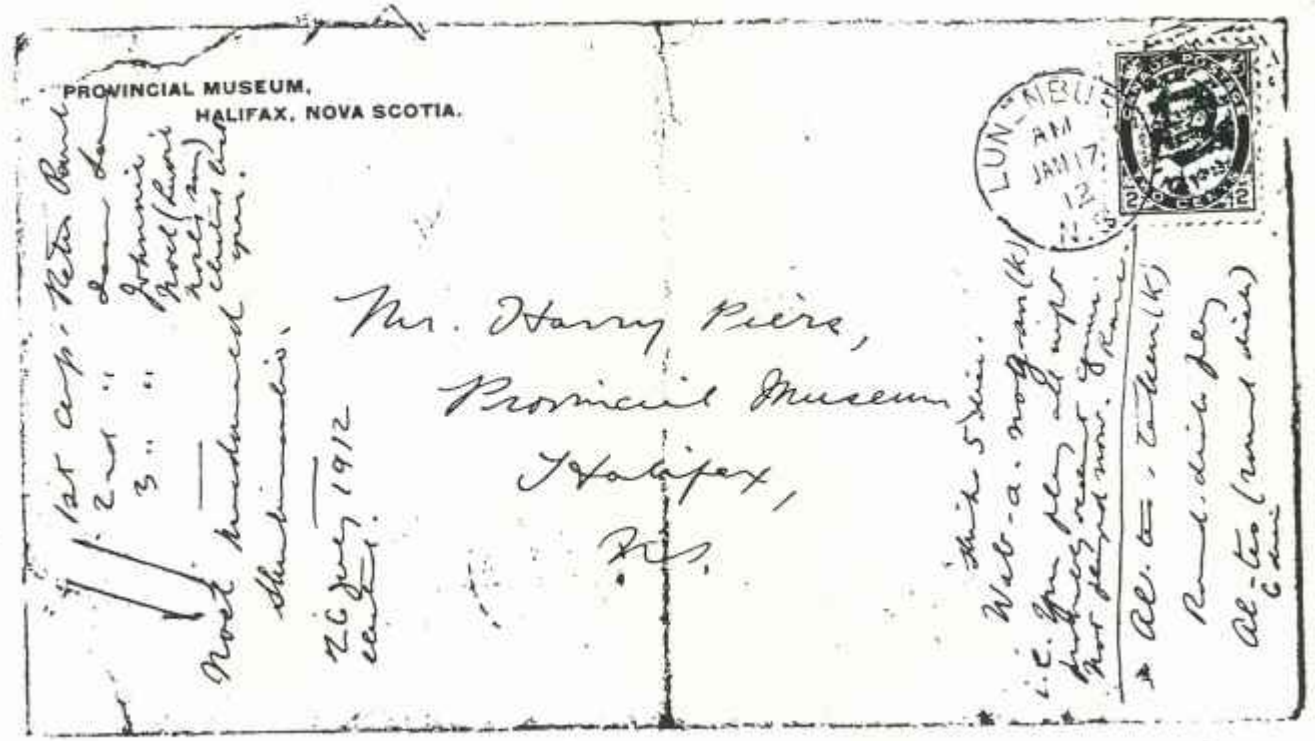


Ruth Holmes Whitehead

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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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

Nova Scotia Museum Library

Harry Piers Papers

Ethnology Catalogue: Introduction

Harry Piers and his papers

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 His preserved papers also include drafts of manuscripts he was writing, correspondence, and copies of historical documents he had been sent by other researchers.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 'kniq* (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.

Bemie 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. Bemie 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

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Botany

n.d.

Small-pox cure. Indian cup root, bayberry root, and common thistle root. Gorham Paul's wife, lived generally at Red Bridge, Dartmouth {knew this remedy and passed it on; she was thought to be a Mohawk, not a Mi'kmaw woman}. Noted in Acc. Book No. 5701.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 1.}

n.d.

Frog-bush, berry (red all winter) (copper-bush, Holly-berry), give broth for dogs with porcupine quills, & twist twigs and put around dog's neck (witchcraft).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 2.}

n.d.

Mes-pe-bark-on, other plant (all of it). Strongest (also used for asthma).

Tea. Twigs of yellow birch twisted. Also tips (only) of Hemlock. Soothes heart & stomach.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 3.}

n.d.

Bush

Bakon-noch(t)-ke-moo-see

Neas-pe-bakon {nespipaqn} the bark of the above used for (does not know meaning) smoking

When leaves fall off trees in autumn, taking peeled bark

Leaves also used in summer, for smoking.

{When Piers came to write up the specimens Lonecloud brought in, he was more specific:

"3758. Stems of Panicked Cornel or Dogwood, *Cornus candidissima*, or *paniculata* {Marian Munro, NSMNH botanist, says this doesn't occur in Nova Scotia}; the bark of which was formerly used as Tobacco for smoking by Micmac Indians of Nova Scotia...

Lone Cloud assures me that this is the shrub which has cymose white flowers, and bunches of white berries and which grows chiefly in hard woods. Not the reddish-twigged species, *Cornus stolonifera*, which he says was never used for smoking as a tobacco. The stems were gathered in the autumn, when leaves fall off, the bark scraped backwards in two direction about every six inches. This was supposed to carry along the good qualities and concentrated it there. The stems were then hung up to dry; and as required, some of the bark was taken off and rubbed in palm of hand for smoking. This shrub is called Squaw Bush—by the Micmacs, *Bak-on-noch -que-mo* [paqnalkwimu-, portion of this word missing}. The peeled bark of this shrub, used for smoking, is called Mess-pe-bok-on {mespipaqn}, but he does not know the meaning of this word. He says the Micmacs never grew or used {*N. rustical*} tobacco in "old times." A more potent plant used for smoking is very rare and grows in clear streams, has a head of whitish flowers, with leaves which are cut up into teeth somewhat as in the dandelion leaf. This plant I cannot identify. {It is *Lobelia dortmannia*}. The bark of the Red-twigged Cornel, *Cornus stolonifera*, was used by the Micmac to give relief to the throat in bronchial afflictions, for which purpose it was smoked; but it was not used as an ordinary tobacco. (See 3780) This kind used for throat or bronchial troubles is called *Ness-pe-bok-on*."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 4.}

17 January 1912

Plant used by Indians for tobacco (strongest). Rare, grows in clear water. Roots, leaves & flowers, all used for smoking. Gathered in certain time of year & dried. Also some bark of "Squaw-bush." *Vide* Lonecloud 17 (?) Jan.

1912. {Drawing.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, Tobacco Plants, 5.}

27 January 1912

{Notes for Accession 3758}

I>
»

h

I

Dr. Lonecloud. Rec. 27 Jan. 1912. Panicked Cornel or Dogwood, *Cornus candidissima* (= *C. paniculata*, L'Her).
{Marian Munro, NSMNH botanist, says this doesn't occur in Nova Scotia.}
White berries, with black tips. Grows on brooks & in in hard woods. Not red-twigged specimen (*C. stolonifera*).
{Piers includes a drawing here; see the xerox of the original at the end of this section.}
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 6.}

7 March 1913

{Notes for accession records 3758-3780.}

Correct!

3758. Bar-nok-que-moo-see (Bush of squaw), Micmac name for Panicked Cornel or Dogwood (*C. Candidissima*) with grey bark, used for ordinary smoking. The name is used both for the bush and for the scraped-off bark which is used for smoking.

3780. Mess-pe-bork-on/ -un/, Micmac name used only for bark of Red-osier Dogwood (*C. stolonifera*), the bark of which is used for medicinal purposes, for bronchial & lung troubles. A little of the bark is also occasionally mixed with that of the Panicked Cornel for ordinary smoking.

Ness-pe-bork-on/ -un/, Micmac name only for plant which grows in water which is smoked by Micmacs.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 7.}

23 May 1914

{Notes for Accession 4155, separate piece of paper pasted on the back of a page which has a note about snowshoes on the obverse.}

Branches of *Quercus rubra*, L., Red Oak, showing new growth after having been browsed upon by Eastern Moose (*Alces americanus*, Jardine).

Moose Head Lake, west-northwest of Lake Rossignol, Digby Co., N.S.; May 1914. Dr. Jerry Lond Cloud, Dartmouth, NS. 2 specimens in drawer Herbaria.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 8. Filed under "Material Culture, Transportation, Snowshoes"; as it is attached thereto.}

6 June 1914

{Note for Accession 4162}

I

Greenish-stained wood of Yellow Birch, *Betula lutea* (*Betula alleghaniensis*), used formerly by Micmac Indians for dyeing woodwork, quill-work, etc., blue. It is called by them "Weis-sar-way-ik, green; dis-sar-we-ar-ken, dye" {con-ect meaning and orthography not known}. Windsor Junction, Halifax County, N.S., 4 June 1914. Jerry Lone Cloud, Indian (c.d.); Darmouth, N.S.

The wood is moistened and rubbed on the wood to be dyed blue (on one side only). Sometimes broken up and placed in a rag, which is moistened, and the bag of material rubbed on the article to be dyed.

Mi'kmaw Ethnology

Micmac Indians Dyes: 1 lot of specimens in drawer

In old times Micmacs used (for quill and basket-work, etc.) Juice of Bloodroot for red dyes (good and did not fade); buds of "Meadow Fern", gathered in winter, for yellow dye; green-stained Yellow Birch wood for blue dye; Black Spruce bark for black (good & did not fade); and Alder bark for brown.

They always wished to do the dyeing alone, saying (superstitiously) that if anyone else saw the dyeing done, the dye would turn pale. *Vide* Jerry Lone Cloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 9.}

9 June 1914

Micmac. Old-time Dyes used by Micmac Indians for quill and basket-work, etc.

Juice of the Bloodroot, *Sanguinaria canadensis*, as a red dye (good and did not fade); Bloodroot rather abundant in Cumberland Co., N.S.

Buds of "Meadow Fem" {this is evidently *Myricagale*, Sweet Gale, see Acc. No 4170}, gathered in winter, for yellow dye
Green-stained Yellow Birch wood as a blue dye. (Treatment with some other material would make this more sky-

blue in colour).

Black Spruce bark for black (good & did not fade).

Alder bark for brown.

They always wished to do the dyeing alone, superstitiously saying that if anyone else saw the dyeing done, the dye would turn pale. *Vide* Jerry Lone Cloud, 9 June 1914

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 10.}

17 June 1914

{Notes for Accession 4164}

Arctostaphylos uva-ursa (Linn.)

Red Bearberry (Ericaceae, Heath Fam.)

Close to Lewis Lake, on Little Piney Lake Stream which flows into Lake Rossignol, just within Digby Co., NS; May 1914. Dr. Jerry Lone Cloud (c.d.)

Called by the Micmac Indians "Mod-weis-we-men-nock-se-el" or "Porcupine-berry Vine" (Madooes-k, = A porcupine, Rand's Micmac Reader).

Used by Micmacs for kidney trouble. The vines are boiled so as to make a sort of "tea", and a cupful or so of this is drunk at a time. Lone Cloud says it grows in sandy districts, such as Aylesford & Kentville, and also on "The Turnpike" (glacial esker) in Kings (?) Co., &c. The berries are red.

1 lot of specimens

Botany, In drawer.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 11.}

3 July 1915

Plants used by Indians:

Mediola virginiana, Indian cucumber root, chock-che-guich (Micmac) (means something you bite, & brittle). Eat {illegible} root raw; as food. Eat when found in wood; as nourishment, not used medically. *Vide* Lonecloud, 3 July 1915. No specimen.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 12.}

19 April 1919

{Note for Accession 4704}

Botany, Medicines

Re. 19 April 1919. *Equisetum hyemale*, var. *ajfine*. From a fairly large patch of the plants at watering-place for railway locomotives, South Maitland, Hants County, N.S.; 16 April 1919. Jerry Lone-cloud, Indian (c.d.), Dartmouth. 4 specimens. Lone-cloud says this species is fairly rare, and that it remains green all winter. He says the other species of Horsetail, *Equisetum*, are used by Indians as a remedy for chronic diarrhoea.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 13.}

July 1919

Micmac Remedies. Tops of Lambkill, *Kalmia*. Used by Micmac Indians as a wash {for} skin diseases (eczema, etc.) *Vide* Jerry Lonecloud, July 1919.

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

November 1919

{Notes for Accession 4821}

Micmac remedies

Staghorn Sumach, Family *Anacardiaceae*, *Rhus typhina*, L.

Geminal panicles of fruit

Ke-dock-en-moos-ie (Micmac, Whetstone Wood, probably because centre of wood is dark coloured like a

whetstone). "Beech Hill", about 6 miles north of Railway bridge, Gold River, Lun. Co., NS, Nov. 1919. 1 spec. J. Lonecloud (c.d.)

Used by Micmacs as a remedy for whooping cough, and also for other coughs. Says it has a sharp acid taste. Branches & stalks densely velvety-hairy. Wood yellowish, but centre said to be dark.

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

17 February 1920

Micmac Indian Tobacco.

Lobelia inflata (Indian Tobacco) leaves (grows in dry places, such as at Enfield). Good for arthritis.

Lobelia dortmannia (Water Lobelia), roots. River; grows in clear water.

They take about 2/3 of bark of Squaw bush, and put with it about 1/3 of roots of *L. dortmannia.*, or leaves of *L. inflata*, to smoke. Lobelia too strong to smoke alone.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 16.}

12 August 1920

Micmac Indian Food & Medicine

Labelled. *Lilium canadense* (Linn.), wild yellow lily. Bulbous root with fleshy scales from latter. Spring Brook Indian Reservation, near Shubenacadie, Hants Co., N.S.; about 11 Aug 1920. (Quite a few grow there, and blossom about last of July and first of August).

Called Wase-wo (plural: Wase-wak) in Micmac, meaning not known. Used as food by Indians. Lone-cloud, Micmac, says the Micmac Indians used formerly to pull up the deep-seated bulbous root, and after baking and pounding to powder was {sic} stored them away for winter use. The whole of the root was cut up and put into broth of fish and of meat in order to thicken the broth. Not used for that purpose now, as they use for that purpose flour and Indian meal. Also the root was eaten after being baked in hot ashes. Also was sometimes eaten raw.

Furthermore the root was used medicinally to stop bleeding; a piece being chewed in mouth and the juice spit onto the wound. Jerry Lone-cloud (c.d.) Said to affect the sluggish and sleepy effects of overfeeding.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 17.}

3 October 1922

Micmac Indians

Labelled. Lichen. 5161. From granite rock, little lake at head (SE end) of Kearney Lake, Hx. Co., 2 October 1922. Arg-a-sonk (meaning not known). Caribou eat it, and are very fond of it in winter when food is scarce. Indians used to parboil it and throw water off, and then boil it again and it goes to a jelly, which the Indians used to eat. (Lone-cloud has eaten it). When used, it is always put with meat in stew. Jerry Lone-cloud

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 18.}

24 November 1923

Micmac Indians.

Hornbeam; "Ow-a-litsch" (in Micmac, meaning not known). *Ostrya virginiana*. The wood of this tree is used by Indians for making jaws of Salmon and eel spears (but has not enough spring for jaws of lobster spears). Next to Hornbeam, "Dog-wood" (with red berries = Mountain Ash) is best for jaws of Salmon and Eel Spears. An infusion of the bark of Hornbeam is used by Indians for lung troubles. Hornbeam is used for top stick of flails for thrashing grain, and white ash usually for the handles. Eel-skins for thong of flail in Nova Scotia (woodchuck skin used in U.S.A.). Hornbeam used for wiffle-trees of wagons & is probably better than hickory. *Vide* Jerry Lone-cloud, Indian, 24 Nov. /23.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 19.}

25 January, 1 February 1926

Rhododendron maximum. Beel-woog-gum (Micmac, Strange Tree). At Otter Lake, on SE side of road to Sheet Harbour from Stewarts, and 5 miles NW of where road to Beaver Dam Gold Mines branches off from the {blank, word missing} Sheet Harbour Road, Halifax Co., N.S. Lone-cloud did not see them, but was told of them by John Cope, Jr., Indian, about 1924.

At outlet of south side of Mud Lake, just east of Cedar Lake, and 3 1/2 miles ESE of Corberrie, in south part of Digby Co., N.S. A clump of the bushes, up to about 9 ft. high, with leaves green, seen by Jerry Lone-cloud, about 50 years ago (say about 1875), about Christmas time (winter), when no snow on ground, but frozen.

At outlet of Long Lake, on Clyde River, 5 m WNW of Upper Ohio, on boundary between Yar. and Shelburne Co., N.S. Jerry Lone-cloud saw these about 40 years ago (say about 1885). The leaves never die. Indians call Long Lake, Beel-woog-gum-tshook (= 'place of Strange Wood or Tree'). He never saw this bush in flower. *Vide* Jeremiah Lone-cloud, Indian, 25 Jan & 1 Feb. 1926.

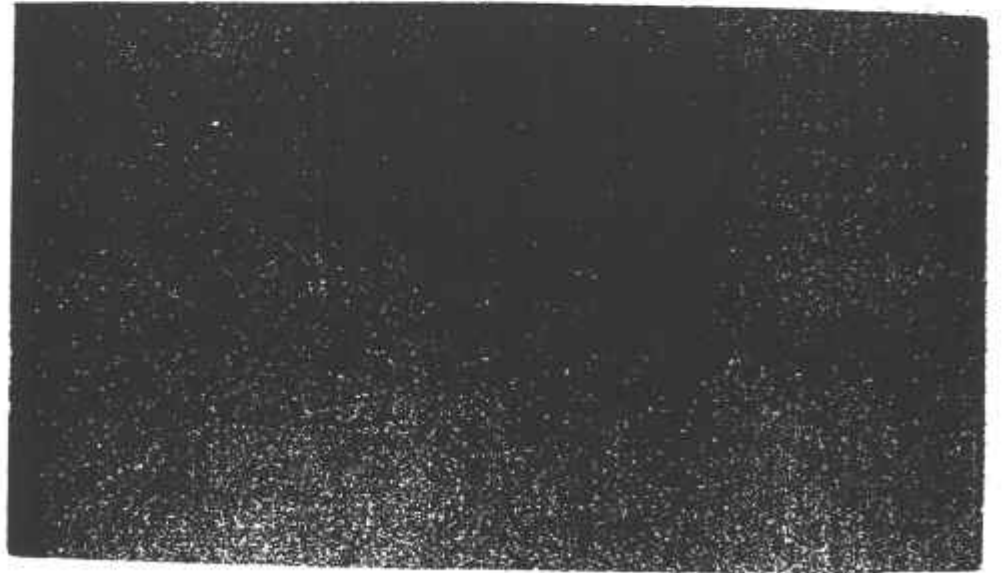
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 20.}

6 March 1931

Micmac Indian Remedies. "Dr." Lone-cloud's Hair Tonic. Mrs. Elizabeth Lone-cloud, widow of late "Dr." Jeremiah Lone-cloud alias Bartlett, says that the hair-tonic which he used to sell about the county was derived from the Ground Hemlock. *Vide* Mrs. Lone-cloud, 6 March 1931.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, Medicines, 21. Elizabeth Paul to Harry Piers, 6 March 1931.}

Botany, 1.



li
J

J
ii
4
4

Botany, 2.

(Copper-plate, Helderberg)

Frog-plant, *Limnium* (red)
qui hinc pro dogis unta
pennsylvanicus quibus et hinc
hinc et hinc pro dogis unta
(L. hinc).

Botany, 3.

mess-pee-barkoon

outer part (all of
it), strongest -

[also used for ashtray]

Tea

twigs of yellow birch
twisted

Also tips (only) of
Huckleberry.

South West & Stomach.

Bush /
Bakon - nocht (t) - que -
^{together}
moor - see

Neas - je - Bakon
(The bark of the ^{tree} iron and ^{is}
does not ^{grow} ^{well})

When leaves fall off tree
in autumn yellow, pinkish
bark.

Leaves also used in
~~various~~ for ^{making}

Vide Love cloud
17th Jan 1912

Plant used by Indians for
tobacco (strong)

Rare, grows in clear
water.

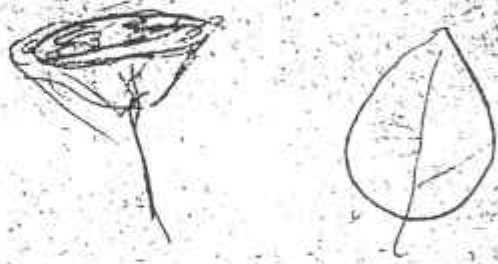
Roots, leaves
& flowers all used
for smoking.
Gathered in certain
times of year
& dried.



Also makes ~~some~~ parts of "Squaw-bark"

37 | 58. to Louisa. Re. 27 Jan 1912
Panicled Cornel or Dogwood
Cornus canadensis Michx.
(= *C. paniculata*, L. var.)

White flowers, with black
gum on back of
type - wood
cut and topped stem (6. 1/2 in)



Mitford
Andover

Correct!

3758. Bari'-nok-que-moo'-sll, ^(15' tall of same) main name
 for 'Panicked Cornel or Dogwood (C. candidissima) with gray bark, used
 for making smoking. The name is
 used both for the bark and for the
 scraped-off bark which is used
 for smoking.

3780. Mess'-pe-bork'-on, ^{un} main name
 used only for (bark of) Red-oak
 Dogwood (C. atalouifera) the
 bark of which is used for medicinal
 purposes, for hearted & long hoses.
 Barklets of the tree is also occasionally
 used with that of the Panicked Cornel
 for making smoking.

Mess'-pe-bork'-on, ^{un} main name ^{only} for
 plant which ~~is~~ grows in water
 which is smoked by same

Rec. 23 May 1914.

4155

SNOWSHOES
(ALL REVISED)
7

Branches of Quercus rubra, L.,
Red Oak, showing new growth
after having been browsed upon by
Eastern Moose (Alces americanus,
Jardine).

Moose Head Lake, west-northwest of
Lake Rossignol, Digby Co., N.S.; May
1914.

Dr. Jerry Lane Cloud (c.)

~~Elbertine~~, N.S.

Botany, 8.

2 specimens in Herbaria

This note is pasted onto the back of a note
on Material Culture, Transportation, Snowshoes, 7.

Museum Dying Rec. 6 June

4162

Greenish-stained wood of
Yellow Birch (*Betula lutea*, Michx.)
used formerly by Micmac Indians
for dying woodwork, ^{spillwork,} etc., blue

It is called by them ^{weix} Wah-sar-wah - we
(~~we~~) Die-sar-wah-ar'-ken (dye)

Windsor Junction, Hx. Co., N.S.; 4 June
1914.

Jerry Lorie Cloud, Indian (c.d.)
Dartmouth

The wood is moistened and rubbed
on the wood to be dyed (on one side only).
Sometimes broken up & placed in a bag,
which is moistened, & the bag of material
rubbed on the article to be dyed.

Etymology

Lot of specimens In drawer
Micmac Indian Dying:-
In old times Micmacs used ^(for spillwork, etc.) juice of Bloodroot
for red dye (good & did not fade); bark of "Meadow
Fern", gathered in winter, for yellow dye; green
stained Yellow Birch wood for blue dye;
Black Spruce bark for black (good & did not
fade), and Alder bark for brown - they always
to do the dying alone, ^(superstitious) but if
one else and the dying ^{color} the dye would turn
pale. ^{See Jerry Lorie Cloud.}

Medicine.

Old-time Dyers used
by Medicine Indians for quilt and
beadwork, etc.

Juice of Bloodroot for red dye
(good & did not fade). Bloodroot
rather abundant in Anishinabek Co., etc.

Buds of "Meadow Fern", gathered in
winter, for yellow dye.

Green-stained Yellow Birch wood for
blue dye. (Treated with some other
material would make this more sky-blue in
color).

Black Spruce bark for black (good
& did not fade).

Alder bark for brown.

They always wanted to do the
dyeing alone and unobserved by others;
saying (superstitiously) that if any
one else saw the dyeing being done,
the dye would turn pale.

Vida Jerry Lane Child
9 June 1914.

I N E V A N G E L I N G E ' S L A N D .

.....

P A R T . I .

THE POEM...

THE STORY OF THE TIMES

BY

GEN C. HARDY. (R. A.)

Handwritten note: ... 1910

(Evangeline)

....." IN EVANGELINE'S LAND.....

IT HAS BEEN FACETIOUSLY REMARKED THAT NOVA SCOTIA HAS BEEN DISCOVERED TWICE, FIRST BY THE NORSEMEN AND SECONDLY BY LONGFELLOW.

AS I DO NOT PROPOSE TO LEAD MY HEARERS THROUGH THE MAZE OF TROUBLOUS TIMES AND PROLONGED WARS OF FRENCH AND ENGLISH FOR POSSESSION OF THE MARATIME COASTS OF CANADA, I WILL JUST SKETCH THE STATE OF AFFAIRS IN "EVANGELINE'S LAND", (AS TOURISTS NOW CALL IT), WHICH ORIGINATED THE EXPULSION OF THE ACADIANS FROM THE VILLAGE OF GRAND PRÉ, AND THE FERTILE AND BEAUTIFUL PASTURE COUNTRY BY WHICH IT IS SURROUNDED.

.....

OF THIS STORY THERE ARE TWO VERSIONS; THE POPULAR ONE ON WHICH LONGFELLOW BASED HIS CHARMING POEM, AND THE LESS ROMANTIC, THOUGH SUBSTANTIALLY TRUE ONE, TOLD BY THE PROVINCIAL RECORDS OF NOVA SCOTIA WHICH HAVE BEEN MOST CAREFULLY EXAMINED.

.....

ONE DAY THEN, IN THE "FALL" OF 1755, CONTERNATION AND DISMAY INVADDED EVERY HEART IN WHAT IS NOW CALLED NOVA SCOTIA THE LARGE PENINSULA ON THE COAST OF CANADA THAT FRONTS THE FIERCE ATLANTIC GALES.

.....

" FLUNG OUT INTO THE STORMY DEEP,
HELD BY A SLENDER BAND,
HER COAST LINES WILD SHOW MORE THE CHILD
OF OCEAN THAN OF LAND . "

Map

HER INHABITANTS WERE NEARLY ALL , LIKE THOSE OF THE ST LAURENCE SHORE AND QUEBEC, DESCENDENTS OF PEOPLE WHO CAME FROM FRANCE, MORE ESPECIALLY FROM BRITAIN AND NORMANDY.

ORIGINALLY THE COUNTRY WAS CALLED ACADIA, JAMES THE 1ST OF ENGLAND CHANGED THAT NAME TO NOVA SCOTIA. BUT THE PEOPLE COULSD NOT BE CHANGED. LIKE THE HABITANTS OF ST LAURENCE SHORE THEY CLUNG TENACIOUSLY TO THE CUSTOMS AND HABITS OF THEIR FOREFATHERS.

AND EACH GENERATION GREW UP WITH A PASSIONATE DEVOTION TO THEIR MOTHER TONGUE. AND A NO LESS DEEP LOVE FOR THE LAND OF THEIR BIRTH — ACADIE.

.....

THE CAUSE OF THIS INTENSE SORROW, RAGE, AND DESPAIR THAT SEIZED THE INHABITANTS OF THIS HAPPY AND PROSPEROUS COMMUNITY ON THE DAY MENTIONED, WAS A PROCLAMATION OF THE BRITISH GOVERNOR.

THE COUNTRIES OF FRANCE AND ENGLAND HAD LONG BEEN AT WAR TOGETHER; AND FOR MANY YEARS HOSTILITIES HAD BEEN WAGED WITH MORE OR LESS BITTERNESS BETWEEN THE COLONISTS OF THE TWO COUNTRIES SETTLED IN AMERICA.

THE ACADIANS WERE ACCUSED OF HAVING LENT ASSISTANCE IN PROVISIONS AND ~~AM~~ AMMUNITION TO THE FRENCH AT THE SEIGE OF BEAU SEJOUR. THEY WERE AT THAT TIME SUBJECTS TO THE KING OF ENGLAND , AND IT WAS ~~RE~~ RESOLVED TO PUNISH THEM FOR THEIR DISLOYAL CONDUCT.

ACCORDINLY ALL THE MEN WERE SEIZED , AND PUT INTO PRISON SUDDENLY, AND THE WOMEN AND CHILDREN WERE ORDERED TO GATHER WITH THEIR HOUSEHOLD

EFFECTS , ON THE SEA_SHORE.

THEN , DESPITE THEIR WEeping AND THEIR GRIEF , THEY WERE PUT ON BOARD THE VESSELS OF WAR, AND TAKEN AWAY TO THE SOUTHERN AND MORE DISTANT ENGLISH COLONIES IN AMERICA.

THIS PAINFUL EPISODE IS THE SUBJECT OF LONGFELLOW'S POEM, BEGINNING WITH "IN THE ACADIAN LAND , ~~ON~~ THE SHORES OF THE BASIN OF MINAS" etc.

THE CRUEL TEARING OF THE SIMPLE PEASANT FARMER FOLK , FROM THEIR MUCH-LOVED HOMES WHERE THEY LIVED SO HAPPY , SO PEACEFUL , AND IN SUCH CONTENT, IS TOLD BY THE POET'S PEN IN WORDS THAT SEEM TO HAVE COME FROM A HEART GREATLY IMPRESSED BY THE INJUSTICE DONE TO AN OPPRESSED RACE.

Longfellow's House

OF COURSE THE AMERICANS DESIRE TO KEEP TO THE SAD STORY , AS TOLD BY THEIR FAVORITE POET, WHOSE OLD-FASHIONED HOUSE AT CAMBRIDGE , MASS, WE HAVE HERE SHOWN ON THE SCREEN., AND ARE BACKED UP IN THEIR ADHERENCE TO IT BY THE STRONG TERMS USED BY THE EMINENT AMERICAN HISTORIAN BANCROFT , WHO WROTE " I DO NOT KNOW IF THE ANNALS OF THE HUMAN RACE KEEP THE RECORD OF ~~such~~ ^{sorrow} SO WANTONLY INFLICTED , SO BITTER AND SO PERENNIAL, AS FELL UPON THE FRENCH INHABITANTS OF ACADIA".

" THE HAND OF THE ENGLISH OFFICIAL SEEMED UNDER A SPELL WITH REGARD TO THEM, AND NEVER WAS UPLIFTED , BUT TO CURSE THEM" ..

AND , INDEED IT SEEMS ALMOST A PITY , DOES IT NOT ? , TO OFFER ANY AMENDMENT TO THIS VIEW, AS LESSING THE PATHOS OF THE POEM WHICH HAS SO GROWN INTO OUR HEARTS, AND HAS, AS ROSETTI SAYS, " BECOME A PURIFYING PORTION

OF THE EXPERIENCES OF THE HEART " *a long drawn sweetness and sadness.*

(4)

~~" A LONG DRAWN SWEETNESS AND SADNESS "~~

IT IS MY PLACE , HOWEVER , HERE , AND MY PRIVILEGE AS HAVING LIVED SO LONG A
TIME IN EVANGELINE'S LAND , TO TELL YOU THE LEADING PARTICULARS OF THE SEARCHING
OF THE RECORDS WHICH OCCURRED DURING MY RESIDENCE IN THE PROVINCE , AND
WAS CONDUCTED BY AN OLD FRIEND , R. G. HALLIBURTON *ESQ. F. S. A.* THE
SON OF THE WELL-REMEMBERED AND GREATLY APPRECIATED JUDGE HALLIBURTON ,
THE AUTHOR OF "SAM SLICK" , THE FIRST WORK OF AMERICAN HUMOUR WHICH
GIVES SUCH A TRUE PICTURE OF THE "DOWN EAST " YANKEE TRADER , QUAIN ,
SHREWD , IMPUDENT , AND GOODNATURED .

HERE IS HIS RESIDENCE CLOSE TO THE TOWN OF WINDSOR , AND ALMOST AS
CLOSE TO THE GRAND PRE.

Sam Slick House

IN MY DAY , " THE OLD JUDGE " (THAT WAS THE NAME OF ONE OF HIS POPULAR
WORKS) WAS ALWAYS PLEASED THAT ANYONE SHOULD ENTER HIS GROUNDS , AND SMOKE
HIS PIPE IN VIEW OF THE BASIN OF MINASWHENCE WE COULD SEE BLOMEDON RISE
IN ITS BLUE GRANDEUR IN THE DISTANCE . FEW OF THE COUNTLESS TOURISTS ,
WHO VISIT THE VILLAGE OF EVANGELINE , FAIL TO VISIT ALSO THE RESIDENCE
OF SAM SLICK .

WELL TO RETURN TO OUR STORY AND THE REASONS FOR TURNING THE ACADIANS
OUT OF NOVA SCOTIA , LET US REMEMBER THAT THIS WAS ONE OF THE LAST
STEPS IN THE STRUGGLE BETWEEN TWO GREAT NATIONS FOR THE POSSESSINO OF
A CONTINENT . A STEP WHICH , IN REGARD TO ACADIE , HAD TO BE TAKEN BY US IN
OUR ATTEMPTS TO SETTLE AND CULTIVATE THAT PROVINCE .

IT HAD BEEN PERPETUALLY CHANGING ITS OWNERS , ; AND WHEN FINALLY CEDED TO GREAT

(3)
BRITAIN IN 1713 THERE MUST HAVE BEEN MANY PERSONS RESIDING IN IT WHO HAD NOT LESS THAN FIVE TIMES INVOLUNTARILY CHANGED THEIR RULERS.

CONTINUALLY EGGED ON BY THE PERSUASIVE INTRIGUES OF EMISSARIES FROM FRANCE, "THE NEUTRAL S" AS THEY WERE CALLED, FORMED, WITH THEIR FRIENDS, THE INDIANS, AN IMPOSSIBLE BARRIER TO THE PROGRESS OF GREAT BRITAIN AS A WESTERN POWER.

AND SO WE READ FROM THE CORRESPONDENCE OF THE DAY, PASSAGES SUCH AS THIS
IT IS FROM A LETTER FROM THE FRENCH GOVERNOR GENERAL IN ~~NOVA SCOTIA~~ OF CANADA, TO HIS EMISSARY IN NOVA SCOTIA, MONS LE LOUTRE,
18 th OF OCT 1754.

" MY CONVICTION IS THAT WE SHOULD NEVER SUFFER THE MELECITES AND MICMACS TO MAKE PEACE WITH THE ENGLISH."

" I REGARD THESE SAVAGES AS THE MAINSTAY OF THE COLONY ; AND TO PERPETUATE IN THEM THAT FEELING OF HATE AND HOSTILITY , WE MUST REMOVE FROM THEM EVERY CHANCE OF ALLOWING THEMSELVES TO BE CORRUPTED ; AND THE CENTRAL POSITION OF AFFAIRS IN CANADA DEMANDS THAT THESE NATIVES , WHO ARE OUR FAST ALLIES , SHOULD STRIKE WITHOUT DELAY , , PROVIDED THAT IT MAY NOT APPEAR THAT IT WAS I WHO ORDERED IT , AS I HAVE POSITIVE INSTRUCTIONS TO REMAIN ON THE DEFENSIVE."

I FURTHER RECOMMEND YOU NOT TO EXPOSE YOURSELF , AND TO BE WELL ON YOUR GUARD , FOR I AM PERSUADED , THAT IF THE ENGLISH COULD LAY HANDS ON YOU , THEY WOULD PUT AN END TO YOUR EXISTANCE OR MAKE IT A VERY HARD ONE."

mmmm

NOW THIS WAS WRITTEN LONG AFTER NOVA SCOTIA PROPER HAD BEEN CEDED TO ENGLAND

6)

BY THE TREATY OF UTRECHT. *Dated Apr. 11. 1713 - The beginning of permanent British rule in Nova Scotia.*
~~THE INDIANS INDEED WERE VERY TROUBLESOME.~~

HALIFAX ^{was} FOUNDED IN 1749 BY ^{Hon. Edward} ~~Lord~~ CORNWALLIS, AT FIRST AS A FORTIFIED POST, TO COUNTERACT THE INFLUENCE OF THE POWERFUL FORTRESS OF LOUISBURG, THE GREAT FRENCH FORT IN C. B. WHICH MOUNTED 400 GUNS, AND AT TIMES WAS GARRISONED BY 10, 000 MEN.

ON THIS POSITION THE KEY TO THE GULF OF ST LAURENCE, OF QUEBEC, AND AND THE HIGHWAY OF EUROPE TO AMERICA, FRANCE HAD LAVISHED ITS THOUSANDS. *(S) all that is left*

HALIFAX WAS STOCKADED ON THE THREE LAND SIDES, WITH A BLOCK-HOUSE ON THE HILL WHERE THE CITADEL NOW STANDS; AND BLOCK-HOUSES WERE ERECTED IN VARIOUS OTHER PARTS OF THE PROVINCE: LUNUENBURG, WINDSOR, AND OTHER SETTLEMENTS.

SOME OF THEM ARE STILL STANDING. HERE IS A VIEW OF THE ONE AT LUNENBURG, FROM A SKETCH MADE BY MYSELF. *Picture of Blockhouse*

WHEN I FIRST JOINED THE HALIFAX GARRISON, NEARLY 60 YEARS SINCE, THERE WAS ^a LONG ^{OF} ~~PIECE~~ ^{stockade} ~~OF~~ THE OLD ^A STANDING ON THE NORTH SIDE OF THE CITY; AND MOST OF OUR BATTERIES ON BOTH SIDES OF THE HARBOUR, WERE ENCLOSED BY STOCKADES KEPT IN GOOD REPAIR BY THE ^{R^c} ^A ENGINEERS.

THE DEFENCES WERE NECESSARY ON ACCOUNT OF INDIAN RAIDS. THE DAILY EXISTANCE OF THE EARLY SETTLERS WAS THREATENED BY THESE TERRORS.

HUNDREDS OF EMIGRANTS DARED NOT VENTURE BEYOND THE GUNS OF THE CITADEL.

IT IS ALSO RECORDED THAT BOUNTIES WERE PAID THE INDIANS ON ENGLISH SCALPS

(7)

BY THE FRENCH AUTHORITIES IN CANADA, IN TIME OF PROFOUND PEACE —
A HORRIBLE TRAFFIC.

THE SURROUNDING FORESTS WERE A SOURCE OF TERROR TO THOSE WHO WANDERED
INTO THEM TO GET FIREWOOD.

ALL THIS CONDUCT ON THE PART OF THE INDIANS WAS INSTIGATED BY THE
ACADIAN SETTLERS, WHO WERE THEMSELVES THE TOOLS OF FRENCH INTRIGUE.

AT LAST, WHEN ALL MEANS OF KINDNESS HAD FAILED, THE FRENCH SETTLERS
WERE CALLED ON TO TAKE THE OATH OF ALLEIGANCE, OR LEAVE THE COUNTRY.
THEY REFUSED TO DO EITHER, AND AS ENGLAND WAS ^{THEN} ~~NOW~~ ENGAGED IN A LIFE-AND-
DEATH STRUGGLE WITH FRANCE FOR SUPREMACY IN NORTH AMERICA, THEY BECAME
ENEMIES WITHIN THE GATE.

SWIFT, SUDDEN, WAS THE MEASURE OF EXPULSION CARRIED OUT ^{AS} POSSIBLY IN
THESE DAYS IT WOULD BE DONE MORE MERCIFULLY, AND DOUBTLESS THERE WERE SOME
HEART-RENDING SEPARATIONS, CAUSED AMONG THE MEMBERS OF THE FAMILIES OF THE
POOR FARMERS. BUT THERE WAS NO REMEDY BUT DEPORTATION.

SOME 9,000 WERE EXILED IN 1755 ^{OR} TWELVE YEARS AFTERWARDS,
WHEN PEACE BETWEEN ENGLAND AND FRANCE WAS CONCLUDED, A CERTAIN
NUMBER OF EXILED ACADIANS WERE PERMITTED TO RETURN AND AWARDED CERTAIN LANDS.

THESE AND THEIR DESCENDANTS AFTERWARDS PROVED A LOYAL, INDUSTRIOUS AND
INOFFENSIVE PEOPLE. AND THE REFINED FRENCH FACES, FRENCH MANNERS,
AND THE OLD CUSTOMS OF THEIR FOREFATHERS, TO WHICH THEY STILL ADHERE,
^{MAKE} ~~ARE~~ THEM, WHEREEVER THEIR SETTLEMENTS ARE FOUND, A PLEASING VARIATION

HISTORICAL CONTENTMENT, IF NOT OF PROGRESS

+ Cattle on road

THE ENGLISH OR SCOTCH COLONISTS, WITH WHOM THE " ENTENTE ⁽⁸⁾CORDIALE"
HAS BEEN THOROUGHLY ESTABLISHED,

DATING FROM THE RETURN OF THE EXILES .

ALMOST IMMEDIATELY AFTER THE EXPULSION , ALSO, THE INDIANS CEASED TO TROUBLE ,
AND THE COUNTRY BECAME A SAFE ONE FOR EMIGRATION. THEY ARE NOW A PROSPEROUS ,
AND A HAPPY PEOPLE , .

STILL , AS WE READ THE CONCLUSION OF LONGFELLOW'S BEAUTIFUL POEM,
WE MUST FALL BACK FOR THE MOMENT INTO HIS VEIN OF PATHOS AND SORROW,
OVER THE DESCECRATED HEARTHSTONES OF THE UNHAPPY ACADIANS.

" STILL STANDS THE FOREST PRIMEVAL , BUT UNDER THE SHADE ~~OF ITS BRANCHES~~
OF ITS BRANCHES
DWELLS ANOTHER RACE WITH OTHER CUSTOMS AND LANGUAGE,
ONLY ALONG THE SHORE OF THE MOURNFUL AND MISTY ATLANTIC
LINGER A FEW ACADIAN PEASANTS , WHOSE FATHERS FROM EXILE
WANDERED BACK TO THEIR NATIVE LAND , TO DIE IN ITS BOSOM.
IN THE FISHERMAN'S COT , THE WHEEL AND THE LOOM ARE STILL BUSY,
MAIDENS STILL WEAR THEIR NORMAN CAPS AND THEIR KIRTLES OF HOMES-^{spun}
AND BY THE EVENING FIRE , REPEAT EVANGELINE'S STORY ;
WHILE FROM ITS ROCKY CAVERNS , THE DEEP VOICED , NEIGHBOURING OCEAN
SPEAKS , AND IN ACCENTS DISCONSOLATE , ANSWERS THE WAIL OF THE FOREST." _

.....

AND HERE AGAIN, IN A MORE MODERN SONNET _ " THE RETURNED ACADIAN" _
BY HERBIN , HIMSELF A DESCENDENT OF THE OLD FRENCH STOCK, WE HAVE
THE SAME SAD THOUGHTS EXPRESSED , REFERRING TO THE TRAGIC DAYS

+ Cattle on road

GONE- BY. _

" ALONG MY FATHER'S DYKES I ROAM AGAIN,
AMONG THE WILLOWS BY THE RIVER SIDE .
THOSE MILES OF GREEN I KNOW FROM HILL TO TIDE,
AND EVERY CREEK AND RIVER'S RUDDY STAIN.
NEGLECTED LONG AND SHUNNED OUR DEAD HAVE LAIN,
HERE WHERE A PEOPLE'S DEAREST HOPE HAD DIED .

ALONE OF ALL THEIR CHILDREN , SCATTERED WIDE ,
I SCAN THE SAD MEMORIALS THAT REMAIN.
THE DYKES WAVE WITH THE GRASS, BUT NOT FOR ME,
THE OXEN STIR NOT WHILE THIS STRANGER CALLS.
FROM THESE NEW HOMES UPON THE GREEN HILLSIDE ,
WHERE SPEECH IS STRANGE AND THIS NEW PEOPLE FREE ,
NO VOICE CRIES OUT IN WELCOME ; FOR^R THESE HILLS
GIVE FOOD AND SHELTER WHERE I MAY NOT BIDE. _ "

.....

*Weyville * Dykes*

THOUGH THEIR OLD DYKES OF GRAND PRE^A ARE OCCUPIED NOW BY THE CONQUERING
RACE, THE ACADIANS OF NOVA SCOTIA ARE NUMEROUS IN THE WESTERN COUNTY OF
CLARE AND YARMOUTH. I HAVE BEEN DRIVEN FOR MILES ^{PAST} BY THEIR WHITE-PAINTED
DWELLINGS ON THE TIDE-SWEPT SHORE OF ST MARY'S BAY, — NEAT PRIM HOUSES ,
WITH THE OLD BRIMBALE WELLS, ^{BW} PATIENT , SLOW-MOVING , OX TEAMS, AND WOMEN,
DRESSED , AS LONGFELLOW SAYS, IN THE SAME OLD STYLE OF GARMENTS , AS BROUGHT
OVER FROM WESTERN FRANCE; AND MOST OF THE OLD CUSTOMS STILL OBTAIN,
THE ATMOSPHERE SEEMED TO BREATHE OF PASTORAL CONTENTMENT , IF NOT OF PROGRESS.

** Cattle on road*

(Slide Yamn out)

THERE ARE BEAUTIFUL WOMEN AMONGST THESE LONG-SHORE ACADIANS, ONE SPECIALLY
 POINTED OUT BY OUR COACH-DRIVER, _A SISTER THERESE ,, I THINK THAT WAS HER
 NAME ,, THE COACH HAD STOPPED PURPOSELY THAT WE MIGHT SEE HER . SHE
 WAS AN IDEAL EVANGELINE , AND SHE WORE A SAD AND SORROWFUL EXPRESSION ,
 THAT WOULD HAVE RENDERED HER A STUDY FOR THE PAINTER IN QUEST OF A MODEL
 TO ILLUSTRATE THE POEM.

XXXXXXXXXXXXXXXXXOOOOOOOOOXXXXXXXXXXXXXXXXXX

*The old French says à la chance
 fontaine son rivalant mes force*

////// EVANGELINE'S LAND ////

____ PART 2. ____

MINAS BASIN:
INDIANS - AND THEIR FOLKLORE.

by GENERAL C. R. HARDY.

H
The memory of the Red Man
how can it pass away,
While their names of mine linger
On each mount and stream, a Bay?

The memory of the Red man
It lingers like a spell
On every a storm swept headland
On every a rocky dell

(1) EVANGELINE'S LAND . (2) .

We will now illustrate , with the help of a few slides , that most remarkable and beautiful inlet called THE BASIN OF MINUS , at the entrance of which stands the imposing form of CAPE BLOMEDON .

↳ This dark bluff , often crowned with thick mists , is the dominating object of the neighbourhood , and in full view of the beach of GRAND PRE .

— " Away to the northward , BLOMEDON rose , and the forests old " . BLOMEDON is the abrupt termination of ^a the long range of high-land called THE NORTH MOUNTAINS , which bounds the one hundred miles of fertile plain well known as the GREAT APPLE VALLEY of NOVA SCOTIA , termed also THE ANNAPOLIS VALLEY , as it nears the ancient Town of that name , a seaport at the western end .

This long valley is enclosed between the NORTH AND SOUTH MOUNTAINS , somewhat as is our WEALD of KENT between the NORTH AND SOUTH DOWNS , BEACHY HEAD being a sort of small BLOMEDON at the end of the latter .

Though it be a digression from our topic of MINUS BASIN , let us consider for a moment , this the greatest Apple Orchard of the world , with a few illustrations that have been kindly lent by the LONDON AGENT GENERAL for NOVA SCOTIA , Mr John HOWARD .

It has been said that the biggest thing above ground in Nova Scotia is the APPLE . To whom do we owe the discovery

that this soil is so conducive to the growth of this fruit.
Most distinctly to the old FRENCH SETTLERS, and it is a
noteworthy fact that amongst the yearly fruit importations from
thence, some is the product of venerable gnarled trees that
date from the days of THE ACADIANS EXPULSION.

Though, when the people were driven out, their
houses and barns were burnt behind them, their APPLE and WILLOW
trees remained, and remain and flourish to this very day. *Picture*

Trees there are whose fruit filled the GARNERS
of EVANGELINE'S folk more than 150 years ago, and is today
being gathered and sold in COVENT GARDEN MARKET. *One of these*

produced
Twenty-eight barrels of good marketable fruit, besides many
others of smaller size, not fit for exportation.

Such is the life and

fruitfulness of the NOVA SCOTIA Appletree.

The sight of the wonderful sea of
blossoms in Spring-time is one I well remember, and ^{also} again a
long Coach drive in September (there were no rail-roads in the land
in that day) and how we picked choice specimens from the top
of the Coach, as we passed beneath the bending branches,
that over hung the road.

Healthy youngsters as we were then, We
thought "There was not in the wide world a valley so sweet."
And the scenery was so beautiful in "The FALL".

(3).

The ripe Apples vying in colour with the Maple Leaves now tinted with all the colours of the Rainbow, by early night frosts.

It looked like a DREAMLAND with a Vail of blue mist drawn over it., and bounded by the hazy blue form of the far_stretching lines of THE NORTH MOUNTAINS.

No wonder it is called always - " THE VALLEY" by the enthusiastic, land-loving people of the country.

Returning now from these GARDENS OF HESPERIDES to the turbid waters of the BAY, over which BLOMEDOM keeps watch as a grim sentry, here is a picture of the famous Cape round whose mist-crowned head, so many tales and legends cluster.

It is a wild scene and a weird one when the heavy squalls from its summit strike the rushing tides that sweep round its base.

The influx of the tide causes a rise of 70 feet (springtides) and the score of streams or rivers that flow into the BASIN are visited by the phenomenon of " The BORE" , as it is termed, a wall of advancing waters that makes its self felt many miles back in the country.

With my Canoe well drawn up on the shore of THE SHUBENACADIE, I have waited for "The BORE" to pass, hearing its advancing roar pver the fields below.

It was a grand sight as it went on,

threatening to engulf any craft in the RIVER, unprepared for the impact. Then the vessels and boats, borne on ^{the} rapidly-rising flood, were rushed past with the speed of a train, the steersmen strenuously engaged in keeping their vessels amid-stream.

The pastures of GRAND PRÉ were first reclaimed from these gigantic tides by the labours of the old FRENCH COLONISTS, after the manner of the HOLLANDERS, with their DYKELANDS.

Though in the words of a Nova SCOTIAN poet —
"Their names of music linger round each stream and mount and bay,"
BLOMEDON is not an INDIAN NAME.

The INDIAN name of this CAPE is quite unpronounceable, and so the White man has not retained it, making a hash of it as he has done with so many other sweetsounding Indian names. ^{for} instance COCHMEGAN; KANTYCOOKE; PONDHOOK; etc, streams round which, all three, I have in early days chased the MOOSE in the FOREST GREEN.

Yet a vast number of the original & beautiful Indian names are retained in NS & NB. (p. 4)

It was on a wild stormy night in mid-WINTER, that I first passed close under BLOMEDON. A storm, accompanied by vivid lightening, had suddenly risen, and the wind being against tide, a tumultuous sea, made our little Schooner rather lively.

Driving, wet snow, froze on the sails and sheets, and made it hard to take in sail to reef.

But it was a very impressive scene, the

(6)

inky darkness relieved by flashes of lightening, which disclosed the dark, towering cliffs of BLOMEDON, The rush of the stormy waters round its base, and the clattering of the CARGO, principally of loose barrels, made everybody, both sailors and passengers, glad when the little craft was got under the lee of PARTRIDGE ISLAND, close to which was our destination - PARSBOROUGH.

I find in my FATHERS' journal, when in NOVA SCOTIA nearly a Century since, the following remarks on his passage up the BASIN OF MINAS.

"WE started with a noble breeze, and soon came along-side CAPE BLOW-ME - DOWN, and though we were 5 miles distant from it, the breeze suddenly forsaking us, we were becalmed under its lee for nearly two hours.

SO potent is the influence of this GIANT of promonteries, which Classic Ages would have assigned as the abode of some SUBALTERN of ^IEOLUS, and the GOTHIC of some DEMON of STORMS.

This magnificent CAPE might be seen, I have no doubt, at a distance of 50 miles. From most of the high places of the PROVINCE, the people will point out to the stranger The MAJESTIC BLOW-ME - DOWN."

BUT a mile or two further round towards the BAY of FUNDY, there is another cape that actually terminates the headland of BLOMEDON - Cape SPLIT whose

(6)

detached masses of rock, are of a most singular and picturesque character. (Description).

And now, having recalled the sad and sweet memories of Evangeline, and the pleasant features of GRAND PRÉ, I would speak of the INDIANS, and their legends; and of their Phantom CHIEF who once lived on the top of the old CAPN; GLOOSCAP the IMMORTAL ONE; the CENTRAL-FIGURE of their imaginative Folk-LORE. (S)

This GLOOSCAP is a parallel figure to HIAWATHA of the IRIQUOIS, the subject of Longfellow's great epic POEM. GLOOSCAP was the DEMI-GOD or SUPER-man of the ALGONQUIN Tribes of the EASTERN forests, just as HIAWATHA was the SUPER-man of the SIX NATIONS of CENTRAL CANADA.

It is due to a personal friend of mine, while in NOVA SCOTIA and since, now gone to HIS REST, a remarkable Missionary, The REV. SILASTRAND, D. D., who devoted his life to evangelizing the INDIANS, that these wonderful legends of the HICMAC and MELECITth tribes have been preserved, and of traditional lore of their FORE-FATHERS has been lost, as has the spirit of the woods, and the marvellous wood-craft, which even in my day was becoming rare and now has altogether disappeared.

The INDIAN, as I knew him, has GONE, and it is sad to think of the NOBLE RACE that has passed away for ever. I do feel truly indignant, when I read in the modern

(7) Guide-Books of a few degraded, MIL specimens of the fierce Warrior tribe , that in the interests of the FRENCH , one tried to oust us from our settlements in ACADIE.

I may be permitted to affirm that few white men have attained to the intimate knowledge of the character of the MIC_MAC such as I acquired , being always welcome to their CAMPS and respecting their Code of ETIQUETTE .

From themselves , I heard the G LUCKSCAP LEGENDS , and the drolleries of " Beer Rabbit " , long years before they were collected and published by AMERICAN writers , and " UNCLE REMUS " stories appeared .

Their welcome , as I entered , or rather paused , at the Entrance of the WIG-WAG _ " Come in HARDEE , " BON SOUL " _ (5)
will ring in my ears .

But to return to the spirit Chief , GLOCKSCAP , and his wander-working achievements in the old times .

I remember well being in Camp at the end of a Beaver Hunting Expedition , on the ROSSIGNOL LAKES , to a picturesque spot called the SEDGEWICH , the INDIAN name for the " RUN-out " of a lake .

It was a grassy promontory , with a growth of white OAK , _ " an oak opening " as i. i. termed .

It was also an old

INDIAN BURYING-PLACE , and the graves of the old folk were still discernible , sometimes headed ~~Njncosubhd wjdmchmparbo-de~~ by a piece of rock , and all overgrown

(8) .

with moss and wild creepers.

I dont know that our INDIANS quite liked our
camping there. They seemed taciturn and subdued , but the evening
fire showed their reticence , and , with the pipe \Rightarrow after supper, we
soon got /talking about old ^{times, and} ~~times~~ the old people, and of
course GLOOSKCAP ^{came} ~~came~~ on the PROGRAMME. of the evening.

Glooskcap the Immortal One , whom
all the forest creatures learned to love and obey ; whose life on
earth was spent in fearful conflicts with spirits of evil
who lived in evil and wicked times on the earth . ; who was
always Victorious ; but departed at last promising to return =
a dreary day which Bird , Beast , and INDIAN all join in lamenting .
When the Wolf howls in the distant forest,
or the LOON raises its wail on the lonely lake , far from Man's
dwelling , he who hears them should know that they are sorrowing
for their Master.

Of a nobler character than the Haida's
legends of the Moshawks , the Mythical tales of these lands of the
Forests would fill Volumes .

One discovers with wonder and surprise,
what a storehouse of the wild poetry of the woods , is the mind
of the INDIAN.

The FLOWER , THE TREE , THE MUSIC of the Wind ,

(9)

the roar of the GALE, or the gentle SU/SURUS () of the pines, appeal with force to the sentimental in most men's minds; but to the INDIAN, every object, every familiar sound of his Native woods, and lake, recall some passage in his well-preserved store of FOLK-LORE — some Myth in which it plays a part.

The Night in question was our last night in the woods, and the blaze of our Camp-fire attracted the OWLS, those Paul PRYs of the woods, who came into the neighbouring woods and hooted, answering one another for a considerable time.

We glanced at the INDIANS suspiciously —

— "Why are the OWLS so noisy tonight, GLODE?"

"OWLS say 'I'M sorry _O!, I'm sorry'."

"WHY GLODE?" — "GLOOSCAP GONE" — *was the answer.*

"And were'n't you saying something about GLOOSKCAP and the BEAVER, the other day, GLODE?"

"Ah HOOSH", you say, — and then he begins a story, which, if you be a good listener and appear interested, will tell you much about GLOOSKCAP and his twin-brother, MALSUMSIS, the Wolf, who was bent on his destruction from his birth, and how Kohhoet, the BEAVER, from his place of concealment in the LAKE-side sedge ~~bed~~, overheard the secret of the charmed life of GLOOSKCAP, and how it could be destroyed.

(13).

THE TALE-BEARER took it to the Spirit of Evil , the Wolf-Brother ,
and demanded reward .

" Reward ?_ you with a tale like a file ?
Get thee hence!"_.

Then the angry BEAVER went to the Master and
confessed what he had done. GLOOSKCAP arose , and with sorrow
sought his brother , and slew him with a fern-root , the fatal ~~we~~
weapon indicated by the INFORMER.

xxxxxxx E.V.A.N.G.E.L.I.N.E.'S. L.A.N.D. xxxxxxx

E V A G E L I N E ' S x x x L A N D x x x x x

P A R T 3

I N D I A N S A N D T H E I R F O L K L O R E (*continues*)

By General C. Hardy .

(1).

.....(3).....

But the spirit of MALSUMSIS still lives , to work evil in the World; and some day , after a great earthquake , the Final Battle will be fought between the TWO GREAT SPIRITS , and their allies , when GLOOSKCAP will come to his own again , and when Man and all the CREATURES of The Wild , with Forest Trees and Plants , will Rejoice together ; a Happy time which is still the DAY-DREAM of the INDIAN.

Glooskcap , when he left the Woodlands of ACADIE , promised to return soon. Not having kept his word , his name , strangely enough , signifies _ A LIAR.

For every strange sound heard in the Woods , the Indian has a story . Sometimes , though rarely , we hear the hollow, muffled crash of a tree falling in the calmest weather.

"There is a spirit of the woods," he says , " whose handiwork it is ". If you are in time , and will run swiftly along the prostrate stem , from the upturned roots to the upper branches , you will see him _ the Demon Woodcutter.

But we have no time in the present paper to pursue the interesting subject further . It demands a paper , nay, a volume to itself.

I once asked Dr. RAND to do for the GLOOSKCAP Legends what LONGFELLOW has done for those clustering round HIAWATHA.

I have his reply , which reached me here in Dover,

(2)

not long before his death. He was unable to undertake so great a task. His work was Evangelization, and publishing the simple GOSPEL in their own Language. He wrestled long with the spirit of ERROR amongst them, and tried to overcome the IGNORANCE in which they were purposely kept as to the TRUTH, and succeeded in hundreds of cases, as he told me, in saving whole Families of the CHILDREN OF THE WOODS, who died, witnessing to The TRUTH as it is in " SAYZOOS".

One good story of an INDIAN outwitting a Priest, I must tell as I found it in my Father's Diary, who was the Chaplain of one of His MAJESTY, King GEORGE's, frigates, on The N^o ~~W~~ station.

" I have heard " he says " an anecdote in some degree relating to this subject, which also places the INDIAN character under another aspect, since it indicates that UNTUTORED shrewdness, of which these People possess a considerable share. An INDIAN lost his father. The Priest, representing to him the Torments of PURGATORY, persuaded his apparently simple Votary to purchase the parent's release by paying certain skins for the requisite number of MASSES.

The MASSES were said, ; the day of Payment arrived, and the INDIAN appeared, bringing with him the skins, the RANSOM of years of DAMNATION. The Priest eyed his imagined PRIZE with feelings of EXULTATION. The INDIAN enquired if the PRIEST had fulfilled his part of the contract, and being answered in the affirmative, he repeated the demand with increased earnestness, if he was quite

(3).

sure his Father was out of that HORRIBLE PLACE?

" Quite sure " , replied the Priest .

" D__d fool him to go back again then " _ said the INDIAN, and shouldering his Pole of SKINS , away he walked to the utter dismay of the disappointed PADRE .

.....

As before said , the Woodcraft of the INDIAN is wonderful to the White Man who cannot attain to it even after Years of acquaintance with the MYSTERIES of FOREST LIFE . HE is able to track you with all ease , over the leaves in Summer . He can discern the TRACES of your foot where you can see nothing . You have bent the leaves and Grass under your feet , and the Impression remains . And your upper Extremities have left an additional track behind you on the trees , and on the moss , which brushed along as you passed , was not wholly elastic . _ it remained in a measure as you left it .

So that whether he looks UP or looks Down , he SEES your TRACK, and can follow you at full speed .

WHAT an ACQUIREMENT would this be for our young friends the SCOUTS, with whom the continued habit of OBSERVATION is capable of Observation _ is capable of DEVELOPMENT.

Here is a story illustrative of the INDIAN'S EYE TRAINING .

" An INDIAN left his lodge for several days ; when he came back , the dried Venison he had left hanging in a tree , near his WIGWAM had disappeared . he did not go round asking his Neighbours

(4) about it , but just used his eyes instead of his tongue for the first hour , and his eyes told him MANY things . Just as I have seen my old hunter , JOHN WILLIAMS , act when we had found no traces of Game for a long time , he would ask me to sit down on a fallen tree and smoke my Pipe , whilst he took a cast round for a while . Then he would come back to me with his intelligent eyes beaming with satisfaction and full of information about WILD-LIFE all round about .
This discovery led to our coming on our GAME whose traces he had seen.

" Well , our friend , , the man who had lost his WILD_ MEAT , went to a WIG_WAM near by , and asked - "

" Did you see a little old white man with a short gun? Did you see him within the last two days? "

" Did he have a small Dog with a short tail? "

The neighbours said " Yes , I saw him ; they were on the TRAIL , going South " .

The Indian took the same trail and in a few days returned with the DOG and the DEER Meat . TO an Enquirer , who wanted to know how he had found out all about it and asked first , " How do you know it was a White man? " He replied - " White man turns Toe out , INDIAN puts foot so , one behind another , walks STRAIGHT " .

" How do you know he was little and old " ?

" He put pile of stones near Deer meat tree , cant reach , he little , he take short steps , he old " .

" How did you know his Gun was short ? "

" He stick Gun on ground against Tree , Gun make mark little way

(8) .

from ground . Short Gun ."

" Well how did you ever know he had a little Dog like that with a short tail?"

" Dog sit in sand ; watch man get meat ; Dog leave mark where he sit . INDIAN can see with TWO EYES."

But these traits in the character of the Woods INDIAN are necessarily dying out before the onward march of practical Commercialism , before which , the RED man himself , with his IDEALITY and MYSTICISM is bound to disappear . The unsympathetic Conquerors of his vast Domain of Woodlands and Prairie , will I suppose , some day succeed in completely un-Indianizing him . Indeed my late friend , Dr RAND , writing 50 years after I had left NOVA SCOTIA , said in one of his letters -

"Were you to return to NOVA SCOTIA, I have no doubt you would be recognized by many an INDIAN who you would not know . The change among them is wonderful , The Old INDIAN ATTIRE has been doffed , and both sexes dress like the white people . You would see very few Wig Wams , but houses instead , and often good ones . too "

It seems a pity , but perhaps it is best for them . I should not like to meet some of my old friends , dressed in EUROPEAN STORE CLOTHES , with a profusion of watch chain .

That wonderful Cape we were looking at just now , Cape SPLIT , the INDIAN legends have it , was part of a huge BEAVER DAM , which stretched

(6) across from BLOMIDON to PARSEBORO ,. GLOOSKCAP was no friend of the BEAVERS , he remembered the treacherous conduct of the INFORMER , who who tempted MALSUM to slay his brother .

The great BEAVERS of those days had made a dam right across from BLOMIDON to PARSEBORO , and filled the whole ANNAPOLIS VALLEY with water ., so GLOOSKCAP cut the dam near the shore and the whole of that part was swung back ,letting in the flood with a mighty rush , and this point , where it was broken , may today be seen as CAPE SPLIT , called by the INDIAN " PLEEGUM" , which means "the opening of a Beaver DAM".

The INDIANS of my day averred that they had seen bones of these monstrous BEAVERS unearthed , __ probably some anti _ diluvian remains .

And lastly , I must introduce to you , GLOOSKCAP'S most trusted messengers , THE LOONS ,one of my old forest friends , whose wild night \ cry I often seem still to hear , Echoes from the BACK WOODs which ring true to memory .

XXXXXXXXXX XXXXXXXXXXXX

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Joe C. Cope Material

15 June 1901 cross-reference

(Notes on how to play *waties*; not in Harry Piers's handwriting, these notes are written by Joe Cope.)

Counters 51

3 counters counts 1

3 Black counters

1 Blade counter is

worth 16 small

counters or 5 & 1

counters

4th blade Counter or

the old man called

in Indian *nantmik*

enaj always (sic) the

last Blade counter

contested for Counts

5.

To Play

1st dividing Game

if one wins all

the counters & cc

(illegible word) the game.

Call it regular.

Irregular game

say both players

(second page)

if he has 2

counters left

he is required

make 6 if 3 left

5.

if one can pay for

Blade Counter in

small counters.

Will be entitled

if he makes

one. Blade C.

16 small counters

or 5 & 1

But if he is

unable & makes

one then it depends

on how much

he is worth.

4 or 12 counters

you get 4 for

your B. Counters

3 you get 3

& so forth.

(In Piers' handwriting: "as written out by Joe Cope, Micmac, June 15, 1901.")
(third page)

get a fair share
of counters. But the
blade counters are
still intact. Then the
fight begins.
Each keeps count of
his 1 using his own
counters. Either to
pay as he ppas (plays) or
whenever – the old
man is won
after that is the
last part of game
pay as you go. If
you like.
If one is beaten to
his last counter
he still has a chance
to win. If he makes
7 ones before his
opponent makes any
he gets the game

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 7 a-c. Cross-referenced to Memoirs & Manuscripts, Joe C. Cope, 15 June 1901.)

7 March 1916

(not transcribed)

Correspondence, typed (by Piers) copy of original, 7 March 1916; from "J. C. Cope Indian, Mossman's Grant, Lunenburg Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "I am sending you a crude drawing of an aerial device....As the cruel Huns resort to all kinds of schemes in their work of distruction (sic), why can't we do all we can too to defend ourselves. I am one of your Halifax Mic-Mac 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...."

(Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 1 a-c. Joe C. Cope to Harry Piers, 7 March 1916.)

11 March 1916

(not transcribed)

Correspondence, draft, hand-written, 11 March 1916; from Harry Piers, Provincial Museum, Halifax, NS; to Controller of Munitions and Inventions, Attention of Mr. H. Llewellyn Smith, 6 Whitehall Garden, London, S.W., England. "I am enclosing herewith a letter and rough drawings received from Joe C. Cope, a Micmac Indian...describing a certain bomb-guiding device for aeroplanes, which he has devised." A drawing is attached. (see xerox) A receipt of the letter by the Ministry in London, dated 9th March 1916, was sent to Harry Piers.

(Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 2 a-c. Harry Piers to H. Llewellyn Smith, 11 March 1916.)

6 April 1916

(not transcribed)

Correspondence, typed, 6 April 1916; from Controller of Munitions and Inventions, Princes Street, Westminster,

London, S.W., England; to Joe C. Cope, Mossman's Grant, Lunenburg Co., Nova Scotia, Canada. This is a very courteous and cordial letter, explaining patiently the science behind the dropping of bombs, and how it is dependent upon multiple factors, and why adding wings to a bomb wouldn't work. "Although, after full consideration, I am unable to recommend your suggestion for adoption by the Air Service, I am exceedingly gratified and encouraged to hear that even in such a far away spot as Mossman's Grant, the call is heard to do something for the good of the Empire in the present war, and I appreciate fully the fine feelings which made you send on your suggestion in the hope that it might be of some use in helping to overcome the enemy. I am Sir, Yours faithfully, H.E. F. Goold-Adams.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 3 a-b. H.E.F. Goold-Adams to Joe C. Cope, 6 April 1916.}

6 April 1916

{Correspondence, typed, 6 April 1916; from Controller of Munitions and Inventions, Princes Street, Westminster, London, S.W., England; to Harry Piers, Provincial Museum, Halifax, NS.}

Sir: In reply to your letter dated March 9th, I am enclosing herewith, for your information, a copy of a letter which has been sent direct to Mr. Joe. C. Cope, dealing with his invention. Yours faithfully, H.E. F. Goold-Adams, Comptroller of Munitions & Inventions.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 4. H.E.F. Goold-Adams to Harry Piers, 6 April 1916.}

6 April 1916

{Correspondence, hand-written, 6 April 1916; from Joe C. Cope, Mossman's Grant, Lunenburg County, NS; to Harry Piers, Provincial Museum, Halifax, NS. Piers has written on the letter in ink: "No answer."}

Mossman's Grant, Lunenburg Co. N.S. April 6- 1916.

Mr. Piers

Dear Sir. Yours of 22nd inst. to hand safely. Many. Many thanks. I haven't much to tell you now. Any more than. That I have some Notion of Moving away from here some time in May. But just where I will go I do not yet know. I want to do some prospecting for gold before I go back to Halifax. But. You will hear from me once in awhile as I move about. I am little like that Colonel Corn we read about in one of the American Papers. I always have better Idea than the last one. I am studying the Possibilities of the plain common Kite. Now. I think it is possible & could be so constructed. That they could be used as Means of dropping light Bombs or hand-Grenades at the distance of 500 to 1000 yards away. Wind & everything favorable. You may inquire if such has already been used & tried in any war. I am going to call it Night-Hawk. I am quite certain I can make a kite that could drop about 30 light-Bombs or hand Grenade a minute. Or as fast as they can be strung on the endless line. I will send you a Drawing of it in my next letter. If the Idea. Does not kill the enemy in Trenches. I am sure it would disturb their Nights rest. & say about 150 or 100 of them in Action.

Yours Truly

J. C. Cope, Indian

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 5 a-b. Joe Cope to Harry Piers, 6 April 1916.}

21 January 1924

{not transcribed}

Correspondence, hand-written, 21 January 1924; from "J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "I am sending you my first attempt in Old Indian Story writing, as I promised you....In my Next I am going to send you the Names of old Indians as I remember them, who lived in Halifax Co. Hants Kings & Colchester in 1870. Chiefs and all the council men and their doings and also the Indians of today. 1924."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 6. Joe C. Cope to Harry Piers, 21 January 1924.}

21 January 1924

Manuscript, hand-written, six pages; "A Short Unwritten Indian History About Awiskookak, the Mohawk Indian Spies." Enclosed with the previous letter.

{Note by Piers: "By Joe C. Cope, Micmac Indian, Enfield, NS. 21 Jan. 1924."}

"The People of Nova Scotia by reading Parkmans and Murdock's History of Canada. Cannot escape from knowing great deal about the life and customs of Indians of long ago. Especially they like best to read about their old time national sports. Of Tomahawking. And scalping. The latter - as some believe - originated from French Idea. Far from it. That Game is as old as the Indian Race Itself. More scalps more Honor. No scalps. No good. A squaw man. But. The Practice of Spying among Mohawk and Mic- Mac Indians began about two hundred years before Mr. white man unfortunately drifted across the Atlantic to this Country. The Grand Chief James Paul's {Jacques Pierre Peminuit Paul, chief in 1856 until his death in 1899} unwritten Indian History. Says. That. Nova Scotia was inhabited and owned by Mohawk Indians probably Thousand years before Mic Mac Indians of now United States

{Joe Cope uses the term Mohawk, but it should really be the Kwetjek; possibly St. Lawrence Iroquois, but not Mohawk. The Mohawk were introduced in the 1700s by the English, as Indian Rangers, to go out into the wilds and kill the Mi'kmaq. Stories of this were conflated with stories of the Kwetjek wars of earlier times. See additional notes below.}

{second page:}

took notion to drive them away. Or out of it. And they did drive them away. But History do not say. How long the Battle lasted to do it.

To prove that Nova Scotia was once inhabited by Mohawk Indians Paul says. We have no written proof. But. We have their old stone Relics. He says. More than one half of Stone Relics found in Nova Scotia. Are Mohawk Made. Mohawks were better and neater workers than Mic- Macs. And are so to this very day. Hence. Every neatly Made stone Pipe. Paring knife. Tomahawk. Stone sling &c. May safely be attributed or taken as Mohawk Manufacture. But one certain fact, he says, That stone slings were never used by Mic- Mac Indians. Mic- Mac Indians were spear men. And an expert in Archery Hence. Their easy victory. And expulsion of their inveterate enemies. The Mohawks. From this Country. Paul says. The

{third page:}

Mic-Macs fought and chased Mohawks up the River St. Lawrence as far as Caugnawaga. Where they are to this day.

Paul says. The last two surviving Chiefs of that greatest of all Indian Wars killed one another some where near Qenebec {Kennebec?, Quebec?}. Mejilapegasijk {Mejilapeka'tasiek} Chief of Mic-Macs. Killed Wasoo-ow the Mohawk Chief in Tomahawk fight, in the Morning. But. He also died. The following day. (Do you see these two names in Parkman and in Murdock's Histories?)

Now, what would we do if some very powerful nation drove us out of our beloved Country? Would we not do our dirtiest? If we could. To make its newly acquired Country as unpleasant as possible? Now, that is just what Mohawk Indians tried their. Best to do, to Mic- macs. {Chief Jacques Pierre Peminuit} Paul says only on too many occasions they succeeded. The Mohawks swore eternal vengeance upon Mic- macs, but luckily, the appearance of Black Robed White Man and His Religion put an end

{fourth page:}

to that bad piece of Business, as far as killing and scalping was concerned.

But the sworn vengeance upon Mic- mac Indians was not to be so easily forgotten. For about two hundred years after these two Tribes of Indians were converted to Christianity. Mohawk Indian spies, some say 100 Men. of course divided into parties of 6 or 7. all picked Men. would come down to Nova Scotia every summer, as soon as the leaves and other green stuff grew large enough to hide in. Then and only then the Mic macs had good reason to be a little cautious in their Movements. These Men. visited every Indian village from Yarmouth to Cape North in Cape Breton. They were very annoying, like Night Hawks, disappear during the day. and at dusk, they would let themselves {be} known, by throwing stones at the camps, imitating the warble of Birds, hoot of an owl. and start every dog in a village Barking. But. Many a time they were more than well paid for their sport

{fifth page:}

The first few hundred years these spies, were very cruel. Murdering innocent women and children, setting fires to

all the Mic Macs best hunting grounds. (This was the practice of the Mohawk Ranger companies, brought in by the English in the 18th century to exterminate the Micmac.) Paul says that all the old Barrens, all through this Country are the works of Mohawks. But. Since the Christianity came in vogue, although it did not prevent them from Making their annual visits as usual, these spies became more lenient, as civilization grew and spreaded finally. About seventy five years ago They gave up the Idea. As a bad job. One squaw shot three of them along the shore of Bras dor Lake; another is buried at Chapel Island, Potlotek, C.B.

But. old man Noel Lewis, a well-known Indian around Dartmouth years 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, and snatched a one-year-old baby boy from his mother's arms and made off with him But the cries of childs awaken

{sixth page:}

the Parents. Old Noel. said. I jumped up. grabbed My Gun. and made after them as fast as my legs would let me I heard the Childs cries, and followed 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 I thanked them with two big loads of buck shot as they disappeared in darkness. Them fellows did not bother me any more that summer. On a second occasion, about five years after, they did not make another attempt to kidnap any of my children. But. they lured my hunting dog to follow them My dog was lost for a week. When it returned, it was clean shaven from its nose to the tip of its tail, and painted in all the colors of a Rain-Bow.

A whole Book could be written about these spies. But. strange thing about them. They never molested the white people, and were very little known by them.

Glooscap the second. J. C. Cope.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaq Ethnology: Memoirs & Manuscripts, Joe C. Cope, 7 a-f. "A Short Unwritten Indian History About Awiskookak, the Mohawk Indian Spies."}

{ADDITIONAL NOTES on the Kwetjkk Wars, collected by Ruth Whitehead:

There are many Mi'kmaq stories of their wars with the people to whom they refer as the Kwetjck (singular, Kwetjck). It is not certain whether this term refers to the St. Lawrence Iroquois, the people Cartier found on the Gaspé in 1534, or to some other Iroquoian people; it is a term which came to include both the earlier Iroquoian-speakers, and the Mohawk Rangers brought in by the English in the eighteenth century to subdue the Mi'kmaq. In early incidents of these wars, recorded in Silas Rand's *Legends of the Micmac*, bows are in use; later, the combatants have muskets, obtained from Europeans. Two of the most famous Mi'kmaq fighters were L'ki'mu ("He Sends"), and his brother Mejilapeka'tasiek ("Tied in a Hard Knot").

"I cannot learn," wrote Rand, "how long the Mohawk war lasted. I have already obtained several of the intervening incidents. The winding up of the war...was related to me today by my friend Louis Benjamin Brooks {grandson of Chief Jacques Pierre Peminuit Paul}, Sept. 3, 1869."

"Tabasintak {Tabousintac} is the place pointed out on the map by Ben Brooks as the identical spot {where Mejilapeka'tasiek killed Wohooweh}. He has been there, and seen the rock on which tradition says the Kwedech's head was smashed; it lies about in the centre of the sand-bar that stretches along in front of the mouth of the river, outside of the lagoon...The stone...is of a singular form - hollow on the top, like a dish; and from this stone, and the circumstance related, the place has ever since borne the name Batkwedagunuchk, which no one English word can easily translate. It indicates very poetically that on this rock a fellow's head was split; an anvil comes nearest to it. My informant has not seen the rock since he was a small boy; but the form, and the associations connected with it are indelibly fixed upon his memory." (Silas Rand. *Legends of the Micmac*. 1894: 215, 212. His informant, Ben Brooks, was the grandson of Grand Chief Jacques-Pierre Peminuit Paul, who was also Joe C. Cope's authority.)

"In 1639, the Mohawks of Canada were at war with the Micmacs of Acadia, and a bloody battle is said to have been fought between them near the mouth of the Restigouche. The former were victorious, and the warlike character of the tribe was such that the war-whoop of the Mohawk was to their enemies the signal for flight. Even at the present day, the Indians of New Brunswick have a superstitious dread of the spirit that led the 'hungry wolves of Canada' to battle." (Abraham Gesner. *New Brunswick with Notes for Emigrants*. 1847:113.)

"During those wars a celebrated chief arose among the Micmacs, whose name was Ulgimoo {L'ki'mu}, of whom many strange things were related. He drove the Kwedechees out of the region on the south side of the Bay of Fundy, they having been compelled to cross the bay in their flight from the enemy; and he urged them on farther and farther towards the north, finally driving them up to Montreal....The Kwedechees having retired to Fort Cumberland, and thence on to Tantama {Tantramar}, before their enemies, and thence on beyond Petcootkweak {Peticodiac}, Ulgimoo built a mound and fortification at the place now called Salisbury, where the mound still remains.

This war lasted for many years, since, when many of the men had been killed off, time was required to raise another race of warriors, who were carefully educated to keep alive the spirit of retaliation. This brought Ulgimoo into the field after he had become very old....Being a magician {a puoin, a shaman}, he could hear and see what was going on very far off....Thus, when he was about one hundred and three years old, he learned by means of his mysterious art that a war-party {of the Kwetjck} was on the move to attack his village. {L'ki'mu sent his warriors away, and let the Kwetjck capture him}the old man was tied, bound to a tree, a quantity of dried wood piled round him, and the torch applied. As soon as the fire began to blaze, he made one spring, and was clear of all cords and green withes, tall, straight, young, and active, and ready for fight.

"There!" said {the Kwetjck shaman}, "didn't I tell you it was Ulgimoo? Will you not believe me now? In a moment your heads will be off." It

was even so. One blow despatched him, and similar blows fell upon the rest; and only three of the whole army of several hundred men escaped. Ulgimoo did not receive a scratch. The three that were not killed he took prisoners; he cut their ears, slit their noses, and their cheeks, then bade them go home and carry the joyful tidings of their defeat, and be sure to tell that they were all slain by one Micmac, one hundred and three years old." (Thomas Boonies to Silas Rand. *Legends of the Micmacs*. 1894:295-296.)
This is a fascinating topic for further research.

31 January 1924

{partially transcribed}

Correspondence, hand-written, 31 January 1924; from "J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "In regard to the Mic Mac Indians who lived in Halifax Co. in 1870, is somewhat puzzling. As mostly all Indians belonging to Shubenacadie and all along the line generally spent their summer months either at Dartmouth Lake Indian camping grounds or at Tuft's Cove. But. I'll do my best, to place every one of them in their own respective Counties &c.

Since I sent you the other papers I have been working on a new Invention in shape of the Rat. Trap. A wholesale Killer. A Trap that will destroy. From one Rat to 1000 at Night. I'll have one made in week's time. Ready for a test. Enfield Station House is full of them. I'll test it there first. If it works all right. I'll show it to you. Yours truly, J.C. Cope.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 8. Joe C. Cope to Harry Piers, 31 January 1924.}

9 February 1926

{Manuscript draft, hand-written on three sheets of lined legal paper. Joe C. Cope.}

"A Short History of the Mic Mac Indians in Halifax County, Nova Scotia, Since Confederation"

{Piers has written in ink: "By J. C. Cope, Indian. Received 13 Feb. 1926."}

Enfield, Hants County, N.S. Feby 9-1926

In 1870, as I remember, there camped at the fork of the Preston and Guysboro Roads, Twenty-seven Mic-mac Indian Families; and seven at Tufts Cove, Bedford Basin. The names of the Preston Road Indians were, Peter Cope, Peter Sack, Lewis Sack, Noel Lewis, Stephen John, Peter Glode, Joe Glode, Frank J. Paul, Lewis Philips, Mike Allen, Lewis B. Brooks {Louis Benjamin Brooks}, Tom Brooks, Lewis Basque, Peter Francis, John Stephen, Noel Dennis, Ben Morris, John Morris, John Caninic, Noel Paul, Abram Paul, John Bradley. At Tufts Cove: Chas. Toney, Tom Toney, Frank Toney, Frank Paul, Oliver Paul {son of Jacques Pierre Peminuit Paul}, Prosper Noel, and old Alex. Philips.

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 false Rumor got among them, That at the event that the so-called Confederation became a fact, the Indians in Nova Scotia would be deprived of all their former Treaty Rights (pretty darn near that now). Powwows or Council Meetings were held at Shubenacadie Reserve and at the Preston Road Indian settlement and other Reserves, in an endeavor to find out if that Rumor really came from the Headquarters in England in {other? page torn}

{second page:}

words. From the Queen Victoria.

I remember the last General Pow-wow held at Peter Cope's house at the fork of the Preston and Guysboro Roads, (which is still standing) The Captains or Council Men were, the Grand Chief James Paul {Jacques Pierre Peminuit Paul}, John Noel {his adopted son}, Joe Glode, Peter Cope, old Lewis Paul, Christopher Paul, and one Council Man from Pictou, Gabriel Niggiachoo. In that Pow-wow two captains were selected to go over to England: John Noel and Peter Cope. (The only two who could express their ideas in the English Language better than the Rest.)

A day was decided upon when these two Captains would embark on their important mission. Everything apparently moved along satisfactorily for some time. Fluids were collected to defray these Captains' expenses. The necessary Indian Costumes or clothing suitable to be worn in presence of the Highest authorities in England were (furnished) made by the greatest Bead worker women. Mrs. Prosper Paul made Peter Cope's great Coat and I think old Mary Thomas {his mother-in-law} made John Noel's; of course other women assisted, however.

Before the time appointed came, everything was OK. A short Council meeting was held again at the Preston Road settlement, every Council Man attended, but one most important man, John Noel, who showed a white Feather, one day before the Inman Line steamer was due to leave Halifax, for

{third page:}

England. So Peter Cope had to Paddle his own Canoe alone to England. If I remember right I think he went over on the Inman Line steamer, *City Cork*, and came back on the *City New York*.

However, he was over to England to the Colonial office, where he met Dr. Tupper and Joseph Howe, who, it appears, were also over there on the same Business, the Confederation. The above-named Gentlemen introduced Cope to the Authorities of the Colonial Office, and assisted him, regarding his mission, where Cope was informed that as long as any Indian remained a True Ward of the English Government, so long His Treaty Rights would be respected and adhered to, to Hunt, Fish and Camp wherever and whenever He likes. No Bye Law can ever alter or change His Treaty Rights and Privileges. Indian's status as a "ward" is his only Protection and I am afraid some Magistrates and Judges don't know that. Peter Cope came back on the same Boat with Dr. Tupper and Howe. He said They were the Two Best Friends on the Steamer.

J. C. Cope, Indian

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope. "A Short History of the Nlic Mac Indians in Halifax County, Nova Scotia, Since Confederation." Joe C. Cope, 9 a-c. Sent to Harry Piers 9 February 1926.}

29 March 1926

{Correspondence, hand-written, 29 January 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 Cover 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, Pelonie, and Pauls. There are three distinct Families of Paul in Nova Scotia:

The Eastern-shore Pauls usually called Eskekajooah were Joguns; Cape Breton Pauls Quenassiag and Peminooitag; Glodes were Pichinaq; Stephens were Squeeguns; old Noel Lewis was Plowetchooti; Francis were Tgopechg (Twins); Copes were Obsquoochg. I can't find out who were Goontaywak. I think that came from Cape Breton. I was in the Museum one day since I sent you the Paper. But I noticed you was busily 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.

Yours truly, J.C. Cope Sosep Obsquooch.

{on reverse:}

PS. The English Name Philips. Was adopted by Doodoos.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 10 a-b. Joe C. Cope to Harry Piers, 31 January 1926. The letter definitely is dated 1926, but it appears }

April ? 1926 cross-reference

{adapted from Cope, Genealogies, 10a-b, above}

Names of Micmac Indian families

English Name	Old Micmac Indian Name
Morris	Bench
Maloney	Pelonie
Paul (eastern shore)	Usually called Eskekagooah, were Joguns
There were three distinct families of Pauls in Nova Scotia	
Paul (of Cape Breton)	Quassiag and Peminooitag
Paul	
Glode	Pichinag
Stephen	Squeegum
Noel (Louis)	Plowetchooti

Francis
Cope

Tgopechg (twins)
Obsquoochg

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 59. Cross-referenced to Memoirs & Manuscripts, Joe C. Cope, April 1926. 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'kmaw orthography is *Tqopej*, one of twins; or *Tqope'jk*, twins. In English usage, it has become "Copage" where used as a surname.)

29 June 1926

{partially transcribed}

Correspondence, four pages (with more on reverse of page four), hand-written, 29 June 1926; from "Glooscap Second / J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "The Protestant Nation reminds me of an old Indian yam or story. Where it relates How Mrs. Bear and her adopted Boy Martin secretly saved two poor despised orphan Children left. Tied together to die of starvation. By doling out a part of their spare food. To the victims. A French Priest once told me. That Protestant Prayers were no good. But. Their money was all right. I told him. Father: so is their Bread &c. Glooscap 2nd, J.C. Cope, Indian."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 11 a-e. Joe C. Cope to Harry Piers, 29 June 1926.)

Memoranda & Manuscripts
Joe C. Cope, I a-c.

Indian Joe C. Cope's device for directing
aerial bombs.

COPY OF LETTER
FROM JOE C. COPE.

Ifcssraan's Grant

Lunenburg Co., U.S.

Mar. 7, 1916

Mr, Piers.

Sir: I am sending you a crude drawing of an aerial device. I have been studying for sometime past, which I'd lilje you to see, and to show to some of your Military gentleman friends, and also to find out if the like device is not already employed in aerial war-fare.

As the cruel Huns resort to all kinds of schemes in their work of destruction, why oan'x we do all we oan too to defend ourselves.

I am one of your Halifax Hie-Mac Indians, unfortunately too old to shoulder musket to defend -&t my King and Country, but if my idea or invention is of any xise, I will gladly offer it to my Xing and Country free of charge.

The Origin of the idea.

In reading accounts of aeroplane warfare, it appeared to me that aeroplanes were obliged to fly direct - the enemy, and from that dangerosis position or distance, drop their bombs, and I asked myself this question. "Why can't a device be made to lessen all that d<nger?2 "Why can't a device be mad' that can carry bombs almost any angle downward from aeroplanes, distance according to the height they are. 7/hat do you think of that for en old indian ?

I have a sample in wooden frame 3½ feet long in workable order requiring couple or three yards of light cotton for wings to complete it.

The device is collapsible. The weight lever or bomb holder controls every part, as you will notice in the accompanying illustration.

Keep it away from German spys.

My skin is dark, let my name be the same before the public for awhile.

Humbly,

Yours truly,

(Signed) Joe C. Cope.

Indian.

Illustration. 4

No 1

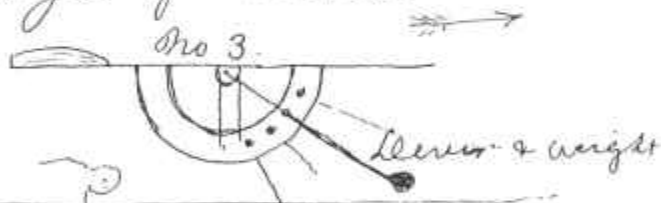
① Folded or Collapsed



No 2 Wings spread out.



No 3. Key or Device for controlling the Angle of Descent



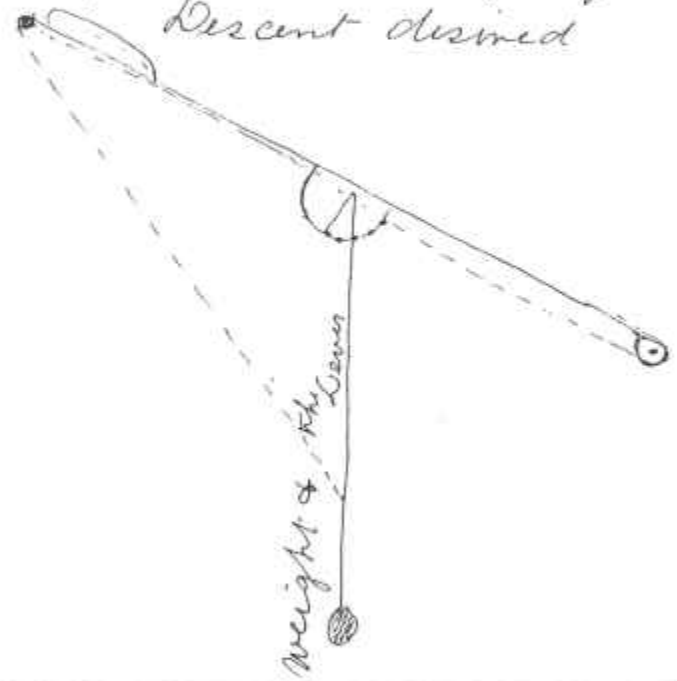
No 4. Ready to be released



No 5. Released & on the Descent

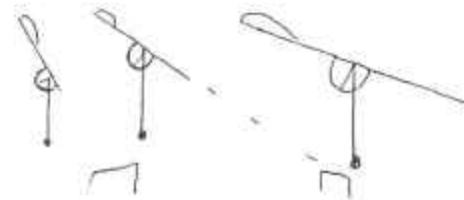


5
The release of the leaves & weight automatically spreads the wings & drops to its place, or the angle of the Descent desired



Aeroplane

The Idea.



Memories & Manuscripts,
Jesse C. Cope, 2A-B.

Chicago, Ill.,
11th March 1916.

Controller of Patents and Inventions,
Attention of Mr. W. Llewellyn Smith,
6 Whitehall Gardens,
London, S.W.
England.

Dear Sir,

I am enclosing herewith a letter and
rough drawings received from Joe C. Cope,
a Machine Dealer, of Mossman's Grant,
Lumbering Co., Nova Scotia, Canada,
describing a certain bomb-throwing device
for aeroplanes, which he has devised.

The device has, of course, its weak
points, which are ^{and a matter of} ~~manifest~~ ^{inappreciable}. ~~However,~~
the spirit of the letter, ^{which} ~~which~~ ^{inspired}
it, ^{is} ~~is~~ ^{so} ~~is~~ ^{fine}, even in its military form,
~~and its~~ ^{and its} ~~aiming~~ ^{aiming} ~~is~~ ^{is} ~~so~~ ^{so} ~~good~~ ^{good} for a number of a
times in which mechanical invention
has been ~~so~~ ^{difficult} ~~so~~ ^{is so unexpected} ~~so~~ ^{so} ~~good~~ ^{good} that
I cannot refrain from sending it to you for
your personal and consideration;
and it seems to me that if in this
~~the~~ ^{period} of great stress in your Department,
you could spare time to write a line
of appreciation, if not encouragement, to
this ^{very old} ~~poor~~ fellow, it would be a
source of my great pleasure to him.

and let what such local expression
deserve,

Best wishes,
Yours faithfully,
Henry Rein
Cape

WWI
1A

Memorandum 711 Manuscript
Joe C. Cope, 2c.

Ministry of Munitions of War,
Whitehall Place,
S.W.

The Secretary is directed by the
Minister of Munitions to acknowledge
the receipt of your letter of the
9th March 1916 ^{forwarding Mr. J. C. Cope's}
..... ^{Suggested device}
which has been passed to the
Munitions Inventions Dept.

Harry Piers Esq.

*Memoirs & Manuscripts
Joe C. Cope, 3A-B*

14719.

6th April 1916.

Mr. Joe C. Cope,
Mossman's Grant,
Lunenburg Co.
Nova Scotia, Canada.

Sir,

Your letter of March 7th addressed to Mr. Piers has been forwarded to this Department to be dealt with.

In reply to your interesting communication, I beg to say that the question of the dropping of bombs from aeroplanes is a matter of great importance at the present time. and that much work has been and still is being done with the object of finding the best means for dropping a bomb with accuracy and certainty upon the target intended. The bomb when dropped does not fall in a straight line vertically downwards, but is carried along in the direction of movement of the aeroplane, so that a bomb must be released from the aeroplane some distance before the aeroplane is directly over the target. The exact distance away at which the bomb must be dropped depends on several factors, the most important of which are the speed of the aeroplanes and the effect of wind on the bomb.

Now if wings or planes to be acted upon by the wind are put on the bomb as you suggest, the effect will be that the falling movement of the bomb will be more uncertain, because the effect of the wind, which is always uncertain and varies at different times and in different places, will be

made greater, although, as you point out, the airman would be able to drop the bomb at a safer distance from the target. However, as a sportsman, I think you will agree with me that on the whole it is better to have a more certain aim and a little danger, rather than a less certain aim and less danger.

Although, after full consideration, I am unable to recommend your suggestion for adoption by the Air Service, I am exceedingly gratified and encouraged to hear that even in such a far away spot as Mossman's Grant, the call is heard to do something for the good of the Empire in the present war, and I appreciate fully the fine feelings which made you send on your suggestion in the hope that it might be of some use in helping to overcome the enemy.

I am, Sir,

Yours faithfully,

WW I
1 F

1.11.1910 papers, 1 in 10 max 2000 words
Memoirs & Manuscripts, Joe C. Cope, 4.

XS

Telephone: VICTORIA 8830.
Telegrams: "MUNIMENT, LONDON."



MINISTRY OF MUNITIONS.

Please reply to

THE CONTROLLER OF MUNITIONS INVENTIONS,
PRINCES STREET,
WESTMINSTER, S.W.

and quote reference

M.I.D/14719.

PRINCES STREET,
WESTMINSTER,
S.W.

6th April 1910.

H. Piers Esq.
Provincial Museum,
N.S. Technical College,
Halifax, Nova Scotia,
Canada.

Sir,

In reply to your letter dated March 9th, I am
1. enclosing herewith, for your information, a copy of a letter
which has been sent direct to Mr. Joe C. Cope, dealing with
his invention.

J.M.

Yours faithfully,

W. G. G. G. G.

Massman's Grant

Mass

Hennepin Co. No. 8
April 6 - 1916

no answer.

Mr. Piers

Dear Sir: Yours of
 22nd ult. came to hand safely
 Many. Many Thanks.
 I haven't much to tell you
 now. Any more than that I
 have some notion of moving
 away from here some time in
 May. But just where I will go
 I do not yet know. I want to
 do some prospecting for gold
 before I go back to Kaliza.
 But you will hear from me
 once in awhile as I move
 about. I am little like that
 Colonel Corn we read about
 in ~~the~~ one of ^{the} American Papers
 I always have better ideas than
 the last one. I am studying
 the possibilities of the plain
 common Kite. Now I think
 it is possible to build a so
 construction that they could
 be used as means of dropping
 light Bombs or hand Grenades

At the distance of 1000 to 1000
yards away. Wind & everything
favorable. You may inquire if
such has already been used &
tried in any way:

I am going to call it Right-
Hand. I am quite certain
I can make a kite that
could drop about 30 light Bombs
or hand Grenade a minute
or as fast as they can be strung
on the endless line. I will
send you a drawing of it in
my next letter:

If the idea does not kill the
enemy in trenches, I am sure
it would disturb their night's
rest. I say about 100 or 100 of
them in action.

Yours Truly

J. C. Cape
In action

Memorandum
Jae C. Cope, G.

recd. 22 Jan. 1924.

Enfield

Jan. 28 Jan. 1924.

Wants - Co. N. S.

Jan 21 - 1924

Mrs. W. Ciss.

Dear Sir: I am sending you
my first attempt in Old Indian Story
writing. As I promised you.

I am sure it will require lots of patching
up. you attend to that:

In my Press: I am going to send you
the names of old Indians. as I remember
them. who lived in Halifax Co & Wants
Kings & Colchester. in 1870. Chiefs. and
all the council men and their doings.
and also the Indians of today. 1924

I'll call in again the next time I
go to Halifax.

Yours Truly

J. C. Cope.
Inson

A Short Unwritten Indian History -
About Awiskookak. The Mohawk Indian
Spies. By Dr. C. Cope, Missioner, Exp'd, N.Y. 21 Dec. 1924

The People of Nova Scotia by reading Parkman and Munroe's History of Canada. cannot escape from knowing great deal about the life and Customs of Indians of long ago. Especially they like best to read about their old time National sports of Tomahawking and scalping. The latter - as some believe - originated from French India. Far from it. That Game is as old as the Indian Race itself. More scalps more Honor. No scalps. No good. a squaw Man.

But. The Practice of Spying among Mohawk and Mic-Mac Indians began about two hundred years before the white man unfortunately drifted across the Atlantic to this Country.

The Grand Chief James Paul's unwritten Indian History. Says. That: Nova Scotia was inhabited and owned by Mohawk Indians probably thousands of years before Mic Mac Indians of, Now. United States

(2)

took motion to drive them away.
or out of it. And they did drive
them away, But: History do not
say. How long the battle lasted
to do it.

To prove that Nova Scotia was
once inhabited by ~~the~~ Mohawk Indian
Paul says. We have no written
proof. But: We have their old
stone Relics. He says. More than
one half of stone Relics found
in Nova Scotia, are Mohawk made
Mohawks were better and greater
workers than Mic-Macs. and are
so to this very day. Hence, every neatly
made stone Pipe, paring knife,
Tomahawk, Stone Sling &c. may safely
be attributed or taken as Mohawk Manufac-
-ure. But: one certain fact, he says. That
stone slings were never used by Mic-
Mac Indians. Mic Mac Indians were
spear-men. And an expert in Archery
Hence, their easy victory, and expulsion
of their inveterate enemies, the Mohawks
from this Country. Paul says. The

(3)

Mie-Macs. fought and chased Mohawks up the River St Lawrence as far as Congrawaga. Where they are to this day.

Paul says. The last two surviving Chiefs of that greatest of all Indian Wars. killed one another. Some where near Lembe. Myilapegatasick Chief of Mie-Macs. Killed Wasoo-ow the Mohawk Chief. ⁱⁿ Tomahawk fight: in the Morning.

But: He also died. the following day.

(Do you see these two Names in Parkma and in Murdock's Histories?)

Now. What would we do. If some very ~~at~~ powerful nation, drove us out of our beloved Country? Would we not ~~do~~ do our utmost? If we could. To make it newly acquired Country as unpleasant as possible?

Now. That is just: What Mohawk Indians tried their best to do, to Mie-Macs. Paul says. ^{only} on too many occasions they succeeded. The Mohawks swore eternal vengeance upon Mie-Macs. But: luckily the appearance of Black Robed White Man and His Religion. put an end

(4)

to that bad piece of Business. as far as killing and scalping was concerned

But. the sworn vengeance upon the Mic. Mac Indians was ^{not} to be so easily forgotten. For about two hundred years, after these two Tribes of Indians were converted to Christianity. Mohawk Indian spies, some say. 100 Men. of course divided in to parties of 6 or 7. all picked Men. would come down to Nova. Scotia. every summer. as soon as the beavers and other green stuff grew large enough to hide in. Then and only then the Mic Macs had good reason to be little cautious in their movements. These Men. visited every Indian village. from Jarnanth to Cape North in Cape Boniton. They were very annoying. like a Night Hawk. disappears during the day. and at dusk. they would let themselves be known. by throwing stones at the camps imitating the warble of Birds. hoot of an owl. and start every dog in a village barking. But. many a time they were more than well paid for their sport.

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**

Nova Scotia Museum Library

Harry Piers Papers

Ethnology Catalogue: Introduction

Harry Piers and his papers

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.

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

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Afterword

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Genealogies

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 1. Col. William Chearnley was Indian Agent for Nova Scotia in the 1850s; he used to hunt with Joseph Penall (French, *Bernard*; Mi'kmaq, *Pinal*). The William Chearnley papers at the Nova Scotia Archives contain some stories about Joseph Penall.}

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, XFV. 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 Humorous 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 }

n.d.

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. Chearnley, paper no. 128, vol. 431 of Public Records of N.S.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 4.}

n.d.

Legends of Paul family written on birch bark

Mrs. Fray (widow), Gay's River,

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 5. 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 'bom 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.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 6. Originally catalogued as "Box Seven, IX, Biography & Genealogy, B: Notes."}

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 Saqmaq or James Peter Paul}

{"Jean Lucien Peminuit Paul, alive in 1814" inserted in pencil on original, by Ruth Whitehead in 1978.}

Chief Francis {Fran?ois 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.}

See Joseph Howe's report of visit to Hants Co. Reservation, 11 May 1842. P. 64, 65, 68 of Vol. 432, Public Records of Nova Scotia {now in the Nova Scotia Archives & Records Management collection, Halifax}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 7.}

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?

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 8.}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 9. Present location undetermined. Transcribed from Whitehead, *Old Man Told Us*, who saw it in 1978 as a Preston transcript.}

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 struggle 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.

{Cope Family Tree}

Bernard Cope, not known who he married

{Bernard may have been the son of Major Jean-Baptiste Cope,
or the son of one of J-B's daughters.}

I

Peter Joe Cope

Peter Cope of Sheet Harbour Road

John {Noel} Cope

great hunter

married {a} Salome, Mattio Salome's father's sister
of Sherbrooke way. (He had struggle with her.)

shot 25 moose in one week
{it was really only 18}

I

Peter Cope {Jr.} of Sheet Harbour Road and Dartmouth

where he died aged 97; married Louise Paul of Ship Harbour Lake

I

Joe C. Cope (big nose), Ist Indian photographer,

who was bom at 5 a.m. Easter Sunday, 1859, now 67 years old.

{ "Big Nose" was Joe C. Cope's nickname. }

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 10.}

n.d.

{Autograph, in his own handwriting:}

Chief John Noel

Halifax N.S.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 11.}

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.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 12.}

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 {Sack} whose son is Isaac Saac. She was a Thomas by birth {Marie Antoinette Thomas},
{on reverse of paper, crossed out:}

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 13.}

1910

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

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

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.

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

7 June 1911

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 16.}

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 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'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 bom 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 chiefjs} 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. Ill one, but it seems it is now gone.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 17. Cross-referenced to Politics.}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 18.}

1 May 1913

1814 Medal (Judge's)

Given to Lewie {Louis} Paul, grandfather of present Chief Peter Paul. Diameter 2.98.

.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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 19. Cross-referenced to Material Culture, Costumes.

"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.

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 of Richmond* ran ashore there). His parents were Nova Scotian Micmac Indians (with mixture of French blood).

When 13 years of age (about 1859) he came to Nova Scotia where he remained for 20 years (till about 1879), when he returned to the United States again and was there for 7 or 8 years (till about 1886), when he finally returned to Nova Scotia. Used to sell plant remedies throughout the country and also hair restorer, &c. Lately lived at Enfield.

Vide Dr. Jerry Lone Cloud, 11 June 1914. {Added later, in black pencil;} In 1923 lived in a house at Old Chapel, Mumford Road, Halifax. Micmac name Helsalmah.

	<u>Micmac Indian</u>	<u>Full-blooded French woman</u>
	I	I
(Etiennej Bartlett Luxcey Full-blooded Micmac Indian	Full-blooded French woman	Tom Phillips (half-breed) A full-blooded Frenchwoman
		Well-known man, lived at foot of Ponhook Lake, Hants Co., NS. Had a sort of halfway house.
I	I	
Abram Bartlett Luxcey (the Micmac surname Luxcey often dropped) of Ohio, Shelburne Co., NS	Mary Ann Phillips (only daughter)	{called "Malian Toma", from her taking her father's first name as a surname}
I		
{ <u>Germain! Jerry Bartlett</u>		
(in younger days called always Jerry Bartlett - dropping the name Luxcey altogether - and in later life known as Jerry Lone Cloud. Bom at Belfast, Me., USA, 4 July 1846. This shows that Lone Cloud is practically a half-breed, having about half French blood.		

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 22. Piers was to revise the above many times. Lonecloud's name was Germain Bartlett Laksi, (Mi'kmaq *Laksr*, French, *Alexis*). Germain was pronounced by Mi'kmaq (and is now written in Mi'kmaq) *Slme'*, hence Piers saying that his "Micmac Name" was Helsalmah. Piers referred to him as "Jeremiah" when not calling him Jerry. Lonecloud is thought to have been born in 1854, and returned to Nova Scotia in 1867, after the American Civil War. See Whitehead, *Tracking Dr. Lonecloud* (Goose Lane, 2002), for further details and clarifications.}

17 February 1915 cross-reference

{Newspaper clipping; *Echo*, Halifax, NS, 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 yams, 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.

{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, 17 February 1915.}

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.

1915 - 93 = 1822 {Piers is figuring her age.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 23. Marie Antoinette Thomas had more than one child by Peter Sack, others were Martin, Henry, Benjamin, Richard and Catherine Sack, who married Stephen Maloney. Max Basque to Ruth Whitehead, personal communication, 1976. Isaac Sack was Max Basque's grandfather. Alan Knockwood to Ruth Whitehead, personal communication, November 2002. Alan is the son of Max Basque.}

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 Barthelemy acted as Mi'kmaw translator for the Abbe Maillard. After Barthelemy 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 (nee 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 pond

Old Ben Morris, blind, now about 96 or 97 {bom 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).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 24. Cross-referenced to Language, Place Names.}

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 bom at Whycocomaugh, Cape Breton Island, but had lived near Dartmouth for about 75 years. At the time 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 25.}

11 March 1916

James Glode of Kejimkoojee, 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.

{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 Kejimkoojic, 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 Mossman'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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 27.}

10 July 1916

Micmac Indians 10 July 1916

Be-al-eg-e-on Paul (= Peter Paul) {French, *Pierre Etienne*} Mi'kmaq, *Piel Ekien*}

Ha-sel-ma Luxcey (= Jeremiah Luxcey, alias Dr. Jerry Lonecloud) {French, *Germain Alexis*- Mi'kmaq, *Slme'n Laksi*}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 28. Note on Marie Antoinette's name by Max Basque to R.H. Whitehead, personal communication, July 1977. She was his great-grandmother.}

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'kmaq *L'ki'mu*, meaning "He Sends"; descendants were called Algoumatine, Algomartin 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-mar-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 Lone Cloud 24 July 1916.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 29.}

4 December 1916 cross-reference

Elmsdale, N.S. 4th December 1916

A.J. Boyd, Esq. Indian Superintendant

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,

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 7. Jerry Lonecloud to Angus Boyd, Department of Indian Affairs, 4 December 1916. Draft by Harry Piers. Cross-referenced to Genealogies, 4 December 1916. Evidently two of Lonecloud's children died young, as Lonecloud told Clara Dennis that he and Elizabeth had had eight in all.}

3 November 1917

{Notes for Accession 4578:}

Received 3 Nov. 1917

Photograph of Stephen Bartlett, alias Stephen Lexie {French, *Alexis*, Mi'kmaq, *Laksi*}, 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 {Etiennel 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, *Alexis*; Mi'kmaq, *Laksi*}.

1 Photograph, 1 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.
9. Richard Nevin's baby.

Six of the Indian victims of the disaster were buried in one grave in the Roman Catholic cemetery at Dartmouth, on Thins., 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.}

1918?

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

{In note at upper right: "Picked up Glode, Francis, & "; sic.)

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

Prince of Wales {in Nova Scotia 1860} - Tom Phillips {Jerry Lonecloud's grandfather} of outlet Ponhook, Frank Paul of Ingram {Ingram} River (afterwards of Parrsboro), (1st) Newell Jeremy of Ingram River (afterwards of Ponhook), and ___ Paul. Prince went into Ponhook, from Windsor.

Prince Arthur {in Nova Scotia 1869} - (2) John Williams, Lewie Noel, old Peter Joe Cope (1st), John Jadis camp boy. Caledonia. Went with band & swords, "Who in hell going to kill moose with this noise going on" said Cope.

Prince George not hunting.

Vide Jerry Lonecloud.

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

3 January 1918 cross-reference

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 Homs, 62 1/4 inches

The largest moose horns Lone Cloud ever got, and one of the largest ever got in Nova Scotia, measured 62 5/8 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.}

3 January 1918 cross-reference

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 told 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.

{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.}

3 January 1918 cross-reference

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 carcasses 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.

{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.}

February 1918

{Correspondence, hand-written draft by Harry Piers, February 1918; from Jerry Lonecloud, 145 Upper Water Street, Halifax, NS; to Sophie North, Arlington, MA.}

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 33.}

16 February 1918 cross-reference

Sportsmen in Nova Scotia

About 40 years ago (say about 1877) a Mr. Fiddler {Viddler} 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.)

{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, 16 February 1918.}

19 February 1918

Micmac Indians.

Death of old blind Ben Morris, Indian, 19 Feb. 1918

Ben Morris, a very aged and well-known Micmac Indian, died at Three-Mile Plains, near Windsor, NS, on 19 February 1918, aged 95 years. He was born about 1823 at Shag Bay near Halifax. The correct name of his family was Mollise {French, *Maurice*; Mi'kmaq, Moli's}, which had been corrupted by white men {Englishmen} to Morris. His father, Sebmolie {French, *Joseph Marie*, Mi'kmaq, *Sosep Mali*} Mollise, and grandfather, had camped for very many years at the outlet of Morris's Lake (back of the Asylum), near Dartmouth, the latter being named after this Indian family. It is said that the family also had rights on what is now McNab's Island. Ben lived for fifty or sixty years at Shag Bay, and hunted and fished in the vicinity of Nine-Mile River where game was then plentiful. He then lived at 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 34.}

25 February 1918

(Correspondence, handwritten draft by Harry Piers, 25 February 1918; from Elizabeth Paul, Tufts Cove, Dartmouth, NS; to Private Abram Paul, London, England.)

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, {added later, in a different ink: "[Mrs. Lonecloud]"}, Tufts Cove, Dartmouth, N.S. 25 Feb. 1918.
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 35. Piers may have drafted, and then typed, this letter at the behest of Jerry Lonecloud, for his wife Elizabeth Paul.}

9 March 1918

{Notes for Accession 4586:}

Micmacs Received 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 bom 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 {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": *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, Whycomomagh, 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 Whycomomagh, and had been chief for about forty years. The chieftainship 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'kmaq 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 Bolmoltie, which means "a clear space." {Bemie Francis thinks 'Bolmaltie' 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. Lestranger, 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 unprepossessing appearance, but a genuine Indian in all respects. *Vide* Jerry Lone Cloud, 6 Sept. 1918.

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

18 November 1918

{partially transcribed}

Newspaper clipping. The *Echo* {*Daily Echo?*}, Halifax, N.S., 18 November 1918. Taken from the *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. "Spouse 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 bom 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.S.} 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....

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 17. Martin Sack to H.L. Bury, Department of Indian Affairs, 18 January 1919. Draft by Harry Piers. Cross-referenced to Genealogies, 18 January 1919.}

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 bom 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 horns, & 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.

Vide Peter Paul, May 1919

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 41.}

17 June 1919

Anecdote of Micmac Indian and Nathan Hilton, about the Indian asking for Receipt for his fine for Drunkenness. Micmac Indian, Joe Pennawl {French, *Bernard*; Mi'kmaq, *Pinal*}, who was always known as Joe Goose, was bom 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 Tumbull 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 42. Piers often varied his spelling of Lonecloud, with *Lone Cloud*, *Lone-Cloud*, or *Lone-cloud* sometimes appearing within the same document.}

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, "Bom on the way." They were called Pauls by the English. *Vide* Micmac Jerry Lone-cloud, 17 Sept. 1919.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 43.}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 45. Present location undetermined. Transcribed from Whitehead, *The Old Man Told Us*, 1991}

1921? **cross-reference**

Mr. Viddler's only guide in Nova Scotia was Misaal Beal Bool Thomas {French, *Michel Pierre Paul Thomas*; Mi'kmaq, *Misal PielPol 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.} Joe Penall, Indian guide of Gold River, Lun. Co.

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 Kejimikujik Lake, and to Big Tobeatic Lake, Queens, Co., and established his head hunting camp at south end of Big Tobeatic Lake. He hunted caribou on what has since been known as "Dunraven's Bog," about 10 miles SE of end of Tobeatic {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'kmaw 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'kmaw 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 [Frank] Cope. Beaver Dam. (Son of Mollie 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 bom 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.

{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.}

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.

{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, 8 March 1921.}

March ? 1921 cross-reference

Sportsmen in Nova Scotia

Colonel The Hon. Chas. Alexander, Bom 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 Grizzlies. 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 bom 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 bom 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, 1921 ca.}

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}, 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, bom 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. Lestrangle 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 Wilmot, 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, bom 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 Cheamley, 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 Pomket, 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 {Matthieu 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.

Nova Scotia Museum Library, Harry Piers Papers, Mi'kmaw Ethnology: Genealogies, 46. Louis Noel McDonald to Harry Piers, 28 April 1921. Present location undetermined. Transcribed from Whitehead, *The Old Man Told Us*, 1991.}

29 April 1921

Matteo Glode {Matthieu 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 Pubnico 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 Dreadnaught 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 Kejimkoojik 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 47. Preston transcripts. Present location undetermined.}

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, {Nova Scotia,} two years after that, namely in 1868. Correct, *vide* J. Lone-Cloud, Aug. 1921.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 48.}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 49. Preston transcripts. Present location undetermined. Piers noted elsewhere that this story was untrue.}

21 February 1922

Micmac Hunter Abram ("Gabe") Hood, bom 1853, died 1922 {Gabe was a common Mi'kmaw and Maliseet nickname for Abram or Abraham}:

"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 Malicite language as well as the Micmac. Big Peter Paul of Shubenacadie, and the Chief at Truro, with others, attended his funeral.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 50. Preston transcripts. Present location undetermined.}

24 June 1922 cross-reference

Indian Guides. Matteo Saloom {Matthieu Jerome} was a great big man; cross looking.

Vide Jerry Lone-cloud, 24 June 1922.

{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, 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 51. Joseph Howe's full name was Joseph Howe Jeremy; he was named for the Nova Scotian premier, Joseph Howe, who was a friend of his father's. He went by both Howe and Jeremy.}

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. 123. 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'kmaq, *Sulien*, 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 bom 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 Whycomomagh, 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'kmaq 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 has 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 5389. The captions read:}

1. Matteow {French, *Mathieu*; English, *Matthew*} Francis, Chief Pictou County
2. Anieres {French, *Agnes-*, Mi'kmaq, *Anies*} wife of M. Francis
3. Marta (Martha) {French, *Mar the-*, 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 (see nos. 3210 & 3576).

Photo by John F. Muir (Munro Studio)

P.O. Box 283, Pictou, NS

Anieres: thrush song {Bemie 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'kmaq Ethnology: Genealogies, 54.}

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'kmaq Ethnology: Genealogies, 55.}

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

{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, 20 November 1923.}

14 January 1924

First Dartmouth Lakes named Wedge-it-doo-ek, which means "Lake belonging to Wedge-it-doo."

Wedge-it-doo {French, *Isidore*; Mi'kmaq, *We'jitu*} 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 Isidore {sic}, and the Indians Jeddore were descendants of his. Noel Jeddore of Halifax was his grandson. Joe Cope's father, Peter Cope (bom 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 56.}

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 Jadis 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 57. Preston transcripts, present location undetermined.}

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, Pelonie, and Pauls. There are three distinct Families of Paul in Nova Scotia:

The Eastern-shore Pauls usually called Eskekajooah were Joguns; Cape Breton Pauls Quenassiang and Peminooitag ; Glodes were Pichinaq; Stephens were Squeeguns; old Noel Lewis was Plowetchooti; Francis were Tgopechg (Twins); Copes were Obsquoochg. I can't find out who were Goontaywak. I think that came from Cape Breton. I was in the Museum one day since I sent you the Paper. But I noticed you was busily 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.

Yours truly, J.C. Cope Sosep {Joseph} Obsquooch.

PS. The English Name Philips. Was adopted by Doodoos.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaq Ethnology: Memoirs & Manuscripts, Joe C. Cope Material. Piers abstracted this into a list. Cross-referenced to Genealogies, 29 March 1926 }

April 1926

Micmac Indian Guides {*vide* Joe C. Cope, Indian, April 1926}

Capt. Cheamley'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 Cheamley's guide for five seasons, but never went to Nfld. with him. When Cheamley had given Frank Harvey (son of Sir John) a terrible thrashing (c. 1846 - 52), Cheamley immediately sent word to Peter Cope to come over to see him. The next morning after the affair, Cheamley left Halifax with Cope in waggon. 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, Cheamley'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. Cheamley 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 Cheamley had a Black butler, also named John: an escaped former American slave, John Shaw. There was a third

John in the household: William Cheamley's younger brother John. Cheamley 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

English Name	Old Micmac Indian Name
Morris	Bench {?}
Maloney	Pelonie
Paul (eastern shore)	Usually called Eskekagooah, were Joguns
There were three distinct families of Pauls in Nova Scotia	
Paul (of Cape Breton)	Quassiag and Peminooitag
Paul	
Glode	Pichinag
Stephen	Squeegum
Noel (Louis)	Plowetchooti
Francis	Tgopechq (twins)
Cope	Obsquoochg

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw 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'kmaw 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 {added by someone else: "97"} 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. Cheamley, 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 60.}

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.}
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 61.}

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 (Beminit)

{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. 1918) [This Isabel was no doubt the old Indian woman "Isabel", who the late John Noel, Micmac chief, told me {HatTy 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 192{7?}

The Indian who shot and killed his mother-in-law by the name of old Tumar {probably from French *Thomas*, Mi'kmaq *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 shotholes 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 192 {last digit missing where page is broken off from old age; it is probably 1927}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq 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 doctress, 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 doctress 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 65.}

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, *Tqopej*, 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'kmaq Ethnology: Genealogies, 66. *Tqope'j* is used as a Mi'kmaq 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 bom at "Williams Lake" on north side of outlet of Great Pubnico 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 Vi 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 Scotia. *Vide* Indian Jeremiah Lone-cloud, March 1929.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 67.}

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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 68.}

3 March 1930

Late chief Big Peter Paul died at Amherst, 3 March 1930, aged 79 his last birthday. Bom 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 69.}

April 1930

Micmac Indian Jeremiah Lonecloud {Germain Laksi} died at Halifax, April {16}, 1930.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 70. Note in Harry Piers' handwriting, on outside of a printed envelope, "Parliamentary Papers / From King's Printer / Halifax, N.S." }

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'kmaw pronunciation of his baptismal name, *Germain*; Mi'kmaq, *Slme'n.*}

Bom 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.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 71. Preston transcripts. Present location undetermined. Jerry Lonecloud died April 16, 1930; this note postdates his death, as Piers is speaking of him in the past tense. Elizabeth Paul outlived Piers, so the past tense can't be for her.}

16 December 1932 cross-reference

{Correspondence, hand-written, 3 pages, 16 December 1932; from Father F. Pacifique, Monastere des Freres-Mineurs Capucins, La Reparation, pres Montreal, Quebec; 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 or Geographie de Quebec" 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. 51) that in the library there is a certificate, signed 124 years ago, by Comte de Raymond,

{second page begins:}

commanding officer at Louisbourg, appointing an Indian chief of the tribe. For over a century the precious manuscript was held in the woods by the different owners, until it was purchased from an old Indian woman by a newspaper man of Halifax. Now in 1910 I saw myself in Cape Breton (in the care? of the Grand Chief at Escasoni)

two certificates on two sheets relating to Jeannot Peguidalouet {Mi'kmaq, Pekitaulit}- one signed by {name illegible}, 8th Nov. 1750, appointing him Captain of the Indian troops - and the other by Count de Raymond, 10 Sept. 1751, written by Pichon, app. him Chief. And this didn't seem to be a copy. Now what about this precious Document of Halifax? I should be most thankful to you if you could make a little enquiry and tell me whether it is the same or another one.

Next I would like to know if there are any Indians at Tufts Cove. There were quite a few when I went there first, but they left after the sad explosion. I think some returned; did they remain? I thought they had a small reserve there; but on the schedule of the Department there is mentioned one "At Minister Lake, on the Caldwell road between Cole Hr and the Eastern Passage, 43 acres." Where is exactly that reserve, or was it changed for another at Tufts Cove? My schedule is of 1913; there may have been changes since.

Excuse the trouble, with anticipated thanks,
F. Pacifique.

{a note on a third page reads:}

Dear Sir, After making my letter I notice that my record of Jeannot points to a genuine copy, by the Chief in C.B. So the original doc. must be the one of the library. I found also that the text with an English translation is in Bourinot, p. 97, but he puts Sept. 17 which is wrong. So don't bother with that until you have a special opportunity.
F. Pacifique.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Correspondence on Mi'kmaq Matters 14 a-c. Cross-referenced to Genealogies, 16 December 1932. Jeannot Pekitaulit's Mi'kmaq name has been spelled Peguidalouet, Beguidavalouet, Picquid Oulat, Piquid Oulat, Piguidaouaret, Piquadaduet. Bemie Francis feels it may partially translate as 'he carries something on his back for a long time'.}

28 December 1932

{not transcribed}

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*.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 72.}

5 February 1933 cross-reference

{Correspondence, hand-written, 5 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

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 {known} 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 died about 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 when very young after she grew up she went back to visit her parents but only for a short time. When she returned to the 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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Archaeology: Correspondence. Cross-referenced to Mi'kmaq Ethnology: Genealogies, 5 February 1933. Cruikshank was a taxidermist who often collected artifacts, specimens and information for the Nova Scotia Museum, during Piers' term as Curator. I haven't been able to find Clara Dennis's article on Molly Cope.}

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: "Hx. 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.")

March? 1933

{Notes on Accession 7535:)

Re Flint-lock Musket of 1750 - 1800

Known to have been used by Frank Cope (1829 - 1915); say from about the time he was 20 yrs. of age. Very probably it had previously belonged to Francis Cope, who was possibly bom about 1796, but there is no positive evidence to this. If he had it, he probably would have had it since about 1816.

Micmac Family of Cope

{The first mention of a family named Cope comes from the 1708 La Chasse Census:

Great-great-great-grandfather: Paul Cop, 45 m. to Cecille, 35; living at Port Royal, now Annapolis Royal, NS.

Their children: Jean-Baptiste, 10
 Thereze, 8
 Marie, 5
 Marguerite, 1

Great-great-great-grandfather: possibly Jean-Baptiste Cope, b. 1698

His children: Joseph?, Bernard?, Margaret, Anne. We know J-B had a son, and a Joseph Cope is involved in his business with the treaty, and he is also associated with a Bernard in that affair; he introduced Anthony Casteel to his daughters Margaret and Anne. Descent could also have come from J-B Cope's sisters, or possible brothers.

Great-great-grandfather: possibly Joseph or Bernard Cope, or they descend from Margaret or Anne)

Great-grandfather: Francis Cope (possibly born about 1796, judging from age of his wife, etc.), who was drowned from a canoe near Indian Point, at Indian Reservation at mouth of Fish River, at N. end of Ship Harbour Grand Lake (or Lake Charlotte), Hx. Co. He was subject to weak spells or perhaps fits, & fell from canoe, while in company with an Indian boy, & was drowned. Probably he was a grandson of Major Cope. His wife was an old white woman, "Old Molly Cope", who was bom about 1796 and died about 1900, aged 104 years. She is said to have belonged to a pioneer white family somewhere in New Brunswick or Cumberland Co., N.S., and had been stolen by Indians when very young. She made a business of catching Bear cubs when they were very young, and sold them to officers of Halifax garrison.

This Francis Cope 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." {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 bora 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, bom 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.}

1 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

I

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: Mane 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 bom 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.}

**Nova Scotia Museum Library
Harry Piers Papers**

Mi'kmaw Ethnology: Culture, Multiple Topics

18 January 1912

Mosher River, son of Cape Breton chief died in winter at maple sugar camp. Was preserved in birch bark & poured maple syrup in to preserve him, & put on scaffold all winter. Next spring taken in canoe to Cape Breton for burial.

{Lonecloud was told this by} Bill Rumley (now alive, over 90 years old); old Joe Paul also told him.

{Note at bottom of page:} buried in winter above Indian Gardens / Inook-al-els-sult-te-dish = where Indians lie.
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, 1.}

3 February 1912 cross-reference

Dr. Lonecloud says that about 50 years ago, when he was a boy, squaw Polly Williams, then an old woman, of Great Lake, Pubnico, sister of John Williams, told him various things in curings {Lonecloud was a herbalist}. Among them said (almost forgot about it), that the Micmacs in old times used to make cloth made of threads made from beaver hair, & used a stone twirling thing such as this {plummet} for twisting the threads. Does not know how it was woven. This cloth was used for the special purpose of being finally put round a couple who were being married by the chief (who performed such ceremonies). The chief always had such a cloth which he retained for this use. Sometimes well-off couples had their own, which they retained & would pass on to their children when they were married afterwards.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 6. Cross-referenced to Culture, 3 February 1912.}

7 June 1913

Chiefs son died at Moser {sic; Mosher} River, east Halifax County, in maple sugar time. His people cut open the body, filled it with maple syrup, formed a sort of birch bark coffin & immersed the body in maple syrup, & took the body so preserved in a canoe to his home in Cape Breton for burial. This was long ago, 2 or 3 generations ago. A chief died in woods near Liverpool. They suspended the body & smoked it, till it dried. Brought it in canoes to Indian Point burial ground of Indians at French Village, east side head of St. Margarets Bay, & buried it there. Last Indian buried there. A woman (Indian?) at Halifax still lives who saw the body brought there for burial.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, 2.}

2 October 1929 cross-reference

The Indian Peter Paul was baptized at the Tannery, Dartmouth. Next Friday, the priest came to his house for a visit, and there was a pot on the stove, with meat cooking in it.

"Why are you eating meat on a Friday?" inquired the priest.

"That is not meat," said Peter Paul. "It is fish."

"I can see that it is meat," said the priest.

"No, Father," said Peter. "It was meat, but I sprinkled water and salt on it, and christened it fish."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 68. Cross-referenced to Culture, 2 October 1929. Lonecloud told a different version of this story to Clara Dennis; he ascribed it to Peter Charles.}

13 July 1912

Meg(um)-wee-see. Satan, the Devil as opposed to Glooscup, the good spirit.

Meg(um)-ma-war-ich (The Micmac Tribe) - Full of witchcraft, Witchcraft men, (because of the prevalence of witchcraft among them). From the word for Satan or the Devil {this is a post-Catholic application of the word}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, 3. Preston Transcripts. Present location undetermined.}

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Culture, Language

n.d.

Ode-ok need-dup

Goodbye, Friend

{from French *Adieu* (plus the Mi'kmaw plural *k*), and Mi'kmaw *nitap*}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, 1.}

1912

{not transcribed}

Newspaper clipping, no date, no name, pasted to two sheets of lined paper, with words "Mr. Piers, This clipping refers to {blank} mentioned to you yesterday. J.C." The newspaper article, in part, is about the grammar which Thomas Irwin wished to have published in 1830, and which he advertised in the newspaper *Nova Scotian*, Halifax. Also mentioned are the nineteenth-century Kauder Catechism, the Rev. John Chisholm, who wrote about the Mi'kmaq, and a lecture given by Harry Piers.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, 2a-b.}

24 April 1913

Me gum wee soo(k), The Evil Spirit (The Devil)

Glooscup The Good Spirit

Megum ma war ich, The Evil Spirit's people. The name given the Micmacs, because they practised witchery, were warlike, etc. *Vide* Lonecloud & Chief Peter Paul. {Needless to say, this is *not* the meaning of Mi'kmaq.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, 3.}

14 January 1924 **cross-reference**

vide Joe Cope, 14 Jan/24

Micmac Tribe Meeg-a-mark

(meaning of name not known)

One Micmac Indian Meeg-a-mar-war-ech

Micmac land: Meeg-a-mar-war-ke (ke is actually ge, g hard)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 9. Cross-referenced to Culture, Language, 14 January 1924.}

26 November 1935

{not transcribed}

Correspondence from N.W. Dorsey, Administrative Assistant to the Secretary, Smithsonian Institution, Washington DC; to Sir Joseph Chisholm, Supreme Court of Nova Scotia, Halifax, N.S. Canada; November 26, 1935.

"The work of Thomas Irwin on the Micmac language was never published. The Manuscripts Division at the Library of Congress has no record of what became of the Irwin manuscript after the Pinart sale of 1884. The title of the sale catalogue is: Pinart, Alphonse Louis. *Catalogue des livres rares et manuscrits... principalement sur l'Amerique*. Paris, A. Labitte, 1883."

The sale took place between 28 January and 5 February 1984. Bernard Quaritch, Ltd., London, bought some of the material, as did Litten-Seneschal, Paris, and the Bibliotheque Nationale, Paris. Thomas Irwin lived in Prince Edward Island. No trace has yet been found of his manuscript (2002).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, 4.}

20 May 1936 cross-reference

Monastere des Freres-Mineurs Capucins
Ste Anne de Restigouche, Co. Bonaventure, P.Q.
May 20th 1936

Dear Friend,

I read with a deep interest in the *Herald* of Monday (18 May) the "Camp Sites of la Deck." {possibly Baddeck?} May I ask you to present him with this pamphlet of mine, which I feel sure you must have yourself from a long time. He will see there a confirmation of his finding, that it is a district of many old villages. He will find moreover the name of one of the Kings of this interesting little kingdom - Chief Samson.

Of course I don't agree with him that the Micmacs are more backward than other Indians of Canada, and that they were not long here before the white men came, but he is {illegible; justified?} to think so. As for their language, it is different. He must not know the works of Rand, nor mine.

By the way I have extensive "Grammatical Lessons" almost ready for the press, if I had means. I tried to have them announced in one of the Halifax papers. But I suppose my correspondent didn't think it was worth while to do so. If you thought otherwise, I would thank you for showing this letter to the *Herald*, and ask it to insert this short notice. There is a seeming inconvenience that explanations are given in French; but for {page 2} sure those who will undertake to get acquainted with Micmac will have enough French for that; anyway I shall myself warn my subscribers that they be not disappointed.

If the *Herald* likes to mention the first paragraph of this letter or other details of my pamphlet, I shall be pleased. This pamphlet is one of the three, announced as No. 2, announced in the enclosed *Micmac Messenger* {Pacifique's newsletter}, with this Heading, and the foreword of our common friend Mr. Ganong.

It is a great pleasure for me to renew long silenced friendship.

Yours with great consideration,

Father Pacifique

P.S. Ask the *Herald* to send me 2 or 3 copies, if they publish something. Many thanks.

{A note by Piers, written on the first page of this letter: "Sent whole to *Halifax Herald & Mail*, 5 June. Published 6 or 8 June. Ans. Father Pacifique, 19 June /36.)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 14 a. Father Pacifique to Harry Piers, 20 May 1936. Cross-referenced to Culture, Language, 20 May 1936.)

20 May 1936 cross-reference

{Enclosure from Father Pacifique:}

Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.

Father Pacifique of Restigouche P.O., for many years a missionary among the Micmac Indians, is going to publish before long extensive Lessons theoretical and practical to learn the Micmac language; about 300 octavo pages. Subscriptions 3.00.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 14 b. Father Pacifique to Harry Piers, 20 May 1936. Cross-referenced to Culture, Language, 20 May 1936.)

5 June 1936 cross-reference

"Rev. Father Pacifique, of the Monastere des Freres-Mineurs Capucins, Restigouche P. O., Quebec, who has been for many years an energetic and successful missionary among the Micmac Indians, as well as an eminent authority on the Micmac Language, and Place Names, and the history of that tribe, has prepared and intends to publish before long, a volume of about 300 octavo pages, containing extensive theoretical and practical lessons on learning that little-known language. The explanatory parts will be in French. Since the appearance of the late Dr. S. T. Rand's very elementary *First Reading Book in the Micmac Language*, in 1875, and his *Dictionary* in 1888, students of our Indian language have had no guide to assist them, and therefore Father Pacifique's work will be welcomed by specialists throughout America and even other parts of the world. His clear scholarly monographs entitled "Le Pays des Micmacs" have recently been published and have gained high praise from students of old Indian place-nomenclature. He is now receiving subscriptions for his new work." Sent to *Herald & Mail* 5 June /36

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 14 c. Cross-referenced to Culture, Language, 5 June 1936.)

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Culture, Language, Place Names

n.d.

{References to Father Pacifique's book on Place Names}

Ancient Micmac Districts in N.S.

Amlangog: cos. of Cumberland. Albert, Westmoreland & Kent. New Brunswick.

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District Gespogoitg, district des Souriquois, 292

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{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 1.)

n.d. cross-reference

{not transcribed}

Several place names and their meanings; very difficult to make out. {See the xeroxes following this section.}

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, undated.)

n.d. cross-reference

{not transcribed}

Place names and their meanings; taken from Silas Rand's *Micmac English Dictionary*.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, undated.)

n.d. cross-reference

{Several place names and their meanings; very difficult to make out.)

Micmac

Tuitnoolk (Maitland)

Calkegugueckegigg

Tuitnoock (Maitland): tide runs out fast

Calkegugueck (South Maitland): all (tide) gone but here

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, undated.)

n.d.

Bees-way-ek A neck of land between two lakes. Miss Schmidt says name of lakes at their old property at Hammond's Plains was "Bishy Wee" (Indian).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 2.)

1908

Meegamauk, Micmac Tribe

Il-a-noo(k), Indian (old Indians)

Malacegic (Maliseet Indian)

Micmac from Restigouche eastward

Waga-wol-tick (North west arm)

Vide John Noel

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 3.)

1911

Waeg-wol-tick = North West Arm

Poon-am-moo-quoddy, abounding in frost fish (Tom cod)

Chief at Pictou, Pomket, Cape Breton, Prince Edward island, Bear River & Shubenacadie

Soon-a-gook (hard g)

Cranberry Island

= Shad Island, St. Margaret's Bay

by {illegible; Pennant?} Bay

above from Chief Noel

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 4.)

16 October 1912 cross-reference

Micmac. From Lonecloud

Meteghan. (*Umtaagun*), the place means "where you knock off rock (for pipes)." A kind of greenish slate used for pipes {argillite}.

Umtaagunupskw: where you knock off rock (for pipe).

Rand, *Reading Book*: Montagun, Muntaaagun, 'a chunk (of pipe-stone) broken off.'

Fur cap of Moose throat, Also of 3 or 6 Moose ears {here Piers is talking about a cap made by Lonecloud for the museum collection. See the Accession Books for 1912.)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 16 October 1912.)

May 1914 cross-reference

Micmac Place Names. Morris's Lake, Dartmouth, named after the old Micmac family of Morris {Maurice} or Mollise as it was correctly {pronounced} in Micmac, who lived for a long time at the outlet of Morris Lake. They were the father (Sebmolie Mollise) and grandfather of old blind Ben Morris who died at 3-mile Plains, Windsor, on 19 Feb, 1918, aged 95 years. Ben Morris was born at Shag Bay near Halifax, about 1823, so that his father at least must have left Morris Lake before that {or he could have been born there for a number of other reasons}. The Micmac name of Morris Lake was Loocktush, which means the "place of a scaffold or drying flats", that is a high scaffold of stakes and brush upon which the Indians dried and smoked meat and fish (eels, &c.), and also on which were dried berries (blackberries and cranberries for use in winter). It bears no reference whatsoever to a scaffolding upon which human bodies were placed in winter until they could be buried in spring, as that has another distinctive name.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, May 1914.}

May 1914 cross-reference

Spring close to Sandy Cove, near the Asylum, Dartmouth. A boiling or bubbling spring was situated about 100 yards to southward of brook and near the shore, on side of slope of hill, and was called by Micmac Koboweek. The name properly belonged to this "boiling spring", but applied to that vicinity where some Indians sometimes camped at the mouth of the little brook. {Piers included a small drawing of the site.}

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, May 1914. Sebmolie is almost certainly a contraction of Joseph Marie, written *Sosep Mali* in Mi'kmaq, with the *Sosep* shortened to *Sep*.}

27 May 1914 cross-reference

Micmac.

Een-tow-dimk (Heen-tood-dimpk) "where you hollo {halloo}"

Indian name for Richmond, Halifax. Old Pauls used to live there within historic times & would hollo across, two calls, when ready for prayers, to bring Indians over from Dartmouth side opposite. {Probably to the Abbe Maillard's mission, situated nearby.}

Ke-bow-uk, "a spring", near the Asylum, Dartmouth.

Vide Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 27 May 1914.}

29 May 1914 cross-reference

Waeg-wall-teech is correct pronunciation of Micmac name for Head of North West Arm. *Vide* Lonecloud, 29 May 1915.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 29 May 1914.}

20 December 1915 cross-reference

Mrs. Andrew Paul (nee Toney, later Glode), of Tuft's Cove, Dartmouth, now about 84 years of age, told Lonecloud, says 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-keech-coom-mouch, way-gad-die / Black Duck Pond.

Up-Kuch-coom-mouch *way-gad-die*

Black duck pond

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).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 24. Cross-referenced to Culture, Language, Place Names, 20 December 1915.}

23 April 1917 cross-reference

Tatamagouche. A point of land on shore about one or two miles from Tatamagouch is called by the Micmacs De-arm-we-sic-quink, which means "Moose's muffle," from its shape.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 23 April 1917.}

22 August 1917 cross-reference

Halifax: Gwo-arm-nicket (Pine Forest)

Dartmouth: Boon-num-mo-god-dickt {Punmakati} Frost-fish Brook.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 22 August 1917.}

22 August 1917 cross-reference

{Crudely-drawn map of Halifax, with Place Names in Micmac}

Che-buc-took: Great Basin

Ka-baek: Narrow place

In-tood-dimk: place of the echo {place where one shouted across to Dartmouth for a boat}

Egg Pond, Up-keech-mouch-way-gad-deek, Pond of Black Duck or blue-winged Duck

Du-widden (the outlet)

Waeg-wal-teech

Chocolate Lake: Aigwickt (Indian Chocolate) Lake where they used to get {it}

Indian Chocolate: Aig-wickt-keway

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 22 August 1917.}

30 August 1918 cross-reference

Vinegar Lake, to north of Hubbards, Hx. Co., N.S. Named after Micmac Indian, Frank Paul, who had from childhood been nicknamed Winick, which is a Micmac word, meaning to make an ugly or homely face by crying, as he was addicted to crying when a child. The German element of the Lunenburg district naturally pronounced this word Vinick, from which it must have been further corrupted to Vinegar. Frank Paul was a good hunter, a very tall (about 6' 2") and big man. He died about 16 years ago (say about 1920) at Ellershouse, Hants Co. Was then an old man. He claimed he once took Edward, Prince of Wales, fishing on Ponhook Lake. *Vide* Jerry Lonecloud, 30 Aug. 1918.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 30 August 1918.}

22 February 1919

Micmac names of places. The island in Bedford Cove, east side, is called Blow-igh-mi-ne-go by Micmac Indians, which means Partridge Island [*plawej miniko*].

Admiral Rock at east side of entrance to Bedford Cove, is called Twar-quoddy by Micmacs, which means "Seal Rock or Seal Ledge", a place where (harbour) seals resort. The place name now shortened to Quoddy, eastern Hx. Co., was also Twar-quoddy for same reason. *Vide* Lone Cloud, 22 Feb. 1919.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 5.}

8 March 1919 cross-reference

Micmac Names of Localities about Halifax, N.S.

Che-book-took, "The Great Basin." This meant Bedford Basin, my informant assures me, and had nothing whatever to do with the outer or main Harbour of Halifax as has heretofore been generally supposed. *Vide* Indian Jerry Lonecloud who got the information from very old Indian, Soolean Prosper of Truro, who is about 96 years old.

Gay-bay-ek, The Narrows (between Halifax Harbour & Bedford Basin).

Dwid-nu-ick, "Little Passage", the Eastern Passage.

Dwid-don, "The Big Passage", the main entrance to Halifax harbour. Knows of no distinct name for Halifax Harbour itself.

Gwo-wa-mick-took. The whole "white pine woods or forest" of the whole peninsula of Halifax, and thus would be the Micmac name for the whole actual site of Halifax city. It was covered with pines.

Gwo-a-gaech {Piers inserted a j above the second g here: Gwo-a-jaech}, "Big Pine Hill." Name for the part about where the Common and Citadel now are; where there were all pines.

Gwo-a-gay-gaech {Piers inserted a j above the third g here: Gwo-a-gay-jaech} "Little Pine Hill." Name for hill back of (to southeast of) Mott's place at Dartmouth. It would be what is now called Prince Arthur's Park, Dartmouth.

Up-keech-mooch-way-gad-dic, "Black Duck Pond." What is now known as the Egg Pond in the Common, Halifax.

Boon-am-mook-quo-dic. "Frost Fish Brook." The stream which runs into Dartmouth Cove (flowing from the *Dartmouth Lakes*).

Waeg-wal-teech. The very head of the North West Arm.

Twar-gwar-deech. "Little Seal Ledge." Rock in Bedford Basin on east side of entrance to Bedford Cove. (*Twar-gwar-dick*, is a Large Seal Ledge).

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 8 March 1919.)

26 September 1919 cross-reference

Hectanooga, Digby Co. Uk-te-noo-gwart: "Your dog is burning." Ukte = thy dog. Noogwae = to bum. How it came to be this oddly named cannot be ascertained, as there is no tradition relating that.

Brazil Lake, Yar. Co. Muse-kul-lugun-bay-ek. Sitting with thighs out, as an Indian woman sits.

Mimskooloogunebaase = To sit down with the legs twisted round (as the women sit).

Med-a-bade-e-od = Metapedia, Singing Fall

Kedabegea = to sing

Kedabegeowk = to sing to him.

Muse-kool-loog-un-bay-ek perhaps best

Lonecloud

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 26 September 1919.)

25 November 1919 cross-reference

Kejimkujik Lake (Geog. Board spelling)

Kedjimkoogic Lake. Ann - Queens Co., N.S.

Kedjimkoojik means "Swelled (private) parts", caused by paddling across the big lake, with its waves. This is an old name, but was only used by the men. It was not mentioned or used in the camps before women, as it was not considered proper. A name for this lake, which they would use anywhere was Nees-so-guegh-e-ock, which means "Three Big Islands" (in reference to Glode's Island and the two other islands close to the outlet of the lake.)

Fairy Lake is not the big lake, but is a little cove of the lake where are situated the inscribed "Fairy Rocks." There is an Indian graveyard at Fairy Rocks.

All this positively asserted by Micmac Jerry Lonecloud 25 Nov. 1919.

Kej-im-koo-jik or Kedge-im-koo-jik, means in Micmac one's "privates are sore" from long-continued sitting in canoe after paddling across this large lake. Another Micmac name for this lake in Nees-soo-gwig-e-ark, which means Where there are three big islands (lake where there are three big islands). Thinks this is an old name.

{Piers made a drawing of Fairy Lake here}: "Fairy Lake" (a cove of the big lake. Inscribed rocks. *Vide* Jerry Lonecloud,

about 1918

Rand, *Micmac Reading Book*, p. 91, gives Kejimjoojik as meaning "swelled parts." Geog. Board of Canada gives meaning as "second Big Lake. (This seems absurd.)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 25 November 1919. See below (n.d. 1927) for a more coherent account of this place name.}

20 December 1919 cross-reference

Geographic Names (Micmac)

Rocky Lake, between Bedford and Waverley, Hx. Co., N.S., is called by Micmacs Op-tshe-mow-e-guicht, which means, "You are stuck" lake, as in going up in canoe from Bedford, etc., one cannot get beyond this lake. *Vide* Jerry Lonecloud, 20 Dec. 1919.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 20 December 1919.}

22 February 1920

Micmac Names of Places about Halifax:

McNab's Island: El-pay-sok-ticht, which means "Leaning toward the sea" or "leaning seaward." The word for Island is not expressed.

George's Island: El-pay-gwitck (the g hard), which means "Turned over" (like a pot).

Rand {Silas Rand, *Micmac-English Dictionary*} gives Elpedek, "it leans Over."

Prospect: Wed-a-wa-dok-cheek (or -sheek), which means "noisy place" (from the roaring of the sea there).

These names taken down very carefully from Jerry Lone-cloud, 17 Feb. 1920.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 6.}

10 March 1920 cross-reference

Micmac Place Names. Up-quaw-we-kunk [*p'qwawikn*] (= Bark-camp Island) Not birchbark, but camp made of hemlock bark. Small island less than 1/8 of mile from shore off West {?}, on south side of entrance to Pereau Creek, Kings Co. N.S. One can walk from the mainland to it, when tide is low. Jerry Lonecloud, 10 March 1920.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 10 March 1920.}

15 April 1920 cross-reference

Micmac Name for Sites of Halifax, N.S. Micmac Name for Halifax Harbour (?) or Bedford basin, Chebooktook.

Micmac Name for the actual site of the town itself, Gwowamicktook.

I put a query above for this reason: Jerry Lonecloud, one of our most intelligent Micmac Indians, and who is one of our very best authorities in the tribe on matters relating to Indian Place Names, assures me that Chebooktoo, which means the "Great Basin or Bay", refers to Bedford Basin, the large expansion at the head of Halifax harbour, and does not refer to the outer harbour itself. This he got from a very old Micmac, Soolian {Julian or William} Prosper, of Truro, N.S., who is about 96 years old. The main entrance to Halifax Harbour is Dwidden, "The Big Passage." He knows of no distinctive Indian name for Halifax Harbour proper, inside of Georges Island.

The Micmac name Gwowamicktook ("White Pine Forest") was applied to the whole pine woods of the entire peninsula of Halifax (which was covered with those trees), and this he assures me would be the correct Micmac name for what is now the actual site of Halifax city. (Rand has Goo-owwa-gumickt, "a white pine grove").

I strongly believe that the above information should be recorded somewhere, for I believe it is nearest the actual facts. It is quite possible that the Micmac name for the fine large basin of water, the most prominent feature of the place in many respects, and where a small French settlement already was located when Halifax was founded, might have been taken as referring to the whole of Halifax Harbour. At any rate the Micmac name for the actual site of the town of Halifax, is a better one to give as the Micmac name of the place, than the Indian name for the Basin or Harbour on whose side it is situated. What we want to get at, is the true facts in such cases.

H. Piers to R. Douglas, Secretary, Geographic Board, Ottawa; 15 April 1920.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 15 April 1920.}

16 April 1920 **cross-reference**

{not transcribed}

Correspondence, typed, 16 April 1920; from W. P. Anderson, writing for R. Douglas, Secretary of the Canadian Geographic Board, Ottawa, ON; to Harry Piers, Curator, Provincial Museum, Halifax, NS. "Your notes with regard to Kejimkoojick will be placed on file in the Board's records. That appears to be the best place to bury them."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 16 April 1920.}

28 September 1920 **cross-reference**

{not transcribed}

Correspondence, hand-written, 28 September 1920; from R. Douglas, Secretary of the Canadian Geographic Board, Ottawa, ON; to Harry Piers, Curator, Provincial Museum, Halifax, NS. Asks for the meaning of the word "soi", as in "Soi Point"; does it derive from barrachois, and is this an "Indian" word?

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 28 September 1920.}

12 November 1921 **cross-reference**

Place Names

Bedford Nine Mile River

Micmac name for locality where Peirs's grist mill was located, at mouth of Nine-Mile River, Bedford Cove, was Kwe-bek, which means the place where "the river runs square into a bay." *Vide* Jerry Lonecloud, 12 Nov. 1921. It is a slightly different sound from the similar name which means "a narrows", such as at The Narrows of Hx. Harbour.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 12 November 1921.}

15 March 1922

Micmac Name for place near Fairview, near Halifax, N.S. Al-e-sool-a-way-ga-deek {*alusu'lue'katik*}, which means "At the place of measles," is the Micmac Indian name for the place near the old tannery, Fairview, where the Indians who were camped there took "measles" (or some fatal disease) from the French and then the Indians died like flies, and were buried on the right hand side of the brook (going up the brook) a little below a small pond or stream back of the site of Forrest's Tannery at Fairview, Bedford Basin, near Halifax. Mounds could be seen years ago where the Indians were buried. They did not camp there again. Said to have been about a couple of hundred years ago. It was "not the place where the French were buried."

This name, and account {*came*} from a very old Indian, now about 89 years of age, now of Springhill, N.S., who was familiar with the spot & said he could find it. He told it to Jerry Lonecloud who told it to H. Piers, 15 March 1922. This must have referred to the time when D'Anville's men had fever there in 1746 and the Indians died from it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 7.}

10 December 1923 **cross-reference**

{not transcribed}

Correspondence, typewritten, 10 December 1923; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. "I wonder if you ever see Lone Cloud. If so, I wonder if you would ask him for me for the information on the inclosed card. I am working up some of my material and this has direct bearing upon it..." Piers wrote on this letterhead, "Ans 17th Dec. 1923."

Enclosed with the letter is a note with the relevant place names on it:

"What place between Prospect and Aspatogen is called Nespadakun?"

(Rand says Prospect, but I am sure, from testimony of old maps and other, that he is wrong.) Does he know the Micmac name for West Dover? Or Pennants Bay? Or St. Margaret's Bay?"

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 10 December 1923. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 10 December 1923.}

17 December 1923

Micmac Place Names, *vide* Jerry Lone-cloud, 17 Dec. 1923

Dover (near Halifax), Nal-e-day-bay-ik, which means "Split Rock", after a rock of that character in the sea near Dover.

Shore between Prospect and Sambro: The shore along here is called Wed-a-wa-dock-chuck, which means "The Sea Roar" or "Roar of the Sea."

Shag Bay (beyond Prospect), is called Nu-maj-ju-da-dick, which means "Fish River."

Pennant Bay. He does not know of any Micmac names for this place.

St. Margaret's Bay is called Uk-tchee-ban-noo-bay-ek, which means "Great Bay" {kji-panu'pe'k?}

Dr. Rand give Nespadakun as the name of Prospect, but Dr. Ganong thinks he must be wrong. Lone-cloud does not know this name, nor what it can mean. Never heard it applied to Prospect or elsewhere. Es-pe-lu-da-kun-nuk means "high-fenced" and also a "high beaver dam", but never heard it applied to a place. Cannot be same word as the one Rand gives.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 8.}

7 January 1924 cross-reference

{not transcribed}

Correspondence, typewritten, 7 January 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. Letter thanks Piers for the prompt response to a previous letter, 10 December 1923: "That was a very fine and satisfactory letter you sent of December 17th in answer to my request that you consult Lone Cloud for me. I had no idea you would obtain the information so very promptly, thinking you would see him only rarely. Also shortly after came the postcard with the additional information. Thank you very much for your own part in the matter and also please convey my appreciation and thanks to Lone Cloud himself....I know Lone Cloud made lists of names for Father Pacifique....I am sure he will not mind if I ask Lone Cloud to make out for me as full a list as possible of Micmac names he knows....the exact carefully written Indian forms of the names and locations are more important than the meanings."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 7 January 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 7 January 1924.}

14 January 1924

vide Joe Cope, 14 Jan/24

Micmac Tribe Meeg-a-mark

(meaning of name not known)

One Micmac Indian Meeg-a-mar-war-ech

Micmac land: Meeg-a-mar-war-ke (ke is actually ge, g hard)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 9. Cross-referenced to Culture, Language.}

14 January 1924

Joe Cope 14 Jan/24

Chiefs

Paul

Cope

Meguma, meaning Meegamak

Meeg-a-ma-warech {illegible; possibly "Indians"}
Wedge-it-doo-ek {Jeddore, or, literally, We' jitu's (place)}
Is-o-dore
Noel Jeddore of Halifax was grandson {of We'jitu, Isidore}
Sarks-a-d {illegible; 'wearing nothing but socks?'}
Micmac land: Meeg-a-mar-war-gc {Piers indicates a hard g at end of the word}
Warbanock: white playing things {wapnaqnk}
Altestaken: thing which jumble about when moved {waltestaqnk}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 10.}

14 April 1924 cross-reference

{not transcribed}

Correspondence, typewritten, 14 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. "To make everything right with Father Pacifique I wrote him about it as I knew Lone Cloud had prepared a list for him and might be reluctant to send one to me." Piers noted: "Ans. 21 April 1924."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII, History, A. Correspondence; Box 6." William Ganong to Harry Piers, 14 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 14 April 1924.}

17 April 1924 cross-reference

{not transcribed}

Correspondence, hand-written, 14 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. Ganong says that Pacifique is now sending him the copies of the lists Lonecloud made for Pacifique, He wants Lonecloud to hold off on writing another one. Piers wrote on this letter "Ans. 24 Ap. /24."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 17 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 17 April 1924.}

29 April 1924 cross-reference

{not transcribed}

Correspondence, typewritten, 29 April 1924; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonecloud and Father Pacifique and Place Names. Ganong apologizes for the trouble Piers has gone to. "I had an idea that Lone Cloud could write or perhaps get somebody where he lives to write for him...."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers, VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 29 April 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 29 April 1924.}

1925 cross-reference

Pescowark: noise of the rapid (between the two lakes) (Digby)

Pescowesk: Branch lake (Queens)

Vidler, Albert, an English gentleman who was in NS for several years about 1870 (Shel. Co.) {Piers wrote this to explain a correction of the Place Name Fiddler Lake, which should have been Vidler Lake.}

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.}

1925 cross-reference

{List of Mi'kmaw Place Names which Piers has collected for appending as notes to the correspondence between Douglas and MacKay, catalogued under 6 November 1925.}

Mik-chiks-way-ga-dik

Walloubek

Mespark
Kees-soos-kook
Sees-ketch
Peskowark
Peskowesk

Tortoise = mikchikch (Rand)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.}

1925 cross-reference

From Lone-Cloud

Mic-chicks-way-ga-dik: where turtles are; Clyde Lake (Shelb. & Queens Co.)

Walloobek: Long Lake (Yar. & Shel. Co.)

Mespark: Lake overflown with water (Yar. near Guzzle)

First & 2nd Lakes, Rossignol: Kees-soos-kook, a short rapids (Queens Co.)

Sees-ketch Lake: (Lake is) full of granite boulders (Queens)

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1925.}

20 May 1925

Micmac Names of Places

Dover Head, Hx. Co., on west side of Dover {illegible, Soi?} to west of Halifax county. Mooe-poo-loo-dock-a-nut, "at the buoy {?}."

St. Margaret's Bay, Hx Co., Ex-tche-bon-a-way-ook, a great bay opening out to the sea.

Big Mulgrave Lake, on East River, Sheet Harbour, Hx. Co., Wos-o-quom-kook, a lake with a clear bottom.

Little Mulgrave Lake, on East River Sheet Harbour, Hx. Co. Eed-le-du-le-dimk, "where you built raw moose-skin canoes."

Salmon River Lake, near Port Dufferin, Hx. Co., Mis-eeeps-kook, Place of whin (quartzite) rocks.

Junction of Brook which runs from west into Wildcat Rapids, on Port Medway River, about 2 miles from Molega Gold Mine, Queens Co. Neck-too-way-ook, The Forks.

{page 2:}

The brook itself which flows into Port Medway River at Necktoowayook (The Forks), Queens Co.

Mag-wom-ke-boo-weck, Red-sandy-bottomed brook.

Lake Rossignol. Queens Co. Who-tool-kel, The after-part of a canoe.

Wentzell Lake, the first lake on Le Have {LaHave} River, near New Canada, above Bridgewater, Lun. Co.

Ad-a-wom-kook, Sandy Lake.

Indian Lake, a large lake with narrows in it, on Indian Reservation, near Barss Comer about 5 miles east of New Germany, Lun. Co. Me-seeps-kook, Whin (quartzite) Rock Lake.

Vide Jerry Lone-cloud, 20 May 1925.

{Nova Scotia Museum Library, Piers Papers. Culture, Language, Place Names, 1 la,b.}

6 November 1925 cross-reference

{not transcribed}

Correspondence, typed, copy of original, 6 November 1925; with hand-written notes and corrections in ink by Harry Piers; from R. Douglas, Secretary, Geographic Board of Canada, Ottawa, 6 November 1925; to Dr. A.H. MacKay, Halifax, NS; suggesting changes in place names for western Nova Scotia, for future editions of the Aerial Survey Map of Western Nova Scotia. 3 pages. Note at top of first page, by "H. Piers, 13 Jan. / 26," reads, "Micmac names in red, are spelt phonetically, being taken down with great care from the lips of a Micmac Indian."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 6 November 1925.}

25 January 1926

{page one:}

From Jerry Lonecloud 25 Jan /'26

Head lake on Salmon river, Digby Co. (probably Briar Lake), ants-sedem-ways-queck 'I have heard of it before'.

To any news brought to her (an Indian woman) she always said this.

River flowing south from near South Brookfield into Ponhook Lake, Queens Co.

'Ma-gwum-que-boo-kwek'. Red-sand-bottomed brook.

Elderbank. Musquodoboit, Hx. Co.

Elderbank. Arn-karn-to-beck = 'Been alder ground for years & years' (beyond number)

Gibraltar Lake, near Gibraltar, Musquodoboit River, Hx. Co. Goo-wark = At the Pines (or Many Pines).

{page two:}

Long Lake, on Clyde River, 5 miles NW of Upper Ohio, on boundary between Yarmouth and Shelb. Co.

Beel-way-gum-tshook = A strange wood or tree (with leaves that never die) which grows at the outlet of this Long Lake, where the dam is. Saw it 40 years ago. Same as found about gold mines, on road about Vi way between Stewarts and Sheet Harbour, about 12 or 13 miles from Stewarts, and a little way towards Stewarts of Beaver Dam. Only places he ever heard of it.

Stony Creek Lake (or English Mill Lake) Shelb. Co. Boob-oops-sketch = Very narrow narrows

Big Gull Lake, just N. of Stony Creek Lake, Shel. Co. Ool-wog-set = Seal seal flipper {sic} One was found there.

{page three:}

Lake Como. on East Branch Sheet Harbour River, Hx. Co. Hes-pay-sok-tetch = A rock precipice (a rock cliff goes up from the lake there).

Lake Mulgrave. 8 m. N of Sheet Harbour, Hx. Co. He-deel-do-leed-imk-moos-ool-kul = You made a canoe out of new moose hide.

Rosewav or Shelburne River (the whole river, Shel. Co.) Sork-um-kee-gun-nuk = you pole your canoe up (for full distance, instead of paddle).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 12a-c.}

1927? cross-reference

Isabel Lake (Chain Lake): She {Isabel Ku'ku'kwes} was Indian and lived there and buried there.

Peechpeg: Long Lake.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 1927 ca.}

1927?

Kejimkujik: Indian Place Names.

T. J. Brown in his work on *Place Names in Nova Scotia*, 1922, p. 74, says it is a Micmac name, Koojimkoojik, meaning "attempting to escape." Now Rev. Silas Rand, in his *First Reading Book* in the Micmac language (1875:91), states that the fourth lake on the Liverpool River, is Kejimkoojik, which he says means "swelled parts." On questioning a very intelligent Micmac Indian (Jerry Lonecloud) here, from whom I get very many Micmac names, & who is a sort of specialist in that way & assists Rev. Father Pacifique in such things—regarding this name Kejimkoojik—he informed me that that was a name for the lake which is only used among the Micmac *men*, & that they never use it in their camps when girls or women are present. The other name—the true name—is one which at the moment of writing I have forgotten, but which has reference to the islands in the lake. Now the origin of the men's nickname Kejimkoojik, according to him, is this: the lake is a very large one, & quite a heavy sea is frequently met with on it. The Indians frequently had to cross it in their canoes, & to do so, with a stiff wind blowing, meant a long, heavy paddle. When they finally landed and got out of the canoe, after having long sat in it, and after the arduous work, they very often found that their "privates" were chapped and swollen. Thus the men among themselves gave the lake a sort of nickname, Kejimkoojik, which means "swelled or chapped private parts", or as Rand, being a clergyman, merely stated meant "swelled parts," without telling us what the parts were. Perhaps his Indian informant did not give him the necessary details. I have verified this by asking other Indians about here,

& they agree with the above explanation, & that they will not mention the name before young girls, etc. It is a nice name for a fashionable sporting club to have embossed on the top of its letter-paper!!

I cannot find any analogy of the word with the Micmac word for escape:

To escape: Wesemoogusi; keseboolood; kesitpuciktum; pesokiak

Escape: Wesemoogwemb; Kesitpusiktumuk; etc.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 13. Kejimkujik is now the name of a National Park established in this area, and administered by the Canadian Parks Service. Mi'kmaw linguist Bernie Francis confirms Lonecloud's information, 1989; he says the proper orthography would be *kejimqujik*.}

5 April 1927

Halifax. Micmac place-names

Halifax Harbour & basin. Che- {Piers indicates: "or Tsche"} book-took

The big or Great Basin

Peninsula of Halifax. Gwo-ar-mik-took

= Place of Great Pines

Extreme head of Northwest Arm. Waeg-wal-te-deetsch or Waeg-walt-te-teech. "Where the young Indian man left his sweetheart", and nevermore saw her again. Tradition says the two came in canoe from McNab's Island to the very head of the Arm. He left her in the canoe, and going into the woods was never seen or heard of again, and his sweetheart had to paddle back without him. The name does not actually mean the 'head of the Arm.' There was never an Indian encampment here. There was one at stream at Lawson's Mills, near Williams Lake.

Deal's Little Pond, west end of Bayers Road. Hoon-goo-a-mik, an otter slide. In prehistoric days the beavers and particularly the otters went up the stream from head of Arm {the Northwest Arm of Halifax Harbour}, and crossed over to this pond and so down the stream to Bedford Basin.

His-a-bell's (Isabel's) Brook. Stream from Chain Lakes to Arm (After old Indian woman Isabel).

Mouth of brooks at Mott's place, Dartmouth. Gwo-ar-mik-toooh. Little Pine Woods.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, 14.}

4 December 1927 cross-reference

{not transcribed}

Correspondence, hand-written, 4 December 1927; from William F. Ganong, 305 Prospect Heights, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. "Lately I have been much interested in following up a list of Indian chiefs of Acadia in 1760....I would be greatly pleased if I could have an exact copy, letter for letter (as you know how to do it) of the 12 to 14 names of Indian chiefs and places - not the letter itself."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers,VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 4 December 1924. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 4 December 1927.)

6 February 1928 cross-reference

{not transcribed}

Correspondence, hand-written, 6 February 1928; from William F. Ganong, 305 Prospect Heights, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A self-addressed, stamped {US stamp} postcard, with room on reverse for Piers to answer the question: "Could you tell me where Sheshen in Nova Scotia is?...Just write here and post."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers,VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 6 February 1928. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 6 February 1928.)

9 February 1928 cross-reference

{not transcribed}

Correspondence, hand-written, 9 February 1928; from William F. Ganong, 305 Prospect Heights, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. Continuation of correspondence about Sheshen. "Your reply seems to indicate that you take Sheshen for an Indian word, but I think it is not. Rand uses it as an English

name & gives a very different Micmac word (Poyokskek - a dry rock), I think writing from memory."

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers,VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 9 February 1928. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 9 February 1928.}

25 June 1928 cross-reference

{not transcribed}

Correspondence, typed, copy of the original; 28 June 1928; from Dr. A.H. MacKay, Dartmouth, NS; to R. Douglas, Secretary, Geographic Board of Canada, Ottawa, ON; regarding the change of a place name ("Bloody Creek", Shelburne County); and noting that MacKay has discussed the matter with Harry Piers.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 25 June 1928.}

16 September 1929

Indians attacked by {the same} disease which affected d'Anville's men, **1746**, while the Indians were encamped on stream which flowed to Forrest's Tannery, to westward of Fairview, near Halifax, N.S. Lonecloud says the Indians called the disease Hol-lo-sool, "Black Measles" (Rand {in his *Micmac-English Dictionary*} gives Aloosool as Micmac for measles). And the place was afterwards known as Hol-lo-sool ou-way-ga-deek, "at the place where black measles were", or "the place where black measles occurred." He says it was a very deadly disease. They died so rapidly the French & Indians put dead bodies in a little pond on the stream. The Indians were infected from the French who landed {with} this disease, he says. There was a second smaller burying-ground about 150 yards north of the larger one.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, **15**. Lonecloud had gotten this information from a "very old Indian, in Springhill, NS."}

2 October 1929

Lonecloud 2 Oct / '29

Indian Place Names

From Narrows, Africville, to St. John's Church, on the hill above there, were cranes (Blue Heron) hatched, and Indians called it Toom-gwol-ek-natch-way-a-ga-deetsh, "the place where the Crane hatches."

Then from there to Robert Allen's was Al-lo-sool-way-a-ga-deetsh "Place where had black Measles."

Birch Cove. Mun-nee-gwak-a-nuk. Place where they get bark for making camp, dishes, etc.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, **16**. Jerry Lonecloud to Harry Piers, 2 October 1929.}

2 October 1929

The Narrows. Kay-bay-ek "narrows"

Moir's Mills. Qu-bay-JOOK. Stream runs Out into salt water. {Previous?; word illegible} right {out?; word illegible} to salt water.

Bedford. HoS-ke-{here Piers inserted the phrase "or Tom"}-OOS-ke-atsh. Stepping stones (over the River) {the Sackville River}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Culture, Language, Place Names, **17**.}

22 January 1932 cross-reference

{not transcribed}

Correspondence, hand-written, 22 January 1932; from William F. Ganong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. Re the reproduction of the Habitation site in Annapolis County. {Not strictly ethnological, but of interest in a peripheral sort of way.}

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers,VII History, A. Correspondence; Box 6." William Ganong to Harry Piers, 22 January 1932. Cross-referenced to Mi'kmaw Ethnology: Culture, Language, Place Names, 22 January 1932.}

116

Chlorophytum ...

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Plants used by Indians

Medeola virginiana

Indian name - root

Choch'-che-quich (Muscovita)

(Means something you bite, & bitter)

Eat tuberos root raw; as
food. eaten when found in wood; as
not used medicinally. (Muscovita)

North Lane Camp
3 July 1915

W. S. Patten

~~Botany~~ Medicines

4704. Rec. 19 April 1919.
(Botany).

Equisetum ^{*lygneti* var. *officinale*} *scirpoides*

From a fairly large patch of the plants
at watering place for railway locomotives,
South Maitland, Hunt Co., N.S.;
16 April 1919.

Jerry Lane. Clond (c.d.)
Dumetia.

4 specimens..

Lane-clond says this species is fairly
rare, and that it remains green all
winter. He says that other species of
Marsilea (*Equisetum*) is used by Indians
as a remedy for chronic diarrhoea

Juncus Rupestris.

Tops
~~Parts~~ of Lambkill
Kalmia.

Used by American Indians as a wash
skin diseases (eczema, etc.)

Vide Jerry Lane Clark, July 1919.

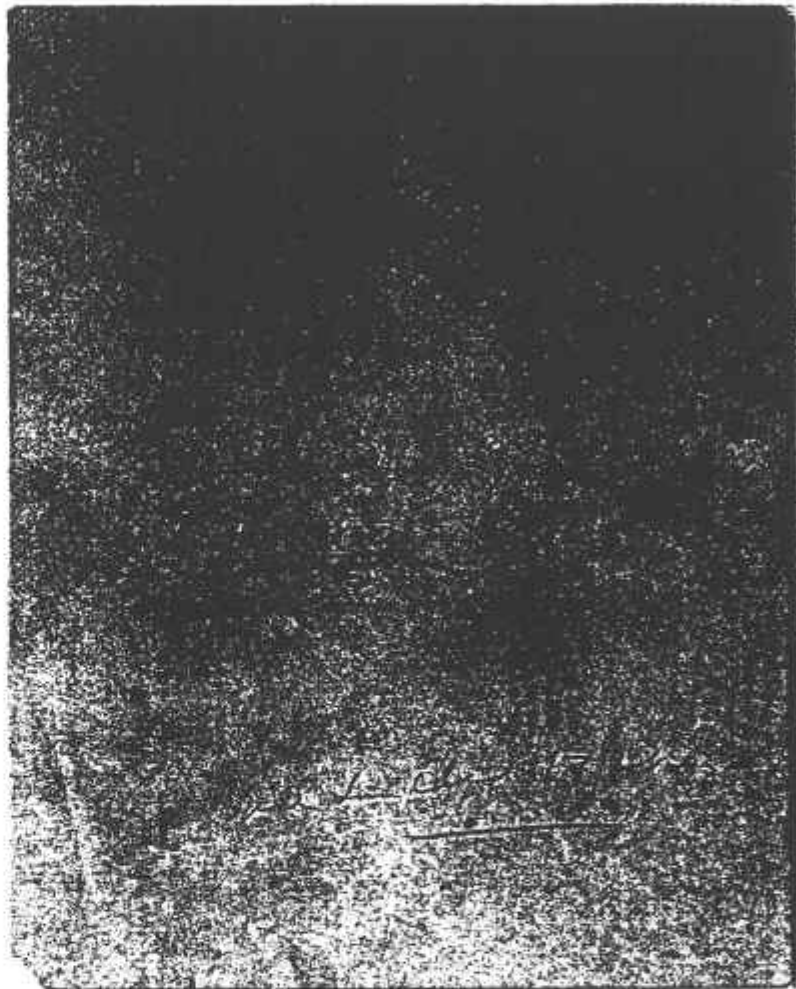
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Botany, 16.



4906. ^{W. L. W.} ~~W. L. W.~~ ^{Rec. about 12 Aug. 1920.}
^{Food & Medicine}
Lilium canadense (Linn.),

Wild yellow Lily.

Plant ^{is found} ~~is found~~ also hollow root with fleshy scales for latex.

Spring Brook, Indian Reservation, near Oklawaha, Florida, U.S.; about 11 Aug. 1920. (Quite a few grown there, and blossomed about last of July and first of August).

Whorled yellow Wass-wo (plural: Wass-walk) in Prohemion meaning not known.

^{Used} as food by Indians. — Wass-wo, Wass-wo, says the Indian name

was found to pull up the deep, ^{and after cutting and planting in garden} ~~and after cutting and planting in garden~~ hollow root, and stored them away for winter use. The whole of the root was cut up, and put in water of fish and of meat in order to thicken the broth. The Indians were very fond of broth. Root used for that purpose now, as they use for that purpose flour and Indian meal. Also the root was eaten after being boiled in hot water. Also was sometimes eaten raw. Furthermore the root was used mechanically to stop bleeding; a piece being chewed in mouth and the juice spit out the wound.

Jerry Lewis - Chas. (c.d.).

Said to effect the disease

5161. Mexican Indians
Lichens Rec. 3 Oct. 1922.

From granite rock, Little Lake
at head ^(SE. end) of Henry Lake, H. Co., 2 Oct.
1922.

~~Arg-a-~~ ^{soak} ~~soak~~ (meaning not
known.)

Children eat it, and are very
fond of it in winter when food is
scarce.

Indians used to ferment it
and ~~stew~~ ^{stew} with ~~it~~ ^{it}, and then boil it again
and it goes to a jelly, which
the Indians used to eat.
(Lun-~~chun~~ ^{chun} ~~he~~ ^{he} ~~eat~~ ^{eat} it).

When ~~meat~~ ^{meat} ~~it~~ ^{it} is always put ^{with meat} in stews
~~with meat, and used.~~

Jerry Lun-chun.

Botany, 19.

Mosses Indian

Houmbran; "Owl-a-litch" (in American, meaning not known). *Castanea virginiana*.

The wood of this tree is used, for making joints of Salomon and eel spars (but has not enough spring for joints of lobster spars). Next to Houmbran, "Dog-wood" (with red berries = Mountain ash) is best for joints of Salomon and Eel spars.

~~The bark~~ An impression of the bark of Houmbran is used by Indians for lining tombs.

Houmbran is used for tops staves of poles for threshing grain, and white oak usually for the handle. Eel-skins for the rings of poles in Nova Scotia (woodchuck skin used in U.S.A.)

Houmbran used for riddle-trees of wigwags. It is probably better than hickory.

with Jersey-Lime-wood,
Indians,

24 Nov. 1823.

Botany.

Abies ~~maxima~~ ^{maximum}
 woody-gum (Pursh, = Shreve's tree).

Outer Lake, on SE side of road
 Short Harbor to Stewart's, and
 5 miles NW. of where road to Beaver
 Dam Gold Mine branches off to
 the Short Harbor Road, Harpis Co., has
 been found and not an other, but was first
 of them by John Cope Jr., Idah., about
 1924.

1926
 50
 1876

At outlet at south end of Inner Lake,
 just east of Cedar Lake, and 3 1/2 miles
 ESE of Colverville, in northern part
 of Bigby Co., Mo. — A clump of the
 bushes, up to and 9 ft. high, with leaves
 green, seen by Jerry Lee-Clark, about 50
 years ago (say, not 1875), and Christmas
 time (winter), when no snow on ground, but
 frozen.

At ^{outlet of} Long Lake, on Clyde River, 5 m. ^{WNW.} ~~W.~~
 of Upper Gleno, on boundary between Yuma and
Shoshone Co., Mo.

Jerry Lee-Clark saw them not 40 or so
 (say, not 1885).

The leaves were dried.

Idah. call Long Lake, Beel-woody-gum
 Tobacco (= name of Shreve's wood = tree?)
 He never saw this kind in flower.

Vide Journals Idah. Clark, Idah.,

25 Jan. - v. 1 Feb. 1926

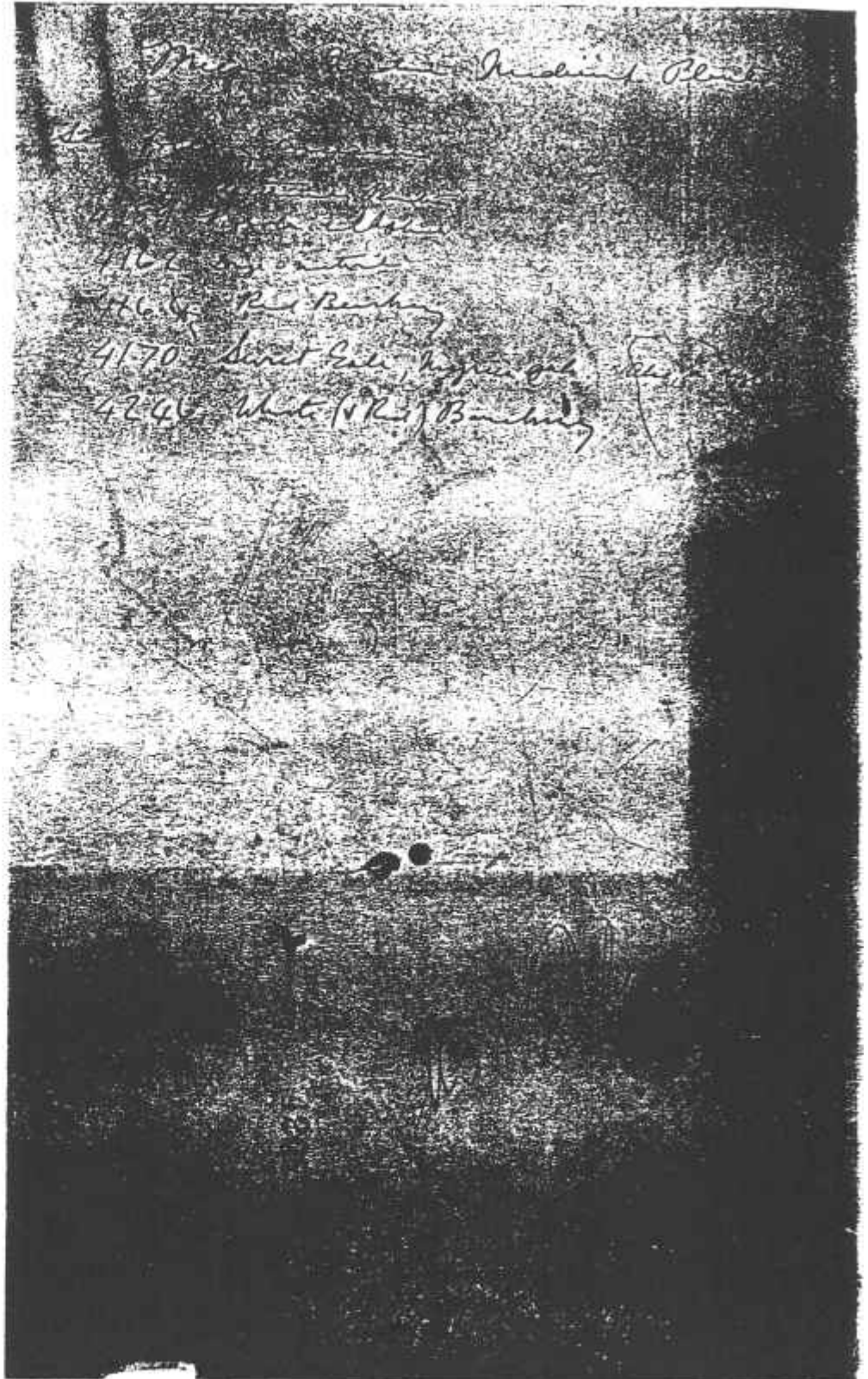
Mexico Indian
Remedies.

"Dr." Lore-cloud's Hair Tonic.

Mrs. Elizabeth Lore-cloud, widow
of late "Dr." Jeremiah Lore-cloud
alias Bartlett, says that the
hair-tonic which he used to
sell all over the country was derived
from the Ground Hemlock.

Visit Mrs. Lore-cloud, 6 March 1931.

Not entered.



Miss

4166

4166

4170

4246

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Zoology

24 December 1910

From John Noel {who died in 1911}.

John Noel's grandfather told him that they used to grow com. Cracked com between two beach stones with something spread to catch it.

Muskrat very good eating, boiled or broiled, like rabbit. Porcupine good. Moose & Caribou. Woodchuck very good. Squirrels (Red), not Ground {Squin-el}. Some people eat Fox, Skunk. Wild Cat & Loup Cervier good. Beaver cannot be better, best of food, sweet, something like Woodcock (tail best part). Just like Moose Muffle. Muffle best part of Moose.

Matteo Salome {Matthieu Jerome}, always deaf, but good hunter.

John Williams, good hunter, died about {page tom off}

John Williams & Jim Glode went hunting with {page tom; Prince} Arthur. Out 3 weeks & never even saw a rab {rabbit; page torn, but Piers wrote this story down elsewhere.}

Smoke moss from rock maple. Also pound up {page tom} from woods

Black Brook back of Mt. Uniacke near Lakeland, {illegible place-name} & Mt. Uniacke Stream. Runs out from L {Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 1. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

February 1912 cross-reference

While recently engaged in preparing a suitable label for the very interesting specimens of a femur and molar tooth of mastodon from Cape Breton...I was led to make as full enquiries as possible to ascertain just what was known about them either in literature or tradition among old people....An Indian (Lonecloud) tells me that an old Indian of Enfield, John Jadis, informed him that many years ago there were found at Home Settlement, at the outlet of Grand Lake, Hants Co., NS, in the very heart of the province, 26 miles from the sea, large vertebrae of what were thought to be of a whale, and they were used as little stools to sit on. These apparently have long ago disappeared, as the present Homes do not know of them. The same Indian also informs me that an old squaw in Yarmouth Co., described to him certain very large rib bones (which were supposed to be "whale ribs") which he said were well known to the Indians to be about 4 or 5 miles southward of Blue Mountain Lake, Yarmouth Co., NS, 26 miles from the sea, and which the Indians on occasion had stood up against a rock and covered with rugs &c., to form a tent for the night. Tradition among the tribe says that one or more of these ribs were carried away by Indians, but mysteriously returned to their original place, which caused them to regard them with some veneration. What puzzled this Indian was how "whale-bones" could get in such inland places.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, February 1912.}

2 February 1912 cross-reference

Large vertebrae which an Indian (Lonecloud), who called them "whale's backbone", says were found some years ago at Home Settlement, at the outlet of Grand Lake, Hants Co., N.S., and very large ribs (which the same Indian called "whale ribs") which he said were well known to the Indians to be about 4 or 5 miles southwest of Blue Mountain Lake, Yar. Co., very likely may be mastodon remains.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes."} Draft for new label: "Right Thigh-Bone (Femur) of American Mastodon." Cross-referenced to Mi'kmaw Ethnology: Zoology, 2 February 1912.}

17 February 1912 cross-reference

Were these parts of a skeleton of Mastodon? Lonecloud says that years ago large ribs of what were thought to be of a "whale" was known years ago to the Indians, and were about 2 miles east of Blue Mountain Lake, in back part of Yarmouth Co., and were once used by some Indians to make a "lean-to" camp. Some of the ribs were taken away

by Indians, & being returned, it is said, were found again in the old place, by witchcraft. Pieces of backbone also there. Pieces of back-bone of what was supposed to be a "whale" were found at Homes' place at Home Settlement at outlet of Grand Lake, NS, years ago. Some of the vertebrae used as seats. *Vide* Dr. Lonecloud, Indian, 17 Feb. 1912.

{Nova Scotia Museum Library, Piers Papers. Originally catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 17 February 1912.}

13 May 1912 cross-reference

A Micmac Indian known as Dr. Lonecloud or Jerry Bartlett, informs me that about 1874, a very old Indian woman, Magdalene Pennall {Madeleine Bernard} of Sissiboo (Weymouth), Digby County, informed him that there had then been long known to her people certain very large rib-bones which they supposed to be "whale ribs", on the barrens about two or three miles south-eastward of Blue Mountain lake, about twenty-five miles from the sea, in the northeastern part of Yarmouth county, N.S. The place is a very short distance east of Bloody creek or brook (a tributary of the Clyde river) and on a trail from that creek via Long lake, to the head-waters of the Shelburne or Roseway river, to the eastward. On one occasion, Mrs. Pennall and her husband, Joe (Kophang), just after having left their canoe on Bloody Creek, killed a moose at the spot where the bones were, and as a thunder storm came on they stood three of the large ribs against a rock, covered them with the moosehide, and so formed a shelter. Some of the ribs which were on the ground were covered with a thick mantel of moss. Lonecloud thinks there may have been some vertebrae there also, but knew of no other kinds of bones. Once some Indians carried away one of these big ribs, but as it was very heavy it was at last dropped, and the superstitious Indians affirmed that it was afterwards found once more in its original place, which caused the remains to be regarded with some veneration by members of the tribe.

The same Indian was also informed by John Jadis, a venerable and well-known Indian still living at Enfield, that very many years ago there were found at the Home Settlement at the outlet of Grand Lake, Hants county, twenty-six miles from the sea and in the very heart of the province, some large vertebrae which were thought by the old inhabitants of the district to be parts of a whale's backbone, and they were used as little stools to sit on. These have long ago disappeared, and the present Homes know nothing of them. What particularly puzzled the Indian was how "whale bones" could get to such enclosed places as the two just mentioned.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Harry Piers, "Mastodon Remains in Nova Scotia", a paper read 13th May 1912. Cross-referenced to Mi'kmaw Ethnology: Zoology, 13 May 1912.}

n.d. 1915

Caribou. About 12 or 13 years ago, the year of the very deep snow, Lonecloud saw a herd of 9 Caribou on a big bog on SW side of Hunting Lake, on Liscomb River, 22 miles from Liscomb Mills, Guys. Co. These the last he has ever seen in Nova Scotia proper. Two or three years before he saw 5 in Alder Ground, about 6 miles down from Hunting Lake. Caribou Plains was where the counties of Yarmouth, Shelburne, &c. come together. Good in old days.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 2. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

2 October 1915

Caribou in Nova Scotia. Jerry Lonecloud, Micmac Indian, tells me, 2 October 1915, that about January, about 35 years ago (say about 1880) he & lawyer Smith of Kentville saw about 40 or 50 Caribou to Northwest of Boundary Rock, on Digby Co. side of where Digby, Yarmouth & Shelburne Cos. come together. They killed two of the caribou. Saw two Wolves which fed on one of the caribou carcasses. About 10 years ago (say about (1905) he saw Caribou about Nelson's (Trafalgar), back of Liscomb. Last he saw. Does not know of any in Nova Scotia proper now.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 3. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

2 October 1915

Wolf in Nova Scotia

Jerry Lonecloud, Micmac Indian, tells me, 2 Oct. 1915, that the last time he heard of a wolf in Nova Scotia, was about 35 years ago (say about 1880), about January, when he was hunting with Lawyer Smith of Kentville, to northwest of Boundary Rock, about 4 or 5 miles from Piney Lake. The place is on the Digby Co. side of Boundary Rock, where Digby, Yarmouth & Shelburne Cos. come together. They saw about 40 or 50 Caribou, and Killed 2 caribou. Covered up one caribou carcass & left it. On coming back to get it, they saw tracks of about 3 wolves in the snow, which had been feeding on the caribou's carcass. Followed tracks and saw 2 Wolves, one lying on a rock about 200 yds. away, and another which made off. The one on rock also made off. Smith fired as it ran, but missed it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 4. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

7 August 1917

Painted Turtle.

Micmac: Am-mal-leg-a-nock-chech (little) = Pretty or well figured little turtle

Occurs in little deadwaters. Occurs at Keyes Brook, Doyle's Meadow, near Elmsdale. She "scales" (outer layer of shell) in last of April or first of April when they come out, as Lonecloud has found (on East Brook, Ecum Secum River), scales from the shell then. He says there is also another variety of Painted Turtle, in which the stripes, etc., on the head are red (instead of yellow). This the Micmac call Wins-see-a gee-git, which means "Dirty looking little turtle." This variety occurs at Harlow's Pond, Caledonia Comer, Queen's Co., and also in long stillwaters at East Branch of Ecum Secum River, one mile SE of East River Lake, and 8 3/4 miles NNE from Ecum Secum Bridge, Guys. Co. (at latter place Lonecloud has found the shells frequently opened on banks by otters. Only two places he has noted this variety with red marks on head. He goes otter hunting at East Branch, Ecum Secum River.

Om-to-besk = Horned pout (fish which occurs in fresh water, with illegible-like illegible word).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 5.}

3 January 1918 cross-reference

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 Homs, 62 1/4 inches

The largest moose horns Lone Cloud ever got, and one of the largest ever got in Nova Scotia, measured 62 1/4 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 Nine, XIV. Sports, Fishing and Hunting (b) Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 3 January 1918.}

3 January 1918 cross-reference

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 carcasses 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.
{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: Zoology, 3 January 1918.}

15 November 1918

Moose Brains as food. In winter, Micmacs used to take brains out of moose, leave them outside to freeze {illegible word}, then they would, as required, break a piece off and crumble it up and put it in moose broth or other kind of broth to thicken it. He had not tried it himself. *Vide* Lonecloud, 15 Nov. 1918.
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 6.}

15 November 1918

Wolverine (*Gulo biscus*) in Nova Scotia. Indian Dr. Jerry Lonecloud says he has often heard old Indians talk about it, as well known in old days in Nova Scotia. They called it in Micmac Gee-gwar-ook {ki'kwa'ju}, which means "Tricky Animal", so called because it would raid traps (both steel-spring and deadfall ones), and tear out minks, beavers, otters, muskrats, etc., out of the traps and devour it, so as to be a great nuisance to trappers. Used to be quite plentiful in old times. They are very fond of Porcupine flesh, which they readily take, and it is claimed that they eat the quills which the Indians supposed they afterwards evacuate. When full from feeding, they go in trees, and are said to lie crosswise on a big limb. Seldom could be caught. If a moose carcass was left opened and disemboweled, the Wolverine was apt to go in it and so taint it disagreeably with disgusting smell of its urine (it is said) that the meat could not be used. Lonecloud knows the animal well, having seen it in New Brunswick, etc. About 28 years ago (about 1890) when influenza was about Halifax, about April, he saw a Wolverine quite close & distinctly (about 75 yards away), eating some fish in boggy place where road goes over granite rocks, not a mile from seashore between Peggy's Cove and West Dover, Hx. Co., NS. Had no gun. He informed some men who went after it, tracked it to a hollow in rocks, but it got out and away. One would think you could get right up to it; but it will go away with little leaps like an otter. The last one noted, were the tracks of one which tracks he saw in spring of year, a couple of years after he had seen this one above mentioned, about Nelson's, Trafalgar, NS. Has seen or heard of none since. He easily recognized picture of Wolverine which he says is also known as Indian Devil. *Vide* Jerry Lonecloud, 15 Nov. 1918.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 7. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

5 January 1919

Nova Scotia Mammals. Micmac methods of trapping.

Deadfall ("killer" and "tripper") used for

Marten ("Sable")

Fisher ("Fisher-cat") (both using latter)

Beaver: Use nothing else but deadfalls for Beavers. Set deadfall in a river with cove, etc., where Beavers lived. Place deadfall on the land, with a piece of "popple" (poplar) on the other (far side) of dead fall.

Wild Cat. Indians do not use snares for Wild Cat or Lucifer.

Lucifer. Medium sized deadfall

Bear. Largest deadfall. (Do not use log pens as some white settlers do).

Mink. Easily taken.

Raccoon

Skunk. Same sized deadfall used for skunk, mink & raccoon. (Skunks are not scented when taken in deadfalls or snares.)

Never use deadfall for Weasel, as he is too quick; but Lonecloud once got an otter by chance in a Beaver deadfall on Tuskent River.

Steel Traps used for:

Otter, nothing else used for it. They set traps on shore where he leaps ashore into it. Otters and Fox the hardest of our animals to trap; the otter probably the hardest. No use using bait for otter.
Fox. Very hard to trap, very cunning. It & Otter hardest to trap of our animals. Indians stuff a rabbit head, or a partridge head, or wire a mouse, and place it as though alive on pin of trap with leaves about it. A mouse-baited trap used in a field. Trap towards end of a log, and fox sees head of hare or partridge, thinks it alive, and springs on it. This best way of catching them, and used by best Indian trappers.

Bear.

Muskrats. Snares also used as well as steel traps for muskrats.

Wild Cats & Lucifers. Steel traps sometimes used for these, but normally deadfalls.

Snares used for:

Rabbits, always.

Fox. Also use steel trap sometimes.

Muskrat (with a spring-pole). Also use steel trap.

Vide Jerry Lonecloud, 5 Jan. /' 19.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 8. Originally catalogued under "Industry, Fur Trade."}

22 January 1919

Mammals of Nova Scotia. Prices of Fur. Prices of Pelts about 40 years ago (say about 1878) according to Indian Jerry Lonecloud. Told me 22 Jan. 1919.

Lucifer	\$2.50 (brought high price)
Otter	\$ 1.00 to \$ 1.25 (the best price for extra dark skins) a foot, measured to end of tail. Best prices for dark specimens. An exceedingly big otter would go to about 6 ft. in length to end of tail. As length counted in price, the Indians used to soap the skins and stretch them all they could on the drying boards.
Fisher	\$1.50
Marten	750 up to \$1.25
Fox, Red	750 up to \$ 1.25 (the latter for the best red)
Beaver	750 to \$1.50
Wild Cat	500
Mink	250 to 750, according to size
Raccoon	250
Weasel (white, &c.)	50 to 100, according to size
Bear	From \$2 to \$7 (the latter for a very fine large pelt about as big as an ox)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 9. Originally catalogued under "Industry, Fur Trade."}

19 February 1919

Bear Dead-fall. Usual Indian method of making a Bear Deadfall. *Vide* Jerry Lonecloud, 19 Feb. 1919.

{Piers has a drawing here.}

Bait for Bear: Trout, moosemeat, beaver flesh, or eels, all of them smoked.

Sometimes the end of spring pole being caught under the knob for pan - no pan is used, and the end of spring pole has a loop which goes on end of a bait stick. The bait is tied to several layers of birch-bark and thrust out bait stick, with loop of spring pole in front. The Bear tries to pull off the bait, and so pulls off the loop and the deadfall drops.

{Piers has a drawing here; see xerox.}

{second page:}

Indian Deadfall

Lonecloud

{Piers has a drawing here.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 10 a-b. Originally catalogued under "Industry, Fur Trade."}

19 March 1919

(not transcribed)

Correspondence, typewritten, 19 March 1919; from W. J. Wintemberg, Canadian Geological Survey, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; asking if there was any record of the "occurrence of the Virginia deer in your province" in historical times. A note by Piers states that the enquiry was answered 24 March.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 11. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

10 April 1919

{not transcribed}

Correspondence, typewritten, 2 pages, 10 April 1919; from W. J. Wintemberg, Canadian Geological Survey, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; "Mr. Smith found a toe bone of the deer in a shell heap on Quarry Island, Merigomish Harbour, and I found several astragali, toe bones, a fragment of a proximal phalanx, and the distal end of a humerus in a shellheap near Mahone Bay." Identification was confirmed by Dr. Gerrit S. Miller, Curator, Division of Mammals, US National Museum. 'Wintemberg also mentions Champlain's note of Great Auks living on "some islands off Yarmouth."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 12 a-b. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

1919 ca; after June 6

{not transcribed}

Note sent to Harry Piers by William F. Ganong, 1919 ca; about the existence in Nova Scotia of Virginia deer. Included in the typed note is a reference from *Science*, XLIX, 540. June 6, 1919. Ganong talks about the used of hoofs of moose or toe bones of moose and deer used as "wind-roarers" by "medicine-men." {He means the dew-claws of moose (deer not being mentioned in the source, which is Chrestien LeClercq, living with the Mi'kmaq at Miramichi and Restigouche, 1675-1683; in *New Relation of Gaspesia*), NOT the hoofs or toe-bones.} Ganong postulates that such items may have been traded in from elsewhere, and that this would explain why they are found in shell-heaps; he cites Wintemberg, 1913 as having found some deer toe-bones at Mahone Bay, NS. {No reason to import moose dew-claws, they were readily obtainable here. One cuts them off the hoof, boils them up, scoops out the meaty material inside, and while the outside is still hot and wet and pliable, a stringing hole can be pierced through the smaller end. RHW}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 13. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

23 January 1920

Pigmy Sperm Whales (?) stranded off Kingsport, Kings Co., N.S., about 1860 or thereabout. Jerry Lonecloud, Indian, told me on 23 Jan. 1920, after inspecting head of Pigmy Sperm Whale, that he was certain it was what old Noel Jeddore, Micmac Indian, had told him had been taken off Kingsport, Kings Co., N.S. Noel Jeddore was born at Melrose, St. Mary's {River}, N.S., and died about 25 years ago, aged 84 years. Jeddore said he was with other Indians {who} were encamped on small island off Kingsport, Minas Basin. Such a cetacean had never before nor since been seen by the Indians, but older Indians had heard of such ones many years ago. They then called it Ded-men-ak-paj-jet {*temnaqqajit*}, which means "Blunt-head" Fish, "just the same as if you cut the head off sharp", a name which the old people had said had been applied to {others?} like it which had occurred in old times. They were from about 12 to 15 feet long; coloured black, with a small back fin (eats like fish, which they said was very good). It must have been over 50 years ago (that would be perhaps sometime about 1860.) The Indians ate the flesh. Lonecloud did not see them but remembers well Jeddore's description of the rare fish. They were not Sea Porpoise, which the Indians know well & which they call "The Caribou", Kal-e-boo-ik, (the ik syllable differentiating it from the animal Kal-e-boo), probably so named because they leap in water like a Caribou leaps on land. Jeddore said he had heard from the old people of the time that they had occurred long before.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 14. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

24 January 1920

cross-reference

Delphinapterius leucus (Pallas) White Whale. Jeremiah Lonecloud, Micmac Indian, told me (24 Jan. 1920) that only twice he saw the White Whale in Nova Scotian waters, although he had seen a number in upper parts of the Gulf of St. Lawrence, when it was summer, and was familiar with it (about Anticosti, &c.) Off Cranberry Pt., Yar. Co., N.S., July, about 1872.

The first time he observed the species here, was about July, many years ago (say about 1872), when he saw a pair of them, when he was "porpoising", about 15 miles to westward of Cranberry Point, near Yarmouth, Yar. Co., N.S. They were, he says, about 30 feet long; one a little smaller than the other. This was about 7 years before he observed the next occurrence (see below).

Near Smith's Cove, Annapolis Basin, Digby Co., N.S., July, about 1879.

The next, and last time, he observed the species in our waters, was about the last part of July, about 40 years ago (say about 1879), when Lonecloud and another Indian were out porpoising in a canoe in the southern part of Annapolis Basin, Digby Co., N.S. They saw a White Whale come southwestward by Bear Island and into Smith's Cove, and thence it went outward and turned northeastward towards Annapolis. Wm Gilpin went after it, but he does not know if Gilpin got it. Lonecloud & his companion saw it very well when it came up to blow about four times, the nearest distance being about 50 feet, and it was all white, white as snow, and probably over 30 feet long, being a very big one.

The Micmac name, according to Lonecloud, for the White Whale is Warb-en-a-mekw (which means "White Fish") (Wobunumekw; a white porpoise, Rand's Diet., p. 201)

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 24 January 1920.}

31 January 1920

Pigmy Sperm Whale?

Soolian Bill, Micmac Indian, of Truro reservation, N.S., now about 97 years of age, who formerly lived in Cape Breton, told Lonecloud (30 Jan. 1920) that in summer, about 50 years ago (say about 1870), the same season that Pigmy Sperm Whale (?) was taken off Kingsport, that a number ("numerous") animals of the same kind, which Bill also calle Ded-men-ak-pa-jet {temnaqpajit}, came ashore in a "gut" at Whycomomagh, Bras d'Or Lake, Cape Breton Island, and Bill saw them. He agreed that they were named as above, and that they were the same as those got off Kingsport. All agree they are very rare. They had back fins. Were *not* Blackfish. One had a young in it when opened. Blubber made oil.

Sperm Whale

Soolian Bill also heard that very many years ago there had occurred here a very rare "fish", somewhat similar, which the Indians called Ded-men-ak-part {temnaqpat} (which means a fish with the "head cut off sharp", in front), and he is not certain whether it lacked a back fin. It had been taken about Cape Breton. (They must have been the real Sperm Whale).

Ded-men-ak-paj-jet {temnaqpajit} means "blunt head"

Ded-men-ak-part {temnaqpat} means "cut off sharp head"

Humpback (?) Whale

At same time that ded-men-ak-paj-jet occurred at Whycomomagh (summer, about 50 years ago), two great big Whales (Boot-up) {putup}, origin of name not known, very old, came in at same place, and one of them ran ashore and was killed by Indians with a scythe on end of a stick. Soolian Bill saw it. It made very great commotion with its fins. It was towed to Arichat, and the fat taken off there. Does not know if it had a back fin or not. It had grooves or creases on its throat; and they called it El-e-go-art (g hard) Boot-up, which was "Creased or grooved whale." The creased throat proves it is not the (?) Right Whale; and as it made so much commotion with its fins, it was most likely the Humpback Whale (rather than the other sperms which have short pectorals). *Vide* Jerry Lonecloud, 31 Jan. 1920.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 15. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

9 February 1920 cross-reference

Pygmy Sperm Whale, Specimen Taken at Herring Cove, Halifax County, N.S.

On 17th January, 1920, when Jeremiah Gray and other men were cutting out ice to prevent it carrying away the wharves, in case of storm, in Herring Cove...they chanced to come upon the body of a small-sized whale. The animal was eight and a half feet long, and it was lying dead just beneath the ice....On showing the head of this whale to a very well-informed Micmac Indian, Jeremiah Lonecloud (*alias* Bartlett), he examined it carefully and stated that he had never seen the species before, but from descriptions given him by two very old Indians, Noel Jeddore, who is now dead, and Soolian (William) Bill, he felt sure it must be what was known by the Indian name *Ded-men-ak-paj-jet* {temnaqpajit}, a name which means "Blunt-head" fish. Noel Jeddore had been born at Melrose, St. Mary's, N.S., and died about twenty years ago, aged 84 years, and old Soolian Bill had formerly belonged to Cape Breton Island and now lives on the Truro reservation, aged about 97 years.

Noel Jeddore told Lone-cloud that about fifty years ago, say about 1870, he and other Indians were encamped on a small island called by the Indians *Up-quaw-we-kunk* {pqa'wikan}, or "Bark-camp Island," off West Medford, on the south side of the entrance to Pereau Creek, in Minas Basin, Kings Co., N.S., when a school of about a dozen cetaceans became stranded on a mudflat there. The Indians examined them and got some of the flesh for food, and he said that the cooked back-fin was much relished by them. The animals were about 12 or 15 feet long, coloured black, and had a small dorsal-fin. Such cetaceans had never before or afterwards been seen by Jeddore and his companions, but he had heard from other older Indians that such animals had occurred years previously, and that they had been called by the Micmacs *Ded-men-ak-paj-jet*, from the blunt appearance of their head. This word resembles an old Micmac name applied to another rare cetacean {a true Sperm whale} which once occurred here: *Ded-men-ak-part* {temnaqpat}, which means "head cut off squarely," not merely "blunt head..."

Old Soolian Bill very recently told Lone-cloud that he also had seen the cetacean which they call *Ded-men-ak-paj-jet*, and said it occurred in the same season when the others were taken off West Medford. About fifty years or more ago, he states, a number of sea animals of the kind seen at West Medford came ashore in a "gut" of water near the Indian reservation at Whycocomagh, St. Patrick's Channel, Bras d'Or Lakes, Cape Breton Island. Bill and other Indians examined and cut up the animals and obtained much oil from the blubber; and one which they opened contained a foetus. They also called the animal *Ded-men-ak-paj-jet*, agreed it was the same species as that taken in the Minas Basin, and that it was extremely rare, but that old Indians told them it had been taken years before. It also had a dorsal-fin...(*It may be mentioned that at the same time that these cetaceans came ashore at Whycocomagh, two very large whales—Micmac *Bootup*, name for any large whale—came in at the same place and one ran ashore and was killed by the Indians with a scythe-blade on the end of a pole. Soolian Bill saw it, and he said it made a great commotion with its very long fins, so that one had to be careful in approaching it....Probably it was the Humpback Whale....)

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 9 February 1920. Harry Piers. "Accidental Occurrence of the Pygmy Sperm Whale (*Kogia breviceps*) on the Coast of Nova Scotia; an Extension of its Known Range; With Remarks on the Probability of the Former Presence in These Waters of the True Sperm Whale (*Physeter macrocephalus*)." Read 9 February 1920. In, *Proceedings and Transactions of the Nova Scotia Institute of Science*. Vol. XV, 8. 1920:95-114.}

April 1921

Caribou

Caribou used to be on big plains back (north of) Parrsborough, and also towards Shulie {on the Bay of Fundy coast south of Joggins}, Cumberland Co., N.S.

The last time Lewie Newell {Louis Noel} McDonald actually saw Caribou in Nova Scotia, was when he saw two, about 40 years ago (say about 1881), back of Nelson's, Trafalgar, between Gorman's Lake and Rocky lake, which is about 5 inches SE of Trafalgar, and about on the Halifax - Guys. County line.

Vide, Lewie Newell McDonald, Ap. 1921.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 16. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

13 February 1928

{page one of three}

Moose Yard, either summer or winter: Wis-noo-de

Old Bull: Yub {sic}

Old Cow: Ul-gwe-dook

**Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Material Culture**

Material Culture

Costume: Clothing, Accessories, Regalia, Textiles

n.d.

Mooshcole. Gold plated. {This is a drawing of a gorget; there is no other information.)
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 1.)

n.d.

{four drawings, not by Harry Piers, of putative Mi'kmaw man's costume. Two in pencil, then copied in ink. See the xeroxes at the end of this section.)
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 2 a-d.)

October 1908

{Drawing for Accession 3287; ink on paper; Harry Piers October 1908; natural size. This is a beautifully detailed drawing of the medal given to Jacques Pierre Peminuit Paul by Archbishop Walsh in 1857, at his installation as chief. See the accompanying xerox of the original.)
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 3.)

28 May 1910

{Notes for Accession 3564}

Mus. No. 3564, Rec. 28 May 1910

Micmac Indian Chiefs Coat, of typical shape, material and ornamentation. Made of black broadcloth; ornamented with "pipings" of red broadcloth in the seams; bordered with red silk (partly in scalloped form) on front, lower edge, cuffs, shoulders ("wings"), and between shoulders; & bordered with blue silk on collar. Further ornamented with beadwork in typical Micmac designs, in white, ruby-coloured, blue, and yellow beads, on cuffs, shoulders, and between shoulders, etc., and with a few yellow tinsel disks among the bead-work between shoulders.

Worn by John Noel, now chief of Micmacs for Halifax Co., etc., when he was a Captain (next lower rank to chief) at the time he was presented to the then Prince of Wales (the late King Edward VII) on the occasion of the latter's visit to Halifax in 1860; and subsequently also worn by Noel when he was chief. He wore it in 1910 when he attended the funeral of Bishop Cameron of Antigonish. The chief has also another similar coat which he now wears. It is worn belted at the waist with a red girdle....

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 4.)

28 June 1910

{Notes for Accession 3576; partially transcribed}

Mus. No. 3576, Rec. 28 June 1910

Typical Micmac Indian woman's (chiefs wife) skirt of fine dark-blue broadcloth, 4 ft. 2 in. in height and 3 ft. in width, elaborately ornamented on 1 ft. 4 ins. of lower part with crimson, pale geranium-pink, bottle-green, pale-blue and light & dark buff-coloured silk ribbon in horizontal bands, some cut into pointed saw-tooth forms, (in some cases possibly representing wigwams and spruce-trees) {this is a repeating design of one big triangle, two little triangles, one big triangle; typically Mi'kmaq, meaning not known), and further ornamented with white beads and a few small tinsel disks. The skirt is made of the same width from top to bottom (without gores, etc.), and the waist-line comes about 13 ins. below the top edge.

Made {by Marie Maurice, wife of Louis Thomas, for her daughter Marie Antoinette Thomas, wife of Peter Sack and then wife of John Noel, when she came of age), and worn by Mary {Marie Antoinette), daughter of Thomas and wife of John Noel of

Shubenacadie, N.S., chief of the Micmac Indians of Halifax, Lunenburg, Hants, Kings, Colchester & Cumberland Counties, N.S. Mrs. Noel was bom at _____ on 16th October _____, and married first Peter Saak {as a surname, now spelled Sack, from French *Jacques*}, Noel being her second husband. Such skirts as this are now only occasionally worn on ceremonial occasions, although in former years they were worn as the ordinary everyday dress of the Micmac women. Broad-cloth, ornamented leggings were worn with the skirt, and an ornamented jacket...and ornamented pointed cap....

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 5.}

3 February 1912

Dr. Lonecloud (Jerry Bartlett, bom at Salmon River, 9 miles from Yarmouth, Yar. Co. — afterwards with Cicopoo Indian) {Jerry Lonecloud was bom in Belfast, ME, USA, in 1854; and starred in the Kickapoo Indian Medicine Show}, says that about 50 years ago, when he was boy, squaw Polly Williams, then an old woman, of Great Lake, Pubnico, sister of John Williams, told him various things in curings {Lonecloud was a herbalist}. Among them said (almost forgot about it), that the Micmacs in old times used to make cloth made of threads made from beaver hair, & used a stone twirling thing such as this {plummet} for twisting the threads. Does not know how it was woven. This cloth was used for the special purpose of being finally put round a couple who were being married by the chief (who performed such ceremonies). The chief always had such a cloth which he retained for this use. Sometimes well-off couples had their own, which they retained & would pass on to their children when they were married afterwards,

{further note:}

It was the red-twigged Cornel bark that was smoked for bronchial affections. But it was not used as ordinary tobacco.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 6. Cross-referenced to Mi'kmaw Ethnology: Culture; and cross-referenced to Piers Papers, Archaeology: Notes.}

1 May 1913 cross-reference

1814 Medal (Judge's)

Given to Lewie {Louis} Paul, grandfather of present Chief Peter Paul. Diameter 2.98.

.11 {inches} thick at edge.

Joe Handlev Meuse

I

Jas. Meuse died about 2 weeks ago

(say about 17 April 1913).

He was Governor Chief at Bear River.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 11. Cross-referenced to Material Culture, Costume, 1 May 1913.}

6 January 1915 cross-reference

Lonecloud. Cap of three moose ears. Snowshoe filling of Caribou (does not sag like Moose). Thong for feet of green Moose hide, dressed. Snowshoe thong {Piers has a drawing here}, through slit. *Vide* Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 8. Cross-referenced to Material Culture, Costumes, 6 January 1915.}

22 February 1915

Moose-shank Moccasin, Oon-neck (means "hind-leg"), always used by Micmac Indians for snowshoeing.

The Moccasin always worn by the Micmac Indians for snowshoeing in winter, was a shank (hock portion) the hind-leg of a Moose, worn with the Hair outside. This moccasin was called Oon-neck, which means "hind leg," but is used to denote this moccasin for snowshoeing, made of moose's hind shank. The shank was cut of proper length for length of foot, and sewed up at toe. It was left of various lengths at the part to cover the wearer's leg, sometimes coming about half-way up the leg. {Piers means to say that, according to the length desired for a particular pair of shanks, the skin on the moose's leg would be cut appropriately.} This side goes under the other side, which laps over it. Tie in front. Thongs to

tie the moccasin pass around behind & are brought around to front again & tied in front, as shown {Piers made a drawing here; see the xerox}. In order to accommodate the overlapping of the sides, one of the thongs passes through a hole in the outer side of the moccasin, as shown. This hole is on the right side of right-foot moccasin; & on left side of left-foot moccasin. The moose-shank is dressed by having the skin broken-up, and is dressed or greased with Moose tallow which makes it so it will never freeze. *Vide* Jerry Lonecloud, 22 Feb. 1915. The caribou {caribou} hide low moccasin was only used {illegible}, never on snowshoes, as it would freeze.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 7.}

30 November 1916

{Notes for Accession 4438}

Micmac Indian Cap, made in 1916 of the "Bell" and part of the neck-skin behind it, of a Bull Moose, with birchbark headband; constructed after a description to the maker about 1865 {1868ca}, by a very old Micmac Indian, Peter Charles Sulnow { Mi'kmaq *Sain*. French *Charles*}, of Tuskent River, Yarmouth County, N.S.

The Moose (bull) was killed by Jerry Lonecloud (Micmac) at Doyle's Meadow, 4 miles from Elmsdale, Hants County, N.S., about 7 October 1916; and the cap was made by Lone-cloud in November 1916. The skin was pickled in salt brine to preserve it.

Lone-cloud says that he never himself saw such a cap used by our Indians, but he made it after a description of it given him about 1865 (when Lone-cloud was about 18 or 19 years old, he being bom in 1847) {actually, Lonecloud was not living in Nova Scotia until two years after 1865, when the Civil War ended, at which time he was about 14 or 16 years old}, by Peter Charles (Sulnow), a very old Micmac who lived and died about 1867 {wrong, has to have been at least 1870 when he died) at a camp between Parr's and Ogden's Lakes, west branch of Tuskent River, about 4 miles north of Carleton, Yarmouth County, N.S.

Lone-cloud lived with him for 4 or 5 years, till the old Indian died, and they buried him in a cemetery at Eel Brook, Yarmouth County, many miles to the south. Peter Charles, who was the son of a former Chief, and who had a great store of old information about his tribe, told Lonecloud that in old times the Micmac wore a fur cap in winter, made of the dewlap ("bell") of a hardwood Moose, which kind of Moose the Indians say, have smaller bells than those which they know as soft-woods Moose. Peter Charles said a birchbark band was fitted to the edge of the cap to keep it on the head, although Indians used thongs for this purpose. Also some had the moose ears attached to the side of the cap to protect the wearer's ears.

Lone-cloud never actually saw such a cap made or used by the Micmacs, and therefore does not know just how it was worn, as to which end was worn in front, etc., but he made this one after the description given him by old Peter Charles. The detail construction of it therefore is probably only approximately correct.

Peter Charles also said that Micmacs used to wear winter caps made of three moose ears sewn together at the edges {the points forming the crown}, and also that a birchbark band inside the edge made it also fit better to the head and cling there. Lonecloud has seen such moose-ear caps used by the Micmacs, and he long had such a cap himself.

Lonecloud says that Peter Charles told him that his {Peter's} father, the chief, was the first Indian of his locality about Tuskent River who heard a musket fired, which was fired at him, at Gabriel's Falls, Tuskent, Yarmouth County, when the French came....

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 8a-b. There is a slightly different wording to the entry in the actual Accession Book for this item.}

7 June 1919

Wampum belt. {Probably not shell wampum, from the colours, but glass beads?} Formed of beads strung on fine sinews. In center was a round patch of black beads, about the size of a cent (about 1 inch diameter); all the rest was of creamy-yellow beads, all strung on the sinews. A sort of fringe at each end formed by about 8 or 9 beads strung on every other sinew. There were about 3 rows of beads (sinew) {three rows of warp threads of sinew} on outside of the round disk. There was no way of attaching the article to the person, etc. Lone-cloud supposes it was made after the style of an older one which had been in wampum. The bead band descended to Chief Paul & to Chief John Noel & on his death was placed in keeping of the priest at Enfield (Young?). Its whereabouts now (1919) cannot be traced. Lonecloud said he had always heard it interpreted as that the black disk represented a time "When great fear came when the sun was darkened for a time," & he supposed that it was when the sun was darkened at time of Christ's

death. There were also two other bands, about half the width of above, but with the fringe. There were of rows of red and yellowish beads (alternately, a row of each colour), on sinews; and the beads in the fringe (every other sinew) were red. No black spot. From recollection of Jerry Lonecloud, 7 June 1919. {Drawing}
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 9.}

28 December 1922

Micmac Indian Costume & Cradle

The Micmac Indians, both men and women, when in camp and when visiting settlements and towns, used to dress regularly in typical Indian costumes of ornamented broadcloth, the women with beaded pointed caps, and coloured jacket, etc., till after Prince Edward (Prince of Wales) was here in 1860. For last 25 years (since about 1897) only about one Indian out of a whole settlement of Indians would dress thus. The last to be seen in the native dress at Shubenacadie reserve, was about 17 or 18 years ago (say about 1905). Old women, about 70 or 80 years of age, were the last to wear the native dress. The young women never wore it of recent years. "Indian cloth," so-called, for making Indian dress, was a blue doeskin, and was kept by Halifax merchants, such as W. V. C. Silver, etc., for sale to Indians, and sold to them for about \$5 or \$6 a yard (*Vide* H. St. C. Silver) {Harry St. Clair Silver, the merchant's son, and a friend of Harry Piers}. The Indian Cradle (strapped to {the mother's} back) went out of use among the Indians about 40 years ago (say about 1882). It is never used now by Indians. Rotten wood of wire-birch was placed at buttocks of the infant in that cradle, in order to absorb what came from its bowels. The penis of the male infant was let protrude through its cradle coverings, both winter and summer, so that the child could make water. Occasionally, but not often, one would get frost-bitten by carelessness in this way, in winter. Rotten wood of wire birch was also used to take oil out of raccoon skins, by Indians. *Vide* Indian Jerry Lone-cloud, 28 Dec. 1922.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 10. Cross-referenced to Material Culture, Transportation.}

18 November 1922 cross-reference

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) {Peminuit} 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 Ann{apolis?}, of Kejimkujik {timberlands?}.

Medals, etc.

Among the tribe at Shubenacadie are:

Chiefs medal, 1814:1 (See NS Museum Accession No. 3219)

Captain's medals: 2 (See NS Museum Accession No. 5147)

1st Captain, medal like Chiefs, only smaller

2nd Captain: lion and wolf medal, Geor. III, 1765

Much-coles {gorgets}: 3

Total: 6

See Accession No. 3564-3565

Above in general discussion with Wm. Paul, Lone-cloud, 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. Lone-cloud says that old Jim Meuse said he had five counties under him.

Cape Breton Chief: Pictou, Antigonish & Guysborough Cos. are said to be under the Chief of Cape Breton Island at Whycomagh.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 7. Cross-referenced to Material Culture, Costume, 18 November 1922.}

21 December 1921

{Notes for Accession 6127}

Micmac Indian Woman's Pouch of dressed Caribou skin, used for holding pipes and Indian tobacco, and worn on the left side, suspended from a thong or tape about the waist. This specimen is claimed to be very old. It is called A-bit-a bid-je-bow-dim {e'pit-apijipo'tim}, which means 'a woman's pouch'. Abit = a woman; Bid-je-pow-dee = a pouch {pijipo'ti}.

According to the woman from whom this specimen was obtained, it is very old. It once belonged to an old Micmac woman known as Quiden {kwitn, 'canoe'}, who is thought to have come from Richibucto on east coast of New Brunswick, that part inhabited by Micmacs; and who died a number of years ago—at the age of 105 years, it is said—at Mrs. John Pictou's at Truro, N.S. Mrs. Pictou got it then, and she says she has had it for 55 years, but I doubt if it can be that long, as she does not look to be more than about 60 years old now.... {in the Accession Book, Piers adds "Mrs. John Pictou, now of Millview, near Bedford, Halifax County, N.S., is not a Micmac, but claims to be a Mohawk, bom at Homstead {sic}, Canada; but she married a Micmac, John Pictou. After her marriage, she lived at Truro, Colchester County, N.S., for 20 years, until her husband died, and she now lives at Millview, Bedford {near Jerry Lonecloud}."}

In this pouch, the woman kept clay pipes and Indian tobacco for use. When a visitor arrives at the camp, she would take a pipe and fill it, and give it to him to smoke. She also fills another pipe and smokes it. This is a sign of friendship (*vide* Mrs. P & Lone-cloud. The tobacco consists of the bark of Red Willow, chiefly, or Squaw Bush, mixed with a little Lobelia. Some Beaver castor was also cut up and put in with tobacco to be smoked. The ashes—or probably the unconsumed remainder of pipe-filling—were returned to another compartment of the pouch, to be used on top of a new filling. In winter, Red Willow is covered by snow and cannot be got, unless a supply has been laid in, but Squaw Bush is out of the snow, being taller, and can be obtained.

{Note: This pouch does not look Mi'kmaq to me. Dr. Kate Duncan, Arizona State University, agrees, and says it is not a Mi'kmaq pouch, but comes from further west. 1993, personal communication to R.H. Whitehead}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Material Culture, Costume, 11.}

9 January 1929

{Correspondence, hand-written, 9 January 1929; Janet E. Mullins, Liverpool, NS; to Harry Piers, Provincial Museum, Halifax, NS. Partially transcribed.}

Liverpool, January 9, 1929

Harry Piers Esqr., Halifax

Dear Mr. Piers: My hearty thanks are due to you for your kindness in forwarding to me your monograph on the Micmac Indians which I find very interesting, and which has added materially to my knowledge of our aborigines. In striking contrast with the dress of the Indians of a few years ago was that of a family group that I saw on the street recently. Seen from the rear, except for the litheness of his walk, the father might have been any comfortably dressed young man going briskly about his business. The mother wore a close-fitting hat over her bobbed hair, an up to date dress of near-knee length, strapped shoes and *silk hose*. The little girl that walked between them holding a hand of each in dress and manner might have come out of one of our best homes. The air of assurance, well-being and dignity that characterized the three was so marked that others, as I did, turned to look after them with pleasure....

Yours sincerely, Janet E. Mullins

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Material Culture, Costume, 12.}

1 September 1933

{Notes for Accession 7633; Rec. 1 Sept. 1933}

Micmac Indian Woman's Pointed Cap (Ge-nees-quat pay-waw-ken), made about 1857; broadcloth, decorated in typical Micmac pattern with bead-work in yellow, blue, red, pink, reddish-brown, and white, and with "pipings" of scarlet and blue silk ribbon. One left side are sewn tufts of black ostrich plumes (possibly added at a later date). This well-made cap was made, about 1857, by well-known Micmac woman, Mary Thomas {Mary Maurice, married to Louis Thomas}, 17757-1878, (eldest child of Paul Morris), for her daughter Magdalene {Madeleine} Thomas, 1842-1931 (afterwards wife of John Williams the noted Indian hunter), when Magdalene was 15 years of age (that would be in 1857). Magdalene (Mrs. John Williams) always wore it after that. Before she died she gave it to her great-niece, Edith Jane Thomas, b. 1912, dau. of Michael Thomas.... When she received it she E.J.T. was 19 years old (now 21 years).

Magdalene Williams died about Sept. 2 years ago (1913), aged 89 yrs. (bom 1842); {died} at Truro Reserve, N.S.

{drawing, with measurements}...

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 13 a-b.}

22 June 1935

{Notes for Accession 8117}

Micmac Indian Man's Cap of black twilled cloth, somewhat glengarry shape, with silver & coloured bead-work (2 arrows, point near front, stars on border, & large chevrons on border); made in winter of 1934 by Mrs. Charlotte Wilmot (b. 1868), Indian (dau. of Matteo, Matthew, Paul of Pictou Landing), wife of Charles Wilmot of Pictou landing, she is now 67 yrs. old (b. 1868); after old pattern she got from Mrs. Andrew Abram (died aged about 97 yrs., b. about 1836, who died 1933, who came from Dorchester (near Sackville), N.B., she was Micmac. An old pattern. Just an ordinary headdress of Micmac Indians.

Beaver {hat;} Ar-bel-get-do-waar-sik (a hat with curved brim & tall) {made of felted beaver fur}, had one feather stuck straight up on right side. Feather either from wing of an owl or crane.

Me-gum-a-what (Micmac hat), only name can be given to them.

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

Material Culture, Crafts: Basketry, Quillwork, Tobacco Pipes, Woodwork

Basketry

5 March 1901

{not transcribable.}

Drawing, in ink, by Harry Piers, 5 March 1901; of a hand holding a basketry gauge, demonstrating how it is used.

See xerox.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 1.}

Quillwork

17 October 1908 **cross-reference**

{Correspondence, hand-written, 17 October 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir:

Mr. John Doering, a citizen of Bridgewater, has asked me to write to you about a very interesting curiosity in his possession, and which he is willing to dispose of for a consideration. It is a cradle made sixty-odd years ago, so he says, and handsomely upholstered and pointed in quillwork by a Mic Mac Indian woman. He says that one just like it was made by her, and was presented to the Prince of Wales, now our gracious sovereign King Edward the Seventh. I have seen the cradle, and he has also shown it to Frank Davison Esq. who thought it ought to be preserved in some museum as it was such a fine specimen of Indian work. Do you think it would add to the interest of the Provincial Museum? Kindly let me know your views, as I am anxious that Mr. Doering should know if you cared to purchase it for the museum. We would like to have it for our Town Museum, but have not the funds for that purpose at present.

Very truly yours, Wm. E. Marshall

{Note by Piers: "Ans. 21 Oct. 1908. What is least will take for it"}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 1. Cross-referenced to Material Culture, Crafts, 17 October 1908. This cradle was eventually acquired by the DesBrisay Museum, Bridgewater, NS. It was sent for conservation to CCI in Ottawa, in the 1980s, where it was discovered that someone, almost certainly John Doering, had taken oil paints and repainted the quillwork, which had faded over time. Who knows what the original colours were? Notice how neither Doering nor Marshall mention this in the following correspondence, saying instead that it is a "fine specimen" and "well-preserved." The provenance of this cradle should not be taken as proved. See Whitehead's notes below about the seemingly mythic "Prince of Wales" connection.}

19 November 1908 **cross-reference**

{Correspondence, hand-written, 19 November 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: Replying to your favour of recent date, for which on behalf of Mr. Doering I thank you, I enclose you herewith photos of the cradle about which I wrote to you. Mr. Doering tells me that the Indian woman who made it or rather upholstered it was named Christina Morris and that years ago she was well known as living near Halifax, at the Arm I think he said. I may say that this cradle is well preserved and is a very handsome specimen of Indian (Quill) work made by the Indian women who had previously made one of the same kind for the Prince of Wales now King Edward VII. I hope that such a royal incident is true. It was told to me for the truth, and if it is so, the fact can be vouched, and being vouched the cradle of which the enclosed is a photo, ought to be of some historic interest as being the counterpart of that presented to Royalty and made by the same Indian Woman of the Province of Nova Scotia.

{A search of royal collections in Great Britain, by both Ruth Whitehead and Jonathan King of the British Museum, has failed to turn up any quillwork cradle. Canadian anthropologist Alike Webber even asked Prince Philip, with whom she went to school, if he had ever seen any such, but to no avail. This does not, however, mean it wasn't made. The Prince of Wales visited Nova Scotia in 1860, and the Nova Scotia Museum now owns a set of furniture, ornamented with quillwork panels, said to have been made for him, presented to him, and left behind by him (he was traveling on the Royal Yatch); it ended up in Mahone Bay, NS, prior to being given to the museum.}

Mr. Doering has had it in his possession for about 35 years, I thought he said longer. He got it from a Mr. Rhuland

of Mahone Bay. This Rhuland was a great friend of the Indian Woman and she made the cradle for him, and told him it was just like one she made for the Prince of Wales.

I hope it may be of some value to you, and my friend Doering wishes to dispose of it.

Yours very truly, Wm. E. Marshall

{A note by Piers states "Ans. 27 Nov. 1908 / Let me know lowest price."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 2. Cross-referenced to Material Culture, Crafts, 19 November 1908.}

19 November 1908 cross-reference

{Correspondence, hand-written, 15 December 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: The bearer of this letter is Mr. John F. Doering of this Town, the owner of the cradle about which I have had some correspondence with you. Mr. Doering having business in the City, thought it would be well to take the cradle with him. I trust I have not taken too great a liberty in giving him this letter to you, and I hope you will permit him to show you the cradle.

Very truly yours, Wm. E. Marshall.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 3. Cross-referenced to Material Culture, Crafts, 19 November 1908.}

16 December 1908

{Notes on loan of quill work cradle, given accession number 3328}

Received 16 December 1908. Child's cradle (of European form) ornamented with very elaborate, coloured porcupine quill work by Micmac woman, Christina Morris {Piers refers here to Mary Christian Paul, wife of Tom Morris}; the counterpart of one made by her for the Prince of Wales, now King Edward VII. The woodwork of this cradle was made by Alexander Strom of Mahone Bay, and was decorated with quill-work by Indian woman, Christina Morris, assisted by her son, of Bridgewater. This Christina Morris years ago was well known and lived at the North West Arm, Halifax, N.S.

She presented it to a great friend of hers, Mr. Rhuland of Mahone Bay, Lun. Co., who probably had it about 10 years. From Mr. Rhuland it passed to Mr. John F. Doering of Bridgewater (a native of Germany) who much prized it. Mr. Doering has had it about 35 years, and therefore must have got it about 1873.

Previously to making this one, Christina Morris had made one exactly like this for the Prince of Wales, now King Edward VII (when he was a child?).

Mr. Doering has deposited this cradle in the Prov. Museum, for sale, and he has agreed that I shall assume no responsibility for it, although I shall exercise such care of it as I can. He desires to get \$75.00 for it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 2. A label "Photographic Negative of cradle, ornamented with porcupine quill, Micmac, 4543. Work by a Micmac woman, Christine Morris, 1841-42. Box No. 5" is included with the rest of these letters. Cross-reference to Correspondence on Mi'kmaw Matters.}

24 January 1916

{Correspondence, hand-written, 24 January 1916; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: My good friend John Doering of this Town has asked me to write to you again about that cradle of Indian Workmanship which he has loaned to the Museum. As proof of genuineness as an Indian work of Art he asks me to enclose herewith a sort of statement made to him by Tom Labrador, an Indian living in this town. You will of course know what value to attach to it. But I fancy that Mr. Doering would like to dispose of the cradle, if not as an authentic relic of Indian workmanship then at least as an article adorned by Indian art. It might be considered enough of a curiosity to find a place in the museum. I would like to have it for the Bridgewater Collection, but of course our funds are extremely limited. I trust you may be able to hold out to Mr. Doering some reasonable hope of your taking this cradle. I think it is necessity which compels him to which your attention at this time, and I hope for his sake that you will oblige me with an early reply and with some kind of an offer. I know tis a poor time for such things, but I must satisfy my friend of my endeavors for him in this regard.

Sincerely yours,

Wm E. Marshall

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 8 a-b. Cross-referenced to Material Culture, Crafts. 24 January 1916.}

January 1916 ?? cross-reference

{Enclosed with the letter of 24 January 1916 above. A supposed deposition by Tom Labrador, on the quillwork cradle loan, given number 3328. This is written in an unfamiliar hand, not Harry Piers's handwriting. I don't know who wrote it down, or whether it is really Tom Labrador speaking. I suspect Doering wrote this himself, to facilitate the sale; it vacillates between hokey "Indian talk" and straightforwardness. He probably had information from Tom Labrador, because there is internal evidence that Doering couldn't have fabricated, such as the accurate name "Mary Christian", as opposed to "Christina", for the quillworker. This is a curious deposition, because it seems to be saying that Mary Jane Paul, wife of Frank Paul, made the cradle for her husband's fishing buddy, Reuben Rhuland, as a copy of one by Mary Christian Paul, wife of Tom Morris, made for the Prince of Wales. The fact that Tom Labrador says he watched "old Mary" make this when he was fifty, and he is now seventy-five, would mean that the cradle was only 25 years old. How does this fit with Doering claiming it is at least 45 years old? And how can it be an EXACT copy of one made for the Prince of Wales, if that was made in the days when the Prince of Wales was a baby (1840 ca), if it is only 25 years old? There are too many unanswered questions here.}

#3328

A description of John F. Doering's Porcupine Cradle, By Tom Labrador, Me Tom Labradore am 75 years old, living in B-water mong Ingins. Me know Mary Christian Tom Murray's Wife {for Mun-ay, read Morris or Moli's or Maurice, the English, Mi'kmaq or French spelling of his name}, has made Cradle for old Queen Victoria, where King Edward was rocked in as Baby. As me was 50 years old me come from Labrador and stoped over night to Mary Jane Paul, that time Frank Paul was Ingin Chief over Micmac tribe, me seen old Mary make Porcupine quill Cradle for Rubin Rhuland, This Rubin Rhuland {and} (Frank) Paul was allways Trout and Salmon fising {sic} together.

{If Tom Labrador came to Nova Scotia when "Frank Paul" was chief, he must be referring to Francis Peminuit Paul, Chief at Shubenacadie, who resigned as chief in 1855, due to old age and blindness; the report of the Indian Agent for 1855 puts him living at Shubenacadie. He was the only chief so-named in the nineteenth century. Whoever wrote this deposition down is confused. There were not one but two Frank Pauls being talked about here. The Chief Frank Paul is not the "Frank Paul" who was always fishing with Reuben Rhuland. That was the Frank Paul called Winik or Kaninick, who lived in the Chester and Gold River area; whose wife was Catherine Bernard. (William Cheamley, "Indian List for the Year 1855." NSARM, MG 15, Vol. 5, #69.) These two Pauls were contemporary, and were the only ones alive in Nova Scotia during the relevant time period, except for a Francis Paul who lived at Ship Harbour up the Eastern Shore. If Reuben and Frank fished together all the time, it makes sense that the Frank Paul we want is the one who lived in Chester. There is also a lot of confusion with the two Marys mentioned here. Who is Mary Jane Paul? Frank Paul's wife was named Catherine, in 1855, unless he married twice. Who is "old Mary"? Is it Mary Jane Paul or Mary Christian Paul?}

Mrs. Rubin Rhuland's brother Alexander Strum in Mahone Bay a Carpenter made wood work for this Cradle, and John F. Doering has got the Cradle from Rubin Rhuland, and took it in Halifax in Muesium to sell {sic} it, if not he will take it to London and King George shall have it. Thats all me know bout Cradle.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 9 a-b. Cross-referenced to Material Culture, Crafts, undated, possibly January 1916?}

27 June 1918

{not transcribed}

Museum label, typed. Description of "Vanilla Grass" or sweetgrass, *Hierochloe odorata*, collected from damp ground near the Stewiacke River, near Stewiacke Station, Colchester County, NS, 27 June 1918. Sweetgrass was used in Mi'kmaw basketry construction.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 3.}

14 June 1938

{Notes for Accession Number 9073:}

9073. Re. 14 June /38

Large, circular Micmac Indian Birch-bark & quill work, box, or lady's work-box, without cover, the upright sides ornamented with Porcupine-quill work, in typical chevron-pattern, dyed white, blue (now greenish), red, and yellow. It is evidently old. {it may simply be a broken box, with the cover lost, and the internal plain bark liner, which would project above the box sides, and over which the cover would be slipped, taken out and discarded.} Made by Indians at Pictou Landing Indian Reserve, Pict. Co., N.S., about 1870; and belonged to late Miss Mary McDonald (sister of Chief Justice Jas. McDonald).

{Piers made a drawing here; see xerox at end of this section.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 4.}

27 September 1938

{not transcribed}

Museum label, hand-written. Rocking Chair ornamented with seat & back panels of birchbark... Said to have been presented to the Prince of Wales (afterwards King Edward VII) when he visited Halifax, N.S., 30 July to 1 Aug. 1860, and left behind him when he went away. Accession Number 38.117.2.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 5.}

Tobacco Pipes

22 January 1918

The last stone pipe made by a Micmac Indian, according to Jerry Lonecloud, was made by the late Johnny Peters, Micmac Indian, of Bear River, at Bear River, Digby County, for the late William Gilpin, of Digby, N.S. It was made from stone from Meteghan, Digby County, and was shaped, at Gilpin's suggestion, as a caribou head. Lonecloud saw it {ca 1873}, among various relics Wm. Gilpin then had. Does not know how many years before that it had been made. Johnny Peters died about 1897.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 6.}

7 September 1920 **cross-reference**

{not transcribed}

Correspondence from L. Fortier, Superintendent at Fort Anne, Annapolis Royal, NS.; to Harry Piers at the Provincial Museum, 7 September 1920, asking for information on how far back in time Piers finds reference to the "calumet or pipe of peace" among the Mi'kmaq.

{second page:}

Piers' draft of a reply to Fortier, n.d. No information about pipes included in this letter.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaq Matters, 15 a-b. Cross-referenced to Material Culture, Crafts, 7 September 1920.}

21 October 1926

{not transcribed}

Correspondence, hand-written, three pages, between John A. Collins, Scottsville, NS, 21 October 1926; to Harry Piers, Provincial Museum, Halifax, NS; regarding a Mi'kmaw stone pipe found by Collins's uncle, and later accessioned at the museum as Number 5921. "He found the pipe in July, 1921, on the Collins farm in the P.O. district of Scottsville. The farm fronts on the Margaree River about Vi mile from outlet of Lake Ainslie. He found it @ above 1 Vi miles from the River on a high bank above a large stream." Later on in the correspondence, Collins writes, "This farm and along the Margaree river was heavily settled with Indians about 80 years ago. In stories handed down from old residents of this district, it seems that they were very aggressive and hostile and resented the Invasion of the settlers. It seems that this farm had more than its share of Indians, probably on account of a large stream bordering it on the south west side, all along which provided good trout fishing." Collins mentions other artifacts found on the farm, including a stone axe.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 7 a-b.}

Woodworking

28 December 1922 **cross-reference**

Micmac Indian Costume & Cradle

The Micmac Indians, both men and women, when in camp and when visiting settlements and towns, used to dress

regularly in typical Indian costumes of ornamented broadcloth, the women with beaded pointed caps, and coloured jacket, etc., till after Prince Edward (Prince of Wales) was here in 1860. For last 25 years (since about 1897) only about one Indian out of a whole settlement of Indians would dress thus. The last to be seen in the native dress at Shubenacadie reserve, was about 17 or 18 years ago (say about 1905). Old women, about 70 or 80 years of age, were the last to wear the native dress. The young women never wore it of recent years. "Indian cloth," so-called, for making Indian dress, was a blue doeskin, and was kept by Halifax merchants, such as W. V. C. Silver, etc., for sale to Indians, and sold to them for about \$5 or \$6 a yard (*Vide* H. St. C. Silver) {Harry St. Clair Silver, the merchant's son, and a friend of Harry Piers.} The Indian Cradle (strapped to {the mother's} back) went out of use among the Indians about 40 years ago (say about 1882). It is never used now by Indians. Rotten wood of wire-birch was placed at buttocks of the infant in that cradle, in order to absorb what came from its bowels. The penis of the male infant was let protrude through its cradle coverings, both winter and summer, so that the child could make water. Occasionally, but not often, one would get frost-bitten by carelessness in this way, in winter. Rotten wood of wire birch was also used to take oil out of raccoon skins, by Indians. *Vide* Indian Jerry Lone-cloud, 28 Dec. 1922.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Costume, 10. Cross-reference to Material Culture, Crafts, 28 December 1922.}

Woodworking, Wood Carving

Mi'kmaw Usage, but not Mi'kmaw Manufacture:

n.d. cross-reference

Label copy: "Reredos of Altar at Port Tolouse {sic}, now St. Peters, Cape Breton Island, during the French regime. On the evacuation of St. Peters by the French this altar was given to the Indians, who cared for it in their wigwams during 125 years. It came into the possession of the R.C. {Roman Catholic?} Episcopal Corporation in 1892. Shown at the Glace Bay Industrial and Merchants Fair at Glace Bay, C.B., 19 to 24 Sept., 1904.

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Notes." Cross-referenced to Mi'kmaw Ethnology: Material Culture, Crafts, Wood Carving, undated.}

Mi'kmaw Ethnology:

Material Culture

Games

n.d.

{Drawing of three counting sticks, one straight, one of the type called paddles, and one "old man", with notes. See the xerox.}

{caption, crossed out:) etxamuawei

{caption, crossed out:) pi (e)txamuawel

kidema-ank

etxamuawei pi. {plural:} (e)txamuawel

gisigu, (plural, gisiguk), "old man"

{scribbled at right angles to the above:} 6 dice/1 dice for throwing/ game/ \$2.00

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 1.}

n.d.

Altestatknk {*waltestaqnk*}

Man from Cape Breton & Shubenacadie when asked about the extra notch on paddle-shaped counter {counting stick for *waltes* and perhaps for *wapnaqn* as well}, in a set of counters, were not sure about it, but thought it meant that the player had been "skunked" or "under the loon" (the counter called Quid-a-bar-loot-quim-o, which means "under the Loon"; this no doubt the oldest name) {*kwimu*, loon}.

Now when one player gets all the counters except one or two of the thick sticks, then if his opponent gets all blacks or all whites three times in succession, that counts 9 times 7 = 63 (really only 52 counters); then the fellow who tosses this 3 times "skunks" the other fellow, or otherwise puts him under the loon & the other fellow is skunked or is under the loon.

The fellow who tosses the 3 times black or white has won the game.

What word of special counter there?

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 2.}

n.d. 1901?

Altestakun (Indian game)

0 0 0 0 0 0

all up or all down

1 large stick

all up but one 3 counter sticks

all down but one 3 counter sticks

All else nothing

Play this way till all big sticks are gone

Old Man worth 4

Big one worth 4

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 3.}

8 June 1901

Mrs. John Jadis

Mus. No. 286

wabnumknk (8 white checkers)

wabnumk (the game)

Mus. No. 285

al tes ta kn

(Altestakun in Rand {Silas Rani's Micmac English Dictionary}, Indian Dice)

Altestaknk (more than one dice)

Atlestakomquan (disk?, dish)

Kit mak n nk (counters)

(oolakun is dish in Micmac, Rand)

Dish is of rock maple - always made of that wood.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 4.}

{8 June?}1901

John Jadis {informant?, or is he repeating the information from Mrs. John Jadis?}

wabnaknk {wapnaqnk}.

6 white checkers a game {Piers is here talking of waltes, the game with six dice. Wapnaqnk has eight dice.}

Wabnumk (game)

altestakn (one) {He means *waltestaqn*.}

altestaknk (more than one)

altestakomquan (disk)

kitmaknnk ({illegible word})

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 5.}

15 June 1901

June 15/01 Micmac game Wabannakank {wapnaqnk}. In this game all the 8 dice are taken in the hand and thrown down, and the player scores according as to how they turn up.

One of the eight dice for this game is called Waban nak an, and the game is called Wa ban nak ank, which is the plural of Wa ban nak an, meaning a number of such dice.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 6 a }

15 June 1901

Micmac game Wabannakank {wapnaqnk}. Method of scoring.

{Piers must be talking about the game *waltes* here, because he is allowing for only six dice. Wapnaqnk is played with eight dice.}

If all 6 dice turn face up, player gets 1 Blade counter.

If all 6 dice turn tails up, player gets 1 Blade counter.

If 5 dice turn face up, player get 3 single counters.

If 5 dice turn tail up, player gets 3 single counters

No other combinations count.

If 3 times in succession 5 dice turn face up or tail up, the player wins the double counter or "old man."

As illustrated clearly to me by Joe Cope and Isaac Saac {Sack}, June 15, 1901. H.P.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 6 b.}

15 June 1901

Wabannakank {wapnaqnk}. {Drawing of four wapnaqnk dice.}

Belonged to Mary Thomas who died 103 years old. She died about 20 or more years ago. Made by her father. Her father used to set his traps up line of George St. before Halifax was settled. An old Indian camping ground was near where Wellington Barracks now is.

{Second drawing, of four more wapnaqnk dice.} Beautiful yellow colour (deep cream) with umber tintings. Highly polished by use. Of walms ivory. Material of some of them are curly almost like bird's-eye maple. Not perfectly round. Scribings shaky & fine & faint on all but first one which is noted as probably more modem. From Isaac Sack.... H.P. June 15/01.

15 June 1901

{Notes for Accession 348.}

Wabannakank {*wapnaqnk*} (plural)

{Scoring:}

All up: game.

All up but one, 5.

All down but one, 5

All down, game.

Game: 20.

4 up & 4 down count 2.

Made by father of Mary Thomas, Paul Morris {Maurice}, when he was young. Mary Thomas was oldest of his children. {He used to trap} Otter at Egg Pond. Mary Thomas died 28 years ago {1873; this number is possibly "23 years ago", rather than 28, which would make the death date 1878}, 103 years old {thus born either 1770 or 1775}. Mary Thomas, mother of -
{Marie Antoinette Thomas}, mother of Isaac Saac {Sack}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 6 c.}

15 June 1901

{Notes on how to play wates; written by Joe Cope.}

Counters 51

3 counters counts 1

3 Black counters

1 Blade counter is

worth 16 small

counters or 5 & 1

counters

4th blade Counter or

the old man called

in Indian nantmik

enaj alway {sic} the

last Blade counter

contested for Counts 5.

To Play

1st dividing Game

if one wins all

the counters &cc

{Illegible word} the game.

Call it regular.

Irregular game

say both players

{second page}

if he has 2

counters left

he is required

make 6 if 3 left

5.

if one can pay for

Blade Counter in

small counters.

Will be entitled

if he makes
one. Blade C.
16 small counters
or 5 & 1
But if he is
unable & makes
one then it depends
on how much
he is worth.
4 or 12 counters
you get 4 for
your B. Counters
3 you get 3
6 so forth.

{In Piers' handwriting: "as written out by Joe Cope, Micmac, June 15, 1901."}

{third page}

get a fair share
of counters. But the
blade counters are
still intact. Then the
fight begins.
Each keeps count of
his 1 using his own
counters. Either to
pay as he ppas {plays} or
whenever - the old
man is won
after that is the
last part of game
pay as you go. If
you like.
If one is beaten to
his last counter
he still has a chance
to win. If he makes
7 ones before his
opponent makes any
he gets the game

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 7 a-c. Cross-referenced to Memoirs & Manuscripts, Joe C. Cope Material.}

1912 cross-reference

{Notes on the outside of an envelop 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 *wapnaqn*}

probably earliest game. Not played now. Rare.

Al-tes-tanken(k)

Round-dish play

Al-tes (round dish)

6 dice

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 2. Cross-referenced to Material Culture, Games, 1912.}

4 August 1913

{Notes on the scoring of *Waltres* Games}

Altestakun

{This should read *waltestaqn*, the pieces used in playing *waltres*; there are six dice cut from moose shin bones, flat and incised with decoration on one side, convex on other, circular in form. The scoring is done with sticks, some carved at the top, which are worth more. One such stick is called "the old man." The scoring is very complex, and actually uses other bases than ten at certain points in the game.}

Vide Lonecloud 4 Aug. 1913

5 up or 5 down = 1 paddle - 5 points

All up or down but 1 = 1 point = 3 sticks

3 do {'do' means ditto here} = 5 ."

1 old man = 5 paddles

4 dark {incised side of dice} & 1 white = 7 points = paddle & 3 sticks

3 dark & 2 white = 12 points = 2 paddles & 9 sticks

All dark or all white gets old man

All dark or all white but one 3 times, gets old man

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 8. Originally catalogued as "Archaeology & Ethnology, Notes."}

8 October 1913

Old Micmac Indian Game, called Duwarken {tu'aqn}, played on the Ice.

Duwarken, means "a ball played on the ice." It is a round stone, which is hit on the ice by a stick (spruce root, or the like), this stick being called Duwarkenaught. The stone ball rolls along the ice, and the other players then run along the ice and try who can get it before it stops and bring it back to the striker. The other players can interfere with him or take it from him up to the time it is safely returned to the striker. He who returns it safely, hits the ball the next time. The game is not played now, and has been very long out of use; but Jerry Lonecloud says the tradition of it remains. A little lake above Barreo Lake, at head of Tusket River (near Nine-mile Ridge), Yarmouth or Digby Co., N.S., is called by the Indians Duwarkenich {tu'aqnik} which means "place where they play duwarken." *Vide* "Dr." Jerry Lonecloud, Micmac of Elmsdale, 8 Oct. 1913.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 9 .}

22 October 1917

{Notes for Accession 4572}

{*Waltres* Bowl} Very old wooden platter or dish (made from a large Rock Maple Knurl) for playing Micmac Indian Dice Game called Altestakun {*waltres*}. Claimed to be about **200** years old, and made by Micmac Indian named Meuse {descendants of Philippe Mius d'Entremont, living in Nova Scotia 1650 ca, who married a Mi'kmaw woman}, of Indian settlement at Lockeport, Queens {Shelburne} County, N.S.; and in October 1917, obtained for the Museum from Mrs. Glyd Meuse (No. 2 in photograph of Indians, Acc. No. 4571), of Bear River, Digby County, N.S., widow of Governor-Chief Jim Meuse, to whom it had descended....

The descent of this gaming platter was through the following Indians:

Meuse {first name unknown} of Indian settlement, Lockeport, Queens {Shelburne} County, N.S. (who made the platter). It passed to his son, Meuse {first name unknown}, of Lockeport.

Then it passed to the latter's daughter, {Meuse, first name unknown} who was wife of late Governor-Chief Joe Hardley Meuse {Joseph Andre Meuse}, of Indian reservation, Bear River, Digby County. She and he now dead.

Then it passed to their son, Governor-Chief Jim Meuse, who died about four years ago, say about 1913 {actually, he

died in 1912}; and then finally to said Jim Meuse's widow, Glyd of Bear River, who is still alive....

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 10.}

22 October 1917

{Notes for Accession 4573}

4 very old Micmac Indian Dice for playing Indian Game called Altetakun {*wattes*'}, made of ivory of walrus tusk {more likely moose shin-bone}, and ornamented with curved incised lines and dots, arranged in Maltese-cross-like form, and partly stained with bluish-green. Average diameter, .87 inch; average thickness, .19 inch. Made very many years ago, by some Micmac Indian of Lockeport, Queens {Shelburne} County, N.S.; possibly by one of the Meuses of that Indian settlement. There were five of the dice of recent years, but one had been lost; originally there must have been six of them to make a full set.

They were obtained from Glyd Meuse, widow of late Governor-Chief Jim Meuse, of Bear River, Digby Co., NS, in Oct. 1917 by Indian Jerry Lone-cloud (with the old platter for playing the game, just mentioned before)

{Piers added in the accession record: "There were five of the dice, of recent years, but one had been lost. Originally there must have been six of them to make a full set, so that two have been lost. The ivory is ivory-colour, with stain of brownish-yellow. The curved line and dots are filled with a blue-green stain or dye, and a similar coloured stain is carried over the areas where the dots are, thus accentuating the cross-like design. The indented dots or diapering are square in outline, not round, and were made by a square-pointed tool. All the 4 dice together weigh about 5/6 oz. avoir."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 11.}

22 October 1917

{Notes for Accession 4574}

Micmac Games. Drawings {originals returned 28 Feb. 1918} of set of Counting Sticks (made of cane) for keeping score in playing Micmac Indian Dice Game of Altetakun. Length about 9.85 inches.

Obtained from Mrs. Glyd Meuse, widow of Governor-Chief Jim Meuse, of Bear River, Digby County, N.S., Oct. 1917. As the stick are made of cane, they are doubtless not very old. They accompanied the dice-platter and 4 dice before accessioned.

This set of counters comprises the following:

- 1 "Old Man", paddle-shaped stick of brownish cane, with 3 notches on each side of the two edges of the broad end. Length 9.85 inches. The oldest Indian name for this particular counter is Nun-dum-me-ga-wa-ick {correct meaning and orthography not known}. Some call it Geech-a-gOO {*kisiku*}, Old Man.
- 3 other paddle-shaped stick (or "bones") of brownish cane, each with three notches on one edge only of the broad end. One of these has also two smaller notches on top edge of broad end. The significance of these extra 2 notches is not known. Length of each, 9.85 inches. The name applied to each one of these three paddle-shaped sticks, is At-tum-wo-way {*tqamuoye*, a very valuable score, at which the sticks are stuck in the hair of the player}. Now sometimes called Wah-un-da-o {*waqntew*}, which latter word means "a bone" or "one bone."

Total: 4 paddle-shaped counters.

44 ordinary counting sticks, rod-shaped, of brownish cane. Length from 9.80 to 10 inches, and about .13 inch (1/8 inch) in diameter, but slightly less at each extremity. The name applied to each one of these thin, rod-like sticks, is Netk-tock-seet {*newtoqsit*, 'one straight stick'}, which means one thing, or one round, of the game.

This name does not apply to the paddle-shaped sticks described above.

2 new ordinary counting sticks, rod-shaped, roughly made of wood, to replace some of the cane ones which had been lost.

Total: 46 rod-shaped counters.

Total: 50 counters.

The total number of thin, rod-shaped sticks should be 17 times 3 = 51. Therefore there should be 51 of the thin sticks [not counting the 4 paddle-shaped ones]. There were known only 46 thin sticks in this set. Drawings made 31 Oct. 1917.

{Note added later, in the accession record: "The original set of these counting-sticks was lost when Lone-cloud's shanty at the little Indian settlement on north side of Olands Brewery near Tufts Cove, Dartmouth, was destroyed by the great explosion at Halifax on 6 December 1917. Lone-cloud, after a search among the ruins, recovered most (42) of them, and the original set was acquired by this Museum, from him on 28 February 1918, Acc. No. 4620." See page 132, Accession Book Four.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 12.}

25 October 1917

{Drawing, ink on paper, made by Harry Piers, 25 October 1917, of a waltes platter and six dice, accession number 4573, in exquisite detail. Notes and measurements included. See xerox.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 13.}

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Material Culture Shelter

n.d. 1918

Drawing by Harry Piers, from data given him by Jerry Lonecloud, with caption:

"Micmac Indian Birch-bark 'Camp'. *Vide* Jerry Lonecloud, 1918. Compare with Acc. No. 6011. Scale 1/4 inch = 1 foot.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Shelter, 1.}

16 January 1923

Micmac Indians. Making fires. The old Indians used to strike fire by striking together a piece of ordinary white quartz (or sometimes a dark-coloured {illegible} quartz) against a piece of "flint" of Bay of Fundy district (probably a chalcedony or agate). One of these rocks was harder than the other. Sparks were produced, and were caught in dried punk from centre of fungus. It was not treated with any chemical. Sometimes dry powdered rotten wood was used, and sometimes both together. This rotten wood was apt to get damp, and therefore less certain. Then the glowing punk, etc., was put with dry rotten wood, and blown till a fire was obtained. They got flint and steel from the French and used it, with punk as tinder. When friction matches first came in they were packed about 12 in a box, and were used very carefully. Were struck on side of fire places (on brick, etc.). Seldom used by Indians then. If fire happened to go out, a child would sometimes be sent to borrow a burning brand from a neighbor, with which to start a new fire. It was felt that a brand must be returned to the sender, subsequently, even if not asked for, as the brand had only been borrowed, and ill luck would befall the borrower if it was not returned. This also was the case with ordinary white country-people of the old times. *Vide* Jerry Lone-cloud, Indian, 16 Jan. 1923.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Shelter, 2.}

**Material Culture:
Tools & Weapons**

25 February 1918

Indian Bows. Jerry Lonecloud, Micmac, Tufts Cove, Dartmouth, tells me (25 Feb. 1918), that the Indians used to make their bows of Fir. He says that a Fir tree which leans over somewhat and which is about size of a stove pipe or thicker, has near the outside bark a very much harder and darker wood. It is this dark, hard, outer wood which is selected for a bow. The inside or concavely-curved-longitudinally side of the bow is made from the part of the dark outer wood which is towards the heart of the tree. This makes a good strong bow. The arrows are made of hardwood. The bowstring was made of Caribou rawhide, which is much stronger than moose hide. He says it is said that in old times the Indians may have made arrows of Withrod, as in Maine that bush is called Arrowood. When he was young in New England, he was once with some Cockanaworgie {Kahnawake} (Iroquois) Indians at foot of Mansfield Mountain in Vermont, and these Indians hunted & killed Red Deer, and Muskrats with a fir bow about 5 ft. long, with hardwood arrows tipped with iron, and strung with caribou rawhide. He considers that Indian Pear is better wood for bows, and with a four-foot Indian-Pear bow which he made in New England, he has shot an arrow over 300 yards (1000 feet). He says Caribou hide is much better and stronger than moosehide for all purposes, and is better for Moccasins, &c., and lasts longer, and it is the best thing for snowshoe thongs.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Tools & Weapons, 1.}

14 January 1924

Joe Cope says the Micmac bow was straight like the one in Prov. Museum. He says the Canadian Indians had bows shaped thus {drawing}. He says the snowshoes we have are typical Micmac snowshoes. He says the feather headdress is not aboriginal Micmac at all.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Tools & Weapons, 2 }

Mi'kmaw Ethnology
Material Culture
Transportation, Canoes

n.d.

Model of Micmac Canoe for family use. {Drawing of canoe with two seated figures, and notes.}

Canoe:

2 shallow water paddles (Se-boo) [*sipu*, river]

2 deep water paddles (Da meg soom wogum)

1 Salmon spear (Po lam o a eer) [*plamu* = salmon]

1 Eel Spear (God a wa eer)

1 Lobster Spear (Jug eech a wa eer)

1 Trout {Spear} (_____) & 5 bundles of spare bark for torch; & torch-support in after part of canoe.

1 "Captain's" mat of birch bark, which is beneath him when in canoe.

1 similar mat for squaw

1 birch bark bailer

1 birch bark Dish for water (La dock soon)

1 birchbark Dish for general use (Wich qua lo gan {or} -gen)

4 rolls of birch bark for making "camp"

The eel & lobster spears are usually laid on the right hand side of the "Captain", as being the spears most often used. The Salmon Trout Spears are laid on his left side, unless the liability of meeting with Salmon or Trout makes it advisable to change the place of any of the spears. The points of the spears are always placed forward at the thwart just behind the squaw, while the poles pass aft alongside the "Captain" so that they can be easily used at any moment.

The bailer is in the compartment with the "Captain" while the water-dish & dish for general uses is alongside the squaw. The camping materials & children are placed in the parts of the canoe between the Captain & his squaw. The two ends of the canoe are reinforced by pieces of bark ('a' and 'b' in above sketch) to protect the canoe when it is grasped there by the hand to haul it on shore,

{on reverse of page:}

This model canoe was made by a young Micmac man, John Denny Paul, under the supervision of his grandfather Andrew Paul. The latter told him exactly how an "old time" canoe was made. I had given very positive instructions that the form and method of construction should be typical. Such Micmac as I have shown it to consider it good in shape, &c. The father of John D. Paul said, however, that "old-time" canoes had the outside of the bark out to the water, instead of being turned in as is done at present. He also said that a narrow strip of wood was placed on the side of the gunnel where the paddler sat, in order to keep the binding of the gunnel from being worn by the paddle. The shape of the model is said to show well the Micmac form.

The materials of this model are the same as those used in large canoes:

Covering of canoe of birch bark.

Ribs: 2 of hard wood (rock maple) in order to hold the shape of the section, and the rest of soft wood (spruce or fir).

Stitching of spruce root (boiled).

Gum for seams: fir balsam boiled till thickened. (Rosin and grease is now used, but only fir balsam was used formerly.)

Paddles of Rock Maple.

All the fish & lobster spears are made with spruce poles, rock maple prongs, & binding of boiled spruce root.

The piece of bark inserted on each side of the canoe has to be placed there as a tree cannot be obtained large enough to furnish bark to go from gunnel to gunnel of a canoe at its widest part amidship, although wide enough for fore & after parts.

A family canoe is usually from 19 to 22 feet long. The model is 3 ft. 10 in. (= 46 inches) long. Therefore scale of model is $2 \frac{3}{10}$ inches equal 1 ft. if canoe is supposed to be 20 feet long, or $2 \frac{4}{21}$ in. (say $2 \frac{3}{20}$ in.) equal 1 foot, if canoe is supposed to be 21 feet long.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 1 a-b.}

5 January 1916

Birchbark mat used in stern of canoe (larger one): Skow-o-kin

Birchbark mat used in bow of canoe (smaller one): Skow-o-kin-geechee (soft g) {skowaqni'j?}

The Micmac name for Big Economy is Skowokin

The Micmac name for Little Economy is Skowoking-geechee

Vide Jerry Lonecloud, 5 (?) Jan. 1916

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 2.)

1 December 1924

Jerry Lonecloud, Micmac, says that the making of birchbark canoes is now practically a thing of the past. The big birch trees from which large sheets of bark could be obtained are all gone. The last canoe which Lonecloud saw built, and the last one he knows of, was built about 1911 (about three years before the beginning of the Great War) by Matteo Jeremy at or close to New Grafton, about 2 or 3 miles from Fairy Lake (part of Kejimkujik Lake), northwest part of Queens County, N.S.

The only Micmac Indians in Nova Scotia that Lonecloud knows who could now build a birchbark canoe are Jim Glode of Shubenacadie, who is blind and probably about 100 years old (exact age is not known); he came from near Kejimkujik way, Queens County. {The second is} Peter Paul of Truro, who is about 54 years old, and was bom at Morris's Lake, near Dartmouth, N.S., a brother of the Paul {John Denney Paul} who made the scale model of a Micmac canoe which is in the Provincial Museum.

Lonecloud says he has assisted at making canoes, and knows how they are built, but he does not now know such essentials as the measurements of the various parts, which were done by fingers, elbow lengths, etc. These correct measurements are hard to remember. A canoe for the woods, for hunting and going up streams and portaging was about 16 ft long. A seashore canoe was about 18 to 19 ft. long.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 3 }

28 June 1926

Canoe Trip from Dartmouth, N.S., to St. John, N.B., made by two Indians in a canoe in a single day, about 1831-5. Probably about 200 miles. This extraordinary canoe-trip was made by: Noel Jeddore {Isidore, son of Ned Isidore, and grandson of We'jitu}, who was bom at St. Mary's Forks, Guysborough County, possibly about 1806, and who died at Windsor, N.S., about 36 years ago (say about 1890), aged 84 years. {The second man was} Handley {Mi'kmaq *Antle*, from French *Andre*} Squegun. Squegun {*pqweikn*} is Micmac for Hole-In-Ice in which eels, etc., are caught. He was bom and bred at Morris's Lake, east of Dartmouth. Not known when he died. In later years he had only one arm {the Indian Agent Report for 1855 says he had lost a leg, not an arm}. Both men were very powerful men, and in their prime then, say about 25 years of age, which would date it about 1831 or say it was as late as 1835. Both were about the same age. Lonecloud heard the story from Noel Jeddore himself and also from old Ned Knowlen {*Nowlan*} (part Indian) of Dartmouth. They undertook the trip because they heard it had been accomplished by other Indians in the past.

Very early in the morning, about first week of July, when days are long, these two young Indians, Noel Jeddore and Handley Squegun, left Dartmouth in a birchbark Micmac canoe. Paddled through Dartmouth Lakes, and Grand Lake, and down Shubenacadie River to Milford where the Fundy tides come to. The hardest part of the paddling was from Dartmouth to Milford. At Milford they got the tide just flowing out the river swiftly, and rapidly went down to Maitland, at Mouth of river Shubenacadie. With the strong outflowing tide they very easily paddled down Minas Basin to near Blomidon, and across to Advocate Harbour. Then coasted westward to Cape Chignecto. Then, the tide still running outward, they crossed Chignecto Bay near the Three Sisters, to the New Brunswick shore westward of Point Wolf. Then as the tide began to come in, they proceeded westward along the N.B. shore, hugging close to the shore and taking advantage of the backwash eddied there which lessened the effect of the returning tide. That night they got into St. John Harbour, N.B., the trip being accomplished in a single day.

{on reverse of this page:}

Dartmouth to Milford	33 miles approximate distance
Milford to Maitland	24}
Maitland to Blomidon	43}
Blomidon to C. Chignecto	33} with tide

C. Chignecto across to N.B. shore 17}

From latter place to St. John, N.B. 50

Total about 200 miles {167}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Material Culture, Transportation, Canoes, 4.}

22 April 1932

Hugh McNab agreed, by telephone, to sell to the Prov. Museum...a birch-bark Micmac Indian canoe, about 15 ft. long, in good condition, with Micmac paddles, made by late Chief John Noel...He also has, at his camp at Grand Lake, a 20-ft. Micmac canoe, also made by John Noel, which is {rest of the note never written}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Material Culture, Transportation, Canoes, 5.}

27 September 1932

{Drawing of canoes and how the materials are measured out; by Harry Piers, 27 September 1932. See xerox. Notes on page as follows:}

Work on {the canoe} on real hot day. Best bark get about 20 July or 1st Oct. Smooth {the} ground {on top of which the bark will be laid, in the} shape of canoe. Lay down bark & put stones on top.

{Lay out the gunwales "gunnels" on the bark} gunnels, and mark on bark

Cut {slashes in} 3 or 4 On each side {for bending up the bark and overlapping to create canoe shape.}

{Add posts around the outside perimeter in the shape of the canoe.} Posts to mark

{Measurement at bow and stem, with drawing of a forearm-and-hand height} about 4 ins higher than center one {at top point of the hogged shear in the centre of the canoe}.

Old Style {shows another hand-and-forearm measurement, called in Mi'kmaq the "elbows-placed-on" measure.}

{Drop-down of the hogged shear, before gunwale rises to the tumblehome, is} about 3" lower than the centre,

{second page of notes:}

Greatest: forearm = {drawing of forearm & hand} + 2 spans (thumb to end of mid finger) + knuckle. Last for 20 ft. canoe.

For 15 ft. canoe: Forearm + 1 span + to knuckle.

After bark turned over on gunnel, the upper gunnel put on.

Then heaving it up with bottom side up.

Then finish side of bows.

Then on ground again, bottom down.

Ribs are got ready, of 3 or 4 sizes.

Centre rib (10), a full span (fathom)

Then 5 on each side, about 2 ins under that length.

Then some, about 5, palm to palm round.

Then add 3, more ?ter

Then add 3, more ?ter

Then slats put in; with four temporary ribs to hold in place. Then ribs filled in, & driven back together under the gunnel.

{third page:}

Wood

Gunnels: Young Black Spruce or White Ash, up & under

Slats: White or Black Spruce (to split easily)

Ribs: Black or White Spruce

Bow Gunnels: White Ash

Thwarts: Rock Maple

Paddles: Rock Maples

Chief Wm. Paul, of Beminit {Peminuit} family, bom 19 July 1858, Cambridge, Mass. {His name is} Ag e an = Stephen {French *Etienne*; Mi'kmaq *Ekien*} Soo li an = William {French *Guillaume*} Mi'kmaq *Sulien*} Nor ra = Henry {Henri??}.

Grandfather: Malti {from French *Martin*} Paul, of Shubenacadie

Father: Joseph Paul, bom Eagle Head, this side Liverpool. Wm. Paul

Vide Chief Wm. Paul, 27 Sept. 1932.

{fourth page of notes: drawing only, see xerox}

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{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 6 a-d.)

December 1930

j
{Notes for Accession 6778; mainly a drawing of a river canoe (no hogged shear) with measurements; not transcribable, see xerox.}

i
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Canoes, 7.}

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Mi'kmaw Ethnology
Material Culture
Transportation, Snowshoes

23 May 1914

{Notes for Accession 4156}

Micmac Snowshoe, "Ar kum" {aqm}

{Drawing with notes:}

Bows: A cum mo gump

Front stretcher: Nemp ge nock teck

Thong for fastening snowshoe to foot: Turn mun

Centre filling: Come lum an oow et

Back stretcher: Nemp ge nock ga geech

A withe snowshoe (see also notes to acc. no. 4156), is called "Ne be gar cum much."

Lewie {Louis} Newell {Noel} McDonald & others. (See also particulars of broader snowshoes obtained by the Museum on 10 Jan. 1917).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 1 a.}

22 February 1915

Akum, Snowshoe, or Arkum {aqm} {Drawing}

akum-og-wom (snowshoe bow)

who toom un joon (toe filling)

tarm um omk peet (bar crossways)

who toom un (principle part of snowshoe filling)

tarm um omk pe ge geet (heel bar)

who soon gun ee (tail filling)

soon gun ee (the tail)

toom un (thong for fastening snowshoe to foot)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 1 b.}

10 January 1917

File in Snowshoe folder. 4452. Received 10 Jan. 1917.

Micmac Indian Snowshoes (ar kum) for heavy tramping in woods; said to be of typical old form. Made at Stewarts' (formerly Parker's Comer), Upper Musquodoboit, Hx. Co., about 1890, by old Micmac John Cope (who made the woodwork) and...Fanny Cope {his wife}, who filled them in.

Bows and front & back stretchers, all of second-growth Yellow birch.

Filling - all the filling is hide of young calf Moose. (The original filling is still in them).

When new the snowshoes were obtained from the Copes by Joe Howe, Indian, of Elmsdale, Hx. Co., who has had and used them ever since. John & Fanny Cope still live at Stewarts {1917}.

Jerry Lone Cloud, Indian, obtained these for us, as being of good typical form. The Micmacs also, he says, made a snowshoe with a more pointed toe & longer tail, for sporting purposes; but were like these were made for hard work....John Cope at the time of the Fenian Raid (1866) shot 18 moose in his locality. (One person said it was 70 moose, but Cope himself says it was 18).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 2.}

18 March 1918

{Drawing, in ink, by Harry Piers, of a Mi'kmaw Snowshoe, Accession 4391; made by Mary Christian Paul, wife of Thomas Morris, Chocolate Lake, on the Northwest Arm, Halifax. Extensive measurements, enlarged details, minor notes. See xerox.}

"Micmac Indian Snowshoe (snowshoe for carrying or ordinary tramping in winter. The hunting snowshoes is said

to have been coarser strung, so as to let snow sift through readily in running, etc.) Made by Micmac Christina Morris of Chocolate Lake, N.W.A., Halifax, for William Caldwell, father of J. Willis Caldwell of Dartmouth, N.S." {second page:}

Thongs for "head" & "tail" filling would be cut from caribou rawhide in strip about 2/8th inch wide (cutting the strip continuously with a knife around & around the hide, in a concentric manner); and the thongs for middle filling would be similarly cut from caribou rawhide in strip nearly 1/4 inch wide.

The vellum-like outside of the hide should be removed before cutting the thongs. This would then be wound around hand and elbow into a coil. Two sticks put through each end of coil, and a third inserted in middle and it so twisted up {drawings}. Thus laid out doors over night, and frost gets into it. Then brought in and shifted as regards the 3 sticks, so as to twist strands which had not been twisted before (being about the stick). Twisted again, and put out doors again.

This makes the thongs very much thinner, so that the original 2/8th-inch wide strip may come down to only little more than 1/32 inch thick; and the thong merely 1/4 inch thick is only hereby 1/8 inch thick.

The centre of the "middle filling" is called the "heart" by the Micmacs, and it is the last place filled. A long needle (from Moose bone) is used in filling.

Some can fill a snowshoe very rapidly, and it is claimed that Mrs. John Pictou (who was a Lexy {Laksi, or Alexis} by birth) of Bear River, Ann. Co., could fill the middle of a snowshoe "while the potatoes were boiling."

{Drawing, with notes:} One form of attaching snowshoe to moose shank moccasins. Can be shaken off foot if need to. Copied in Acc. Book under 4591. *Vide* Jerry Lone Cloud, Indian, 18 March 1918.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 3 a-b.}

12 April 1918

4591

Micmac Indian snowshoe, Ar-kum {aqm}, for carrying or ordinary tramping in winter, not suitable for hunting; of extra good workmanship and finely strung, said by Indians to be of typical old form.

Made by very well-known Micmac...Christina Morris (or Mollice as the Indians say it should be correctly pronounced) {this is the Mi'kmaw pronunciation of a name that was originally the French Maurice; and her name was Mary Christian Paul; she was married to Thomas Morris}, who lived the greater part of her life on south side of Chocolate Lake, near head of North West Arm, near Halifax, N.S. She made them for William Caldwell, Jr., (son of William Caldwell, mayor of Halifax, and father of present J. Willis Caldwell); of Jubilee Road, Halifax, probably sometime about 1860 or 1865, and they were used by W. Caldwell until his death, and afterwards by his son, J. Willis Caldwell.

Bows well-shaped of second-growth White Ash; front and back stretchers of Rock Maple; all the filling is of Caribou rawhide. The original filling is still in the frames, and is very finely done. Total length: 40.43 inches; greatest width, at 15.25 inches from toe: 16.90 inches; total length is 2.392 times greatest width. Weight: 1 lb. 13 1/4 oz; and 1 lb. 12 1/4 oz avoirdupois. Thongs of middle filling average .11 inches thick, varying from .09 to .14 inches, and those of toe and trail average .043 inches. The front stretchers are 1.07 inches wide x .43 in. thick; back stretcher, 97 inches wide x .40 inches thick; center of gravity 17.45 inches from toe. The bows vary in height from .85 inches to .75 inches; and in width they vary from .38 inches at the toe, to .65 inches, and finally about .30 at end of trail. {See drawing, p. 124 of Accession Book IV.}

These snowshoes in general are fine examples of Micmac snowshoe construction of the finer sort.

Note: the hunting snowshoe was coarser strung, so as to let the snow sift through readily when running, etc.

Christina Morris was born {at 'McNab's Island' crossed out} sometime about 1804, lived on McNab's Island when young, but chiefly lived at Chocolate Lake, N.W.A., Halifax, and died at Newport Station, Hants County, N.S. 32 years ago, about 1886, when she must have been over 80 years of age. Never married {error}; spoken of as a pious woman.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 3 c.}

16 January 1923

Micmac Indian Snowshoes. Brush Snowshoes. Occasionally made very temporary snowshoes, when snow came on suddenly, of a number of twigs of fir, laid with ends of twigs overlapping together, and these were then bound onto the foot under the instep, as shown in sketch. {Piers made a drawing here.} These extempore snowshoes are called Stoak-quam ar-kum-much = "Brush (fir, *stoqn*) Snowshoe."

The Micmacs also occasionally make a temporary snowshoe, in order to get over snow to kill a moose, or to get out of woods after a heavy snowfall, of withies of witherod or yellow birch woven together in a short while. They will last for about a day. They are called Ne-bee-ar-kum-weech, or withe snowshoe. *Vide* Jerry Lonecloud, 16 Jan. 1923.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 4.}

16 December 1927

{Notes for Accession 6126, "copied in Acc. Book":}

Micmac Indians

Withe Snowshoes of yellow birch

Ne be ejar kom mitsh (k) (plural)

(means "little-leaf", i.e. birch, snowshoe)

Ne be = leaf; arkom = snowshoe

Bows of yellow birch

Cross bars of yellow birch

Filling of yellow-birch withes, twisted to make them pliable, then split, and then soaked in hot water.

Use a bit of green moose-hide {?-ably; illegible} for thongs.

Note manner in which ends of crossbars are split, and then the middle part taken out, so as to let the bow into the crotch.

These will last for one hard day's tramp on crust; and if snow is soft it will last about 3 days. The bows can be replaced if necessary.

Ordinary snowshoe is Ar kum (k)

Made by Jerry Lone-Cloud, Maitland, 15 Dec. / '27....

{second page:}

{Drawing of "6126. Micmac Indian Withe Snowshoe of Yellow Birch", with measurements. See xerox.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 5 a-b.}

26 January 1915

{Not transcribed.}

Excerpted article from The Montreal *Weekly Witness*, 26 January 1915: "We Have Never Been Able to Improve On the Primitive Indian's Snowshoe." Collected by Harry Piers.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 6.}

23 May 1914

{Notes for Accession 4156:}

1 pair of old Micmac Indian Snowshoes, of typical form. (Called Ar kum by Micmacs)

Collected at Enfield, N.S.; but probably originally made near Dartmouth, Hx. Co., N.S.

Lewie Newell {Louis Noel} McDonald (white man brought up by Indian Louis Noel), Enfield, N.S.

McDonald assures me that these snowshoes are of Micmac make, and of typical Micmac form. He says they must be nearly a hundred years old. They were originally made by a Micmac for an officer at Halifax. The officer gave them to McDonald's foster father Lewie Newell, Indian of near Dartmouth, N.S. Said Newell had them about 50 years ago, when McDonald was a child, & had them before that. Lewie Newell of Dartmouth died about 16 or 17 years ago, aged 90 years.

The bows are the original bows, of Black Ash. The filling was originally all of Caribou skin, which does not sag. The centre stringing is now of domestic calfhide; and the head and tail stringing or filling is of caribou hide (refilled).

{Drawing:}

Front stretcher: Nemp ge nock teck

Thong for fastening snowshoe to foot: Turn mum

Bows: A cum mo gump

Centre filling: Come lum an oow et

Back Stretcher: Nemp ge nock ga geech

Sometimes temporary Withe Snowshoes (ne be gar cum much) are used by Micmacs, but the filling usually only lasts about a day. The bows of ordinary form, but more roughly put together, and filled with withes of Yellow Birch.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 7.}

6 January 1915

Cap of three moose ears

Snowshoe filling of caribou (does not sag like moose)

thong for feet of green Moose hide, dressed

Snowshoe thong {with drawing}

Vide Lone Cloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Snowshoes, 8. Cross-referenced to Material Culture, Costume.}

Mi'kmaw Ethnology

Material Culture, Transportation, Toboggans:

26 December 1919

The Micmac Indians made both a hand-sled and a toboggan for hauling loads by hand over snow. The hand-sled with runners is called by them Tar-be-kun, which Lone-cloud says is a true Micmac word. It is made of yellow-birch or maple wood, and is large enough to haul a half of a moose. Total length of sled about 6 feet, width 18 inches. It was formed somewhat as in above sketch {Piers made a drawing here). Could be made in woods, and when no auger was at hand to form holes to hold upright stakes, the hole would be bored with the ordinary crooked knife of the Indians (Lone-cloud has made the holes this way himself). Three upright stakes on each side. Two diagonal braces, as shown, from foremost to hindmost stake; and usually a third brace straight across between middle pair of stakes. The top was then covered over with rough strips or boards running lengthwise. *Vide* Jerry Lone-cloud, Indian, Elmsdale, 26 December 1919.

The runnerless sled, with turned-up front, known as toboggan by white men, is called Tar-ban-ask, by Micmacs. It is made from thin slabs of Rock Maple, split down from the tree. A suitable tree is first looked for, in which the branches are conveniently placed. Then an axe is inserted in crotch where a branch arises from trunk, the limb is hauled down with withes, &c., and if necessary wedges are inserted until a slab is stripped down to a cut which had previously been made near bottom of tree. Then a similar slab is split off from another branch crotch, a little above; which thus furnishes a thin slab for the toboggan. Others are then got in same way, if necessary. A very old Indian told Lone-cloud that in old days this work of splitting down a slab from a tree was done with a stone wedge, and fire was used to indent the tree at its base so that slab will come away. Old Peter Charles, Indian, told Lone-cloud of this method of using stone wedges, told him nearly 50 years ago.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Transportation, Toboggans, 1. Lonecloud lived with old Peter Charles on the Tusket River after coming to Nova Scotia in 1866-1868ca; when Charles died, he brought his body for burial to the Eel Brook Chapel.)

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Botany

n.d.

Small-pox cure. Indian cup root, bayberry root, and common thistle root. Gorham Paul's wife, lived generally at Red Bridge, Dartmouth {knew this remedy and passed it on; she was thought to be a Mohawk, not a Mi'kmaw woman}. Noted in Acc. Book No. 5701.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 1.}

n.d.

Frog-bush, berry (red all winter) (copper-bush, Holly-berry), give broth for dogs with porcupine quills, & twist twigs and put around dog's neck (witchcraft).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 2.}

n.d.

Mes-pe-bark-on, other plant (all of it). Strongest (also used for asthma).

Tea. Twigs of yellow birch twisted. Also tips (only) of Hemlock. Soothes heart & stomach.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 3.}

Bush

Bakon-noch(t)-ke-moo-see

Neas-pe-bakon {nespipaqn} the bark of the above used for (does not know meaning) smoking

When leaves fall off trees in autumn, taking peeled bark

Leaves also used in summer, for smoking.

{When Piers came to write up the specimens Lonecloud brought in, he was more specific:

"3758. Stems of Panicled Cornel or Dogwood, *Cornus candidissima, or particulate* {Marian Munro, NSMNH botanist, says this doesn't occur in Nova Scotia}; the bark of which was formerly used as Tobacco for smoking by Micmac Indians of Nova Scotia....

Lone Cloud assures me that this is the shrub which has cymose white flowers, and bunches of white berries and which grows chiefly in hard woods. Not the reddish-twigged species, *Cornus stolonifera*, which he says was never used for smoking as a tobacco. The stems were gathered in the autumn, when leaves fall off, the bark scraped backwards in two direction about every six inches. This was supposed to carry along the good qualities and concentrated it there. The stems were then hung up to dry; and as required, some of the bark was taken off and rubbed in palm of hand for smoking. This shrub is called Squaw Bush—by the Micmacs, *Bak-on-noch -que-mo* [paqnatkwimu---, portion of this word missing}. The peeled bark of this shrub, used for smoking, is called Mess-pe-bok-on {mespipaqn}, but he does not know the meaning of this word. He says the Micmacs never grew or used {*N. rustical*} tobacco in "old times." A more potent plant used for smoking is very rare and grows in clear streams, has a head of whitish flowers, with leaves which are cut up into teeth somewhat as in the dandelion leaf. This plant I cannot identify. {It is *Lobelia dortmannia*}. The bark of the Red-twigged Cornel, *Cornus stolonifera*, was used by the Micmac to give relief to the throat in bronchial afflictions, for which purpose it was smoked; but it was not used as an ordinary tobacco. (See 3780) This kind used for throat or bronchial troubles is called *Ness-pe-bok-on*."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 4 }

17 January 1912

Plant used by Indians for tobacco (strongest). Rare, grows in clear water. Roots, leaves & flowers, all used for smoking. Gathered in certain time of year & dried. Also some bark of "Squaw-bush." Vide Lonecloud 17 (?) Jan.

1912. {Drawing.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, Tobacco Plants, 5.}

27 January 1912

{Notes for Accession 3758}

Dr. Lonecloud. Rec. 27 Jan. 1912. Panicked Cornel or Dogwood, *Cornus candidissima* (= *C. paniculata*, L'Her).
{Marian Munro, NSMNH botanist, says this doesn't occur in Nova Scotia.}
White berries, with black tips. Grows on brooks & in in hard woods. Not red-twigged specimen (*C. stolonifera*).
{Piers includes a drawing here; see the xerox of the original at the end of this section.}
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 6.}

7 March 1913

{Notes for accession records 3758-3780:}

Correct!

3758. Bar-nok-que-moo-see (Bush of squaw), Micmac name for Panicked Cornel or Dogwood (*C. Candidissima*) with grey bark, used for ordinary smoking. The name is used both for the bush and for the scraped-off bark which is used for smoking.

3780. Mess-pe-bork-on/ -un/, Micmac name used only for bark of Red-osier Dogwood (*C. stolonifera*), the bark of which is used for medicinal purposes, for bronchial & lung troubles. A little of the bark is also occasionally mixed with that of the Panicked Cornel for ordinary smoking.

Ness-pe-bork-on/ -un/, Micmac name only for plant which grows in water which is smoked by Micmacs.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 7.}

23 May 1914

{Notes for Accession 4155, separate piece of paper pasted on the back of a page which has a note about snowshoes on the obverse:}

Branches of *Quercus rubra*, L., Red Oak, showing new growth after having been browsed upon by Eastern Moose (*Aices americanus*, Jardine).

Moose Head Lake, west-northwest of Lake Rossignol, Digby Co., N.S.; May 1914. Dr. Jerry Lond Cloud, Dartmouth, NS. 2 specimens in drawer Herbaria.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 8. Filed under "Material Culture, Transportation, Snowshoes"; as it is attached thereto.}

6 June 1914

{Note for Accession 4162}

Greenish-stained wood of Yellow Birch, *Betula lutea* [*Betula alleghaniensis*], used formerly by Micmac Indians for dyeing woodwork, quill-work, etc., blue. It is called by them "Weis-sar-way-ik, green; dis-sar-we-ar-ken, dye" {correct meaning and orthography not known}. Windsor Junction, Halifax County, N.S., 4 June 1914. Jerry Lone Cloud, Indian (c.d.); Darmouth, N.S.

The wood is moistened and rubbed on the wood to be dyed blue (on one side only). Sometimes broken up and placed in a rag, which is moistened, and the bag of material rubbed on the article to be dyed.

Mi'kmaw Ethnology

Micmac Indians Dyes: 1 lot of specimens in drawer

In old times Micmacs used (for quill and basket-work, etc.) Juice of Bloodroot for red dyes (good and did not fade); buds of "Meadow Fern", gathered in winter, for yellow dye; green-stained Yellow Birch wood for blue dye; Black Spruce bark for black (good & did not fade); and Alder bark for brown.

They always wished to do the dyeing alone, saying (superstitiously) that if anyone else saw the dyeing done, the dye would turn pale. *Vide* Jerry Lone Cloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 9.}

9 June 1914

Micmac. Old-time Dyes used by Micmac Indians for quill and basket-work, etc.

Juice of the Bloodroot, *Sanguinaria canadensis*, as a red dye (good and did not fade); Bloodroot rather abundant in Cumberland Co., N.S.

Buds of "Meadow Fern" {this is evidently *Myricagale*, Sweet Gale, see Acc. No 4170}, gathered in winter, for yellow dye
Green-stained Yellow Birch wood as a blue dye. (Treatment with some other material would make this more sky-

blue in colour).

Black Spruce bark for black (good & did not fade).

Alder bark for brown.

They always wished to do the dyeing alone, superstitiously saying that if anyone else saw the dyeing done, the dye would turn pale. *Vide* Jerry Lone Cloud, 9 June 1914

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 10.}

17 June 1914

{Notes for Accession 4164}

Arctostaphylos uva-ursa (Linn.)

Red Bearberry (Ericaceae, Heath Fam.)

Close to Lewis Lake, on Little Piney Lake Stream which flows into Lake Rossignol, just within Digby Co., NS;

May 1914. Dr. Jerry Lone Cloud (c.d.)

Called by the Micmac Indians "Mod-weis-we-men-nock-se-el" or "Porcupine-berry Vine" (Madooes-k, = A porcupine, Rand's Micmac Reader).

Used by Micmacs for kidney trouble. The vines are boiled so as to make a sort of "tea", and a cupful or so of this is drunk at a time. Lone Cloud says it grows in sandy districts, such as Aylesford & Kentville, and also on "The Turnpike" (glacial esker) in Kings (?) Co., &c. The berries are red.

1 lot of specimens

Botany, In drawer.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 11.}

3 July 1915

Plants used by Indians:

Mediola virginiana, Indian cucumber root, chock-che-guich (Micmac) (means something you bite, & brittle). Eat {illegible} root raw; as food. Eat when found in wood; as nourishment, not used medically. *Vide* Lonecloud, 3 July 1915. No specimen.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 12.}

19 April 1919

{Note for Accession 4704}

Botany, Medicines

Re. 19 April 1919. *Equisetum hyemale*, var. *affine*. From a fairly large patch of the plants at watering-place for railway locomotives, South Maitland, Hants County, N.S.; 16 April 1919. Jerry Lone-cloud, Indian (c.d.), Dartmouth. 4 specimens. Lone-cloud says this species is fairly rare, and that it remains green all winter. He says the other species of Horsetail, *Equisetum*, are used by Indians as a remedy for chronic diarrhoea.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 13.}

July 1919

Micmac Remedies. Tops of Lambkill, *Kalmia*. Used by Micmac Indians as a wash {for} skin diseases (eczema, etc.) *Vide* Jerry Lonecloud, July 1919.

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

November 1919

{Notes for Accession 4821}

Micmac remedies

Staghorn Sumach, Family *Anacardiaceae*, *Rhus typhina*, L.

Geminal panicles of fruit

Ke-dock-en-moos-ie (Micmac, Whetstone Wood, probably because centre of wood is dark coloured like a

whetstone). "Beech Hill", about 6 miles north of Railway bridge, Gold River, Lun. Co., NS, Nov. 1919. 1 spec. J. Lonecloud (c.d.)

Used by Micmacs as a remedy for whooping cough, and also for other coughs. Says it has a sharp acid taste.

Branches & stalks densely velvety-hairy. Wood yellowish, but centre said to be dark.

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

17 February 1920

Micmac Indian Tobacco.

Lobelia inflata (Indian Tobacco) leaves (grows in dry places, such as at Enfield). Good for arthritis.

Lobelia dortmannia (Water Lobelia), roots. River; grows in clear water.

They take about 2/3 of bark of Squaw bush, and put with it about 1/3 of roots of *L. dortmannia.*, or leaves of *L. inflata*, to smoke. Lobelia too strong to smoke alone.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 16.}

12 August 1920

Micmac Indian Food & Medicine

Labelled. *Lilium canadense* (Linn.), wild yellow lily. Bulbous root with fleshy scales from latter. Spring Brook Indian Reservation, near Shubenacadie, Hants Co., N.S.; about 11 Aug 1920. (Quite a few grow there, and blossom about last of July and first of August).

Called Wase-wo (plural: Wase-wak) in Micmac, meaning not known. Used as food by Indians. Lone-cloud, Micmac, says the Micmac Indians used formerly to pull up the deep-seated bulbous root, and after baking and pounding to powder was {sic} stored them away for winter use. The whole of the root was cut up and put into broth of fish and of meat in order to thicken the broth. Not used for that purpose now, as they use for that purpose flour and Indian meal. Also the root was eaten after being baked in hot ashes. Also was sometimes eaten raw.

Furthermore the root was used medicinally to stop bleeding; a piece being chewed in mouth and the juice spit onto the wound. Jerry Lone-cloud (c.d.) Said to affect the sluggish and sleepy effects of overfeeding.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 17.}

3 October 1922

Micmac Indians

Labelled. Lichen. 5161. From granite rock, little lake at head (SE end) of Kearney Lake, Hx. Co., 2 October 1922. Arg-a-sonk (meaning not known). Caribou eat it, and are very fond of it in winter when food is scarce. Indians used to parboil it and throw water off, and then boil it again and it goes to a jelly, which the Indians used to eat. (Lone-cloud has eaten it). When used, it is always put with meat in stew. Jerry Lone-cloud

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 18.}

24 November 1923

Micmac Indians.

Hornbeam; "Ow-a-litsch" (in Micmac, meaning not known). *Ostrea virginiana*. The wood of this tree is used by Indians for making jaws of Salmon and eel spears (but has not enough spring for jaws of lobster spears). Next to Hornbeam, "Dog-wood" (with red berries = Mountain Ash) is best for jaws of Salmon and Eel Spears. An infusion of the bark of Hornbeam is used by Indians for lung troubles. Hornbeam is used for top stick of flails for thrashing grain, and white ash usually for the handles. Eel-skins for thong of flail in Nova Scotia (woodchuck skin used in U.S.A.). Hornbeam used for wiffle-trees of wagons & is probably better than hickory. *Vide* Jerry Lone-cloud, Indian, 24 Nov./23.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 19.}

25 January, 1 February 1926

Rhododendron maximum. Beel-woog-gum (Micmac, Strange Tree). At Otter Lake, on SE side of road to Sheet Harbour from Stewarts, and 5 miles NW of where road to Beaver Dam Gold Mines branches off from the {blank, word missing} Sheet Harbour Road, Halifax Co., N.S. Lone-cloud did not see them, but was told of them by John Cope, Jr., Indian, about 1924.

At outlet of south side of Mud Lake, just east of Cedar Lake, and 3 Vi miles ESE of Corberrie, in south part of Digby Co., N.S. A clump of the bushes, up to about 9 ft. high, with leaves green, seen by Jerry Lone-cloud, about 50 years ago (say about 1875), about Christmas time (winter), when no snow on ground, but frozen.

At outlet of Long Lake, on Clyde River, 5 m WNW of Upper Ohio, on boundary between Yar. and Shelburne Co., N.S. Jerry Lone-cloud saw these about 40 years ago (say about 1885). The leaves never die. Indians call Long Lake, Beel-woog-gum-tshook (= 'place of Strange Wood or Tree'). He never saw this bush in flower. *Vide* Jeremiah Lone-cloud, Indian, 25 Jan & 1 Feb. 1926.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, 20.)

6 March 1931

Micmac Indian Remedies. "Dr." Lone-cloud's Hair Tonic. Mrs. Elizabeth Lone-cloud, widow of late "Dr." Jeremiah Lone-cloud alias Bartlett, says that the hair-tonic which he used to sell about the county was derived from the Ground Hemlock. *Vide* Mrs. Lone-cloud, 6 March 1931.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Botany, Medicines, 21. Elizabeth Paul to Harry Piers, 6 March 1931.)

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Zoology

24 December 1910

From John Noel {who died in 1911}.

John Noel's grandfather told him that they used to grow corn. Cracked corn between two beach stones with something spread to catch it.

Muskrat very good eating, boiled or broiled, like rabbit. Porcupine good. Moose & Caribou. Woodchuck very good. Squirrels (Red), not Ground {Squin-el}. Some people eat Fox, Skunk. Wild Cat & Loup Cervier good. Beaver cannot be better, best of food, sweet, something like Woodcock (tail best part). Just like Moose Muffle. Muffle best part of Moose.

Matteo Salome {Matthieu Jerome}, always deaf, but good hunter.

John Williams, good hunter, died about {page torn off}

John Williams & Jim Glode went hunting with {page torn; Prince} Arthur. Out 3 weeks & never even saw a rab {rabbit; page torn, but Piers wrote this story down elsewhere.}

Smoke moss from rock maple. Also pound up {page torn} from woods

Black Brook back of Mt. Uniacke near Lakeland, {illegible place-name} & Mt. Uniacke Stream. Runs out from L {Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 1. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

February 1912 cross-reference

While recently engaged in preparing a suitable label for the very interesting specimens of a femur and molar tooth of mastodon from Cape Breton...I was led to make as full enquiries as possible to ascertain just what was known about them either in literature or tradition among old people....An Indian (Lonecloud) tells me that an old Indian of Enfield, John Jadis, informed him that many years ago there were found at Home Settlement, at the outlet of Grand Lake, Hants Co., NS, in the very heart of the province, 26 miles from the sea, large vertebrae of what were thought to be of a whale, and they were used as little stools to sit on. These apparently have long ago disappeared, as the present Homes do not know of them. The same Indian also informs me that an old squaw in Yarmouth Co., described to him certain very large rib bones (which were supposed to be "whale ribs") which he said were well known to the Indians to be about 4 or 5 miles southward of Blue Mountain Lake, Yarmouth Co., NS, 26 miles from the sea, and which the Indians on occasion had stood up against a rock and covered with rugs &c., to form a tent for the night. Tradition among the tribe says that one or more of these ribs were carried away by Indians, but mysteriously returned to their original place, which caused them to regard them with some veneration. What puzzled this Indian was how "whale-bones" could get in such inland places.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, February 1912.}

2 February 1912 cross-reference

Large vertebrae which an Indian (Lonecloud), who called them "whale's backbone", says were found some years ago at Home Settlement, at the outlet of Grand Lake, Hants Co., N.S., and very large ribs (which the same Indian called "whale ribs") which he said were well known to the Indians to be about 4 or 5 miles southwest of Blue Mountain Lake, Yar. Co., very likely may be mastodon remains.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes."} Draft for new label: "Right Thigh-Bone (Femur) of American Mastodon." Cross-referenced to Mi'kmaw Ethnology: Zoology, 2 February 1912.)

17 February 1912 cross-reference

Were these parts of a skeleton of Mastodon? Lonecloud says that years ago large ribs of what were thought to be of a "whale" was known years ago to the Indians, and were about 2 miles east of Blue Mountain Lake, in back part of Yarmouth Co., and were once used by some Indians to make a "lean-to" camp. Some of the ribs were taken away

by Indians, & being returned, it is said, were found again in the old place, by witchcraft. Pieces of backbone also there. Pieces of back-bone of what was supposed to be a "whale" were found at Homes' place at Home Settlement at outlet of Grand Lake, NS, years ago. Some of the vertebrae used as seats. *Vide* Dr. Lonecloud, Indian, 17 Feb. 1912.

{Nova Scotia Museum Library, Piers Papers. Originally catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 17 February 1912.}

13 May 1912 cross-reference

A Micmac Indian known as Dr. Lonecloud or Jerry Bartlett, informs me that about 1874, a very old Indian woman, Magdalene Pennall {Madeleine Bernard} of Sissiboo (Weymouth), Digby County, informed him that there had then been long known to her people certain very large rib-bones which they supposed to be "whale ribs", on the barrens about two or three miles south-eastward of Blue Mountain lake, about twenty-five miles from the sea, in the northeastern part of Yarmouth county, N.S. The place is a very short distance east of Bloody creek or brook (a tributary of the Clyde river) and on a trail from that creek via Long lake, to the head-waters of the Shelburne or Roseway river, to the eastward. On one occasion, Mrs. Pennall and her husband, Joe (Kophang), just after having left their canoe on Bloody Creek, killed a moose at the spot where the bones were, and as a thunder storm came on they stood three of the large ribs against a rock, covered them with the moosehide, and so formed a shelter. Some of the ribs which were on the ground were covered with a thick mantel of moss. Lonecloud thinks there may have been some vertebrae there also, but knew of no other kinds of bones. Once some Indians carried away one of these big ribs, but as it was very heavy it was at last dropped, and the superstitious Indians affirmed that it was afterwards found once more in its original place, which caused the remains to be regarded with some veneration by members of the tribe.

The same Indian was also informed by John Jadis, a venerable and well-known Indian still living at Enfield, that very many years ago there were found at the Home Settlement at the outlet of Grand Lake, Hants county, twenty-six miles from the sea and in the very heart of the province, some large vertebrae which were thought by the old inhabitants of the district to be parts of a whale's backbone, and they were used as little stools to sit on. These have long ago disappeared, and the present Homes know nothing of them. What particularly puzzled the Indian was how "whale bones" could get to such enclosed places as the two just mentioned.

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Harry Piers, "Mastodon Remains in Nova Scotia", a paper read 13th May 1912. Cross-referenced to Mi'kmaw Ethnology: Zoology, 13 May 1912.}

n.d. 1915

Caribou. About 12 or 13 years ago, the year of the very deep snow, Lonecloud saw a herd of 9 Caribou on a big bog on SW side of Hunting Lake, on Liscomb River, 22 miles from Liscomb Mills, Guys. Co. These the last he has ever seen in Nova Scotia proper. Two or three years before he saw 5 in Alder Ground, about 6 miles down from Hunting Lake. Caribou Plains was where the counties of Yarmouth, Shelburne, &c. come together. Good in old days.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 2. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

2 October 1915

Caribou in Nova Scotia. Jerry Lonecloud, Micmac Indian, tells me, 2 October 1915, that about January, about 35 years ago (say about 1880) he & lawyer Smith of Kentville saw about 40 or 50 Caribou to Northwest of Boundary Rock, on Digby Co. side of where Digby, Yarmouth & Shelburne Cos. come together. They killed two of the caribou. Saw two Wolves which fed on one of the caribou carcasses. About 10 years ago (say about (1905) he saw Caribou about Nelson's (Trafalgar), back of Liscomb. Last he saw. Does not know of any in Nova Scotia proper now.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 3. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

2 October 1915

Wolf in Nova Scotia

Jerry Lonecloud, Micmac Indian, tells me, 2 Oct. 1915, that the last time he heard of a wolf in Nova Scotia, was about 35 years ago (say about 1880), about January, when he was hunting with Lawyer Smith of Kentville, to northwest of Boundary Rock, about 4 or 5 miles from Piney Lake. The place is on the Digby Co. side of Boundary Rock, where Digby, Yarmouth & Shelburne Cos. come together. They saw about 40 or 50 Caribou, and Killed 2 caribou. Covered up one caribou carcass & left it. On coming back to get it, they saw tracks of about 3 wolves in the snow, which had been feeding on the caribou's carcass. Followed tracks and saw 2 Wolves, one lying on a rock about 200 yds. away, and another which made off. The one on rock also made off. Smith fired as it ran, but missed it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 4. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

7 August 1917

Painted Turtle.

Micmac: Am-mal-leg-a-nock-chech (little) = Pretty or well figured little turtle

Occurs in little deadwaters. Occurs at Keyes Brook, Doyle's Meadow, near Elmsdale. She "scales" (outer layer of shell) in last of April or first of April when they come out, as Lonecloud has found (on East Brook, Ecum Secum River), scales from the shell then. He says there is also another variety of Painted Turtle, in which the stripes, etc., on the head are red (instead of yellow). This the Micmac call Wins-see-a gee-git, which means "Dirty looking little turtle." This variety occurs at Harlow's Pond, Caledonia Comer, Queen's Co., and also in long stillwaters at East Branch of Ecum Secum River, one mile SE of East River Lake, and 8 3/4 miles NNE from Ecum Secum Bridge, Guys. Co. (at latter place Lonecloud has found the shells frequently opened on banks by otters. Only two places he has noted this variety with red marks on head. He goes otter hunting at East Branch, Ecum Secum River.

Om-to-besk = Homed pout (fish which occurs in fresh water, with {illegible}-like {illegible word}).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 5 }

3 January 1918 cross-reference

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 Homs, 62 *Vi* 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 Nine, XIV. Sports, Fishing and Hunting (b) Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 3 January 1918.}

3 January 1918 cross-reference

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 carcasses 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.

{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: Zoology, 3 January 1918.}

15 November 1918

Moose Brains as food. In winter, Micmacs used to take brains out of moose, leave them outside to freeze (illegible word), then they would, as required, break a piece off and crumble it up and put it in moose broth or other kind of broth to thicken it. He had not tried it himself. *Vide* Lonecloud, 15 Nov. 1918.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 6.}

15 November 1918

Wolverine (*Gulo biscus*) in Nova Scotia. Indian Dr. Jerry Lonecloud says he has often heard old Indians talk about it, as well known in old days in Nova Scotia. They called it in Micmac Gee-gwar-ook {ki'kwa'ju}, which means "Tricky Animal", so called because it would raid traps (both steel-spring and deadfall ones), and tear out minks, beavers, otters, muskrats, etc., out of the traps and devour it, so as to be a great nuisance to trappers. Used to be quite plentiful in old times. They are very fond of Porcupine flesh, which they readily take, and it is claimed that they eat the quills which the Indians supposed they afterwards evacuate. When full from feeding, they go in trees, and are said to lie crosswise on a big limb. Seldom could be caught. If a moose carcass was left opened and disemboweled, the Wolverine was apt to go in it and so taint it disagreeably with disgusting smell of its urine (it is said) that the meat could not be used. Lonecloud knows the animal well, having seen it in New Brunswick, etc. About 28 years ago (about 1890) when influenza was about Halifax, about April, he saw a Wolverine quite close & distinctly (about 75 yards away), eating some fish in boggy place where road goes over granite rocks, not a mile from seashore between Peggy's Cove and West Dover, Hx. Co., NS. Had no gun. He informed some men who went after it, tracked it to a hollow in rocks, but it got out and away. One would think you could get right up to it; but it will go away with little leaps like an otter. The last one noted, were the tracks of one which tracks he saw in spring of year, a couple of years after he had seen this one above mentioned, about Nelson's, Trafalgar, NS. Has seen or heard of none since. He easily recognized picture of Wolverine which he says is also known as Indian Devil. *Vide* Jerry Lonecloud, 15 Nov. 1918.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 7. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

5 January 1919

Nova Scotia Mammals. Micmac methods of trapping.

Deadfall ("killer" and "tripper") used for

Marten ("Sable")

Fisher ("Fisher-cat") (both using latter)

Beaver: Use nothing else but deadfalls for Beavers. Set deadfall in a river with cove, etc., where Beavers lived. Place deadfall on the land, with a piece of "popples" (poplar) on the other (far side) of dead fall.

Wild Cat. Indians do not use snares for Wild Cat or Lucifer.

Lucifer. Medium sized deadfall

Bear. Largest deadfall. (Do not use log pens as some white settlers do).

Mink. Easily taken.

Raccoon

Skunk. Same sized deadfall used for skunk, mink & raccoon. (Skunks are not scented when taken in deadfalls or snares.)

Never use deadfall for Weasel, as he is too quick; but Lonecloud once got an otter by chance in a Beaver deadfall on Tusket River.

Steel Traps used for:

Otter, nothing else used for it. They set traps on shore where he leaps ashore into it. Otters and Fox the hardest of our animals to trap; the otter probably the hardest. No use using bait for otter.

Fox. Very hard to trap, very cunning. It & Otter hardest to trap of our animals. Indians stuff a rabbit head, or a partridge head, or wire a mouse, and place it as though alive on pin of trap with leaves about it. A mouse-baited trap used in a field. Trap towards end of a log, and fox sees head of hare or partridge, thinks it alive, and springs on it. This best way of catching them, and used by best Indian trappers.

Bear.

Muskrats. Snares also used as well as steel traps for muskrats.

Wild Cats & Lucifers. Steel traps sometimes used for these, but normally deadfalls.

Snares used for:

Rabbits, always.

Fox. Also use steel trap sometimes.

Muskrat (with a spring-pole). Also use steel trap.

Vide Jerry Lonecloud, 5 Jan. /' 19.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 8. Originally catalogued under "Industry, Fur Trade."}

22 January 1919

Mammals of Nova Scotia. Prices of Fur. Prices of Pelts about 40 years ago (say about 1878) according to Indian Jerry Lonecloud. Told me 22 Jan. 1919.

Lucifer \$2.50 (brought high price)

Otter \$ 1.00 to \$ 1.25 (the best price for extra dark skins) a foot, measured to end of tail. Best prices for dark specimens. An exceedingly big otter would go to about 6 ft. in length to end of tail. As length counted in price, the Indians used to soap the skins and stretch them all they could on the drying boards.

Fisher \$1.50

Marten 750 up to \$1.25

Fox, Red 750 up to \$ 1.25 (the latter for the best red)

Beaver 750 to \$1.50

Wild Cat 500

Mink 250 to 750, according to size

Raccoon 250

Weasel (white, &c.) 50 to 100, according to size

Bear From \$2 to \$7 (the latter for a very fine large pelt about as big as an ox)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 9. Originally catalogued under "Industry, Fur Trade."}

19 February 1919

Bear Dead-fall. Usual Indian method of making a Bear Deadfall. *Vide* Jerry Lonecloud, 19 Feb. 1919.

{Piers has a drawing here.}

Bait for Bear: Trout, moosemeat, beaver flesh, or eels, all of them smoked.

Sometimes the end of spring pole being caught under the knob for pan - no pan is used, and the end of spring pole has a loop which goes on end of a bait stick. The bait is tied to several layers of birch-bark and thrust out bait stick, with loop of spring pole in front. The Bear tries to pull off the bait, and so pulls off the loop and the deadfall drops.

{Piers has a drawing here; see xerox.}

{second page:}

Indian Deadfall

Lonecloud

{Piers has a drawing here.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 10 a-b. Originally catalogued under "Industry, Fur Trade."}

19 March 1919

{not transcribed}

Correspondence, typewritten, 19 March 1919; from W. J. Wintemberg, Canadian Geological Survey, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; asking if there was any record of the "occurrence of the Virginia deer in your province" in historical times. A note by Piers states that the enquiry was answered 24 March.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 11. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

10 April 1919

{not transcribed}

Correspondence, typewritten, 2 pages, 10 April 1919; from W. J. Wintemberg, Canadian Geological Survey, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; "Mr. Smith found a toe bone of the deer in a shell heap on Quarry Island, Merigomish Harbour, and I found several astragali, toe bones, a fragment of a proximal phalanx, and the distal end of a humerus in a shellheap near Mahone Bay." Identification was confirmed by Dr. Gerrit S. Miller, Curator, Division of Mammals, US National Museum. Wintemberg also mentions Champlain's note of Great Auks living on "some islands off Yarmouth."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 12 a-b. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

1919 ca; after June 6

{not transcribed}

Note sent to Harry Piers by William F. Ganong, 1919 ca; about the existence in Nova Scotia of Virginia deer. Included in the typed note is a reference from *Science*, XLIX, 540, June 6, 1919. Ganong talks about the use of hoofs of moose or toe bones of moose and deer used as "wind-roarers" by "medicine-men." {He means the dew-claws of moose (deer not being mentioned in the source, which is Chrestien LeClercq, living with the Mi'kmaq at Miramichi and Restigouche, 1675-1683; in *New Relation of Gaspesia*), NOT the hoofs or toe-bones.} Ganong postulates that such items may have been traded in from elsewhere, and that this would explain why they are found in shell-heaps; he cites Wintemberg, 1913 as having found some deer toe-bones at Mahone Bay, NS. {No reason to import moose dew-claws, they were readily obtainable here. One cuts them off the hoof, boils them up, scoops out the meaty material inside, and while the outside is still hot and wet and pliable, a stringing hole can be pierced through the smaller end. RHW}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 13. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

23 January 1920

Pigmy Sperm Whales (?) stranded off Kingsport, Kings Co., N.S., about 1860 or thereabout. Jerry Lonecloud, Indian, told me on 23 Jan. 1920, after inspecting head of Pigmy Sperm Whale, that he was certain it was what old Noel Jeddore, Micmac Indian, had told him had been taken off Kingsport, Kings Co., N.S. Noel Jeddore was born at Melrose, St. Mary's {River}, N.S., and died about 25 years ago, aged 84 years. Jeddore said he was with other Indians {who} were encamped on small island off Kingsport, Minas Basin. Such a cetacean had never before nor since been seen by the Indians, but older Indians had heard of such ones many years ago. They then called it Ded-men-ak-paj-jet {*temnaqapajit*}, which means "Blunt-head" Fish, "just the same as if you cut the head off sharp", a name which the old people had said had been applied to {others?} like it which had occurred in old times. They were from about 12 to 15 feet long; coloured black, with a small back fin (eats like fish, which they said was very good). It must have been over 50 years ago (that would be perhaps sometime about 1860.) The Indians ate the flesh. Lonecloud did not see them, but remembers well Jeddore's description of the rare fish. They were not Sea Porpoise, which the Indians know well & which they call "The Caribou", Kal-e-boo-ik, (the ik syllable differentiating it from the animal Kal-e-boo), probably so named because they leap in water like a Caribou leaps on land. Jeddore said he had heard from the old people of the time that they had occurred long before.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 14. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

24 January 1920

cross-reference

Delphinapterus leucus (Pallas) White Whale. Jeremiah Lonecloud, Micmac Indian, told me (24 Jan. 1920) that only twice he saw the White Whale in Nova Scotian waters, although he had seen a number in upper parts of the Gulf of St. Lawrence, when it was summer, and was familiar with it (about Anticosti, &c.) Off Cranberry Pt., Yar. Co., N.S., July, about 1872.

The first time he observed the species here, was about July, many years ago (say about 1872), when he saw a pair of them, when he was "porpoising", about 15 miles to westward of Cranberry Point, near Yarmouth, Yar. Co., N.S. They were, he says, about 30 feet long; one a little smaller than the other. This was about 7 years before he observed the next occurrence (see below).

Near Smith's Cove, Annapolis Basin, Digby Co., N.S., July, about 1879.

The next, and last time, he observed the species in our waters, was about the last part of July, about 40 years ago (say about 1879), when Lonecloud and another Indian were out porpoising in a canoe in the southern part of Annapolis Basin, Digby Co., N.S. They saw a White Whale come southwestward by Bear Island and into Smith's Cove, and thence it went outward and turned northeastward towards Annapolis. Wm. Gilpin went after it, but he does not know if Gilpin got it. Lonecloud & his companion saw it very well when it came up to blow about four times, the nearest distance being about 50 feet, and it was all white, white as snow, and probably over 30 feet long, being a very big one.

The Micmac name, according to Lonecloud, for the White Whale is Warb-en-a-mekw (which means "White Fish") (Wobunumekw; a white porpoise, Rand's Diet., p. 201)

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 24 January 1920 }

31 January 1920

Pigmy Sperm Whale?

Soolian Bill, Micmac Indian, of Truro reservation, N.S., now about 97 years of age, who formerly lived in Cape Breton, told Lonecloud (30 Jan. 1920) that in summer, about 50 years ago (say about 1870), the same season that Pigmy Sperm Whale (?) was taken off Kingsport, that a number ("numerous") animals of the same kind, which Bill also calle Ded-men-ak-paj-jet (temnaqpajit), came ashore in a "gut" at Whycocomagh, Bras d'Or Lake, Cape Breton Island, and Bill saw them. He agreed that they were named as above, and that they were the same as those got off Kingsport. All agree they are very rare. They had back fins. Were *not* Blackfish. One had a young in it when opened. Blubber made oil.

Sperm Whale

Soolian Bill also heard that very many years ago there had occurred here a very rare "fish", somewhat similar, which the Indians called Ded-men-ak-part {temnaqpat} (which means a fish with the "head cut off sharp", in front), and he is not certain whether it lacked a back fin. It had been taken about Cape Breton. (They must have been the real Sperm Whale).

Ded-men-ak-paj-jet {temnaqpajit} means "blunt head"

Ded-men-ak-part {temnaqpat} means "cut off sharp head"

Humpback (?) Whale

At same time that ded-men-ak-paj-jet occurred at Whycocomagh (summer, about 50 years ago), two great big Whales (Boot-up) {putup}, origin of name not known, very old, came in at same place, and one of them ran ashore and was killed by Indians with a scythe on end of a stick. Soolian Bill saw it. It made very great commotion with its fins. It was towed to Arichat, and the fat taken off there. Does not know if it had a back fin or not. It had grooves or creases on its throat; and they called it El-e-go-art (g hard) Boot-up, which was "Creased or grooved whale." The creased throat proves it is not the (?) Right Whale; and as it made so much commotion with its fins, it was most likely the Humpback Whale (rather than the other sperms which have short pectorals). *Vide* Jerry Lonecloud, 31 Jan. 1920.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, IS. Originally catalogued under "Science, Zoology, Correspondence & Notes."}

9 February 1920 cross-reference

Pygmy Sperm Whale, Specimen Taken at Herring Cove, Halifax County, N.S.

On 17th January, 1920, when Jeremiah Gray and other men were cutting out ice to prevent it carrying away the wharves, in case of storm, in Herring Cove...they chanced to come upon the body of a small-sized whale. The animal was eight and a half feet long, and it was lying dead just beneath the ice...On showing the head of this whale to a very well-informed Micmac Indian, Jeremiah Lonecloud (*alias* Bartlett), he examined it carefully and stated that he had never seen the species before, but from descriptions given him by two very old Indians, Noel Jeddore, who is now dead, and Soolian (William) Bill, he felt sure it must be what was known by the Indian name *Ded-men-ak-paj-jet* {temnaqpajit}, a name which means "Blunt-head" fish. Noel Jeddore had been born at Melrose, St. Mary's, N.S., and died about twenty years ago, aged 84 years, and old Soolian Bill had formerly belonged to Cape Breton Island and now lives on the Truro reservation, aged about 97 years.

Noel Jeddore told Lone-cloud that about fifty years ago, say about 1870, he and other Indians were encamped on a small island called by the Indians *Up-quaw-we-kunk* {pqa'wi'kan}, or "Bark-camp Island," off West Medford, on the south side of the entrance to Perea Creek, in Minas Basin, Kings Co., N.S., when a school of about a dozen cetaceans became stranded on a mudflat there. The Indians examined them and got some of the flesh for food, and he said that the cooked back-fin was much relished by them. The animals were about 12 or 15 feet long, coloured black, and had a small dorsal-fin. Such cetaceans had never before or afterwards been seen by Jeddore and his companions, but he had heard from other older Indians that such animals had occurred years previously, and that they had been called by the Micmacs *Ded-men-ak-paj-jet*, from the blunt appearance of their head. This word resembles an old Micmac name applied to another rare cetacean (a true Sperm Whale) which once occurred here: *Ded-men-ak-part* {temnaqpat}, which means "head cut off squarely," not merely "blunt head..."

Old Soolian Bill very recently told Lone-cloud that he also had seen the cetacean which they call *Ded-men-ak-paj-jet*, and said it occurred in the same season when the others were taken off West Medford. About fifty years or more ago, he states, a number of sea animals of the kind seen at West Medford came ashore in a "gut" of water near the Indian reservation at Whycocomagh, St. Patrick's Channel, Bras d'Or Lakes, Cape Breton Island. Bill and other Indians examined and cut up the animals and obtained much oil from the blubber; and one which they opened contained a foetus. They also called the animal *Ded-men-ak-paj-jet*, agreed it was the same species as that taken in the Minas Basin, and that it was extremely rare, but that old Indians told them it had been taken years before. It also had a dorsal-fin...(*It may be mentioned that at the same time that these cetaceans came ashore at Whycocomagh, two very large whales—Micmac *Bootup*, name for any large whale—came in at the same place and one ran ashore and was killed by the Indians with a scythe-blade on the end of a pole. Soolian Bill saw it, and he said it made a great commotion with its very long fins, so that one had to be careful in approaching it...Probably it was the Humpback Whale....)

{Nova Scotia Museum Library, Piers Papers. Original catalogued under "Science, Zoology, Correspondence & Notes." Cross-referenced to Mi'kmaw Ethnology: Zoology, 9 February 1920. Harry Piers. "Accidental Occurrence of the Pygmy Sperm Whale (*Kogia breviceps*) on the Coast of Nova Scotia; an Extension of its Known Range; With Remarks on the Probability of the Former Presence in These Waters of the True Sperm Whale (*Physeter macrocephalus*)." Read 9 February 1920. In, *Proceedings and Transactions of the Nova Scotia Institute of Science*. Vol. XV, 8. 1920:95-114.)

April 1921

Caribou

Caribou used to be on big plains back (north of) Parrsborough, and also towards Shulie {on the Bay of Fundy coast south of Joggins), Cumberland Co., N.S.

The last time Lewie Newell {Louis Noel} McDonald actually saw Caribou in Nova Scotia, was when he saw two., about 40 years ago (say about 1881), back of Nelson's, Trafalgar, between Gorman's Lake and Rocky lake, which is about 5 inches SE of Trafalgar, and about on the Halifax - Guys. County line.

Vide, Lewie Newell McDonald, Ap. 1921.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 16. Originally catalogued under "Science, Zoology, Correspondence & Notes.")

13 February 1928

{page one of three}

Moose Yard, either summer or winter: Wis-noo-de

Old Bull: Yub {sic}

Old Cow: Ul-gwe-dook

Her two calves: Nig-e-a-goo (one) / Nig-e-a-gootsh (two)
Born in last spring about middle of May
Barren Cows: Sig-im-toos (one) / Sig-im-toosk (two)
Young Bulls: Nik-to-wo-gun-nitsh (one with prongs, two-years-old)
Will-la-kun-nun-as (one with prongs, three years old)
Two yearling cows: Tel-san-tsh (one which will have calf this spring coming) three years old this coming spring (1st calf).
Tu-san-tshetsh (one will have calf, the following spring to last one), will be two years old this spring.
Bears very destructive to moose calves,

{page two of three}

moose yard J. Lonecloud 13 Feb /'28

{Piers made a drawing here of how moose habitually lie and turn and move about in a moose yard. The captions are as follows:}

Calves lie down one on each side of cow. All assist in notifying the cow and calves of any danger. If there is danger, they go off, but generally return that night. Generally 6 or 7 in yard: 1 Old Bull, 2 Young Bulls of 2 to 3 years, 1 cow with 2 or perhaps 1 calf, 2 barren cows, 2 yearling cows. Bull always lies to windward of the cow. Barren cow: If she hears anything, she runs to cow with calf, notifying her. Two yearling cows generally together on one side or the other. Cow and calves. Bed. Always turns to left. She dines and by daylight. Lays in sight of bed. If danger goes off. Back at bed about 10 a.m. & stays there all day.

{page three of three}

Yard is the biggest part of a mile in diameter. (In summer in a swamp)

Feeding ground on birch knolls (also feed on Spruce, in winter) (not fir).

Later, they eat young maple, poplar, eat shoots of red-berried {?} holly. In spring of year peel bark of maple (chiefly the cow moose with her calves).

Very fond of Pickerel-weed plant. (Indians call it Moose Lily.)

Go in winter yards, sometimes about 1st November, before snow comes; come out (leave the yard) about middle of March. Snow not gone until about middle of April. Homs dropped in the old yard. The biggest ones lose horns about Christmas, and the next biggest about end of Dec., and the 2- or 3-prong ones are dropped about first of April. Calve about middle of May.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 17 a-c.}

Nova Scotia Museum Library

Harry Piers Papers

Mi'kmaw Ethnology: Correspondence, Mi'kmaq and the Department of Indian Affairs

16 October 1915

Indian Reservation
Elmsdale, Hants Co.,
16 Oct., 1915
S. Stewart, Esq.
Dept. of Indian Affairs.
Ottawa

Sir, On the part of the Micmac Indians of Elmsdale, Nova Scotia, I beg to state that troubles have arisen regarding the boundary of Indian reservations, and we desire to ask if it would be possible for your Deputy to have the Indian Reserved Lands in this vicinity and Grand Lake surveyed and properly marked, so that trespassers may be prosecuted, and so that the Indians may know definitely what lands are for their use.

I have the honor to be,

Sir,

Your obedient servant {unsigned; evidently typed up by Harry Piers for someone else to sign}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 1. Preston Transcripts. Present location undetermined.}

15 February 1916

Elmsdale, Nova Scotia 15 Feb. 1916

{To;} S. Stewart, Esq.

Department of Indian Affairs, Ottawa

Sir, We beg to inform you that Mrs. Lucy Jeremy (alias Mrs. Joe Howe), an Indian woman of Indian Reservation, Elmsdale, Nova Scotia, had a shanty built for her some seven years ago, on the said reservation at Elmsdale, by the Department of Indian Affairs. Andrew Roulston of Elmsdale, Hants Co., says he bought this shanty from an Indian named John Cope, and moved it off the Reservation on or about 30th December, 1915. Mrs. Lucy Howe says she did not sell the said shanty to either the said Cope or Roulston, and she desires to have redress in the matter, and begs the assistance of the Department in securing her rights. We have the honor to be, Your obedient servants,

{signed} Jerry Lonecloud, Captain

{signed} Mrs. Lucy Howe

{Draft letter in Harry Piers' handwriting, 15 February 1916. Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 2.}

10 March 1916

{To;} S. Stewart, Esq.

Department of Indian Affairs, Ottawa

The petition of We the undersigned members of the Micmac Tribe of Indians of Halifax County, Nova Scotia, likely sheweth: that in or about the year 1913, there was sold to one Marks, certain timber off of land at Ship Harbour, Halifax Co., N.S., belonging to the Indians of Halifax County, the sum paid for the same being, it is understood, \$5500.00. As this sum is understood by us to be for the benefit of this portion of the tribe, we humbly beg that the Department of Indian Affairs will be pleased to apply such sum, or a part of it, to the purchase of a site for a new Indian Reservation at Sand Cove, on the Eastern side of Grand Lake, Halifax Co., said land now belonging to one King, which is good land, and its possession would be an encouragement to numbers of the tribe to cultivate the soil, the present reservation at Shubenacadie being unsuited for planting operations. And your petitioners will, as in duty bound, ever pray, etc. Indian Reservation, Shubenacadie, N.S. 10th March, 1916.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 3. Draft letter in Harry Piers' handwriting, 10 March 1916; probably written at the behest of Jerry Lonecloud.}

22 April 1916

Shubenacadie, Hants Co., N.S., 22nd April 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Secrty

Dept. of Indian Affairs, Ottawa

Dear Sir, I beg to acknowledge receipt yours of the 3rd inst (no. 363,427) relative to petition from myself and Indians of Halifax County, in regard to the purchase of a site for a new reserve at Sand Cove, Grand Lake, N.S. We are glad that this matter is being considered by your department and we sincerely trust that something may be done in the very near future, in time for the planting season. Your obedient servant [Lewis Paul.] Acting chief.

{Nova Scotia Museum Library, Piers Papers. Preston Transcripts. Mi'kmaw Ethnology: DLA Correspondence, 4. Louis Paul to T.D. McLean, 22 April 1916. Draft by Harry Piers.}

16 June 1916

Elmsdale, Hants Co. 16 June 1916

{To:} T.D. McLean, Indian Department, Ottawa

Sir, Mr. Jacob Gilby of Elmsdale, N.S., has forbidden the Indians of the Indian Reservation, on east bank of Shubenacadie River, at Elmsdale, Halifax Co., to plant their crops in land which the Indians maintain is part of said reservation, Gilby claiming that the property is his. The Indians of the County would much like to draw your Department's attention to this matter, and urgently request that the rights of their cause is fully investigated, in order that further trouble may be averted. They feel that permanent marks should show the correct bounds of the reservation so that no disputes may arise. Your obedient servant, (Lone Cloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 5. Jerry Lonecloud to T.D. McLean, 10 March 1916. Draft by Harry Piers.}

6 July 1916

Micmacs.

Elmsdale, Hants Co., N.S., 6 July 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Sect'y

Dep't of Indian Affairs, Ottawa

Sir, In reference to your letter of the 23rd June (No. 327352) relative to an Indian reservation or camping ground on Shubenacadie River, close to Elmsdale, N.S., about which there is a dispute with Jacob Gilby, I beg to say that on the Geological Survey Map, Nova Scotia Sheet No. 66, the area in question is marked as an "Indian Reserve." The Micmac Indians have camped there, and also built houses and raised crops, for at least fifty years, and even should it not be a reservation formally laid off the Indians must surely have acquired rights there by long possession. This is a serious matter for the Indians and we look to the Department's support, as merely acting by ourselves we are unable to take our part properly. I may say that we do not feel full confidence in Mr. A.J. Boyd {the Indian Agent Superintendent}, and we are of the opinion that he has left two families unpaid (my own and Petei^{lu} Paul's) for their share in the money received for the sale of the Indians' Ship Harbour Lake timber property. Your obedient servant, (signed) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 6. Jerry Lonecloud to T.D. McLean, 6 July 1916. Draft by Harry Piers.}

17 July 1916

Elmsdale, Hants Co., N.S., 17th July 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Sect'y

Dep't of Indian Affairs, Ottawa

Sir, I beg to acknowledge receipt of yours of the 7th inst. (No. 327352) in response to mine of the 16th June, regarding lands at Elmsdale, N.S., on which Indians are settled, and which certain persons desire to dispossess them of. You stated that there are no Indian lands at Elmsdale & that the Indians are squatters on private property & can therefore remain only as long as the owners will allow them. Your statement as to there being no official Indian Reservation there, must of course be accepted, as you must know. We beg, however, to draw your attention to the very long period of years during which these Indians have been settled there, and appeal to you if they have not thereby, at least, acquired right by long possession which cannot be disrupted, and which you should uphold, as in some sense the guardians of our rights.

For example:

Noel Philips, Indian, now about 87 years of age, who still lives on the land, was bom there, brought up there, and has since resided there; and also other members of his father's family and their descendents. This old Noel Philips's father had lived there before him. So that possession has in this case been over 87 years, perhaps 100 years.

Again, the Grandfather of Martin Simmonds, Indian (the latter now about 45 years of age) also lived there and cleared land & planted it. Martin Simmonds still resides there. Still again, Joe Howe's father, Indian, also lived
{on reverse:}

there & cleared land & planted. He was about 84 years old when he died about 15 or 16 years ago. The son, Joe Howe, has a house and still lives there. And so on, with other instances which might be given. Now surely this very long possession by these Indians of these lands must at least give them a title to the ground as "squatters", as in the case with white men, although we Indians distinctly do not like the term squatters applied to us, when we consider that the whole lands of the Province once were our own. However, failing other recognized rights, we feel that we can at least clearly claim this particular property by what you term squatters rights, and we urge and expect you to see that our rights, of whatever kind, are duly respected. A meeting of this tribe will take place at the Shubenacadie Reservation on 26th July, when this matter will be brought up, and the Indians are very much dissatisfied with the condition of affairs. We hope that you will see that justice is due us. Members of our tribe are serving at this point in the Empire's cause, and we desire that all due consideration be shown us. Your obedient servant, (signed) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 7 a-b. Jerry Lonecloud to T.D. McLean, 17 July 1916. Draft by Hany Piers.}

6 November 1916

{From:} John D. Paul, Enfield, Nova Scotia, 6th November 1916

{To:} A.J. Boyd, Esq. Indian Superintendent, River Bourgeois, N.S.

Sir, In regard to the new Indian lands set apart recently at Sandy Cove, Grand Lake, Nova Scotia, I beg to request that these lands be surveyed and the lots duly set out and marked, so that the Indians may be able to settle thereon before the winter. Will you also please let me know when this will be done, in order that I may inform those concerned. Will you also furthermore send me my commission as chief of the Micmac Indians of Halifax County and much oblige, Yours truly, John D. Paul

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 8. John D. Paul to Angus Boyd, 6 November 1916. Draft by Harry Piers.}

16 November 1916

{From:} Jerry Lonecloud, Elmsdale, Nova Scotia, 16 Nov. 1916

{To:} Mr. A. J. Boyd, Indian Superintendent, Office of Indian Supt., River Bourgeoise, N.S.

Sir, I have received yours of the 6th inst. and in reply beg to inform you that the fact that you do not happen to have my name in your list of Indians of Halifax County only indicates a slight degree of imperfectness in that list which may be regrettable. I lived first at Fairview, near Halifax, for two years, about 31 years ago; then I lived at Red Bridge, Dartmouth for a year; about Sheet Harbour for 20 years; at Enfield (on Halifax side) for 2 years; at Elmsdale (Halifax side) 1 year; and at Tufts Cove, near Dartmouth over 3 years. This I believe should show you that I have resided in Halifax County despite your {illegible} list of Indians of that county. In reference to my residence in Halifax County, I may refer you to Dr. McMillen of Sheet Harbour, Father O'Sullivan formerly of Sheet Harbour & now of Dartmouth; and Father Kinsella of Enfield. I may say that I am well known throughout

this county. The age of my youngest child, Lewie, will be eight years on 15 January, 1917. I remain, yours obediently, (sgd) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 9 a-b. Jerry Lonecloud to A.J. Boyd, 16 November 1916. Draft by Harry Piers.}

4 December 1916

{From:} Jerry Lonecloud, Elmsdale, N.S. 4th Dec. 1916

{To:} A.J. Boyd, Esq. Indian Superintendant, 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,

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 10. Jerry Lonecloud to Angus Boyd, Department of Indian Affairs, 4 December 1916. Draft by Harry Piers. Cross-referenced to Genealogies. Evidently two of his children died young, as Lonecloud told Clara Dennis that he and Elizabeth had had eight in all.}

5 December 1916

{From:} John Denny Paul, Enfield, N.S., 5th Dec. 1916

{To:} The Secretary, Department of Indian Affairs, Ottawa

Sir, The Micmac Indians of Halifax and Hants Co., Nova Scotia, of whom Peter Paul of Shubenacadie is head chief, and myself, John Denny Paul of Enfield, is sub-chief for Halifax County, desire to send a delegation to Ottawa in order to renew certain old treaties which said delegates will bring with it {sic}, and to discuss other matters. Will you therefore state what date would be convenient for such a delegation to arrive at Ottawa, and oblige. Your obedient servant (Sgd) John Denny Paul. Chief for Halifax County.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 11. John Denny Paul to The Secretary, Department of Indian Affairs, 5 December 1916. Draft by Harry Piers.}

20 March 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 20th March, 1917

To The Secretary, Department of Indian Affairs, Ottawa

The petition of the undersigned Micmac Indians of Halifax County, Nova Scotia, at present located at Tufts Cove, Elmsdale and Enfield, humbly sheweth:

That we intend to move with our families during the coming spring of 1917 to the Indian Reservation at Spring Brook near Shubenacadie, Nova Scotia, and we request that such monies coming to us from the sale of the timber on the Indian lands at Ship Harbour, Halifax Co., be applied by your department to the erection of suitable dwelling-houses for us and our families at the said Spring Brook Reservation near Shubenacadie. And your petitioners as in duty bound will ever pray, etc.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 12. Jerry Lonecloud to Department of Indian Affairs. Shubenacadie, N.S., 20 March 1917. Draft by Harry Piers.}

9 April 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 9 April 1917.

To the Secretary, Dept. of Indian Affairs, Ottawa.

Sir, By petition to you dated 20th March of this year, certain Indians of Tufts Cove, Elmsdale & Enfield, N.S.,

requested that moneys coining to them for sale of timber on Indian lands at Ship Harbour, Halifax County, be applied to the erection of dwelling-houses for them at the Indian Reservation at Spring Brook near Shubenacadie, N.S., to which place they wish to move this spring in order to begin to cultivate the soil there. No reply has been received to that petition and meantime the season is rapidly passing, and the cost of provisions being much higher, which will bring distress to many of the Indian families, particularly those at Tufts Cove. Four families at Tufts Cove, namely the families of Frank Brooks, Joe Brooks, Jim Brooks & Jerry Lonecloud, desire to locate at Shubenacadie as soon as possible, or else the season will be too late to plant; and they respectfully request that the Department may send each of these four families Ten Dollars (\$10) of the above-mentioned funds, in order to pay for the cost of removal from Tufts Cove to Shubenacadie to settle. We also beg that speedy consideration be given to our petition of the 20th March, and that it is not allowed to lie undealt with until it is too late to be of material assistance. I have the honour to be, Sir, Your obedient servant, Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 13. Jerry Lonecloud to the Department of Indian Affairs, 9 April 1917. Draft by Harty Piers.}

October 1917

To the Department of Indian Affairs, Ottawa.

The Petition of the undersigned Heads of Families of the Micmac Tribe of Indians of Nova Scotia humbly sheweth: that owing to the excessive cost of meat and other foodstuffs, the members of the Tribe have great difficulty in supporting their families, and they fear that those conditions will become very much worse in the near future; Your Petitioners therefore humbly pray that your Department may take such steps as will make it possible for members of the tribe to kill at any season such Moose and Bears as may be required for actual consumption as food among the members of the tribe. And your Petitions as in duty bound will ever Pray, etc. October, 1917.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 14. Unknown person to the Department of Indian Affairs, October 1917. Draft by Harry Piers.}

27 November 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 27 November 1917.

{To:} Secretary, Department of Indian Affairs, Ottawa.

Sir, Since time out of mind, members of the Micmac Tribe have camped on ground near Tufts Cove, a little north of the Brewery, on the east side of Halifax Harbour, where there is also situated an Indian school House. This camping land is claimed by Mr. Farrell of Halifax, and notice has been given the Indians to remove within two weeks. The Indians claim that although this land is not a reservation, yet they have surely rights there by long occupation, even if it be regarded only in the light of what is termed squatter's rights. We claim that we should not therefore be pressed to leave; and that if we do leave, it should be by mutual arrangement between the Indians and Mr. Farrell, and by the payment of money in order that we relinquish our rights. Some of the Indians are willing to remove, while others of the older families hold to what they consider to be their rights, and desire compensation if they leave the place. We desire that your Department will promptly render us assistance and protection in this matter, as we are unable to do much by ourselves without due backing from the Department. I have the honour to be, Sir, Your obedient servant, (Sgd) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 15. Jerry Lonecloud to the Department of Indian Affairs, 27 November 1917. Draft by Harry Piers. Lonecloud's petitions of 20 March, 9 April, 27 November and others to the Department were apparently fruitless; the people were not assisted to move from Tufts Cove, and on 6 December 1917, ten days after this last petition was sent off, the ships *Imo* and *Mont Blanc* collided in Halifax Harbour, in the Narrows opposite Tufts Cove. The *Mont Blanc* was loaded with ammunition and explosives, and the resulting explosion completely destroyed the Indian camp at Tufts Cove, along with much of northern Halifax and Dartmouth.}

27 April 1918

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 27 April 1918

{To:} T.D. McLean, Esq., Asst. Deputy and Secretary, Department of Indian Affairs, Ottawa.

Sir, For about the last six or seven years I have received from the Indian Department, the sum of Two Dollars (\$2.00) a week, as being over 60 years of age, with a family, and my eyesight bad. My age is now 69 years (will be

seventy in next July). On applying for this weekly allowance on last Thursday (25 April), I was informed that there was no money for me, and that there would be none for the future, being told that Mr. Dan Chisholm, Indian Agent for Halifax County, had telephoned instructions to that effect. I beg to respectfully protest against this, and beg that you will be so good as to consider the matter and to give instructions that my grant be continued, as I much need it at my age, and have lost two daughters killed in the recent explosion who had assisted in supporting the family.

Yours respectfully, (Sgd) Jerry Lone Cloud

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 16. Jerry Lonecloud to T. D. McLean, 27 April 1918. Draft by Harry Piers.}

18 January 1919

{From:} Martin Sack, Elmsdale, N.S., 18th January, 1919

{To:} H. J. Bury, Esq. Dept. of Indian Affairs, Ottawa.

Sir, in response to recent conversation regarding Indian Reserve at Elmsdale, N.S., I beg to say that this Reserve will be found marked, about 1 mile to the southeast of Elmsdale, on Geological Survey of Canada Map Sheet, Nova Scotia, Service, No. 66.

Also you wanted to know the names of two or three of the oldest Micmac residents on the {Elmsdale, N.S.} Reserve, I beg to say that the following are such names: Elewie (Louis) 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. I hope that every thing will be satisfactory since you interviewed me. Yours respectfully (sgd) Martin Sack.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 17. Martin Sack to H.L. Bury, Department of Indian Affairs, 18 January 1919. Draft by Harry Piers. Cross-referenced to Genealogies.}

3 June 1919

{From:} Jerry Lone Cloud, Truro, N.S. 3rd June 1919

{To:} The Secretary, Department of Indian Affairs, Ottawa

Sir, There is at Sambro, Halifax Co., N.S., an old camping-ground said to belong to the Micmac Indians. Mr. F. H. Trueman of Sambro, N.S., has approached us, saying that he would like to have the Dept. of Indian Affairs informed that he would be glad to either lease or buy this land, as it adjoins land of his own. Yours respectfully, (Jerry Lone Cloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 18. Jerry Lonecloud to Department of Indian Affairs, 3 June 1919. Draft by Harry Piers.}

21 June 1919

{From:} Martin Sack, Elmsdale, N.S., 21st June, 1919

{To:} H. J. Bury, Esq. Dept. of Indian Affairs, Ottawa.

The Petition of the undersigned Micmac Indians of Elmsdale, Nova Scotia, humbly sheweth:

That considerable disagreement having arisen in the past between some white men and the Indians who for very many years have had houses and lived on what has been known as the Indian reservation on the right bank of the Shubenacadie River at Elmsdale, Halifax County, N.S.;

Your Petitioners therefore pray that the Department of Indian Affairs may purchase with funds at its disposal some three hundred acres of land conveniently situated at that place, including the lands now occupied by the Indians, and so set at rest all questions as to title, and thus give the Indians a place in which they and their descendents may reside in peace, and practise agriculture, fishing and hunting.

And your petitioners, as in duty bound, will ever pray, etc. Elmsdale Nova Scotia, 21 June 1919.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 19. Martin Sack to H.L. Bury, Department of Indian Affairs, 21 June 1919. Draft by Harry Piers. Please note that this year may be 1917 instead of 1919. It is very difficult to make out.}

12 January 1920

{From: Unknown, probably Jerry Lonecloud} Indian Reserve, Truro, Col. Co., N.S. 12th Jan. 1920

{To:} A.J. Boyd, Indian Superintendent, River Bourgeoise, N.S.

I am glad to let you know that we are settled in our little homes at Truro, and today the Indian school has started work. Can you let us have our annual grant of money as soon as possible; and we would be glad if this money could be made payable to us at Glode's Indian store on the Reserve, so that we will not have to go three miles to Truro for it. We would like to have our houses removed onto the land which each man had had set apart for him, so that we will be able to place our summer's supply of wood there, {unsigned draft}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 20. This was almost certainly drafted by Piers for Jerry Lonecloud. Lonecloud's wife and son Louis lived at this reserve, near Truro, for the rest of their lives.}

Department of Indian Affairs: Other Material

18 November 1912

{Newspaper article, "Indian Statistics for Nova Scotia." The *Echo*, Halifax, NS. 18 November 1912. Press release from the Department of Indian Affairs.}

1909 of a Total of 104,956 Aboriginies {sic} in the Dominion Are Living in This Province.

The Indian population of Canada is 104,956, of which 1,969 are in Nova Scotia, according to the annual report of the Department of Indian Officers 1911-12 just issued. Of Nova Scotia's Indian population 219 are in Halifax County, residing at different points viz Bedford, Dartmouth, Elmsdale, Enfield, Fall River, Windsor Junction, Sheet Harbor and Upper Musquodoboit. There are six reserves comprising 2,269 acres but none of them occupied by the Indians. Mr. Chisholm, of Sheet Harbor, Indian agent for the county reports the general health of the Indians in the county fairly good. Farming, lumbering and hunting are their chief sources of revenue, and they are all law abiding, those given an opportunity for work priding themselves on their progress and independence.

The Chief Medical officer of the Department reports there was during the year a number of isolated cases of small pox which demanded, and received, prompt attention for their suppression. Several of these were in Nova Scotia in the Folly Mountains and Burnt Church {sic} bands. The school enrollment of Indian pupils in Nova Scotia are as follows:

Bear River, Digby	16
Escasonic {sic}, C.B.	21
Indian Cove, Pictou	33
Malagawatch, Inverness	6
Middle River, Victoria	22
New Germany, Lunenburg	13
Salmon River, Richmond	31
Shubenacadie, Hants	9
Millbrok {sic}, Colchester	14
Whycocomagh	31
Sydney	30

In some districts where there are not Indian schools, Indian children are attending white schools. The number of Indians in different parts of Halifax county are as follows:

Bedford	10
Dartmouth	38
Elmsdale	76
Enfield	42
Fall River, Windsor Junction and Welling, {sic}	
Sheet Harbor and Up. Musquodoboit	38

Of the total 51 are under 6 years of age, 40 between 6 and 15 years, 27 between 16 and 20 years, 77 between 21 and 65 years, and 24 are above 65 years.

There were during the year five births and three death among the Halifax County Indians.

In Nova Scotia the Indians have 2,408 ³/₄ acres of land under actual cultivation and 3,296 ³/₄ acres cleared but not

cultivated. Of these quantities there are 32 acres under cultivation and 2 acres cleared in Halifax County. Of the Nova Scotia population 212 are engaged in farming; 265 in hunting; trapping fishing, etc., 253 in other occupations and 35 are in stock raising. They have a saw mill, seven churches, 12 school houses, 6 driving sheds, 8 other buildings and a ferry, all valued at about \$22,805. They have 764 3/4 acres fenced in, 45 brick dwellings, (in Antigonish and Guysboro), 301 frame dwellings, 21 log dwellings, 75 shanties, 98 bams, 11 horse stables, 21 cable stables, 24 pig sties, 4 straw houses, 7 root houses, and 6 milk houses, in all valued at \$57,804. In Halifax County, they have 25 frame dwellings, 10 log dwellings, 8 shanties.

The agricultural implements, etc., possessed by Nova Scotia's Indians include 51 ploughs, 42 harrows, 12 cultivators, 11 mowers, 9 horse rakes, 60 tool chests, 43 waggons, 35 carts, 81 sleighs, and 16 carts {sic}, valued at \$6,187. Then they have 7 horses, 50 head of cattle, 50 bulls, oxen and steers, 123 milch cows, 102 head of young cattle, 85 lambs, 42 sheep, 43 pigs, 54 turkeys, geese and ducks and 993 cocks and hens, all of value to \$8,654.10. The live stock of the Halifax County Indians is valued at \$850.

The Indians in Nova Scotia have 20 sail boats, 71 row boats, 37 canoes, 82 rifles, 220 shot guns, 42 nets, 876 steel traps and 19 tents, the value being \$6,046.40. Their household effects are valued at \$11,595 and whole real and personal property at \$191,826.50. During the year they erected 27 dwellings, 8 shanties, 10 bams, a hose {sic; horse} stable, etc., of the value of \$4,705. The value of their farm produce during the year is given as \$13,706, beef sold and consumed, \$1,859, wages earned \$46,670, fishing earning \$4,790, hunting and trapping earnings \$9,445, and earnings by other industries \$35,760, the total income of the Nova Scotia Indians being given as \$112,238, of which the Halifax County Indians are slated to have earned \$21,375.

The Indian trust fund report shows that there was spent by the Indians \$609,803.10, and the balance at the end of the year was \$7,030,426.93.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Statistics, 21 a-c.}

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters

17 October 1908

{Correspondence, hand-written, 17 October 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir:

Mr. John Doering, a citizen of Bridgewater, has asked me to write to you about a very interesting curiosity in his possession, and which he is willing to dispose of for a consideration. It is a cradle made sixty-odd years ago, so he says, and handsomely upholstered and pointed in quillwork by a Mic Mac Indian woman. He says that one just like it was made by her, and was presented to the Prince of Wales, now our gracious sovereign King Edward the Seventh. I have seen the cradle, and he has also shown it to Frank Davison Esq. Who thought it ought to be preserved in some museum as it was such a fine specimen of Indian work. Do you think it would add to the interest of the Provincial Museum? Kindly let me know your views, as I am anxious that Mr. Doering should know if you cared to purchase it for the museum. We would like to have it for our Town Museum, but have not the funds for that purpose at present.

Very truly yours, Wm. E. Marshall

{Note by Piers: "Ans. 21 Oct. 1908. What is least will take for it"}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 1. Cross-referenced to Material Culture, Crafts This cradle was eventually acquired by the DesBrisay Museum, Bridgewater, NS. It was sent for conservation to CCI in Ottawa, in the 1980s, where it was discovered that someone, almost certainly John Doering, had taken oil paints and repainted the quillwork, which had faded over time. Who knows what the original colours were? Notice how neither Doering nor Marshall mention this in the following correspondence, saying instead that it is a "fine specimen" and "well-preserved." The provenance of this cradle should not be taken as proved. See Whitehead's notes below about the seemingly mythic "Prince of Wales" connection.}

19 November 1908

{Correspondence, hand-written, 2 pages, 19 November 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: Replying to your favour of recent date, for which on behalf of Mr. Doering I thank you, I enclose you herewith photos of the cradle about which I wrote to you. Mr. Doering tells me that the Indian woman who made it or rather upholstered it was named Christina Morris and that years ago she was well known as living near Halifax, at the Arm I think he said. I may say that this cradle is well preserved and is a very handsome specimen of Indian (Quill) work made by the Indian woman who had previously made one of the same kind for the Prince of Wales now King Edward VII. I hope that such a royal incident is true. It was told to me for the truth, and if it is so, the fact can be vouched, and being vouched the cradle of which the enclosed is a photo, ought to be of some historic interest as being the counterpart of that presented to Royalty and made by the same Indian Woman of the Province of Nova Scotia.

{A search of royal collections in Great Britain, by both Ruth Whitehead and Jonathan King of the British Museum, has failed to turn up any quillwork cradle. Canadian anthropologist Alike Webber even asked Prince Philip, with whom she went to school, if he had ever seen any such, but to no avail. This does not, however, mean it wasn't made. The Prince of Wales visited Nova Scotia in 1860, and the Nova Scotia Museum now owns a set of furniture, ornamented with quillwork panels, said to have been made for him, presented to him, and left behind by him (he was traveling on the Royal Yatch); it ended up in Mahone Bay, NS, prior to being given to the museum.}

Mr. Doering has had it in his possession for about 35 years, I thought he said longer. He got it from a Mr. Rhuland of Mahone Bay. This Rhuland was a great friend of the Indian Woman and she made the cradle for him, and told him it was just like one she made for the Prince of Wales.

I hope it may be of some value to you, and my friend Doering wishes to dispose of it.

Yours very truly, Wm. E. Marshall

{A note by Piers states "Ans. 27 Nov. 1908 / Let me know lowest price."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 2 a-b. Cross-referenced to Material Culture, Crafts}

15 December 1908

{Correspondence, hand-written, 15 December 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: The bearer of this letter is Mr. John F. Doering of this Town, the owner of the cradle about which I have had some correspondence with you. Mr. Doering having business in the City, thought it would be well to take the cradle with him. I trust I have not taken too great a liberty in giving him this letter to you, and I hope you will permit him to show you the cradle.

Very truly yours, Wm. E. Marshall.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 3. Cross-referenced to Material Culture, Crafts.}

16 December 1908 cross-reference

{Notes on loan of quillwork cradle, given accession number 3328}

Received 16 December 1908. Child's cradle (of European form) ornamented with very elaborate, coloured porcupine quill work by Micmac woman, Christina Morris {Piers refers here to Mary Christian Paul, wife of Tom Morris}; the counterpart of one made by her for the Prince of Wales, now King Edward VII. The woodwork of this cradle was made by Alexander Strom of Mahone Bay, and was decorated with quill-work by Indian woman, Christina Morris, assisted by her son, of Bridgewater. This Christina Morris years ago was well known and lived at the North West Arm, Halifax, N.S.

She presented it to a great friend of hers, Mr. Rhuland of Mahone Bay, Lun. Co., who probably had it about 10 years. From Mr. Rhuland it passed to Mr. John F. Doering of Bridgewater (a native of Germany) who much prized it. Mr. Doering has had it about 35 years, and therefore must have got it about 1873.

Previously to making this one, Christina Morris had made one exactly like this for the Prince of Wales, now King Edward VII (when he was a child?).

Mr. Doering has deposited this cradle in the Prov. Museum, for sale, and he has agreed that I shall assume no responsibility for it, although I shall exercise such care of it as I can. He desires to get \$75.00 for it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 2. Cross-reference to Correspondence on Mi'kmaw Matters, 16 December 1908. A label "Photographic Negative of cradle, ornamented with porcupine quill, Micmac, 4543. Work by a Micmac woman, Christine Morris, 1841-42. Box No. 5" is included with the rest of these letters. }

29 May 1909

{not transcribed}

Correspondence between Isaac Huntting, Pine Plains, Dutchess County, New York; and Harry Piers. Requesting the words of "An Indian Hymn said to be translated from Micmac Indian by Dr. Silas T. Rand the missionary, as it appears in 'The Story of the Hymns'...compiled by Hezekiah Butterworth...."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 4 a-c.}

n.d. 1909

{not transcribed}

"Indian Hymn as Butterworth has it." {No identifying remarks as to who has copied this out. It doesn't look like Isaac Huntting's handwriting, or Harry Piers' handwriting. It is really obvious from the style (nauseating) of the lyrics that no "Indian" ever wrote this.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 5 a-b.}

27 June 1911

{Correspondence; hand-written., 27 June 1911; from Pere F. Pacifique, Restigouche, PC; to Harry Piers, Provincial Museum, Halifax, NS.}

{Piers has written on this letter: "Micmac Indians. Ans. 6 Oct. 1913." Below, Pacifique has copied out a proclamation by Lt.-Governor McCormick, Cape Breton island, in the 18th century.}

By His Excellency William Macormick, Lieutenant Governor and Commander in Chief, in and over the Island of Cape Breton, and its Dependencies, etc. Permission is hereby granted to Francis Bask {Francis Basque, a Basque fisherman married to a Mi'kmaw woman}, Tomma Michael {Thomas Michel} and others the native Indians of the Island of Cape Breton and its Dependencies to take possession of the Island commended situate lying and being in Grenville

for the purpose of erecting thereon a Chapel to be used and appropriated for performing Divine Service agreeable to the Rites and Ceremonies of the Roman Catholic Religion - to hold, use, occupy and possess the same during His Majesty's pleasure. Given under my hand and seal of Arms at Sydney in the Island of Cape Breton this {28 November 1792}. W. Macormick."

True copy, {made at} Restigouche, June 27, 1911. F. Pacifique.

(*) The date is illegible, but the year is given by C. W. Vemon, Cape Breton (p. 109): "In 1792 two Micmac Chiefs obtained permission from Lieutenant-Governor Macormick to erect a chapel on what is now known as Indian or Chapel Island, near St. Peter's." (Note of F. Pacifique)

Original grant, all worn out, in possession of Noel Googoo of Truro.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 6. Pere F. Pacifique to Harry Piers, June 1911.}

23 April 1913

{not transcribed}

Harry Piers to Lawrence W. Watson, Esqr., Charlottetown, PEI; enquiry about obtaining Jeremiah Clark's publication of Silas Rand's *Micmac Dictionary*. Piers wanted a copy for the museum.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 7.}

24 January 1916

{Correspondence, hand-written, 24 January 1916; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: My good friend John Doering of this Town has asked me to write to you again about that cradle of Indian Workmanship which he has loaned to the Museum. As proof of genuineness as an Indian work of Art he asks me to enclose herewith a sort of statement made to him by Tom Labrador, an Indian living in this town. You will of course know what value to attach to it. But I fancy that Mr. Doering would like to dispose of the cradle, if not as an authentic relic of Indian workmanship then at least as an article adorned by Indian art. It might be considered enough of a curiosity to find a place in the museum. I would like to have it for the Bridgewater Collection, but of course our funds are extremely limited. I trust you may be able to hold out to Mr. Doering some reasonable hope of your taking this cradle. I think it is necessity which compels him to solicit your attention at this time, and I hope for his sake that you will oblige me with an early reply and with some kind of an offer. I know tis a poor time for such things, but I must satisfy my friend of my endeavors for him in this regard.

Sincerely yours,

Wm E. Marshall

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 8 a-b. Cross-referenced to Material Culture, Crafts.}

January 1916 ??

{Enclosed with the Marshall letter of 24 January 1916 above. A supposed deposition by Tom Labrador, on the quillwork cradle loan, given number 3328. This is written in an unfamiliar hand, not Harry Piers's handwriting. I don't know who wrote it down, or whether it is really Tom Labrador speaking. I suspect Doering wrote this himself, to facilitate the sale; it vacillates between hokey "Indian talk" and straightforwardness.

He probably had information from Tom Labrador, because there is internal evidence that Doering couldn't have fabricated, such as the accurate name "Mary Christian", as opposed to "Christina", for the quillworker. This is a curious deposition, because it seems to be saying that Mary Jane Paul, wife of Frank Paul, made the cradle for her husband's fishing buddy, Reuben Rhuland, as a copy of one by Mary Christian Paul, wife of Tom Morris, made for the Prince of Wales. The fact that Tom Labrador says he watched "old Mary" make this when he was fifty, and he is now seventy-five (in 1916), would mean that the cradle was only 25 years old. How does this fit with Doering claiming the cradle is at least 45 years old? And how can it be an EXACT copy of one made for the Prince of Wales, if that was made in the days when the Prince of Wales was a baby (1840 ca), if it is only 25 years old? No photos, remember, so how does anyone really know? How did the quillworker remember enough to do it exactly if there is such a time gap between the construction of the pieces? How could the body of the cradle be an exact copy, which it would have to be, to fit exact panels? There are too many unanswered questions here.}

#3328

A description of John F. Doering's Porcupine Cradle, By Tom Labrador, Me Tom Labradore am 75 years old, living in B-water mong Ingins. Me know Mary Christian Tom Murray's Wife {for Murray, read Morris or Mollise or Maurice, the English, Mi'kmaq or French spelling of his name}, has made Cradle for old Queen Victoria, where King Edward was rocked

in as Baby. As me was 50 years old me come from Labrador and stoped over night to Mary Jane Paul, that time Frank Paul was Ingin Chief over Micmac tribe, me seen old Mary make Porcupine quill Cradle for Rubin Rhuland, This Rubin Rhuland {and} (Frank) Paul was allways Trout and Salmon fising {sic} together.

{If Tom Labrador came to Nova Scotia when "Frank Paul" was chief, he must be referring to Francis Peminuit Paul, Chief at Shubenacadie, who resigned as chief in 1855, due to old age and blindness; the report of the Indian Agent for 1855 puts him living at Shubenacadie. He was the only chief so-named in the nineteenth century. Whoever wrote this deposition down is confused. There were not one but two Frank Pauls being talked about here. The Chief Frank Paul is not the "Frank Paul" who was always fishing with Reuben Rhuland. That was the Frank Paul called Winik or Kaninick, who lived in the Chester and Gold River area; whose wife was Catherine Bernard. (William Cheamley, "Indian List for the Year 1855." NSARM, MG 15, Vol. 5, #69.) These two Pauls were contemporary, and were the only ones alive in Nova Scotia during the relevant time period, except for a Francis Paul who lived at Ship Harbour up the Eastern Shore. If Reuben and Frank fished together all the time, it makes sense that the Frank Paul we want is the one who lived in Chester. There is also a lot of confusion with the two Marys mentioned here. Who is Mary Jane Paul? Frank Paul's wife was named Catherine. Who is "old Mary"? Is it Mary Jane Paul or Mary Christian Paul?} Mrs. Rubin Rhuland's brother Alexander Strum in Mahone Bay a Carpenter made wood work for this Cradle, and John F. Doering has got the Cradle from Rubin Rhuland, and took it in Halifax in Muesium to seell {sic} it, if not he will take it to London and King George shall have it. Thats all me know bout Cradle.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 9 a-b. Cross-reference to Material Culture, Crafts.}

10 July 1916

Elmsdale, Hants Co. 10th July 1916

The Rev. Father Pacifique, Indian Reservation

Campbelltown, N.B.

Reverend Father, The Micmac Indians of the district hereabout will celebrate St. Ann's Day and hold an election for chief, on Wednesday, 26th July, at the Indian Reserve at Shubenacadie, N.S., and we respectfully beg that you will do us the honor of being present on that occasion, which will be much appreciated by the Indians. I will be glad if you will write me, letting me know if you will be able to attend. At the meeting I will relate an old tradition as to how the Indians came here, etc. Please pardon this letter being in English, as I cannot write in the Micmac language. With much respect, Yours obediently, (sgd) Ha Sel Ma Luxcey (i.e. Jeremiah {German} Luxcey alias Jerry Lonecloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 10 a-b. Jerry Lonecloud to Pere Pacifique, 10 July 1916. Draft by Harry Piers.}

13 July 1916

Monastere des Freres Mineurs Capucins

Ste Anne de Restigouche, Co. Bonaventure, P.Q.

July 13, 1916

Dear Mr. Piers, I have no doubt that the letter I got from Elmsdale, but stamped at Halifax, is from your most welcome handwriting. I reply to-day and I'm sure the reply will be shown to you and I prefer that you don't say you got a direct letter. I'm telling Mr. Luxcey that I should with the greatest pleasure attend their celebration, were I not prevented by our own, and I propose to send my assistant, a fine young priest, with our worthy Interpreter Polycarp Martin, who, I think, you know; or at least they know him and will be pleased to see him. Then you'll consider the matter and let me know your intentions. Yours very truly, F. Pacifique.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 11. Pere F. Pacifique to Harry Piers, 13 July 1916.}

12 September 1916

{not transcribed}

Correspondence, typewritten, 12 September 1916; from Harlan Smith, Geological Survey of Canada, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; Smith would "very much like to get copies of the petroglyphs in the Fairy Lake country taken by Creed."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 12.}

5 February 1920

Elmsdale, N.S. 5 Feb. 1920
Joshua Withrow, Esq., J.P.
South Maitland, Hants Co., N.S.

Dear Sir, In regard to case of A.H. Keyes's claim against Martin Sack of Elmsdale, I enclose two accounts of Keyes, one dated Dec. 27, 1912, to acct. rendered \$15.16, and the other dated {blank space} 1919, crediting 3 1/2 dozen Axe Handles @ 3.00, \$10.50, and \$1.00 to Sack, leaving balance of \$9.50, which bears upon the case. The account of December 27, 1912, has only recently been found. Will you please return these accounts when you are finished with them. The agreement between Keyes & myself (acting on said Sack's behalf), was that Sack was to be paid \$3.00 a dozen for axe-handles, and that Sack was to retain half of this amount for the support of his family, and Keyes to retain the other half (\$ 1.50) to go towards paying off Sack's indebtedness to Keyes. The enclosed account of 1919 was for the first lot of axe handles (3 'A doz.) delivered by Sack to Keyes, Keyes did not want to give \$3.00 for the handles, as he had agreed, and Sack took the handles away. Yours respectfully, (sgd) Jerry Lone-cloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Matters, 13. Jerry Lonecloud to Joshua Withrow, J.P., 5 February 1920.}

8 July 1920

{not transcribed}

Correspondence, hand-written, 8 July 1920; from C.A. Munro, Annapolis Royal, NS; to Harry Piers, Provincial Museum, Halifax, NS; Munro is anxious to locate the writings of George Creed, especially a paper he read to the NS Historical Society in 1888.

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

7 September 1920

{Not transcribed}

Correspondence from L. Fortier, Superintendent at Fort Anne, Annapolis Royal, NS.; to Harry Piers at the Provincial Museum, 7 September 1920, asking for information on how far back in time Piers finds reference to the "calumet or pipe of peace" among the Mi'kmaq.

{second page:}

Piers' draft of a reply to Fortier, n.d. No information about pipes included in this letter.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaq Matters, 15 a-b. Cross-referenced to Material Culture, Multiple Topics.}

16 December 1932

{Correspondence, hand-written, 3 pages, 16 December 1932; from Pere F. Pacifique, Montreal, PQ; to Harry Piers, Provincial Museum, Halifax, NS.}

Monastere des Freres-Mineurs Capucins

La Reparation, pres Montreal

le Dec. 16 1932

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 or Geographie de Quebec" 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. 51) that in the library there is a certificate, signed 124 years ago, by Comte de Raymond,

{second page begins:}

commanding officer at Louisbourg, appointing an Indian chief of the tribe. For over a century the precious manuscript was held in the woods by the different owners, until it was purchased from an old Indian woman by a newspaper man of Halifax. Now in 1910 I saw myself in Cape Breton (in the care of the Grand Chief at Escasoni) two certificates on two sheets relating to Jeannot Peguidalouet - one signed by Des {Les??}rs, 8th Nov. 1750, appointing him Captain of the Indian troops - and the other by Count de Raymond, 10 Sept. 1751, written by Pichon, app. him Chief. And this didn't seem to be a copy. Now what about this precious Document of Halifax? I should be most thankful to you if you could make a little enquiry and tell me whether it is the same or another one. Next I would like to know if there are any Indians at Tufts Cove. There were quite a few when I went there first, but they left after the sad explosion. I think some returned; did they remain? I thought they had a small reserve there; but on the schedule of the Department there is mentioned one "At Minister Lake, on the Caldwell road between Cole Hr and the Eastern Passage, 43 acres." Where is exactly that reserve, or was it changed for another at Tufts Cove? My schedule is of 1913; there may have been changes since.

Excuse the trouble, with anticipated thanks,

F. Pacifique.

{a note on a third page reads:}

Dear Sir, After making my letter I notice that my record of Jeannot points to a genuine copy, by the Chief in C.B. So the original doc. must be the one of the library. I found also that the text with an English translation is in Bourinot, p. 97, but he puts Sept. 17 which is wrong. So don't bother with that until you have a special opportunity. F. Pacifique.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 16 a-c. Pere F. Pacifique to Harry Piers, 16 December 1932.}

20 May 1936

Monastere des Freres-Mineurs Capucins
Ste Anne de Restigouche, Co. Bonaventure, P.Q.

May 20th 1936

Dear Friend,

I read with a deep interest in the *Herald* of Monday (18 May) the "Camp Sites of la Deck." {possibly Baddeck?} May I ask you to present him with this pamphlet of mine, which I feel sure you must have yourself from a long time. He will see there a confirmation of his finding, that it is a district of many old villages. He will find moreover the name of one of the Kings of this interesting little kingdom - Chief Samson.

Of course I don't agree with him that the Micmacs are more backward than other Indians of Canada, and that they were not long here before the white men came, but he is {illegible; justified?} to think so. As for their language, it is different. He must not know the works of Rand, nor mine.

By the way I have extensive "Grammatical Lessons" almost ready for the press, if I had means. I tried to have them announced in one of the Halifax papers. But I suppose my correspondent didn't think it was worth while to do so. If you thought otherwise, I would thank you for showing this letter to the *Herald*, and ask it to insert this short notice. There is a seeming inconvenience that explanations are given in French; but for

{page 2}

sure those who will undertake to get acquainted with Micmac will have enough French for that; anyway I shall myself warn my subscribers that they be not disappointed.

If the *Herald* likes to mention the first paragraph of this letter or other details of my pamphlet, I shall be pleased. This pamphlet is one of the three, announced as No. 2, announced in the enclosed *Micmac Messenger* {Pacifique's newsletter}, with this Heading, and the foreword of our common friend Mr. Ganong.

It is a great pleasure for me to renew long silenced friendship.

Yours with great consideration,

Father Pacifique

P.S. Ask the *Herald* to send me 2 or 3 copies, if they publish something. Many thanks.

{A note by Piers, written on the first page of this letter: "Sent whole to *Halifax Herald & Mail*, 5 June. Published 6 or 8 June. Ans. Father Pacifique, 19 June/36.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 17 a-b. Pere F. Pacifique to Harry Piers, 20 May 1936.}

20 May 1936

{Enclosure from Pere F. Pacifique:}

Monastere des Freres-Mineurs Capucins

Ste Anne de Restigouche, Co. Bonaventure, P.Q.

Father Pacifique of Restigouche P.O., for many years a missionary among the Micmac Indians, is going to publish before long extensive Lessons theoretical and practical to learn the Micmac language; about 300 octavo pages.

Subscriptions 3.00.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 18. Father Pacifique to Harry Piers, 20 May 1936.}

5 June 1936

"Rev. Father Pacifique, of the Monastere des Freres-Mineurs Capucins, Restigouche P. O., Quebec, who has been for many years an energetic and successful missionary among the Micmac Indians, as well as an eminent authority on the Micmac Language, and place-names, and the history of that tribe, has prepared and intends to publish before long, a volume of about 300 octavo pages, containing extensive theoretical and practical lessons on learning that little-known language. The explanatory parts will be in French. Since the appearance of the late Dr. S. T. Rand's very elementary *First Reading Book in the Micmac Language*, in 1875, and his *Dictionary* in 1888, students of our Indian language have had no guide to assist them, and therefore Father Pacifique's work will be welcomed by specialists throughout America and even other parts of the world. His clear scholarly monographs entitled "Le Pays des Micmacs" have recently been published and have gained high praise from students of old Indian place-nomenclature. He is now receiving subscriptions for his new work." Sent to *Herald & Mail* 5 June /36

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 19.}

Correspondence
on Mi'kmaq Matters, 1.

W. E. Marshall,
Registrar,
Registrar.

Office of Registry of Deeds.

Bridgewater, Nova Scotia,

Ans. 21 Oct. 1908.

October 19th 1908

H. Piers Esq
Provincial Museum
Halifax
N.S.

Dear Sir:

M^r John Worring, a citizen of Bridgewater, has asked me to write to you about a very interesting curiosity in his possession, and which he is willing to dispose of for a consideration. It is a cradle made sixty odd years ago, so he says, and handsomely upholstered and painted in quilt work by a Mic Mac Indian woman. He says that one Jack like it was made by her, and was presented to the Prince of Wales, now our gracious Sovereign King Edward the Seventh. I have seen the cradle, and he has also showed it to Frank Davison Esq who thought it ought to be preserved in some museum as it was such a fine specimen of Indian work. Do you think it would add to the interest of the Provincial Museum? Kindly let me know your views, as I am anxious that M^r Worring should know if you care to purchase it for the museum. We would like to have it from some museum, but very truly yours
W. E. Marshall

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Harry Piers Material

n.d.

{not transcribed}

Draft manuscript, hand-written, by Harry Piers. Untitled. Four pages, labeled A-D.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 1 a-d.}

1 September 1909

{not transcribed}

Draft manuscript, hand-written, by Harry Piers. "Brief Notes on the Micmac Indians of Nova Scotia, and Their Remains, by Harry Piers, Curator of the Provincial Museum of Nova Scotia, Halifax." A note by Piers at top right reads, "Begun 6 Aug. and finished 1 Sept. 1909. Received typewritten copies on 2nd Sept." Sixteen legal pages, plus a smaller page for the bibliography.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 2 a-p.}

1 September 1909

{not transcribed}

Draft manuscript, typewritten, by Harry Piers. "Brief Notes on the Micmac Indians of Nova Scotia, and Their Remains, by Harry Piers, Curator of the Provincial Museum of Nova Scotia, Halifax." A note by Piers at top right reads, "Begun 6 Aug. and finished 1 Sept. 1909. Received typewritten copies on 2nd Sept." Sixteen legal pages, plus a smaller page for the bibliography.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 3 a-r.}

NOTE: This draft manuscript has not been photocopied, as it has been published. See publication in the Nova Scotia Museum Library.

Nova Scotia Museum Library

Harry Piers Papers

Mi'kmaw Ethnology: Memoirs and Manuscripts, Piers Research, Abbe Maillard Material

19 December 1912

{not transcribed}

Correspondence, in French, hand-written, 19 December 1912; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS., regarding the whereabouts of the will of the Abbe Maillard, who died in 1762 in Halifax.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 1. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

10 January 1913

{not transcribed}

{note by Piers in ink: "Ans. 3 April 1913."}

Correspondence, in French, hand-written, 10 January 1913; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS. The Abbe Maillard is not mentioned in the burial registers of the church of St. Paul. Suggests researching the files of the Society for the Propagation of the Gospel in Foreign Parts.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 2. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

25 March 1913

{Correspondence, hand-written draft, 25 November 1913; Harry Piers, Provincial Museum, Halifax, NS.; to the Secretary, Society for the Propagation of the Gospel in Foreign Parts, 19 Delahay Street, Westminster, SW, London, England.}

Dear Sir, With this I am forwarding to you a letter from my friend Father F. Pacifique, of Ste-Anne de Ristigouche, Co. Bonaventure, Province of Quebec, Canada. Father Pacifique is a missionary to the Micmac Indians in his district, and an earnest student of their history, etc., and has written a number of pamphlets on the subject, and also constructs a newspaper in the Micmac language. He is very anxious (for some historical researches he is engaged in) to learn the exact date and exact text of a letter written to Rev. David Burton, Secretary of the S.P.G., by Rev. Thos. Wood, missionary at Halifax, N.S., which refers to the death of the Abbe Maillard at Halifax, missionary to the French and Micmac Indians, in order to ascertain the exact date of Maillard's death. (This letter is referred to, I believe, in Proceedings of the S. P. G., vol. V, pp. 54 & 55.) Father Pacifique's letter explains what he desires more fully. If you could assist him, by furnishing him with the date and exact transcript of this letter of Wood to Burton, if it is in the Society's files, or elsewhere accessible in London, or can put him in the way of applying to the proper person if it is elsewhere, I can assure you, you will be doing

{second page:}

him and me a very great favour, and a service to a matter of history which is of considerable interest to Nova Scotia. Believe me to be, Sir, Yours faithfully, Harry Piers, Curator of Museum & Dep. Keeper of Public Records of N.S.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 3 a-b. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

14 April 1913

{Correspondence, typewritten, 14 April 1913; from C.F. Pascoe, Assistant Secretary, Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, SW, London, England; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir, In reply to your request of March 25, I have much pleasure in enclosing an abstract of the Rev. Thomas Wood's letter, of October 27, 1762, taken from the Journal of the Society. The letter itself cannot be found, but I trust that the abstract will be sufficient. In forwarding the same to Father Pacifique, will you kindly explain the delay in making the request to us. Yours faithfully, C.F. Pascoe, Assistant Secretary.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 4. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

14 April 1913

{Enclosure in the correspondence, 14 April 1913; from C.F. Pascoe, Assistant Secretary, Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, SW, London, England; to Harry Piers, Provincial Museum, Halifax, NS.}

Re Death of Abbe Maillard at Halifax, Aug. 1762

Extract from the Journal of the Society for the Propagation of the Gospel in Foreign Parts, vol. XV, p. 333-4.

"It was reported from the Committee that they had rec'd the following letters to them referred, viz.,

A letter from the Rev. Mr. Wood, missionary to the English in Nova Scotia, dated Halifax, October 27, 1762, in which he writes that:

In August last died the Rev. Monsr. Maillard, a French Priest, who had the Title of Vicar General of Quebec, and has resided here some years as a Missionary to the French and Indians, who stood in so much awe of him, that it was judged necessary to allow him a salary from our Government. The day before his death, at his own request, Mr. Wood performed the Office for the Visitation of the Sick, according to our Form in the French language, in the presence of all the French, whom Monsr. Maillard ordered to attend for that purpose. He was buried in the Church Yard by order of the Lieut. Governor; and his pall was supported by the President of the Council, the Speaker of the House of Assembly, and four other Gentlemen, and Mr. Wood performed the office of Burial according to our form in French, in presence of almost all the Gentlemen of Halifax, and a very numerous Assembly of French and Indians. Mr. Wood hopes this circumstance and the visible respect Mr. Maillard showed him before the French and Indians may be a means of withdrawing them from the superstitions of Popery, and leading them to embrace and practice our pure Religion."

C. F. Pascoe, asst. Secretary, Soc. for Prop. of Gospel in Foreign Parts, 15 Tufton St., Westminster, London, S.W., England; in letter to H. Piers of 14 April 1913, forwarding the above abstract of the letter, says, "the letter itself cannot be found, but I trust that the abstract will be sufficient."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 5. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

2 May 1913

{not transcribed}

Correspondence, in French, hand-written, 2 May 1913; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS. He thanks Piers for his letter to Mr. Pascoe {see below}, and the information that the letter of Thomas Wood cannot itself be found.

{A hand-written, unsigned, poor attempt at a translation is attached to this letter.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 6 a-b. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

6 October 1913

Will of "Pierre Maillard, Pretre Missionnaire des Sauvages et Gran Vicaire de M. p l'Eveque de Quebeck," is on file in Probate Register, Halifax, vol. I, pp. 240 and 241. It is "Done at Malogomich in my Oratory on Holy Tuesday in the morning 12th [sic] 1759." Speaks of "the Indian Mission of the Holy Family in the Island Royal at Malogomich; whither we were obliged to retire at the Reduction of Louisbourg the 26th July 1759." Leaves many things to Louis {Louis-Benjamin} Petitpas & his wife, "Who have for near these Ten years lived with me and acted faithfully at all times in the charge of the Indian Mission of the Holy Family on the Island Royal." The will is appended by Maillard again in 20 Jan. 1760; and again on 27 Aug. 1761 "in my Oratory at the Battery of Halifax which has been granted by the deceased Mr. Charles Lawrence Governor or General of the Province of Nova Scotia or Arcadia for the Free exercise of our Holy Religion." A codicil is dated 5 Aug. 1762. The executors (5 Aug. 1762) are "Mr. Phillips surgeon at Halifax and Mr. Wolesley {sic}." It is witnessed by Jno Collier and T. {Thomas} Wood.

H. Piers 6 Oct. 1913

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 7. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

25 April 1917

{Correspondence, hand-written, 25 April 1917; from Pere F. Pacifique, Restigouche, Quebec, on letterhead printed "Setaneoei Migmaoi Solnaltjitj / Demandez Le Messenger Micmac, Mission Ste-Anne de Ristigouche, Co. d Bonav. PQ / 50 sous par an. Europe 3 frs./ Subscribe for The Micmac Messenger, A Little Monthly Newspaper/ 50cts. a year / Publisher, Rev. F. Pacifique"; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard.}

Dear Sir, I beg to send you three numbers of the Records of the American C. H. Society, in which is published a study of our Fathers on our Old Mission in Acadia. This Father {the author}, with whom I am in a frequent correspondence; told me lately that most likely there must be something about L'Abbe Maillard in the Halifax Gazette which was first published in 1751. Would you kindly look at the file in the library at your earliest convenience, chiefly in Aug. 1762 or thereabouts and tell me what is to be found there? Many thanks for all, F. Pacifique.

{Note from Piers: "Ans. 30 April 1917."}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 8. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

27 April 1920

Correspondence, hand-written, in French, 27 April 1920; from Pere F. Pacifique, Restigouche, Quebec; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard. See translation below, into English.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 9 a-c. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

27 April 1920

{Translation of correspondence, 27 April 1920; from Pere F. Pacifique, Restigouche, Quebec; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard.}

Restigouche, P. Q. 27 April 1920

Dear Sir, I have a great piece of news to announce which is of a nature to interest you. The will of the Abbe Maillard which had already been sought for uselessly, has just been found in the Archives of the Seminary at Quebec. It is the original even in the hand of the great missionary. I shall have a copy shortly and shall send you one. It is the least I can do after the great kindness that you have shown in furnishing me with the English copy from the registry. It is since then that we have given it attention and in consequence found the original.

Now, dear Sir, I wish to ask if you know anything of what we read in the beautiful book by Mr. C. W. Vemon on Cape Breton, page 105, that the bell of the old Chapel of St. Anne, founded a great many years ago, has been transported to the United States. If Mr. Vemon lives still (which I hope) and if he is in Halifax you would be able perhaps to ask him for something more exact in order to know where the bell would be, not to recover it, but to know {two lines crossed out}

{reverse:}

The author must have got his information some-where and even if it is from tradition he may know who has taken it away or sent it away, and to what place. I may say that during my free moments, which are rare, I am working on a Lecture on St. Anne of Cape Breton, and you will understand that these details are not immaterial to me. If I publish anything I shall send it to you, and even if I do not publish it, I shall show you my work when it is ready.

Very respectfully your

{(Sgd) F. Pacifique}

Hoping this will be satisfactory

Judith {Apparently this is a translation of the original done by someone named Judith.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 10 a-c. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

15 November 1921

{Copy of a letter from Rev. Thomas Wood to Rev. Dr. David Burton, 27 October 1762. "Copied, 15 November 1921, by Harry Piers, from typewritten transcript made at Public Archives Canada (Ottawa), lent to him by Rev. Father F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Ristigouche, Co. Bonaventure, PQ, Canada, 21 October 1921."}

27th Oct. 1762

Rev'd Sir

My Brother Missionary Mr. Breynton had the Honor of receiving a Letter from you a few days ago by Mr. Bennet who is arrived here with Messrs Murray & Trewell; they will soon set out for their several Missions: -I have not been so fortunate to receive a Line from the Venerable Society since March 1758 nor Mr. Breynton till this of yours by Mr. Bennet; I have constantly writ to the late Dr. Bearcroft of my Proceedings, & now take the Liberty (as I find you are his Successor) to Desire you will be pleased to Acquaint the Venerable Society that I as well as Mr. Breynton are constantly employed in Performing (to the utmost of our Power) the good work in which we are Employed, & I trust in God with great Success on our Endeavours; for our Church of St. Paul is generally well filled, and the Sunday after the three grand Festivals, we Administer the Sacrament of the Lord's Supper to the Members of the German Church (in the town of Gettin {now Gottingen Street, Halifax} near the King's Dock) which we formerly used to administer in the German language, but as they now understand English we administer to them in English, & occasionally Perform divine service & Preach to them in English. I have been Twice this year to Visit the different Townships of East & West Falmouth, Cornwallis, Horton, Granville & Annapolis, which two last are about 150 miles distant from Halifax, and where a Missionary for Granville & Annapolis might be most usefully & fully Employed, I performed all the offices of my holy Function with them & was most joyfully & thankfully received among them all: -

You'll be pleased Sir to excuse my mentioning a Circumstance or two relative to the late Rev'd Monsieur Maillard a French Priest who had the title of Vicar General of Quebec who has resided here some years past as a Missionary to the French and Indians, who stood in so much awe of him, that it was judged necessary to allow him a salary from our Government. He died here the 12th of August last, & the day before his death, at his own request, I performed the Office for the Visitation of the Sick, according to our Form in the French language, in the presence of all the French, whom Monsr. Maillard ordered to attend for that purpose. Our Lt. Governor ordered him to be buried in our Churchyard, & his pall was supported by the President of the Council, the Speaker of the House of Assembly, and four other Gentlemen, and I performed the office of Burial according to our form in French, in presence of almost all the Gentlemen of Halifax, and a very numerous Assembly of French and Indians; most of the Indians here understand French & some few of them English. I was frequently with Mr. Maillard at his Request for several Weeks before he Died; and the visible respect he shew'd me before the French and Indians may be a means of my Reasoning with some Success with them to throw aside the superstitions of Popery, and Embrace & Practice our pure Religion, which I shall Use my Endeavors at Least to Excite them to, on all Occasions. I shall continue to Draw on the Treasurer, as usual viz. On the 26th March, 25 June, 30th of Sepr & 26th of Deer. Be pleased to Pay my Dutiful Respects to the Venerable Society, & Permit me to Subscribe myself, Reverend sir, Your most Obedient & most h'ble Serv't, Thos. Wood. Halifax in Nova Scotia, 27th Oct: 1762. To the Rev'd Dr. Burton.

{At top of the first page: "Rev. Thos. Wood's letter of 27th Oct. 1762 to Rev. Dr. Burton of the Society for Prop. of Gospel in Foreign Parts, relative to Death of Rev. Mons. Maillard, French Priest, etc. Les pieces suivantes sont tirees de la serie cotee: "Society for the Propagation of the Gospel in Foreign Parts." Lambeth, London, Engl. Letter B.25. "Nova Scotia, 1760 to 1786."}
{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 11 a-b. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Campbell Hardy Material

1910 ca

{ "In Evangeline's Land." General Campbell R. Hardy, RA. Manuscript of lecture notes, in three sections; probably typed for him by his daughter, Miss Lucy Hardy, who was legally blind. Because she typed all capital letters, and because the typing is so poor, I have edited it for her and typed it accurately. (She later sent this material to Harry Piers.) Hardy had added corrections in pencil, and illustration captions in blue pencil; with some other remarks in ink. See the xerox at the end of this section for the original appearance of the manuscript. }

Part One:

"In Evangeline's Land: The Poem / The Story of the Times." By Gen. C. Hardy. (R.A.)

{ In pencil in Harry Piers' writing, "Must have been written about 1910 (*vide* p. 6). Received 7 July 1919." }

{ In blue pencil, Hardy has written here, "Evangeline." His was an illustrated talk (with glass-lantern slides); his change of illustrations were marked with these blue-pencil insets. }

It has been facetiously remarked that Nova Scotia has been discovered twice, first by the Norsemen and secondly by Longfellow. As I do not propose to lead my hearers through the maze of troublous times and prolonged wars of French and English for possession of the Maritime Coasts of Canada, I will just sketch the state of affairs in "Evangeline's Land", (as tourists now call it) - the context of the expulsion of the Acadians from the village of Grand Pre, and the fertile and beautiful pasture country by which it is surrounded.

Of this story there are two versions: the popular one on which Longfellow based his charming poem, and the less romantic, though substantially true one, told by the provincial records of Nova Scotia which have been most carefully examined.

One day then, in the fall of 1755, consternation and dismay invaded every heart in what is now called Nova Scotia - the large peninsula on the coast of Canada that fronts the fierce Atlantic gales.

{ In blue pencil, Hardy has written here, "Map." }

*Flung out into the stormy deep
Held by a slender band,
Her coast lines wild show more the child
Of Ocean than of Land.*

Her inhabitants were nearly all, like those of the St. Lawrence Shore and Quebec, descendants of people who came from France, more especially from Brittany and Normandy.

Originally the country was called Acadia. James the First of England changed that name to Nova Scotia. But the people could not be changed. Like the Habitants of the St. Lawrence Shore they clung tenaciously to the customs and habits of their forefathers. And each generation grew up with a passionate devotion to their mother tongue, and a no less deep love for the land of their birth - Acadie.

The cause of this intense sorrow, rage and despair that seized the inhabitants of this happy and prosperous community on the day mentioned, was a proclamation of the British Governor. The countries of France and England had long been at war together; and for many years hostilities had been waged with more or less bitterness between the colonists of the two countries settled in America.

The Acadians were accused of having lent assistance in provisions and ammunition to the French at the siege of Beausejour. They were at that time subjects to the King of England, and it was resolved to punish them for their disloyal conduct. Accordingly all the men were seized, and put into prison suddenly, and the women and children were ordered to gather with their household effects on the sea shore. Then, despite their weeping and their grief, they were put on board the vessels of war, and taken away to the southern and more distant English colonies in

America.

This painful episode is the subject of Longfellow's poem, beginning with *"In the Acadian land, on the shores of the Basin of Minas,"* etc. The cruel tearing of the simple peasant farmer folk from their much-loved homes where they lived so happy, so peaceful, and in such content, is told by the poet's pen in words that seem to have come from a heart greatly impressed by the injustice done to an oppressed race.

{In blue pencil, Hardy has written here, "Longfellow's House." }

Of course the Americans' desire to keep to the sad story, as told by their favorite poet, whose old-fashioned house at Cambridge we have here shown on the screen, and are backed up in their adherence to it by the strong terms used by the eminent American historian Bancroft, who wrote "I do not know if the annals of the human race feel the record of sorrow so wantonly inflicted, so bitter and so perennial, as fell upon the French inhabitants of Acadia."

"The hand of the English official seemed under a spell with regard to them, and never was uplifted but to curse them."

And, indeed, it seems almost a pity, does it not, to offer any amendment to this view, as lessening the pathos of the poem which has so grown into our hearts, and has, as Rossetti says, "become a purifying portion of the experiences of the heart" - a long-drawn sweetness and sadness.

It is my place, however, here, and my privilege as having lived so long a time in Evangeline's Land, to tell you the leading particulars of the searching of the records which occurred during my residence in the province, and which was conducted by an old friend, R. G. Haliburton, Esquire, FSA, the son of the well-remembered and greatly appreciated Judge Haliburton, the author of *Sam Slick*, the first work of American humour which gives such a true picture of the "Down East" Yankee Trader, quaint, shrewd, impudent and good-natured. Here is his residence close to the town of Windsor, and almost as close to the Grand Pre.

{In blue pencil, Hardy has written here, "Sam Slick House."}

In my day, "The Old Judge" (that was the name of one of his popular works), was always pleased that anyone should enter his grounds and smoke his pipe in view of the basin of Minas, whence we could see Blomidon rise in its blue grandeur in the distance. Few of the countless tourists who visit the village of Evangeline fail to visit also the residence of Sam Slick.

Well, to return to our story and the reasons for turning the Acadians out of Nova Scotia, let us remember that this was one of the last steps in the struggle between two great nations for the possession of a continent - a step which, in regard to Acadie, had to be taken by us in our attempts to settle and cultivate that province. It had been perpetually changing its owners, and when finally ceded to Great Britain in 1713 there must have been many persons residing in it who had not less than five times involuntarily changed their rulers.

Continually egged on by the persuasive intrigues of emissaries from France, "The Neutrals", as they were called, formed with their friends the Indians an impossible barrier to the progress of Great Britain as a western power. And so we read from the correspondence of the day, passages such as this - it is from a letter from the French Governor-General of Canada, to his Emissary in Nova Scotia, Mons. Le Loutre, October 18th, 1754. "My conviction is that we should never suffer the Maliseet and Micmac to make peace with the English. I regard these savages as the mainstay of the colony; and to perpetuate in them that feeling of hate and hostility, we must remove from them every chance of allowing themselves to be corrupted; and the central position of affairs in Canada demands that these natives, who are our fast allies, should strike without delay, provided that it may not appear that it was I who ordered it, as I have positive instructions to remain on the defensive. I further recommend you not to expose yourself, and to be well on your guard, for I am persuaded that if the English could lay hands on you, they would put an end to your existence or make it a very hard one."

Mmmra.....{sic}

Now this was written long after Nova Scotia proper had been ceded to England by the Treaty of Utrecht, dated April 11, 1713 - the beginning of permanent British rule in Nova Scotia.

Halifax was founded in 1749 by Hon. Edward Cornwallis, at first as a fortified post, to counteract the influence of the powerful Fortress of Louisbourg, the great French fort in Cape Breton which mounted 400 guns, and at times was garrisoned by 10,000 men.

{In blue pencil, Hardy has written here, "(S) all that is left", presumably a slide of the ruins of Fortress Louisbourg.}

On this position - the key to the Gulf of St. Lawrence, of Quebec, and the highway of Europe to America, France had lavished its thousands.

Halifax was stockaded on the three land sides, with a blockhouse on the hill where the Citadel now stands; and blockhouses were erected in various other parts of the province: Lunenburg, Windsor, and other settlements. Some of them are still standing. Here is a view of the one at Lunenburg, from a sketch made by myself.

{In blue pencil, Hardy has written here, "Picture of Blockhouse."}

When I first joined the Halifax Garrison, nearly 60 years since, there was a long piece of the old stockade standing on the north side of the city; and most of our batteries on both sides of the harbour were enclosed by stockades kept in good repair by the Royal Engineers. The defenses were necessary on account of Indian raids. The daily existence of the early settlers was threatened by these terrors. Hundreds of immigrants dared not venture beyond the guns of the Citadel. It is also recorded that bounties were paid the Indians on English scalps by the French authorities in Canada, in time of profound peace - a horrible traffic. The surrounding forests were a source of terror to those who wandered into them to get firewood. All this conduct on the part of the Indians was instigated by the Acadian settlers, who were themselves the tools of French intrigue.

At last, when all means of kindness had failed, the French settlers were called on to take the oath of allegiance, or leave the country. They refused to do either, and as England was then engaged in a life-and-death struggle with France for supremacy in North America, they became enemies within the gates.

Swift, sudden, was the measure of expulsion carried out, possibly in these days it would be done more mercifully, and doubtless there were some heart-rending separations, caused among the members of the families of the poor farmers. But there was no remedy but deportation.

Some 9,000 were exiled in 1755. Twelve years afterwards, when peace between England and France was concluded, a certain number of exiled Acadians were permitted to return and awarded certain lands. These and their descendants afterwards proved a loyal, industrious and inoffensive people, and the refined French faces, French manners, and the old customs of their forefathers, to which they still adhere, make them, wherever their settlements are found, a pleasing variation on the English or Scottish colonists, with whom the *entente cordiale* has been thoroughly established, dating from the return of the exiles.

Almost immediately after the expulsion, also, the Indians ceased to trouble, and the country became a safe one for emigration. They are now a prosperous and a happy people. Still, as we read the conclusion of Longfellow's beautiful poem, we must fall back for the moment into his vein of pathos and sorrow, over the desecrated hearthstones of the unhappy Acadians.

*Still stands the forest primeval, but under the shade of its branches
Dwells another race with other customs and language,
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile*

*Wandered back to their native land, to die in its bosom.
In the fisherman's cot, the wheel and the loom are still busy,
Maidens still wear their Norman caps and their kirtles of homespun
And by the evening fire, repeat Evangeline's story;
While from its rocky caverns, the deep-voiced neighbouring ocean
Speaks, and in accents disconsolate, answers the wail of the forest.*

And here again, in a more modern sonnet, "The Returned Acadian", by Herbin, himself a descendant of the old French stock, we have the same sad thoughts expressed, referring to the tragic days gone by.

*Along my father's dykes I roam again
Among the willows by the riverside
Those miles of green I know from hill to tide,
And every creek and river's ruddy stain.
Neglected long and shunned our dead have lain,
Here where a people's dearest hope had died.
Alone of all their children, scattered wide,
I scan the sad memorials that remain.
The dykes waved with the grass, but not for me,
The oxen stir not while this stranger calls.
From these new homes upon the green hillside,
Where speech is strange and this new people free,
No voice cries out in welcome; for these hills
Give food and shelter where I may not bide.*

Though their old dykes of Grand Pre {in blue pencil, Hardy has written here, "Wolfville & dykes"} are occupied now by the conquering race, the Acadians of Nova Scotia are numerous in the western county of Clare and Yarmouth. I have been driven for miles past their white-painted dwellings on the tide-swept shore of St. Mary's Bay - neat prim houses with the old Brimbale wells {in blue pencil, Hardy has written here, "BW"}, patient, slow-moving ox teams and women dressed as Longfellow says, in the same old style of garments, as brought over from western France; and most of the old customs still obtain, the atmosphere seemed to breathe of pastoral contentment, if not of progress.

{In blue pencil, Hardy has written here, "Cattle on road."}

{In blue pencil, Hardy has written here, "Slide Yarmouth."}

There are beautiful women amongst these long-shore Acadians, one specially pointed out by our coach-driver, a Sister Therese, I think that was her name. The coach had stopped purposely that we might see her. She was an ideal Evangeline, and she wore a sad and sorrowful expression, that would have rendered her a study for the painter in quest of a model to illustrate the poem.

{In pencil, Hardy has written here, "The old French song says, A la claire fontaine {sic} en roulant ma boule." This is a reference to two French songs.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 1 a-k.}

Part Two:

"Evangeline's Land: Minas Basin, Indians and Their Folklore. By General C. R. Hardy."

{In ink, Hardy has written here, "The memory of the Red Man/ How can it pass away/ While their names of music linger/ On such mount and stream and bay?/ The memory of the Red Man/ It lingers like a spell/ On may a storm-swept headland/ On many a leafy dell."}

We will now illustrate, with the help of a few slides, that most remarkable and beautiful inlet called The Basin of Minas, at the entrance of which stands the imposing form of Cape Blomidon. This dark bluff, often crowned with thick mists, is the dominating object of the neighbourhood, and in full view of the beach of Grand Pre.

{In blue pencil, Hardy has written here, "S3."}

"Away to the northward, Blomidon rose, and the forests old. "

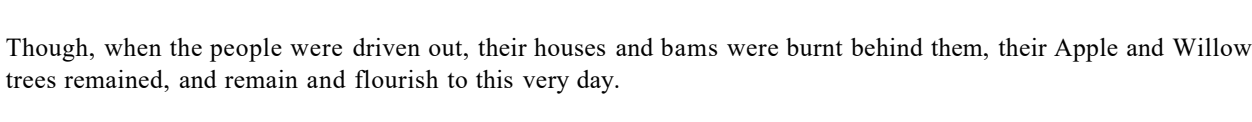
Blomidon is the abrupt termination of a long range of high-land called the North Mountains, which bounds the one hundred miles of fertile plain well known as the Great Apple Valley of Nova Scotia, termed also the Annapolis Valley, as it nears the ancient town of that name, a seaport at the western end.

{In blue pencil, Hardy has written here, "(S)" and "3" and "S", as indicators for three slides.}

This long valley is enclosed between the North and South Mountains, somewhat as is our Weald of Kent between the North and South Downs, Beachy Head being a sort of small Blomidon at the end of the latter.

{Here Hardy has glued in a newspaper clipping, "The Life of an Apple."}

Though it be a digression from our topic of Minas Basin, let us consider for a moment, this the greatest Apple Orchard of the world, with a few illustrations that have been kindly lent by the London Agent General for Nova Scotia, Mr. John Howard. It has been said that the biggest thing above ground in Nova Scotia is the Apple. To whom do we owe the discovery that this soil is so conducive to the growth of this fruit? Most distinctly to the old French settlers, and it is a noteworthy fact that amongst the yearly fruit importations from thence, some is the product of venerable gnarled trees that date from the days of the Acadians' expulsion.

{In blue pencil, Hardy has written here, "(S4)."}


Though, when the people were driven out, their houses and bams were burnt behind them, their Apple and Willow trees remained, and remain and flourish to this very day.

{In red pencil, Hardy has written here, "Picture."}

Trees there are whose fruit filled the gamers of Evangeline's folk more than 150 years ago, and is today being gathered and sold in Covent Garden Market. One of these produced twenty-eight barrels of good marketable fruit, besides many others of smaller size, not fit for exportation. Such is the life and fruitfulness of the Nova Scotia apple tree.

The sight of the wonderful sea of blossoms in the springtime is one I well remember, and also a long coach drive in September (there were no railroads in the land in that day), and how we picked choice specimens from the top of the coach as we passed beneath the bending branches that overhung the road. Healthy youngsters as we were then, we thought, "There was not in the wide world a valley so sweet." And the scenery was so beautiful in the fall, the ripe apples vying in colour with the maple leaves now tinted with all the colours of the rainbow by early night frosts. It looked like a dreamland with a veil of blue mist drawn over it, and bounded by the hazy blue form of the far-stretching lines of the North Mountains. No wonder it is called always, "The Valley", by the enthusiastic, land-loving people of the country.

Returning now from these Gardens of the Hesperides to the turbid waters of the Bay, over which Blomidon keeps

watch as a grim sentry, here is a picture of the famous Cape round whose mist-crowned head so many tales and legends cluster.

{In blue pencil, Hardy has written here, "(S)."}
{(S)}

It is a wild scene and a weird one when the heavy squalls from its summit strike the rushing tides that sweep round its base. The influx of the tide causes a rise of 70 feet (spring tides) and the score of streams or rivers that flow into the basin are visited by the phenomenon of "The Bore", as it is termed, a wall of advancing waters that makes itself felt many miles back in the country.

With my canoe well drawn up on the shore of the Shubenacadie, I have waited for the Bore to pass, hearing its advancing roar over the fields below. It was a grand sight as it went on, threatening to engulf any craft in the river unprepared for its impact. Then the vessels and boats, borne on the rapidly rising flood, were rushed past with the speed of a train, the steersmen strenuously engaged in keeping their vessels amid-stream.

The pastures of Grand Pre were first reclaimed from these gigantic tides by the labours of the old French colonists, after the manner of the Hollanders with their dyke lands.

Though in the words of a Nova Scotian poet, "Their names of music linger round each stream and mount and bay," Blomidon is not an Indian name. The Indian name of this cape is quite unpronounceable, and so the white man has not retained it, making a hash of it as he has done with so many other sweet-sounding Indian names, for instance, Cochmegan; Kenticooke, Pondhook; etc.; streams round which, all three, I have in early days chased the moose in the forest green.

{ Hardy adds here in ink: "Yet a vast number of the original and beautiful Indian names are retained in Nova Scotia and New Brunswick (poetry)."}
{(S)}

It was on a wild stormy night in mid-winter, that I first passed close under Blomidon. A storm, accompanied by vivid lightning, had suddenly risen, and the wind being against tide, a tumultuous sea made our little schooner rather lively. Driving wet snow froze on the sails and sheets, and made it hard to take in sail to reef. But it was a very impressive scene, the inky darkness relieved by flashes of lightning, which disclosed the dark, towering cliffs of Blomidon. The rush of the stormy waters round its base, and the clattering of the cargo, principally of loose barrels, made everybody, both sailors and passengers, glad when the little craft was got under the lee of Partridge Island, close to which was our destination, Parrsboro.

I find in my father's journal, when in Nova Scotia nearly a century since, the following remarks on his passage up the Basin of Minas:

We started with a noble breeze, and soon came along-side Cape Blow-Me-Down, and though we were 5 miles distant from it, the breeze suddenly forsaking us, we were becalmed under its lee for nearly two hours. So potent is the influence of this giant of promontories, which Classic Ages would have assigned as the abode of some subaltern of Aeolus, and the Gothic {Age} to some Demon of Storms. This magnificent cape might be seen, I have no doubt, at a distance of 50 miles. From most of the high places of the province, the people will point out to the stranger the majestic Blow-Me-Down.

But a mile or two further round towards the Bay of Fundy, there is another cape that actually terminates the headland of Blomidon - Cape Split - whose {in blue pencil, Hardy has written here, "(S)"} detached masses of rock are of a most singular and picturesque character (description).

{In red pencil, Hardy has written here, "[Indians]."}
{(S)}

And now, having recalled the sad and sweet memories of Evangeline, and the pleasant pastures of Grand Pre, I would speak of the Indians and their legends; and of their Phantom Chief who once lived on the top of the old cape;

Glooskap {sic; Kluskap} the Immortal One; the central figure of their imaginative folklore. This Kluskap is a parallel figure to Hiawatha of the Iroquois, the subject of Longfellow's great epic poem. Kluskap was the demigod or superman of the Algonquin Tribes of the eastern forests, just as Hiawatha was the superman of the Six Nations of central Canada. {Neither of these attributions is correct.}

It is due to a personal friend of mine, whilst in Nova Scotia and since, now gone to his rest, a remarkable missionary, the Rev. Silas T. Rand, DD, who devoted his life to evangelizing the Indians, that these wonderful legends of the Micmac and Maliseet tribes have been preserved, ere the traditionary lore of their forefathers was lost, as has the spirit of the woods and the marvelous woodcraft, which even in my day was becoming rare and now has altogether disappeared.

The Indian as I knew him has gone, and it is sad to think of the noble race that has passed away forever. I do feel truly indignant, when I read in the modern Guidebook of a few degraded idle specimens of the fierce warrior tribe, that in the interests of the French, once tried to oust us from our settlements in Acadie.

I may be permitted to affirm that few white men have attained to the intimate knowledge of the character of the Micmac such as I acquired, being always welcome to their camps and respecting their Code of Etiquette. From themselves I heard the Kluskap Legends, and the drolleries of "Brer Rabbit", long years before they were collected and published by American writers, and "Uncle Remus" stories appeared. Their welcome, as I entered, or rather paused, at the entrance of the wigwam, "Come in Hardee, Bon Soul {bon jour}," still rings in my ears.

But to return to the Spirit Chief, Glooskap, and his wonder-working achievements in the old times: I remember well being in camp at the end of a beaver-hunting expedition, on the Rossignol Lakes, at a picturesque spot called the Sedgewich, the Indian name for the 'run-out' of a lake. It was a grassy promontory, with a growth of white oak, 'an oak opening', as it is termed. It was also an old Indian burying-place, and the graves of the old folk were still discernible, sometimes headed by a piece of rock, and all overgrown with moss and wild creepers.

I don't know that our Indians quite liked our camping there. They seemed taciturn and subdued, but the evening fire thawed their reticence, and with the pipe after supper we soon got talking about old times and the old people, and of course Kluskap came on the program of the evening.

Kluskap the Immortal One, whom all the forest creatures learned to love and obey; whose life on earth was spent in fearful conflicts with spirits of evil who lived in evil and wicked times on the earth; who was always victorious; but departed at last promising to return - a dreary day which Bird, Beast and Indian all join in lamenting. When the wolf howls in the distant forest, or the loon raises its wail on the lonely lake, far from Man's dwellings, he who hears them should know that they are sorrowing for their Master.

Of a nobler character than the Hiawatha legends of the Mohawks, the mythical tales of these sons of the forests would fill volumes. One discovers with wonder and surprise, what a storehouse of the wild poetry of the woods, is the mind of the Indian. The flower, the tree, the music of the wind, the roar of the gale or the gentle susurrus of the pines, appeal with force to the sentimental in most men's minds; but to the Indian, every object, every familiar sound of his native woods and lakes recalls some passage in his well-preserved store of folklore, some myth in which it plays a part.

The night in question was our last night in the woods, and the blaze of our camp-fire attracted the owls, those Paul Prys of the woods, who came into the neighbouring trees and hooted, answering one another for a considerable time.

We glanced at the Indians enquiringly. "Why are the owls so noisy tonight, Glode?"

"Owls say, 'I'm sorry, Oh, I'm sorry'."

Why, Glode?'

"Kluskap gone," was the answer.

"And weren't you saying something about Kluskap and the beaver the other day, Glode?"

"Ah, mooch, yes, sure," and then he begins a story, which, if you be a good listener and appear interested, will tell you much about Kluskap and his twin-brother, Malsumsis the Wolf, who was bent on his destruction from his birth, and how Kohbeet {*kopit*} the beaver, from his place of concealment in the lakeside sedges, overheard the secret of the charmed life of Kluskap, and how it could be destroyed.

{This account is not common to Mi'kmaq, it was collected only once and re-worked by a non-native with an agenda of his own. For further comment and clarification, see Thorn Parkhill, "Of Glooskap's Birth and of His Brother Malsum, the Wolf: The Story of Charles Godfrey Leland's 'Purely American Creation'." *American Indian Culture and Research Journal*. 1992. Vol. 16 (1):1-25.}

The tale-bearer took it to the Spirit of Evil {no such concept in Mi'kmaq until after the advent of Catholicism}, the Wolf-brother, and demanded reward.

"Reward? You with a tail like a file? Get thee hence."

Then the angry beaver went to the Master and confessed what he had done. Kluskap arose, and with sorrow sought his brother, and slew him with a fem-root, the fatal weapon indicated by the Informer.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaq Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 2 a-k.}

Part Three:

"Evangeline's Land: Indians and Their Folklore (continued). By General C. Hardy."

But the spirit of Malsumsis still lives, to work evil in the world; and some day after a great earthquake the Final Battle will be fought between the two great spirits, and their allies, when Kluskap will come to his own again, and when Man and all the creatures of the Wild, with forest trees and plants, will rejoice together; a happy time which is still the daydream of the Indian. Kluskap, when he left the woodlands of Acadie, promised to return soon. Not having kept his word, his name, Strangely enough, signifies a liar {more like tricky or cunning; and certainly not because he broke his word}.

For every strange sound heard in the woods, the Indian has a story. Sometimes, though rarely, we hear the hollow muffled crash of a tree falling in the calmest weather. "There is a spirit of the woods," he says, "who handiwork it is." If you are in time, and will run swiftly along the prostrate stem, from the upturned roots to the upper branches, you will see him - the Demon Woodcutter.

But we have no time in the present paper to pursue the interesting subject further. It demands a paper, nay, a volume to itself. I once asked Dr. Rand to do for the Kluskap Legends what Longfellow has done for those clustering round Hiawatha. I have his reply, which reached me here in Dover, not long before his death. He was unable to undertake so great a task. His work was Evangelization, and publishing the simple Gospel in their own Language. He wrestled long with the spirit of error amongst them, and tried to overcome the ignorance in which they were purposely kept as to the truth, and succeeded in hundreds of cases, as he told me, in saving whole families of the children of the woods, who died witnessing to the truth as it is in "Sayzoos" {Jesus}.

One good story of an Indian outwitting a priest, I must tell as I found it in my father's diary, who was the chaplain of one of his Majesty King George's frigates, on the North American Station {ca 1800-1810?} "I have heard," he says, "an anecdote in some degree relating to this subject, which also places the Indian character under another aspect, since it indicates that untutored shrewdness of which these people possess a considerable share."

An Indian lost his father. The Priest, representing to him the Torments of Purgatory, persuaded his apparently simple Votary to purchase the parent's release by paying certain skins for the requisite number of Masses. The Masses were said, the day of Payment arrived, and the Indian appeared, bringing with him the skins, the ransom of years of damnation. The Priest eyed his imagined Prize with feelings of Exultation. The Indian enquired if the Priest had fulfilled his part of the contract, and being answered in the affirmative, he repeated the demand with increased earnestness, if {the Priest} was quite sure his Father was out of that Horrible Place? 'Quite sure,' replied the Priest. 'Damned fool him to go back again, then,' said the Indian, and shouldering his Pole of Skins, away he walked to the utter dismay of the disappointed Padre.

As before said, the woodcraft of the Indian is wonderful to the White Man who cannot attain to it even after years of acquaintance with the mysteries of forest life. He is able to track you with all ease, over the leaves in summer. He can discern the traces of your foot where you can see nothing. You have bent the leaves and grass under your feet, and the impression remains. And your upper extremities have left an additional track behind you on the trees, and on the moss, which brushed along as you passed, was not wholly elastic, it remained in a measure as you left it. So that when he looks up or looks down, he sees your track, and can follow you at full speed.

What an acquirement would this be for our young friends the Scouts, with whom the continued habit of observation is capable of development. Here is a story illustrative of the Indian's eye-training.

An Indian left his lodge for several days; when he came back, the dried venison he had left hanging in a tree near his wigwam had disappeared. He did not go round asking his neighbours about it, but just used his eyes instead of his tongue for the first hour, and his eyes told him many things. Just as I have seen my old hunter, John Williams, act when we had found no traces of game for a long time, he would ask me to sit down on a fallen tree and smoke my pipe, whilst he took a cast round for a while. Then he would come back to me with his intelligent eyes beaming with satisfaction and full of information about wildlife all round us. This discovery led to our coming on our game whose traces he had seen.

Well, our friend the man who had lost his wild meat, went to a wigwam nearby, and asked, "Did you see a little old white man with a short gun? Did you see him within the last two days? Did he have a small dog with a short tail?" The neighbours said, "Yes, I saw him; they were on the trail, going south."

The Indian took the same trail and in a few days returned with the dog and the deer meat. To an enquirer, who wanted to know how he had found out all about it and asked first, "How do you know it was a white man?", he replied, "White man turns toe out, Indian puts foot so, one behind another, walks straight."

"How do you know he was little and old?"

"He put pile of stones near deer meat tree, can't reach, he little, he take short steps, he old."

"How did you know his gun was short?"

"He stick gun on ground against tree, gun make mark little way from ground. Short gun."

"Well how did you ever know he had a little dog like that with a short tail?"

"Dog sit in sand; watch man get meat; dog leave mark where he sit. Indian can see with two eyes."

But these traits in the character of the Woods Indian are necessarily dying out before the onward march of practical commercialism, before which the red man himself, with his ideality {sic} and mysticism is bound to disappear. The unsympathetic conquerors of his vast domain of woodlands and prairie, will, I suppose, some day succeed in completely un-Indianizing him. Indeed, my late friend, Dr. Rand, writing 50 years after I had left Nova Scotia, said

in one of his letters, "Were you to return to Nova Scotia, I have no doubt you would be recognized by many an Indian whom you would not know. The change among them is wonderful. The old Indian attire has been doffed, and both sexes dress like the white people. You would see very few wigwams, but houses instead, and often good ones, too."

It seems a pity, but perhaps it is best for them. I should not like to meet some of my old friends dressed in European store clothes, with a profusion of watch chain.

That wonderful cape we were looking at just now, Cape Split, the Indian legends have it, was part of a huge beaver dam, which stretched across from Blomidon to Parrsboro. Kluskap was no friend of the beavers, he remembered the treacherous conduct of the informer, who tempted Malsum to slay his brother. The great beavers of those days had made a dam right across from Blomidon to Parrsboro, and filled the whole Annapolis Valley with water, so Kluskap cut the dam near the shore and the whole of that part was swung back, letting in the flood with a mighty rush, and this point, where it was broken, may today be seen as Cape Split, called by the Indian "Pleegum", which means "the opening of a beaver dam."

The Indians of my day averred that they had seen bones of these monstrous beavers unearthed, probably some anti-diluvian remains.

And lastly, I must introduce to you, Kluskap's most trusted messengers, the loons, one of my old forest friends, who wild night cry I often seem still to hear, echoes from the back woods which ring true to memory.

Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 3 a-g "Evangeline's Land." Campbell Hardy. Unpublished MS, 1910 ca. "Campbell Hardy was bom at Norwich, Norfolk, England, on 10th October 1831, and was the eldest son of the Rev. Charles Hardy, M.A., of Whitewell, Hertfordshire. In the earliest years of the nineteenth century the latter had been a chaplain on one of King George's frigates on the North American Station, and had visited Nova Scotia." Harry Piers, "Obituary, Major-General Campbell Hardy, R.A." 1919.)

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Joe C. Cope Material

15 June 1901 cross-reference

{Notes on how to play *waltes*; not in Harry Piers's handwriting, these notes are written by Joe Cope.}

Counters 51

3 counters counts 1

3 Black counters

1 Blade counter is

worth 16 small

counters or 5 & 1

counters

4th blade Counter or

the old man called

in Indian nantmik

enaj alway {sic} the

last Blade counter

contested for Counts

5.

To Play

I¹ dividing Game

if one wins all

the counters &cc

{illegible word} the game.

Call it regular.

Irregular game

say both players

{second page}

if he has 2

counters left

he is required

make 6 if 3 left

5.

if one can pay for

Blade Counter in

small counters.

Will be entitled

if he makes

one. Blade C.

16 small counters

or 5 & 1

But if he is

unable & makes

one then it depends

on how much

he is worth.

4 or 12 counters

you get 4 for

your B. Counters

3 you get 3

& so forth.

{In Piers' handwriting: "as written out by Joe Cope, Micmac, June 15, 1901."}

{third page}

get a fair share
of counters. But the
blade counters are
still intact. Then the
fight begins.
Each keeps count of
his 1 using his own
counters. Either to
pay as he ppas {plays} or
whenever - the old
man is won
after that is the
last part of game
pay as you go. If
you like.
If one is beaten to
his last counter
he still has a chance
to win. If he makes
7 ones before his
opponent makes any
he gets the game

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Games, 7 a-c. Cross-referenced to Memoirs & Manuscripts, Joe C. Cope, 15 June 1901.}

7 March 1916

{not transcribed}

Correspondence, typed (by Piers) copy of original, 7 March 1916; from "J. C. Cope Indian, Mossman's Grant, Lunenburg Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "I am sending you a crude drawing of an aerial device....As the cruel Huns resort to all kinds of schemes in their work of distruction {sic}, why can't we do all we can too to defend ourselves. I am one of your Halifax Mic-Mac 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...."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 1 a-c. Joe C. Cope to Harry Piers, 7 March 1916.}

11 March 1916

{not transcribed}

Correspondence, draft, hand-written, 11 March 1916; from Harry Piers, Provincial Museum, Halifax, NS; to Controller of Munitions and Inventions, Attention of Mr. H. Llewellyn Smith, 6 Whitehall Garden, London, S.W., England. "I am enclosing herewith a letter and rough drawings received from Joe C. Cope, a Micmac Indian...describing a certain bomb-guiding device for aeroplanes, which he has devised." A drawing is attached, {see xerox} A receipt of the letter by the Ministry in London, dated 9th March 1916, was sent to Harry Piers.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 2 a-c. Harry Piers to H. Llewellyn Smith, 11 March 1916.}

6 April 1916

{not transcribed}

Correspondence, typed, 6 April 1916; from Controller of Munitions and Inventions, Princes Street, Westminster,

London, S.W., England; to Joe C. Cope, Mossman's Grant, Lunenburg Co., Nova Scotia, Canada. This is a very courteous and cordial letter, explaining patiently the science behind the dropping of bombs, and how it is dependent upon multiple factors, and why adding wings to a bomb wouldn't work. "Although, after full consideration, I am unable to recommend your suggestion for adoption by the Air Service, I am exceedingly gratified and encouraged to hear that even in such a far away spot as Mossman's Grant, the call is heard to do something for the good of the Empire in the present war, and I appreciate fully the fine feelings which made you send on your suggestion in the hope that it might be of some use in helping to overcome the enemy. I am Sir, Yours faithfully, H.E. F. Goold-Adams.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 3 a-b. H.E.F. Goold-Adams to JoeC. Cope, 6 April 1916.}

6 April 1916

{Correspondence, typed, 6 April 1916; from Controller of Munitions and Inventions, Princes Street, Westminster, London, S.W., England; to Harry Piers, Provincial Museum, Halifax, NS.}

Sir: In reply to your letter dated March 9th, I am enclosing herewith, for your information, a copy of a letter which has been sent direct to Mr. Joe. C. Cope, dealing with his invention. Yours faithfully, H.E. F. Goold-Adams, Comptroller of Munitions & Inventions.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 4. H.E.F. Goold-Adams to Harry Piers, 6 April 1916 }

6 April 1916

{Correspondence, hand-written, 6 April 1916; from Joe C. Cope, Mossman's Grant, Lunenburg County, NS; to Harry Piers, Provincial Museum, Halifax, NS. Piers has written on the letter in ink: "No answer."}

Mossman's Grant, Lunenburg Co. N.S. April 6-1916.

Mr. Piers

Dear Sir. Yours of 22nd inst. to hand safely. Many. Many thanks. I haven't much to tell you now. Any more than. That I have some Notion of Moving away from here some time in May. But just where I will go I do not yet know. I want to do some prospecting for gold before I go back to Halifax. But. You will hear from me once in awhile as I move about. I am little like that Colonel Com we read about in one of the American Papers. I always have better Idea than the last one. I am studying the Possibilities of the plain common Kite. Now. I think it is possible & could be so constructed. That they could be used as Means of dropping light Bombs or hand-Grenades at the distance of 500 to 1000 yards away. Wind & everything favorable. You may inquire if such has already been used & tried in any war. I am going to call it Night-Hawk. I am quite certain I can make a kite that could drop about 30 light-Bombs or hand Grenade a minute. Or as fast as they can be strung on the endless line. I will send you a Drawing of it in my next letter. If the Idea. Does not kill the enemy in Trenches. I am sure it would disturb their Nights rest. & say about 150 or 100 of them in Action.

Yours Truly

J. C. Cope, Indian

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 5 a-b. Joe Cope to Harry Piers, 6 April 1916.}

21 January 1924

{not transcribed}

Correspondence, hand-written, 21 January 1924; from "J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "I am sending you my first attempt in Old Indian Story writing, as I promised you....In my Next I am going to send you the Names of old Indians as I remember them, who lived in Halifax Co. Hants Kings & Colchester in 1870. Chiefs and all the council men and their doings and also the Indians of today. 1924."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 6. Joe C. Cope to Harry Piers, 21 January 1924.}

Her two calves: Nig-e-a-goo (one) / Nig-e-a-gootsh (two)

Born in last spring about middle of May

Barren Cows: Sig-im-toos (one) / Sig-im-toosk (two)

Young Bulls: Nik-to-wo-gun-nitsh (one with prongs, two-years-old)

Will-la-kun-nun-as (one with prongs, three years old)

Two yearling cows: Tel-san-tsh (one which will have calf this spring coming) three years old this coming spring (1st calf).

Tu-san-tshetsh (one will have calf, the following spring to last one), will be two years old this spring.

Bears very destructive to moose calves.

{page two of three}

moose yard J. Lonecloud 13 Feb /'28

{Piers made a drawing here of how moose habitually lie and turn and move about in a moose yard. The captions are as follows:}

Calves lie down one on each side of cow. All assist in notifying the cow and calves of any danger. If there is danger, they go off, but generally return that night. Generally 6 or 7 in yard: 1 Old Bull, 2 Young Bulls of 2 to 3 years, 1 cow with 2 or perhaps 1 calf, 2 barren cows, 2 yearling cows. Bull always lies to windward of the cow.

Barren cow: If she hears anything, she runs to cow with calf, notifying her. Two yearling cows generally together on one side or the other. Cow and calves. Bed. Always turns to left. She dines and by daylight. Lays in sight of bed. If danger goes off. Back at bed about 10 a.m. & stays there all day.

{page three of three}

Yard is the biggest part of a mile in diameter. (In summer in a swamp)

Feeding ground on birch knolls (also feed on Spruce, in winter) (not fir).

Later, they eat young maple, poplar, eat shoots of red-berried {?} holly. In spring of year peel bark of maple (chiefly the cow moose with her calves).

Very fond of Pickerel-weed plant. (Indians call it Moose Lily.)

Go in winter yards, sometimes about 1st November, before snow comes; come out (leave the yard) about middle of March. Snow not gone until about middle of April. Homs dropped in the old yard. The biggest ones lose horns about Christmas, and the next biggest about end of Dec., and the 2- or 3-prong ones are dropped about first of April.

Calve about middle of May.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Zoology, 17 a-c.}

worked in between two trees
spread to catch it.

Breakfast very good eating, like
like rabbit. Porcupine good
& Caribou. Woodchuck very good
Squirrels (Red), not good. Wild
cat Fox, Skunk. Wild & Hunt
good. Bear cannot be better
of food, sweet, something like Wood
bet part). Just like horse muffle
Muffle bet part of horse.

part of
for skins

Mattie Salome, along deep, but good hunter
John Williams, good hunter, does not
John Williams & Jim Glade some hunting with
another. Put 3 weeks & near some more

Smoke more from rock maple. Also found up
from woods

Black's Brook head of Mt. Mansfield near
Schubert & Mt Mansfield State. Run out for
Lodgepole

Caribou.

About 12 or 13 years ago
the year of the very deep
snow, Love found ^{some}
a herd of 9 Caribou ^{on the big bog}
SW. side of ^{on} Hunting Lake, on Lac Seul
Plain, 22 miles from Lac Seul
River, Que. Co.

These the last he has ever seen
in Nova Scotia proper.

Two or three years before he
saw 5 in Alder Ground, about
6 miles down from Hunting Lake.

Caribou Plains was once the
center of growth, & the Caribou
together - Good in old days.

Caribou in Nova Scotia -

Jerry Smead, Union Falls,
tells me, 2 Oct. 1915, that
about Janny, about 35 years ago
(say about 1880) he & George Smith
of Kentville saw about 40 or 50
Caribou to Northwest of Boundary
Rock, in Digby Co. side of where
Digby, Annapolis & Shelburne Cos.
come together. They killed two
of the Caribou. Saw two Wolves
which fed on one of the Caribou
carcasses.

About 10 years ago (say about
1905) he saw Caribou about
Nelson's (Furber's), back of
Liscomb. ^{but he saw.} Does not know
of any in Nova Scotia papers
now.

Wolf in Nova Scotia.

Jerry Lane Cloud, Museum Keeper, tells me, 2 Oct. 1915, that the last time he heard of a wolf in Nova Scotia, was about 35 years ago (say about 1880), about January, when he was hunting with Lawrence Smith of Kentville, to southwest of Boundary Rock, about 4 or 5 miles from Piney Lake. The place is on the Digby Co. side of Boundary Rock, where Digby, Yarmouth & Shelburne Cos. come together. They saw about 40 or 50 Caribou, & killed 2 Caribou. Caught up one Caribou carcass & kept it. On coming back to get it, they saw ~~the~~ tracks of about 3 Wolves in the snow, which had been feeding on the Caribou carcass. Followed tracks and saw 2 Wolves, one lying on a rock about 200 yds. away, and another which made off. The one on rock also made off. Smith fired at it then, but missed it.

Painted Turtle

Mimus: Am'-mal-leg-a-rock' ^{soft} cheek
_{"Litter"}

= "Puffy or well figured little turtle."

Occurs in little deadwaters. Occurs at
^{Keizer} ~~Keizer~~ Brook, ^{Doyle's} ~~Doyle's~~ Meadow, near Elmstedt.

Shed "scales" (outer layer of shell) in last of April
 or first of April, when they come out, a line
 cloud has found ^(not to be confused with the same thing) scales from the shell then.
 It says the Otter makes a hole in the back of
 the Painted Turtle & enters the interior parts as well
 head and legs.

Variety It says there is also another variety of Painted
 Turtle, in which the stripes, etc., on the head are
 red (instead of yellow). This the Mimus calls:

Wim'-see-a ^{soft} gee'-git, which means
_{"Litter"}

"Dirty looking little turtle". This variety
 occurs at Harlow's Pond, Caledonia Corner,
 Queen's Co., ^{in long Atlantic!} and ^{also} at East Branch of Egan
 Secum River, ^{one mile SE of East Branch, and} ~~one mile SE of East Branch, and~~
^{8 1/4 miles NNE of Egan Secum}

Bridge, Queens. Co. (at latter place has been found
 the shells frequently found on bank by Otter. Only two
 places he has noted this variety with red markings on
 head. It goes other locality at East Branch Egan
 River.

Om'-to-beck = Horned Poat (fish which occurs
 in fresh water, with nose-like barbels).

Vide Dr. Perry Lane Cloud,
 7 Aug. 1917.

Zoology, 6.

Noted in notebook
an animal

More Obscure in food.

In winter ~~the~~ ~~animal~~ ~~would~~ ~~be~~ ~~able~~
to come out of the hole, clear the outside
of the hole by using their tongue, and acquire
break a piece off ^{and swallow it} ~~it~~
in ~~the~~ ~~hole~~ ~~by~~ ~~using~~ ~~the~~ ~~same~~ ~~kind~~ ~~of~~ ~~method~~
to swallow it. He had not had it before.

Vide ~~the~~ ~~same~~ ~~place~~

15 Nov. 1918.

Woolly

Wolverine (Gulo luscus) in New South

Dr. J. J. Gray, says he has often heard the old Indian talk about it, and well known in old days in New South. They called it in Indian Gee-gewar-ook, which means "Tricky Animal"; so called because it would raid traps (both ^{spring} and deadfall ones, and tear out snags, houses, others, haystack, etc., out of the traps and devour it, so as to be a great nuisance to trappers. Used to be quite plentiful in old times. They are very fond of Porcupine flesh, which they evidently take, and it is claimed that they eat the quills which the Indian suppose they afterwards convert.

When full from feeding, they go in holes, and seem to lie crosswise on a big bed. Seldom could be caught. If a more carcass was left open and undisturbed, the Wolverine was apt to go in it and so tempt it ^{disquietly} with "smell of its ruin" (it is said) and the meat would not be wanted. Dr. Gray knows the animal well, having seen it in New Brunswick, etc.

About 28 years ago (about 1890) when infirmities were sent Halifax, about April, he saw a Wolverine quite close & distinctly (about 75 yards away) lying on a pile of boggy pine where road goes over granite rocks, not a mile from ^{the road} Pepper's Cove and West Cove, N.S., with ^{the animal} some was seen and was after it, traced it to a hole in rocks, but it got out and away. One would think you could get right up to it; but it will go away with little traces like an other.

The last one noted, was the tracks of one which tracks he saw in spring of year, but a couple of years after he had seen the one above mentioned, a other was seen a mile or so from him. The usually misnamed part of Wolverine which he says is also known as Indian Oil.

Vide J. J. Gray, 15 Nov. 1915

North Section Manual.
Various methods of trapping

Droopell ("kicker" and "trapper") used for

Marten ("skunk") } Both using lures
 Fisher ("fisher-out") }

Bear. One setting also has droopells for Bears. Set droopell in a line with corn, etc., when Bears feed. Then droopell on the line, with a piece of "popple" (paper) on the other (for catch) of droopell.

Medium sized droopell

Wild Cat } Lure does not use snares for Wild Cat or Lemmings.
 Lemmings }

Large droopell -

Bear. (Do not use log pole as some skunk catchers do).

Mink. Empty taker -

Raccoon.

Skunk. (Skunk are not caught when taken in droopells or snares).

Some use droopell snare for skunk, mink & raccoon.

(There are droopells for Woodchuck, as he is too quick, only occasionally taken as he is caught out of the droopell).

Cannot catch Fox or Otter in droopells; but Fox-catchers use got an Otter by chance in a Bear droopell or Timber Pole

Steel Traps used for:-

✓ Otter, nothing else used for it. They set traps on shore where he keeps near into it. Otter and Fox are hardest of our animals to trap; the other probably the hardest. None very hard to catch.

Fox. Very hard to trap, very cunning. Set 4 Otter baits to traps of our animal. Lure is stuff a rabbit head, or a porcupine head, or wire a mouse, and place it on top of a log or a pile of traps with some bait on it. A mouse-baited trap used in a field. Trap ^{is} made of a log, & fox are hard of here a porcupine, thinks it is a log, and springs on it. This last way of catching them, and used by local Indian trappers.

Bear.

Muskrat. Some also used a well as steel traps for muskrats

Wild Cat & Lemming. Steel traps sometimes used for them, but usually droopells.

Snares used for

Rabbits, always.

Fox. Use one steel trap sometimes.

Muskrat (with a spring pole). Also use steel traps.

Zoology, 9.

Mammals of New South
Price of Fur.

Price of Pelts about 40 years
ago (say at 1878) according to Dublin
Gony Lane Club. Feb. 22 Jan. 1919.

✓ *Louaifer* — \$2.50 (highest high price)

✓ *Otter* — \$1.00 to \$1.25 (the best price for extra
dark skin) a foot, measured to
end of tail. Best price for dark
specimen. An exceptionally big otter
will go to and 6 ft. in length to
end of tail. An English writer in Paris,
the Dublin and to compare the skins,
and states that the best used in the
Anglo market.

Fishes, — \$1.50

Marten, — 75¢ up to \$1.25

Fox, Red. — 75¢ up to \$1.25 (the latter for the best used).

Beaver, — 75¢ to 1.50

✓ Wild Cat — 50¢.

Skunk — 25¢ to 75¢, according to size.

Raccoon — 25¢.

Weasel (striped) — 15¢.

Minkrat — 5¢ to 10¢, according to size.

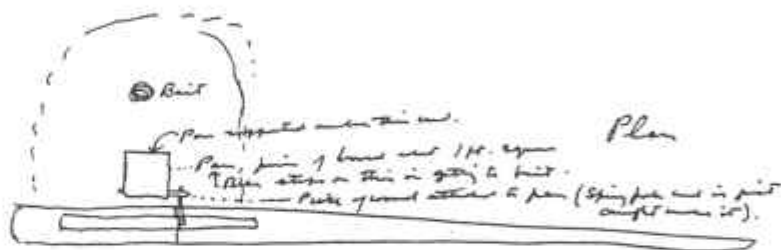
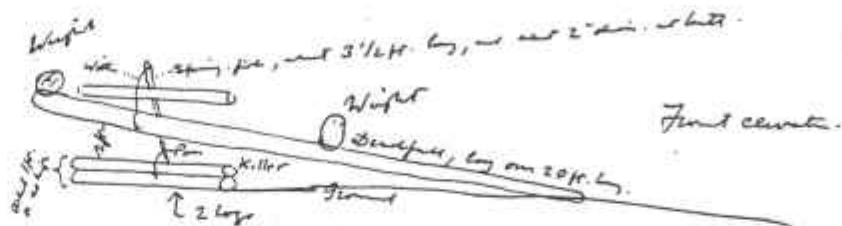
Bear. — From \$2 to \$7 (the latter for a very
fine, large pelt and on big or - or).

Zoology, 10A.

Bear Dead-fall.

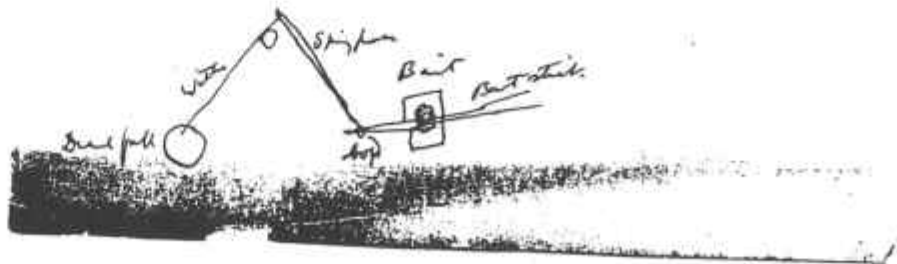
via J. J. J. J. J.
19 Feb 1919.

Hand 2 in method of making a Bear dead-fall.

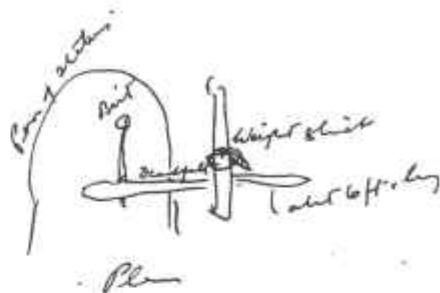
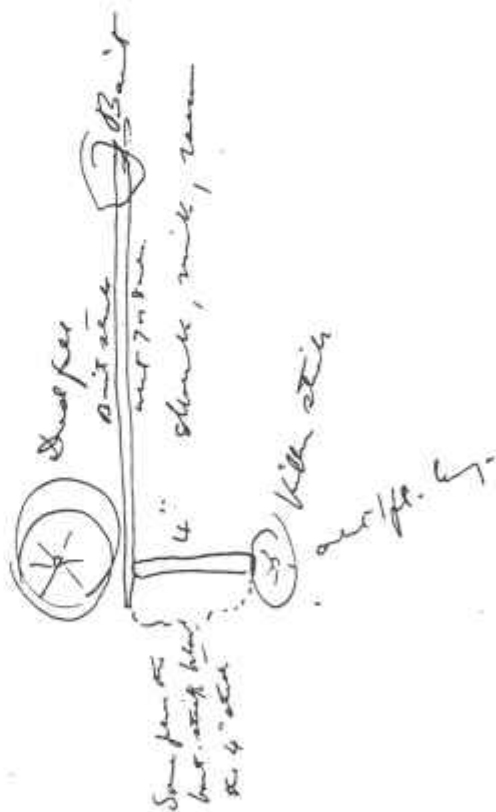


Bait for Bears: Trout, marmoset, brown fish,
a side, and of the marmoset.

Something the end of spring pole being caught under
the handle for pin, — the pin is used, and the end of
spring pole has a loop which goes over end of a bait stick.
The bait is laid to some degree of high. back and then
out bait stick, with loop of spring pole in front. The handle
then to pull off the bait, and as pull off the loop and
the dead-fall drops.



Levi Sussman
Levi Sussman



Zoology, 11.

W.

Jones



Am. 24 March 1919

Ottawa, March 19, 1919.

Mr. Harry Piers,
Director Provincial Museum,
Halifax, N. S.

Dear Mr. Piers,-

I have looked over all the lists of mammals of Nova Scotia in the Transactions of the Nova Scotian Institute of Science, but nowhere could I find a reference to the occurrence of the Virginia deer in your province. Would you please tell me if you have any record of its occurrence in historical times?

Hope your museum is progressing.

Very respectfully,

WJF.

W. J. Fisher

Zoology, 12A.



Ottawa, April 10, 1919.

Mr. Harry Piers,
Director, Provincial Museum,
Halifax, N. S.

Dear Mr. Piers,-

I thank you for the information in your letter of March 24th. Mr. Smith found a toe bone of the deer in a shellheap on Quarry Island, Merigomish Harbour, and I found several astragali, toe bones, a fragment of a proximal phalanx, and the distal end of a humerus in a shellheap near Mahone Bay. I identified these bones as those of the deer, but to make sure I sent some to Dr. Gerrit S. Miller, Curator, Division of Mammals, U.S. National Museum, who confirmed my identification. I am using this information in an article which is to appear shortly in the Ottawa Naturalist, and will be glad if it is of use to you also.

I wish you could explore some shellheaps in another part of Nova Scotia, say near Yarmouth or in Cape Breton, and see how the results would compare with Merigomish and Mahone Bay. It would be interesting to know how far east in the Province the deer was found in prehistoric times.

Champlain mentions some islands off Yarmouth.

2-2

where he found the breeding place of the Great Auk.
Probably the truth of this statement could be proven by
the discovery of Great Auk bones in the shellheaps, if
there are any near Yarmouth.

Very respectfully,

W. J. W.

WJW.

From SCIENCE, XLIX, 540, June 6, 1919.

The Virginia deer is said to have been unknown in Nova Scotia until about 1888, and was afterwards introduced. However, bones of this animal have now been ~~introduced~~ found in two widely separated prehistoric Indian shell-heaps in that province by archaeologists of the Geological Survey, Canada. Toe bones have been found in a shell-heap near Mahone Bay on the outer coast by Mr. W.J. Wintenberg, in 1913, and a toe bone was also found in a shell-heap on Merigomish harbor on the north coast of Nova Scotia by Mr. Harlan I. Smith, in 1914. The identification of these bones has been confirmed by Dr. Gerit S. Miller, of the United States National Museum. Other bones and teeth, supposedly of the same species, but not submitted to Dr. Miller, have also been found in these heaps.

Addendum by W.F.G. I do not think the evidence is completely conclusive, for the reason that ^{hoof hoofs} ~~tooth bones~~ of moose* and ^{presumably} deer were among the articles used by the medicine men for their "wind-roarers" (I think they are called) used in their ceremonies, and hence these toe bones may have been brought in this way from elsewhere, if not obtained in exchange or trade from Indian of other parts. The probabilities of course favour indigenous origin, but this other possibility modifies the conclusiveness of this evidence.

* on use of hoofs of moose for such a purpose. See Le Clerq's *New Relation of Gaspeia*, pub. by Champlain Society, p. 222.

11/11/20

Pigmy Spinn Whales(?) stranded
off Kingsport, Kings Co., N.S., about 1860
or thereabout.

* Jerry Lincoln, Indian, told me
on 23 Jan. 1920, after visiting house of
Pigmy Spinn Whale, that ^{he} was certain
it was what old Noel Jeddore, ^{Indian} had
told him had been taken off Kingsport,
Kings Co., N.S.

Noel Jeddore was born at Melrose, St. Louis,
N.S., and died about 25 years ago, aged 84
years. Jeddore ^{was} ^{born} ⁱⁿ ^{the} ^{vicinity} ^{of} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{at} ^{Kingsport}, ^{Kings} ^{Co.}, when a

school of about a dozen cetaceans came
ashore on flat off Kingsport, ^{the} beach
as cetaceans had ^{been} ^{seen} ^{before} ⁱⁿ ^{the} ^{vicinity} ^{of} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{at} ^{Kingsport},
seen by the Indians. They then called
it Ded'-men-ak-paj-jet which means
"Blunt-head Fish" a name ^{which} ^{is} ^{not} ^{used} ^{now} ^{any} ^{more} ⁱⁿ ^{the} ^{vicinity} ^{of} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{at} ^{Kingsport}.
They were from
about 12 to 15 feet long; colored black, with
a small back fin. ^{(It} ^{must} ^{have} ^{been} ^{seen} ^{over} ⁵⁰ ^{years} ^{ago} [[] ^{that} ^{would} ^{be} ^{perhaps} ^{some} ^{time} ^{about} ¹⁸⁶⁰ ^{].} The Indians ate
the flesh. Lincoln did not see them, but under
Jeddore's description of the same fish.

They were ^{not} ^{the} ^{same} ^{as} ^{the} ^{one} ^{called} ^{"The} ^{Carlin"}, Kal'-e-poo'-ik, (the ik reflects
difference of form to animal Kal'-e-boo), probably
so named because they lay in water like a Carlin
lunge on land.

Jeddore would be ^{the} ^{last} ^{person} ^{to} ^{see} ^{them} ⁱⁿ ^{the} ^{vicinity} ^{of} ^{the} ^{mouth} ^{of} ^{the} ^{river} ^{at} ^{Kingsport}.

"just see some as if you cut the head off whale"

Wet gear, landward, 31 Jan. 1920

Pygmy Sperm Whales?

Soolian Bill, Mission Station, of Turo's narrative, no., now about 97 years of age, who formerly lived in Cape Prater, told me about (30 Jan. 1920) that in summer, about 50 years ago [say about 1870], the same name that Piping Sperm Whales(?) were taken off Kingfisher, that a number ("summar") similarly of the same kind, which Bill also called Ded-men-ak-paj-it came ashore in a "gnet" at Whyaconup, on the Cape Prater side, and Bill saw them. He agreed that they were named as above, and that they were the same as those got off Kingfisher. All agree they are very rare.

Sperm Whales?

Soolian Bill also heard that very many years ago there had occurred here a very rare "fish", somewhat similar which the natives called Ded-men-ak-part (which means ^{the fish with} ~~not catchable~~ "cut off sharp", in part), and that it had ~~no~~ ^{one} back fin. It had been taken at Cape Prater. (They must have been the real Sperm Whales).

Ded-men-ak-paj-it, means "blunt head"

Ded-men-ak-part, means "cut off sharp head".

Brought in by
Soolian Bill.

Humpbacks(?) Whale

Large Whale.
Humpback?

At some time that Ded-men-ak-paj-it occurred at Whyaconup [summer, about 50 years ago], two great big Whales (Boot-ups), came in at some place, and one of them ran ashore and was killed by Indians with a spear on end of a stick. Soolian Bill saw it. It made great commotion with its fins. It was found to be a "Humpback", and the fat taken off there. Does not know if it had a back fin or not. It had the groove on crown on its throat; and they called it El'-e-go-ert Boot, which means "creased or grooved whale". ^{It had} the creased throat fin it was not the actual Humpback whale; and as it was so much concerned with its fins, it was most likely the Humpback whale (rather than the other species which have short pectorals).

Caribou

Caribou used to be on big plains
back (north of) Parralocoyi, and
also towards Shulie, Anclut
Co., Mo.

The last time Lucie Knell McDonald
actually saw Caribou in her section,
was when he saw two, about 40 years
ago (say about 1881), back of Nelson's,
Tropfgen, between Gorman's Lake and
Rocky Lake, which is about 5 miles
SE of Tropfgen, and about on the
Hemp - Gump. Conty line.

Vide Lucie Knell McDonald.
Op. 1921

Waa' - noo - de
Hut
good, the
singing or under

Old Bull Yub

Old Cow Ull' - gwed - dook

Here two calves
Born in last spring
and middle of
May. (2) Nig' - e - a - goo' (one)
Nig' - e - a - gootsh'

Barren Cows } Sig' - im - tooe' (one)
" " } tooek' (two)

Young Bulls Nik' - ta - wo' - gum - meish
(one with horns, 2 yrs
old)

Wil' - la' - kem - rum -
as'
(one with speckles, 3 yrs
old)

Two young cows

Tu - san' - tak
(one which will
have calf this spring
coming) 3 yrs old
the other spring (1 yr old)

Tu - san' - takitch
(one will have calf
the following spring to
come)

Two young cows

With two of
the other cows

mp)

(Feeding ground
also find on

high banks,
(in water)

tf

; Come out ^{roughly} ^{swamp} ^(in pond) ^{at middle}

tc^c —^—r ^—

in about ^{east} ^{Dec.}

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Correspondence, Mi'kmaq and the Department of Indian Affairs

16 October 1915

Indian Reservation
Elmsdale, Hants Co.,
16 Oct., 1915
S. Stewart, Esq.
Dept. of Indian Affairs.
Ottawa

Sir, On the part of the Micmac Indians of Elmsdale, Nova Scotia, I beg to state that troubles have arisen regarding the boundary of Indian reservations, and we desire to ask if it would be possible for your Deputy to have the Indian Reserved Lands in this vicinity and Grand Lake surveyed and properly marked, so that trespassers may be prosecuted, and so that the Indians may know definitely what lands are for their use.
I have the honor to be,

Your obedient servant {unsigned; evidently typed up by Harry Piers for someone else to sign}
{Nova Scotia Museum Library, Piers Papers.Mi'kmaw Ethnology: DIA Correspondence, 1. Preston Transcripts. Present location undetermined.}

15 February 1916

Elmsdale, Nova Scotia 15 Feb. 1916
{To:} S. Stewart, Esq.
Department of Indian Affairs, Ottawa

Sir, We beg to inform you that Mrs. Lucy Jeremy (alias Mrs. Joe Howe), an Indian woman of Indian Reservation, Elmsdale, Nova Scotia, had a shanty built for her some seven years ago, on the said reservation at Elmsdale, by the Department of Indian Affairs. Andrew Roulston of Elmsdale, Hants Co., says he bought this shanty from an Indian named John Cope, and moved it off the Reservation on or about 30th December, 1915. Mrs. Lucy Howe says she did not sell the said shanty to either the said Cope or Roulston, and she desires to have redress in the matter, and begs the assistance of the Department in securing her rights. We have the honor to be, Your obedient servants,
{signed} Jerry Lonecloud, Captain
{signed} Mrs. Lucy Howe

{Draft letter in Harry Piers' handwriting, 15 February 1916. Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 2.}

10 March 1916

{To:} S. Stewart, Esq.
Department of Indian Affairs, Ottawa

The petition of We the undersigned members of the Micmac Tribe of Indians of Halifax County, Nova Scotia, likely sheweth: that in or about the year 1913, there was sold to one Marks, certain timber off of land at Ship Harbour, Halifax Co., N.S., belonging to the Indians of Halifax County, the sum paid for the same being, it is understood, \$5500.00. As this sum is understood by us to be for the benefit of this portion of the tribe, we humbly beg that the Department of Indian Affairs will be pleased to apply such sum, or a part of it, to the purchase of a site for a new Indian Reservation at Sand Cove, on the Eastern side of Grand Lake, Halifax Co., said land now belonging to one King, which is good land, and its possession would be an encouragement to numbers of the tribe to cultivate the soil, the present reservation at Shubenacadie being unsuited for planting operations. And your petitioners will, as in duty bound, ever pray, etc. Indian Reservation, Shubenacadie, N.S. 10th March, 1916.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 3. Draft letter in Harry Piers' handwriting, 10 March 1916; probably written at the behest of Jerry Lonecloud.}

22 April 1916

Shubenacadie, Hants Co., N.S., 22nd April 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Secrty

Dept. of Indian Affairs, Ottawa

Dear Sir, I beg to acknowledge receipt yours of the 3rd inst (no. 363,427) relative to petition from myself and Indians of Halifax County, in regard to the purchase of a site for a new reserve at Sand Cove, Grand Lake, N.S. We are glad that this matter is being considered by your department and we sincerely trust that something may be done in the very near future, in time for the planting season. Your obedient servant [Lewis Paul.] Acting chief.

(Nova Scotia Museum Library, Piers Papers. Preston Transcripts. Mi'kmaw Ethnology: DIA Correspondence, 4. Louis Paul to T.D. McLean, 22 April 1916. Draft by Harry Piers.)

16 June 1916

Elmsdale, Hants Co. 16 June 1916

{To:} T.D. McLean, Indian Department, Ottawa

Sir, Mr. Jacob Gilby of Elmsdale, N.S., has forbidden the Indians of the Indian Reservation, on east bank of Shubenacadie River, at Elmsdale, Halifax Co., to plant their crops in land which the Indians maintain is part of said reservation, Gilby claiming that the property is his. The Indians of the County would much like to draw your Department's attention to this matter, and urgently request that the rights of their cause is fully investigated, in order that further trouble may be averted. They feel that permanent marks should show the correct bounds of the reservation so that no disputes may arise. Your obedient servant, (Lone Cloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 5. Jerry Lonecloud to T.D. McLean, 10 March 1916. Draft by Harry Piers.}

6 July 1916

Micmacs.

Elmsdale, Hants Co., N.S., 6 July 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Sect'y

Dep't of Indian Affairs, Ottawa

Sir, In reference to your letter of the 23rd June (No. 327352) relative to an Indian reservation or camping ground on Shubenacadie River, close to Elmsdale, N.S., about which there is a dispute with Jacob Gilby, I beg to say that on the Geological Survey Map, Nova Scotia Sheet No. 66, the area in question is marked as an "Indian Reserve." The Micmac Indians have camped there, and also built houses and raised crops, for at least fifty years, and even should it not be a reservation formally laid off the Indians must surely have acquired rights there by long possession. This is a serious matter for the Indians and we look to the Department's support, as merely acting by ourselves we are unable to take our part properly. I may say that we do not feel full confidence in Mr. A.J. Boyd {the Indian Agent Superintendent}, and we are of the opinion that he has left two families unpaid (my own and Peter Paul's) for their share in the money received for the sale of the Indians' Ship Harbour Lake timber property. Your obedient servant, (signed) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 6. Jerry Lonecloud to T.D. McLean, 6 July 1916. Draft by Harry Piers.}

17 July 1916

Elmsdale, Hants Co., N.S., 17th July 1916

{To:} T. D. McLean, Esq.

Asst. Deputy & Sect'y

Dep't of Indian Affairs, Ottawa

Sir, I beg to acknowledge receipt of yours of the 7th inst. (No. 327352) in response to mine of the 16th June, regarding lands at Elmsdale, N.S., on which Indians are settled, and which certain persons desire to dispossess them of. You stated that there are no Indian lands at Elmsdale & that the Indians are squatters on private property & can therefore remain only as long as the owners will allow them. Your statement as to there being no official Indian Reservation there, must of course be accepted, as you must know. We beg, however, to draw your attention to the very long period of years during which these Indians have been settled there, and appeal to you if they have not thereby, at least, acquired right by long possession which cannot be disrupted, and which you should uphold, as in some sense the guardians of our rights.

For example:

Noel Philips, Indian, now about 87 years of age, who still lives on the land, was born there, brought up there, and has since resided there; and also other members of his father's family and their descendants. This old Noel Philips's father had lived there before him. So that possession has in this case been over 87 years, perhaps 100 years.

Again, the Grandfather of Martin Simmonds, Indian (the latter now about 45 years of age) also lived there and cleared land & planted it. Martin Simmonds still resides there. Still again, Joe Howe's father, Indian, also lived

{on reverse:}

there & cleared land & planted. He was about 84 years old when he died about 15 or 16 years ago. The son, Joe Howe, has a house and still lives there. And so on, with other instances which might be given. Now surely this very long possession by these Indians of these lands must at least give them a title to the ground as "squatters", as in the case with white men, although we Indians distinctly do not like the term squatters applied to us, when we consider that the whole lands of the Province once were our own. However, failing other recognized rights, we feel that we can at least clearly claim this particular property by what you term squatters rights, and we urge and expect you to see that our rights, of whatever kind, are duly respected. A meeting of this tribe will take place at the Shubenacadie Reservation on 26th July, when this matter will be brought up, and the Indians are very much dissatisfied with the condition of affairs. We hope that you will see that justice is due us. Members of our tribe are serving at this point in the Empire's cause, and we desire that all due consideration be shown us. Your obedient servant, (signed) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 7 a-b. Jerry Lonecloud to T.D. McLean, 17 July 1916. Draft by Harry Piers.}

6 November 1916

{From:} John D. Paul, Enfield, Nova Scotia, 6th November 1916

{To:} A.J. Boyd, Esq. Indian Superintendent, River Bourgeois, N.S.

Sir, In regard to the new Indian lands set apart recently at Sandy Cove, Grand Lake, Nova Scotia, I beg to request that these lands be surveyed and the lots duly set out and marked, so that the Indians may be able to settle thereon before the winter. Will you also please let me know when this will be done, in order that I may inform those concerned. Will you also furthermore send me my commission as chief of the Micmac Indians of Halifax County and much oblige, Yours truly, John D. Paul

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 8. John D. Paul to Angus Boyd, 6 November 1916. Draft by Harry Piers.}

16 November 1916

{From:} Jerry Lonecloud, Elmsdale, Nova Scotia, 16 Nov. 1916

{To:} Mr. A. J. Boyd, Indian Superintendent, Office of Indian Supt., River Bourgeois, N.S.

Sir, I have received yours of the 6th inst. and in reply beg to inform you that the fact that you do not happen to have my name in your list of Indians of Halifax County only indicates a slight degree of imperfectness in that list which may be regrettable. I lived first at Fairview, near Halifax, for two years, about 31 years ago; then I lived at Red Bridge, Dartmouth for a year; about Sheet Harbour for 20 years; at Enfield (on Halifax side) for 2 years; at Elmsdale (Halifax side) 1 year; and at Tufts Cove, near Dartmouth over 3 years. This I believe should show you that I have resided in Halifax County despite your {illegible} list of Indians of that county. In reference to my residence in Halifax County, I may refer you to Dr. McMillen of Sheet Harbour, Father O'Sullivan formerly of Sheet Harbour & now of Dartmouth; and Father Kinsella of Enfield. I may say that I am well known throughout

this county. The age of my youngest child, Lewie, will be eight years on 15 January, 1917. I remain, yours obediently, (sgd) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Correspondence, 9 a-b. Jerry Lonecloud to A.J. Boyd, 16 November 1916. Draft by Harry Piers.}

4 December 1916

{From:} Jerry Lonecloud, Elmsdale, N.S. 4th Dec. 1916

{To:} 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,

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 10. Jerry Lonecloud to Angus Boyd, Department of Indian Affairs, 4 December 1916. Draft by Harry Piers. Cross-referenced to Genealogies. Evidently two of his children died young, as Lonecloud told Clara Dennis that he and Elizabeth had had eight in all.}

5 December 1916

{From:} John Denny Paul, Enfield, N.S., 5th Dec. 1916

{To:} The Secretary, Department of Indian Affairs, Ottawa

Sir, The Micmac Indians of Halifax and Hants Co., Nova Scotia, of whom Peter Paul of Shubenacadie is head chief, and myself, John Denny Paul of Enfield, is sub-chief for Halifax County, desire to send a delegation to Ottawa in order to renew certain old treaties which said delegates will bring with it {sic}, and to discuss other matters. Will you therefore state what date would be convenient for such a delegation to arrive at Ottawa, and oblige. Your obedient servant (Sgd) John Denny Paul. Chief for Halifax County.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 11. John Denny Paul to The Secretary, Department of Indian Affairs, 5 December 1916. Draft by Harry Piers.}

20 March 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 20th March, 1917

To The Secretary, Department of Indian Affairs, Ottawa

The petition of the undersigned Micmac Indians of Halifax County, Nova Scotia, at present located at Tufts Cove, Elmsdale and Enfield, humbly sheweth:

That we intend to move with our families during the coming spring of 1917 to the Indian Reservation at Spring Brook near Shubenacadie, Nova Scotia, and we request that such monies coming to us from the sale of the timber on the Indian lands at Ship Harbour, Halifax Co., be applied by your department to the erection of suitable dwelling-houses for us and our families at the said Spring Brook Reservation near Shubenacadie. And your petitioners as in duty bound will ever pray, etc.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 12. Jerry Lonecloud to Department of Indian Affairs. Shubenacadie, N.S., 20 March 1917. Draft by Harry Piers.}

9 April 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 9 April 1917.

To the Secretary, Dept. of Indian Affairs, Ottawa.

Sir, By petition to you dated 20th March of this year, certain Indians of Tufts Cove, Elmsdale & Enfield, N.S.,

requested that moneys coming to them for sale of timber on Indian lands at Ship Harbour, Halifax County, be applied to the erection of dwelling-houses for them at the Indian Reservation at Spring Brook near Shubenacadie, N.S., to which place they wish to move this spring in order to begin to cultivate the soil there. No reply has been received to that petition and meantime the season is rapidly passing, and the cost of provisions being much higher, which will bring distress to many of the Indian families, particularly those at Tufts Cove. Four families at Tufts Cove, namely the families of Frank Brooks, Joe Brooks, Jim Brooks & Jerry Lonecloud, desire to locate at Shubenacadie as soon as possible, or else the season will be too late to plant; and they respectfully request that the Department may send each of these four families Ten Dollars (\$10) of the above-mentioned funds, in order to pay for the cost of removal from Tufts Cove to Shubenacadie to settle. We also beg that speedy consideration be given to our petition of the 20th March, and that it is not allowed to be undealt with until it is too late to be of material assistance. I have the honour to be, Sir, Your obedient servant, Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 13. Jerry Lonecloud to the Department of Indian Affairs, 9 April 1917. Draft by Harry Piers.}

October 1917

To the Department of Indian Affairs, Ottawa.

The Petition of the undersigned Heads of Families of the Micmac Tribe of Indians of Nova Scotia humbly sheweth: that owing to the excessive cost of meat and other foodstuffs, the members of the Tribe have great difficulty in supporting their families, and they fear that those conditions will become very much worse in the near future; Your Petitioners therefore humbly pray that your Department may take such steps as will make it possible for members of the tribe to kill at any season such Moose and Bears as may be required for actual consumption as food among the members of the tribe. And your Petitioners as in duty bound will ever Pray, etc. October, 1917.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 14. Unknown person to the Department of Indian Affairs, October 1917. Draft by Harry Piers.}

27 November 1917

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 27 November 1917.

{To:} Secretary, Department of Indian Affairs, Ottawa.

Sir, Since time out of mind, members of the Micmac Tribe have camped on ground near Tufts Cove, a little north of the Brewery, on the east side of Halifax Harbour, where there is also situated an Indian school House. This camping land is claimed by Mr. Farrell of Halifax, and notice has been given the Indians to remove within two weeks. The Indians claim that although this land is not a reservation, yet they have surely rights there by long occupation, even if it be regarded only in the light of what is termed squatter's rights. We claim that we should not therefore be pressed to leave; and that if we do leave, it should be by mutual arrangement between the Indians and Mr. Farrell, and by the payment of money in order that we relinquish our rights. Some of the Indians are willing to remove, while others of the older families hold to what they consider to be their rights, and desire compensation if they leave the place. We desire that your Department will promptly render us assistance and protection in this matter, as we are unable to do much by ourselves without due backing from the Department. I have the honour to be, Sir, Your obedient servant, (Sgd) Jerry Lonecloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 15. Jerry Lonecloud to the Department of Indian Affairs, 27 November 1917. Draft by Harry Piers. Lonecloud's petitions of 20 March, 9 April, 27 November and others to the Department were apparently fruitless; the people were not assisted to move from Tufts Cove, and on 6 December 1917, ten days after this last petition was sent off, the ships *Imo* and *Mont Blanc* collided in Halifax Harbour, in the Narrows opposite Tufts Cove. The *Mont Blanc* was loaded with ammunition and explosives, and the resulting explosion completely destroyed the Indian camp at Tufts Cove, along with much of northern Halifax and Dartmouth.}

27 April 1918

{From:} Jerry Lonecloud, Tufts Cove, Dartmouth, N.S. 27 April 1918

{To:} T.D. McLean, Esq., Asst. Deputy and Secretary, Department of Indian Affairs, Ottawa.

Sir, For about the last six or seven years I have received from the Indian Department, the sum of Two Dollars (\$2.00) a week, as being over 60 years of age, with a family, and my eyesight bad. My age is now 69 years (will be

seventy in next July). On applying for this weekly allowance on last Thursday (25 April), I was informed that there was no money for me, and that there would be none for the future, being told that Mr. Dan Chisholm, Indian Agent for Halifax County, had telephoned instructions to that effect. I beg to respectfully protest against this, and beg that you will be so good as to consider the matter and to give instructions that my grant be continued, as I much need it at my age, and have lost two daughters killed in the recent explosion who had assisted in supporting the family.

Yours respectfully, (Sgd) Jerry Lone Cloud

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 16. Jerry Lonecloud to T. D. McLean, 27 April 1918. Draft by Harry Piers.}

18 January 1919

{From:} Martin Sack, Elmsdale, N.S., 18th January, 1919

{To:} H. J. Bury, Esq. Dept. of Indian Affairs, Ottawa.

Sir, in response to recent conversation regarding Indian Reserve at Elmsdale, N.S., I beg to say that this Reserve will be found marked, about 1 mile to the southeast of Elmsdale, on Geological Survey of Canada Map Sheet, Nova Scotia, Service, No. 66.

Also you wanted to know the names of two or three of the oldest Micmac residents on the {Elmsdale, N.S.} Reserve, I beg to say that the following are such names: Elewie (Louis) 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. I hope that every thing will be satisfactory since you interviewed me. Yours respectfully (sgd) Martin Sack.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 17. Martin Sack to H.L. Bury, Department of Indian Affairs, 18 January 1919. Draft by Harry Piers. Cross-referenced to Genealogies.}

3 June 1919

{From:} Jerry Lone Cloud, Truro, N.S. 3rd June 1919

{To:} The Secretary, Department of Indian Affairs, Ottawa

Sir, There is at Sambro, Halifax Co., N.S., an old camping-ground said to belong to the Micmac Indians. Mr. F. H. Trueman of Sambro, N.S., has approached us, saying that he would like to have the Dept. of Indian Affairs informed that he would be glad to either lease or buy this land, as it adjoins land of his own. Yours respectfully, (Jerry Lone Cloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 18. Jerry Lonecloud to Department of Indian Affairs, 3 June 1919. Draft by Harry Piers.}

21 June 1919

{From:} Martin Sack, Elmsdale, N.S., 21st June, 1919

{To:} H. J. Bury, Esq. Dept. of Indian Affairs, Ottawa.

The Petition of the undersigned Micmac Indians of Elmsdale, Nova Scotia, humbly sheweth:

That considerable disagreement having arisen in the past between some white men and the Indians who for very many years have had houses and lived on what has been known as the Indian reservation on the right bank of the Shubenacadie River at Elmsdale, Halifax County, N.S.;

Your Petitioners therefore pray that the Department of Indian Affairs may purchase with funds at its disposal some three hundred acres of land conveniently situated at that place, including the lands now occupied by the Indians, and so set at rest all questions as to title, and thus give the Indians a place in which they and their descendents may reside in peace, and practise agriculture, fishing and hunting.

And your petitioners, as in duty bound, will ever pray, etc. Elmsdale Nova Scotia, 21 June 1919.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 19. Martin Sack to H.L. Bury, Department of Indian Affairs, 21 June 1919. Draft by Harry Piers. Please note that this year may be 1917 instead of 1919. It is very difficult to make out.}

12 January 1920

{From: Unknown, probably Jerry Lonecloud} Indian Reserve, Truro, Col. Co., N.S. 12th Jan. 1920

{To:} A.J. Boyd, Indian Superintendent, River Bourgeoise, N.S.

I am glad to let you know that we are settled in our little homes at Truro, and today the Indian school has started work. Can you let us have our annual grant of money as soon as possible; and we would be glad if this money could be made payable to us at Glode's Indian store on the Reserve, so that we will not have to go three miles to Truro for it. We would like to have our houses removed onto the land which each man had had set apart for him, so that we will be able to place our summer's supply of wood there, {unsigned draft}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 20. This was almost certainly drafted by Piers for Jerry Lonecloud. Lonecloud's wife and son Louis lived at this reserve, near Truro, for the rest of their lives.}

Department of Indian Affairs: Other Material

18 November 1912

{Newspaper article, "Indian Statistics for Nova Scotia." The *Echo*, Halifax, NS. 18 November 1912. Press release from the Department of Indian Affairs.}

1909 of a Total of 104,956 Aboriginies {sic} in the Dominion Are Living in This Province.

The Indian population of Canada is 104,956, of which 1,969 are in Nova Scotia, according to the annual report of the Department of Indian Officers 1911-12 just issued. Of Nova Scotia's Indian population 219 are in Halifax County, residing at different points viz Bedford, Dartmouth, Elmsdale, Enfield, Fall River, Windsor Junction, Sheet Harbor and Upper Musquodoboit. There are six reserves comprising 2,269 acres but none of them occupied by the Indians. Mr. Chisholm, of Sheet Harbor, Indian agent for the county reports the general health of the Indians in the county fairly good. Fanning, lumbering and hunting are their chief sources of revenue, and they are all law abiding, those given an opportunity for work priding themselves on their progress and independence.

The Chief Medical officer of the Department reports there was during the year a number of isolated cases of small pox which demanded, and received, prompt attention for their suppression. Several of these were in Nova Scotia in the Folly Mountains and Burnt Church {sic} bands. The school enrollment of Indian pupils in Nova Scotia are as follows:

Bear River, Digby	16
Escasonic {sic}, C.B.	21
Indian Cove, Pictou	33
Malagawatch, Inverness	6
Middle River, Victoria	22
New Germany, Lunenburg	13
Salmon River, Richmond	31
Shubenacadie, Hants	9
Millbrok {sic}, Colchester	14
Whycocomaugh	31
Sydney	30

In some districts where there are not Indian schools, Indian children are attending white schools. The number of Indians in different parts of Halifax county are as follows:

Bedford	10
Dartmouth	38
Elmsdale	76
Enfield	42

Fall River, Windsor Junction and Welling, {sic}

Sheet Harbor and Up. Musquodoboit 38

Of the total 51 are under 6 years of age, 40 between 6 and 15 years, 27 between 16 and 20 years, 77 between 21 and 65 years, and 24 are above 65 years.

There were during the year five births and three death among the Halifax County Indians.

In Nova Scotia the Indians have 2,408 $\frac{3}{4}$ acres of land under actual cultivation and 3,296 $\frac{3}{4}$ acres cleared but not

cultivated. Of these quantities there are 32 acres under cultivation and 2 acres cleared in Halifax County. Of the Nova Scotia population 212 are engaged in fanning; 265 in hunting; trapping fishing, etc., 253 in other occupations and 35 are in stock raising. They have a saw mill, seven churches, 12 school houses, 6 driving sheds, 8 other buildings and a ferry, all valued at about \$22,805. They have 764 3/4 acres fenced in, 45 brick dwellings, (in Antigonish and Guysboro), 301 frame dwellings, 21 log dwellings, 75 shanties, 98 barns, 11 horse stables, 21 cable stables, 24 pig sties, 4 straw houses, 7 root houses, and 6 milk houses, in all valued at 557,804. In Halifax County, they have 25 frame dwellings, 10 log dwellings, 8 shanties.

The agricultural implements, etc., possessed by Nova Scotia's Indians include 51 ploughs, 42 harrows, 12 cultivators, 11 mowers, 9 horse rakes, 60 tool chests, 43 waggons, 35 carts, 81 sleighs, and 16 carts {sic}, valued at \$6,187. Then they have 7 horses, 50 head of cattle, 50 bulls, oxen and steers, 123 milch cows, 102 head of young cattle, 85 lambs, 42 sheep, 43 pigs, 54 turkeys, geese and ducks and 993 cocks and hens, all of value to \$8,654.10. The live stock of the Halifax County Indians is valued at \$850.

The Indians in Nova Scotia have 20 sail boats, 71 row boats, 37 canoes, 82 rifles, 220 shot guns, 42 nets, 876 steel traps and 19 tents, the value being \$6,046.40. Their household effects are valued at \$11,595 and whole real and personal property at \$191,826.50. During the year they erected 27 dwellings, 8 shanties, 10 bams, a hose {sic; horse} stable, etc., of the value of \$4,705. The value of their farm produce during the year is given as \$13,706, beef sold and consumed, \$1,859, wages earned \$46,670, fishing earning \$4,790, hunting and trapping earnings \$9,445, and earnings by other industries \$35,760, the total income of the Nova Scotia Indians being given as \$112,238, of which the Halifax County Indians are slated to have earned \$21,375.

The Indian trust fund report shows that there was spent by the Indians \$609,803.10, and the balance at the end of the year was \$7,030,426.93.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DLA Statistics, 21 a-c.}

(Draft)

Indie Rivers,
Elmville, Ont.
Am. Inst.,
16 Oct., 1915

S. Stewart, Esq.
Dept. of Indian Affairs.
Ottawa

~~Sir,~~ Sir,

On the part of the
Indian Dept. of Elmville,^{Ontario}
I try to state that ~~regarding~~
^{has since} ~~regarding~~ the boundary
of Indian Reservations, we
~~would~~ ^{to take} ~~be~~ ^{dealing} if it would be
possible, ^{for you to} to have the Indian
Reserved Lands surveyed
and properly marked, ^{in the vicinity of Elmville}
so that ~~the~~ ^{any} ~~map~~ ^{map} be
prepared, and so that the
Indians may know definitely
what lands are for their use.

I have the honor to be,
Sir,
Your obedient servant

[Munroe Adams]

S. Stewart, Esq.,
 Department of Indian Affairs,
 Ottawa.

Elmendale,
 Nova Scotia
 15 Feb. 1916

Sir,

We beg to inform you that Mrs. Lucy Jeremy (alias Mrs. Joe Howe), an Indian woman of Indian Reservation, Elmendale, Nova Scotia, had a shanty built for her some seven years ago, on the said reservation at Elmendale, by the Department of Indian Affairs.

Andrew Rolston of Elmendale, Hants Co., says he bought this shanty from an Indian named John Cope, and moved it off the Reservation on or about 30th December, 1915.

Mrs. Lucy Howe says she did not sell the said shanty to either the said Cope or Rolston, and she desires to have redress in the matter, and ~~desires~~ ^{hopes} the assistance of the Department in securing her rights.

We have the honor to be,

Your obedient servants,

(Sgd) Jerry Lane Cundy, Captain
 (Sgd) Mrs. Lucy Howe.

To S. Stewart, Dept of Indian Affairs, Ottawa.

The Petition of

We the undersigned members of the Indian tribe of
 Indians of Shipps County, ^{now living,} hereby solemnly state
 that on or about the year 1913, there was ^{to one Mackey} sold certain
 tracts of land at Shipps Harbor, Shipps Co., W. Va., belonging to
 the Indian of Shipps County, the sum paid for the
 same by it is understood, \$5,500.00

As this sum is understood by us to be for the
 benefit of this portion of the tribe, we hereby humbly
 beg that ^{the} Indian Department of Indian Affairs will
 be pleased to apply such sum ^{in part of it} for the purchase
 of a site for a new Indian Reservation at Sand
 Cove, on the Eastern side of Grand Lake, ^{West Va.} that
 said land now being ^{in possession of} E. Knight, which is good
 land and would be an excellent ^{to} number of
 the tribe to cultivate, that soil, ^{with present amount}
 at ^{the} ^{present} ^{amount} ^{of} ^{the} ^{land} ^{and} ^{again} ^{petitioners} ^{would}, ^{as} ⁱⁿ ^{due} ^{time},
 corn, grass, etc.

Indian Reservation, Shipp County, W. Va.

10th March, 1916

Business

Shubnongee, N.H.

J. D. McLean, Esq,
Asst. Deputy & Secy
Dept. of Land Affairs,
Acting

22 April 1916

Dear Sir,

I beg to acknowledge receipt
of your letter (No. 363,427) relative to
petition from myself and others
of Shubnongee camp, in regard to the
purchase of a site for a new measure
at Sand Cove, Grand Lake, N.H.

We are glad that the matter is
being considered by your department and
we sincerely trust that something may
be done in the very near future, in
time for the planting season.

Your obedient servant
[Lewis Paul.]

Acting Chief.

Memorandum.

Elmwood, H.S.

J. D. McLean,
Indian Dept.,
Ottawa.

16 June 1916.

~~Dear Sir~~ Sir

Mr. Jacob Silby of Elmwood, D.S.,
has purchased an Indian ^{Indian} Reservation
at Elmwood, ^{the land} at Elmwood, ^{to plant their}
crops in land which the Indian
~~land~~ ^{is} part of the reservation,
Silby claiming that the property is
his. The Indian of the country
would much like to draw your
Dept's. attention to this matter,
and ^{urgently} request that the rights of the
case be fully investigated, in order that
further trouble may be avoided. They feel
that permanent ^{records} should show
the correct holders of the reservation
so that no disputes may arise.

(John Cloud)

You ought to see,
[John Cloud]

DIA, 6.

J. D. McLean, ^{Minister} ~~Eng~~
Asst. Deputy ~~Chief~~
Dept. of Indian Affairs,
Ottawa,
Ont.

Elmwood, ~~Ind~~
no.
6 July 1916

In answer to your letter of the 23rd
June (no. 327352) relating to an
Indian reservation or camping ground close
to Elmwood, N.S., about which there
is a dispute with Jacob Lilly, I beg
to say that on the Geological Survey
map, I have seen about no. 66, the
area in question marked as an
"Indian Reserve". The Indian have
been camped there, and also built
houses and raised crops, there for
at least fifty years, and even should
it not be a reservation formally
land of the Indian must surely
have ^{acquired} rights there by long possession.
This is a serious matter for the Indian
and we look to the Department
support, ^{merely acting by another,} as we are unable to take
our part properly. ~~acting~~ ^{merely} I may say that we
do not feel full confidence ⁱⁿ
Mr. A. J. Boyd, and ^{our} ~~his~~ ^{opinion}
that he has kept ^{two} ~~two~~ ^{from} ~~from~~ ^{and} ~~and~~ ^{Peter} ~~Peter~~ ^{Pauls}
for their share in ^{the} ~~the~~ ^{land} ~~land~~ ^{of} ~~of~~ ^{the} ~~the~~ ^{Indian} ~~Indian~~ ^{land}
under property.

Yours most truly
(Sgd) Jerry Bone Cloud

Heldman

Edinburgh, W. Va., W. Va.

17th July 1965

F. D. McLean, Esq.,

Asst. Secy & Secy,

Department of Indian Affairs,

Ottawa.

Sir,

I try to acknowledge receipt of yours of the 7th inst. (No. 327352) in return to mine of the 16th June, regarding land at Edinburgh, W. Va., on which Indians are settled, and which certain persons desire to dispose of. You state that the one we have land at Edinburgh & that the Indians are squatters on private property, & can therefore remain only as long as the owners will allow them.

Your statement as to their being no official Indian Reservation there, most of course to accept, as you must know.

We try, however, to draw your attention to the very long period of years during which this Indian land has been settled there and appeal to you if they have not ^{at least, acquired} ~~acquired~~ rights of legal possession which cannot be disturbed, and which you should uphold, as in some sense the guardian of our rights.

For example:

Noel Phillips, Indian, now about 87 years of age, who still lives on the land, was born there, brought up there, and ^{has} since remained there; and also others members of his ^{father's} family and their descendants. This old Noel Phillips's father had lived there before him. At that possession has in this case been over 87 years, probably 100 years.

Again, the Grandfather of Martin Semonsky (the latter now about 45 years of age) also lived there on cleared land & planted it. Martin Semonsky still ^{remains} ~~lives~~ there still again, Joe Howe's father, Indian, also lived

DIA, 8.

A. J. Bogot, Esq.,
Indian Department,
Rivers Building,
W.C.

Empfield, Iron District
6th November 1916.

Dear Sir,

In regard to the new Indian
lands set apart recently at Sandy
Cove, Grand Lake, Iron District, I beg
to request that these lands, ^{be} surveyed
and the lots clearly set out and
marked, so that the Indians may
be able to settle thereon before the
winter. Will you also please let
me know when this will be done, in
order that I may inform those
concerned.

Will you ~~also~~ ^{be so good} send me my
Commission as Chief of the
Business Indian of Township 40 North,
and much obliged,

Yours truly,

John D. Paul.

DIA, 9-A.

McInnes

Elmsdale,
Nova Scotia,
16 Nov. 1916.

Mr. A. J. Boyd,
Dublin Superintendent,
Office of Land Dept.,
Rivers Bourgeois,
22

Sir,

I have reviewed copies of the 6th
list, and in reply, try to inform
you that the fact that you do not
appear to have my name on your
list of holdings of Halifax County, only
indicates ~~that~~ a slight
degree of imperfection in ~~the~~ that
list which may be acceptable.

I ~~then~~ lived first at Fairview,
near Halifax for two years, ~~then~~
about 31 years ago; then I lived at
Red Bridge, Dartmouth for a year;
~~at~~ about Short Harbour for 20 years;
at Enfield (on Halifax side) for
2 years; at Elmsdale (Halifax side)
1 year; at Tupper Cove, near Dartmouth
over 3 years. This I believe should
show you that I ~~have~~ ^{resided} in
Halifax County, despite your
representative list of holdings of that
~~County~~ County.

2

In return to my residence in
 Halifax city, I wish refer you
 to Dr. Mc Miller of Street Harbour,
 Father O'Sullivan formerly of
 Street Harbour & now of Dartmouth,
 and Father Kinnell of Enfield.
 I am sure that I am well known
 throughout the county.

The age of my youngest child,
 Lewis, was ¹⁴ eight years on 15
 January, 1917.

I am,
 Your sincerely,
 (Sgt.) Jerry Lane Cloud.

DIA, 10.

Memorandum

Elmhurst, N.Y.,
4 Dec. 1916.

A. J. Boyd, Esq.
2nd St. Apartment,
Rue Bourgois, Paris

Sir,

I try 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

Geray, aged 16

Hannah, aged 14

Elizabeth, aged 12

Lewis, 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.

Yours about servant,

DIA, II.

Meiners

Empfield, N.S.
5th Dec. 1916.

The Secretary
Department of Indian Affairs,
Ottawa.

Sir,

The Meiners ^{non bene} ~~district~~ of ~~St. John's~~ ^{of St. John's} ~~is~~ ^{is} ~~head~~ ^{is} ~~chief~~ ^{chief}, and John Denny Paul, ^{of Empfield, N.S.} ~~is~~ ^{is} ~~Chief~~ ^{Chief} for Halifax County, desire to send a delegation to Ottawa in order to renew certain old treaties which said delegation will bring with it, and to discuss other matters. Will you therefore state what date would be convenient for such a delegation to arrive at Ottawa, and oblige.

Yours obedient servant
(Signed) John Denny Paul.
Chief for Halifax County.

To the Secretary
Dept. of Indian Affairs,
Ottawa.

Sept 20th,
Dunsmuir,
BC,
9 April 1917

Sir,

By petition, dated 20th March of this year,
certain Indians of Sept Co., Edmonds & Empfield, N.S.,
requested that moneys owing to them for sale of
timber on Indian lands at Sept Co., N.S.,
be applied to the erection of dwelling-houses
for them at the Indian Reservation at Spring
Brook near Shabamandin, N.S., to which they
wish to move this spring, in order to begin to
cultivate the soil there.

No reply has been received to that petition and
meanwhile the season is rapidly passing, and the
cost of provisions being much higher, which
will bring distress to many of the Indian families,
particularly those at Sept Co.

Four friends at Sept Co., ^{said by the file of} Frank Brooke,
Joe Brooke, Jim Brooke & Jerry Lane Clark,
desire to locate at Shabamandin as soon as
possible, in case the season will be ~~too~~ too late
to plant; and they ~~request~~ ^{respectfully} request
that the Department send each of these four friends Ten Dollars ⁽²⁰⁾
the above-mentioned funds, in order to pay for the
cost of removal for Sept Co. Indians to settle
there.

^{Profr} This money could be sent to the care of ^{Profr} Father O'Sullivan
of ^{Profr} Dunsmuir, who would see that it was properly expended.
We also beg that speedy consideration be given to
our petition of the 20th March, and that it not be not
allowed to lie ~~undisturbed~~ ^{undisturbed} until it is too late to
be of ^{any} practical assistance.

Yours truly,
Jerry Lane Clark.
(Signed) Jerry Lane Clark.

DIA, 14.

To
The Department of Indian Affairs,
Ottawa.

The Petition of the undersigned
Heads of Families of the ^{of Northwest} Indian Tribes, hereby sheweth, -

That owing to the excessive cost
of meat and other foodstuffs, the
members of the tribe have great difficulty
in supporting their families, and they
fear that these conditions will
~~get~~ become ^{very} much worse in the near
future.

Your Petitioners ~~hereby~~
pray that your ~~petition~~ ^{petition} ~~will~~
may take ^{such} steps as will make
it possible for ^{members of the}
tribe to kill ^{at any season} ~~such~~ ^{and}
Beavers as may be required for
actual consumption ^{as food} ~~in their own~~ ^{in their own}
~~families~~ ^{at such seasons as may occur.}
~~and other purposes~~ ^{to make}

and your Petitioners - in duty
bound will ever pray, etc. Ottawa, 1917.

DIA, 15.

~~Mr. ...~~

Tipton Cove, Dartmouth, N.S.,
27th Nov., 1917.

Secretary,
Dist. of Indian Affairs,
Ottawa.

Sir,

Since this act of mind, ~~for the~~
reason of the Dominion Title has compact on
ground near Tipton Cove, a little north of
the Boundary, on the east side of Phillips Island,
where there is also situated an Indian School House.
This land is claimed by Mr. Farrell of Halifax,
and wishes to be given the Indian to manage
within two weeks. The Indian claim that
although this land is not a reservation, yet
they have some rights there by long occupancy,
even if it be regarded only in the light of what
is their own rights. We claim that we
should not therefore be forced to leave; and
that if we do leave, it should be by mutual
agreement between the Indian and Mr. Farrell, and
by the payment of money in order that we
relinquish our rights. Some of the Indians are
willing to move, while others ^{prefer to} hold to what they
consider to be their rights, and desire compensation
if they leave the place.

We desire that your Department will promptly
make us such assistance and protection in this
matter, so we are unable to do such by
ourselves without due backing from the Department.

I have the honor to be,

Sir

Yours obedient servant,
(Signed) Jimmy Louis Cloud.

DIA, 16.

J. D. McLean, Esq.
Asst. Deputy Com. Genl.
Dept. of Indian Affairs,
Ottawa

Sept 10, 1918
27 April 1918

Sir,

For about the last six or seven years I have received from the Indian Department, the sum of Two Dollars (\$2.00) a week, as being over 60 years of age, with a family, and my eyesight bad. My age is now 69 years (will be seventy ^{next} in July).

On applying for the weekly allowance on last Thursday ^(25 April), ~~at the~~ ^{at the} ~~house~~ ^{house} of Mr. Charles Chickobin, Indian Agent for Huron Co., and telephoned instructions to wait effect.

I beg to respectfully protest against this, and beg that you will be so good as to consider the matter and to give instructions that my grant be continued, as I must need it at my age, and have lost two daughters killed in the recent explosion which had occurred in support of the privilege your commission.

(Sgd) Jerry Lane Clark.

DIA, 17.

Memo

H. J. Berry, Esq,
Asst. of Genl. Appin,
Ottawa.

Edmunds, N.S.,
18th January, 1919.

Sir,

In response to ^{your} ^{and} ^{correspondence} regarding
Indian names at Edmunds, N.S., I
try to say that this name will be
found marked, ^{about 1 mile} ~~to~~ ^{to the} ~~south~~ ^{southwest}
of Edmunds, on Geological Survey of Canada
map sheet, Nova Scotia Series, No. 66.

Also you wanted to know ^{the names of} how or where
of the oldest Indian residents of the
village, ^{try} ^{to} ^{say} ^{that} ^{the}
following are such names: Ellice
(Louise) Doodoo, who died 38
years ago, his age unknown, but
died for old age; ^{also} ^{his} ^{brother},
Newell 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} ^{of} ^{age}, and has been living there ever
since he was there as a boy.

Some names - fail (any/just)

It is claimed that their father before
them also lived there.

I hope that every thing will be
satisfactory since ^{it} ^{is} ^{an} ^{interesting} ^{one}
^{you} ^{may} ^{find} ^{it}
(Byd). Meantime Back.

DIA, 18.

Tues, 25.1
3rd June 1919

The Secretary,
Department of Indian Affairs,
Ottawa.

Sir,

There is at Satcha, Hants Co., N.S.,
^{old} an "Camping-ground" ~~the~~ said to belong
to the Mi'mas Indians, The F.
W. Freeman of Satcha, N.S., has
approached me, saying that he would
like to have the Dept. of Indian Affairs
report that he would ^{be glad} to either
lease or buy this land, as it adjoins
land of his own.

Yours respectfully

[Jerry Lane Clouston]

DIA, 19.

Petition of the
of Elmstead

...bully street
that ...
in the part between ...
the ... who for very many years
has had houses ...
... known as the ...
the right bank of the ...
Elmstead, Halstead, Essex,

Your Petitioners therefore pray that
the Department of Public Works may
purchase with funds ...
three ...
for ...
that plan, ...
... by the ...
... all ...
... the ...
... a plan ...
... a plan, ...
... and ...

And you further ...
...
...
1919

Indian Reservation
 Turo, W. Va.
 12th Jan. 1920.
 A. J. Boyd,
 Indian Agent,
 River Forge, N. C.

I am glad to let you know that
 we are settled in our little home
 at Turo, and today the Indian
 school has started work.

Can you let us have our annual
 grant of money as soon as possible,
~~and~~ and we would be glad if
 this money could be made payable to
 us at Gladie's Indian store on
 the Reservation, so that we will not have
 to go down river to Turo for it.

We would like to have our houses
 removed onto the land which each man
 has had set apart for him, so that we
 will be able to place our summer supply
 of wood there.

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters

17 October 1908

{Correspondence, hand-written, 17 October 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir:

Mr. John Doering, a citizen of Bridgewater, has asked me to write to you about a very interesting curiosity in his possession, and which he is willing to dispose of for a consideration. It is a cradle made sixty-odd years ago, so he says, and handsomely upholstered and pointed in quillwork by a Mic Mac Indian woman. He says that one just like it was made by her, and was presented to the Prince of Wales, now our gracious sovereign King Edward the Seventh. I have seen the cradle, and he has also shown it to Frank Davison Esq. Who thought it ought to be preserved in some museum as it was such a fine specimen of Indian work. Do you think it would add to the interest of the Provincial Museum? Kindly let me know your views, as I am anxious that Mr. Doering should know if you cared to purchase it for the museum. We would like to have it for our Town Museum, but have not the funds for that purpose at present.

Very truly yours, Wm. E. Marshall

{Note by Piers: "Ans. 21 Oct. 1908. What is least will take for it")

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 1. Cross-referenced to Material Culture, Crafts This cradle was eventually acquired by the DesBrisay Museum, Bridgewater, NS. It was sent for conservation to CCI in Ottawa, in the 1980s, where it was discovered that someone, almost certainly John Doenng, had taken oil paints and repainted the quillwork, which had faded over time. Who knows what the original colours were? Notice how neither Doering nor Marshall mention this in the following correspondence, saying instead that it is a "fine specimen" and "well-preserved." The provenance of this cradle should not be taken as proved. See Whitehead's notes below about the seemingly mythic "Pnnce of Wales" connection.)

19 November 1908

{Correspondence, hand-written, 2 pages, 19 November 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: Replying to your favour of recent date, for which on behalf of Mr. Doering I thank you, I enclose you herewith photos of the cradle about which I wrote to you. Mr. Doering tells me that the Indian woman who made it or rather upholstered it was named Christina Morris and that years ago she was well known as living near Halifax, at the Arm I think he said. I may say that this cradle is well preserved and is a very handsome specimen of Indian (Quill) work made by the Indian woman who had previously made one of the same kind for the Prince of Wales now King Edward VII. I hope that such a royal incident is true. It was told to me for the truth, and if it is so, the fact can be vouched, and being vouched the cradle of which the enclosed is a photo, ought to be of some historic interest as being the counterpart of that presented to Royalty and made by the same Indian Woman of the Province of Nova Scotia.

{A search of royal collections in Great Britain, by both Ruth Whitehead and Jonathan King of the British Museum, has failed to turn up any quillwork cradle. Canadian anthropologist Arika Webber even asked Prince Philip, with whom she went to school, if he had ever seen any such, but to no avail. This does not, however, mean it wasn't made. The Prince of Wales visited Nova Scotia in 1860, and the Nova Scotia Museum now owns a set of furniture, ornamented with quillwork panels, said to have been made for him, presented to him, and left behind by him (he was traveling on the Royal Yatch); it ended up in Mahone Bay, NS, prior to being given to the museum.)

Mr. Doering has had it in his possession for about 35 years, I thought he said longer. He got it from a Mr. Rhuland of Mahone Bay. This Rhuland was a great friend of the Indian Woman and she made the cradle for him, and told him it was just like one she made for the Prince of Wales.

I hope it may be of some value to you, and my friend Doering wishes to dispose of it.

Yours very truly, Wm E. Marshall

{A note by Piers states "Ans. 27 Nov. 1908 / Let me know lowest price."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 2 a-b. Cross-referenced to Material Culture, Crafts)

15 December 1908

{Correspondence, hand-written, 15 December 1908; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: The bearer of this letter is Mr. John F. Doering of this Town, the owner of the cradle about which I have had some correspondence with you. Mr. Doering having business in the City, thought it would be well to take the cradle with him. I trust I have not taken too great a liberty in giving him this letter to you, and I hope you will permit him to show you the cradle.

Very truly yours, Wm. E. Marshall.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 3. Cross-referenced to Material Culture, Crafts.}

16 December 1908 cross-reference

{Notes on loan of quillwork cradle, given accession number 3328}

Received 16 December 1908. Child's cradle (of European form) ornamented with very elaborate, coloured porcupine quill work by Micmac woman, Christina Morris {Piers refers here to Mary Christian Paul, wife of Tom Morris}; the counterpart of one made by her for the Prince of Wales, now King Edward VII. The woodwork of this cradle was made by Alexander Strom of Mahone Bay, and was decorated with quill-work by Indian woman, Christina Morris, assisted by her son, of Bridgewater. This Christina Morris years ago was well known and lived at the North West Arm, Halifax, N.S.

She presented it to a great friend of hers, Mr. Rhuland of Mahone Bay, Lun. Co., who probably had it about 10 years. From Mr. Rhuland it passed to Mr. John F. Doering of Bridgewater (a native of Germany) who much prized it. Mr. Doering has had it about 35 years, and therefore must have got it about 1873.

Previously to making this one, Christina Morris had made one exactly like this for the Prince of Wales, now King Edward VII (when he was a child?).

Mr. Doering has deposited this cradle in the Prov. Museum, for sale, and he has agreed that I shall assume no responsibility for it, although I shall exercise such care of it as I can. He desires to get \$75.00 for it.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Material Culture, Crafts, 2. Cross-reference to Correspondence on Mi'kmaw Matters, 16 December 1908. A label "Photographic Negative of cradle, ornamented with porcupine quill, Micmac, 4543. Work by a Micmac woman, Christine Morris, 1841-42. Box No. 5" is included with the rest of these letters. }

29 May 1909

{not transcribed}

Correspondence between Isaac Hunting, Pine Plains, Dutchess County, New York; and Harry Piers. Requesting the words of "An Indian Hymn said to be translated from Micmac Indian by Dr. Silas T. Rand the missionary, as it appears in 'The Story of the Hymns'...compiled by Hezekiah Butterworth...."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 4 a-c.}

n.d. 1909

{not transcribed}

"Indian Hymn as Butterworth has it." {No identifying remarks as to who has copied this out. It doesn't look like Isaac Hunting's handwriting, or Harry Piers' handwriting. It is really obvious from the style (nauseating) of the lyrics that no "Indian" ever wrote this.}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 5 a-b.}

27 June 1911

{Correspondence; hand-written, 27 June 1911; from Pere F. Pacifique, Restigouche, PC; to Harry Piers, Provincial Museum, Halifax, NS.}

{Piers has written on this letter: "Micmac Indians. Ans. 6 Oct. 1913." Below, Pacifique has copied out a proclamation by Lt.-Governor McCormick, Cape Breton island, in the 18th century.}

By His Excellency William Macormick, Lieutenant Governor and Commander in Chief, in and over the Island of Cape Breton, and its Dependencies, etc. Permission is hereby granted to Francis Bask {Francis Basque, a Basque fisherman married to a Mi'kmaw woman}, Tomma Michael {Thomas Michel} and others the native Indians of the Island of Cape Breton and its Dependencies to take possession of the Island commended situate lying and being in Grenville

for the purpose of erecting thereon a Chapel to be used and appropriated for performing Divine Service agreeable to the Rites and Ceremonies of the Roman Catholic Religion - to hold, use, occupy and possess the same during His Majesty's pleasure. Given under my hand and seal of Arms at Sydney in the Island of Cape Breton this {28 November 1792}. W. Macormick."

True copy, {made at} Restigouche, June 27, 1911. F. Pacifique.

(*) The date is illegible, but the year is given by C. W. Vernon, Cape Breton (p. 109): "In 1792 two Micmac Chiefs obtained permission from Lieutenant-Governor Macormick to erect a chapel on what is now known as Indian or Chapel Island, near St. Peter's." (Note of F. Pacifique)

Original grant, all worn out, in possession of Noel Googoo of Truro.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 6. Pere F. Pacifique to Harry Piers, June 1911.}

23 April 1913

{not transcribed}

Harry Piers to Lawrence W. Watson, Esqr., Charlottetown, PEI; enquiry about obtaining Jeremiah Clark's publication of Silas Rand's *Micmac Dictionary*. Piers wanted a copy for the museum.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 7.}

24 January 1916

{Correspondence, hand-written, 24 January 1916; from W.E. Marshall, Office of Registry of Deeds, Bridgewater, NS; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir: My good friend John Doering of this Town has asked me to write to you again about that cradle of Indian Workmanship which he has loaned to the Museum. As proof of genuineness as an Indian work of Art he asks me to enclose herewith a sort of statement made to him by Tom Labrador, an Indian living in this town. You will of course know what value to attach to it. But I fancy that Mr. Doering would like to dispose of the cradle, if not as an authentic relic of Indian workmanship then at least as an article adorned by Indian art. It might be considered enough of a curiosity to find a place in the museum. I would like to have it for the Bridgewater Collection, but of course our funds are extremely limited. I trust you may be able to hold out to Mr. Doering some reasonable hope of your taking this cradle. I think it is necessity which compels him to solicit your attention at this time, and I hope for his sake that you will oblige me with an early reply and with some kind of an offer. I know tis a poor time for such things, but I must satisfy my friend of my endeavors for him in this regard.

Sincerely yours,

Wm E. Marshall

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 8 a-b. Cross-referenced to Material Culture, Crafts.}

January 1916??

{Enclosed with the Marshall letter of 24 January 1916 above. A supposed deposition by Tom Labrador, on the quillwork cradle loan, given number 3328. This is written in an unfamiliar hand, not Harry Piers's handwriting. I don't know who wrote it down, or whether it is really Tom Labrador speaking. I suspect Doering wrote this himself, to facilitate the sale; it vacillates between hokey "Indian talk" and straightforwardness. He probably had information from Tom Labrador, because there is internal evidence that Doering couldn't have fabricated, such as the accurate name "Mary Christian", as opposed to "Christina", for the quillworker. This is a curious deposition, because it seems to be saying that Mary Jane Paul, wife of Frank Paul, made the cradle for her husband's fishing buddy, Reuben Rhuland, as a copy of one by Mary Christian Paul, wife of Tom Morris, made for the Prince of Wales. The fact that Tom Labrador says he watched "old Mary" make this when he was fifty, and he is now seventy-five (in 1916), would mean that the cradle was only 25 years old. How does this fit with Doering claiming the cradle is at least 45 years old? And how can it be an EXACT copy of one made for the Prince of Wales, if that was made in the days when the Prince of Wales was a baby (1840 ca), if it is only 25 years old? No photos, remember, so how does anyone really know? How did the quillworker remember enough to do it exactly if there is such a time gap between the construction of the pieces? How could the body of the cradle be an exact copy, which it would have to be, to fit exact panels? There are too many unanswered questions here.}

#3328

A description of John F. Doering's Porcupine Cradle, By Tom Labrador, Me Tom Labradore am 75 years old, living in B-water mong Ingins. Me know Mary Christian Tom Murray's Wife {for Murray, read Morris or Mollise or Maurice, the English, Mi'kmaq or French spelling of his name}, has made Cradle for old Queen Victoria, where King Edward was rocked

in as Baby. As me was 50 years old me come from Labrador and stoped over night to Mary Jane Paul, that time Frank Paul was Ingin Chief over Micmac tribe, me seen old Mary make Porcupine quill Cradle for Rubin Rhuland, This Rubin Rhuland {and} (Frank) Paul was alhvays Trout and Salmon fising {sic} together.

{If Tom Labrador came to Nova Scotia when "Frank Paul" was chief, he must be referring to Francis Peminuit Paul, Chief at Shubenacadie, who resigned as chief in 1855, due to old age and blindness; the report of the Indian Agent for 1855 puts him living at Shubenacadie. He was the only chief so-named in the nineteenth century. Whoever wrote this deposition down is confused. There were not one but two Frank Pauls being talked about here. The Chief Frank Paul is not the "Frank Paul" who was always fishing with Reuben Rhuland. That was the Frank Paul called Winik or Kaninick, who lived in the Chester and Gold River area; whose wife was Catherine Bernard. (William Cheamley, "Indian List for the Year 1855." NSARM, MG 15, Vol. 5, #69.) These two Pauls were contemporary, and were the only ones alive in Nova Scotia during the relevant time period, except for a Francis Paul who lived at Ship Harbour up the Eastern Shore. If Reuben and Frank fished together all the time, it makes sense that the Frank Paul we want is the one who lived in Chester. There is also a lot of confusion with the two Marys mentioned here. Who is Mary Jane Paul? Frank Paul's wife was named Catherine. Who is "old Mary"? Is it Mary Jane Paul or Mary Christian Paul?} Mrs. Rubin Rhuland's brother Alexander Strum in Mahone Bay a Carpenter made wood work for this Cradle, and John F. Doering has got the Cradle from Rubin Rhuland, and took it in Halifax in Muesium to seell {sic} it, if not he will take it to London and King George shall have it. Thats all me know bout Cradle.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 9 a-b. Cross-reference to Material Culture, Crafts.}

10 July 1916

Elmsdale, Hants Co. 10th July 1916

The Rev. Father Pacifique, Indian Reservation

Campbelltown, N.B.

Reverend Father, The Micmac Indians of the district hereabout will celebrate St. Ann's Day and hold an election for chief, on Wednesday, 26th July, at the Indian Reserve at Shubenacadie, N.S., and we respectfully beg that you will do us the honor of being present on that occasion, which will be much appreciated by the Indians. I will be glad if you will write me, letting me know if you will be able to attend. At the meeting I will relate an old tradition as to how the Indians came here, etc. Please pardon this letter being in English, as I cannot write in the Micmac language. With much respect, Yours obediently, (sgd) Ha Sel Ma Luxcey (i.e. Jeremiah {German} Luxcey alias Jerry Lonecloud).

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 10 a-b. Jerry Lonecloud to Pere Pacifique, 10 July 1916. Draft by Harry Piers.}

13 July 1916

Monastere des Freres Mineurs Capucins

Ste Anne de Restigouche, Co. Bonaventure, P.Q.

July 13, 1916

Dear Mr. Piers, I have no doubt that the letter I got from Elmsdale, but stamped at Halifax, is from your most welcome handwriting. I reply to-day and I'm sure the reply will be shown to you and I prefer that you don't say you got a direct letter. I'm telling Mr. Luxcey that I should with the greatest pleasure attend their celebration, were I not prevented by our own, and I propose to send my assistant, a fine young priest, with our worthy Interpreter Polycarp Martin, who, I think, you know; or at least they know him and will be pleased to see him. Then you'll consider the matter and let me know your intentions. Yours very truly, F. Pacifique.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 11. Pere F. Pacifique to Harry Piers, 13 July 1916.}

12 September 1916

{not transcribed}

Correspondence, typewritten, 12 September 1916; from Harlan Smith, Geological Survey of Canada, Ottawa, ON; to Harry Piers, Provincial Museum, Halifax, NS; Smith would "very much like to get copies of the petroglyphs in the Fairy Lake country taken by Creed."

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 12.}

5 February 1920

Elmsdale, N.S. 5 Feb. 1920

Joshua Withrow, Esq., J.P.

South Maitland, Hants Co., N.S.

Dear Sir, In regard to case of A.H. Keyes's claim against Martin Sack of Elmsdale, I enclose two accounts of Keyes, one dated Dec. 27, 1912, to acct. rendered \$15.16, and the other dated {blank space} 1919, crediting 3 *Vi* dozen Axe Handles @ 3.00, \$10.50, and \$1.00 to Sack, leaving balance of \$9.50, which bears upon the case. The account of December 27, 1912, has only recently been found. Will you please return these accounts when you are finished with them. The agreement between Keyes & myself (acting on said Sack's behalf), was that Sack was to be paid \$3.00 a dozen for axe-handles, and that Sack was to retain half of this amount for the support of his family, and Keyes to retain the other half (\$1.50) to go towards paying off Sack's indebtedness to Keyes. The enclosed account of 1919 was for the first lot of axe handles (3 *Vi* doz.) delivered by Sack to Keyes, Keyes did not want to give \$3.00 for the handles, as he had agreed, and Sack took the handles away. Yours respectfully, (sgd) Jerry Lone-cloud.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Matters, 13. Jerry Lonecloud to Joshua Withrow, J.P., 5 February 1920.}

8 July 1920

{not transcribed}

Correspondence, hand-written, 8 July 1920; from C.A. Munro, Annapolis Royal, NS; to Harry Piers, Provincial Museum, Halifax, NS; Munro is anxious to locate the writings of George Creed, especially a paper he read to the NS Historical Society in 1888.

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

7 September 1920

{Not transcribed}

Correspondence from L. Fortier, Superintendent at Fort Anne, Annapolis Royal, NS.; to Harry Piers at the Provincial Museum, 7 September 1920, asking for information on how far back in time Piers finds reference to the "calumet or pipe of peace" among the Mi'kmaq.

{second page:}

Piers' draft of a reply to Fortier, n.d. No information about pipes included in this letter.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaq Matters, 15 a-b. Cross-referenced to Material Culture, Multiple Topics.}

16 December 1932

{Correspondence, hand-written, 3 pages, 16 December 1932; from Pere F. Pacifique, Montreal, PQ; to Harry Piers, Provincial Museum, Halifax, NS.}

Monastere des Freres-Mineurs Capucins

La Reparation, pres Montreal

le Dec. 16 1932

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 or Geographie de Quebec" 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. 51) that in the library there is a certificate, signed 124 years ago, by Comte de Raymond,

{second page begins:}

commanding officer at Louisbourg, appointing an Indian chief of the tribe. For over a century the precious manuscript was held in the woods by the different owners, until it was purchased from an old Indian woman by a newspaper man of Halifax. Now in 1910 I saw myself in Cape Breton (in the care of the Grand Chief at Escasoni) two certificates on two sheets relating to Jeannot Peguidalouet - one signed by Des {Les??}rs, 8th Nov. 1750, appointing him Captain of the Indian troops - and the other by Count de Raymond, 10 Sept. 1751, written by Pichon, app. him Chief. And this didn't seem to be a copy. Now what about this precious Document of Halifax? I should be most thankful to you if you could make a little enquiry and tell me whether it is the same or another one. Next I would like to know if there are any Indians at Tufts Cove. There were quite a few when I went there first, but they left after the sad explosion. I think some returned; did they remain? I thought they had a small reserve there; but on the schedule of the Department there is mentioned one "At Minister Lake, on the Caldwell road between Cole Hr and the Eastern Passage, 43 acres." Where is exactly that reserve, or was it changed for another at Tufts Cove? My schedule is of 1913; there may have been changes since.

Excuse the trouble, with anticipated thanks,

F. Pacifique.

{a note on a third page reads:}

Dear Sir, After making my letter I notice that my record of Jeannot points to a genuine copy, by the Chief in C.B. So the original doc. must be the one of the library. I found also that the text with an English translation is in Bourinot, p. 97, but he puts Sept. 17 which is wrong. So don't bother with that until you have a special opportunity.

F. Pacifique.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 16 a-c. Pere F. Pacifique to Harry Piers, 16 December 1932.}

20 May 1936

Monastere des Freres-Mineurs Capucins

Ste Anne de Restigouche, Co. Bonaventure, P.Q.

May 20th 1936

Dear Friend,

I read with a deep interest in the *Herald* of Monday (18 May) the "Camp Sites of la Deck." {possibly Baddeck?} May I ask you to present him with this pamphlet of mine, which I feel sure you must have yourself from a long time. He will see there a confirmation of his finding, that it is a district of many old villages. He will find moreover the name of one of the Kings of this interesting little kingdom - Chief Samson.

Of course I don't agree with him that the Micmacs are more backward than other Indians of Canada, and that they were not long here before the white men came, but he is {illegible; justified?} to think so. As for their language, it is different. He must not know the works of Rand, nor mine.

By the way I have extensive "Grammatical Lessons" almost ready for the press, if I had means. I tried to have them announced in one of the Halifax papers. But I suppose my correspondent didn't think it was worth while to do so. If you thought otherwise, I would thank you for showing this letter to the *Herald*, and ask it to insert this short notice. There is a seeming inconvenience that explanations are given in French; but for

{page 2}

sure those who will undertake to get acquainted with Micmac will have enough French for that; anyway I shall myself warn my subscribers that they be not disappointed.

If the *Herald* likes to mention the first paragraph of this letter or other details of my pamphlet, I shall be pleased.

This pamphlet is one of the three, announced as No. 2, announced in the enclosed *Micmac Messenger* {Pacifique's newsletter}, with this Heading, and the foreword of our common friend Mr. Ganong.

It is a great pleasure for me to renew long silenced friendship.

Yours with great consideration,

Father Pacifique

P.S. Ask the *Herald* to send me 2 or 3 copies, if they publish something. Many thanks.

{A note by Piers, written on the first page of this letter: "Sent whole to *Halifax Herald & Mail*, 5 June. Published 6 or 8 June. Ans. Father Pacifique, 19 June/36.)

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 17 a-b. Pere F. Pacifique to Harry Piers, 20 May 1936.}

20 May 1936

{Enclosure from Pere F. Pacifique:}

Monastere des Freres-Mineurs Capucins

Ste Anne de Restigouche, Co. Bonaventure, P.Q.

Father Pacifique of Restigouche P.O., for many years a missionary among the Micmac Indians, is going to publish before long extensive Lessons theoretical and practical to learn the Micmac language; about 300 octavo pages. Subscriptions 3.00.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 18. Father Pacifique to Harry Piers, 20 May 1936.}

5 June 1936

"Rev. Father Pacifique, of the Monastere des Freres-Mineurs Capucins, Restigouche P. O., Quebec, who has been for many years an energetic and successful missionary among the Micmac Indians, as well as an eminent authority on the Micmac Language, and place-names, and the history of that tribe, has prepared and intends to publish before long, a volume of about 300 octavo pages, containing extensive theoretical and practical lessons on learning that little-known language. The explanatory parts will be in French. Since the appearance of the late Dr. S. T. Rand's very elementary *First Reading Book in the Micmac Language*, in 1875, and his *Dictionary* in 1888, students of our Indian language have had no guide to assist them, and therefore Father Pacifique's work will be welcomed by specialists throughout America and even other parts of the world. His clear scholarly monographs entitled "Le Pays des Micmacs" have recently been published and have gained high praise from students of old Indian place-nomenclature. He is now receiving subscriptions for his new work." Sent to *Herald & Mail* 5 June /36

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Correspondence on Mi'kmaw Matters, 19.

Correspondence on
Mik'maw matters, 2A.

W. E. Marshall,
Barrister, Etc.,
Registrar.

Office of Registry of Deeds.

Bridgewater, Nova Scotia,

am. 27 Nov. 1908.
let me know please

Nov 1908

H. Piers Esq

Director of Provincial Museum
Halifax

Dear Sir:-

Replying to your favour of recent date for which on behalf of Mr Dorring I thank you, I enclose you herewith photos of the trade about which I write you. Mr Dorring tells me that the Indian women who made it or rather upholstered it were named Christina Morris and that years ago she was well known as living near Halifax. At the time I think to recall. I am very glad that the photos will be preserved and is a very handsome specimen of Indian work made by the Indian women who had previously made one of the same kind for the Prince of Wales when King Edward VII

...
I hope that such a royal incident is true. It was told to me
for the truth, and if it is so the fact can be touched, and being
touched the cradle of which the melon is a plant ought
to be of some historic interest as being the cradle of the
presented to royalty and made by the same Syrian woman
of the town of Nicosia. Mr. Dering has had it in his
possession for about 35 years, I thought to send long.
He got it from a Mr. Rhuland of Mahone Bay. This
Rhuland was a great friend of the Syrian women and
he made the cradle for him, and told him it was
just like all the made for the Prince of Wales.

I hope it may be of

some value to you my friend Dering writes

to his post of

Yours truly

Yours very truly

Wm. S. Marshall

1865

1865

...

Copy on
Mickman's Matter,
2 a-b.

Office of Registry of Deeds

W. E. Marshall,
Barrister, Etc.,
Registrar.

Office of Registry of Deeds.

Bridgewater, Nova Scotia.

My answer.

December 195th

H. Piers Esq
Curator of Provincial Museum
Halifax

Dear Sir:

The bearer of this letter is M^r. John
F. Dorring of this Town, the owner of the cradle
about which I have had some correspondence
with you. M^r. Dorring having business in the
City, thought it would be well to take the cradle
with him. I trust I have not taken too much a
liberty in giving him this letter to you, and I hope
you will permit him to show you the cradle.

Very truly yours
W. E. Marshall

Correspondence on
Mikmaq Matters, 4A.

From
Haeffner
Pine Plains,
Duchess Co. - New York

Ans. 3 June/09.

Pine Plains New York
May 29. 1909.

Mr. Harry Piers
Halifax Nova Scotia.

My Dear Sir

I am in pursuit of an Indian Hymn
said to be translated from Micmac
Indian by Dr. Silas T. Rand the missionary
as it appears in "The Story of the Hymns"
published by the American Tract Society,
compiled by Hezekiah Butterworth,
the first stanza is

"In the dark wood no Indian aigh
Den are look heben and send up ay

Upon my knees so low,
Dot God on high in shinee place
See me in aigh wid teary face
De priest, he tell me so."

2/ There are five stanzas as it appears here, and in ~~ix~~ a note Butterworth says or writes it is in a collection published by Mrs. Apes a descendant on his mother's side from King Philip his mother being a grand daughter of the King. I have written to Seney Library of New York and they can find nothing of it in any form or print. ~~When~~ I wrote to Brown University R.I. & Prof. R.C. Archibald in a letter which has come to me secondhand suggested I write to Helderly Phil. Dept. and they report finding "only a single sheet printed on one side only" and refers to an English Gentleman who saw an Indian woman at prayer &c - The copy sent me from Helderly has only four stanzas, whereas five appear in the Butterworth copy. who in addition to what I have quoted above from him says "the whole hymn is quite long"

Prof. Archibald suggested in case I could not find it at Helderly to write to

3/

you and granting the privilege of using his name.

I have devoted a considerable time and study to New England and New York Indian history tradition and character both native and under missionary work and not until very recently has this hymn come to me. Its beautiful rhythm and spirit has charmed me, and I am looking for the score of it if there is any -

My correspondent from Melberley, "Nathaniel M. Edwards, asso-professor of Greek and comparative Philology" says on the sheet they have, after the hymn follows the Micmac translation by S. T. Rand.

I appreciate fully any interest you take in informing me concerning the hymn and will pay the expense of copying the hymn if you have more than the five verses Buttenworth has published.

Isaac Huntington
Duchess Co. Pine Plains New York

... look ...
... on my knees ...
... on high in church ...
... one in night with tears ...
... So priest he tell me ...
... God send he angels take me ...
... he come herself and hear me ...
... If inside heart do pray ...
... God see me now he know me ...
... He say poor Indian member ...
... me with you right and ...
... So one lub God with inside ...
... He fight for me he take my ...
... He save my life ...
... He save my life ...

you tell you
me up to a high
man did ^{man's} anaw
all happy like on high

Deep den soul will come
knock off chains heart me for
Sea take me up on high
Indian sing his praises blest
and love and praise him wide
and over never cry

Correspondence on
Mi'kmaq Matters,
5a-b.

ask 6 Oct. 1913.

MONASTÈRE DES FRÈRES MINEURS CAPUCINS

St-Anne de Restigouche, Co. Bonaventure, P. Q.

Ethnology: Mi'kmaq
Correspondence, 6

L.P.

By His Excellency William Macarmick
Lieutenant-Governor and Commander in Chief
in and over the Island of Cape Breton and
its Dependencies, etc.

Permission is hereby granted to Francis Bask, Roman
Michael and others the native Indians of the Island of
Cape Breton and its Dependencies to take possession of
the Island commencing situate lying and being in
the Bras d'or Lake near to the Portage or Mount
Greenilla for the purpose of erecting thereon a Chapel to
be used and appropriated for performing Divine Service
agreeable to the Rites and Ceremonies of the Roman
Catholic Church Religion - to hold, use, occupy and possess
the same during His Majesty's pleasure.

Given under my hand and seal of Arms at
Sydney in the Island of Cape Breton this(*)
W. Macarmick

True Copy
Restigouche June 27, 1892
T. Paupique

(*) The date is illegible, but the year is given by
C. W. Vernon, Cap. Breton (p. 109): "In 1792 the Mi'kmaq Chiefs
obtained permission from Lieutenant-Governor Macarmick
erect a chapel on what is now known as Indian or
"Island, near St. Peter's." (Notes of T. Paupique)

Original grant all worn out, in possession of Neil George

Correspondence on
Mi'kmaq Matters, 7.



GOVERNMENT OF NOVA SCOTIA.

Provincial Museum,
Provincial Science Library,
Public Records of Nova Scotia,
Govt. Mineral Exhibit, Prov. Exhibition,
Harry Piers, Curator, Librarian, & Dy. Keeper of Records.

PROVINCIAL MUSEUM.

N. S. TECHNICAL COLLEGE,

HALIFAX, NOVA SCOTIA, CANADA.

~~29th Jan.~~ 1913.

23 April

✓
JM -
✓
Lawrence W. Watson, Esq.,
"Middleholm",
Charlottetown,
P. E. I.

My dear Watson,

Do you know anything about how
one can obtain Jeremiah S. Clark's edition of
Rand's *Michmic Dictionary* [a companion volume
to *Rand's English-Michmic Vocabulary*], printed
at Charlottetown, P. E. I., by the Patriot Publishing
Company, 1902, "published by direction of the
Canadian Government"? I want to get a copy
for the Museum (either as a gift, if it is for distribution
by the Government; or else by purchase, if otherwise), but
do not know just who to apply to. Probably you
will know about it.

How are your eyes? Have you recovered your
sight; and how free everything with you? We
are anxious to know.

Mr. Piers joins with me in kindest regards.

Yours faithfully,
Harry Piers.

Correspondence
on Mikmau Matters, 8A.

Ethnology
Corresp. on
Mikmau Matters, 8
a-b.

WEM

Wm. E. Dumbell
Barrister, Quebec
1916

Loan
3326

Bridgewater N.S.

Jan. 6th 1916.

January 24th 1916

H. Piers Esq
Curator of
Provincial Museum
Halifax

Dear Sir:

My good friend John
Dorring of this town has asked
me to write you again about
that Cradle of Indian Workman-
ship which he has loaned
to the Museum. His proof of
genuineness as an Indian work
of art leads me to enclose

2.

herewith a sort of statement
 made to him by Tom Weirson,
 an Indian living in this town.
 You will of course know what
 value to attach to it. But
 I fancy that Mr. Downing would
 like to dispose of the Cradle, if
 not as an authentic relic of
 Indian workmanship then
 at least as an article
 adorned by Indian art. It
 might be considered enough
 of a curiosity to find a place
 in the museum. I would like

CRADLE
 8

to have it for the Bridgewater
 Collection, but of course
 our funds are extremely limited.
 I trust you may be able to
 hold out to Mr. Downing some
 reasonable hope of your
 taking this Cradle. I think it is
 necessary when comparing him
 to attract your attention at this
 time; and I hope for ^{his} sake that
 you will write me with an
 early reply and with some
 kind of an offer. I know 'tis a poor
 time for such things, but I must satisfy
 my friend of my endeavours for him
 in this regard. Sincerely yours
 Wm. G. Marshall.

Correspondence, Mr
 Weirson's matter, 8 B

3328.

A description of John F. Dering's
Porcupine Cradle, By Tom
Labrador, Me Tom Labrador
am 75 years old, living in B-
Water Mong Ingins, Me Know
Mary Christiana Tom Mon-
-ray's Wife, has made Cradle
for old Queen Victoria, where
King Edward was rocked
in as Baby. At me was 50
years old me come from
Labrador and stoped over
night to Mary Jane Paul,
that time Frank Paul
was Ingin Chief over mi-
mae tribe, Me seen old
at Mary make Porcupine
quill Cradle, for

Rubin Rhuland, this
Rubin Rhuland (Irruk) had
Trout and Salmon fishing
together; Mrs Rubin Rhuland
Brother Alexander Strom
in Meahone Bay a Carpenter
made wood work for this
Cradle, and John F. Downing
has got this Cradle from
Rubin Rhuland, and took
it in Haliwa in Meverson
to sell it, if not he will
take it to London and King
George shall have it, That
all we know bout Cradle.

Harry Piers Papers 2
Ethnology, Correspondence

Correspondence on
Mi'kmaq Matters,
10 A.

Micmac Indians

Elmsdale, N.S.

Mr. Rev. Father Pacifique, 10th July 1916.

Indian Reserve
Campbellton, N.S.

Reverend Father,

The Micmac Indians of
the district heretofore will
celebrate St. Ann's Day, ^{an hour in some of the} on
Wednesday, 26th July, at
Indian Reserve at Shubenacadie,
N.S., and we respectfully
beg that you will do us
the honor of being present
on that occasion, which will
be much appreciated by the
Indians. I will be glad if
you will write me, letting me
know if you will be able to ~~be~~
^{attend} ~~present~~. At the meeting I
will relate an old tradition
as to how the Indians came
here, etc.

Please pardon this letter
being in English, as I cannot

Mi'kmaw Matters, 10 B.

write in the ducine language

With much respect,

Your obediently

(Sgt) Jerry LaChance

Ha Sel Ma Luchey

[i.e. Jeremiah Luchey]

aka Jerry LaChance

Ethnology

Corresp. on
Mi'kmaw Matters,
10 a-b.

Ethnology
Correspondence on Niskewau Mattes,

Ethnology

v. 11

Niskewau Mattes, 11



MONASTÈRE DES FRÈRES MINEURS CAPUCINS

St.-Anne de Restigouche, Co. Bonaventure, P. Q.

July 13, 1876

Dear Mr. Poiré,

I have no doubt that the letter I get from Elmédah, is from your most welcome handwriting. I reply to-day and I'm sure the reply will be shown to you and I prefer that you don't say you got a direct letter. I'm telling Mr. Levesque that I should with the greatest pleasure attend their celebration, were I not prevented by an ailment. And I propose to send my assistant, a fine young priest, with our worthy Interpreter Colycaz Martin, whom, I think, you know, or at least they know him and will be pleased to see him. Then you'll consider the matter and let me know your intentions.

Should you write again
please address Restigouche
P. Q. and not Campbellton N. B.

Yours very truly

J. P. Poiré

"Poiré"

*Correspondence on
Muskow Matters, 12.*

ALL OFFICIAL CORRESPONDENCE
SHOULD BE ADDRESSED TO THE DIRECTOR

IN REPLYING, PLEASE
QUOTE THIS FILE
NO. L.



GEOLOGICAL SURVEY

OTTAWA

Aut. 19 Sept 1916.

September 12, 1916.

Mr. Harry Piers,
Curator, Provincial Museum,
Halifax, N. S.

Dear *Mr. Piers:*

Many thanks for sending me a copy of the report of the Provincial Museum for 1910. We could not find it in the library here, but curiously enough since writing you I came across it in the mining volume.

I would like very much to get copies of the petroglyphs in the Fairy Lake country taken by Creed. You told me one time that we could have copies of them. I suppose the best way would have been when Wintenberg and I were there to make drawings because I hardly suppose you would want to risk sending them up here and we cannot hope to have very much money for travelling until the close of the war. If you would be willing to send them up here by express or however you think safest so that we might copy them I would be very glad.

With kind regards to your mother and sisters, I remain

Yours very sincerely,

Harlan Smith

HIS/CAM

Edinburgh,
London, W.C.,
5 Feb. 1920.

Johnna Withrow, Esq., J.P.,
South Kirkcaldy, Fife Co., Scot.

Dear Sir,

In regard to case of A. H. Kings' claim against Hunter Sack, I enclose two amounts of Kings' ^{debts} dated Dec. 27, 1912, to amount $\$15^{16}$, and the other dated ¹⁹¹⁹ $\$10^{50}$, and $\$1^{00}$ to Sack, being balance of $\$9^{50}$, which ^{The amount of Dec. 27, 1912, is my husband's fund.} has been upon this case. Will you please return these amounts when you are finished with them.

The agreement between Kings & myself (acting on said Sack's behalf), was that Sack was to be paid $\$3^{00}$ a dozen for axe-handles, and that Sack was to retain half of this amount for the support of his family, and Kings to retain the other half ($\$1^{50}$) to be towards paying off Sack's indebtedness to Kings.

The enclosed amount of 1919 was for the first lot of axe-handles (3 1/2 doz) ordered by Sack to Kings. When Sack took the second lot of handles to Kings, Kings did not want to give $\$3^{00}$ for the handles, and Sack took the handles away.

Yours respectfully,
(Sgt.) J. J. S. Clark.

(m)
The United Church
of St. Georges and St. Andrews
Rev. Clayton A. Munro, Pastor

(Munro)

Am. 9 July 1920.

Annapolis Royal, Nova Scotia, July 8th 1920

Harry Piero Esq
Curator, Provincial Museum,
Halifax N.S.

Dear Sir:

For some time I have been anxious to locate the writings of George Creed Esq. on the photographs of the Hairy Rocks, Kejimikujik Lake. I have just learned that on Nov 13 1888. Mr Creed read a paper on the subject before the N.S. Historical Society. I find, however referring to the reports of the Society that the paper was not published. I would like very much to have an opportunity to review this paper. Do you know anything of its existence; and how I might find access to it? I would greatly appreciate any assistance you may be able to give me.

Sincerely yours
C. A. Munro

Correspondence on
Micmac Matters, 15A.

(7)

File

Canadian National Parks

FORT ANNE, ANNAPOLIS ROYAL, September 7th, 1920.
NOVA SCOTIA

Ans. 22 Sept. 1920.

Harry Piers, Esq.,
Halifax, N.S.,

Dear Mr. Piers,

Would you please tell me how far back you find the calumet or pipe of peace among the Micmac Indians. Lescarbot seems to refer to it but I am wondering whether there is any more detailed reference elsewhere.

The point at issue is as to whether the calumet is an anachronism in the ancient arms of Nova Scotia as represented by our latest drawings.

When replying to this letter would you please return the drawings and notes of Dr. Sapir which I sent you some little time ago.

Yours truly,

L. H. Fortier

Correspondence on
Mi'kmaq Matters, 15 B.

Dear Mr. Fortin,

I have delayed ^{for many days} replying to ~~you~~ your letter regarding the ^{Dr. Soper} Mi'kmaq pipe, as I wished to enclose ~~the~~ drawing of the Mi'kmaq Indian which you kindly lent to me, and the return of which you request.

I had the drawing before me just before I went off for my vacation, and remember the day before I left putting it away in some drawer or filing place in order that it would be safe, and I apparently put it away ^{very} thoroughly that I have not been able to locate it among the many ~~and~~ ~~numerous~~ and other papers filed here. Each day I have been trusting that I would be able to come upon it, or that it would come to me just when I placed it; but so far I have not succeeded. As soon as I locate it, I will certainly return it to you, for it was very kind of you to lend it to me.

Correspondence
on Missions Matters, 16 A.

1104-B



MONASTÈRE DES FRÈRES-MINEURS CAPUCINS

LA RÉPARATION, PRÈS MONTRÉAL

le Dec. 16 1932

Dear Sir and Friend,

Since the rather long time when we had our last interchange of letters, I was removed from my Mission and Station here, but could not forget or neglect what relates to my beloved Sweden. So I continue the publication of my series of Human Plans Notes. I don't know if you receive the "Bulletin de la Société de Géographie de Québec" and noticed in later issue I have a report and send it to you. It may take months and years. I am just now at Halifax and put it in the hands of the printer.

I am, Sir, your obedient servant,
[Signature]

Correspondence on
Mikomaw Matters
16a-b 16A-B



MONASTÈRE DES FRÈRES-MINEURS CAPUCINS

LA RÉPARATION, PRÈS MONTRÉAL.

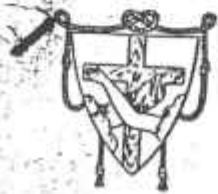
le _____ 193__

Commencing Opport at Louisbourg, appointing an
 Indian chief of the tribe. For over a century the
 precious manuscript was hid in the woods by their
 different owners, until it was purchased from an
 Indian woman by a newspaper man of Halifax.
 Now in 1910 I saw myself in Cape Breton (in the back
 of the grand Chief de Escaron) ^{cuttings on} two sheets relating to
 Jaumot Piquidalest - one signed by Desherbain, 8th
 Nov. 1750, appointing him Captain of the Indian troops -
 and the other by Couët & Raymond, 10 Sept. 1751, writing
 by Pichon, App. him Chief. And this didn't seem to be
 a copy. Now what about the precious document of
 Halifax? I should be most thankful to you if
 you could make a little enquiry and tell me whether
 it is the same or another one.

copy in
file

Next I would like to know if there are any Indians
 at Fort Com. There were quite a few when I went there
 first, but they left after the sad explosion. I think some
 returned; did they remain? I thought they had a small
 reserve there; but on the schedule of the department
 there is mentioned one "At Hermit Lake, on the
 Caldwell road between Cole Sts and the Eastern Passage,
 43 Indians. There is exactly that reserve, or was it
 changed for another at Fort Com? My schedule is of
 1870 and there have been changes since.
 I am, dear Sir, with distinguished regards,
 Very truly,
 Your obedient servant,
 M. J. G.

Correspondence on
Mikmaw Matters, 16 C.



Monastère des Frères Mineurs Capucins

Limoulin, QUÉBEC, P. Q.

Le Répertoire Historique

Le Jan. 16 1936

Dear Sir,

After mailing my letter I notice that
my record of Jesuit points to a genuine copy received
by the Chief in C. B. So the original doc. number
the one of the library. I found also that the text
write our English translation is in Bourinot p. 91,
but he puts Sept. 17 which is wrong. So don't bother about
that until you have a special opportunity

V. Panfili

Correspondence on
Minkmau Matters, 17 B.



2
MONASTÈRE DES FRÈRES-MINEURS CAPUCINS

STE-ANNE DE RISTIGOUCHE, CO. BONAVENTURE, P.Q.

Le _____ 193_

Sam. Thom. who will undertake to get acquainted with him will have enough to do for that; anyway I shall myself warn my subscribers that they be not disappointed.

If the Herald likes to mention the first paragraph of this letter or other details of my pamphlet, I shall be pleased. This pamphlet is one of the three, adorned as no. 2 surrounded with the enclosed Minkmau Messure, with this heading, and the foreword of our common friend Le Jeune.

It is a great pleasure for me to renew long silenced friendship.

Yours with great consideration

F. Ethier Parizeau

P.S. Ask the Herald to send me 2 or 3 copies, if they publish something.

Many thanks.

Rev. Father Pacifique, of the Monastere des Freres - Mineurs Capucins, Risticouche P.O., Quebec, who has been for many years an ^{eminent} successful missionary among the Mi'kmaq Indians, as well as an eminent authority on the Mi'kmaq language, ^{and place names} and the history of that tribe, has prepared and intends to publish before long, a volume of about 300 octavo pages, containing extensive theoretical and practical lessons on learning that ^{little-known} language. The explanatory parts ^{being} in French. Since the appearance of the late ^{Sr.} Rand's very elementary First Reading Book in the Mi'kmaq Language, in 1875, and his Dictionary in 1888, students of Indian languages have had no guide to assist them, and therefore Father Pacifique's work will be welcomed by specialists throughout America and ⁱⁿ other parts of the world. His ^{new} ^{and} ^{very} ^{valuable} ^{map} entitled Le Pays des Mi'kmaq has recently been published and has gained high praise for students of old Indian place-nomenclature. He is now receiving subscriptions for his new work.

Mi'kmaq
Matters, 19.



MONASTÈRE DES FRÈRES-MINEURS CAPUCINS

STE-ANNE DE RISTICOUCHE, CO. BONAVENTURE, P.Q.

10..... 193.....

Mi'kmaq Lessons

Father Pacifique of Risticouche P.O., for many years a missionary among the Mi'kmaq Indians, is going to publish before long extensive lessons theoretical and practical to learn the Mi'kmaq language, about 300 octavo pages. Subscription 3.00.

Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Harry Piers Material

n.d.

{not transcribed}

Draft manuscript, hand-written, by Harry Piers. Untitled. Four pages, labeled A-D.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 1 a-d.}

1 September 1909

{not transcribed}

Draft manuscript, hand-written, by Harry Piers. "Brief Notes on the Micmac Indians of Nova Scotia, and Their Remains, by Harry Piers, Curator of the Provincial Museum of Nova Scotia, Halifax." A note by Piers at top right reads, "Begun 6 Aug. and finished 1 Sept. 1909. Received typewritten copies on 2nd Sept." Sixteen legal pages, plus a smaller page for the bibliography.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 2 a-p.}

1 September 1909

{not transcribed}

Draft manuscript, typewritten, by Harry Piers. "Brief Notes on the Micmac Indians of Nova Scotia, and Their Remains, by Harry Piers, Curator of the Provincial Museum of Nova Scotia, Halifax." A note by Piers at top right reads, "Begun 6 Aug. and finished 1 Sept. 1909. Received typewritten copies on 2nd Sept." Sixteen legal pages, plus a smaller page for the bibliography.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts. Piers Manuscript, 3 a-r.}

NOTE: This draft manuscript has not been photocopied, as it has been published. See publication in the Nova Scotia Museum Library.

(A)

The following paper has been prepared for the purpose of presenting in a concise and systematic form some information regarding the nation trials of Nova Scotia, and hoped it may be useful ^{at least} for ready reference, as the writer does not know of anything dealing with the whole subject in detail. He hopes at some future time to expand these brief notes into a paper which will deal with the subject more in detail. The bibliography which is appended, and which is more extensive, will assist in placing students in touch with most of the available sources of information.

(B)

See paragraph.

Recent Dress.

Up to within comparatively recent years the men
 themselves in a dark blue broadcloth coat ornamented
 or other brightly-colored silk borders, "scarlet cloth"
 the same or almost colored-broadcloth, extending ~~over~~ across
 upper part of our shoulder, and on ^{spring} spangly-like shoulder
 as well as on the cuffs and front bands, and the coat was
 girded in by a red sash. With this were worn trousers of
 some kind of cloth, with a row of narrow-cut tops up to above
 A high silk hat, ^{and low more like a business} completed the man's costume in those days. The
 chief men and other officials still appear in such clothes
 (mostly the silk hat) on formal occasions, and the chief
 at time of great ceremony, wears a huddles of eagle-feather
 I am informed that the chief of Chulman has the appearance
 of a "wompan" hat, which is "heridity" in the office. I have not
 seen it, but it is ^{supposed} a long covered of various dark
 "stones" strung in a circle or a Northern thing, and it is ^{supposed}
 has some symbolic meaning, or tells some story, although
 one few if any of the relations who can now understand it
 some have an obscure idea of its significance. Other hats
~~of~~ or insignia, according to each of the Shubert's
 chiefs, are a ~~top~~ eagle model of 1814, presented by George III
 to the then chief, and - large gilt medallion presented by
 former people. The women formerly wore pointed cloth
 caps, ^(called "warpsen") ornamented with colored beads; ^{long-fitting,} brightly colored
 satin jackets (marcellet) with red or other colored ~~to~~ borders
~~and~~ belted with beads; and skirts of dark blue broad-
 cloth, ^{on the lower part;} with broad horizontal bands of silk of
 colors, in front and ^{ornamented with beads} with beads and stamps. The older women on other points
 in the characteristic ~~costume~~ costume, but it was ^{the} ~~the~~
 dress of the women of the tribe. It may be observed that the
 head-dress is depicted on old photographs at Trinity Lake. (See Report on
 Plover's Run, p. 1710)

(C)

Rand (East India-book in Meiner, 1875, p. 81) says the name for the whole country, is Megumaage (Meiner-land) ^{country of the Megumage} and he says ^{it was} divided it into ^{several} districts, each district having its own chief, but that the chief of Cape Breton, which encompassed one district, was looked upon as head of the whole. The same districts as given by him were as follows: Cape Breton, Pecton, Memramook (or ^{Meenawick} Memawick), Antigonish (in New Brunswick); Eskegawagee (from Cones to Halifax), Shubenacadie, and Annapolis district and to Yarmouth. Chief John Noel of Shubenacadie says that the jurisdictions of the several chiefs in Nova Scotia are as follows: (1) the chief at Shubenacadie has jurisdiction over Halifax, Lunenburg, Kings, Hants, Colchester and Antigonish counties, and he claims that he is considered as the head chief, perhaps the result of his being located nearest to the seat of the provincial government; (2) the chief at Pictou has jurisdiction over Annapolis, Digby, Yarmouth, Shelburne and Queen's counties; (3) the chief at Pecton has the control of Pecton county; (4) the chief at Pomquet presides over Antigonish and Guysborough counties; and (5) the chief at Eskasoni governs the whole of Cape Breton Island. Besides these there are chiefs in Prince Edward Island and in parts of New Brunswick.

(1)

Language - The language of the Menominee
of that of the Algonquian tribe. William G.
Mason of Natural History, says that while the
the Abnaki has close ^{linguistic} relations with the
of the great lakes, the Menominee seems to have
a relation to the group as the Algonquian.
The Menominee, like many, if not all, of the
languages, is remarkable for its copiousness, its
declension and conjugation, its expressiveness, its
variety, and its mellifluousness. In all these respects
and others, it is said not to suffer from
with the harsh and pointed language of the
One peculiarity is that it is what philologists call
holophrastic, a whole sentence being condensed
into a single word. Thus, while it usually follows
speech, greatly multiplies words. For example, Rous-
selleau gives the sentence, "I am walking about, carrying
black on both sides my head", comprising twelve
twenty-one syllables, all of which can be expressed in
single Menominee word of ten syllables, ya-oo-oo-ya-oo
(Vide page 5 Rous-selleau's Dictionary). The Menominee
the accent is on the penultimate syllable, which in French
word is of course accented. Menominee words are often
soft and mellifluous when pronounced by the Indians,
entirely without the harshness which results when a
man attempts to reproduce them, and even a Frenchman
tends to harshen them when represented by the letters of
our alphabet. It is this that has often made people
think the language as unmelodious. The Menominee
of phrase are travelling soft, ^{in sound} and poetic, ^{in idea} and it
the greatest pity that we have not retained more
than words instead of the unmelodious menominee
European names we have too frequently scattered throughout
the provinces. In such Menominee place-names as we have
retained, we have unfortunately greatly harshened the language
through misapprehension of the original feelings
soft illuminations of the native's expressions.
Dr. Silas T. Rand was the first student of the
language, and he published a grammar and dictionary
of the Menominee language, as well as many historical travellers
of the region.

Nova Scotia Museum Library

Harry Piers Papers

Mi'kmaw Ethnology: Memoirs and Manuscripts, Piers Research, Abbe Maillard Material

19 December 1912

(not transcribed)

Correspondence, in French, hand-written, 19 December 1912; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS., regarding the whereabouts of the will of the Abbe Maillard, who died in 1762 in Halifax.

(Nova Scotia Museum Library, Hany Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 1. Originally catalogued as "Box 7, LX. Biography & Genealogy.")

10 January 1913

(not transcribed)

Correspondence, in French, hand-written, 10 January 1913; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS. The Abbe Maillard is not mentioned in the burial registers of the church of St. Paul. Suggests researching the files of the Society for the Propagation of the Gospel in Foreign Parts.

(Nova Scotia Museum Library, Hany Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 2. Originally catalogued as "Box 7, IX. Biography & Genealogy.")

10 January 1913

(not transcribed)

Correspondence, in French, hand-written, 10 January 1913; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS.

(Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 3. Originally catalogued as "Box 7, IX. Biography & Genealogy.")

6 October 1913

Will of "Pierre Maillard, Pretre Missionnaire des Sauvages et Gran Vicaire de M. p l'Eveque de Quebeck," is on file in Probate Register, Halifax, vol. I, pp. 240 and 241. It is "Done at Malogomich in my Oratory on Holy Tuesday in the morning 12th [sic] 1759." Speaks of "the Indian Mission of the Holy Family in the Island Royal at Malogomich; whither we were obliged to retire at the Reduction of Louisbourg the 26th July 1759." Leaves many things to Louis (Louis-Benjamin) Petitpas & his wife, "Who have for near these Ten years lived with me and acted faithfully at all times in the charge of the Indian Mission of the Holy Family on the Island Royal." The will is appended by Maillard again in 20 Jan. 1760; and again on 27 Aug. 1761 "in my Oratory at the Battery of Halifax which has been granted by the deceased Mr. Charles Lawrence Governor or General of the Province of Nova Scotia or Arcadia for the Free exercise of our Holy Religion." A codicil is dated 5 Aug. 1762. The executors (5 Aug. 1762) are "Mr. Phillips surgeon at Halifax and Mr. Woleseley {sic}." It is witnessed by Jno Collier and T. {Thomas} Wood.

H. Piers 6 Oct. 1913

{Nova Scotia Museum Library, Hany Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 4. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

25 November 1913

(Correspondence, hand-written draft, 25 November 1913; Harry Piers, Provincial Museum, Halifax, NS.; to the Secretary, Society for the Propagation of the Gospel in Foreign Parts, 19 Delahay Street, Westminster, SW, London, England.)

Dear Sir, With this I am forwarding to you a letter from my friend Father F. Pacifique, of Ste-Anne de Ristigouche, Co. Bonaventure, Province of Quebec, Canada. Father Pacifique is a missionary to the Micmac Indians in his district, and an earnest student of their history, etc., and has written a number of pamphlets on the subject, and also constructs a newspaper in the Micmac language. He is very anxious (for some historical researches he is engaged

in) to learn the exact date and exact text of a letter written to Rev. David Burton, Secretary of the S.P.G., by Rev. Thos. Wood, missionary at Halifax, N.S., which refers to the death of the Abbe Maillard at Halifax, missionary to the French and Micmac Indians, in order to ascertain the exact date of Maillard's death. (This letter is referred to, I believe, in Proceedings of the S. P. G., vol. V, pp. 54 & 55.) Father Pacifique's letter explains what he desires more fully. If you could assist him, by furnishing him with the date and exact transcript of this letter of Wood to Burton, if it is in the Society's files, or elsewhere accessible in London, or can put him in the way of applying to the proper person if it is elsewhere, I can assure you, you will be doing him and me a very great favour, and a service to a matter of history which is of considerable interest to Nova Scotia. Believe me to be, Sir, Yours faithfully, Harry Piers, Curator of Museum & Dep. Keeper of Public Records of N.S.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 5. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

14 April 1915

{Correspondence, typewritten, 14 April 1915; from C.F. Pascoe, Assistant Secretary, Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, SW, London, England; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir, In reply to your request of March 25, I have much pleasure in enclosing an abstract of the Rev. Thomas Wood's letter, of October 27, 1762, taken from the Journal of the Society. The letter itself cannot be found, but I trust that the abstract will be sufficient. In forwarding the same to Father Pacifique, will you kindly explain the delay in making the request to us. Yours faithfully, C.F. Pascoe, Assistant Secretary.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 6. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

14 April 1915

{Enclosure in the correspondence, 14 April 1915; from C.F. Pascoe, Assistant Secretary, Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, SW, London, England; to Harry Piers, Provincial Museum, Halifax, NS.}

Re Death of Abbe Maillard at Halifax, Aug. 1762

Extract from the Journal of the Society for the Propagation of the Gospel in Foreign Parts, vol. XV, p. 333-4.

"It was reported from the Committee that they had rec'd the following letters to them referred, viz.,

A letter from the Rev. Mr. Wood, missionary to the English in Nova Scotia, dated Halifax, October 27, 1762, in which he writes that:

In August last died the Rev. Monsr. Maillard, a French Priest, who had the Title of Vicar General of Quebec, and has resided here some years as a Missionary to the French and Indians, who stood in so much awe of him, that it was judged necessary to allow him a salary from our Government. The day before his death, at his own request, Mr. Wood performed the Office for the Visitation of the Sick, according to our Form in the French language, in the presence of all the French, whom Monsr. Maillard ordered to attend for that purpose. He was buried in the Church Yard by order of the Lieut. Governor; and his pall was supported by the President of the Council, the Speaker of the House of Assembly, and four other Gentlemen, and Mr. Wood performed the office of Burial according to our form in French, in presence of almost all the Gentlemen of Halifax, and a very numerous Assembly of French and Indians. Mr. Wood hopes this circumstance and the visible respect Mr. Maillard showed him before the French and Indians may be a means of withdrawing them from the superstitions of Popery, and leading them to embrace and practice our pure Religion."

C. F. Pascoe, asst. Secretary, Soc. for Prop. of Gospel in Foreign Parts, 15 Tufton St., Westminster, London, S.W., England; in letter to H. Piers of 14 April 1913, forwarding the above abstract of the letter, says, "the letter itself cannot be found, but I trust that the abstract will be sufficient."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 7. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

2 May 1915

{not transcribed}

Correspondence, in French, hand-written, 10 January 1915; from Pere F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Restigouche, Co. Bonaventure, P.Q.; to Harry Piers, Provincial Museum, Halifax, NS. He

thanks Piers for his letter to Mr. Pascoe {see below}, and the information that the letter of Thomas Wood cannot itself be found.

{A hand-written, unsigned, poor attempt at a translation is attached to this letter. This translation is dated 2 May 1913, but should read 1915.)
{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 8. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

25 April 1917

{Correspondence, hand-written, 25 April 1917; from Pere F. Pacifique, Restigouche, Quebec, on letterhead printed "Setanceoi Migmaoi Solnaltjitj / Demandez Le Messenger Micmac, Mission Ste-Anne de Ristigouce, Co. d Bonav. PQ / 50 sous par an. Europe 3 frs./ Subscribe for The Micmac Messenger, A Little Monthly Newspaper/ 50cts. a year / Publisher, Rev. F. Pacifique"; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard.}

Dear Sir, I beg to send you three numbers of the Records of the American C. H. Society, in which is published a study of our Fathers on our Old Mission in Acadia. This Father {the author}, with whom I am in a frequent correspondence; told me lately that most likely there must be something about L'Abbe Maillard in the Halifax Gazette which was first published in 1751. Would you kindly look at the file in the library at your earliest convenience, chiefly in Aug. 1762 or thereabouts and tell me what is to be found there? Many thanks for all, F. Pacifique.

{Note from Piers: "Ans. 30 April 1917."}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 9. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

27 April 1920

Correspondence, hand-written, in French, 27 April 1920; from Pere F. Pacifique, Restigouche, Quebec; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard. See translation below, into English.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 10. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

27 April 1920

{Translation of correspondence, 27 April 1920; from Pere F. Pacifique, Restigouche, Quebec; to Harry Piers, Provincial Museum, Halifax, NS, regarding the Abbe Maillard.}

Restigouche, P. Q. 27 April 1920

Dear Sir, I have a great piece of news to announce which is of a nature to interest you. The will of the Abbe Maillard which had already been sought for uselessly, has just been found in the Archives of the Seminary at Quebec. It is the original even in the hand of the great missionary. I shall have a copy shortly and shall send you one. It is the least I can do after the great kindness that you have shown in furnishing me with the English copy from the registry. It is since then that we have given it attention and in consequence found the original.

Now, dear Sir, I wish to ask if you know anything of what we read in the beautiful book by Mr. C. W. Vemon on Cape Breton, page 105, that the bell of the old Chapel of St. Anne, founded a great many years ago, has been transported to the United States. If Mr. Vemon lives still (which I hope) and if he is in Halifax you would be able perhaps to ask him for something more exact in order to know where the bell would be, not to recover it, but to know {two lines crossed out}

{reverse:}

The author must have got his information some-where and even if it is from tradition he may know who has taken it away or sent it away, and to what place. I may say that during my free moments, which are rare, I am working on a Lecture on St. Anne of Cape Breton, and you will understand that these details are not immaterial to me. If I publish anything I shall send it to you, and even if I do not publish it, I shall show you my work when it is ready.

Very respectfully your

{{(Sgd) F. Pacifique}

Hoping this will be satisfactory

Judith {Apparently this is a translation of the original done by someone named Judith.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 11. Originally catalogued as "Box 7, IX. Biography & Genealogy."}

15 November 1921

{Copy of a letter from Rev. Thomas Wood to Rev. Dr. David Burton, 27 October 1762. "Copied, 15 November 1921, by Harry Piers, from typewritten transcript made at Public Archives Canada (Ottawa), lent to him by Rev. Father F. Pacifique, Monastere des Freres-Mineurs Capucins, Ste Anne de Ristigouche, Co. Bonaventure, PQ, Canada, 21 October 1921."}

27th Oct. 1762

Rev'd Sir

My Brother Missionary Mr. Breynton had the Honor of receiving a Letter from you a few days ago by Mr. Bennet who is arrived here with Messrs Murray & Trewell; they will soon set out for their several Missions: -I have not been so fortunate to receive a Line from the Venerable Society since March 1758 nor Mr. Breynton till this of yours by Mr. Bennet; I have constantly writ to the late Dr. Bearcroft of my Proceedings, & now take the Liberty (as I find you are his Successor) to Desire you will be pleased to Acquaint the Venerable Society that I as well as Mr. Breynton are constantly employed in Performing (to the utmost of our Power) the good work in which we are Employed, & I trust in God with great Success on our Endeavours; for our Church of St. Paul is generally well filled, and the Sunday after the three grand Festivals, we Administer the Sacrament of the Lord's Supper to the Members of the German Church (in the town of Gettin {now Gottingen Street, Halifax} near the King's Dock) which we formerly used to administer in the German language, but as they now understand English we administer to them in English, & occasionally Perform divine service & Preach to them in English. I have been Twice this year to Visit the different Townships of East & West Falmouth, Comwallis, Horton, Granville & Annapolis, which two last are about 150 miles distant from Halifax, and where a Missionary for Granville & Annapolis might be most usefully & fully Employed, I performed all the offices of my holy Function with them & was most joyfully & thankfully received among them all: -

You'll be pleased Sir to excuse my mentioning a Circumstance or two relative to the late Rev'd Monsieur Maillard a French Priest who had the title of Vicar General of Quebec who has resided here some years past as a Missionary to the French and Indians, who stood in so much awe of him, that it was judged necessary to allow him a salary from our Government. He died here the 12th of August last, & the day before his death, at his own request, I performed the Office for the Visitation of the Sick, according to our Form in the French language, in the presence of all the French, whom Monsr. Maillard ordered to attend for that purpose. Our Lt. Governor ordered him to be buried in our Churchyard, & his pall was supported by the President of the Council, the Speaker of the House of Assembly, and four other Gentlemen, and I performed the office of Burial according to our form in French, in presence of almost all the Gentlemen of Halifax, and a very numerous Assembly of French and Indians; most of the Indians here understand French & some few of them English. I was frequently with Mr. Maillard at his Request for several Weeks before he Died; and the visible respect he shew'd me before the French and Indians may be a means of my Reasoning with some Success with them to throw aside the superstitions of Popery, and Embrace & Practise our pure Religion, which I shall Use my Endeavors at Least to Excite them to, on all Occasions. I shall continue to Draw on the Treasurer, as usual viz. On the 26th March, 25 June, 30th of Septr & 26th of Deer. Be pleased to Pay my Dutiful Respects to the Venerable Society, & Permit me to Subscribe myself, Reverend sir, Your most Obedient & most h'ble Serv't, Thos. Wood. Halifax in Nova Scotia, 27th Oct: 1762. To the Rev'd Dr. Burton.

{At top of the first page: "Rev. Thos. Wood's letter of 27th Oct. 1762 to Rev. Dr. Burton of the Society for Prop. of Gospel in Foreign Parts, relative to Death of Rev. Mons. Maillard, French Priest, etc. Les pieces suivantes sont tirees de la serie cotee: "Society for the Propagation of the Gospel in Foreign Parts." Lambeth, London, Engl. Letter B.25. "Nova Scotia, 1760 to 1786."}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Abbe Maillard Material, 12. Originally catalogued as "Box 7, DC. Biography & Genealogy."}

M. K. Murray, 17. St. Viers & apers
M. K. Murray Ethnology, Memoirs & MSO,
Abbe Maillard Material, I.

MISSION DES FRÈRES MINEURS CAPUCINS

Sto. Anne de Rivigouche, Co. Bonaventure, P. Q.

19 Decembre 1912

Am. 7 Jan. 1913

Cher Monsieur
M. K. Murray

Cher Monsieur,

C'est vraiment très bon à votre part d'avoir songé
à moi avant de recevoir aucun communication de ma part
de sorte que j'ai naturellement dans ^{les} exemplaires de votre travail
lien d'un. Et comme l'appât est un ^{travail} ^{de} ^{vous} ^{aussi} ^{de} ^{intérêt} ^à ^{not} ^{trava}
la hardiesse de vous demander ^{de} ^{vous} ^{aussi} ^{de} ^{intérêt} ^à ^{not} ^{trava}
de 1889, 95, 1910 & 11, mentionnés sur votre brochure. Je n'ai pas eu
de son plan de l'omission de mes tentatives d'omission à vos
votre main même. Je répète volontiers aujourdhui, je puis même
ajouté un intéressant travail de savant M. Clarke d'Albany
vous voyez aussi ce qui est indiqué sur le n° 305 du Journal
Montréal, dernier page, et en exprimant vos vœux.

Maintenant Cher Monsieur, j'aurais un très grand plaisir

il est mentionné que Monsieur Bernard a envoyé à M. K. Murray
d'Halifax le testament de l'Abbe Maillard. Pourriez vous s'il vous
plait dans la Collection Atkins ou ailleurs? Si si vous le trouvez
je vous prierais de m'en faire une copie. Si vous avez cette copie
refusant la permission pour moi, il n'y a rien de refusé pour
vous et vous me communiquerez votre copie, que si vous retourneriez
fidèlement, ne m'en venant que dans la mesure où vous en la permettez.

Ensuite je désirerais avoir à titre même de la lettre de M.
Dr. Woods du 27 oct. 1862, le passage qui regarde la mort de M.
Maillard, non pas l'extrait inséré dans le rapport de la Société - for the
Propagation of the Gospel - j'ai vu l'extrait non seulement tel qu'il a été
imprimé dans le Vol. V des "Proceedings" mais encore tel qu'il a été
London. Mais si il n'est pas à London l'extrait même de la lettre. Vous
voyez ce que j'ai mis en note dans le brochure - voir page 86. M.
Gardet qui m'a fourni ce texte, n'a pas pu le retrouver à Ottawa
quoiqu'il ait été à son; il n'avait pas noté la place exacte et cela
du "The Explorer" au Canada, puisqu'il est à Lambeth Palace ou n'y a pas
Peut être retrouver dans cela, j'en serais très heureux.

Je vous prie respectueusement

J. P. Murray

R.S. Murray
30
M. K. Murray
M. K. Murray

Memours & MSs
Abbe Maillard Material, 2

MONASTÈRE DES FRÈRES MINEURS CAPUCINS

St-Anne de Restigouche, Co. Bonaventure, P. Q.

10 Janvier 1915

an. 30 sept 1915

catalogued, not transcribed

Cher Monsieur,

Vraiment vous avez trop de complaisance et je préviens que nous ferons sans peine d'autres. Merci beaucoup de vos brochures; j'ai déjà en quelque chose avec intérêt j'ai retrouvé avec plaisir le nom de jongleur (Loup Cloud) de mon ami Selma Lucy. Je vois que mes vieux amis sont aussi les vôtres le chef Noël, Loup Cloud, aussi Joe Cape; avez-vous remarqué que celui-ci a été un de nos orateurs du III^e Centenaire? il a vivement intéressé; son discours même n'a pas été traduit.

En ce qui concerne la date précise de la mort de l'Abbe Maillard, il est, de fait, bien étrange qu'elle ne soit pas mentionnée sur les registres de l'église St-Paul. Elle n'y est pas. J'ai feu les registres à loisir, le sexton a été ou ne peut plus compter sur son mot; non seulement il n'y a pas la date, mais il n'y a pas même le nom. Ce qui est plus fort c'est qu'il y a d'autres châtillards de ce temps-là, des individus quelconques et il n'y a pas celui du célèbre Missionnaire dont le obligeant et dévoué de solennelle M. Hill, comme tous vos autres, a pris ses renseignements dans les minutes de la S.P.G. qui ne sont que des extraits de la lettre de Mr. Wood; c'est pourquoi la date 1768 de l'histoire et de l'acte d'acte ouvrage a persisté et persiste encore, comme vous avez dû le remarquer. Maintenant, vous voyez que Hill (comme les Proceedings) ne met pas la date de la mort; c'est pourquoi je me suis permis de dire que la date exacte (l'entendant le jour) avait été publiée pour la première fois (à ma suggestion) dans l'Encyclopédie de New York. C'est pourquoi je voudrais retourner la copie certain du test même de la lettre de Wood, dont ma note fait la reproduction exacte, afin que celle-ci soit impeccable et que vous puissiez l'insérer au testament de la Société à l'occasion de son centenaire. Je vous prie de faire de l'appuyer son de lui-même et de lui-même complétement. (Dites et non exprimant plus d'ambiguïté) avec toute la précision possible.

him and in a ^{very} great favour, and a series to a
number of letters which is of immense interest to
New Britain.

Beck with very, Sir
Yours faithfully

Henry Ponds,

Author of *...*

& *...*

...

entered

3B

*Memos & manuscripts
Abbe Maillard Material, 4.*

SRV017628

Telephone: VICTORIA 1861. Telegrams: "GOSPELIZE. VIC., LONDON."
Code: Premier and Ecclesiastical.

SW

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

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Assistant Secretaries:

Rev. E. P. SKETCHLEY, M.A. (Candidates and Chaplaincies).
Rev. CANON ROBINSON, D.D. (Editorial).
Lieut. Colonel N. F. JENKINS (Home Organization).
C. F. PASCOE, Lay Secretary (Foreign).

15 TUFTON STREET, WESTMINSTER, S.W.

April 14, 1913. 1913

Cont. 28th 1913

Dear Sir,

In reply to your request of March 25, I have much pleasure in enclosing an abstract of the Rev. Thomas Wood's letter, of October 27, 1762, taken from the Journal of the Society. The letter itself cannot be found, but I trust that the abstract will be sufficient.

In forwarding the same to Father Pacifique, will you kindly explain the delay in making the request to us.

Yours faithfully,

C. F. Pascoe

Assistant Secretary.

Harry Piers Esq.,
Curator, Librarian, &c., of the
Provincial Museum,
U.S. Technical College,
Halifax,
Nova Scotia, Canada.

entered

Re Death of Abbe Maillard

Extract from the Journal of the Society for the Propagation of the Gospel in Foreign Parts, vol. XV, p. 35.

"It was reported from the Committee that they had the following letters to them referred, viz.,

A letter from the Rev. Mr. Wood, Missionary to the English in Nova Scotia, dated Halifax, October 27, 1762, in which he writes that:—

In August last died the Rev. Monsr. Maillard, a french Priest, who had the Title of Vicar General of Quebec, and had resided here some years in a Missionary to the French and Indians, who stood in so much awe of him, that it was judged necessary to allow him a salary from our Government. The day of his death, at his own request, Mr. Wood sent an Officer for the Visitation of the Sick, and sent the French language, in the presence of all the persons whom Monsr. Maillard ordered to attend for that purpose. He was buried in the Church Yard by order of the Lieut. Governor; and his Pall was supported by the President of the Council, an Speaker of the House of Assembly, and four other Gentlemen, and Mr. Wood performed the Office of Burial according to our form in French, in presence of almost all the Gentlemen of Halifax, and a very numerous Assembly of French and Indians. Mr. Wood hopes this circumstance and the visible respect Monsr. Maillard showed him before the French and Indians may be a means of withdrawing them from the superstitions of Popery, and leading them to embrace and practise our pure Religion."

C. F. Parson, asst. Secy., Soc. for Prop. of Gospel in Foreign Parts, 15 Juxton St., Westminster, London, S.W., copied in letter to H. P. on 14 April 1913, forwarding the above abstract of letter, says "the letter itself cannot be found, but I think that the abstract will be sufficient."

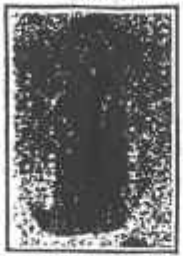
Entered

Abbe Maillard Material } C A-B
P.

MONASTÈRE DES FRÈRES MINEURS CAPUCINS

St-Anne de Rivigouche, Co. Bonaventure, P. Q.

2 mai 1913



Cher Monsieur,

Je vous remercie bien de la communication de M. Pava et surtout la constatation: "The title itself cannot be found." C'est bon à savoir. Quant à l'acte j'en avais déjà non seulement par le volume indiqué que j'ai en cette & main, mais aussi par une autre communication de Londres. Il n'y a donc qu'à s'en tenir là pour le moment. Mais vous sery sur ce qui vint pour le testament de St. Maillard.

Il n'est pas impossible que j'aie vous voir en août prochain.

Bien respectueusement et vous

F. Pauffier

[Handwritten flourish]

Abbe Maillard Material, 6 B

Restigouche P. Quebec 2nd May 1913

Translation so far as I can read the writing,

Dear Sir, I thank you much for the communication
of Mr. {Parcoe} and especially for the information

"The letter itself cannot be found." It is well to know
when at Londres I had already not alone by this volume
indicated that I have had in my hands but also by
other communications of Londres. If there is nothing else to be
done but to hold on there for this ?

But you will see ^{sure} that they come for this testament of
M. Maillard. It is not impossible that I may ~~not~~ go to see
you August next most Respectfully yours

F Painfiere

1913

V.M. 11175

Abbe Maillard Material, 70.

Will of "Pierre Maillard, Pretre Missionnaire des Sauvages et Grand Vicair de M. p. l'Evêque de Quebec" is in file in Public Register, Halifax, vol. I, pp. 240 and 241. It is "Done at Malogomich in my Oratory on Holy Tuesday in the morning 12th 1759. Speaks of the Indian Mission of the Holy Family in the Island Royal of Malogomich, whether we were obliged to return at the Reduction of Louisbourg the 26th July 1759." Leaves many things to Louis Petitpas & his wife, "who have for more than Ten years lived with me and acted faithfully at all times in the charge of the Indian Mission of the Holy Family on the Island Royal. - The will is signed by Maillard again on 20 Jan. 1760; and again on 27 Aug. 1761 "in my Oratory at the Battery of Halifax which has been granted by the deceased Mr. Charles Lawrence Governor or General of the Province of Nova Scotia or Acadia for the free exercise of our Holy Religion." A Codicil is dated 5 Aug. 1762, the whole is attested by Judge of Probates, as a translation of the original will of the late Maillard, on 23 Sept. 1762. The executors (5 Aug. 1762) are "Mr. Phillipps Surgeon at Halifax and Mr. Wolesley" it is witnessed by Jno. Collier and J. Wood.

J.P. Peirce

6 Oct. 1913.

1917

The *Journal* *Maritime*, 8, *Paris*.

Setaneoei Migmaoi Solnaltjiti

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Mission Ste-Anne de Ristigouche
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The Micmac Messenger,
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PUBLISHER, REV. F. PACIFIQUE

Ristigouche, P. Q., April 25 1917

a. 30 ap. 1917.

Dear Sir,

I beg to send you three numbers of the Record of the American C. H. Society in which is published a study of one of our Fathers on our Old Mission in Acadia. This Father, with whom I am in a frequent correspondence, told me lately that most likely there must be something about L'Abbe Maillet in the Halifax Gazette which was first published in 1751. Would you kindly look at the files in the library at your earliest convenience, chiefly in Aug. 1762 or thereabouts and tell me what is to be found there?

Many thanks for all

F. Pacifique

1917

2017

Memors and Manuscripts,
Abbe Maillard Material, 9 A-C.

P. Quins

Séranôri Migmai Solnaltiti

<p>DEMANDEZ</p> <p>Le Messager Micmac,</p> <p>Mission Ste-Anne de Ristigouche Co. de Bonav. P. Q. NOUS SOUS PAR AN. EUROPE STRS.</p>	<p>SUBSCRIBE FOR</p> <p>The Micmac Messenger,</p> <p>A Little Monthly Newspaper 50cts. a year PUBLISHER, REV. F. PACIFIQUE</p>
---	---

27. april 1920
27. april 1920

Ristigoïcke, P. Q.

Am. June 1920.
address of Canon C.W. Venn in Compartment
Chr. House, 47 Bldg., Toronto, Ont.

J'ai une grande nouvelle
à vous annoncer qui est de nature à
vous intéresser. On veut de trouver
dans le Archiv du Séminaire de Québec
le testament de l'Abbe Maillard qu'on
a tant ^{cherché inutilement} cherché inutilement. C'est l'original
même de la main du grand missionnaire
J'en aurai une copie sous peu et je
vous en ferai part. C'est le moins que je
puisse faire après la grande complaisance
que vous avez eue de me fournir la copie
anglais de l'enregistrement. C'est depuis
lors que l'on a prêtée attention et en
conséquence tenu l'original.
Maintenant, Cher Monsieur,
je voudrais vous demander si vous

Setanepei Migmaoi Solnaltiji

DEMANDEZ
Messenger Micmac,
Mission Ste-Anne de Ristigouche
Co. de Bonny. P. Q.
60 SOUS PAR AN. EUROPE 3 FR.

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Ristigouche, P. Q., 19

Sans quelque chose de ce qui est
dans le dessin d'un de M. C. W. Vernon
sur le Cap Arcton p. 105 que la cloche
de l'ancien ^{de la} Chapelle Ste Anne trouvée il
y a un bon nombre d'années a été
transportée aux Etats-Unis. Si M. Vernon
sait encore (ce que j'espère) et s'il est à
Halifax, vous pourriez peut-être lui demander
quelque chose de plus précis pour
savoir où serait cette cloche, non pas
pour la savoir, mais pour savoir
l'autre a dû prendre son information
quelque part. Et même si c'est par
tradition, il peut savoir qui l'a
emportée au voyage, et en quel
endroit. Je dois vous dire que dans
mes moments libres, je suis occupé,
je travaille à une conférence de
Ste Anne au Cap Arcton et vous

Setaneoi Migmaoi Solnaltiji

DEMANDES
Le Messager Micmac,

Mission Ste-Anne de Ristigouche
Co. de Bonav. P. Q.
100 SOUS PAR AN. EUROPE 3 FR.

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Ristigouche, P. Q.,

19

compensé que ces détails ne me sont
pas indifférents. Si j'ai publié quelque
chose je vous en ferai part, et
même si j'en ai publié pas, je
pourrai vous communiquer mon
travail plus quand il sera prêt.

Très respectueusement à vous
F. Pacifique

catalogue d

Ritzinghausen, P. Q.
27 April 1920.

Dear Sir,

I have a great piece of news to announce which is of a nature to interest you. The will of the Abbé Maillard, which had already been sought for uselessly, has just been found in the Archives of the Seminary at Liebec. It is the original, even in the hand of the great missionary. I shall have a copy shortly and shall send you one. It is the least I can do after the great kindness that you have shown in furnishing me with the English copy from the

registry. It is since then that we have given it attention and in consequence found the original.

Now, dear Sir, I wish to ask if you know anything of what we read in the beautiful book by Mr C. W. Vernon on Cape Breton, page 105, that the bell of the old Chapel of St Anne, founded a great many years ago, has been transported to the United States. If Mr Vernon lives still (which I hope) and if he is in Halifax you would be able perhaps to ask him for something more exact in order to know where the bell would be, not to recover it, but to know (I may say that during my free moments which are rare)

The author must have got his information somewhere and even if it is from tradition he may know who has taken it away or sent it away, and to what place. I may say that during my free moments, which are rare, I am working on a lecture on St Anne of Cape Breton, and you will understand that these details are not immaterial to me. If I publish anything I shall send it to you, and even if I do not publish it, I shall show you my work when it is ready.

Very respectfully, your
(Sgd) F. Macfie

Hoping this will be
satisfactory
yours truly

encl

Rev. Thos. Wood's Letter of 27 Oct. 1762 to Rev. Dr. Burt
Society for Prop. of Gospel in Foreign Parts, relative to
Rev. M^r. Maillard, French Priest, etc.

Les piéces suivantes sont tirées de la série de
"Society for the Propagation of the Gospel in Foreign Parts"
Lambeth, London, Engl. Letter B.25. "Nova Scotia, 1762"

27th Oct. 1762

Rev^d Sir

My Brother Missionary Mr. Breynton had the Honor
of receiving a Letter from you a few days ago by Mr. Bennet
who is arriv'd here with Messrs Murray & Tradewell; they
will soon set out for their several Missions: - I have not been
so fortunate to receive a Line from the Venerable Society since March
1758 nor Mr Breynton till this of yours by Mr Bennet; I
have constantly writ to the late Dr Bearecroft of my Proceedings,
& now take the Liberty (as I find you are his successor) to desire
you will be pleas'd to Acquaint the Venerable Society that I as well
as Mr Breynton are constantly employ'd in Performing (to the utterance
of our Power) the good work in which we are Employ'd, & I trust in God
with great success on our Endeavour; for our Church of St. Paul is
generally well fill'd, and the Sunday after the three great Festivals,
we Administer the Sacrament of the Lords Supper to the Members of the
German Church (in the town of Gettin near the Kings Dock) which
we formerly used to administer in the German Language, but as they
now understand English we administer to them in English, &
occasionally Perform divine service & thank to them in English. I
have been twice this year to Visit the different Townships of East
& West Falmouth, Cornwallis, Horton, Granville & Annapolis, which
Just last one about 150 Miles distant from Halifax, and where a
Missionary for Granville & Annapolis might be most usefully & fully
Employ'd, I performed all the Offices of my holy Function with them &
we most joyfully & thankfully received among them all: -

You'll be pleas'd Sir to excuse my mentioning a Circumstance
or two relative to the late Rev^d Monsieur Maillard a French Priest who had
the title of Vicar General of Quebec who has resid'd here some years past
as a Missionary to the French & Indians who stood in so useful a Part of him

that it was judged necessary to allow him a Salary from our Government; He died here the 12th of August last, & the day before his Death at his own Request, I performed the Office for the Visitation of the Soulds according to our Form in the French Language to him in the Presence of all the French whom he desired to attend for that purpose: Our Lt. Governour desired him to be Buried in our Churchyard, & his Pall was supported by the President of the Council, the Speaker of the House of Assembly & four other Gentlemen, and I performed the Office of Burial according to our Form in French in presence of almost all the Gentlemen of Halifax & a very numerous Assembly of French & Indians; most of the Indians here understand French & some few of them English.

I was frequently with Mr Maillard at his Request for several Weeks before he Died; and the visible Respect he shew'd me before the French & Indians may be a Means of my Reasoning with some Success with them to throw aside the Superstitions of Popery, and Embrace & Practice our Pure Religion, which I shall use my Endeavors at least to Excite them to, on all Occasions.

I shall continue to Draw on the Treasurer, as usual viz. on the 26th March, 25 June, 30th of Sept^r & 26th of Dec^r.

Be pleas'd to Pay my Dutiful Respects to the Venerable Society, & Permit me to subscribe myself

Respectfully

Your most Obedient & most h^{ble} Serv^t

Thos. Wood.

Halifax in Nova Scotia

27th Oct: 1762.

To the Revd. Dr. Burton.

[Copied, 15 Nov. 1921, by Harry Peirce, from typewritten transcript made at Public Archives Canada (Ottawa), sent to Missions Rev. Father F. Pacifique, Directeur des Freres Mineurs Capucins, Ste Anne de Rivisport, Co. Bonaventure, P. Q., Canada, 21 Oct. 1921.]

3
9
j) **Nova Scotia Museum Library**
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Campbell Hardy Material
)

1910 ca

{In Evangeline's Land." General Campbell R. Hardy, RA. Manuscript of lecture notes, in three sections; probably typed for him by his daughter, Miss Lucy Hardy, who was legally blind. Because she typed all capital letters, and because the typing is so poor, I have edited it for her and typed it accurately. (She later sent this material to Harry Piers.) Hardy had added corrections in pencil, and illustration captions in blue pencil; with some other remarks in ink. See the xerox at the end of this section for the original appearance of the manuscript.}

Part One:

"In Evangeline's Land: The Poem / The Story of the Times." By Gen. C. Hardy. (R.A.)

{In pencil in Harry Piers' writing, "Must have been written about 1910 (*vide* p. 6). Received 7 July 1919."}

{In blue pencil, Hardy has written here, "Evangeline." His was an illustrated talk (with glass-lantern slides); his change of illustrations were marked with these blue-pencil insets.}

It has been facetiously remarked that Nova Scotia has been discovered twice, first by the Norsemen and secondly by Longfellow. As I do not propose to lead my hearers through the maze of troublous times and prolonged wars of French and English for possession of the Maritime Coasts of Canada, I will just sketch the state of affairs in "Evangeline's Land", (as tourists now call it) - the context of the expulsion of the Acadians from the village of Grand Pre, and the fertile and beautiful pasture country by which it is surrounded.

Of this story there are two versions: the popular one on which Longfellow based his charming poem, and the less romantic, though substantially true one, told by the provincial records of Nova Scotia which have been most carefully examined.

One day then, in the fall of 1755, consternation and dismay invaded every heart in what is now called Nova Scotia - the large peninsula on the coast of Canada that fronts the fierce Atlantic gales.

{In blue pencil, Hardy has written here, "Map."}

I *Flung out into the stormy deep*
l *Held by a slender band,*
i *Her coast lines wild show more the child*
Of Ocean than of Land.

] Her inhabitants were nearly all, like those of the St. Lawrence Shore and Quebec, descendants of people who came
I from France, more especially from Brittany and Normandy.

f Originally the country was called Acadia. James the First of England changed that name to Nova Scotia. But the people could not be changed. Like the Habitants of the St. Lawrence Shore they clung tenaciously to the customs and habits of their forefathers. And each generation grew up with a passionate devotion to their mother tongue, and a no less deep love for the land of their birth - Acadie.

3 The cause of this intense sorrow, rage and despair that seized the inhabitants of this happy and prosperous
^ community on the day mentioned, was a proclamation of the British Governor. The countries of France and England had long been at war together; and for many years hostilities had been waged with more or less bitterness between the colonists of the two countries settled in America.

j The Acadians were accused of having lent assistance in provisions and ammunition to the French at the siege of
J Beausejour. They were at that time subjects to the King of England, and it was resolved to punish them for their disloyal conduct. Accordingly all the men were seized, and put into prison suddenly, and the women and children were ordered to gather with their household effects on the sea shore. Then, despite their weeping and their grief, they were put on board the vessels of war, and taken away to the southern and more distant English colonies in

This painful episode is the subject of Longfellow's poem, beginning with *"In the Acadian land, on the shores of the Basin of Minas,"* etc. The cruel tearing of the simple peasant fanner folk from their much-loved homes where they lived so happy, so peaceful, and in such content, is told by the poet's pen in words that seem to have come from a heart greatly impressed by the injustice done to an oppressed race.

(In blue pencil, Hardy has written here, "Longfellow's House." }

Of course the Americans' desire to keep to the sad story, as told by their favorite poet, whose old-fashioned house at Cambridge we have here shown on the screen, and are backed up in their adherence to it by the strong terms used by the eminent American historian Bancroft, who wrote "I do not know if the annals of the human race feel the record of sorrow so wantonly inflicted, so bitter and so perennial, as fell upon the French inhabitants of Acadia."

"The hand of the English official seemed under a spell with regard to them, and never was uplifted but to curse them"

And, indeed, it seems almost a pity, does it not, to offer any amendment to this view, as lessening the pathos of the poem which has so grown into our hearts, and has, as Rossetti says, "become a purifying portion of the experiences of the heart" - a long-drawn sweetness and sadness.

It is my place, however, here, and my privilege as having lived so long a time in Evangeline's Land, to tell you the leading particulars of the searching of the records which occurred during my residence in the province, and which was conducted by an old friend, R. G. Haliburton, Esquire, FSA, the son of the well-remembered and greatly appreciated Judge Haliburton, the author of *Sam Slick*, the first work of American humour which gives such a true picture of the "Down East" Yankee Trader, quaint, shrewd, impudent and good-natured. Here is his residence close to the town of Windsor, and almost as close to the Grand Pre.

(In blue pencil, Hardy has written here, "Sam Slick House.")

In my day, "The Old Judge" (that was the name of one of his popular works), was always pleased that anyone should enter his grounds and smoke his pipe in view of the basin of Minas, whence we could see Blomidon rise in its blue grandeur in the distance. Few of the countless tourists who visit the village of Evangeline fail to visit also the residence of Sam Slick.

Well, to return to our story and the reasons for turning the Acadians out of Nova Scotia, let us remember that this was one of the last steps in the struggle between two great nations for the possession of a continent - a step which, in regard to Acadie, had to be taken by us in our attempts to settle and cultivate that province. It had been perpetually changing its owners, and when finally ceded to Great Britain in 1713 there must have been many persons residing in it who had not less than five times involuntarily changed their rulers.

Continually egged on by the persuasive intrigues of emissaries from France, "The Neutrals", as they were called, formed with their friends the Indians an impossible barrier to the progress of Great Britain as a western power. And so we read from the correspondence of the day, passages such as this - it is from a letter from the French Governor-General of Canada, to his Emissary in Nova Scotia, Mons. Le Loutre, October 18th, 1754. "My conviction is that we should never suffer the Maliseet and Micmac to make peace with the English. I regard these savages as the mainstay of the colony; and to perpetuate in them that feeling of hate and hostility, we must remove from them every chance of allowing themselves to be corrupted; and the central position of affairs in Canada demands that these natives, who are our fast allies, should strike without delay, provided that it may not appear that it was I who ordered it, as I have positive instructions to remain on the defensive. I further recommend you not to expose yourself, and to be well on your guard, for I am persuaded that if the English could lay hands on you, they would put an end to your existence or make it a very hard one."

Mmmm.....{sic}

Now this was written long after Nova Scotia proper had been ceded to England by the Treaty of Utrecht, dated April 11, 1713 - the beginning of permanent British rule in Nova Scotia.

Halifax was founded in 1749 by Hon. Edward Cornwallis, at first as a fortified post, to counteract the influence of the powerful Fortress of Louisbourg, the great French fort in Cape Breton which mounted 400 guns, and at times was garrisoned by 10,000 men.

(In blue pencil, Hardy has written here, "(S) all that is left", presumably a slide of the ruins of Fortress Louisbourg.)

On this position - the key to the Gulf of St. Lawrence, of Quebec, and the highway of Europe to America, France had lavished its thousands.

Halifax was stockaded on the three land sides, with a blockhouse on the hill where the Citadel now stands; and blockhouses were erected in various other parts of the province: Lunenburg, Windsor, and other settlements. Some of them are still standing. Here is a view of the one at Lunenburg, from a sketch made by myself.

{In blue pencil, Hardy has written here, "Picture of Blockhouse."}

When I first joined the Halifax Garrison, nearly 60 years since, there was a long piece of the old stockade standing on the north side of the city; and most of our batteries on both sides of the harbour were enclosed by stockades kept in good repair by the Royal Engineers. The defenses were necessary on account of Indian raids. The daily existence of the early settlers was threatened by these terrors. Hundreds of immigrants dared not venture beyond the guns of the Citadel. It is also recorded that bounties were paid the Indians on English scalps by the French authorities in Canada, in time of profound peace - a horrible traffic. The surrounding forests were a source of terror to those who wandered into them to get firewood. All this conduct on the part of the Indians was instigated by the Acadian settlers, who were themselves the tools of French intrigue.

At last, when all means of kindness had failed, the French settlers were called on to take the oath of allegiance, or leave the country. They refused to do either, and as England was then engaged in a life-and-death struggle with France for supremacy in North America, they became enemies within the gates.

Swift, sudden, was the measure of expulsion carried out, possibly in these days it would be done more mercifully, and doubtless there were some heart-rending separations, caused among the members of the families of the poor farmers. But there was no remedy but deportation.

Some 9,000 were exiled in 1755. Twelve years afterwards, when peace between England and France was concluded, a certain number of exiled Acadians were permitted to return and awarded certain lands. These and their descendants afterwards proved a loyal, industrious and inoffensive people, and the refined French faces, French manners, and the old customs of their forefathers, to which they still adhere, make them, wherever their settlements are found, a pleasing variation on the English or Scottish colonists, with whom the *entente cordiale* has been thoroughly established, dating from the return of the exiles.

Almost immediately after the expulsion, also, the Indians ceased to trouble, and the country became a safe one for emigration. They are now a prosperous and a happy people. Still, as we read the conclusion of Longfellow's beautiful poem, we must fall back for the moment into his vein of pathos and sorrow, over the desecrated hearthstones of the unhappy Acadians.

*Still stands the forest primeval, but under the shade of its branches
Dwells another race with other customs and language,
Only along the shore of the mournful and misty Atlantic
Linger a few Acadian peasants, whose fathers from exile*

*Wandered back to their native land, to die in its bosom.
In the fisherman's cot, the wheel and the loom are still busy,
Maidens still wear their Norman caps and their kirtles of homespun
And by the evening fire, repeat Evangeline's story;
While from its rocky caverns, the deep-voiced neighbouring ocean
Speaks, and in accents disconsolate, answers the wail of the forest.*

And here again, in a more modern sonnet, "The Returned Acadian", by Herbin, himself a descendant of the old French stock, we have the same sad thoughts expressed, referring to the tragic days gone by.

*Along my father's dykes I roam again
Among the willows by the riverside
Those miles of green I know from hill to tide,
And every creek and river's ruddy stain.
Neglected long and shunned our dead have lain,
Here where a people's dearest hope had died.
Alone of all their children, scattered wide,
I scan the sad memorials that remain.
The dykes waved with the grass, but not for me.
The oxen stir not while this stranger calls.
From these new homes upon the green hillside,
Where speech is strange and this new people free,
No voice cries out in welcome; for these hills
Give food and shelter where I may not bide.*

Though their old dykes of Grand Pre {in blue pencil, Hardy has written here, "Wolfville & dykes"} are occupied now by the conquering race, the Acadians of Nova Scotia are numerous in the western county of Clare and Yarmouth. I have been driven for miles past their white-painted dwellings on the tide-swept shore of St. Mary's Bay - neat prim houses with the old Brimbale wells {in blue pencil, Hardy has written here, "BW"}, patient, slow-moving ox teams and women dressed as Longfellow says, in the same old style of garments, as brought over from western France; and most of the old customs still obtain, the atmosphere seemed to breathe of pastoral contentment, if not of progress.

{In blue pencil, Hardy has written here, "Cattle on road."}

{In blue pencil, Hardy has written here, "Slide Yarmouth."}

There are beautiful women amongst these long-shore Acadians, one specially pointed out by our coach-driver, a Sister Therese, I think that was her name. The coach had stopped purposely that we might see her. She was an ideal Evangeline, and she wore a sad and sorrowful expression, that would have rendered her a study for the painter in quest of a model to illustrate the poem.

{In pencil, Hardy has written here, "The old French song says, A la claire fontaine {sic} en roulant ma boule." This is a reference to two French songs.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaq Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 1 a-k.}

Part Two:

"Evangeline's Land: Minas Basin, Indians and Their Folklore. By General C. R. Hardy."

{In ink. Hardy has written here, "The memory of the Red Man/ How can it pass away/ While their names of music linger/ On such mount and stream and bay?/ The memory of the Red Man/ It lingers like a spell/ On may a storm-swept headland/ On many a leafy dell."}

We will now illustrate, with the help of a few slides, that most remarkable and beautiful inlet called The Basin of Minas, at the entrance of which stands the imposing form of Cape Blomidon. This dark bluff, often crowned with thick mists, is the dominating object of the neighbourhood, and in full view of the beach of Grand Pre.

{In blue pencil, Hardy has written here, "S3."}

"Away to the northward, Blomidon rose, and the forests old. "

Blomidon is the abrupt termination of a long range of high-land called the North Mountains, which bounds the one hundred miles of fertile plain well known as the Great Apple Valley of Nova Scotia, termed also the Annapolis Valley, as it nears the ancient town of that name, a seaport at the western end.

{In blue pencil, Hardy has written here, "(S)" and "3" and "S", as indicators for three slides.}

This long valley is enclosed between the North and South Mountains, somewhat as is our Weald of Kent between the North and South Downs, Beachy Head being a sort of small Blomidon at the end of the latter.

{Here Hardy has glued in a newspaper clipping, "The Life of an Apple."}

Though it be a digression from our topic of Minas Basin, let us consider for a moment, this the greatest Apple Orchard of the world, with a few illustrations that have been kindly lent by the London Agent General for Nova Scotia, Mr. John Howard. It has been said that the biggest thing above ground in Nova Scotia is the Apple. To whom do we owe the discovery that this soil is so conducive to the growth of this fruit? Most distinctly to the old French settlers, and it is a noteworthy fact that amongst the yearly fruit importations from thence, some is the product of venerable gnarled trees that date from the days of the Acadians' expulsion.

{In blue pencil, Hardy has written here, "(S4)."}

Though, when the people were driven out, their houses and bams were burnt behind them, their Apple and Willow trees remained, and remain and flourish to this very day.

{In red pencil, Hardy has written here, "Picture."}

Trees there are whose fruit filled the garners of Evangeline's folk more than 150 years ago, and is today being gathered and sold in Covent Garden Market. One of these produced twenty-eight barrels of good marketable fruit, besides many others of smaller size, not fit for exportation. Such is the life and fruitfulness of the Nova Scotia apple tree.

The sight of the wonderful sea of blossoms in the springtime is one I well remember, and also a long coach drive in September (there were no railroads in the land in that day), and how we picked choice specimens from the top of the coach as we passed beneath the bending branches that overhung the road. Healthy youngsters as we were then, we thought, "There was not in the wide world a valley so sweet." And the scenery was so beautiful in the fall, the ripe apples vying in colour with the maple leaves now tinted with all the colours of the rainbow by early night frosts. It looked like a dreamland with a veil of blue mist drawn over it, and bounded by the hazy blue form of the far-stretching lines of the North Mountains. No wonder it is called always, "The Valley", by the enthusiastic, land-loving people of the country.

Returning now from these Gardens of the Hesperides to the turbid waters of the Bay, over which Blomidon keeps

watch as a grim sentry, here is a picture of the famous Cape round whose mist-crowned head so many tales and legends cluster.

(In blue pencil. Hardy has written here, "(S).")

It is a wild scene and a weird one when the heavy squalls from its summit strike the rushing tides that sweep round its base. The influx of the tide causes a rise of 70 feet (spring tides) and the score of streams or rivers that flow into the basin are visited by the phenomenon of "The Bore", as it is termed, a wall of advancing waters that makes itself felt many miles back in the country.

With my canoe well drawn up on the shore of the Shubenacadie, I have waited for the Bore to pass, hearing its advancing roar over the fields below. It was a grand sight as it went on, threatening to engulf any craft in the river unprepared for its impact. Then the vessels and boats, borne on the rapidly rising flood, were rushed past with the speed of a train, the steersmen strenuously engaged in keeping their vessels amid-stream.

The pastures of Grand Pre were first reclaimed from these gigantic tides by the labours of the old French colonists, after the manner of the Hollanders with their dyke lands.

Though in the words of a Nova Scotian poet, "Their names of music linger round each stream and mount and bay," Blomidon is not an Indian name. The Indian name of this cape is quite unpronounceable, and so the white man has not retained it, making a hash of it as he has done with so many other sweet-sounding Indian names, for instance, Cochmegan; Kenticooke, Pondhook; etc.; streams round which, all three, I have in early days chased the moose in the forest green.

{ Hardy adds here in ink: "Yet a vast number of the original and beautiful Indian names are retained in Nova Scotia and New Brunswick (poetry)."} }

It was on a wild stormy night in mid-winter, that I first passed close under Blomidon. A storm, accompanied by vivid lightning, had suddenly risen, and the wind being against tide, a tumultuous sea made our little schooner rather lively. Driving wet snow froze on the sails and sheets, and made it hard to take in sail to reef. But it was a very impressive scene, the inky darkness relieved by flashes of lightning, which disclosed the dark, towering cliffs of Blomidon. The rush of the stormy waters round its base, and the clattering of the cargo, principally of loose barrels, made everybody, both sailors and passengers, glad when the little craft was got under the lee of Partridge Island, close to which was our destination, Parrsboro.

I find in my father's journal, when in Nova Scotia nearly a century since, the following remarks on his passage up the Basin of Minas:

We started with a noble breeze, and soon came along-side Cape Blow-Me-Down, and though we were 5 miles distant from it, the breeze suddenly forsaking us, we were becalmed under its lee for nearly two hours. So potent is the influence of this giant of promontories, which Classic Ages would have assigned as the abode of some subaltern of Aeolus, and the Gothic {Age} to some Demon of Storms. This magnificent cape might be seen, I have no doubt, at a distance of 50 miles. From most of the high places of the province, the people will point out to the stranger the majestic Blow-Me-Down.

But a mile or two further round towards the Bay of Fundy, there is another cape that actually terminates the headland of Blomidon - Cape Split - whose {in blue pencil, Hardy has written here, "(S)"} detached masses of rock are of a most singular and picturesque character (description).

{In red pencil, Hardy has written here, "[Indians]."} }

And now, having recalled the sad and sweet memories of Evangeline, and the pleasant pastures of Grand Pre, I would speak of the Indians and their legends; and of their Phantom Chief who once lived on the top of the old cape;

Glooskcap {sic; KJuskap} the Immortal One; the central figure of their imaginative folklore. This Kluskap is a parallel figure to Hiawatha of the Iroquois, the subject of Longfellow's great epic poem. Kluskap was the demigod or superman of the Algonquin Tribes of the eastern forests, just as Hiawatha was the superman of the Six Nations of Central Canada. {Neither of these attributions is correct.}

It is due to a personal friend of mine, whilst in Nova Scotia and since, now gone to his rest, a remarkable missionary, the Rev. Silas T. Rand, DD, who devoted his life to evangelizing the Indians, that these wonderful legends of the Micmac and Maliseet tribes have been preserved, ere the traditionary lore of their forefathers was lost, as has the spirit of the woods and the marvelous woodcraft, which even in my day was becoming rare and now has altogether disappeared.

The Indian as I knew him has gone, and it is sad to think of the noble race that has passed away forever. I do feel truly indignant, when I read in the modern Guidebook of a few degraded idle specimens of the fierce warrior tribe, that in the interests of the French, once tried to oust us from our settlements in Acadie.

I may be permitted to affirm that few white men have attained to the intimate knowledge of the character of the Micmac such as I acquired, being always welcome to their camps and respecting their Code of Etiquette. From themselves I heard the Kluskap Legends, and the drolleries of "Brer Rabbit", long years before they were collected and published by American writers, and "Uncle Remus" stories appeared. Their welcome, as I entered, or rather paused, at the entrance of the wigwam, "Come in Hardee, Bon Soul {bon jour}," still rings in my ears.

But to return to the Spirit Chief, Glooskap, and his wonder-working achievements in the old times: I remember well being in camp at the end of a beaver-hunting expedition, on the Rossignol Lakes, at a picturesque spot called the Sedgewich, the Indian name for the 'run-out' of a lake. It was a grassy promontory, with a growth of white oak, 'an oak opening', as it is termed. It was also an old Indian burying-place, and the graves of the old folk were still discernible, sometimes headed by a piece of rock, and all overgrown with moss and wild creepers.

I don't know that our Indians quite liked our camping there. They seemed taciturn and subdued, but the evening fire thawed their reticence, and with the pipe after supper we soon got talking about old times and the old people, and of course Kluskap came on the program of the evening.

Kluskap the Immortal One, whom all the forest creatures learned to love and obey; whose life on earth was spent in fearful conflicts with spirits of evil who lived in evil and wicked times on the earth; who was always victorious; but departed at last promising to return - a dreary day which Bird, Beast and Indian all join in lamenting. When the wolf howls in the distant forest, or the loon raises its wail on the lonely lake, far from Man's dwellings, he who hears them should know that they are sorrowing for their Master.

Of a nobler character than the Hiawatha legends of the Mohawks, the mythical tales of these sons of the forests would fill volumes. One discovers with wonder and surprise, what a storehouse of the wild poetry of the woods, is the mind of the Indian. The flower, the tree, the music of the wind, the roar of the gale or the gentle susurrus of the pines, appeal with force to the sentimental in most men's minds; but to the Indian, every object, every familiar sound of his native woods and lakes recalls some passage in his well-preserved store of folklore, some myth in which it plays a part.

The night in question was our last night in the woods, and the blaze of our camp-fire attracted the owls, those Paul Prys of the woods, who came into the neighbouring trees and hooted, answering one another for a considerable time.

We glanced at the Indians enquiringly. "Why are the owls so noisy tonight, Glode?"

"Owls say, 'I'm sorry, Oh, I'm sorry'."

"Why, Glode?"

"Kluskap gone," was the answer.

"And weren't you saying something about Kluskap and the beaver the other day, Glode?"

"Ah, mooch, yes, sure," and then he begins a story, which, if you be a good listener and appear interested, will tell you much about Kluskap and his twin-brother, Malsumsis the Wolf, who was bent on his destruction from his birth, and how Kohbeet (*kopit*) the beaver, from his place of concealment in the lakeside sedges, overheard the secret of the charmed life of Kluskap, and how it could be destroyed.

{This account is not common to Mi'kmaq, it was collected only once and re-worked by a non-native with an agenda of his own. For further comment and clarification, see Thorn Parkhill, "Of Glooskap's Birth and of His Brother Malsum, the Wolf: The Story of Charles Godfrey Leland's 'Purely American Creation'." *American Indian Culture and Research Journal*. 1992. Vol. 16 (1):1-25.}

The tale-bearer took it to the Spirit of Evil {no such concept in Mi'kmaq until after the advent of Catholicism}, the Wolf-brother, and demanded reward.

"Reward? You with a tail like a file? Get thee hence."

Then the angry beaver went to the Master and confessed what he had done. Kluskap arose, and with sorrow sought his brother, and slew him with a fern-root, the fatal weapon indicated by the Informer.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 2 a-k.}

Part Three:

"Evangeline's Land: Indians and Their Folklore (continued). By General C. Hardy."

But the spirit of Malsumsis still lives, to work evil in the world; and some day after a great earthquake the Final Battle will be fought between the two great spirits, and their allies, when Kluskap will come to his own again, and when Man and all the creatures of the Wild, with forest trees and plants, will rejoice together; a happy time which is still the daydream of the Indian. Kluskap, when he left the woodlands of Acadie, promised to return soon. Not having kept his word, his name, Strangely enough, signifies a liar {more like tricky or cunning; and certainly not because he broke his word}.

For every strange sound heard in the woods, the Indian has a story. Sometimes, though rarely, we hear the hollow muffled crash of a tree falling in the calmest weather. "There is a spirit of the woods," he says, "who handiwork it is." If you are in time, and will run swiftly along the prostrate stem, from the upturned roots to the upper branches, you will see him - the Demon Woodcutter.

But we have no time in the present paper to pursue the interesting subject further. It demands a paper, nay, a volume to itself. I once asked Dr. Rand to do for the Kluskap Legends what Longfellow has done for those clustering round Hiawatha. I have his reply, which reached me here in Dover, not long before his death. He was unable to undertake so great a task. His work was Evangelization, and publishing the simple Gospel in their own Language. He wrestled long with the spirit of error amongst them, and tried to overcome the ignorance in which they were purposely kept as to the truth, and succeeded in hundreds of cases, as he told me, in saving whole families of the children of the woods, who died witnessing to the truth as it is in "Sayzoos" {Jesus}.

One good story of an Indian outwitting a priest, I must tell as I found it in my father's diary, who was the chaplain of one of his Majesty King George's frigates, on the North American Station {ca 1800-1810?} "I have heard," he says, "an anecdote in some degree relating to this subject, which also places the Indian character under another aspect, since it indicates that untutored shrewdness of which these people possess a considerable share."

An Indian lost his father. The Priest, representing to him the Torments of Purgatory, persuaded his apparently simple Voluntary to purchase the parent's release by paying certain skins for the requisite number of Masses. The Masses were said, the day of Payment arrived, and the Indian appeared, bringing with him the skins, the ransom of years of damnation. The Priest eyed his imagined Prize with feelings of Exultation. The Indian enquired if the Priest had fulfilled his part of the contract, and being answered in the affirmative, he repeated the demand with increased earnestness, if {the Priest} was quite sure his Father was out of that Horrible Place? 'Quite sure,' replied the Priest. 'Damned fool him to go back again, then,' said the Indian, and shouldering his Pole of Skins, away he walked to the utter dismay of the disappointed Padre.

As before said, the woodcraft of the Indian is wonderful to the White Man who cannot attain to it even after years of acquaintance with the mysteries of forest life. He is able to track you with all ease, over the leaves in summer. He can discern the traces of your foot where you can see nothing. You have bent the leaves and grass under your feet, and the impression remains. And your upper extremities have left an additional track behind you on the trees, and on the moss, which brushed along as you passed, was not wholly elastic, it remained in a measure as you left it. So that when he looks up or looks down, he sees your track, and can follow you at full speed.

What an acquirement would this be for our young friends the Scouts, with whom the continued habit of observation is capable of development. Here is a story illustrative of the Indian's eye-training.

An Indian left his lodge for several days; when he came back, the dried venison he had left hanging in a tree near his wigwam had disappeared. He did not go round asking his neighbours about it, but just used his eyes instead of his tongue for the first hour, and his eyes told him many things. Just as I have seen my old hunter, John Williams, act when we had found no traces of game for a long time, he would ask me to sit down on a fallen tree and smoke my pipe, whilst he took a cast round for a while. Then he would come back to me with his intelligent eyes beaming with satisfaction and full of information about wildlife all round us. This discovery led to our coming on our game whose traces he had seen.

Well, our friend the man who had lost his wild meat, went to a wigwam nearby, and asked, "Did you see a little old white man with a short gun? Did you see him within the last two days? Did he have a small dog with a short tail?" The neighbours said, "Yes, I saw him; they were on the trail, going south."

The Indian took the same trail and in a few days returned with the dog and the deer meat. To an enquirer, who wanted to know how he had found out all about it and asked first, "How do you know it was a white man?", he replied, "White man turns toe out, Indian puts foot so, one behind another, walks straight."

"How do you know he was little and old?"

"He put pile of stones near deer meat tree, can't reach, he little, he take short steps, he old."

"How did you know his gun was short?"

"He stick gun on ground against tree, gun make mark little way from ground. Short gun."

"Well how did you ever know he had a little dog like that with a short tail?"

"Dog sit in sand; watch man get meat; dog leave mark where he sit. Indian can see with two eyes."

But these traits in the character of the Woods Indian are necessarily dying out before the onward march of practical commercialism, before which the red man himself, with his ideality {sic} and mysticism is bound to disappear. The unsympathetic conquerors of his vast domain of woodlands and prairie, will, I suppose, some day succeed in completely un-Indianizing him. Indeed, my late friend, Dr. Rand, writing 50 years after I had left Nova Scotia, said

in one of his letters, "Were you to return to Nova Scotia, I have no doubt you would be recognized by many an Indian whom you would not know. The change among them is wonderful. The old Indian attire has been doffed, and both sexes dress like the white people. You would see very few wigwams, but houses instead, and often good ones, too."

It seems a pity, but perhaps it is best for them. I should not like to meet some of my old friends dressed in European store clothes, with a profusion of watch chain.

That wonderful cape we were looking at just now, Cape Split, the Indian legends have it, was part of a huge beaver dam, which stretched across from Blomidon to Parrsboro. Kluskap was no friend of the beavers, he remembered the treacherous conduct of the informer, who tempted Malsum to slay his brother. The great beavers of those days had made a dam right across from Blomidon to Parrsboro, and filled the whole Annapolis Valley with water, so Kluskap cut the dam near the shore and the whole of that part was swung back, letting in the flood with a mighty rush, and this point, where it was broken, may today be seen as Cape Split, called by the Indian "Pleegum", which means "the opening of a beaver dam."

The Indians of my day averred that they had seen bones of these monstrous beavers unearthed, probably some anti-diluvian remains.

And lastly, I must introduce to you, Kluskap's most trusted messengers, the loons, one of my old forest friends, who wild night cry I often seem still to hear, echoes from the back woods which ring true to memory.

Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Campbell Hardy Material, 3 a-g.
"Evangeline's Land." Campbell Hardy. Unpublished MS, 1910 ca. "Campbell Hardy was born at Norwich, Norfolk, England, on 10th October 1831, and was the eldest son of the Rev. Charles Hardy, M.A., of Whitewell, Hertfordshire. In the earliest years of the nineteenth century the latter had been a chaplain on one of King George's frigates on the North American Station, and had visited Nova Scotia." Harry Piers, "Obituary, Major-General Campbell Hardy, R.A." 1919.}

21 January 1924

Manuscript, hand-written, six pages; "A Short Unwritten Indian History About Awiskookak, the Mohawk Indian Spies." Enclosed with the previous letter.

{Note by Piers: "By Joe C. Cope, Micmac Indian, Enfield, NS. 21 Jan. 1924."}

"The People of Nova Scotia by reading Parkmans and Murdock's History of Canada. Cannot escape from knowing great deal about the life and customs of Indians of long ago. Especially they like best to read about their old time national sports. Of Tomahawking. And scalping. The latter - as some believe - originated from French Idea. Far from it. That Game is as old as the Indian Race Itself. More scalps more Honor. No scalps. No good. A squaw man. But. The Practice of Spying among Mohawk and Mic- Mac Indians began about two hundred years before Mr. white man unfortunately drifted across the Atlantic to this Country. The Grand Chief James Paul's {Jacques Pierre Peminuit Paul, chief in 1856 until his death in 1899} unwritten Indian History. Says. That. Nova Scotia was inhabited and owned by Mohawk Indians probably Thousand years before Mic Mac Indians of now United States

{Joe Cope uses the term Mohawk, but it should really be the Kwetiejik; possibly St. Lawrence Iroquois, but not Mohawk. The Mohawk were introduced in the 1700s by the English, as Indian Rangers, to go out into the wilds and kill the Mi'kmaq. Stories of this were conflated with stories of the Kwetiejik wars of earlier times. See additional notes below.}

{second page:}

took notion to drive them away. Or out of it. And they did drive them away. But History do not say. How long the Battle lasted to do it.

To prove that Nova Scotia was once inhabited by Mohawk Indians Paul says. We have no written proof. But. We have their old stone Relics. He says. More than one half of Stone Relics found in Nova Scotia. Are Mohawk Made. Mohawks were better and neater workers than Mic- Macs. And are so to this very day. Hence. Every neatly Made stone Pipe. Paring knife. Tomahawk. Stone sling &c. May safely be attributed or taken as Mohawk Manufacture. But one certain fact, he says, That stone slings were never used by Mic- Mac Indians. Mic- Mac Indians were spear men. And an expert in Archery Hence. Their easy victory. And expulsion of their inveterate enemies. The Mohawks. From this Country. Paul says. The

{third page:}

Mic-Macs fought and chased Mohawks up the River St. Lawrence as far as Cagnawaga. Where they are to this day.

Paul says. The last two surviving Chiefs of that greatest of all Indian Wars killed one another some where near Qenebec {Kennebec?, Quebec?}. Mejilapegatasijk {Mejilapeka'tasiek} Chief of Mic-Macs. Killed Wasoo-ow the Mohawk Chief in Tomahawk fight, in the Morning. But. He also died. The following day. (Do you see these two names in Parkman and in Murdock's Histories?)

Now, what would we do if some very powerful nation drove us out of our beloved Country? Would we not do our dirtiest? If we could. To make its newly acquired Country as unpleasant as possible? Now, that is just what Mohawk Indians tried their. Best to do, to Mic- macs. {Chief Jacques Pierre Peminuit} Paul says only on too many occasions they succeeded. The Mohawks swore eternal vengeance upon Mic- macs, but luckily, the appearance of Black Robed White Man and His Religion put an end

{fourth page:}

to that bad piece of Business, as far as killing and scalping was concerned.

But the sworn vengeance upon Mic- mac Indians was not to be so easily forgotten. For about two hundred years after these two Tribes of Indians were converted to Christianity. Mohawk Indian spies, some say 100 Men. of course divided into parties of 6 or 7. all picked Men. would come down to Nova Scotia every summer, as soon as the leaves and other green stuff grew large enough to hide in. Then and only then the Mic macs had good reason to be a little cautious in their Movements. These Men. visited every Indian village from Yarmouth to Cape North in Cape Breton. They were very annoying, like Night Hawks, disappear during the day. and at dusk, they would let themselves {be} known, by throwing stones at the camps, imitating the warble of Birds, hoot of an owl. and start every dog in a village Barking. But. Many a time they were more than well paid for their sport.

{fifth page:}

The first few hundred years these spies, were very cruel. Murdering innocent women and children, setting fires to

all the Mic Macs best hunting grounds. {This was the practice of the Mohawk Ranger companies, brought in by the English in the 18th century to exterminate the Micmac.} Paul says that all the old Barrens, all through this Country are the works of Mohawks. But. Since the Christianity came in vogue, although it did not prevent them from Making their annual visits as usual, these spies became more lenient, as civilization grew and spreaded finally. About seventy five years ago They gave up the Idea. As a bad job. One squaw shot three of them along the shore of Bras dor Lake; another is buried at Chapel Island, Potlotek, C.B.

But. old man Noel Lewis, a well-known Indian around Dartmouth years 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, and snatched a one-year-old baby boy from his mother's arms and made off with him. But the cries of childs awaken

{sixth page:}

the Parents. Old Noel. said. I jumped up. grabbed My Gun. and made after them as fast as my legs would let me I heard the Childs cries, and followed 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 I thanked them with two big loads of buck shot as they disappeared in darkness. Them fellows did not bother me any more that summer. On a second occasion, about five years after, they did not make another attempt to kidnap any of my children. But. they lured my hunting dog to follow them. My dog was lost for a week. When it returned, it was clean shaven from its nose to the tip of its tail, and painted in all the colors of a Rain-Bow.

A whole Book could be written about these spies. But. strange thing about them. They never molested the white people, and were very little known by them.

Glooscap the second. J. C. Cope.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaq Ethnology: Memoirs & Manuscripts, Joe C. Cope, 7 a-f. "A Short Unwritten Indian History About Awiskookak, the Mohawk Indian Spies."}

{ADDITIONAL NOTES on the Kwetjkk Wars, collected by Ruth Whitehead:

There are many Mi'kmaq stories of their wars with the people to whom they refer as the Kwetejk (singular, Kwetej). It is not certain whether this term refers to the St. Lawrence Iroquois, the people Cartier found on the Gaspé in 1534, or to some other Iroquoian people; it is a term which came to include both the earlier Iroquoian-speakers, and the Mohawk Rangers brought in by the English in the eighteenth century to subdue the Mi'kmaq. In early incidents of these wars, recorded in Silas Rand's *Legends of the Micmac*, bows are in use; later, the combatants have muskets, obtained from Europeans. Two of the most famous Mi'kmaq fighters were L'ki'mu ("He Sends"), and his brother Mejilapeka'tasiek ("Tied in a Hard Knot").

"I cannot learn," wrote Rand, "how long the Mohawk war lasted. I have already obtained several of the intervening incidents. The winding up of the war...was related to me today by my friend Louis Benjamin Brooks {grandson of Chief Jacques Pierre Peminuit Paul}, Sept. 3, 1869."

"Tabasintak {Tabousintac} is the place pointed out on the map by Ben Brooks as the identical spot {where Mejilapeka'tasiek killed Wohooweh}. He has been there, and seen the rock on which tradition says the Kwedeche's head was smashed; it lies about in the centre of the sand-bar that stretches along in front of the mouth of the river, outside of the lagoon....The stone...is of a singular form - hollow on the top, like a dish; and from this stone, and the circumstance related, the place has ever since borne the name Batkwedagunuchk, which no one English word can easily translate. It indicates very poetically that on this rock a fellow's head was split; an anvil comes nearest to it. My informant has not seen the rock since he was a small boy; but the form, and the associations connected with it are indelibly fixed upon his memory."

(Silas Rand. *Legends of the Micmac*. 1894: 215, 212. His informant, Ben Brooks, was the grandson of Grand Chief Jacques-Pierre Peminuit Paul, who was also Joe C. Cope's authority.)

"In 1639, the Mohawks of Canada were at war with the Micmacs of Acadia, and a bloody battle is said to have been fought between them near the mouth of the Restigouche. The former were victorious, and the warlike character of the tribe was such that the war-whoop of the Mohawk was to their enemies the signal for flight. Even at the present day, the Indians of New Brunswick have a superstitious dread of the spirit that led the 'hungry wolves of Canada' to battle." (Abraham Gesner. *New Brunswick with Notes for Emigrants*. 1847:113.)

"During those wars a celebrated chief arose among the Micmacs, whose name was Ulgimoo {L'ki'mu}, of whom many strange things were related. He drove the Kwedeche's out of the region on the south side of the Bay of Fundy, they having been compelled to cross the bay in their flight from the enemy; and he urged them on farther and farther towards the north, finally driving them up to Montreal....The Kwedeche's having retired to Fort Cumberland, and thence on to Tantama {Tantramar}, before their enemies, and thence on beyond Petcootkweak {Peticodiac}, Ulgimoo built a mound and fortification at the place now called Salisbury, where the mound still remains.

This war lasted for many years, since, when many of the men had been killed off, time was required to raise another race of warriors, who were carefully educated to keep alive the spirit of retaliation. This brought Ulgimoo into the field after he had become very old....Being a magician {a puoin, a shaman}, he could hear and see what was going on very far off....Thus, when he was about one hundred and three years old, he learned by means of his mysterious art that a war-party {of the Kwetejk} was on the move to attack his village. {L'ki'mu sent his warriors away, and let the Kwetejk capture him}....the old man was tied, bound to a tree, a quantity of dried wood piled round him, and the torch applied. As soon as the fire began to blaze, he made one spring, and was clear of all cords and green withes, tall, straight, young, and active, and ready for fight.

"There!" said {the Kwetejk shaman}, "didn't I tell you it was Ulgimoo? Will you not believe me now? In a moment your heads will be off." It

was even so. One blow despatched him, and similar blows fell upon the rest; and only three of the whole army of several hundred men escaped. Ulgimoo did not receive a scratch. The three that were not killed he took prisoners; he cut their ears, slit their noses, and their cheeks, then bade them go home and carry the joyful tidings of their defeat, and be sure to tell that they were all slain by one Micmac, one hundred and three years old." (Thomas Boonis to Silas Rand. *Legends of the Micmacs*. 1894:295-296.)
This is a fascinating topic for further research.

31 January 1924

{partially transcribed}

Correspondence, hand-written, 31 January 1924; from "J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "In regard to the Mic Mac Indians who lived in Halifax Co. in 1870, is somewhat puzzling. As mostly all Indians belonging to Shubenacadie and all along the line generally spent their summer months either at Dartmouth Lake Indian camping grounds or at Tuft's Cove. But. I'll do my best, to place every one of them in their own respective Counties &c.

Since I sent you the other papers I have been working on a new Invention in shape of the Rat. Trap. A wholesale Killer. A Trap that will destroy. From one Rat to 1000 at Night. I'll have one made in week's time. Ready for a test. Enfield Station House is full of them. I'll test it there first. If it works all right. I'll show it to you. Yours truly, J.C. Cope.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 8. Joe C. Cope to Harry Piers, 31 January 1924.}

9 February 1926

{Manuscript draft, hand-written on three sheets of lined legal paper. Joe C. Cope.}

"A Short History of the Mic Mac Indians in Halifax County, Nova Scotia, Since Confederation"

{Piers has written in ink: "By J. C. Cope, Indian. Received 13 Feb. 1926."}

Enfield, Hants County, N.S. Feby 9 - 1926

In 1870, as I remember, there camped at the fork of the Preston and Guysboro Roads, Twenty-seven Mic-mac Indian Families; and seven at Tufts Cove, Bedford Basin. The names of the Preston Road Indians were, Peter Cope, Peter Sack, Lewis Sack, Noel Lewis, Stephen John, Peter Glode, Joe Glode, Frank J. Paul, Lewis Philips, Mike Allen, Lewis B. Brooks {Louis Benjamin Brooks}, Tom Brooks, Lewis Basque, Peter Francis, John Stephen, Noel Dennis, Ben Morris, John Morris, John Caninic, Noel Paul, Abram Paul, John Bradley. At Tufts Cove: Chas. Toney, Tom Toney, Frank Toney, Frank Paul, Oliver Paul {son of Jacques Pien-e Peminuit Paul}, Prosper Noel, and old Alex. Philips.

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 false Rumor got among them, That at the event that the so-called Confederation became a fact, the Indians in Nova Scotia would be deprived of all their former Treaty Rights (pretty darn near that now). Powwows or Council Meetings were held at Shubenacadie Reserve and at the Preston Road Indian settlement and other Reserves, in an endeavor to find out if that Rumor really came from the Headquarters in England in {other? page torn}

{second page:}

words. From the Queen Victoria.

I remember the last General Pow-wow held at Peter Cope's house at the fork of the Preston and Guysboro Roads, (which is still standing) The Captains or Council Men were, the Grand Chief James Paul {Jacques Pien-e Peminuit Paul}, John Noel {his adopted son}, Joe Glode, Peter Cope, old Lewis Paul, Christopher Paul, and one Council Man from Pictou, Gabriel Niggiachoo. In that Pow-wow two captains were selected to go over to England: John Noel and Peter Cope. (The only two who could express their ideas in the English Language better than the Rest.)

A day was decided upon when these two Captains would embark on their important mission. Everything apparently moved along satisfactorily for some time. Funds were collected to defray these Captains' expenses. The necessary Indian Costumes or clothing suitable to be worn in presence of the Highest authorities in England were (furnished) made by the greatest Bead worker women. Mrs. Prosper Paul made Peter Cope's great Coat and I think old Mary Thomas {his mother-in-law} made John Noel's; of course other women assisted, however.

Before the time appointed came, everything was OK. A short Council meeting was held again at the Preston Road settlement, every Council Man attended, but one most important man, John Noel, who showed a white Feather, one day before the Inman Line steamer was due to leave Halifax, for

{third page:}

England. So Peter Cope had to Paddle his own Canoe alone to England. If I remember right I think he went over on the Inman Line steamer, *City Cork*, and came back on the *City New York*.

However, he was over to England to the Colonial office, where he met Dr. Tupper and Joseph Howe, who, it appears, were also over there on the same Business, the Confederation. The above-named Gentlemen introduced Cope to the Authorities of the Colonial Office, and assisted him, regarding his mission, where Cope was informed that as long as any Indian remained a True Ward of the English Government, so long His Treaty Rights would be respected and adhered to, to Hunt, Fish and Camp wherever and whenever He likes. No Bye Law can ever alter or change His Treaty Rights and Privileges. Indian's status as a "ward" is his only Protection and I am afraid some Magistrates and Judges don't know that. Peter Cope came back on the same Boat with Dr. Tupper and Howe. He said They were the Two Best Friends on the Steamer.

J. C. Cope, Indian

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope. "A Short History of the Mic Mac Indians in Halifax County, Nova Scotia, Since Confederation." Joe C. Cope, 9 a-c. Sent to Harry Piers 9 February 1926.)

29 March 1926

{Correspondence, hand-written, 29 January 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 Cover 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, Pelonie, and Pauls. There are three distinct Families of Paul in Nova Scotia:

The Eastern-shore Pauls usually called Eskekajooah were Joguns; Cape Breton Pauls Quenassiag and Peminooitag; Glodes were Pichinaq; Stephens were Squeeguns; old Noel Lewis was Plowetchooti; Francis were Tgopechg (Twins); Copes were Obsquoochg. I can't find out who were Goontaywak. I think that came from Cape Breton. I was in the Museum one day since I sent you the Paper. But I noticed you was busily 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.

Yours truly, J.C. Cope Sosep Obsquooch.

{on reverse:}

PS. The English Name Philips. Was adopted by Doodoos.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 10 a-b. Joe C. Cope to Harry Piers, 31 January 1926. The letter definitely is dated 1926, but it appears }

April ? 1926 cross-reference

{adapted from Cope, Genealogies, 10a-b, above}

Names of Micmac Indian families

English Name	Old Micmac Indian Name
Morris	Bench
Maloney	Pelonie
Paul (eastern shore)	Usually called Eskekagooah, were Joguns
There were three distinct families of Pauls in Nova Scotia	
Paul (of Cape Breton)	Quassiag and Peminooitag
Paul	
Glode	Pichinag
Stephen	Squeegum
Noel (Louis)	Plowetchooti

Francis
Cope

Tgopechg (twins)
Obsquoochg

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 59. Cross-referenced to Memoirs & Manuscripts, Joe C. Cope, April 1926. Peminooitag is modern Peminuitaq; see the note on the origin of the name Peminuit, plural Peminuitaq. Plowetchooti derives from Plawej, Spruce Partridge. For Tgopechg, the correct Mi'kmaw orthography is *Tqope'j*, one of twins; or *Tqope'jk*, twins. In English usage, it has become "Copage" where used as a surname.}

29 June 1926

{partially transcribed}

Correspondence, four pages (with more on reverse of page four), hand-written, 29 June 1926; from "Glooscap Second / J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS. "The Protestant Nation reminds me of an old Indian yam or story. Where it relates How Mrs. Bear and her adopted Boy Martin secretly saved two poor despised orphan Children left. Tied together to die of starvation. By doling out a part of their spare food. To the victims. A French Priest once told me. That Protestant Prayers were no good. But. Their money was all right. I told him. Father: so is their Bread &c. Glooscap 2nd, J.C. Cope, Indian."

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Joe C. Cope, 11 a-e. Joe C. Cope to Harry Piers, 29 June 1926.}

f Nova Scotia Museum Library
Harry Piers Papers
Mi'kmaw Ethnology: Memoirs and Manuscripts, Anonymous Author

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.}

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Anonymous Manuscript, 1.}

SOME FURTHER NOTES ON THIS COLLECTION:

Jerry Lonecloud and Harry Piers

Within this catalogue, the bulk of the information came to Harry Piers from a single individual, Jerry Lonecloud.

Jerry Lonecloud 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. Lonecloud was born 4 July 1854 in Belfast, Maine, to Mi'kmaw parents from Nova Scotia. They named him Germain Bartlett Laksi. (Lonecloud was his stage name.) He married a Maliseet 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 Lonecloud 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 Lonecloud and the Nova Scotia Museum Online

During the long collaboration between the museum and Lonecloud, Harry Piers recorded Lonecloud's oral histories and stories, 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, "Jerry Lonecloud and the Nova Scotia Museum: Piers Papers." Some of Harry Piers drawings of the artifacts collected by Lonecloud are also online.