\). Nowlan's Head (once a camping-ground, near Quoddy) was named for Indian Nowlan family.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 36. This is the rough draft of the Accession Record for the item, which adds "He is the Indian 'Joe C. Cope' of Mossman's Grant, 10 miles above Bridgewater, Lunenburg County, N.S., who on 7 March 1916, sent to H. Piers a letter and drawings describing a device for guiding bombs dropped from aeroplanes, which he had devised, and which he had constructed a demonstration piece of apparatus. He says, "I am one of your Halifax Micmac Indians, unfortunately too old to shoulder musket to defend my King and Country, but if my idea or invention is of any use, I will gladly offer it to my King and Country free of charge." Cope's letter and drawings were forwarded on 11 March 1916 by H. Piers to the Comptroller of Munitions Inventions, London, England; and on 6 April the Comptroller sent to Cope a long and appreciative letter, which also pointed out in detail the weak points in Cope's device. (See these documents below, under Memoirs & Manuscripts.)

Under Accession 4012, Captain Peter Cope's father, an Irishman named Nowlan, is said to have been of mixed race, and after whom Nowlan's Head was named. Peter Cope took his mother's name of Cope. His own wife was Mollie Louise Paul of Ship Harbour.

Under Accession 4012, Lonecloud says that this "Colonel" Peter Cope died at age of 96 years in 1912, which would make his birth about 1816. Piers's search for a "Lord Cope" turned up Sir John Coape Sherbrooke, governor of Nova Scotia from 1811 to 1816, which suggests that he might be the so-called Lord Cope referred to above; "but this Indian name Cope is much older than that, as the well-known Micmac Chief, Major Jean-Baptiste Cope was at Chignecto in 1750 (vide Akin's Archives of N.S., p. 195), and entered into a treaty of peace with Government at Halifax, 22 November 1752 (ditto, p. 683), and is again referred to in 1754 (p. 210) etc." (Piers had been told by someone whose name he could not remember that Peter Cope may have been a grandson of Jean-Baptiste Cope.) "Major Henry Cope was a member of H.M. Council at Annapolis, N.S., in 1732 (ditto, p. 97)." Regardless of all these English Coapes and Copes, this name is Mi'kmaq, and appears first on the 1708 LaChasse Census, with the entry for Port Royal of Paul Cope, his wife, and Jean-Baptiste Cope, aged 10, his son; as well as names for several Cope daughters. The name probably derives from the Mi'kmaq for 'beaver': \(\text{kopit}\).

12 April 1918
Death of Chief John Denny of Cape Breton, 12th April, 1918. The death occurred on 12th April, at the Micmac Indian reservation, Church Island, Whycocomagh, of John Denny, Chief of the Micmac Tribe of the Island of Cape Breton. His jurisdiction in the tribe included the whole of that island. He was seventy-four years of age, a native of Whycocomagh, and had been chief for about forty years. The chieffainship of Cape Breton, although by election as on the mainland of Nova Scotia, yet has always within the memory of man been in the Denny family, and the deceased had succeeded his father, also John Denny, in the office. It is the intention of his tribe to give him a largely attended funeral.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 37.}

6 September 1918
Micmacs. Death of John Cope, Indian, 31 Aug. 1918
The death occurred at Stewarts, Upper Musquodoboit, on 31st August, of an old and well-known Indian, John Cope, at the age of 71 years, he having been born at Beaver Dam, Halifax County, in April 1847, son of old Mollie Cope who is said to have been 113 years of age when she passed away about 13 years ago. The original Micmac name of the family was not Cope, but Bolmolite, which means "a clear space." [Bernie Francis thinks 'Bolmolite' was originally French 'Paul Martin'; it certainly does not mean a 'clear space'.] John Cope had considerable fame as a hunter, at least judging by the number of moose he shot, and acted as guide for various Halifax sportsmen some thirty years ago. He used to hunt back of Beaver Dam and Mooseland with Captain C. Lestrange, who was formerly well-known here. One winter, probably forty years ago, Cope by himself killed eighteen moose, according to his own admission, although the claim has been erroneously made that the number was seventy. The meat of these he sold to the Fifteen-Mile Stream gold camp, which was then in active operation. He was then camping at Indian Rips at the head of Hunting Lake on Liscomb River. He was a big man, of unpretentious appearance, but a genuine Indian in all respects. \(\text{Vide Jerry Lone Cloud, 6 Sept. 1918.}\)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 38.}

18 November 1918
{partially transcribed}
Newspaper clipping. The \(\text{Echo} \) (\(\text{Daily Echo}\)), Halifax, N.S., 18 November 1918. Taken from the \(\text{North Sydney Herald}\). Headline: "N.S. Micmac the Best of Snipers: Stephen Toney Earned Many Honors Overseas — Inherited His Keen Eye From His Athletic Father." No author credit. "So deadly was the constant fire of the Hun snipers that it was certain death for any of the Allies entrenched to pop their head above the parapet for even a second.
Stephen Toney was positioned some distance down the line, and upon the solicitation of an officer who knew of the Indian's powers as a sniper, the General sent for him. It was not long after that the keen eye of the Nyanza Micmac discerned a suspicious object in a tree fully one thousand yards distant, and he told the officers so. The latter immediately trained their powerful field glasses on the tree but assured the Indian there was nobody on it. "Spose you watch," coolly replied Toney, and taking a careful bead, pulled the trigger. Instantly dropped the dead body of a sniper, and the astonished officers and men were raptured in their applause.

On that occasion the General saw seven German snipers bite the dust, and particularly for this did the Nyanza Micmac earn the coveted V.C. Shortly after, Toney was gassed, and when the doctors thought he was fit for the trenches he was sent back. However, his eyesight became impaired, and he was sent home on furlough, and is at present with his mother in Pictou County. Admittedly one of the best snipers fighting under the Allies, the Cape Breton Micmc [sic] won the M.M., the D.C.M., and finally was awarded the highest honor accorded a soldier, the Victoria Cross.” Toney was born at Nyanza, Victoria County, Cape Breton Island, NS.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 39.)

18 January 1919 cross-reference
...You wanted to know the names of two or three of the oldest Micmac residents on the Elmsdale, N.A. Reserve, I beg to say that the following are such names: Elewie Doodoo [French, Louis; Mi'kmaq, Lluwe Ku'ku 'kwes], who died 38 years ago, his age unknown, but died from old age; also his brother, Newell [French, Noel] Doodoo, who died two or three years ago, at the age of 84 years; also Joe Howe (Jeremy) who has been living there since he was 14 years of age, and is now about 74 years old, and has been living there ever since he went there as a boy. It is claimed that their fathers before them also lived there.


8 February 1919
Jerry Lone-cloud, Indian
When Jerry Bartlett (Lone-cloud) was about 17 or 18 years old, (born about 1850 or 51), say about 1867 [JLC was almost certainly born in 1854, he got to NS two years after the Civil War ended in 1865, so this event would have been more like 1872], after Christmas probably, when Savary was running ["for" crossed out here] election, he went as camp boy with William Gilpin of Digby, with Governor [Chief] Jim Meuse (then about 44 years), Malti Pictou (who still lives), Johnny Peters (all Indians) as guides, and Jim Gorman as portager, and a cook also. Gilpin shot a doe caribou at Boundary Lake (west of Boundary Rock), in Shelburne Co., back end. [They] cleaned carcass, and Gilpin offered Bartlett $5.00 to carry out the caribou to Clark's. $5.00 a good deal in those days, & Bartlett accepted. He carried it from Boundary Lake to Clarks at Lake Jolly (18 miles); and for $2.00 more, from Clarks to Morgan's, 4 miles from Bear River (8 miles from Clark's to Morgan's). Here he gave up carrying it, having carried it all way from Boundary Lake to Morgan's (total 26 miles), on his back. Then carcass taken on team. Bartlett then walked with Jim Meuse from Morgan's by a short cut to Digby (about 14 miles). The caribou when weighed, without insides, weighed 100 lbs. on scales at Digby, head and small homs, & feet. They reached Digby on the night of the election day when Savary was elected. They reached Cornwall's tavern at Digby. Gilpin had no business, lived on his money, sportsman, and had a big house with sporting trophies. Related to Dr. Edward Gilpin. He married a Smith.

Once, about a couple of years before [1872, according to revised chronology above], he saved 2 of John Darby's sons. Jerry Bartlett, and two Darby sons, and another man, were in a canoe off Digby town, and were capsized. Swam for some distance, and Bartlett saved the two boys, one 13 and another 15 years, but the man was drowned. This man was John Darby's first wife's brother. Bartlett received considerable praise for this.

Once, when at Lunenburg, at Fisherman's Hall [previously transcribed as "Tichman's Lake"] about 30 years ago, [Jerry Lonecloud] carried two men together, one on each side of him; two men, one 240 lbs, and other 236 lbs, both [named?] Captain Geldert (brothers). Vide Jerry Lone-cloud (Bartlett), 8 Feb. 1919.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 40.)
May 1919
Pauls, Indians
"Judge" Christopher Paul
of Indian reserve, Spring Brook, near Shubenacadie, N.S.; died in summer about 1909

Peter (Stephen) Paul
"Big" Peter Paul, son of above, was born at reserve near Shubenacadie, N.S., on 10 May 1850.

17 June 1919
Anecdote of Micmac Indian and Nathan Hilton, about the Indian asking for Receipt for his fine for Drunkeness.
Micmac Indian, Joe Pennawl [French, Bernard: Mi'kmaq, Pinal], who was always known as Joe Goose, was born at the Indian Reserve at Milton, near Liverpool, N.S., and later lived about Yarmouth, N.S. Once after being drunk he was hailed before stipendiary or Justice of the Peace Nathan Hilton, called "Judge Hilton", who had formerly lived about 1 mile above Bad Falls near Carleton, Yar. Co., but later resided in Yarmouth. Joe was found guilty of drunkenness and fined. He paid the fine immediately and then asked Hilton for a receipt for the money. Hilton said it was not the custom to give a receipt, and asked Joe why he desired it. "Some day," said Joe, "Judge Hilton die. Then sometime poor Indian Joe die, and he go up to gates of Heaven, knock, and ask St. Peter to let him in. St. Peter say what's your name, and Indian say Joe Goose; St. Peter say can't let you in here Joe, you drunk once. Indian say, Oh, but I pay Judge Hilton for that. Did you? say St. Peter, let me see the receipt. Me say, Judge no give me receipt. St. Paul [sic, St. Peter] say, You have to go get receipt from Judge Hilton, and how could poor Indian go looking all over Hell to find Judge Hilton?"

Jerry Lone Cloud, Indian, says he very often heard this story down about Yarmouth among the Indians, etc., and he positively says that "Joe Goose" and Nathan Hilton were the persons (not Judge Turnbull as some tell the story of). Hilton was an old man when Lone-Cloud was a boy, say about 1866. The incident must have been about 60 or 70 years ago. Vide Jerry Lone-cloud, etc. 17 June /'19. Nathan Hilton was a Justice of the Peace for District of Yarmouth in 1866.

17 September 1919
Micmacs. Paul or Bemenuit {Peminuit} Family
The Micmac Indian name of "Big" Peter Paul of Indian Reservation, Shubenacadie, is:
Beail Eggean Bemenuit {Piel Ekien Peminuit} Old Micmac Name for Paul Family
Peter Stephen = Pierre Etienne

Beail Eggean, which was very carefully taken down from the pronunciation of Jerry Lone Cloud, were clearly corruptions of the French Pierre Etienne, when we know that his names are Peter Stephen.

As to the origin of the name Bemenuit {Peminuit}, it is stated it arose in this way. In the early wars of the Micmacs, on one occasion the women of the tribe went away in a canoe, while the men stood to give battle. While the women were thus on their way to the head stream of the Shubenacadie River, one of the Indian women while in the canoe gave birth to a boy child. This child and his descendents were called Bemenuit, which means, in Micmac, "Born on the way." They were called Pauls by the English. Vide Micmac Jerry Lone-cloud, 17 Sept. 1919.

4 March 1920
Micmac Indians
Two old Indians died of influenza on last Thursday, 4th March 1920, at the new Indian reservation at Truro, N.S. They were, Delair, widow of Soolien [William] Soowa, whose age was 82 years, and Louis Jeekouse who had reached the great age of 89 years. The latter was the father of Mrs. Joe Cope, whose husband is a well-known.
educated Indian of Enfield, but lately of Lunenburg.

Soowa, an old Micmac word meaning "He takes out what he brought in."

Jeekouse, an old Micmac word meaning "Listen!" {According to Bernie Francis, this is an error; it is literally "great month", i.e. Christmas, and is now spelled Kji-ku's.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 44.}

1921 cross-reference

About 1888-86 [sic]

Capt. Partridge

Lewie Newell McDonald was out hunting with Capt. Partridge about 40 years ago [say about 1881] when McDonald was about 30 years of age [say about 1886].

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 1921.}

1921

Chief William Paul, son of Joseph Paul of the Peminuit Paul line, was born 19 July 1858 at South Cambridge, Massachusetts. He was elected chief at Shubenacadie, N.S., on 26 July 1921.


1921? cross-reference

Mr. Viddler's only guide in Nova Scotia was Misaal Beaal Bool Thomas  {French, Michel Pierre Paul Thomas; Mi'kmaq, Misal Piel Pol Toma} (John Williams' second wife's father)  {called in English, Michael Thomas, brother of Madeleine Thomas, who married John Williams; her father's name was Louis Thomas}. Known as Misaal B. Born at Sambro, near Halifax. Was for a time at Shubenacadie where he died. He built Viddler's camp at mouth of Rocky Brook, Wellington, Grand Lake. When they camped there, M. and Viddler both wore Indian clothes (pointed cap, etc.). [A pointed cap? Does he mean a woman's peaked cap? Surely not.] This Indian also went shooting several times with Viddler to Nfld. Never heard of Viddler having killing {sic} any great number of moose. Also Abram Barss ("Jiggley"), who was more as servant. He was no guide at all. Viddler drank a good deal.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 1921 ca.}

1921? cross-reference

Indian Guides.  {Campbell} Hardy considered John Williams and Joe Cope (vol. 1, p. 170) to be very fine Indian guides. Also Ned Nolan, the Glodes of Annapolis, and Joe Penaul of Chester, are all capital hands in the woods.  {Vol. 1, p. 185}.  {These volume and page references are to Campbell Hardy's book, Sporting Adventures in the New World, 1855,2 vols.}


In Memory of Joseph Penall, Indian,
By William Chearnley, A.D.; 1859
Gone to death's "Call" is Indian Joe
Moose deer, rejoice,
Here, buried, rests your deadliest foe
Stone to Chearnley's Indian guide, in R.C. grave yard at Chester.
(See DesBrisay Hist., 1st ed., p. 153)

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 1921 ca.}

18 February 1921 cross-reference
Sportsmen in N.S.

Lord Dunraven's hunting in Nova Scotia. 1876.

Lord Dunraven (apparently fairly young) came to Nova Scotia, and in the fall, about Sept., went calling moose with John Williams and Stephen Maloney (Indians) as guides, at Hunting Lake, on West Branch of Liscomb River, west end of Guys. Co., N.S.

Then he went to Liverpool, Queens Co., and with John Williams and another Indian named Glode, went in the winter inland to Kejimkujik Lake, and to Big Tobeatik Lake, Queens, Co., and established his head hunting camp at south end of Big Tobeatik Lake. He hunted caribou on what has since been known as "Dunraven's Bog," about 10 miles SE of end of Tobeatik [Tobeatic], and there shot many caribou, said to have killed 15 Caribou, and got the Indians to cut holes in the ice of a lake and shove the carcasses in, so that they would not be seen, and took some of the best heads, &c.

When he came to Halifax, and stopped at the Halifax Hotel, he was prosecuted and fined for killing so many caribou; and he wrote a letter complaining of how he had been treated here.

Lone-cloud, Indian, who told me this on 18 Feb. 1921, said he never met Dunraven, but had often heard of his exploits here, and says he killed the caribou in the winter of 1876. [4th Earl of Dunraven, born 1841, succeeded to title in 1871. He is the yachting celebrity.]

Vide Jerry Lone-cloud, Indian, 18 Feb. 1921

Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaq Ethnology: Genealogies, 1921 ca.

19 February 1921 cross-reference

Sportsmen in N.S.

Viddler, about 1876 (?)

Viddler [Piers wrote "Fiddler", then changed it to Viddler at the beginning of the article only] came to Nova Scotia, with his wife from Australia, where he owned a very large sheep ranch, and was a rich man. He had a house about 3 miles north of Sherbrooke, Guys. Co., N.S., at foot of the Stillwater, St. Mary's River, and had a store at Sherbrooke in the granite basement of a big house there. Had interests in gold mines here. He went moosehunting and salmon fishing, etc., in Nova Scotia; and went Caribou shooting in Newfoundland.

Hunted at Grand Lake (Hx. - Hants Co.) Where he had a grand camp, and about Sherbrooke, Guys. Co., etc. The Micmac, Abraham Barss (also known as Abraham Paul), who was nicknamed "Jiggley" by the Indians, acted as a servant attendant, and helper for the Fiddlers and went about everywhere with them and was kept well dressed. He cooked, etc., but did not act as guide; other Indians & white men being Fiddler's hunting guides. Abraham went to Newfoundland when Fiddler went there for caribou, and travelled other places with them. Fiddler & his wife finally returned to Australia, and took Abraham with them there. Afterwards Abraham came back to Nova Scotia from Australia (probably about 1885). Abraham lived for about 20 years after he came back from Australia. He died at Halifax about 15 or 16 years ago (say about 1905). [Harry Piers remembers this Abraham Paul camping on side of Ginger Hill Road, near Halifax, about 1886 or 1887.]

Lone-cloud thinks that probably Fiddler was here about time Dunraven was, say about 1876 (?)

Vide Jerry Lone Cloud, Indian, from Abraham Barss. 19 Feb. 1921.

Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaq Ethnology: Genealogies, 19 February 1921.}

26 February 1921 cross-reference

Sportsmen in N.S. Micmac Indian Guides (good) according to Chief Isaac Sack. 26 Feb. 1921

John Williams was the best. Lord Dunraven used to send some money every year to John Williams. (See also under Jim Glode).

John Noel, with crippled hand [Piers means John Noel Cope, who had a withered arm.] Lived at Beaver Dam, Hx. Co. Been dead about 4 yrs. [Say about 1917] They said he killed 70 moose, but he said it was only 18. Vide Lone Cloud.

Joe Paul, Beaver Dam. (Husband of Mollie Cope) [Molly Cope was the widow of Francis Cope, and her second husband, Joe Paul, was called "Molly Joe" after he married Molly Cope.] Died about 10 years or more ago. [Say about 1910]

Francis [Frankl Cope, Beaver Dam. (Son of Molly Cope, above by her 1st husband [Francis Cope, Senior]). Died
about 7 years ago. [Say about 1914]

Jim Glode, of Bear River, Anna. Co., but now of Shubenacadie; still living aged about 90 years or more, and stone blind. He and John Williams were out with Lord Dunraven when he was hunting in Nova Scotia [about 1876]. Glode then went to Rocky Mountains with Dunraven [error] [Glode did not go with Dunraven] Lone Cloud says he went with Hon. Alexander & his brother to Rocky Mountains. The Alexanders came out here for about 25 summers. John Williams & Jim Glode were also out hunting with Prince Arthur when he was here in 1869 but they got nothing. Jim Glode was Micmac guide to Alexander to West of Canada.

Joe Brooks, used to live at Truro, but now living at Stillwater. Is an old man now. (Used to make good oars).

Memo. Isaac Sack was born near Dartmouth, where Truro Road branches from Preston Road, son of Peter Sack. He (Isaac) was born on 15 June, 1855, and was 65 years old on 15 June 1920. In June 1917 he was elected Grand Chief of Micmacs. He lives at Shubenacadie Reservation.

8 March 1921 cross-reference

{Correspondence, hand-written, 8 March 1921; from Sarah Stayner, Halifax, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Mr. Piers, I received your letter this morning and I will be pleased to get you any information on the subject you are interested in. Unfortunately my hearing & memory have failed me very much lately, but I will do what I can to hunt up something for you. My husband and Charles Alexander made many trips to the wild west. They used to take a Mic Mac Indian with them named Jim Glode, but I do not know whether he is still living. I will consult with my son Carl and I am sure he will help me. It is just possible that we might find something of interest among his papers. Yours very sincerely, Sarah Stayner.

March ? 1921 cross-reference

{Correspondence, hand-written, 8 March 1921; from Sarah Stayner, Halifax, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Colonel The Hon. Chas. Alexander. Born London 1856, died there 1909. In 1876, hunting and mining in California. Come to Halifax first in 1879, hunted in Shel. Co. He came to this country every two or three years and hunted in Big Horn, North Wisconsin (?), wintering there about 1876 and hunting there again some years later. He made three or four different trips to the Cdn. Rockies, B.C., getting some splendid Grizzleys. Hunted and got a great number of Caribou in Newfoundland (about 1885, after his marriage). Hunted Elk in Tamiskeming, N. Ont. (After marriage) Started to go overland from Edmonton to Youkon [sic, Yukon] in 1899 but had to abandon it. (Was a rather large expedition. Yankee cleared out with cash &c.) Hunted on the Stickeen, B.C., in 1904, with his son, after bear and elk. Although he fished some times, his great love was for hunting. He generally hunted in N.S. every time he was here, often making an extended hunt in the West and returning here for the Moose season. In all his later trips he was accompanied by the Indian Jim Glode, who lived in the vicinity of Halifax.

His father, the Earl of Caledon, when very young, hunted in Western Canada, spending some time with the Blackfeet, which tribe he accompanied on the "War Path" and was made a War Chief. It was on account of this that his son (Chas Alexander) visited them years afterwards.

Charles Augustus Stayner. Hunted when quite young with the coloured man Ben Clark. Afterwards with the Indian Andrew Paul. As a young man, he went out every year, and afterwards kept it up to a lesser extent. His last hunt was in 1915 with his grandson. He hunted in every County in the Province, in part of New Brunswick and in Newfoundland. In his latter years he devoted himself more to fishing, as an accident to his back when a boy, made it difficult for him to travel in the woods. He was born in Dartmouth in 1837 and died in Halifax 31 May 1918. Was not out west with Alexander. Went to Canada once with [Colsters ?]

Edgar Greenwood Stayner born 1835 in Dartmouth, died in Halifax 30 August 1882. He did more sporting in his latter years than his brother Charles, as the latter married earlier (about 1856?) And therefore had not so much money to spend.

Vide (page torn; probably "Sarah") Stayner; see entry for 8 March 1921 above.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 26 February 1921.}
28 April 1921

Micmac Indian-Hunters and Guides of the Old Days: According to Lewie Newell McDonald of Enfield, N.S.

Peter Joe Cope, Beaver Dam, Sheet Harbour, Halifax County. Dead.
Frank Cope, of Beaver Dam, Sheet Harbour, Halifax County. Dead.
John Newell (Noel) Cope, of Beaver Dam, Sheet Harbour, Halifax County. Dead.

Lewie Newell (Louis Noel) McDonald, of Red Bridge, Dartmouth, and afterwards of Cole Harbour Indian settlement, where he died, Halifax County, N.S. His father lived to be about 95 years of age. He was of the old stock of Indian hunters, and trained most of the Indians in hunting. He was the adopted father of Lewie Newell McDonald, a white child, born 14 March 1856, and adopted by Lewie Newell when a few hours old, and was well brought up by them. Lewie Newell and his adopted white son hunted with Captain C. LeStrange about 1860 (?), with Captain (William) Chearnley, when Lewie Newell McDonald was about 12 years of age, say about 1868; with Captain Campbell Hardy, prior to 1867 when Hardy left North America; Lieutenant (Richard Lawes) Dashwood, about 1867; Lord Dunraven, about 1874. They were first in Newfoundland with Dunraven, and then in Nova Scotia with him; and with the Honourable Charles Alexander, say about 1879-1880.

John Williams, Indian Reserve, Shubenacadie. Dead.

Peter Joe Cope, one of the best moose callers in the province at that time. He lived at Red Bridge, Dartmouth. Dead.

Stephen Maloney, Indian Reserve, Shubenacadie. Dead.

Peter Wilmet, Indian, now living near Truro, very old. Formerly of Pictou. Very old man now; now about 88 years old. [Last year, 1920, at moose-calling time, he got a moose near Sunnybrae, Pictou County, according to Jerry Lonecloud.]

Sandy Cope, son of Frank Cope of Beaver Dam, Sheet Harbour. Now alive at Truro, N.S., about 65 years of age.

Lewie Newell (Louis Noel) McDonald, born 14 March 1856, and brought up by Lewie Newell, Indian, and his wife. Although a white man, he says he was well and kindly brought up by them, and he has always lived with Indians, and would not take up the life of a white man. He says he was about, as camp helper, with his foster father, with the gentlemen hunters mentioned above. He is also a good hunter himself. Was with his foster father with Dunraven in Newfoundland. Was out with Chearnley, with his foster father, when but 12 years of age. He says Dashwood hunted all about Nova Scotia, and that he was a good sportsman. L. N. McDonald once borrowed a fast but cranky (?) birch bark canoe from Harry Piers, about 1893, for a regatta on Dartmouth Lakes, and won easily; his crew were himself, John Denney Paul, Peter Paul, (Paul’s brother), and Tom McDonald (L.N. McDonald’s son).

Jim Paul of Ship Harbour. One of the best of the old hunters.

John Dennis, of Pownet, Antigonish County. [A little fellow, great hunter, according to Lonecloud.]

Jim Glode of Bear River and about Shubenacadie. He is old and blind now.

Matteo Salome (Matthew Jerome) once killed 2 or 3 bears in Halifax County, not far from the Hants County boundary.

The bounty on bears was $8.00 in Hants, and only $4.00 in Halifax County. Matteo therefore took them to Windsor. Was asked in what county they were killed. He replied, “What do Bear know about County?”

The story about him having killed his wives was probably not true.


29 April 1921

Matteo Glode (Matthew Claude) and Jim Glode, cousins, were with Lord Dunraven at Dunraven’s Bay (Bog), Queen’s County, in 1876. Matteo was a good hunter, short little fellow. Matteo died at Publico Head, N.S.

Old Joe Paul, called “Old Mollie Joe”, now dead. Died a very old man about 15 years ago. Had only one eye. Was with Lord Dunraven at Hunting Lake, Liscomb River, Guysborough County. He had a camp at Dreadnought Dam, Liscomb River, to the east of Hunting Lake, Halifax County. The coals of his camp are yet to be seen. Lost his eye while out with Dunraven at that place. Had a large spruce tree on Lookout Hill, from which Molly Joe would look out for caribou. [Called Mollie Joe because he was old Mollie Cope’s second husband.]

Matteo Jeremy, one of the finest hunters of his district. Camped for years at Fairy Lake, Queens County. Lived
alone. Before he died, he came out to the settlement. Now dead. The Kejimkookick club used to hoist a flag for him to come across with his canoe [to fetch them]. Abram Toney, good hunter, was found dead alongside the road, at Canaan River, near Tusket, Yarmouth County. Will Carthy was a good hunter as well. He was found drowned in Great Lake, Pubnico, the same day as Toney was found dead.

(August 1921)
Jeremiah [Germain] Lone Cloud, Indian, was 12 years old on 4th July, the day of the Portland, Maine, fire, which occurred on 4 July 1866. He therefore must have been born 4 July 1854. He landed at Yarmouth, two years after that, namely in 1868. Correct, vide J. Lone-Cloud, Aug. 1921.

(23 December 1921)
Mattio Salome or Seloom [Matthieu Jerome], Micmac Indian hunter and guide, is said to have had 7 wives. He used to camp at Squaw Point, on west side of Ladle Lake, West Branch of the Liscomb River, Guysborough County, and also at Sloane's Lake [Salome's Lake], about eight and a half miles SSW of Upper Caledonia, Guysborough County. It is said that he killed a wife at each of these places. After the death of each wife he abandoned his camping places at the lakes. His wife at Salome's Lake was found in the water after the ice broke up, and she was buried on the island in the lake. When he would be seen with a new wife, someone would ask him, "Hullo, Mattio, what's become of your old Mollie?" and he would reply, "Mollie may be die." He was a rather ugly man in appearance, but was a good hunter.

(21 February 1922)
Micmac Hunter Abram ("Gabe") Hood, born 1853, died 1922. "Gabe" (Abram) Hood, whose surname was really Jeremy (in which case he must have been using his mother's surname), was born at General's Bridge, Annapolis, N.S., in 1853. He was the son of old Stephen Hood, of General's Bridge, who as a young man went to live at Amherst, N.S., and lived there about 50 years, and who was also a good hunter. (Piers says elsewhere that Stephen Hood was possibly a Penobscot or Passamaquoddy who emigrated to Nova Scotia.) "Gabe" Hood lived at River Philip, N.S., for about 30 years, and died there, of paralysis, after about a couple of years illness, on Sunday, 12 February 1922. He was one of the best of Indian hunters, a great "caller", and always to be depended upon. He went out... with hunting parties, many of them Americans, and used to hunt back of Parrsborough. Had hunted in Newfoundland with parties, for caribou. He thoroughly knew the Malicule language as well as the Micmac. Big Peter Paul of Shubenacadie, and the Chief at Truro, with others, attended his funeral. (Piers noted elsewhere that this story was untrue.)

(24 June 1922)
Indian Guides. Matteo Saloom [Matthieu Jerome] was a great big man; cross looking. Vide Jerry Lone-cloud, 24 June 1922.

(11 August 1922)
Major Jean-Baptiste Cope was killed (shot) at Point Pleasant, Halifax, and buried there. Lonecloud on authority of Indian, Joe Howe, who got it from his mother. Vide Jerry Lone Cloud, 11 Aug. 1922.
12 March 1923
Micmac Indians. (Children.) Lone-cloud says that pure-bred Indians usually have only from 4 to 6 children—having a child only about every 4 years. Only has heard of one instance of twins with Indians, and in the case probably was owing to European blood. Large Indian families are the result of intermixture with European blood.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 52.}

2 April 1923 cross-reference
Fishing & Shooting
Indians’ ability to find way through woods even at night.
George Piers (Harry Piers’s uncle) was out camping and moose shooting with Peter Joe Cope, Indian guide, somewhere east of Stewarts, Musquodoboit. Did not get a moose. Last day in woods following tracks, but not successful. G. P. said he was a fool staying so long, as he had to get the coach out the next morning. Cope said it would be all right. Piers to sleep for a while, & when he awoke found Cope had everything packed up. They started out in the dark, and the Indian went unhesitatingly through the untracked woods, till came to the shore of lake where canoe was. Went across lake, reached Musquodoboit road & cooked breakfast, and got the coach all right back to Halifax. Vide C. J. Mackie, 2 Ap. /23. MacKie says full-blooded Indians have this ability better than half-breed ones.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as “Box Nine, XIV. Sports, Fishing and Hunting (b) Notes”. Cross-referenced to Mi’kmaw Ethnology: Genealogies, 2 April 1923.}

7 April 1923
Micmac. Micmac Indian William Prosper (“Soolian Bill”), died about 3rd April 1923, aged 101 years it is said. William Prosper, a very aged Micmac Indian, who was well-known as Soolian (French, Guillaume; Mi’kmaw, Siiwen; English, William), died at the Truro Indian Reservation, Nova Scotia, about 3rd April, at the very great age, it is claimed, of one hundred and one years. He was born at Bay of Islands, Newfoundland, about 1822, as it is claimed; and he had many traditions of the old Beothuk Indians of Newfoundland which became extinct between 1810 and 1825. About 1848 he came to Whyocomagh, Cape Breton Island, and about 1860 came to Halifax and attended the welcome which the Indian representatives gave the Prince of Wales in that year and received some of the bounty money which the Prince distributed among the Tribe. He was first camped on a hill near Farrell’s Pond, Dartmouth Lake, and later on the side of the stream where Greenvale School now is. He was a very prominent figure in the Halifax market, always standing in front of Walsh’s hardware shop.

About 1880 he moved to the Indian Reservation at Truro, Colchester County, and made his headquarters there ever since, though after coming to Halifax. (What Piers has written here is not clear: does he mean that William Prosper lived at Halifax after or before he lived in Truro? William Prosper did live in Tufts Cove, Dartmouth, in the first decade of the twentieth century; probably living elsewhere after the Halifax Explosion of 1917. He had his portrait painted there, and his photograph taken; see the Mi’kmaw Portraits website, http://museum.gov.ns.ca/mikmaq for examples. He worked as a cooper, and had been friends with Lonecloud’s mother and maternal grandfather.)

For several years his health had been failing, although his mind was comparatively good. He was a man with many fine qualities and was a great favourite with all who came into contact with him, and these will have pleasant recollections of the good-hearted old Indian. He was a big man, tall, and straight as an arrow even in his old age. He was an expert cooper in his time, but did not excel as a hunter. He had a wonderful fund of tradition, and was appealed to for information regarding the old days, and the old customs of his tribe. He contributed quite a large sum of his savings to help build the chapel on the Truro reserve. None of his children survive him. Vide Jerry Lone-cloud 7 April 1923.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 53 a.}

7 April 1923
(not transcribed)
Rough partial draft of Genealogies, 47 a.
{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 53 b.}
**15 August 1923**

[Line drawing in ink (see xerox) by Harry Piers, as a key to a photograph of Mi’kmaw Chiefs and their wives at the Hector Celebration of 1923. This photo, by John F. Muir, Munro Studios, Pictou, NS, was accessioned as part of the Provincial Museum Collection, Piers Number 538.9. The captions read:]

1. Matteow (French, Matthieu; English, Matthew), Francis, Chief Pictou County
2. Anieres (French, Agnes; Mi’kmaq, Antes) wife of M. Francis
3. Marta (Martha) (French, Marthe; English, Martha), dau. of M. Francis
4. Joe Julian (sub) chief of Truro
5. Louisa, wife of Joe Julian
6. John Sark, chief of all P.E. Island
7. Wife of John Sark
8. Grandson of John Sark
9. J. Lone-cloud
10. Sarbet (i.e. Elizabeth), Malicite (Maliseet), wife of Lonecloud. In jacket & skirt borrowed from Prov. Museum (seenos. 3210 & 3576).

Photo by John F. Muir (Munro Studio)
P.O. Box 283, Pictou, NS

Anieres: thrush song [Bernie Francis says this is not the meaning; "Anieres" is just the name Anies, or Agnes]

Pictou Hector Celebration
1st day, 15 Aug. 1923

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 54.}

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**20 November 1923**

Micmac Indians. John Jadis, born possibly about 1827.

John Jadis, Indian, of Shubenacadie Reservation, N.S., is now (1923) about 96 years old, and has lived to see 4 generations of his descendants. He is a half-breed, his father being born an Englishman named Jadis, who lived once at or near Windsor, N.S. His mother was daughter of Indian, Gorham Paul, of Shubenacadie. John Jadis's first wife was daughter of old Lewie Morris of Shubenacadie. This Lewie Morris was one of the very best canoe paddlers in Nova Scotia, and used to successfully compete in canoe races, having as the rest of his crew, his brothers John Morris and Ben Morris. John Jadis had several children by his first wife. One dau. is wife of Lewie Newell McDonald, another is wife of Isaac Cope, and another is wife of Joe Cope. John Jadis's second wife had been Mrs. Thomas, widow of Michael Thomas. He had no children by his second wife. Vide Lewie Newell McDonald, 20 Nov. 1923.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 55.}

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**20 November 1923**  **cross-reference**

Lord Dunraven in Nova Scotia, etc. Probably over 50 years ago.

Lord Dunraven came to Nova Scotia and went to Birch Pond, Nfld., taking with him Indians Peter Cope & Lewie Newell (Louis Noel), and the latter's foster son, Lewie Newell McDonald as camp keeper. Dunraven had another gentleman with him on that occasion, & then hired more guides. He used a single-barrel rifle, although he also had a smooth-bore. The Indians used smooth-bores in these times. Old Peter Cope was one of the finest moose-callers in Nova Scotia. They got 40 caribou on the occasion. On return to Nova Scotia, Lewie Newell had an arrangement as guide with another gentleman.

Then Dunraven (after his return from Nfld) got John Williams as guide and went moose-shooting at Nelson's, Trafalgar, and shot about 3 or 4 big bull moose. The other gentleman not with Dunraven then.

Then Dunraven to Shelburne Co., or somewhere to westward, with John Williams. Says Jim Glode not with Williams then.

Then Dunraven took Jim Glode with him to Rocky Mountains. {This is an error. Jim Glode went with the Alexander brothers.}

Capt. Dashwood was just as good a sportman as Lord Dunraven.

Vide Lewie Newell McDonald 20 Nov. 1923
14 January 1924
First Dartmouth Lakes named Wedge-it-doo-ek, which means “Lake belonging to Wedge-it-doo.”
Wedge-it-doo (French, hâtre; Mic'maw, Wejju) was a great Indian who died, it is said, at age of 113 years. In his young days he saw a vision, and afterwards became the most powerful person in the tribe. Made the men of his tribe great in athletic sports, so that they won from men of other tribes, in competitions. His camping-ground was on eastern side of First Dartmouth Lakes, about halfway or so up the lake. Name Wedge-it-doo apparently related to Isodore (sic), and the Indians Jedore were descendants of his. Noel Jeddore of Halifax was his grandson. Joe Cope’s father, Peter Cope (born about 1816, died in 1913), aged 97 years, had seen Wedge-it-doo.
Vide Joe Cope, Indian, aged 65 years, now of Enfield, NS. 14 Jan. 1924.

1 February 1926
When Prince Arthur visited Nova Scotia in 1869, he was taken hunting near Caledonia. His Micmac guides were John Williams, Louis Noel, and old Peter Joe Cope, with John Jadas acting as camp boy. The prince was accompanied into the woods by officers in dress swords, and a band. “Who in hell going to kill moose with this noise going on?” said old Peter Cope. They were in the woods for three weeks, and didn’t kill so much as a rabbit.
[Vide Joe Cope, Indian, aged 65 years, now of Enfield, NS. 14 Jan. 1924.]

29 March 1926 cross-reference
[Correspondence, hand-written, 29 March 1926; from “J. C. Cope Indian, Enfield, Hants Co. NS”; to Harry Piers, Provincial Museum, Halifax, NS.]
Mr. H. Piers. Sir: Yours of 27th Inst to hand safely. “In re to the Paper. I sent you. Giving the Names of Indians who camped at the Preston Road and Tufts Cove in 1870. Probably you noticed one or two English names and some Irish in it. Now Morris is an English name adopted by an Indian Family whose original name was Bench, and Maloney is an Irish Name. It originated from an old Indian name, Pelone, and Pauls. There are three distinct Families of Paul in Nova Scotia: The Eastern-shore Pauls usually called Eskekajoah were Jagn; Cape Breton Pauls Quenassiat and Peminootag; Glodes were Pichinaq; Stephens were Squeeguns; old Noel Lewis was Plowetchoot; Francis were Tgopolynt (Twins); Copes were Obsqueoch. I cannot say what were Goeotaywak. I think that came from Cape Breton. I was in the Museum one day since I sent you the Paper. But I noticed you were busy engaged talking to a Man. And I could not wait as I was coming home on the 12.30 Train. But next time I am down I’ll call. I am inventing Things Now.
PS. The English Name Philips. Was adopted by Doodoo.

April 1926
Micmac Indian Guides (vide Joe C. Cope, Indian, April 1926)
Capt. Chearnley’s guide, among others, was Peter Cope, formerly of Sheet Harbour Road, and afterwards of forks of Preston & Waverly Roads, Dartmouth [Red Bridge Pond], where he died at age of 97 years. (He was father of Joe C. Cope.) Peter was Chearnley’s guide for five seasons, but never went to Nfld. with him. When Chearnley had given Frank Harvey (son of Sir John) a terrible thrashing (c. 1846 - 52), Chearnley immediately sent word to Peter Cope to come over to see him. The next morning after the affair, Chearnley left Halifax with Cope in wagon.
Went up Bedford Road, but in order to avoid military lookout parties, they took the Hammond’s Plains Road from Bedford, and that night they arrived at Gold River, Lun. Co., and went up the river. Did not know if Harvey would survive. Spent the time fishing on the river, out of sight. Left John, Chearnley’s white servant man, to keep an eye
on course of events at Halifax. He only knew where he was. One day, this John, who was a great walker, walked in one day all the way from Halifax to Gold River, and took news that Harvey was all right again. Chearnley then returned to Halifax.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 58. The reason that Piers underlined the fact that the servant John was white, was that Chearnley had a Black butler, also named John: an escaped former American slave, John Shaw. There was a third John in the household: William Chearnley's younger brother John. Chearnley had thrashed William Harvey because Harvey had attacked John Chearnley with a whip for visiting a certain red-headed woman they both knew.}

April? 1926

{Piers extracted this from Cope Manuscript, above}

Names of Micmac Indian families

<table>
<thead>
<tr>
<th>English Name</th>
<th>Old Micmac Indian Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Morris</td>
<td>Bench [?]</td>
</tr>
<tr>
<td>Maloney</td>
<td>Pelonie</td>
</tr>
<tr>
<td>Paul (eastern shore)</td>
<td>Usually called Eskekagoakah, were Joguns</td>
</tr>
<tr>
<td>Paul (of Cape Breton)</td>
<td>Quassiag and Peminooitag</td>
</tr>
<tr>
<td>Paul</td>
<td>Glode</td>
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<tr>
<td></td>
<td>Stephen</td>
</tr>
<tr>
<td></td>
<td>Noel (Louis)</td>
</tr>
<tr>
<td>Francis</td>
<td>Tgdpechg (twins)</td>
</tr>
<tr>
<td>Cope</td>
<td>Ohsquoocgh</td>
</tr>
</tbody>
</table>

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 59. Peminooitag is modern Peminuitaq; see the note on the origin of the name Peminuit, plural Peminuitaq. Plowetchooti derives from Plawej, Spruce Partridge. For Tgopechq, the correct Mi'kmaq orthography is Tqope'j, one of twins; or Tqope'jk, twins. English-speakers made it "Copage" when used as a surname. This list is abstracted from a letter by Cope to Piers, 29 March 1926.}

April 1926

Micmac Indian Guides

According to Joe C. Cope, Indian Ap. 1926

Joe Pennall of Gold River was a good guide for fishing.

John Williams was a good all-round hunter, but was not as smart as Peter Joe Cope.

Peter Joe Cope (uncle of J.C. Cope's father, Peter Cope). According to J.C. Cope, "everybody" says he was better than John Williams as a hunter. He always lived at Sheet Harbour Road, and died at Sheet Harbour when about 75 years of age. Died about 14 years ago (that is about 1912). He was an all-round hunter, a good caller of moose, a fast snow-shoer, and all that. Could get his moose anytime. Probably the smartest snow-shoer that ever lived. Peter Joe Cope once started a black fox, when snow was on ground, at Indian Point, in morning of one day. The fox headed for Chezzetcook barren, then turned and followed up Musquodoboit River, crossed Musquodoboit River, worked around Meagher's Grant way, and finally circled back to about half a mile of where it had started, and there Peter Joe Cope shot it towards evening. It was said that he must have covered over 40 miles that day on snowshoes. That was quite a feat that was often spoken of. Peter Joe Cope was with Capt. Chearnley, as guide, back of Sheet Harbour.

Jim Paul, a very small man, was great for still-hunting moose (creeping). Peter Cope (J.C. Cope's father) said he did not think anyone could surpass Jim Paul as a still-hunter.

John Cope (Peter Joe Cope's brother) of Sheet Harbour Road. He came on Monday to reserve at Indian Point, Ship Harbour Lake, and that day shot 10 (ten) moose. Went out to Musquodoboit settlement, and offered to get moose for 20 a pound for a white man at Musquodoboit, who would sell it. Cope went back to same woods and shot 15 more moose on Wed., Thurs., Frid. and Saturday, and Saturday night he was paid off for the meat and on Sunday he went home to Sheet Harbour Road. Only man ever known to have shot 25 moose in one week, and he said he could have shot more. This was a long while ago. {Piers later wrote elsewhere that Cope himself had said it was only 18.} He told this to present Joe C. Cope, my informant. Cope has been dead about 4 years.
16 April 1926
Abram Paul and the Bears

About last of November or first of December of about 1887, Abram Paul, Indian, tracked in a little snow some bears to their den, about 1/4 mile north of the head of north end of Lake Major, beyond Dartmouth, Hx. Co. He was alone. Found an opening down which he went, and then a sort of long cavity, horizontal, about 15 ft. long, with the bears’ den at its extremity. Crawled in with some birch bark, which he lighted for a torch. Saw bears in the den, and he then started shooting at them and killed 3. He thought he had shot them all, but it afterwards was found that there were 4 in all, an old she-bear and her three cubs of the previous spring. It was one of the young ones which was left. He crawled out of the den. The next day a crowd of men from Cow Bay went back to the bears’ den with him, with ropes, etc., to drag out the dead bears. Old Frank Brooks, Indian, was one of them. They lowered Abram Paul into the hole with rope. While tying the rope to head of one of the dead bears, Abram felt something touch his shoulder, and immediately knew that a live bear was still in there. Called for a gun. He crawled out, and got a gun, and went in the den again, alone. Then the outsiders heard the report of the gun, and he had shot the fourth one. It was considered very brave of Paul. The bears were all over a year old - a mother bear and her 3 cubs which had been with the mother, all the previous summer and were going to winter with her in the den. It was one of the cubs which was the last one shot. Vide Joe C. Cope, Indian, aged 67 years. 16 Apr. 1926

{Piers drew a sketch of the cave-like den at the end of this note. See the xeroxed documents at the end of this section.}

5 April 1927
Micmacs. Vide Lonecloud 5 Ap ’27
Chief Jean Baptist Cope

Lonecloud heard from Joe Howe, Indian, who got it from his forebears, the story of how Jean Baptist Cope (!!!) shot soldier at Richmond (Ke-bek), Halifax, just after having signed a treaty. He got from an old Indian woman {Maggie Paul}, the fact that the hatchet and a sword were buried close to a willow on the brook which comes down at Richmond (Mulgrave Park) after a treaty was signed by Indians at Halifax. This story did not refer at all to Cope. {Old Maggie Paul confirmed this to Lonecloud at some point in 1922; she was about 75 years old then.}

Chief J.B. Cope was a bad Indian and tricky, and Lonecloud thinks he also heard of his having killed a man around Memramcook, N.B. The Indians do not know just how he died or where he was buried, but they have a tradition that he was shot at Pt. Pleasant and no doubt buried there. He thinks he was murdered by Francis Paul (Beminuit) {Peminuit}. {Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 62. A later note by Piers adds, “buried by the Martello Tower.”}

6 April 1927
Isabel, a well-known old Micmac Indian "doctor" woman (skilled in use of herbs and other remedies), was buried in old Indian burial ground on a little island, said to be the only island there, at head of tide in Country Harbour, Guys. Co., N.S. Hers was the last burial in that burial ground. (Vide Indian Jerry Lone Cloud, 6 Ap. 191&). [{This Isabel was no doubt the old Indian woman "Isabel", who the late John Noel, Micmac chief, told me {Harry Piers} used once to live at Chain Lakes (on the northern side between the upper and lower lakes, I believe), near Halifax, and that the Indians called Chain Lakes "Isabel's Lakes.”]}

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 63.}

24 June 1927

The Indian who shot and killed his mother-in-law by the name of old Tumar {probably from French Thomas, Mi’kmak Toma}, at Indian River, close to the Head of St. Margaret's Bay, Hx. Co, N.S., about a hundred years ago, according to Jerry Lone-cloud (who is also descended from Tumar) was named Sunislars (a Mohawk name, the meaning of
which he {Lonecloud} does not know, and was also called Tom Wallace. He was a Mohawk, not a Micmac. He married a daughter of old Tumar at Indian River, St. Margaret's Bay, and lived there for a while. In a disagreement about his children going away with him, etc., he blamed his mother-in-law, and shot and killed her, firing at her over a fence. He was tried at Halifax (and the newspapers say the case was referred to the English government).

Lonecloud says he was eventually turned over to the "judge" of the Micmac Tribe, to be dealt with according to their customs. The judge of the tribe then was the father of late Judge Christopher Paul. Tom Wallace, after coming before the Indian tribunal, was let go, on condition that he was never to come back again. He left his children at Port Medway, Queen’s Co., and went back into the forest in the west of the province. Wallace's Lake in northeast part of Yarmouth Co., is named after him, as he located himself near there. Subsequently he disappeared, about 20 years after the murder.

Dan Bowers, who was a great hunter, afterwards found his skull at Wallace's Ridge, about 3 miles south of Wallace's Lake, near Kempt, in northeast part of Yarmouth Co. Bowers and others recognized the skull as that of Tom Wallace, by the teeth, which had been worn in a particular way by his pipe. There were shot holes in the skull. About 40 years ago (say 1880) the skull was in the Yarmouth Museum and showed the hole from the shot. He probably was shot about 50 years or more ago. Jerry Lonecloud (alias Jerry Bartlett or Jerry Luxcey), who is a descendent of Tumar, says that it was understood that Tom Wallace was shot by his (Lonecloud’s) {cousin?; space left blank}, Lewie Luxcey {Lluwe Laksi} (alias Bartlett), in which case it would have been in revenge for the murder Of the Tumar woman. {This is strange, as it is Jerry's mother who was descended from this Thomas woman (pronounced 'Toma' in Mi'kmaq, hence "Tumar"). There was no relation to his father's "Luxcey" side of the family.} Vide Jerry Lone-cloud, 24 June 1927 {last digit missing where page is broken off from old age; it is probably 1927}.

Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology; Genealogies, 64. I have found accounts in the Nova Scotia Archives, of the trial of this man, whose surname is given therein as Paul, not Wallace, and who was to be pardoned for murdering Mary Ann Thomas, after serving two years, ca 1830.

22 July 1927

Isabel, Indian doctoress, who lived near Chain Lakes, Northwest Arm, Halifax: Isabel Dodo {Ku 'ku 'kwes, owl; was sometimes written dodo or doodoo or googoo} was the full name of the Isabel the Indian who was a doctoress and lived near Chain Lakes, Northwest Arm, Hx. Co. Her family belonged to St. Mary's. She was buried on an island in the river, by Saulsman's between Upper Country Harbour and Cross Roads. Vide J. Lonecloud, 22 July 1927.


27 July 1927

Francis Noel, Indian at Francis Knowels Neck {Francis Noel's Neck, named after him; this is also the derivation for what is now called Francis Nose island}, near Musquodoboit, Hx. Co., N.S. His proper name was Et-hoo-bay-etsh / eech: "One of Twins" {Mi'kmaq, Tqope'j, one of twins; or Tqope'jk, twins}. Always lived between Halifax and Cape Breton. Died at Francis Knowel's Neck. Vide jerry Lone cloud. 27 July 1927.

Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Genealogies, 66. Tqope'j is used as a Mi’kmaw surname, but as a surname in English usage, became "Copage."

March 1929

John Williams, Indian Guide, Vide Lone-cloud

John Williams, noted Indian moose-hunter, and his father, Paul Williams, were born at "Williams Lake" on north side of outlet of Great Publico Lake, at that lake's south-eastern side, southwest part of Yarmouth Co., N.S. John Williams' first wife was a daughter of one of the Pauls, a chief at Stewiacke. His 2nd wife will be 84 yrs. old on 1 Oct. 1929. Her name Magdalene {Madeleine} Thomas Williams. The first Indian settlement near Shubenacadie was at Snyder's [or "Snyde's"], about 4 mile NE [of] Shubenacadie, on Maitland Road, just below the old covered bridge. Later the Indian settlement was shifted up to Spring Brook, to present location. John Williams went as guide with Lord Dunraven, about 1876. Went by train to Hopewell, Pict. Co., and by road to Trafalgar, then to Island Lake 3 m. northeast of Hunting Lake about 6 Vi m south of Lower Caledonia, Guys. Co. (went in from Peter Cruikshank's near Middle Caledonia). Dunraven sent to his estate at Adare in Limerick, Ireland, in ice, the two hind quarters of the first moose he killed, a farrow cow. This was about the first of Dunraven's hunting in Nova
2 October 1929
Lonecloud 2 Oct/29
Indian Peter Paul at Tannery baptised. Next Friday priest came to see him. Pot with meat in it. No Father that is not meat it is fish. No it is not. But, Father, it was meat, but I put water and salt on it and christened it Fish. Peter Al-a-go-martin a chief from Milton Yarmouth; he at French Landing [sic; to meet the French fleet in 1746] & went back [to Milton] & told about fever. He was killed (not known if by whites or Indians) & thrown into Milton Pond, for fear would get disease.

3 March 1930
Late chief Big Peter Paul died at Amherst, 3 March 1930, aged 79 his last birthday. Born at the old Reserve at Snyders, Shubenacadie. Son of Judge Christopher Paul.
Story about burying hatchet & sword at Richmond, told Lonecloud by Maggie Paul about 20 yrs. ago, when she was about 75 years of age. She also told about Cope shooting sentinel there. Her father lived about Ponook Lake.

April 1930
Micmac Indian Jeremiah Lonecloud [Germain Laksi] died at Halifax, April 16, 1930.

n.d., after 1930
Dr. Jeremiah Lone-cloud - alias Jeremiah Bartlett, alias Jeremiah Luxey. Micmac name Ha-sel-ma means medicine-man Of the Micmac Tribe. [It does not mean that; it is simply the Mi’kmaq pronunciation of his baptismal name, Germain; Mi’kmaq, Slme’n.]
Born at Belfast, Maine, U.S.A. 4th of July 1852 [1854], he was a son of Abram Bartlett Luxey [French: Alexis, Mi’kmaq: Laksi] who was born at Ohio, Shelburne Co., Nova Scotia. Lone-cloud is about 50 per cent Micmac and 50 per cent French stock. His wife’s name was Elizabeth [Paul, a Maliseet woman], who also resided in Truro and Shubenacadie in 1927 to 1929.

16 December 1932 cross-reference
[Correspondence, hand-written, 3 pages, 16 December 1932; from Father F. Pacifique, Monastère des Frères-Mineurs Capucins, La Réparation, près Montréal, Québec; to Harry Piers, Provincial Museum, Halifax, NS.]
Dear Sir and Friend,
Since the rather long time when we had our last interchange of letters, I was removed from my Mission and stationed here, but could not forget or neglect what relates to my beloved Children. So I continue the publication of my series of Micmac Place Names. I don’t know if you receive the “Bulletin de la Loutre ou Geographic de Québec” and noticed it. Later on I shall have a reprint and send it to you; but this may take months and years. I am just now on Halifax and feel it longer than I expected.
This is how I happened to read again your so interesting “Brief Account” and in connection with your note (p. 109), it may please you to know that Bishop Plessis, on his visit of 1815, was advised by the Indian Chief of Halifax, called Benjamin [whom you mention].
Another detail for which I owed your kind help is that M. Faucher de St. Maurin wrote in a booklet (he wrote, p.
28 December 1932

A newspaper (name not known) article, not transcribed here, dated on or after 28 December 1932, entitled "Passes at Age of 106 Years", discussing the death of former Chief Peter Wilmot of Pictou Landing, who at the time of his death was living on the Truro Reserve, NS. Wilmot was baptized on St. Anne's Day, 26 July 1826, and still had his baptismal certificate to prove it. See xerox for the article, which was probably written by Clara Dennis, reporter for the Halifax Herald.

5 February 1933 cross-reference

Dear Mr. Piers

Today I saw Alex Cope of the Indian Reserve in re the old Flink Lock gun I sent you. He is a man of 50 years and says the gun was used by his Father Alex or more commonly as Sandy Cope, who died 1930 aged 76, and also by his Grandfather the late Frank Cope who died in 1915 aged 86. This Frank Cope was a son of that well known old Woman "Old Molly Cope" who died I think 1900 at the great age of 104. I well remember stories of her when I was a child told by my Grandfather who knew her well. For many years she made a business of catching Bear Cubs when very young and raising them until partly grown & taking them to Halifax, used to sell them at fancy Prices to Officers in the Garrison. At that time Bears were Prized as Pets or Novelties. This Molly Cope was said to have belonged to a Pioneer white Family somewhere in N.B. or Cumb. Co. and stolen by Indians. You might find out more about her History from Miss Clara Dennis of the Halifax Herald, who wrote an article re her for the Herald not very long ago.... Cruikshank then goes on to speak of a 'freak deer head' he has, and other non-ethnological subjects; this is not transcribed.

Yours very truly, Howard Cruikshank
28 February 1933 cross-reference

(Correspondence, hand-written, 28 February 1933; from H.S. Cruikshank, "Taxidermist, Game Heads a Specialty", P.O. Box 203, Phone 380-3, Truro, NS; to Harry Piers, Provincial Museum, Halifax, N.S.)

Dear Mr. Piers

I saw Aleck Cope yesterday and he says Old Molly Cope's Husband's name was Francis Cope, who was drowned from a canoe near Indian Point, Ship Harbour Lake. (Piers adds: "Hs. Co." here) He was subject to weak spells or perhaps Fits & fell from canoe while in company with an Indian boy, & drowned. This man was a direct descendent of the Major Jean Baptiste Cope, who was first to sign a Peace Treaty with the English, although he was at one time very bitter against them, but after signing the Peace Treaty, had a great influence in bringing other Indians to sign,

[p. 2 begins]

Aleck says there is a missing link in their family History that he cannot find, between this Major Jean Baptiste Cope & his great grandfather Francis, but says he knows for certain they are the direct descendants. He tells me that Dr. Jerry Lone Cloud, who you well knew, had a book with much Historical matter in it, pertaining to the old treaty, Laws, & some of their Family records, but he loaned the book to some American & never got it back. I wonder what became of the old Treaty written on Beaver Parchment which "Lonecloud" showed me on a visit to my Place not more than a year before he died. Now if you wish to write Aleck Cope, "The Reserve", Truro, in re to any thing, I am sure you will receive any information that he has or can get. You will find him very intelligent, a graduate of Truro Academy I think, and have found him a good Friend of over 24 years experience.

Yours very truly, Howard S. Cruikshank.

[Nova Scotia Museum Library, Piers Papers. Archaeology: Correspondence. Cross-referenced to Mi'kmaw Ethnology: Genealogies, 28 February 1933. Piers added a note to this letter: "An. [answered] 2 March '33. Noted information under the musket received on 13 Jan. '33."]
Treaty, had a great influence in bringing Other Indians to sign.” {Piers note in margin: “probably he was a grandson of Major Cope. I agree, and think his father was named Joseph or Bernard Cope.} Aleck Cope says there is a missing link in their family History that he cannot find, between this Major J. B. Cope & his great grandfather Francis Paul {sic; should read Cope}, but says he knows for certain they are the direct descendants.

Grandfather: Frank (or Francis) Cope, b. 1829; d. 1915, aged 86. (He clearly must have been born after 1811 and before 1834.) He was son of above Francis (or Francois) Paul {sic; Cope} and his wife Old Molly Cope (she born about 1796). This Frank Cope (b. 1829) was the original owner of the flint-lock musket, and used it. It passed to his son, see below.

Father: Alexander (“Sandy”) Cope, born 1854 and died 1930, aged 76 years. Apparently lived on the Indian Reserve near Truro, Col. Co. He also used the old flint-lock musket, and from him it passed to his son, see below.

Present owner: Alexander (“Aleck”) Cope, b. about 1883, as he is now (1933) 50 years of age. He is well educated (at the Truro Academy, it is thought), and very intelligent and respectable. Lives on the Reserve, Truro, Col. Co. H.S. Cruikshank has found him a good friend of 24 years experience. This family of Cope was always well spoken of.

The Copes were all noted hunters. Even Edward Cope, the son of the present Aleck, a young man of 20 years, is considered the best hunter on the Truro Reserve. None of these Copes have been chiefs. From information per H.S. Cruikshank, obtained per Aleck Cope, by letters of 25 Jan., 5 Feb., & 28 Feb. '33.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 73.}

I September 1933
{Morris or Maurice Family Tree}

Paul Morris, died at age of 100 years. Used to set traps near Buckingham St., Halifax (see acc. no. 348). {Buckingham Street now lies, in 2003, beneath the Scotia Square shopping complex.}

I

Mary Morris, his eldest child, b. about 1775, died about 1878, aged 103 years. Married a Thomas (she was grandmother of Isaac Sack).

I

Michael Thomas  Magdalene (Madeleine) Thomas

married John Williams {his 2nd wife}. She born about 1842, and died at Truro Reserve, about Sept. 1931, aged 89 years. (She was aunt of Michael Thomas, and great aunt of Edith J. Thomas.)

Michael Thomas

I

Edith Jane Thomas bom 1912

{Mary Morris married Louis Thomas, son of a Mi'kmaw mother and an English or French deserter. This family tree leaves out the sister of Michael and Madeleine Thomas: Marie Antoinette Thomas who married Peter Sack and John Noel; and may leave out others. Piers purchased a woman's peaked cap owned by Edith Jane Thomas, and made by Mary Morris for her daughter Madeleine Thomas; that is when & why Piers collected this family tree information.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 74.}
Piers Genealogy Note in the Nova Scotia Museum Library, but not in the Piers Papers:

n.d.

{Harry Piers' Note in a NSM Library book:}
"Tom Phillips {maternal grandfather of Jerry Lonecloud} was born at camping ground at foot Big Indian Lake, head of St. Margarets Bay, and died at Three-mile Plains, Windsor, about 45 years before 1919, and there is a stone to him at the Old Parish Burying Chapel at Windsor, the stone put up by Judge Haliburton. This Christopher Paul {was not the Judge Christopher Paul, brother of Jacques Pierre Peminuit Paul but was the} brother of Frank "Winick" of Vinegar Lake, Hubbards. {See the Piers note under Place Names, on the origin of the name "Vinegar Lake", which was actually named Winik, after Frank Paul's childhood nickname.} This Christopher Paul came from the Reserve on Ingraham River."

{Nova Scotia Museum Library copy of Campbell Hardy, *Sporting Adventures in the New World*, 1855,1:129-130: pencil notes in the margin of these two pages, in curator Harry Piers' handwriting. In 2002, Ruth Whitehead and Deborah Trask from the Nova Scotia Museum searched the Old Burying Ground, but could find no trace of this memorial. Grass has covered many of the stones, and vandalism has destroyed others.}
In memory of
Joseph Pennalde
Went...

By
William Pennalde
A.D. 1850

Give to justice cold
Indian Joe

Moor's done remee
Her heart rests you
dead trust Joe

Died in the Roman Catholic Conley Church
I am not, I fear, the least
wise to put forth, since the
virtue required is in me
your humble servant,

J. M. C. C.
"Joe Gore" (Joe Pennell) and his wife were fresh and alongside road, came to an old stand site, with 4 men before Congaree Bank, on domes made, screw, Piedmont, then Co. They were blown in that chimney, by the first brush fire. "(Vic in red, as if they'd been, who, through fire, or through fire)

Joe Gore is the one who got all the funny story out. Just rain I cannot. The one well, it was a friendly stitch.
Francis Pauk, chief of Micmac Indians, died at Dartmouth, N.S., on 18th May 1861. It was the wish of the tribe that the body be taken to the Mi'kmaq reserve at Sable Island for burial.

Legend of the Druids makes no mention of brick building.
Mr. Frank (middle)
Eugene King
Chief Benjamin Paul
(Chief before Chief Henry Paul)
Elected 1814
Chief 1813-1816

Son
James Paul
Chief 1856

Chief Henry Paul
Chief 1841
[Died at Fort Pitt, 18 Aug 1861]

Frances Paul
[Note: name and dates unclear]

Peter Paul
[Note: name and dates unclear]


Reunited Chiefs of Georgia
according to present Chief John Hock.

Chief Samuel Park (eldest
Benjamin Park).
Chief James Park (son of above).
Chief John Hock.

x was at first Chief James Park
who received instructions from us,

[Additional handwriting not legible]
Peter Coke (who married a Salome) and fought with Ben in Shantucket Woods.

The Peter Coke went in with Ben in Shantucket Woods and fired at it, killing it. It ran off. Then it sat upon its haunches and began to look around in its free leg. Then it lay down and Coke thought it was dead. He moved his gun against it. The cow went up to the how and kicked it. The bull sprung at him, as a fierce struggle began. Coke had only his hickory stick and could not get it. Then the cow came and charged with its horns. It had to meet with fire. Coke said that his only chance for life was to use some uncommon tactics. He waited a change when the bull went out of his eyes, and then suddenly reminds his right hand (he has a chilly one) over the animal's throat, and grasped the base of the tongue. Then say he took out the bull's tongue, but this was not so. He grasped the base of the tongue, and the bull was smothered. Left his cow and went home, and some animal there was covered with blood. The wife deposed him, and he was three months in his bed—no uncertain of the struggle for life. They said it like here's meat, but his Coke went to where the bull's cow was, and stopped it all up with an arc, and threw the fences about.

Peter Coke was grandfather of the Gurnet Joe Coke of Englefield, who told me this story as told to him by his father Peter Coke.

Bernard Coke
not known who he married

Peter Coke I
Shantucket Road, married
Salome, another blooming passion waits
(He had a stick with him)

John Coke

Peter Coke
1725 at Shantucket Road
3 generations

Joe Coke (expert) had a stick with him
John Noel, Chief of Menehen, was born 3 May 1829.
His wife was born 16 Oct. 1822.

1807
40
21
(X - f j y j ^ \ / V r ^ e

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'\text{IT}
Peter Paul (called "King Peter Paul") and his family were initiated into the Society of the Shoshone Nation of the Northern Shoshone, being led by the great Chief of the Shoshone Nation of the Northern Shoshone, Chief John Dollar, on the 27th of July, 1912. At that time, Peter Paul was about 60 years old.

In the spring of 1913, Chief Peter Paul, accompanied by Captain John Dower, Captain John Dollar, and Captain James Dollar, went to British Columbia to assist in the Northwest Territories. They were accompanied by a group of Shoshone Indians from the Bear River Reservation.

On the 10th of May, 1850, Peter Paul was born at the Bear River. He was the son of Chief John Paul. At the age of 25 years (i.e., 1875), Peter Paul was named Chief by the great Chief of the Shoshone Nation of the Northern Shoshone. He was also named Captain by Chief John Paul.

Chief Peter Paul died on the 15th of November, 1913. The date is recorded in the Society of the Shoshone Nation of the Northern Shoshone.
Chief of Micmac Indians

of Halifax, Lunenburg, Kings, Halifax, Col-

chester & Cumberland Counties,
Nova Scotia

12 April, 1813.
1814

Fidel (Jr.) Paul

He was former Chief of Bain

Jan. O'brien died

[Signature]

Died 17th Apr. 1913

She was former Chief of Bain

Raim
War at Niagara Falls when I was about 6 or 7 years old.

I was again at Niagara Falls in 1885, and went to the 12th Arm. from 5th New York to the 8th and
paroled which took place on 18 August 1885.
Jerry Bartlett, now known as "Dr. Jerry Lume Cloud,
Sioux Indian of Mixon tribe, was born at Belfast,
Miss. May 4, 1846 (the same day as "Cel
of Richmond" was executed there). His parents were
Mixon Indian Sioux Indian (both native of French
blood). When 13 years of age (1859) he came to
Mixon territory where he remained for 20 years (till 1879) when he returned to the Midwest. Later again and
even longer for 7 or 8 years (till 1886) when he finally returned to his territory and to full plant medicine through
the country to new their native, 1923 died in same place of the tribe and served the

Jerry Bartlett was married Mesceen Man. His wife

Jerry Bartlett

Mixon Indian

Full-bred

Frenchwoman

Abraham Bartlett, Sr. was
bom June 7, 1873.

Mary Ann

Phillips

(abbreviated)

Died June 11, 1923

Jerry Bartlett, the half-breed, being
about 1/2 French blood.

This is where the
Sioux Cloud is properly
a half-breed, being
about 1/2 French blood.

Dr. Jerry Lume Cloud, 11 Jun 11.
The death occurred at Edin (Robert Indiana, an Thursday) of Mrs. Mary Rock, widow of the late Chief John Rock of the Reserve, at the residence of her son, at an advanced age of about 93 years. She was universally respected by both whites and Indians, at the latter of whom she was known as Marl-Mawat, and in her declining years of any age, she was known as "an old great mother." She had been a "Thimmy," and her granddaughter at the Reserve, as the end when Indians were often asked by her who had a son named "Vera" in whom she said, "he was in the Reserve." She died in brush of Mary Rock.

Henry Rock.

[Date: 13th October 1915]

[Signature]

[Number: 509]
J. Pedlar (died 84 years 7 mos.)
Mrs. Andrew Pedlar

I was born, reared, married, lived, and died in the Pedlar family. I remember being born in the Parsonage, and being christened there. My father was a farmer, and my mother was a housewife.

The Pedlar family has been in this community for over 100 years. My father was one of the first men to build a house in this community.

Up - Viola - Coon - mouth, was a good deed

Best wishes.

Viola Lee Pedlar
20 Dec. 1915.
The death occurred, at Tafto Car, Dartmouth, at a very advanced age, of a well-known Indian and guide, Andrew Paul, who in 1800 took charge of Dartmouth at the age of 65 years. He was born at Bray'sborough, Cape Point, South Africa, and had lived in Dartmouth for about 75 years.

At the time the Queen of Welles was in Dartmouth in 1850, he was the captain of the Dartmouth, and with his chief, James Paul, and other men, he was a leader of the Paiute. The Paul family has always been a very prominent one among the Menisas and Peter Paul is now chief of the Menisas. Andrew was a good hunter and is the first native guide for many of his adventures. His tall, erect figure was well known in the Native market in Dartmouth.
James Bedde of Kejin Kongée, Liverpool Road, R.S., a member of the old well-known Maine family of Beddell, was a captain in the tribe of Indian county and vicinity, yesterday, died as a private in the 219th Battalion of the Highland Brigade now being raised for overseas service. This is the first Maine Indian to take up arms for his king and country and we doubt his fate will be pardoned by many members of his tribe.

11 March 1916
Muriel

18 March, 1916.

To forward, Mrs.

The Muriel business is slowly.

This largely by giving the case in

once, some. From brother.

The Herefordshire, of Kegworth, 1895

unwritten, in 1892.

But

Two

One and Two

in the 6 ○ 6. They are

Two of Stephen Good, formerly chief of

their in One City.

Another

Quinn also he married in 1895,

2190, in Quinn Park, one of John Paul

of Hereford's East, how, who is author

of a branch of the Paul family, which

he was chief of about 17 years ago.

1895.
Micmac Indians, 10 July 1910.

Be-al'eg-e-on Paul (= Peter Paul).

Ha-zel-ma Luxcey (= Jeromick Luxcey, cni.
8. Jerry Lane Amos).

Saribette Paul (= Elizabeth Paul, wif. of Jerry Luxcey). She is the second wife of Paul.

Mol-on-ette Noel (= Mary Noel, widow of John Noel).
[Text not legible due to low resolution]
Photograph of Stephen Bartlett, alias Stephen Lease, alias Weiser, Chief of Micmac Indians of Skahmone and Yemanthe Canoe, of the Basin River Indus, Yemanthe, about 2 miles from Yemanthe on the Tunkat Road, Ym., Co., N.S.

He was born in 1819 (some say 1820, Victoria in 1820), in the old reservation, Tahun, River, about 2 miles from Tunkat, behind Tunkat and Yemanthe, and he died at age of 83 (he is about 1902). The picture shows him not long before his death.

The photograph was taken from an original painted by his son-in-law, Jerry Cloud (alias Bartlett).

Ag'c an Weci cow = Stephen Green (so early times he had in every days & once green colored clothes).

Chief Stephen Bartlett
alias Stephen Lease, alias Weiser
(whose portrait is not seen)

Abraham Bartlett
alias Maurice Weiser
alias Maurice Lease (the son of the late Stephen)

Mr. at Skahmone, the winner of the yearly long bow always lived in Yemanthe.

Photograph

Regrett 71

Dej, Jerry Cloud
alias Jerry Bartlett.
Meenow Indians and St. Mary's Indians of 6 Dec. 1917. Jerry Lee Cloud, on 31 Dec. 1917, gave me the following particulars as to how the Indian Dublin and the little settler got into the Bennet's and a letter to the Bennetts on 6 Dec. 1917. The little settler was directly affected the place where the explosion took place. Jerry Lee Cloud, who gone down near the house to see the situation on fire, saw the fire when the explosion occurred. Pieces of men were blown into the air.

The explosion consisted of seven (7) Indians in the explosion. There were 21 Indians in the settler, of whom 9 were instantly killed in the explosion. One Indian died for injuries received, and 12 escaped but severely injured.

The following Indians were killed directly or died for injuries received:
1. Frank Brother, the well known settler, an old man, aged 71 years.
2. Mrs. William Neville, aged about 73 years; burnt to death.
3. Mrs. William Paul, aged about 37 years.
5. Rose, daughter of Jerry Lee Cloud (Bennett), aged 30 years.
6. Hannah, aged 15 years.
7. Only son of Isaac Isaac, aged about 15 years.
8. Ben Labrador, aged about 13 years; burnt to death. He was a son of Louis Labrador of Milton, Illinois Co., Ill.

One of the Indian victims of the explosion was buried in the ground in a room about one story at the Benetts, on 16 Dec., 1917. The Rev. Jenkins, the missionary, went down to the Benetts to bury the Indian. The Indian had been buried alive, but he was immediately buried in a shallow grave in the Indian's house, which was then burned.

The Indian's house, which was burned, was located on a hillside near the Indian's house. The house was occupied by the Indian's wife, who was a daughter of Mrs. Bennett. The house was burnt down, and the Indian's wife was killed in the explosion. The Indian's wife was a daughter of Mrs. Bennett. The Indian's wife was burnt to death, and the Indian's wife's remains were interred in a small grave near the Indian's house.
Dear Sophie,

I know you must of heard of the terrible affliction which overtook Mr. Drescher, which hasDamn
destroyed a large part of his life, and many others.
Mr. Drescher which wasDread
out of the question, it is. Your child was born, and all my

things destroyed, but I believe I can

tell you about the worst part of the Drescher.

I wonder if you are one of your poor friends would be willing to assist
me at this my hardest period in my life? They are very much in need, and
your help would be very greatly appreciated by me and our much need.

Yours truly,

[Signature]

[Address]

[City, State]
Ben Morris, a very aged and well-known person, lived at Sliabh Bó Bui, now known as Slieve Bawn, in 1823. He was born in 1823 at Slieagh Bó Bui near Slieve Bawn. He survived one of his family, Mrs. Molloy, who was born on 1823 at Slieagh Bó Bui near Slieve Bawn. His father, also named Molloy, and grandfather, had lived for many years at the mill of Slieve Bawn. After his death, the little boy, named after his father, was left to grow up. It is said that the miller's own daughter had raised the boy in her own home. She lived for fifty or sixty years at Slieagh Bó Bui, and died at the age of ninety in the vicinity of Slieve Bawn, where she was born. She was the daughter of the miller of Slieagh Bó Bui. She moved to his home at Slieve Bawn, now known as Slieve Bawn, where she raised her son to the age of eighty or ninety. A nephew of his in memory he built in the manner from.
September 1915

Mr. 470813 William Allen Paul
25th Battalion 1st Infantry (U.S.), California
US Army 3rd Service Co.

Dear Ada,

We are very sorry to hear that you have been in hospital again, but we hope that you are now better and able to write. No letter from you was admitted to camp. We have been thinking of you ever since we heard. It seems as though the war will never end. We hope you have heard of the very bad explosion which took place at Richelieu Bridge, in France, when two electric cables were blown up, killing nearly 2,000 people and destroying many buildings. The bomb was thrown into a canal. There were thousands of soldiers and civilians killed and wounded. My daughter and her husband were in a hospital near where the explosion occurred.

We have been in the country in August and September. The climate was very pleasant and we enjoyed a long vacation. We were in London last week and saw many people we had not seen for years. We enjoyed a lovely place full of the falls of Mackinac and other points.

I am sure you have been thinking of your family and if you could see your way to write, I would be very glad to hear from you. I am not sure from time to time how you are doing, and I would like to hear of your welfare.

With love,

Mrs. Paul.
Photograph of Josephine Helen Isaac Paul, of 1453 Mentor, N.Y., N.Y.; photographed in 1891 by Josephine Helen Joe Cole at Red Bridge, First Baptist Church, Fontana, Ky., N.Y., who was son of Captain Peter Cole of Red Bridge.

Isaac Paul was son of Peter Paul. Isaac Paul died at Mentor, N.Y., in 1898, and died over 20 years ago [may not 1898].

Joe Cole, who was the great Josephine Helen Cole, started photography in their home. Joe Cole, Capt. Peter Cole, at Red Bridge, Kentucky.

Joe Cole was a photographer during 2 or 3 years, and has many pictures of Josephine, who was his wife. Joe Cole was not able to buy chemicals for his work; he gave it up. Joe Cole was not educated, and could write well. In a time he was employed in different work in Kentucky. He was in charge of a small school. Photography has never interested in photography; he has done the work he has done.

Joe Cole, father, Capt. Peter Cole, was born in Cape May, N.J., and then came to Red Bridge, Kentucky.

He came with his family to England to see the Queen, but was not able to meet her, only seeing a glimpse of her in the street in a carriage. He bad money to pay with Dr. Jones, and the latter did not go to England, and he paid 5 or 5 years old. [May 1898, 1913] in

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Event 1: Chief John Doonan of Cape Buta
12th April, 1918

The death occurred on 12th April, at the Residence of Doonan, Chief of the
District of Doonan, Cape Buta, the
jurisdiction of the island of which he
was chief. He was seventy-five years
of age, and had been chief for about forty
years. The Christianity of Cape Buta,
although difficult as on the mainland,
has been successful, and the
missionaries are well received in the Doonan family, and the
government has ensured his future.

This is the intention of his tribe
to give him a lengthy attended funeral.
The death occurred at Stewarts, Upper Dunkeldorf, on 31st August, of an old and well-known Indian, John Cope, at the age of 71 years, he having been born at Beaver Dam, Indiana Co., in April 1847, son of old Mollie Cope whose record I have been 113 years of age when she passed away about 18 years ago. The original name of the family was not Cope, but "Bolmolee," which means "a clear space.

John Cope had considerable time on the frontier, at least judging by the number of arrows he shot, and acted as guide for many years, particularly since thirty years ago. He used to hunt both of Beaver and Marshall with Capt. C. Edwards who was familiar with him. One winter, probably forty years ago, Cope had, by himself, killed eighteen deer, according to his own estimation, although the claim has been commonly made that the number was seventy. The cause of these he owed to the fifteen miles skilful, hot pursuit, which was the in action operation. He was the company of Indian Ridge at head of 13 hunting shots in a single day. He had a big name, of "mysterious appearance," but no name Indian.

Wm. F. B. Allen, 6 Aug. 1918.
N. S. MICMAC THE BEST OF SNIPERS

Stephen Toney Earned Many Honors Overseas—Inherited His Keen Eye From His Athletic Father.

The North Sydney Echo says that Stephen Toney, the Micmac Indian, to whom reference was made by the Daily Echo on his arrival here from overseas, and who, it is stated, is to get the Victoria Cross, was born on the Indian reservation at Nyanza, Victoria County, C. B., and, after the death of his father, moved with his mother to Pictou County. The N. S. Herald says of this gallant Nova Scotian soldier:

Admittedly one of the best snipers fighting under the Uncle Sam’s flag, the Cape Breton Micmac won the M.M., the D. C.B., and finally was awarded the highest honor accorded a soldier, the Victoria Cross. From letters received by those who were close at hand, the man of the cleverest things Toney did was one day when he was sent out by the General to patrol at a certain point. So干燥 was the constant fire of the snipers that it was certain death of the Allies entrenched to our head above one member after another.

Mr. Joseph McLean, C.E., of Baddeck, and it is recalled that on one occasion he won a race against a horse over a distance of about twelve miles. At that time Peter McIver (brother of Mr. J. T. Powles) owned the fastest horse in Victoria County. During a discussion of the animal’s speed and endurance, Peter Toney offered to ride the horse from the reservation at Nyanza to Baddeck for a pound of tea. It was accepted, and with a good margin to spare the Indian won out.

On another occasion while working on the McLean farm, a sailboat race was held on the Bras d’Or Lake. The turning basin was several miles distant from the farm where Mr. McLean and the Indian were observing the race. So keen was the vision of the Micmac that he could tell McLean the name of each boat as it turned the buoy. This feat is vouched for by Mr. McLean himself.

On another occasion the elder Indian and his wife boarded the steamship Marion at Whyarmuch, Inverness County, to go to Baddeck, a distance of about thirty-four miles. At that time the steamer only made one stop between the two places, and then only a brief one. Just before the boat was ready to leave, the Micmac remembered that he had left a parcel in Peter Macdonald’s store, and said if they would hold over the boat a minute or so for him. He was only a few feet distant, however, when the lines were cast off, and the ejected Indian was compelled to make the thirty-four miles on foot.

A solicitation of an officer who of the Indian’s powers as a eye, the General sent for him. It was not long after that the keen of the Nyanza Micmac discerned a suspicious object in the trees fully one thousand yards distant, and he told the officers so. The latter immediately trained their powerful field glasses on the tree but they assured the Indian there was nobody on it. “I suppose you watch!” coolly replied Toney, and taking a careful head pulled the trigger. Instantly dropped the dead body of a sniper, and the astonished officers and men were rapturous in their applause.

On that occasion the General saw seven German snipers bite the dust, and particularly for this did the Nyanza Micmac earn the coveted V. C. Shortly after Toney was capped, and when the doctors thought he was at the trenches he was sent back. However, his eyesight became impaired, and he was sent home on furlough, and it is at present with his mother in Pictou County.

This brave young Victoria County soldier inherited much of his keenness of eyesight and deadly aim from his father, Peter Toney, with whom he oftentimes spent the night in the wilds of Victoria County searching for deer and other game. This was nearly thirty years ago. His father was at one time employed as farmer with

Genezalogos, 39.
"Judge" Christopher Paul
was born in
St. Mary's, N.S., on
summers and 1909.

Peter (Stephen) Paul
"Big Peter Paul",
was born in
St. Mary's, N.S., on
10 May 1850.

Vio Peter Paul
May 1919.
To the memory of Judge Hilton, who died at the age of 70 years, in the year 1866.

The story of Judge Hilton's death is as follows:

Judge Hilton was a man of great learning and integrity, loved and respected by all who knew him. He was a Justice of the Peace and a respected member of the community. He passed away peacefully in his sleep on the night of February 23, 1866.

The family and friends of Judge Hilton were heartbroken by his sudden departure. He leaves behind a legacy of wisdom and justice that will be remembered for generations to come.

End of Story.
The Muscogee Indian name of "Big" Peter Paul of Indian Reservation, Alabama is Beaulé Eggéen Béméniit.

= Peter Stepaheen, old Muscogee name for Paul family
= Pierre Étienne

Beaulé Eggéen, which was very likely taken down from the pronunciation of many the Chief, was simply corrupted by the French Pierre Étienne when we know that his name was Peter Stepaheen.

As to the origin of the name Béméniit, it is stated it came in this way. In the early one of the Muscogee, on one occasion the woman of the tribe went away in a canoe, while the men stayed to guard hunters. While the women came there in their way to the head stream of the Blackmaceh River, one of the Indian women, which is the canoe gave birth to a big child. This child was his daughter, and called Béméniit, which means in Muscogee, "Born on the way." They were called Pauks by the English.

(Vide MOSINES JAMES, April 1917.)
Two old ladies died of apoplexy on last Thursday, 4th March, 1920, at the same house near st. Mary's, N.Y. They were, Delia, widow of Sothin (William) Holly, whose age was 82 years, and Louisa Jeckhouse who had reached the great age of 89 years. The latter was the partner of Dr. Joe Cole, whose funeral is a well known event in this city of Empire, but letters of

Sothin, in old ladies room near
"She took out what he brought in"

Jeckhouse, in old ladies near
"Listen!"
Jeremiah Love Clowes, born 12 years old on 4th July, the day of the Portland, Me., fire, which occurred on 4th July 1866. He was born in Boston, 4th July 1854.

He landed at Lynnmouth two years after this, namely in 1868.

Curated, with John, 1821.
Maj. John Baptist Opye was killed (shot) at
Point pleasant, Kentucky, and
buried there.

Sincerely in affection, of their
dear home, who put it in their heart.

John Henries
11th Aug, 1822.
Marina [illegible]
(Children)

Some credit was, that you had
Quinine necessary from any four
6 children — being a child very about
one year. Only her times of
one winter I remember in America,
very cold, very engaging in mind
European blood. Always Latin families
are as much if intermixed with
European blood.

With Jury and Clara,
12 March 1923.
William Prosser, a my aged William Prosser ("Stoatin Bill"), was born on 3rd April 1822, aged 101 years. He was born at Banyas, Islay, and died on 3rd April, at the age of 101 years. He was born near the town of Islay, where he lived from 1822. He is remembered for his kindness and generosity. He was a man of great wisdom, and everyone knew him as a kind and friendly individual. He was well known as "Stoatin Bill," and was much loved by all who knew him. He was a true friend to all who crossed his path. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature. He was a man of great wisdom and kindness, and everyone admired him for his kind and generous nature.

With love and respect,

7th April 1923.
The most famous and most respected pioneer
in Wyoming, William Wood, usually known as
"Wooden Bill," died in Yuma, Arizona, on May
5, 1893. He was known as a man who never
was known to run away from a fight. railroad
Woods is a corruption of the French
name William. He was born in 1822 in
England, and emigrated to the United States
in 1838. He lived in Wyoming until 1862,
when he moved to California. In 1863
he returned to Wyoming and stayed until
1866, when he moved to Nevada. In 1872
he moved to Colorado. He died in 1879.

The date of his birth is uncertain, as
were the exact circumstances at Wyoming.

1822
1823
1919
1922
97
John Jadic, Jadic, of Shulmane, was born in 1745, and 96 years old, as he lived 3 to 4 generations of his descendants.

He is a large man, his father being born in England, named Jadi, who lived near at a near Witten, &c. His mother was daughter of Jadin, or Donan, Paul, of Shulmane.

John Jadic's first wife was daughter of Lewis Morris of Shulmane. Ida Lewis Morris was one of the very best canoe paddlers in her station, as used to successfully conduct canoe races, being in one, and of his own, his brother John Morris and Jem Morris. John Jadic had several children by his first wife.

His wife is wife of Lewis Morris late Smell, another is wife of James Cope, one daughter is wife of Joe Cope.

John Jadic's second wife was late Mrs. Thomas, widow of Michael Thomas, the last 2 children by his second wife.
First centurion, said: "Wedge-it-do-o, that means "belonging to Wedge-it-do-o."" Wedge-it-do-o was a great Indian who lived in the 1800s, at the age of 113 years. In his young days, he was a warrior and chief, becoming the most famous warrior in the tribe. To this day, the name of his tribe still is athletes, as they belong to the tribe of the Indians. Wedge-it-do-o was a chief, and his brother, John Wedge-it-do-o, was a chief and his friend. John was his grandchild. Joe Cope, born in 1816, died in 1913, and 97 years, lived here.

"Wedge-it-do-o."
Captain Channing gained among the settlers of Belmont, now known as Belmont, in what is now Massachusetts. (He was the father of Joe C. Channing.) Peter was Channing's first cousin, but never met him. They were not related. Captain Channing had given Frank Jones (son of John) a thousand dollars (c. 1840-52). Channing immediately sent word to Peter, who came over the sea to see him. He wrote many letters to the officer, Captain Jones, who wrote to Peter with Channing's name. With Capt. Remger Pond, he is now in charge of the mining project. They built the Nonantum Plains Road for Cambridge, and that might be the reason of Peter's claim of $2,000, but they say that the idea of Peter's vast fortune is absurd. He has been in the mines since 1840, and claims to have $2,000. Peter is known in circles of men as 'The Mined.' One day, this John, who was a great miner, was found in one day all the way to Norway, and left a note that 'Frank was not right again.' Channing then returned to Boston.
Morrice  Bench

Maloney  Pelonie

Paul (cestum deve)  Kunelly naar Erchigrag
      These were 3 different parts of Paul's in his time.
      Paul (o' Cranman)  Quassiag and
      Remiroitag

Paul

Gloode  Richiinag

Stephan  Squeegum

Rall Lewis  Plowetchootii

Francis  Tgopecag (tune)

Cope  O bequoochag
Minnie Lula Smith
Cemetary of Joe C. Case, Indians, Apr. 1926

Joe Russell, aged 34 years, was found guilty of killing

John Williams was a good all-round hunter, but was not as smart as Peter Joe Case.

Peter Joe Case (son of J.C. Case and Petie Case). Known to T.H. Case, everybody says he was better than John Williams in a hunt. He always lived at Short Harlow, was called at Short Harlow when over 70 years of age. Died after 14 years ago (that is in 1912). He was a tall, good-looking, a good caller of maps, a fast runner, shooter. Always could get his own anything. Probably the smartest man shotter that ever lived.

Peter Joe Case once killed a black fox, shot a man on ground, at Indian Point, in running your dog, that fox bounded to Cheyenne's corner, then turned and followed Indian Point river, used an auger, then headed towards Indian Point river, and finally killed him. Shot him with a shot of cheyenne it had set off, and then Peter Joe Case shot it between eyes. It was said that he never had carried over 40 miles that day in summers. That was quite a feat he was often quoted of.

Peter Joe Case was Capt. Cheyenne's, on ground, back of Short Harlow.

Jim Paul, a very small man, was shot by the Indian, Cheyenne's corner (killing). Peter C. (J.C. Case's brother) said he did not think anyone could Surprise Jim Paul as a shotter-shooter.

John Case (Walter Joe Case's brother). The Case on Monday, 5 months of Indian Point, Cheyenne's corner 3 miles from their home, shot 10 [100] ducks. Went out to Cheyenne's corner, and found a shot by a person that was Cheyenne's corner, who wouldn't talk. Case went back to same woods and shot 15 more ducks. He didn't know what they were. He shot a duck, and was shooting at another. A duck was shot, and to be seen. If so, then he wasn't known to them. 25 more ducks were killed, according to the man that was shot. This was a good shotter about 4 miles.
Abram Paul and the Bears.

About last of November, a part of December, about 1887, Abram Paul, living, Kendall, in a little log house to the south, about 1/4 mile north of the land of a north west of Lotte Jacob, beyond Bean Creek, Wash. It was snow. Fred was going home with the horse, with a horseboat of the afternoon, 15 feet long, with the horse boat of the afternoon, with some buckwheat, which he lighted for a candle. There horse in the snow, in the then started early of them and killed 3. The thought he had shut down, and shut it up. He found that they were all well, so he add the deer and has been taken by the sunshine, shut of this was, which was left. He counted out of the door. The next day a remittance came from Cow Ray went back to the horse down with him, with wife, starting to drive out the other horses. Old Franklin Borah, driving, was my friend. They bought Abram Paul into the house with wife. While they turned Abram Paul into the house with wife. While he turned Abram Paul into the house with wife, immediately turned that a bear horse was killed in place. Called for a gun. The cowherd took, and got a gun, and sent in the house again, alone. Then the cowherd turned the report of the gun, and he heard about the hunter was. It was convinced of my horse of Paul. The bears were all over a year old — a mother bear with her 3 cubs which had been with the hunter and the bear woman was going to winter with her in the snow. It was one of the cues which was the bear we shot.
Chap Jn Baptiste Cope

Some claim he moved from
Joe House, Ishi, with his wife and his
families, the story of how Jean
Baptiste Cope (111) slept under a
tree ('Ye bike'), the story, just
after being injured in the war.

It's got for a red devil:
改革创新, the fact that the battle was
a round about 6 miles down a
stretch on the turtle which came
down at Richman (Boiling Point)
after a thirty year period of
returning to the area. This story and
were upon us all in ignorance.

Chap Jn B. Cope was a local Indian on
Tuesday, and some church attendants
were heard of his being killed in
The hearing of this news first had he said
at house he was buried, but they have a
tradition that he was shot at St. Pleasant
and no event behind that. This has been
announced by (name omitted)
Isabel, a well-known old Mi'asna
Island "doctor" woman (skilled in use of herbs
and other remedies), was buried in old Indian
burial grounds on a little island, and on the
very island this, at head of Lake in Country, near
King's, No. This was the last burial in that
burial ground. (Miss Jane Morgan, Aug, 1875)

[This Isabel was a daughter of John Levi, and
was born in the settlement of the Chippewas on
Lake Champlain, and was married to James
Lewis, a Chippewa chief. She was well known
for her medical knowledge and skills among
the Chippewas and other indigenous peoples.
]
Genealogies, 64.

[Text is difficult to read due to the quality of the image.]

...who shot and killed his brother-in-law, Thomas Spear, at Indian River, close to the house of

Benjamin, son of John Spear, and a few miles west of the River. Mr. Spear lived in Wallaceland (where it is also now called

Sundial), a small town, in the county of Monterey. He was also called Tom Wallace

because of his habit of walking in the woods. He was a just man in his dealings, and kind to all who knew him.

He was taken to court, where he was found guilty of murder. He was tried at Monterey

courthouse and sentenced to death. He was executed by hanging on the 20th of June, 1862. Dan Browne,

a great hunter, often met him after his departure. He was killed by the black man, who had

found him in a particular way by his footprints. The negro was shot and killed.

[Signature and date: Benj. Lowie, 24 June 1862.]
Isaak, Janus dochter, werd naar een Christ in, Hertmeer aan, 1854.

Isaak Doodt

was gerd van
Isaak en Isak
wier een zeer rijk
zijn van Oostenrijk,
met een hoogste
Hauptsäulenu.

St. Nizip. De was
behandeld in
aan reis in de zomer, by
Santman, hou Wijzer
Singe, Kruin en Kees; Ruuk.
Vindt in tweed, 22 May 1927.
Francais Noel, lady
at Francis Kendall Wall
now Marseilles, Aix, C.
ins — bi leppen um
von Et-hoo-by-letch
= one of time.
Always been like that,
not all people. This at
Francis Kendall Wall.

Will keep on doing
22 June 1927.
John William, is said to have been born in Yorke, and to have been the son of Paul Williams, and born at "Williams' Lock," on the north side of the outlet of Great Columbia Lake, on the banks of the "Williams River" near the mouth of the outlet.

John Williams was the son of a daughter of James Williams, son of the founder of the Williams family. He was born in 1829.

The first house built was called "Williams" and was at "Thomson," near 1/2 mile from the "Williams" house. The house was built by Mr. John Williams, the son of the founder.

John Williams was a quiet man with few friends, and was described as "thick," "fat," and "tall." He was a "thick" man, and his friends called him "Thick." He was born in 1829.

The house was built of "Williams" bricks, and was known as "Thomson's House." The house was built by Mr. John Williams, the son of the founder.
A true fact does not mean it is fact.

As to the fact, if it is fact, it is fact

As to the fact, if it is fact, it is fact.

But土地, I think, you will see it

out without it feels.

Peter C. a go-martia

a day from Yaranto.

The 23rd February 1849

(Not found written in book)

The year 1849.

The year 1849.

Peter said 30 years old.

yet direct 203 years old.
GENEALOGIES, 70
TRURO, Dec. 28.—Peter Wilmot, ex-Mi'kmaq Chief, died at the home of his son, Charles Wilmot, at the Indian Reservation, Truro, at 11 o'clock last night. His death was wholly due to old age, he having no organic disease. His church record reporting his baptism are said to bear out his claim that he was 106 years old. He was born at Pictou Landing, according to this, on July 26, 1823.
The Thirty-First Decade of 1750-1800.

Known then were present to Francis Cope (1829-1915) and from him to the age of 100 years. How much he had previously belonged to Francis Cope, the son of Francis Cope, born in 1796, but it was in his lifetime that he left the property which he inherited in 1816.

Francis Cope, of Francis Cope, born in 1796, died in 1829.

This Francis Cope was a son of Francis Cope, born in 1796, and died in 1829. He was a son of Francis Cope, born in 1796, and died in 1829. This Francis Cope was a son of Francis Cope, born in 1796, and died in 1829.

The decedent was his granddaughter, Elizabeth Cope, born in 1830, and died in 1830. She was a granddaughter of Francis Cope, born in 1796, and died in 1829.

Alexander ("Sandell") Cope
Born 1854, died 1930, age 76 years.

Alexander ("Alfred") Cope
Born about 1883, in 1933, 50 years of age.

The Copes were all noted hunters. From the time of the present Alfred, a young man of 28 years, is considered the best hunter of all the Copes. None of them ever had a chance.
Paul Morris
Died in 1870, age 70. Married to Mary Morris in 1837, Baptist. (See docs. 145.)

- daughter died
  - Mary Morris
  - Died in 1875, age 81. Married to Thomas.
  - married to James Thomas
    - Michael Thomas
      - married to Elizabeth Thomas. She was born in 1842, age 80, died in 1912.
      - Edith Jane Thomas
        - From 1912.
May 1909


Chief at Shubenacadie (John Noel) has jurisdiction over Halifax, Lunenburg, Hants, Kings, Colchester and Cumberland counties. Chief John Noel was born at Pictou, 3 May 1829. His wife is Mary. He has three Captains next in rank to him (some of the other chiefs have only one captain), and also Majors who rank next below the Captains. Noel seems to hold that the Shubenacadie Chief is the principal chief in the Province.

(Note added later: "Chief John Noel died at Indian Reserve, Spring Brook, 3 1/8 miles west of Shubenacadie, Hants Co., N.S., 20 May 1911, aged 82 years.")

Chief at Bear River (Ann. Co.) has jurisdiction over Annapolis, Dighy, [Yarmouth], Shelburne, and Queens counties. [Yarmouth Co., not mentioned by Noel, doubtless comes in above jurisdiction.]

Chief at Pictou has jurisdiction over Pictou Co.

Chief at Pomquet (Antig. Co.) has jurisdiction over Antigonish and Guysborough counties.

Chief at Eskasoni (= "end of the harbour") [this translation of eskasoni is not accurate] has jurisdiction over all Cape Breton Island (viz. Inverness, Victoria, Cape Breton & Richmond counties).

Chief Noel says the ancient Micmacs wore necklaces of bear's claws.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 1.)

7 June 1911

Micmac Indians of N.S. 7 June 1911

From information from Jerry Bartlett, alias "Doctor Jerry Lone Cloud."

There are five (5) Chiefs

Jim Meuse, chief at Bear River

Ben Nogood [Knockwood], chief at Parrsboro

Stephen Prosper, chief at Truro

John Stephens, chief at Pomquet

________________________, chief at Pictou

________________________, chief at Shubenacadie

Halifax, Hants, Colchester, Lunenburg & Queens Counties are under one Chief. Under the chief are three Captains (viz., high, second, and third). The Captains at present are: high captain (kaj-dekten): Peter Paul; second captain: Isaac Saac; and third captain Tom Malloney. Also a Judge, Christopher Paul.

Digby, Yarmouth, Shelburne and Annapolis Counties are under another chief.

Colchester County is under another chief

Cumberland County is under another chief

Pictou County is under another chief

Antigonish: County is under another chief.

The above is evidently not as accurate a list as that of Chief John Noel.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 1.)

1912

(Notes on the outside of an envelope addressed to Mr. Harry Piers, Provincial Museum, Halifax, NS., and postmarked Jan. 17.)

1st cap. Peter Paul

2nd - Isaac Saac (Sack)

3rd - Johnnie Noel (Louis Noel's son) elected last year

Noel MacDonald

Shubenacadie
26 July 1912

elected

Thinks 5 dice

Wab-a-nog-an(k) i.e. you play all night (now written wapnagn)

probably earliest game. Not played now. Rare.

Al-tes-tanken(k) (waltesaqn)

Round-dish play

Al-tes (round dish)

6 dice


1912

Mi'macs. From Lonecloud 1912

Chief: Big Peter Paul (from River Hibbert) (originally from River Hébert,) Shubenacadie

Captains for Shubenacadie (Hants & Kings): Johnny Newell (Indian Reservation), son of Lewis Newell (Louis Noel).

To be decided:

Capt. for Halifax & Lunenburg

Capt. for Cumberland & Colchester

New election to be held on 14 August 1912

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Politics, 4.}

n.d. [15 March 1913]

Chief Peter Paul of Shubenacadie who was last summer elected to preside over the Micmac Indians of Halifax, Lunenburg, Kings, Colchester & Cumberland counties, came to Halifax this morning with some of his captains, and at the archbishop’s residence, received his Grace’s blessing, was invested with the late chief’s medals, and exorted to perform his duties in an upright manner.


15 March 1913 cross-reference

Peter Paul (called “Big Peter Paul” to distinguish him from Peter Paul, a Cape Breton Indian who lives near the Brewery at Dartmouth) was elected Chief of the Micmac Indians of Halifax, Lunenburg, Kings, Hants, Colchester & Cumberland Counties, at a small gathering of Indians held for the purpose at Spring Brook Reserve, near Shubenacadie, Hants Co., on Saturday, 27 July 1912. At the same meeting John MacDonald was elected a captain. On the morning of Saturday, 15 March 1913, Chief Peter Paul, accompanied by Captain John MacDonald, Captain (?) Lone Cloud (Jerry Bartlett) and Martin Saac (French, Jacques; Mi’kmaw, Saq; as a surname, spelled Sack in Nova Scotia, Sock in New Brunswick, and Sack in PEI) (the latter a nephew of Isaac Saac, the last [Isaac] a step-son of late Chief John Noel), came to Halifax and went to Archbishop McCarthy’s residence on Dresden Row, where at 10 o’clock, he and the rest of the company kneeling, received His Grace’s blessing, was invested with the gilt medallion of the Pope which the late Chief Noel had worn, was exorted to perform his duties as chief in an upright, faithful manner, and to attend the services of the Roman Catholic Church and to tell (say) his beads regularly even when unable to attend chapel, etc. Candles were lighted during this ceremony. Then the Archbishop shook hands with the party. The silver medal of George III was not given to the chief on this occasion.

The party came to the museum at 10:24 o’c. and the new chief was introduced to me. None of them were in the native uniform, merely old homespun clothes, the chief with an umbrella! Chief Peter Paul, who succeeds Chief John Noel, was born at Indian Reserve, Shubenacadie, on 10 May 1850, and will be 60 years of age on 10 May 1913. He is a son of Christopher Paul. At 25 years of age (i.e. 1875) Peter Paul was made a captain for Chief James Paul of Shubenacadie (step-father of Chief John Noel), and was afterwards first captain for Chief John Noel. (Vide information furnished by Chief Peter Paul, to H. Piers, 15 March, 1913.) It is possible he may add the name Stephen (Peter Stephen Paul) to his name to distinguish him from the other Peter Paul; but if so the name is merely an assumed one.
Lone Cloud informs me that the Bear River Chieftainship has been chiefly in the Meuse family. Chief Meuse of Bear River is known as the “Governor Chief” for some reason, perhaps as Lonecloud says, because he once went to England and was introduced to the Queen who gave him a medal. [This was his grandfather, André Meuse, who went to England, met King William and Queen Adelaide, and was given a medal.] The Shubenacadie chief[s] have been Pauls. The distinct idea is to keep the Shubenacadie chieftainship in the Paul family. Chief Noel was a step-son of Chief James Paul. Lone Cloud says it is correct that Chief Noel used to have a feather headdress of eagle or some such feathers, but it is not now in existence, & he thinks Noel must have sold it to some Yankee. He thinks there was once a bigger older silver medal than the Geo. III one, but it seems it is now gone.

(=NSM=)

July 1912
Newell (Noel) MacDonald to act pr 12 months after the old chief died [Chief John Noel]. On 27 July Sat., 1912, elected big Peter Paul [as Chief].
Captain John MacDonald
Vide John L. McDonald, Enfield.

(=NSM=)

27 July 1912
Shubenacadie July 27th Indian Reserve 1912
Chief pointed [appointed] names are as follows:
Mr. Joe How [Howe]
Mr. Lewis N. MacDonald [Louis Noel McDonald]
Mr. Tom Moloney [Maloney]
Mr. Martin Sack
Mr. Abraham Hood
Mr. Lewis Toney
Mr. Noel McDonald
Mr. Ben Paul
Mr. Noel Philip
Mr. John Brooks
Mr. Andrew Abram
Mr. Joe Paul
Mrs. Joe Sack
Mr. Levie McDonald
Mr. Thomas McDonald
Mr. Joe Phillips
Mr. Peter Maloney

[next page begins]
Shubenacadie N.S. Indian Reserve July 27 1912
John L. McDonald
Captain pointed names are as follows:
Martin Sack
N. T. McDonald
Abram Hood
Joe How
Noel McDonald
Joe Sack
Andrew Abram
Ben Paul
John Brooks
Levie McDonald

^A
Elmsdale Indian Settlement, April 21, 1913
We hear By appoint
Jery lonecloud too interseed for the chief
Peter Paul of Shubnacadie
  for one year the names
  are as follows
John L. McDonald
Martin Sack
Joe How
Joe Brooks
Douglas How
Peter How
Lewis N. McDonald  [Louis Noel, or Lewie Newell, McDonald]
Levie McDonald
Charlie Philips
Noel Philips
Irsoce  [Isaac?] Man-
William Marr
Birter  [?] How
Joseph How

Christopher Paul, died about 3 years ago, was judge [and father of Big Peter Paul]

Big Peter Paul, Judge


12 April 1913

Parchments (Commissions) and old stone beads, formerly in possession of Chief James Paul [Jacques Pierre Peminuit Paul] of Shubenacadie (stepfather of Chief John Noel) when Chief James Paul died [1895] Rev. Father W.F. Young, now of Yarmouth, but then of Shubenacadie or Enfield, it is said, got them, and Chief Peter Paul and Dr. Lonecloud think he must still have them, and the chief would like to get them back for the tribe. They are asking me to try to get them for them.


7 June 1913

[Illegible first word] Chief John Noel 7 June 1913

Newell (Noel) Macdonald [was appointed to serve as interim chief] on first St. Anne’s after Noel’s death for one year, & understood that should have election on following St. Anne’s day.

Peter Paul elected on Sat., 27 July 1912, [St. Anne’s Day].

Names taken down by John L. McDonald.

John L. McDonald elected captain on 27 July 1912. Medals delivered to the chief by archbishop.


1 July 1913

Enfield July 1st 1913

Mr. Piers Dear Sir

We got an answer from the Indian Department regarding the five counties an electing a chief. now as far as I can remember an my Fathers knowledge we have Been going to Shubenacadie reserve every Sant an and every holiday and we have laid out money on that chapel helped in every respect in keeping it up an we have voted at every election. now we don’t feel like to Be chucked out after all this trouble not only us But the Band of Indians in this five counties. So would it Be advisable to wright another letter or getting a petition in regards of this and get some respected gentlemen to Sign it to Be fact if it would Please give the chief of our opanion and do what you can and oblige

John L. McDonald

PS I am working and can’t leave my Job or I would Be to Pleased to go an see you.


August 1913

Micmac Chief

On Saturday, 26 July 1913, a new election for chief was held in chapel at Shubenacadie Indian Reserve. Chief Peter Paul (who had been elected last July) was defeated, and Simon Basque was elected Chief for the five counties of Halifax, Lunenburg, Kings, Hants, Colchester and Cumberland.

Big Peter Paul (late chief) was elected first Captain; and Peter Paul of Dartmouth, was also elected a captain. Big Peter Paul expects to be married at Enfield on or about 13 Aug 1913.

Vide Big Peter Paul, Aug. 1913.

1725. Date of articles of submission & agreement (treaty) with Penobscot Norridgewolk & St. John's Indians made at Boston, copy of which was sent by Gov. of Massachusetts Bay, to Gov. Cornwallis. In 4 June 1726 o.s [Old style] this treaty was ratified & confirmed by all Nova Scotian Indian Tribes {meaning Mi'kmaq and Maliseet, since New Brunswick was still part of Nova Scotia then}, at Annapolis Royal. (See N.S. Archives, p. 683), also Murdock's N.S., I, p. 435.


15 Aug. 1749. Treaty of 1726 renewed at Halifax, the new treaty being signed by chiefs from St. John, & Chignecto. Renewed & reiterated & forever confirms the old treaty. Ratified at River St. John, 4 Sept. 1749. This document is still in existence. (Engraved in N.S. Archives, opp. p. 572). This treaty little respected by Indians. {And little respected by the English as well.}

22 Nov. 1752. Date of treaty of peace with Major Jean Baptiste Cope, Micmac Chief {never a saqmaw, he seems to have been more than the sometime head of a war band}, Tribe of Micmac Indians inhabiting eastern coast of Nova Scotia. Dated at Hx., 22 Nov. 1752. Also elsewhere officially called Chibenacadie tribe of Micmac Indians, inhabiting the eastern coast of N.S. Akins Hx. p. 33. This renewal, reiterated & forever confirmed the beforementioned treaty of 1725, ratified in 1726, & in 1749. (This treaty of 1752 is given in full in N.S. Archives, p. 683-685; see also pp. 671-674). Also referred to in Akins, Hx, p. 33.


13 Feb. 1760. Two Indian chiefs, of Passamaquoddy & St. John River tribe, signed treaty of peace at Halifax, renewing the treaty of 1725. Akins, Hx., p. 52 & 64.

10 March 1760. Treaties concluded at Halifax with three Micmac chiefs, viz. Paul Laurent, chief of tribe at La Have; Michael Augustine, chief of tribe at Richibucto; & Claude Renie {Rene}, chief of Cheboudie and Musquodoboit Indians. Akins, Hx., p. 65.


Summer of 1762 [not in Murdock]. Joseph Arguimault {L'ki'mu, pronounced ulgimu; 'He Sends'), chief of Mongwash Indians, with followers executed a final treaty of peace & the war-hatchet buried, at Halifax (Akins, Hx., p. 65). This document not to be found among papers preserved in Secretary's office at Halifax. (Akins footnote on p. 65). Doubtless the last treaty made with Indians in N.S.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 14.}

22 September 1915

Micmac Indians. Chief. On 26 July, 1915, Simon Basque received chieftainship at Shubenacadie. A new election for Chief is to be held at Indian Reservation, Shubenacadie, by representatives of tribe from Halifax, Kings, Hants, & Cumberland Counties, on 28 September 1915; when Peter Paul will be returned to office of chief. Vide Jerry Lonecloud, 22 Sept. 1915.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 15.}

31 October 1915

{Draft of correspondence, written by Harry Piers, at the behest of Chief Peter Paul, to Rev. Father Young:}

Indian Reserve, Shubenacadie, Hants Co. Nova Scotia

31 October 1915

The Rev. Father Young, Yarmouth, N.S.

Reverend Father,

It is understood that you have in your care a couple of parchments relating to the Micmac Indians, and also some wampum beads, which belonged to the Micmac Tribe of Indians at Shubenacadie, and were in the keeping of the chief, John Noel. As the tribe would particularly like to have these relics in its possession before Christmas, for a gathering of the tribe at that time, I would respectfully beg that you would oblige us by forwarding them to me as
chief of that portion of the Micmac Tribe. I remain, your obedient servant. [To be signed by Peter Paul, Chief]

[Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Politics, 16. Draft of a letter by Harry Piers at the behest of Jerry Lonecloud and Chief Peter Paul, 15 March 1913. See entry for 12 April 1913; 5 November 1925. Piers evidently discovered the whereabouts of three documents, two of them parchment, which he borrowed for study in 1919 and returned in November 1925; there are no notes of recovered stone beads or wampum. Lonecloud told Clara Dennis that Chief John Noel sold wampum belts at Shubenacadie to Bob Goss, the Indian Agent.]

9 November 1915
Indian Reservation, Shubenacadie, Hants Co., N.S.
This certifies that at a meeting of the Micmac Indians of Halifax, Hants, and Colchester Counties, held at Indian Reservation, Shubenacadie, Hants. Co., Nova Scotia, on Tuesday, 9th of November, 1915, Dr. Jerry Lonecloud was re-elected assistant chief for Halifax County, under Chief Peter Paul.


17 July 1916
Indian Tradition about Treaty signed by Chief John Baptiste Cope, Micmac, at what is now Richmond, Halifax.
Old Franklin Brooks, Indian, oar-maker, of Tufts Cove, Dartmouth, N.S., now about 90 years of age, told "Dr." Jerry Lonecloud, Indian, in July 1916, that his (Brook's) father had often told him about the Treaty made by John Baptiste Cope, Indian Chief, with the English at what is now Richmond at northern end of Halifax. The Indians called that place (what is now Richmond) Heen-tood-dimpk ("Hallo [holler] for toll"), a canoe ferry being across from Tufts Cove encampment to encampment at Richmond, & the Indians so going back and forth. This Cope was a chief, living at Halifax in summer, and at Stewiacke in winter, and going and coming by way of the Dartmouth Lakes and Shubenacadie River. Chief Cope was then camped at Richmond, near the shore, and the treaty, the tradition says, was signed on the hill which is now Fort Needham, above Richmond. Tradition says the treaty was made with an English admiral, or some such official. Halifax was then woods, and the English ships were anchored at head of the Harbour, off Richmond, and the officials landed there. He said it was there the first treaty was signed. Must have been about 150 years ago. The Chiefs from Bear River, Partridge Island, Pictou, etc., also assembled here for the treaty.

Just after the treaty was signed, an English sentry stationed in the vicinity used to call out in a loud voice, when in the course of his beat he came close to Cope's camp at Richmond, which disturbed Cope's sleep and angered him, & he swore to shoot the sentry. One night, when there was a heavy land fog, Cope came out of his camp, after being thus disturbed, and in the obscurity went close to the sentry and fired at him and killed him. Cope himself was therefore the first one to break the treaty he had just signed. Owing to the darkness and fog it was not known who had fired the shot and the Indians kept the matter quiet, and so Cope was never punished for it. Some French people were living in Bedford Basin, near what is now Fairview (French Landing), and their Priest used to minister to the Indians at Richmond. The Priest learnt from Cope, doubtless in confession, that he had shot the sentry, and the Priest told him and the Tribe not to do such a thing again.

This old Cope family has died out now, and no male descendants are now left, most of them having no sons. The present Cope family is descended from Cope women, sisters or perhaps daughters of John Baptiste Cope, with Irishmen as fathers, Murphys and Knowlens, such as those about Fish Lake [Fish River], at Murphyville, near Little River, Musquodoboit, the children taking the Indian Mother's name, and so being called Cope. Lonecloud thinks the name Cope was adopted by this family, from some officer or high official called Cope. [Not true. This name is Mi'kmaq, and appears on the 1708 LaChasse Census, listing Jean-Baptist Cope, aged 10; thus predating Sir John Coape Sherbrooke, who was the "high official" Lonecloud remembered.]

Was the treaty spoken of above, the Treaty made by Major Jean Baptiste Cope, chief Sachem of Tribe of Micmac Indians of Eastern Coast of Nova Scotia and other members of the tribe, and Governor Hopson, at Halifax on 22 November 1752 (see Selections of Records of N.S. p. 683, also p. 673)? Or less likely, was it the treaty of August 1749 (see p. 573)?

[ Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Politics, 18a,b. This was the Cope/ Hopson Treaty of 1752.]

15 August 1916
(Draft (a) and typed announcement (b), unsigned; typed by Harry Piers for Jerry Lonecloud.)
Indian Reservation, Shubenacadie, N.S.

15th August, 1916

This is to inform you that a Grand Meeting of the Micmac Tribe of the District comprised in Halifax, Lunenburg, Kings, Hants, Colchester, Cumberland and Queens Counties, will be held at the Chapel at Indian Reservation, Spring Brook, Shubenacadie, N.S., on Tuesday afternoon, the 22nd August 1916, for the purpose of electing a permanent Grand Chief for the said seven counties of Halifax, Lunenburg, Kings, Hants, Colchester, Cumberland and Queens. Please take notice and inform the members of the Tribe in your county.

19 August 1916

Chief Aleck Moose, Indian Reservation, Pictou Landing, Pictou County, N.S.;
Chief Isaac Paul, Indian Reservation, Newville, Cumberland County, N.S.;
Chief John Nockwood (Knockwood, from Mi'kmaq Nokut, meaning unknown; appears on 1708 Census as “Naucoute”), Indian Reservation, Kentville, Kings County, N.S.;
Chief Silbye (Sylliboy, from French Levi) Pictou, Indian Reservation, General's Bridge, Annapolis Royal, N.S. (8 copies)
Captain Tom Glode, Indian Reservation, Truro, N.S.; Tom Labrador, Indian Reservation, Bridgewater, Lunenburg County, N.S.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 19b. Draft by Harry Piers. These are the people to whom Item 19a was to be sent.)

23 October 1916

Micmac Indian Chiefs. 16 Oct. 1916. At meeting of Indians of Halifax County, held at King’s Siding (Sandy Lake Station), Grand Lake, Hx. Co., on 16 Oct. 1916, the following Chief and Captains were elected for Halifax County (only). I believe this is first time such were elected specially for Halifax County alone. The chief at Shubenacadie will still be head-chief for Halifax, Hants, and related counties.

(Sub) Chief for Halifax County: John Denney Paul of King’s Siding (Sandy Cove), Grand Lake (grandson of Andrew Paul who died last winter), elected for three years. He is about 45 years old.
1st (Sub) Captain for Halifax Co.: Peter Paul (brother of above-mentioned J. Denney Paul). (Not to be confused with big Peter Paul of Shubenacadie.)
2nd (Sub) Captain for Halifax Co.: Jerry Lonecloud

The Indian Dept. at Ottawa, has, I am told, decided to set apart about 400 acres of land to the eastward of Sandy Cove, Grand Lake, extending east to the highway, and on either side of Frenchman’s Road, as an Indian Reservation where they may settle and farm, as it is good land. Across the Grand Lake are the Indian lands at Mount Rascal. I (Piers or Lonecloud?) had written a draft letter from the Indians to Indian Dept. asking for such a reservation to be set apart. Vizl Jerry Lonecloud, 23 Oct. 1916.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 20.)

21 February 1917

Declaration of Chief or Councillor.

Dominion of Canada

Province of Nova Scotia

Halifax Indian Agency

I John D. Paul do / solemnly declare that I will well and truly serve our Sovereign Lord / the King, in the office of Chief of / the Halifax band of Indians, without / favour or affection, malice, or ill will; that I will strictly obey all / the laws and regulations of our Sovereign Lord the King; that I / will to the best of my ability endeavour to prevent all contraventions / of the said laws and regulations by any member of my band; that / I will report all infractions of the laws and regulations at the earliest / opportunity to the Indian agent over me; and that I will strive to advance the interests of all the Indians of my band morally and / financially, both by precept and example, and generally fulfill all / the duties of the office to which I have been elected for three / years from Sept. 16th, 1919, to the best of my skill
and knowledge. That this document has been read through to me and explained to me in the English language, and I understand the nature of the said Declaration. Declared before me at River Bourgeois In the Province of Nova Scotia this 21st day of February, A.D. 1917, this Declaration having been first read through by me to the deponent in the English language, which he appeared clearly to understand, (signed) D.D. Boyd, A Commissioner of the Supreme and County Courts in and for the County of Richmond, Nova Scotia, (signed) John D. Paul his mark.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Politics, 21}

10 May 1919

Whereas the Micmac Indians of Halifax County, Nova Scotia, have hitherto been under a Captain who was under a chief at Shubenacadie, Hants County, the latter jurisdiction extending over several counties collectively; and whereas we consider it desirable that a separate Chief and a Captain be appointed with jurisdiction over Halifax County alone; Therefore we, the undersigned Micmac Indians of the said county of Halifax, hereby agree to nominate and accept Jeremiah Lone-cloud (alias Haselmra Luxy) of Tufts Cove, Dartmouth, as our Chief for said county of Halifax, and Martin Saak (Sack) of Elmsdale Indian Settlement, Halifax County, as Captain of the same county. Elmsdale, Nova Scotia /10th May 1919.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Politics, 22. Draft by Harry Piers, 10 May 1919.}

19 June 1919

Mr. Harry Piers

Dear Sir: Your favor of June 9th re some Indian documents which I have here. I understood from Lone Cloud [you wish] to have these documents for Inspection and to make copies of them. If such is the case will you return them to me when you have finished with them.

Sincerely yours,
Thos. E. Sweet.

{Nova Scotia Museum Library, Piers Papers. Mi’kmaw Ethnology: Politics, 23. Originally catalogued as “Archaeology & Ethnology, Correspondence.” Piers noted on this letter “Am. 24 June 1919.”}

11 July 1919

Chief Garble Hood (known as Gabe Jeremy, Abe, Abram), River Hibbert (Hebert), Cumberland County, N.S.; Charles Francis, Cambridge, King’s County; Chief William Paul, Dorchester, N.B.: Please attend a meeting which will be held at the Indian Reservation, Spring Brook, Shubenacadie, N.S., on Saturday, 26th July 1919, for the election of a Grand Chief for the Six Counties. Jerry Lonecloud, 11 July 1919.

{Added later: “Meeting failed. Tried to get another meeting on Sunday, 21 September 1919, at Chapel, Indian Reservation, Shubenacadie, to elect a Head Chief... but this meeting also failed.”}


22 July 1919; 28 April 1814

(Piers’ note at top of page: “Confirmation by Lieut.-Gov. Sherbrooke, of Election of Louis Benjamin Pominout [otherwise a Paul] as chief of the Micmac Tribe, dated Halifax, 28 April 1814.”)

[Royal Arms]

His Excellency Lieutenant-General Sir John Coape Sherbrooke, Knight of the Most Honorable Order of the Bath, Lieutenant-Governor and Commander in Chief in and over His Majesty’s Province of Nova Scotia, Vice-Admiral of the same, &c. &c. &c.

To Louis Benjamin Pominout, greeting. Whereas an Address has been presented unto me by the Rev’d John / Mandetus Segogne [Abbe Jean-Mande Segogne] in behalf of the Indians of the Micmac Tribe stating among other things that the said Tribe have made choice of you the said Louis Benjamin / Pominout to be their Chief, Wherefor relying upon the Loyalty, Zeal, Sobriety and good character of you the said Louis Benjamin Pominout I do ratify and confirm the choice which the said Tribe has made and do hereby appoint you Chief of the Micmac Tribe / of Indians this in [sic] Province. You are therefore to use your utmost endeavours to keep all persons belonging to
the said Tribe Loyal Industrious and Sober, and to render them / good Subjects and Christians, and the said Tribe are hereby required to obey you as / their Chief.

Given under my Hand and Seal at Arms at Halifax / this Twenty eighth day of April 1814 in the Fifty fourth / Year of His Majesty’s Reign. By His Excellency’s Command.

[Sgd] Henry Y. Cogswell, Dy Secy (deputy secretary)  

[Further note by Piers: “The above document is on parchment, 20.80 ins in greatest height and 15.25 ins. in greatest width, the right-hand edge fairly straight, while the other three edges are slightly undulating in margin and the upper and particularly the lower left hand corner is irregularly rounded off. Copied by Harry Piers, 22 July 1919, from original which is for present safekeeping in possession of Rev. Father Thos. E. Sweet of Enfield, N.S., and which had been in possession of late Chief John Noel of Shubenacadie at the latter’s decease.” Piers also made a drawing (see xero) of the Seal and Royal Arms attached at upper left corner. He notes a physical description of the same.]


22 July 1919; 15 September 1856

[Piers note: “Confirmation of election of James Paul as chief of Mi’kmaq in the western counties of Nova Scotia; Francis Paul having resigned, by Lt. Gov. Le Marchant, Halifax, 15 Sept., 1856.”]

Province of Nova Scotia  

[Royal Arms (Lion & Unicorn lying down)]  

[Sgd] J. Gaspard Le Marchant  

Sigil (Red sealing wax [illegible two words])  

By His Excellency Major General Sir John Gaspard Le Marchant, Knight, Knight Commander of the Order of Saint Ferdinand, and of Charles the Third of Spain, Lieutenant Governor and Commander in Chief, in and over Her Majesty’s Province of Nova Scotia and its Dependencies, &c. &c.

To: James Paul of / Shubenacadie in the / said Province. / The Reverend Michael / Hannon, having certified / to me that you have been / duly elected to be Chief of / the Indians, in the Western / Counties of the Province, / [page 2]  

according to the usages / and customs of the / Mi’kmaq Tribe of Indians, / in the place of Francis Paul, / who has resigned / that office, and / my / confirmation of such / election being requested: /  

I do, by these / Presents affirm ratify / and confirm this said / [page 3]  

Election, and require all / Her Majesty’s / subjects / to recognize you the said / James Paul as the / lawful Chief of the Mi’kmaq / Indians within the Western / Counties of this Province. / Given under my hand and seal at Arms at / Halifax in the 20th year of / the reign of Her Majesty Queen Victoria – September the / 15th Anno Domino 1856.  

[Sgd.] William H. Keating, Deputy Secretary  

[Piers further adds: “On Whitman paper (double sheet), size 12.75 ins. high by 8.90 ins. wide. Copied by Harry Piers, 22 July 1919, from original which is for present safekeeping in possession of Rev. Father Thomas E. Sweet of Enfield, N.S., and which had been in possession of late Chief John Noel of Shubenacadie at the latter’s decease.”]

Nova Scotia Museum Library, Piers Papers. Mi’kmaq Ethnology: Politics, 26.)

22 July 1919; 6 August 1860

[Piers note: “Acknowledgment on behalf of Prince of Wales, of Earl of Mulgrave, of royal address, &c., of James Paul, Chief, and other Mi’kmaq on occasion of the Prince’s visit to Halifax, and announcement of gift of £50 from the Prince to Indians; dated Halifax, 6 Aug. 1860.”]

Government House, Halifax, N.S. 6th August 1860

Sir, I have been requested / by His Grace the Duke of / Newcastle to acknowledge / the Address presented by you / on behalf of the Micmac / Indians, and to express to you / the satisfaction it / [page 2] afforded the Prince of Wales / to see so many of your / Tribe present on the occasion / of His Royal Highness’ visit / to this city and also to / receive the expression of / loyalty and affection towards / the Queen which you / Address contains. / His Royal Highness / [page 3] before leaving the Province / was graciously pleased to / place in my hands £50 Stg. / to be distributed among / the Indians present on the / occasion of His landing, / which sum I have requested / Capt. Chearnley the Indian / Commissioner to distribute. [Sgd.] Mulgrave

James Paul  

Chief of Mi’kmaq Indian Tribe  

of Shubenacadie  

[Piers further adds: “On bluish paper watermarked ‘A. Cowan & Sons 1859 Patent’; size 13.05 ins. high by 8.10 ins. wide. Copied by Harry Piers, 22 July 1919, from original which is for present safekeeping in possession of Rev. Father Thomas E. Sweet of Enfield, N.S., and which had been in possession of late Chief John Noel of Shubenacadie at the latter’s decease.”]

20 March 1922
To whom it may concern:
We the undersigned members of the Micmac Tribe of Indians in Nova Scotia, hereby agree to nominate and appoint Jeremiah Lonecloud, alias Luxcey, alias Halsemah, at present of Elmsdale, to be Chief of the Indians of Halifax County, in the Province of Nova Scotia, Canada.


18 November 1922

28 May 1921
Elmsdale, Hants Co., N.S. 28th May 1921
We the undersigned Micmac Indians of Halifax County, Nova Scotia, hereby agree to nominate and appoint Jeremiah Lonecloud, alias Luxcey, alias Halsemah, at present of Elmsdale, to be Chief of the Indians of Halifax County, in the Province of Nova Scotia, Canada.


18 June 1921
Elmsdale, N.S., 18 June 1921
In offering myself as a candidate for the office of Chief of Micmac Indians of Halifax County, I wish to state that if elected, I will use all my endeavours to see that proper consideration is given to the payment of the monies paid for Timber Lands belonging to the Indians, that I will make efforts to have amendments under the Game Laws so that the Indians may be able to take game for their personal use, in close season, and that I will generally attend to all matters connected with the welfare of the Tribe. Her Sel Ma Luxcey / Jerry Lonecloud.


July? 1921

Chiefs with headquarters at Shubenacadie, N.S. and jurisdiction over Halifax, Hants, Lunenburg, Kings, Colchester, and Cumberland.

1814 Chief Louis Benjamin (Peninuit) Paul (or Beminuit or Pominuit), who was confirmed as chief by Sherbrooke on 28 April 1814. The larger and smaller silver medals of 1814, and “mooneh-kole” so doubt were presented about that year, the first to the chief, the second to the 1st captain, and the 3 last to the 2nd to 4th captains.

Chief Francis Paul, brother of preceeding.
Chief James Paul, son of No. 1 (L.B.P.) When he was “crowned” by Archbishop Walsh (c. 1852-58) (1856) in St. Mary’s Cathedral, he was presented with a gilt medallion from the Pope. (See notes for acc. No. 3287)

(No. 3287)

1900-1911 Chief John Noel (b. 1829, d. 1911) stepson of the late chief. He was captain, not chief, when Prince of Wales was here in 1860. He married, 2ndly, Mary (Marie Antonette) Thomas, widow of Peter Sack. He was born at Pictou, NS, 3 May 1829 and died at Indian reservation Spring-book, near Shubenacadie, on 20 May 1911, aged 82 years.

26 July 1912(?). Chief “Big” Peter Paul, only held for a while. Began to totter after this.

Chief Simon Basque (from Cape Breton Island) (Maximus Simon Basque, husband of Brigit Ann Sack, daughter of Isaac Sack, stepson of John Noel)
Chief Isaac Sack (stepson of Chief John Noel) (see under acc. no. 6748). (Since died.)


(No. 6748)

20 March 1922
To whom it may concern:
We the undersigned members of the Micmac Tribe of Indians in Nova Scotia, hereby nominate Jeremiah Lonecloud, otherwise known as Helsalmah, as the Chief Medicine Man of the tribe. We also hereby nominate him as Chief of the Micmac tribe of Indians in Halifax County. We hereby signify our willingness to accept him as Chief Medicine Man and as Chief for Halifax County. 20th March 1922.


18 November 1922
Micmac Indians. 18 Nov. 1922
Shubenacadie Chief now is William Paul, who actually belongs to Memramcook (Westmoreland Co., New Brunswick). He is of the old Paul (Bemenuit) (Pemenuit) family. Has jurisdiction over the following counties: Halifax, Hants, Colchester, Cumberland, Kings, Lunenburg. This also agrees with what Chief John Noel told me in 1910. (In Acc. Nos. 3564, 3565). Lonecloud thought that Queens must be under Shubenacadie Chief, as John Noel signed a 25 years lease, to mills of Annapolis, of Kedjukjik (Kemiskland).
Medals, etc.
Among the tribe at Shubenacadie are:
Chief's medal, 1814: 1 [a drawing only] (See NS Museum Accession No. 3219)
Captain's medals: 2 [a drawing only] (See NS Museum Accession No. 5147)
1st Captain, medal like Chief's, only smaller
2nd Captain: lion and wolf medal, Geor. III, 1765
Much-coles [gorgons]: 3.
Total: 6
See Accession No. 3564-3565
Above in general discussion with Wm. Paul, Lonecloud, Martin Sack, and another Indian, 18 Nov. 1922.
Governor Chief at Bear River, Digby Co. His jurisdiction over following 5 counties: Annapolis, Digby, Yarmouth, Shelburne & Queens. Lonecloud says that old Jim Meuse said he had five counties under him.
Cape Breton Chief: Pictou, Antigonish & Guysborough Cos. are said to be under Chief of Cape Breton Island at Whycocomagh.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Politics, 32.)

9 July 1923
Micmacs. Shubenacadie, Hants Co., N.S. 9th July 1923
We the undersigned members of that part of the Micmac Tribe of Indians inhabiting the counties of Halifax, Hants, Kings, Lunenburg, Colchester and Pictou in the province of Nova Scotia, hereby agree to appoint Jeremiah Lonecloud, alias Halsemah Luxey, of Halifax, to be the Chief Medicine Man of the Tribe in those parts of Nova Scotia.

14 January 1924
Micmac Indians 14 Jan/24
Chieftainships according to Joe Cope (aged 65 years)
Bear River chief: Digby, Yarmouth, Shelburne, Queens & Annapolis Cos. (This correct)
Shubenacadie Grand Chief: Kings, Lunenburg, Hants, Halifax, Colchester. (Does not consider that Cumberland belongs here. Joe Cope was present when late John Noel was elected chief, and two or three Indians from Cumberland were present and not allowed to vote.
Pictou Landing Chief: He (JC) feels positive that he [chief at Pictou] had jurisdiction over Pictou, Antigonish, Guys & Cumberland Counties. Antigonish & Guysborough went off with a subchief at Pomket. Cumberland he feels must belong here.
Pomquet Chief: See under Pictou chief.
Eskasoni: Grand Chief has jurisdiction over all of Cape Breton Island.
(Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Politics, 34.)

1 December 1924
Micmac Indians, (drafted 1 Dec. 1924)
Halifax, Nova Scotia, 5th Dec. 1924
We the undersigned Indians of the Micmac Tribe of Halifax County, Nova Scotia, hereby signify our wish that Jeremiah Lonecloud of Halifax, at present Chief Medicine Man of the Micmac Tribe of Nova Scotia and Prince Edward Island, be Chief of the Micmac Indians of Halifax County, Nova Scotia, with such powers as such
chieftainship carries with it, and we agree to acknowledge him as Chief for that county.

Memo: Jeremiah Lonecloud was appointed Chief Medicine Man of the Micmac Tribe of N.S. and P.E.I, on 9 July 1923.


5 November 1925

Government of Nova Scotia  
Provincial Museum, N.S. Technical College  
Halifax, N.S. 5th November 1925

Received from Harry Piers, Provincial Museum, Halifax, the following three documents relating to the Micmac Tribe, the same to be delivered to Rev. Father Thomas E. Sweet of Enfield, N.S., they having been loaned to Mr. Piers on 30 June 1919:

(a) Ratification of Election of Louis Benjamin Pominout (i.e. Paul) as Chief of Micmac Tribe, 28 April 1814 (on parchment).  [This document was purchased by the Nova Scotia Museum from Lonecloud's widow, Elizabeth Paul, in 1931.]
(b) Ratification of Election of James Paul (Jacques Pierre Pominout Paul) as Chief of Micmacs of Western Counties of Nova Scotia; 15 September 1856.
(c) Acknowledgement of Address presented by James Paul, Chief of Micmac Tribe, to Prince of Wales, dated 6 Aug. 1860.  [Piers copied this text, but present whereabouts of the original are unknown.]


[Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 36. Jerry Lonecloud and Harry Piers, 5 November 1925. This appears to have Lonecloud's actual signature on it; it is not a draft by Piers, but the actual receipt. See entries for 12 April 1913, 31 October 1915.]

17 August 1927

Provincial Secretary of Nova Scotia  
Halifax, 17th August 1927  
To: Harry Piers, Esq., Provincial Museum, Halifax

Dear Sir:

I am enclosing a letter from Mr. Ward Fisher, Chief Inspector, Eastern Fisheries Division, with regard to the rights of Indians, especially under treaties made many years ago, to fish or hunt at their will anywhere in the Province of Nova Scotia. If you have any information which would help Mr. Fisher would you please communicate with him direct?

Yours truly, Arthur S. Barnstead, Deputy Provincial Secretary


10 February 1927

[partially transcribed]

Correspondence, typewritten, 10 February 1927; from Ward Fisher, Chief Inspector, Eastern Fisheries Division, Department of Marine and Fisheries, Halifax, NS; to Hon. W. L. Hall, Provincial Attorney, Halifax, NS.

"Re: Rights of Indians....On July 16th last, William Labrador, Micmac Indian, was convicted before Magistrate Robertson, Bridgewater, for fishing for salmon in contravention of the Fishery Regulations, and a penalty was imposed of $25.00 and costs, or six months in jail. At the first hearing of the Court the contention of the defendant's counsel was that under the Treaty of 1752, between the Provincial Governor-in-Council and the Indians, the Indians and their descendants were granted free hunting and fishing privileges forever. The Court adjourned one day to give the defendant's counsel opportunity to present this phase of the case...."

"With the death some few years ago of "Chief Lonecloud," there was removed, perhaps the one Micmac who was easily recognizable to all Haligonians. He was "Chief Medicine Man" of the Nova Scotia Micmacs. With his graying hair, tied in neat little pigtails, and with gay ribbons woven into the end of the braids, he was generally to be seen for a few days of each week wandering about the streets of the city.

In his role of Chief Medicine man, and quite a power in the tribe, he was in possession of a number of priceless historic documents, treaties with the white men, representatives of the British Crown, that extended back to the earliest days of the founding of the settlement on the shores of this harbour. They were thrust into an inside pocket of his coat, and bound with a long piece of string. Friends of the old Micmac tried to impress upon him the dangers which he took of losing the interesting documents. The late Harry Piers (d. 1940), curator of the Nova Scotia Provincial Museum, argued with him in vain to allow them to be taken for safe keeping. "Lonecloud" was adamant. They were not to part from the custody of the Chief Medicine man.

Then he learned his lesson. He made his way to the office of the Halifax Mail one day, where he was a seasonal visitor....On this occasion...he had a tale of woe. The precious papers had become lost. A story on the mishap appeared in the press, and in quick time came a call from a station in the Musquodoboits. They had been found on a seat in the waiting room, where 'Lonecloud' had apparently stretched out for a sleep while waiting for a train, and getting up, had not noticed the treaties had slipped from his pocket. Then it was that he finally agreed the precious documents should be placed in care of the museum."

[William C. Borrett. *Down East, Another Cargo of Tales Told Under the Old Town Clock.* Halifax, The Imperial, 1945:44-45. No treaties were ever put into the keeping of the Provincial Museum of Nova Scotia. The museum does hold a document confirming Louis Benjamin Peminuit Paul as Chief, one of three documents which Piers had previously borrowed to photograph and returned to Lonecloud; the others were a parchment confirming the election of Chief James Paul, and the address of the Prince of Wales on his visit to Nova Scotia in 1860. This Borrett quote is not a note by Harry Piers, but was added to the Lonecloud file years after Piers' death in 1940, because it called in question whether or not Piers had acquired treaties from Lonecloud, for the Provincial Museum.]
7 June 1911

Percy B. Fullilove, F. R. A. S.,
From a report by Jr. M. C. L.:

There are five (5) chiefs

John Mease, chief at Bear Run
Ben Roswell, chief at Parrish.
Stephan Proctor, chief at Irvine.
John Stephens, chief at Pumpkin.

Ralph, chief at Piction.

Hastings, Martin, etc., Collector, Lumbering & Fishery. A.C. is one of the chief.

Under the chief are three Captains (viz., chief, second, and third). The

Captain in chief: Peter Paul;
second captain, Isaac Race; and third captain, Jr. Malloway. Also a judge, Christopher Paul.

Dainty, Granite, Shaluna, etc., are incorporate centers under the chief.

Collector: Bay is under another chief.

Assistant Collector is under another chief.

Picta is under another chief.

Monquil is under another chief.

The chief is a captain, not a king, and there

are 31 of Chief John Mease.
Chief Peter Paul, who was less amanuensis elected to preside over "Dominus Deus" of bishops, luminous kings, etc., ordered Captain's, come to help the army with some of his captains, and at the archbishop's request, received his sacred blessing, was invested with the title chief, married, and expected to perform his duties in an upright manner.
Morrell, decribed 5 to 12 months after muscle death.

On 27 July last, 1912

... by Peter Reue

Captain John Morrell

Viz.

John J. In Burned

Empire
Shubenacadie July 27, 1912
Indian Reserve 91/2

Chief pointed

N W. Lewis
M. Lewis N. McDonald
M. John S. McDonald
M. Tom Mclean
M. Martin Sacke
M. Abraham Keed
M. Lewis Loney
M. Joel McDald
M. Ben Paul
M. Noah Philip
M. John Brithos
M. Andrew Abram
M. Joe Paul
M. Joe Sacke
M. Lewis III. Donald
M. Thomas McDonald
M. Joe Loney
M. Peter Paul Jr.
M. Peter Loney
M. Peter III. McLeod

Shubenacadie July 27, 1912
John L. McDonald
Indian Reserve

Captain pointed names
are as follows:

R. Martin Sack
M. F. McDonald
A. F. M. McDonald
Lewis M. Mcleod
Abram Good
Joe Pow
Joel M. Mcleod
Jo. Sack
Andew Abram
Ben Paul
John Brooks
Lewis M. McDonald
Lewis Loney
Joe Paul
Harvey Phillips

M. Peter Loney
M. Peter Mcleod
Elmsdale April

Indian settlement 1793

now been my appoint

to

interview for the chief

Peter Paul of St. John's

for one year the names

of the above

John MacDonald

Martin Lueke

Joe How

Joe Brouse

Douglass How

Peter How

Lewis J. McDonald

Harry McDow

E. Charles Phillips

N. Phillips

James Mace

William How

Bertie How

Joseph How
Practerial (Commision) old steen bricks, forming in
structure. Chief James Park
of St. Peter's Church, later Dr. John Wells.
When Chief James
Park died, Rev. Dr. John Wells
young, son of Dr. Park, became
Chief. St. Peter's Church was
not
chosen, so Chief Park
and Dr. John Wells decided his
name still bear their, as
the chief would like for
the tribe.

They seek me a say for them
for

With Chief Park & son
12 April 1913
Dear Chief John.

We are currently under martial law. Your capital is under threat as you failed to attend the meeting.

Tet Paul sent me a note, 27 July 1912 (1st annum).

Thames Station down by 3. John is in charge.

John of the dreamer sent Captain on 27 July 1912.

Handing deliver to the chief by and by.

7 June 1913
Enfield
July 1793

My dear sir,

I've got an answer from the Indian Department regarding the five counties on electing a chief. Now as far as I can remember on my Father's knowledge, we have been going to Shunnowadie reserve ever since and every holiday and we have laid out money on that chapel helped in every respect in keeping it up. We have voted at every election. Now we don't feel like to be checked out after all this trouble not only us but others.
The Band of Brothers

In the face of adversity, an idea to emerge as a solution in relation to the difficulties encountered. It is clear that this would be an advantageous move, giving them the wherewithal to proceed. You can rely on him to understand the situation and take appropriate action. He said.
On Saturday, 26 July 1913, a new election for chief was held in chapel at Hakaimadai, John River. Chief Peter Paul (who had led the old chief) was defeated, and Simon Bega was elected chief for the first time. Captain of the ship, James Dyer, was also elected a captain.

Pang Peter Pave (late chief) was elected first captain, and Peter Paul of Dartmouth was also elected a captain.

Pang Peter Paul was appointed as captain of the ship on 13 Aug. 1913.
1726, treaty signed at London by representatives of the British, French, and Spanish governments.

25 July 1727, treaty signed at Cape Breton Island (now Nova Scotia).

A new election for Chief is to be held at Robin's River, Shubenacadie, by popular vote of the free electors. King, Head, Johnstone, and Coutie, on 28 Sept. 1915, when Peter Paul will be returned to office of Chief.

Vic. Jury and Council,
22 Sept. 1915.
to Mr. J. T. Young,
Yarmouth,
Mr.

Dear Mr. Young,

I am interested to hear that you have in your care a couple of pieces of pottery of the American Redware, and also some wampum beads, which I have heard of.

I remember visiting the museum at Shrewsbury and being particularly impressed by the beads. I had the opportunity to examine them in person, and I was amazed by their beauty and craftsmanship.

I am now preparing a report on American Redware, and I was wondering if you could provide me with more information about the pottery and wampum beads that you have in your collection. I would be very grateful for any assistance you could offer.

Thank you for your time and consideration.

(Signed)

[Date]
This certificate is at a meeting of the Omen
Judicael O. Alto, Chief, and C. L. Cullings, Co.
held at Indin Reserve, Selahmada, Kooton Co.,

On January 9th, 1915, Dr. Jerry Green Clark was re-elected as 2nd assistant chief for

Hatips County, under Chief Peter Paul.
Micmac Indians.

Indian Tradition and Treaty Signed by Chief John Baptiste Cobe, Micmac, at what is now Richmond, Virginia.

Geld Obtained, Brother Indian, ran away to Capt. Goode, Capt. Cobe, in
now about 90 years of age, Capt. Dr. Jerry Linn Child, Richmond, in
1707, that his [Ponca] father had often told him about the
Treaty made by John Baptiste Cobe, Indian Chief, with the English
at what is now Richmond, in the year 1707. John
Cobe called that place [what is now Richmond] "Keen-towd" ["Tell us to tell", a source for the name for the town, amount to
England, v. the Indian as going back from].

This Cobe was a chief, living at Richmond in summer, and in winter,
and going and coming by way of the Chickahominy River. Cobe
...) Chief Cobe was then a chief at Richmond, on the
chore, and the treaty, as tradition says, was signed on the
hill which is now Fort Darling, now Richmond. Tradition says the
treaty was made with an English captain, of some and.
Chief Cobe was then a chief, and the English captain was at
head of the treaty, if Richmond, and the official records show
that it was the fifth treaty in 1707. Chief Cobe was not
150 years ago. The chief for Pocahontas, Powhatan, Nansemond,
Richmond, etc., also remember him for the treaty.

Just after the treaty was signed, an English drayman attacked in
the vicinity, went to ask for help in a loud voice, who in the course
of the night he came close to Capt. Cobe at Richmond, while
Chief Cobe was asleep, and aroused him. He came to him exhibits about the
treaty. One night, when there was a heavy sound
for, Capt. Cobe was out of his canoe, after big, then chickens,
and in the stream in front of the treaty, and fired at him
and killed him. Capt. Cobe was out in the front of the
treaty, he had just arrived. Going to the Chickahominy and fly
it was most dangerous who had fired the shot and the Indian kept
the matter quiet, and so Capt. Cobe was punished for it.

Some Indian papers were the chief in Richmond, now
what is now Fort Swift ("Fort Swift") and then it was
removed to the Indian at Richmond. The British sent from
Cape, decision is confusing, that he had about the treaty,
and the virtue that lies in the mind, and to do such a thing again?

The old Cape family be divided and worn, and more noble
characters in our kind, except of the king, we name.

The great Cape family is divided in Cape women,
with a few of the women of the British Cape, and
with their chiefs, chiefly the Commanders, more of the Cape.

Attorney, do you think the same Cape we understand by
this family, from some opinion—high opinion about Cape.


to the Commanders, and the thirty numbers by
other Dragon and other

of the Commanders, and the thirty numbers by the Duke
of the Duke, and seventy, and seventy, and seventy, and seventy, by
22 Dec. 1752, and seventy, and seventy, and seventy, and seventy, by
p. 683, and seventy, and seventy, and seventy, by
Aug. 1749 (p. 573).
Indian Reservation,
Shubenacadie, N.S.,

This is to inform you that a Grand Meeting of the Micmac Tribe of the District comprising in Hants, Lunenburg, Kings, Hants, Colchester, Cumberland, and Queens Counties, will be held at the Chapel at Indian Reservation, Spring Brook, Shubenacadie, N.S., on Tuesday afternoon, the 22nd August, 1916, for the purpose of electing a permanent Grand Chief for the said seven Counties of Halifax, Lunenburg, Kings, Hants, Colchester, Cumberland, and Queens Counties. Please take notice and inform the Members of the Tribe in your County.

(Sgd.) Perry Luke Chief
Indian Reservation,  
Shubenacadie, N.S.,  

This is to inform you that a Grand Meeting of the Micmac Tribe of the District comprised in Halifax, Lunenburg, Kings, Hants, Colchester, Cumberland, and Queens Counties, will be held at the Chapel at Indian Reservation, Spring Brook, Shubenacadie, N.S., on Tuesday afternoon, the 22nd August 1916, for the purpose of electing a permanent Grand Chief for the said seven counties of Halifax, Lunenburg, Kings, Hants, Colchester, Cumberland, and Queens. Please take notice and inform the members of the Tribe in your county.
Chief Alcide Moore,  Indus  Ramtini,
Pitts Landing, Pitt Co., N.C.

Chief Isaac Paul,  Indus  Ramtini,
Newville, Anson Co., N.C.

Chief John Rockwood,  Indus  Ramtini,
Kinston, Kips Co., N.C.

Chief Silas B. Pickett,  Indus  Ramtini,
Eunice Bridge,
Amherst County, Va.

Capt. Tom Clode,  Indus, Turkey, Va.

Tom Lander,  Indus  Ramtini,
Bridgewater, Am. Co., N.C.
Meeting in Chiefs
(Chiefs)

16 Oct. 1916. At meeting of chiefs of the chiefs, held at King's Landing
(Jerney Landing, Site), Grand Lake, the Co., on 16 Oct. 1916, the following chief and
captain were elected for Helip's Country (Iroquois). I believe that in past time such
chiefs were not elected separately for Helip's Country alone, but the chief of Shinnecock, with other
chiefs, was elected for Helip's, Shinnecock, and other countries.

[Sub] Chief for Helip's Country: - John Demny

[Sub] Captain of King's Landing (Jerney Landing), Grand Lake (grandson of Andrew Paul who died
last winter), elected for three years.

1st [Sub] Captain for Helip's Country: - Peter

Peter Paul (brother of above named J. Demny Paul). (Post is to be continued with Big Peter Paul of Shinnecock).

2nd [Sub] Captain for Helip's Country: - Jerry

Jerry Love Cloud.

The Indians met at Jerney, here, I am
glad to say, about 400 came together
on the shore of Jerney Landing on the
way to the highway, and a number of them
from the River, or our Indian Reserve,
where they are all settled, from, in a way,
scattered. The Grand Lake, or the Reserve,
where there is much of the land, which
these Indians, I think, is the place
where the country is to be settled for
such a settlement to be at present.

I, John D. Paul, do solemnly declare that I will, will, sincerely serve our Sovereign Lord the King, in the office of Chief of the Tewapec band of Indians, without favour or affection, advice or ill will; that I will strictly obey all the laws and regulations of our Sovereign Lord the King, and will to the best of my ability endeavor to prevent all contraventions of the said laws and regulations by any member of my band; that I will report all important of the said laws and regulations at the earliest opportunity to the Indian agent on my word that I will return to advance the interests of all the Indians of my band morally and financially, both by present and example and generally fulfill all the duties of the office to which I have been elected for three years from the 16th, 1916, to the best of my skill and knowledge.

That this declaration has been read through to me and I comprehend the words in the English language, and I understand the meaning of the said words.

Dated this 2nd day of February, A.D. 1917, this declaration being the first read through to me to the agent in the English language, which he appeared clearly to understand.

(Handwritten) D.M. Berg

A Commissioner of the Province and County

New South Wales
Whereas the Micmac Indians of
Hastings County, Nova Scotia, have
hitherto been under a Captain who
was made a Chief at Shinaseniac,
Hants County, 101 prior to the
first named council collectively, and
therein was considered it desirable
that a separate Chief and a Captain
be appointed with jurisdiction over
Hastings County alone.

Therefore we, the undersigned Micmac
Indians of the said county of Hastings,
have agreed to nominate and accept
Jeremiah Lowe-Coburn (Herselma
Cluck) of Capt. Car., Dartmouth, as
Chief for said county of Hants, and
Martin Brooks of Elmsdale, Island
Settlement, Hants County, as Captain
of the same County.

Elmsdale, Nova Scotia.
21st May 1919.
Dr. Garble Hood, Ken Hill, and Eastern Co., No. (as far as I know)

Chancellor Francis, Cambridge, King's

Dr. William Paul, Boreham, St. O.B.

Thereafter, a meeting will be held at Cambridge Spring Mount, Ashmolean, H.S., on Sat., 26th July 1919, for the election of a Grand Chief for the City Centre (Dorking, Hants, Woking, Guildford, Camberley, Etc.)

A meeting is also to be held on Sun., 27th July 1919, at spring mount, Dorking, for the election of a Grand Chief for the Woking, Guildford, and surrounding areas.

11 July 1919
Confirmation, by Lieut. Gen. Sherbrooke, of Election of Louis Benjamin Pominant (otherwise a Paul) as Chief of the Micmac Tribe, dated Halifax, 28 April, 1814.

[Handwritten text follows, with no clear legibility due to handwriting style.]

TO Louis Benjamin Pominant, Greeting.

Whereas an Address has been presented unto me by the Rev. John Mandeville, clergyman in behalf of the Indians of the Micmac Tribe, stating among other things that the said Tribe have made choice of you as said Louis Benjamin Pominant to be their Chief. Wherefore relying upon the Loyalty and Good Conduct and good character of you the said Louis Benjamin Pominant, I do ratify and confirm the choice which the said Tribe has made and the same appoint you Chief of the Micmac Tribe of Indians this in said Province. You are therefore to use your utmost endeavours to keep all persons belonging to the said Tribe loyal, industrious and sober, and to render them good subjects and Christians, and the said Tribe are hereby required to obey you as their Chief.

Given under my Hand and Seal at Annapolis.

This Twenty-eighth day of April, 1814 in the Fifty-fourth year of His Excellency's Reign.

By His Excellency's Command,
[Handwritten signature follows, with no clarity due to handwriting style.]

[Additional handwritten notes and signatures follow, with no clear legibility due to handwriting style.]

Province
of
Nova Scotia.

[Royal Arms]

By His Excellency Major General
Sir John Gamperd Le Marchant,
K.C.B., Knight Commander of the Order of
St. George, and of the
Thistle of Scotland, Knight Grand
Commander in Chief, in and on
His Majesty's Province of Nova Scotia
and its Dependencies, &c.

To

James Paul of Shubenacadie, in the said Province.

The Reverend Michael Chapman, being authorized to act upon
your behalf, have duly elected you Chief of the Indians, in the
Western Counties of the Province, according to the wishes and
commands of the Honorable Ille de Canada, in the person of
Francis Paul, who has assigned this office; and upon
confirmation of such election being requested:

I have by these Presents appointed you Chief of the
said Election, and require all the Indians subject to
your Majesty, to recognize you the said James Paul as the lawful Chief
of the Indians, within the Western Counties of the
Province.

Given under my hand and seal of Arms at Halifax
on the 20th day of the month of December, the 15th year of the reign of Queen Victoria,
September the 15th Year of the reign of Queen Victoria 1856.

[Signature] William H. Keating
Deputy Secretary

On the above paper (sealed about), was 12:75in, laid by 8:00 in. wide.

Scribed by Henry Tyler, 22 July, 1819, for the original which is for
present keeping in possession of Rev. Bishop John E. Conyngham,
25, and which had been in possession of late Chief John Paul
of Shubenacadie at the latter's demise.
Acknowledgement, on behalf of Prince of Wales, of Earl of Mudgear, of loyal address, 
, of James Paul, Chief, and other Miners on occasion of the Prince's visit to Halifax, and 
Announcement of gift of £50 from the Prince & Indians, dated Halifax, 6 Aug. 1860.

Governor Jones

Halifax, N.S.
6th August, 1860.

Sir,

I have been requested by the Governor & Judges of Nova Scotia to acknowledge the Address presented by you on behalf of the Mi'kmaq Indians, to express to you the satisfaction it afforded the Prince of Wales to see so many of you Irish present on the occasion of His Royal Highness' visit to this City, and also to receive the expression of loyalty and affection towards the Queen which yours Ruling nation conveys.

The Royal Higness, before leaving the Province was particularly pleased to place in my hands £50 City of Liverpool distributed among the Indians present on the occasion of His landing, which sum I have requested Capt. Chandler the Indian Commissioner to distribute.


James Paul
Chief of Mi'kmaq Indians

of Shubenacadie.

On the inside page: manuscript "A. Gurney & Son 1859 Feats".

Signed 13.05 in ink by 8/10 in pencil.

Copy of the original, 22 July 1919, from original which is in the possession of Rev. John Thomas & Laura of Epsom, P.E., who had been in possession of the Chief John Hasley Shoobnacdi at the latest owner.
Elnuater, 15th Apr.,
225th May 1921.

We, the undersigned Mi'kmaq Indians of Halifax County, Nova Scotia, being duly nominated and appointed representatives of the Mi'kmaq Indians of the Province of Nova Scotia, Canada, do hereby

declare

that we have appointed

John Clark, alias Luxey, alias Hezelmaker, to be Chief of the Indians of Halifax County, in the Province of Nova Scotia, Canada.
In May, according to the
Office of Chief of the
Indian Affairs, I wish to say
if that, I wish you all
understand that I am
considering it your duty
and your duty, that I must make it
my own to have you make it
when you say that I have to
make it the same as the
frontiers in these regions,
and your
generally got to act
according with the
Chief

Her Seal

Josephine Calhoun
Chief James Paul, son of doc. 1852-53

Chief John Paul (b. 1829, d. 1891)

Chief Big Peter Paul, son of...

Chief Louis Belgrave (from another chief)

Chief Isaac Sace (son of Chief)

Chief William Paul (b. 1858, d. 1921)

Chief Edward Paul (b. 1868, d. 1921)
To whom it may concern:

We, the undersigned members of the Medicine Tribe of Illinois in the State of Illinois, hereby nominate Jeremiah Locke, otherwise known as Neelilunluk, as the Chief Medicine Man of the tribe. We also hereby nominate him as Chief of the Medicine Tribe of Illinois in Iroquois County. We hereby signify our willingness to appoint him as Chief Medicine Man and as Chief for Iroquois County.

20th March 1922.
Politics, 32.

Somes Chief
at Peur Polo,
e.g., in
the meantime,

Theer,
Haus,
Colchet
Concluded
Kukey

In chief's mind, 1834.

Captain's mind, 2

much, etc.

Total: 6

Sir, in 3564-3565

Alan's grand division with Mr. Paul
in 1844. Chief, 1844, 2.

14 Nov. 1922.
Politics, 33.

Meamus Ignard

[Signature]

[Date]
23, 9th July 1923

We the undersigned members of the
Board of the New Chief of
[Signature]

[Board Members]

[Lake Chelan, Lake Halsema, Lakey,
Lake Chelan, Lake Halsema, Latak]

[Chief Medicine Man of the Tribe]

[Chief Medicine Man of the Tribe]
Politics, 34.

December 14, 1924

Christian major cumulus 50

Paul radiation (over 65 years)

Bear Rain chief: - Sake, Yenamata, Suhum, Dura, Anu, Co.

Chinook: - Kiip, Laima, Keta, Tropo, Cahupita.

(Does not consider that American king alone. Peas in pork were 10. John head an elected chief. - Two terms in office for Chinook who was not allowed to vote.

Pekita Lukuy Chief: - The first question for the best president was Pekita.

Antigone, Segna, and Chinook Centers.

Antigone & Segna was up with a majority of Pekita.

Pekita is the first president.

Pekita Chief: - The next Pekita Chief

Eskeremia: - Some Chief in possession of a great amount
Melville Island
(August 18, 1924)

Halifax, Nova Scotia
5th December 1924

We, the undersigned chiefs of the Abnaki Tribe of Halifax, Nova Scotia, hereby signify our will that Jeremiah Lomax, chief of Mi'kmaq, is present Chief of the Abnaki Tribe of Nova Scotia, and that the Hon. Edward Millard, Chief of the Abnaki Tribe of Halifax County, Nova Scotia, will act in such fashion as such chieftainship carries with it, and we agree to acknowledge him as Chief for that county.

J. R. Johnson
J. S. Lomax

Wm. Joseph E. Black, C. M. G., C. E., Lord of the Mi'kmaq Tribe of Nova Scotia and New Brunswick, on 7th July 1923.
Received from Harry Piers, Provincial Museum, Halifax, the following three documents relating to the Mi'kmaq Tribe, the same having been loaned to Rev. Father Thomas E. Dunlop of Englewood, N.J., during his loan to Mr. Piers on 30 June 1919:

(a) Ratification of Election of Louis Bergeron, prominent [i.e. Paul] as Chief of Mi'kmaq Tribe, 28 April 1814 (onduesage).

(b) Ratification of Election of James Paul as Chief of Mi'kmaq of Western Counties, Nova Scotia, 15 Sept. 1856.

(c) Acknowledgment of Address presented by James Paul, Chief of Mi'kmaq Tribe, to Prince of Wales, dated 6 Aug. 1860.

Received with utmost respect in Rev. Father T. E. Dunlop's name of Joseph Benoit Chaffee, L.S. 5th August 1925.
No. 48

Halifax, 17th August, 1927.

Dear Sir:

I am enclosing a letter from Mr. Ward Fisher, Chief Inspector, Eastern Fisheries Division, with regard to the rights of Indians, especially under treaties made many years ago, to fish or hunt at their will anywhere in the Province of Nova Scotia.

If you have any information which would help Mr. Fisher would you please communicate with him direct?

Yours truly,

[Signature]
Deputy Provincial Secretary.

Harry Piers, Esq.,
Provincial Museum,
Halifax.
Eastern Fisheries
Division

DEPARTMENT OF MARINE AND FISHERIES

Halifax, N. B.,
February 10, 1927.

Sir,-

Rights of Indians

On July 16th last, William Labrador, Micmac Indian, was convicted before Magistrate Robertson, Bridgewater, for fishing for salmon in contravention of the Fishery Regulations, and a penalty was imposed of $25.00 and costs, or six months in jail.

At the first hearing of the Court the contention of the defendant's counsel was that under the Treaty of 1752, between the Provincial Governor-in-Council and the Indians, the Indians and their descendants were granted free hunting and fishing privileges forever. The Court adjourned one day to give the defendant's counsel opportunity to present this phase of the case.

Inspector Marshall, who was attending the Court, called up, and wished to be instructed as to the course he should pursue, and was advised that in the event the contention of the defendant's counsel was upheld by the Court, to appeal from the judgment, and that in the meantime the matter would be looked up.

Inspector Marshall was called up, and wished to be instructed as to the course he should pursue, and was advised that in the event the contention of the defendant's counsel was upheld by the Court, to appeal from the judgment, and that in the meantime the matter would be looked up.

In looking up the British North America Act Section 12 was found to read as follows:

"All Powers, Authorities and Functions which under any Act of the Parliament of Great Britain, or of the Parliament of the United Kingdom of Great Britain and Ireland, or of the Legislature of Upper Canada, Lower Canada, Canada, Nova Scotia, or New Brunswick, are at the Union vested in or exercisable by the respective Governors or Lieutenant Governors of those Provinces, with the advice, or with the advice and consent, of the Executive Council of each of them, or in conjunction with those Councils, or with any number of Members thereof, or by those Governors or Lieutenant Governors individually, shall, as far as the same continue in existence and capable of being exercised after the Union in relation to the Government of Canada, be vested in and exercisable by the Governor General, with the advice or with the advice and consent of or in conjunction with the Queen's Privy Council for Canada, or any Members thereof, or by the Governor General individually, as the case requires, subject nevertheless (except with respect to such as exist under Acts of the Parliament of Great Britain or of the Parliament of the United Kingdom of Great Britain and Ireland) to be abolished or altered by the Parliament of Canada."

Hon. W. L. Hall,
Provincial Attorney General
This apparently gave full authority to the Canadian Parliament to legislate in all matters affecting Indians, except such Acts as were passed by the British Parliament. It seemed quite clear that as the Indian Treaty referred to was between the King's representative and the Indians, and not by the British Parliament, the regulation of the Indians was a matter for the Canadian Parliament.

This was made quite clear by Section 91 of the B. N. A. Act, covering the exclusive authority of the Parliament of Canada to legislate on certain specified subjects. No. 24 of these subjects refers to "Indians and lands reserved for Indians".

Inspector Marshall was so advised.

On continuance of the trial the following day, the plea of the Indians in this regard was dropped, as the defendant's counsel did not appear. Judgment was given against the Indian on the charge laid.

The Treaty phase of the question was important, as on three or four different occasions the past seventeen years, the old Treaty rights of the Indians have been brought to my attention - once by the Micmac Chief at Alberton, P. E. I., as the Island Indians were neglected in the Treaty, and also by the Indians of the reserve opposite Whycocomagh, Inverness County, and the Indians of Shelburne and Masquodoboit. In these instances the Indians showed me copies of the Treaty of 1752, and claimed the rights given in the Treaty.

My general understanding has been that all such rights were done away with under the B. N. A. Act, and particularly when the Indians became the wards of the Federal Government, placed on reserves, and provided with food, free medical attendance and religious services. From the sections of the B. N. A. Act quoted it would appear that my understanding was correct.

I wished, however, to secure the facts in this regard, and took up the matter with the Indian agent at Bridgewater, the Provincial Forest and Game Commissioner and also the Provincial Secretary's office.

I could not secure the information desired until recently, when on consulting Mr. J. A. Knight, the former Commissioner of Forests and Game, who is now a practicing barrister, I was informed that the Treaty of 1752 had been violated by the Indians shortly after it had been entered into, and further and more particularly, was without effect, as the Chiefs who entered into the Treaty with the Governor-in-Council did not have the authority of other Micmac Tribes, including Nova Scotia and Prince Edward Island, consequently the Treaty became null and void. While in 1755 negotiations were entered into for another Treaty, nothing was done to consummate any such article.

The Provincial records doubtless cover the subject of the Treaty of 1752 referred to, and subsequent events arising therefrom. I would be very much obliged for any information you may be able to give in this regard, and particularly covering the above abstract presented.
The first few hundred years these spies were very cruel. Murdering innocent women and children, setting fires to all the Mic-Mac's best hunting grounds. Pauls says that all the old Barons, although this country are the works of Mohawks. But since Christianity came in vogue, all this did not prevent them from making their annual visits as usual. These spies became more lenient; as civilization grew and spread, finally. About seventy-five years ago they gave up the idea. As a last resort, one day an Abenaki, three of them along the shores of Passadecanake, another at Chapel Lecano, Potlethak. 1678.

But old Gran Hoel Lewis, a well known Indian man at Dartmouth, year ago, had the worst experience with these spies. While camping near Antigonish one of these Mohawks crept in to his camp while they were asleep. One of matched a one year old baby boy from his Mother's arms. One of made off with him. But the stories of Children Awaken
The Parents: I asked Jack, "Dad, I jumped up, grabbed my gun, and ran after them as fast as my legs would let me. I heard the children's cries. Am I following it? As I had nothing to hinder my speed, I soon overtook them. When they saw I was within about twenty yards behind, they dropped the boy, and thanked them with a few big looks of thanks that as they disappeared in darkness, their follow did not bother me any more that summer.

On another occasion, about five years after, they only made another attempt to kidnap any of my children. But, they lured my hunting dog to follow them. My dog was last for a week. When it returned, it was clean shaven from its head to the tip of its tail. One of my friends in all the colors of a rainbow.

A whole book could be written about these spies. But, strange thing about them. They never molested the white people, and very little known by them.
Enfield, Mass., Oct. 20th,

Dear Mr. Lins,

I am writing to thank you for the kind consideration you showed to my wife. It was a great relief to have her friends come to her aid in this time of need. Many thanks.

As regards the Bricker family and the fact that the Bricker family lived in Kezilak, it is somewhat puzzling. As most of the Indians belonging to the Shamrock District had their summer homes at Dartmouth Lake in their camping grounds or at Infinit Cove.

And. All is well. I hope you have every one of them in their respective families.

Times have been working on a new invention in the shape of a Rat Trap. A Wholesale Killer.

A Trap that will destroy from one Rat to two at a time. I will have one Made in Mexico, ready for a trip. Enfield Station House is full of them. I will need it there. First, if it works, all right. I'll show it to you.

Yours truly,

J. O. Cape.
At 1870, as I remember,
there Campbell at the fork of the Preston and
Lunenburg Roads, twenty-seven Mic Mac Indian families, and seven at Stphi Cove, Badger Basin.
The names of the Preston Road Indian families:

I also faintly remember the great agitation the Confederation of the Provinces of Canada, brought upon Indians. To most of them, it spelled a complete loss of every right and privilege they enjoyed. For a generation, they were among them, that at the so-called Confederation they gave a Tar, the Lithum of the land, which at the time

9A
(partial)
By J. C. Cape, Indian.


I also vaguely remember the great agitation the Confederation of the Provinces of Canada. Soon after upon this news, to most of them, it spelled a complete loss of every right and privilege they enjoyed. For a while there was no among them, that at the event that the so-called Confederation became a fact. The Indians in the west were now deprived of all their former Treaty Rights.
Words from the Lemen's History.

I remember the last General Powwow held at Leti. Coper's home at the fork of the Preston and Cypher roads.

(.which is still standing, I believe.) The Captains were.


of Lance Paul, John StREGION: Paul, and the Council Man from Preston, Gabriel Figgischew. In that Powwow, two Captains were selected to go over to England—

John Paul and Letho. Coper. The only two who could express themselves in English.

Language better than the rest.

A day was designated when these two Captains would embark on their important mission. Many things appeared.

Preparations along the river were made.

collective to defray these Captains expenses.

The necessary Indian Garments to be worn in presence of the English Authorities in England. These garments were made by the women.

Mrs. George Paul made.

Letho. Coper's great coat.

Mrs. StREGION: Paul's mother.

THEME: Before the time appointed all was OK.

A short council meeting was held again at the Preston Road settlement. Many Council Man attended.

But, the most important thing to note was the departure of the Lemen Line steamer. The ship was due to leave.

Wells.
Langland. So Mr. Copee had to Paddle his own canoe Alone to England. I think. The went over on the Iron man Steamor City of New York. He came on the Steamer. He was over to England to the Colonial Office. When the Mr. Dr. Simpson and Joseph Thorne. Who it appears were also over. There for some Business. He introduced the above named Gentlemen to the Authorities of the Colonial Office. And assisted him, regarding the Mission. When Copee was informed that as long as any Indian remained a true Indian of any English Land. As long as his Treaty Rights. He respected. As or a solemn Tie. And or Copee's Where. As or Where. As. The Indians. No Boy. Law can ever. Alter or change his Treaty Rights and Privileges. It stands statute as a Ward. It is the only Protection. To. I am afraid some Magistrates and Judges don't know that.

Copee came back on the same Boat. With Dr. Simpson and Thorne. The Stairs. They were the two best friends on the Steamer.
Enfield

Mr. M. Linz

Mar 22 1871

In the Town of Enfield, the 1st, 2nd, and 3rd of April, I sent you some papers with the names of Indians who are supposed to have lived at the Kenamack and Enfield Cove in 1870. Probably you noticed one of the English names and some Irish in it. Now, Morris is an English name adopted by an Indian family whose original name was Bech; and Maloney is an Irish name. It originated from an old Indian name, Colomia; and Pauls. There are two distinct families of Pauls in Nova Scotia; the Baron—stone Pauls usually called Askwarwhak, were Géogues; Cape Brompton Pauls, Lemassag, and Lémainotag; Glades were Riching; Stephen and Sguéguén; old Paul Lemina was Chouéosh; Francis were Géogues (Taw); Copiés were Obours. I can't find out who were County-waht. I think that came from Cape Brompton.

I was in the Museum one day and I saw some of the Cape Pauls. I noticed your was family. Engaged nothing to a man. And I couldn't understand as I was coming home on the 1380 train. But that time I am down. I'll call. I am Indian Chouéosh Bow. Love only J. To Cape.

Respectfully.
The English name Philips was adopted by
Droolovs.
Enfield
Mont.-Ct. Mo.
June 29, 1920

Dr. W. Rice

Sir: I am an Indian. "Low. The Low Indian." The very fact that I am in the most miserable condition, I beg to ask, What brought it upon me, and upon all Indians in North and South America? Answer:

A Christianity,Co-operating with Injustice, Terry am or Trust. Absolutely. Contrary to the Teaching of Gospel of Jesus Christ. Who said, "Render to Caesar the Things that are Caesar's, and I am no Bible scholar. But, as far as I have learnt, and understand of the teachings of Jesus Christ, I find no single word of Jesus Christ where injustice. However, Nothing is Toleration or permission in Their Teaching or Gospel.

There is one, and only One True Religion. But, Where is It? As the Sinner, and. How is It to the Sinner? Jesus Christ. Himself gave each an of every the Lesson. Some I teach. And I find It. "A God of Grace is Known by the Truth."
An or a Bad one the same.

Jesus Christ advise us a self judgment that one may not be judged.

All Nations and all Religions. It is observed to go with the time teachings of Jesus Christ and of avoid themselves of the great advice and of judge themselves.

Thus. How or in what manner how my Nation and my Religion treat those poor Pagans. According to the Gospel of Jesus Christ. A General Judgment day is coming. That self same denunciation.

The asket of Nations and all Religions that has or anything to do with the Pagans throughout the world.

How. have you treated the least of my brethren?

In conclusion. If the early Missionaries did follow me and carry on Christ to their Duty to God through the teachings of Christ.

Pagans must given Right conduct have been suspeised and at returned by them without of time. As God intended. Indians in North and South America included Bible Readers and
all desires of converts of Jesus Christ in this fair province of Nova Scotia, how one of you finding the poor Indians the remaining work of the other French Nation and its Missionaries? If the French Missionaries had followed the Pattern example and doctrine of Jesus Christ in converting Indians in Canada. Rather let them in this manner. Dear Brothers in Christ, here are some hints as to you, the work brought to you a happy tidings of the saving Gospel of Jesus Christ. Dear - Mast. We will in doctrine, practice, or preference with you. God give Right: your leaders to Christ: our Lord and Master. And let us all join. Not one Missionary can or should a Martyr: even if the so desire it. Too late now to complain. This is not Lord. The Lord is our Indian. Once the Monarch of all the Indians. But
only in Peru or Egypt. But—through our North & South America is slowly dying

Mahopas and Reggan's Death, in the midst

of the Most highly Intelligent Christian Nations. If this pathetic letter from an Indian himself is seen—All must be to

appear in print. I beg of all French and

Spaniard Roman Catholic where An entire

willingly. This applies

the all is salutary Gospel of Jesus Christ

to the poor ignorant Pagan Indians. By

tempering the word of the True Restoring

of their Religion with benevolence. To Pray to

the east. That mountain may fall up on you

before the General Judgment of the Romes.

The Protestant Nation remain'd of an

old Lechian of an old story. When it is related

he one time the an on a ship of Boy's he exactly

saw a poor poor orphan whom

left. These together to die of starvation. By

clothing and a part of their spare money to the

victims. A French Priest once told me that

the Protestant Roger were no givers. And: Their

money was all right. I not of him. Father: So

to their Brest of the...Gloves cap etc.?
Just a first sample of instruction.

J. C. Cope.
n.d.
Manuscript, hand-written, 25 pages; anonymous, almost certainly not written by a First nations person. Highly romantic (mentions Atlantis), almost entirely inaccurate as to archaeology, history and ethnology.
(Only the first page of this manuscript has been xeroxed for inclusion in this catalogue.)
An Original Race.

The Real Man, the First American.

The Mexican story of the Creation of Men, a myth.

Whatever relates to the nature of man is interesting to students of every branch of knowledge; and hence, ethnology affords a common ground on which students of physical science, of natural history, of archaeology, of language, of history and of literature can labor harmoniously.

It is not known when the first man appeared upon the earth. We only know that in ages past, when both the climate and the outline of the continents were very different from what they are now, primitive men roamed over the earth, with animals now extinct; and that about 10,000 years before the Christian era, when the historic events first arose in the valleys of
Jerry Lonccloud and Harry Piers
Within this catalogue, the bulk of the information came to Harry Piers from a single individual, Jerry Lonccloud.

Jerry Lonccloud was a Mi'kmaw showman, a star in various international medicine companies, including Buffalo Bill Cody's Wild West Show and the Kiowa Medicine Show, which he himself founded. He performed as a crack shot and storyteller, often using his knowledge of medicinal plants to create various tonics for sale. "People's mouths is my best testimonials," he said, telling of his remedies. Lonccloud was born 4 July 1854 in Belfast, Maine, to Mi'kmaw parents from Nova Scotia. They named him Germain Banlett Laksi. (Lonccloud was his stage name.) He married a Malisct woman, Elizabeth Paul, and fathered eight children. Lonecloud died in Halifax, Nova Scotia, on 16 April 1930, and is buried in the Roman Catholic cemetery in Dartmouth, NS.

Harry Piers met Jerry Lonccloud in 1910. In August of that year, Lonecloud began bringing artifacts to Piers at the museum, and the two men established a relationship of mutual trust and respect that lasted for the next twenty years. Lonecloud provided Harry Piers with a wealth of information about Mi'kmaw history, folk medicine, ceremonies, language, and oral histories, and shared his knowledge of plants, animals, and geography. On several occasions, Piers arranged for portrait photographs of Lonecloud to be taken by local studios for the museum collection.

To access these images, see the Mi'kmaq Portraits Website of the Nova Scotia Museum, at this address:
http://museum.gov.ns.ca/mikmaq

Piers (b 1870), made copious notes on many subjects, ranging from Mi'kmaw culture to topics of natural history, using information which Lonecloud, as well as other Mi'kmaq, provided. Lonecloud became Piers' primary advisor on Mi'kmaw matters, and Piers drafted letters for Lonecloud, including a number of petitions to the Department of Indian Affairs. Other scholars began writing to Piers, asking him for Lonecloud's help with their research. When Harry Piers died suddenly in January 1940, much of the museum's Mi'kmaw collections were placed in storage.

Jerry Lonccloud and the Nova Scotia Museum Online
During the long collaboration between the museum and Lonccloud, Harry Piers recorded Lonecloud's oral histories and stones, Mi'kmaw vocabulary, place-names, and observations on the habits of animals, just as Lonecloud recounted them in his visits to the museum. This information is archived with the Piers Papers in the Nova Scotia Museum Library, and is available on a Nova Scotia Museum website. "JcTY Lonccloud and the Nova Scotia Museum: Piers Papers." Some of Harry Piers drawings of the artifacts collected by Lonccloud are also online.