

THE HARRY PERS ETHNOLOGY PAPERS

Nova Scotia Museum Library
Harry Piers Papers
Mikmaw Ethnology

Transcribed, edited and annotated by
Ruth Holmes Whitehead
History Section, The Nova Scotia Museum
2003



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CATALOGUE OF THE HARRY PERS PAPERS
NOVA SCOTIA MUSEUM LIBRARY
MIKMAW 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 His preserved papers also include drafts of manuscripts he was writing, correspondence, and copies of historical documents he had been sent by other researchers.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 conlated 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 raw reference numbers, but with their original references noted.

In places, such as the correspondence between Harry Piers and William Genong, 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 Mikmaq 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.

Mikmaq 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 Mikmaq 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, Mikmaq. One writes and says, "They are Mikmaq." This is always the case, except when one is speaking of a single person. In that case, the singular form, Mikmaw, is used. "She is a Mikmaw." The language is also called Mikmaq when used as a noun: "He speaks fluent Mikmaq."

This all changes when the term is used as an adjective. The Mikmaq First Nations people now prefer that we all get used to seeing and using the singular form, Mikmaw, 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 Mikmaq words phonetically, and they would not be spelled this way in modern usage; when Piers was writing, the Francis / Smith orthography for writing Mikmaq had not yet been created, and therefore Piers' spelling of Mikmaq words needs upgrading to the Francis / Smith system. Berrie 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 Lonedoud. (See my notes on Lonedoud 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**

Mikmaw Ethnology: Culture, Multiple Topics

18 January 1912

Mosher River, son of Cape Breton chief died in winter at made sugar camp. Was preserved in birch bark & poured made syrup in to preserve him, & put on scaffold all winter. Next spring taken in canoe to Cape Breton for burial. {Lonedoud was told this by} Bill Rumley (now alive, over 90 years old); old Joe Paul also told him. {Nova Scotia Museum Library, Piers Papers Mikmaw Ethnology: Culture, 1.} Inook-a-els-sut-t-e-dish = where Indians lie.

3 February 1912 cross-reference

Dr. Lonedoud 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 j Lonedoud 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 (pummel) 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. Mikmaw Ethnology: Material Culture, Costume, 6. Crossreferenced to Culture, 3 February 1912}

7 June 1913

Chiefs son died at Moser (sic; Mosher) River, east Halifax County, in made sugar time. His people cut open the body, filled it with made syrup, formed a sort of birch bark coffin & immersed the body in made 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. Mikmaw 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. Mikmaw Ethnology: Genealogies, 68. Crossreferenced to Culture, 2 October 1929. Lonedoud told a different version of this story to Clara Dennis; he ascribed it to Peter Charles.}

13 July 1912

Meg(um)weesee. Satan, the Devil as opposed to Glooscup, the good spirit.

Meg(um)mawarich (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. Mikmaw Ethnology: Culture, 3. Preston Transcripts. Present location undetermined.}

1155

For some time
18 Jan. 1912

Wesley King, son of
Cape Port Chief died in
winter at Cape Port. ^{was}
was present in high bank
& paid some money in G
present time, & just as I stepped
all winter. Next spring when
in course to Cape Port for mail

Bill Rowley (not alive over
90 yrs. old) Dad for Paul
also told him.

in winter above
7 birds = Indian guide
Inook-ah-ah-suff-
= where Indian live.

Burial of Premiers

Chiefs son died at Moses River
east of Halifax County, in rough sugar timber. This people
cut from woody, filled it with sugar syrup, found a sort
of hard black coffin & covered body in sugar syrup,
& took body as present to his home in
Cape Roanoke for burial. This was long ago,
2 or 3 quarters ago.

A chief died in woods near Lumpkin.
Smoked & body & smoked it, till it dried.

Brought it in canoe to Indian Port head land of
Indian at Frank Village, sent side head of
St Vaugens Bay, & buried it there near
Indian burial there. A woman (Indian?) at
Halifax still dears who saw the body buried.
there for burial.

Vide Jerry Law Clark,

7 June 1913.

Nova Scotia Museum Library
Harry Piers Papers
Mikmaq Ethnology: Culture, Language

nd.

Odeck neckdop

Goodbye, Friend

{from French *Adieu* (plus the Mikmaq plural *k*), and Mikmaq *nitap*}

{Nova Scotia Museum Library, Piers Papers. Mikmaq 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 Mikmaq, and a lecture given by Harry Piers.

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

24 April 1913

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

Gloosup The Good Spirit

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

{Nova Scotia Museum Library, Piers Papers. Mikmaq Ethnology: Culture, Language, 3.}

14 January 1924 **cross-reference**

vide Joe Cope, 14 Jan 24

Mimac Tribe Meegamak

(meaning of name not known)

One Mimac Indian Meegamarwarech

Mimac land: Meegamarwarke (ke is actually ge, g hard)

{Nova Scotia Museum Library, Piers Papers. Mikmaq Ethnology: Culture, Language, Place Names, 9. Crossreferenced to Culture, Language,

14 January 1924.}

26 November 1935

{not transcribed}

Correspondence from NW. 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 Mimac 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'A 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 Litte-Senschal, 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. Mikmaq 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 Baddack?} 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 man 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. Genong.

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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 14 a. Father Pacifique to Harry Piers, 20 May 1936. Crossreferenced 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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 14 b. Father Pacifique to Harry Piers, 20 May 1936. Crossreferenced 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 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 dear 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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 14 c. Crossreferenced to Culture, Language, 5 June 1936.}

Culture, Language, 1.

Ode-ok need'-du
Good-bye, Friend.

Ode-ok
need' du.
Goodbye. Friend

this clipping refers

mentioned

...for the Press, and will be published when a sufficient number of subscribers can be procured:

A Grammar of the Micmac Indian Language compiled by Thomas Irwin. This idiom rather appears to have been formed by Philosophers in their Closets, than by savages in the Wilderness.—Duponceau.

"Conditions—The work will be printed on fine paper with a neat new type, consisting of nearly 300 pages, 8 vo. price \$1.—to be paid on the delivery of the Books.

"As the compiler is actuated by no mercenary motive in publishing this work, but is induced solely by a wish to serve the unfortunate yet interesting remains of the Aborigines of these Provinces, he hopes a generous and benevolent public will aid his feeble yet well-meaning endeavours.

"He also hopes that the Editors of Newspapers published in the British Provinces will be so kind as to give this an insertion in their respective Journals and to transmit him the names of such subscribers as may offer in their vicinity.

"He confidently hopes the Catholic clergy of these Colonies will cheerfully aid the publication of a work particularly designed for them, and by means of which they may be enabled to serve with effect this too long neglected portion of Christ's flock.

"Subscription will be received at Mr. Hazard's stationery store.

"Pour rendre cet ouvrage utile aux Pretres Francois qui cultivent la langue Mickmaque, en vue de maintenir cette tribu trop-abandonnee la vraie Foi Catholique et Apostolique, on publiera dans la grammaire, une clef a la prononciation, et une explication des regles les plus difficiles.

"Charlotte-Town, P. E. Island, June 1, 1830."

The same issue of the Nova Scotian contained a editorial notice of the proposed work. It said,

Micmac Grammar
On another column will be found the "Prospectus of a Micmac Grammar, which is about to be published in Prince Edward Island by Mr. Irwin, a gentleman who has taken an especial interest in everything which concerns the poor remnant of the once numerous and powerful tribe, by whom this country was originally owned. We hail this effort with satisfaction; for information of the kind, must have found that the difference of language

...Variable as these treasures are, there are few persons who can bestow sufficient time upon the study to master the language, without some such assistance as that which Mr. Irwin proposes to supply. As every succeeding year thins the number of this tribe, it ought to excite us to a more active enquiry into their history and feelings—and the structure of their language and grammar. The loathsome and squalid appearance which some of them present while grovelling under the vice of intoxication, makes us turn from them with disgust, rather than approach them with interest; but we should allow the eye to rest on such men as Gland, and Meuse and others, who still preserve the finer traits of the savage character, and labor to stem the torrent of vice

and depravity which threatens to sweep them from the land; and we should endeavour to save such remnants of their ancient customs and arts, of their ancient manners, as may be within our reach, before they are buried in the waters of oblivion. The Catholic Press have been hitherto the most assiduous students of the Micmac language—Abbe Sigoin speaks it fluently and has a knowledge of its structure; the Rev. Mr. Chisholm and others whose missionary labors have thrown them among the tribe, can converse in it with perfect ease; and when the family of the old woman who was shot by Paul, assembled in the Chapel last spring to sing in their own language a part of the service of the Mass, Mr. C. led the choir and appeared to be quite familiar with the Indian music. His Excellency Sir Peregrine Maitland has subscribed for 20 copies of Mr. Irwin's work, which we trust will be liberally patronized in this Province."

So far as appears the projected work was never put into print. The compiler it is said was a school teacher. If his work exists in manuscript it is to be hoped that it will eventually find a resting-place in one of our archives and be thus made available to our savants.

Rev. Mr. Chisholm referred to was the Rev. John Chisholm, son of Donald Chisholm, (Mor), and brother of Alexander More Chisholm, the noted inventor of Chisholm's Mathematical Scale. He was born on the north side of Antigonish Harbour about 1800, and was the first native of the Diocese to be raised to the rank of the Diocese to be raised to the priesthood. He was educated at the Seminary of Quebec and the College of Nicolet and ordained by Bishop MacEachern at Charlottetown.

The Micmacs
 In the compilation of
 Governor in 1830 the An-
 nuals, it is possible to obtain any infor-
 mation. He appears to have taken a
 great interest in the Indians of the
 Maritime Provinces; in letters writ-
 ten to the Provincial press in 1832 he
 championed their rights and zealously
 advocated movements for their
 betterment. In The Nova Scotian of
 August 30, 1832, he wrote of the
 Indian: "Some remains of his former
 independence renders him proud and
 unyielding; he considers us usurpers
 (as in truth we are), and therefore
 he despises us, and though he is often
 obliged to supplicate us for a morsel
 of bread, he receives it more as a
 right than as a boon. Another prom-
 inent trait in his character is an
 apathy to anything that does not
 immediately contribute to his
 comforts or his pleasure and this
 indifference is nowhere more visible
 than his carelessness in providing for
 his future wants. . . The jealousy
 with which he views our best inten-
 tions towards him is also a great bar
 to our succeeding to serve him. He
 regards with suspicion all our en-
 deavours to meliorate his condition;
 nor can it be wondered at, since we
 have so often deceived him. . . .
 "Tales of ferocity, cruelty, and
 savage barbarity, of the Indian of
 former times, are diligently handed
 down from sire to son. His thirst
 for blood—his barbarity—his in-
 human treatment of our fore-fathers,
 are magnified so as to resemble the
 fabled acts of the giants of old:
 Hence the horror which we feel at
 the cruel acts of the fathers causes
 us to regard the unhappy son as in-
 heriting the ferocious spirit of his
 sire in a more or less degree. . . Now,
 I assert, from every information I
 could obtain (and its sources are
 many), that a more mild, a more
 humane, a more hospitable and
 generous tribe did not exist in
 America than the tribe of whom we
 are treating."
 Then after pointing out that "the
 saintly Legislature of Massachusetts
 gave £100 for every Indian scalp,"
 Mr Irwin proceeds to say:
 "Courteous and humble, he sup-
 plicates for what he desires; if he
 obtain it he is thankful; if not
 (which is too often the case) a
 spirit of vengeance never enters his
 mind, but he seeks it from more
 despotic hands. Such is the conduct
 of the Indian of the present day. . .
 The Indian owes his present change
 to the fervent zeal of a few pious
 men, encouraged by a desire
 for his present and future welfare."
 In the Nova Scotian of
 1833, this friend of
 the Indian says:

Among the Micmacs
 Philo-Indian societies. It is a matter
 of great regret that the Grammar
 compiled by Mr. Irwin has been lost
 as now seems to be the case.
 On April 2, 1842, Joseph Howe was
 appointed a commissioner to investi-
 gate and report on Indian affairs in
 Nova Scotia. He made his report in
 the following year, January 25, 1843,
 and the Report is found in the
 Journals of the House for the latter
 year. In it Mr. Howe says:
 "There must be at least 1300 souls
 still in the province, appealing to the
 sympathies of every honourable mind
 by the contrast of their misfortunes
 with our prosperity—their fading
 numbers with our numerical advance-
 ments their ignorance and destitution
 with wealth and civilization which
 surrounds and presses upon them
 from every side." He states that the
 Indian Reserve at Pomkat is 1000
 acres and adds this note: "It appears
 by Mr. Thompson's survey that con-
 siderable encroachments have been
 made on this tract." He further re-
 marks:
 "The two boys placed in St. Mary's
 Seminary after the few first weeks
 of restlessness chafing at the restraints
 necessarily imposed upon them in
 such an institution, were over, con-
 ducted themselves well and made as
 much progress as could be expected.
 The eldest can read and write a fair,
 large hand; the youngest who is
 almost too young to derive the full
 benefit of the instruction imparted, is
 less advanced, but evinces a lively
 intelligence and a due appreciation
 of the advantages which a house has
 over a camp and a comfortable bed
 over a litter of boughs."
 In the Provincial Museum in
 Halifax is a very rare book, entitled
 Catechism, Meditations and Hymns
 printed in the Micmac hieroglyphics
 invented by Father Christian Leclerc,
 which had previously been used in
 manuscript. The book is by Rev.
 Christian Kauder of Tracadie, N. S.,
 and was printed in Vienna, Austria,
 in 1866.
 On January 8, 1912, Mr. Harry
 Piers, the well-informed and com-
 petent Curator of the Provincial
 Museum, read a paper on the Mic-
 macs before the Nova Scotia Institute
 of Natural Science. This paper is to
 be found in Volume 13 of the
 Transactions of the Institute and
 with its valuable bibliography con-
 tains the best treatise on the Indians
 of Nova Scotia that has so far been
 published.

Culture, Language, 3.

24 April 1913

Mé'gum weí soothk), The Evil Spirit
(The Devil)

Gloocup, The Good Spirit

Mé'gum ma waí'ich, The Evil Spirit's
people. The name given to
Mecinas, because they practised
witchery, were warlike, etc.

vide Lone Cloud & Chief Peter Paul.

Culture, Language, 4.

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY,
WASHINGTON, D.C.,

November 26, 1935.

Dear Sir Joseph:

In reply to your letter of November 15, I beg to say that, so far as we can find, the work of Thomas Irwin on the Kiwano language was never published. The Manuscript Division at the Library of Congress has no record of what became of the Irwin manuscripts after the Pinart sale of 1884. The title of the sale catalogue is :

Pinart, Alphonse Louis.
Catalogue des livres rares et manuscrite ...
principalement sur l'Amérique ...
Paris, A. Labitte, 1883.
"La vente aura lieu du ... 25 janvier au ...
5 février 1884".

Orders for the items offered for sale were taken by Bernard Quaritch, Ltd., 11 Grafton Street, New Bond Street, London, W.1. and it is possible that some information could be obtained from this source. The book dealers, Labitte-Senechal, 2 Place de la Porte-de-Vanves, Paris, or the Bibliothèque Nationale, Paris, may also be able to offer some helpful suggestions.

Regretting that we cannot be of more assistance, I am,

Very truly yours,

(sgd) H. W. Dorsey,

Administrative Assistant to the
Secretary, S.I.,

Sir Joseph Chisholm,
Supreme Court of Nova Scotia,
Halifax, N.S., Canada.

**Nova Scotia Museum Library
Harry Piers Papers
Mikmaw Ethnology: Culture, Language, Place Names**

nd.

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

Ancient Marac Districts in N.S.

Antiangog, cos. of Cumberland, Albert, Westmoreland & Kent, New Brunswick
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{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 1.)

nd. crossreference

{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" Cross-referenced to Mikmaw Ethnology: Culture, Language, Place Names, undated.)

nd. crossreference

(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 Mikmaw Ethnology: Culture, Language, Place Names, undated}

n.d. crossreference

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

Micmac

Tuitnook (Maitland)

Cakegugueckegig

Tuitnook (Maitland): tide runs out fast

Cakegugueck (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 Mikmaw Ethnology: Culture, Language, Place Names, undated}

n.d.

Beeswayek A neck of land between two lakes. Miss Schmidt says name of lakes at their old property at Hammonds Plains was "Bishy Wee" (Indian).

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 2 }

1908

Maegamauk, Micmac Tribe

Ila-nook(k), Indian (old Indians)

Malacegic (Maliseet Indian)

Micmac from Restigouche eastward

Waga-wolhick (North west arm)

Vide John Noel

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 3}

1911

Waeg-wolhick = North West Arm

Poonam-mooquoddy, abounding in frost fish (Tom cod)

Chief at Pidou, Pomket, Cape Breton, Prince Edward Island, Bear River & Shubenacadie

Soonagook (hard g)

Oanberry Island

= Shad Island, St. Margarets Bay

by {illegible; Ferrant?} Bay

above from Chief Noel

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 4.}

16 October 1912 crossreference

Micmac. From Lonedud

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 Booh*. *Montagun*, *Muntaagun*, '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 Lonedud 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 Mikmaw Ethnology: Culture, Language, Place Names, 16 October 1912}

May 1914 crossreference

Micmac Place Names. Morris's Lake, Dartmouth, named after the old Micmac family of Morris (Maurice) or Molise as it was correctly pronounced in Micmac, who lived for a long time at the outlet of Morris Lake. They were the father (Sebmoie Molise) 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 Lookkush, 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, Ples Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mikmaq Ethnology: Culture, Language, Place Names, May 1914.}

May 1914 crossreference

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 Kibowweek. 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. {Ples included a small drawing of the site.}
{Nova Scotia Museum Library, Ples Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Cross-referenced to Mikmaq Ethnology: Culture, Language, Place Names, May 1914. Sebmoie is almost certainly a contraction of Joseph Marie, written *Sosep Mali* in Mikmaq, with the *Sosep* shortened to *Sep*.}

27 May 1914 crossreference

Micmac.

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

Indian name for Richmond, Halifax. Old Paul used to live there within historic times & would holla 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 Lonedbud.

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

29 May 1914 crossreference

Way-gad-diech is correct pronunciation of Micmac name for Head of North West Arm. *Vide* Lonedbud, 29 May 1915.

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

20 December 1915 crossreference

Mrs. Andrew Paul (nee Toney, later Glode), of Tuft's Cove, Dartmouth, now about 84 years of age, told Lonedbud, 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. Upkeechcoommouch, 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 (Upkuchoommouch way-gad-de).

{Nova Scotia Museum Library, Piers Papers. Mikmaw 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 Tatamagouche is called by the Mi'mac De-am-wesic-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 Mikmaw Ethnology. Culture, Language, Place Names, 23 April 1917.}

22 August 1917 cross-reference

Halifax: Gwo-am-rieket (Pine Forest)

Dartmouth: Boonnummogod-dikt {Pummakat} Frost-fish Brook.

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

22 August 1917 cross-reference

{Crudely-drawn map of Halifax, with Place Names in Mi'mac.}

Che-buctock: Great Basin

Kabaek: Narrow place

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

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

Du-widden (the outlet)

Waeg-wal-teech

Chocolate Lake: Aig-wickt (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 Mikmaw 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 Mi'mac Indian, Frank Paul, who had from childhood been nicknamed Winick, which is a Mi'mac 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 Elershouse, Harris Co. Was then an old man. He claimed he once took Edward, Prince of Wales, fishing on Portlock Lake. *Vide* Jerry Lonedbud, 30 Aug. 1918.

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

22 February 1919

Mi'mac names of places. The island in Bedford Cove, east side, is called Blowigh-mine-go by Mi'mac Indians, which means Partridge Island {*plawej miniko*}.

Admiral Rock at east side of entrance to Bedford Cove, is called Twar-quoddy by Mi'macs, 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. Mikmaw Ethnology. Culture, Language, Place Names, 5.}

8 March 1919 crossreference

Momac 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 Lonedud who got the information from very old Indian, Sooben 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 Momac name for the whole actual site of Halifax city. It was covered with pines.

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

Gwo-a-gay-gaech {Pers inserted a j above the third g here: Gwo-agajæch}, "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 Mikmaw Ethnology: Culture, Language, Place Names, 8 March 1919.}

26 September 1919 crossreference

Hedanooga, Digby Co. Ukte-noo-gwart "Your dog is burning." Ukte = thy dog. Noogwæ = to burn. How it came to be this oddly named cannot be ascertained, as there is no tradition relating that.

Brazil Lake, Yar. Co. Musekuhugun-bayek. Sitting with thighs out, as an Indian woman sits.

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

Medabadeed = Metapeda, Singing Fall

Kedabegæa = to sing

Kedabegæwk = to sing to him.

Musekoohogunbayek perhaps best

Lonedud

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

25 November 1919 crossreference

Kejimkujik Lake (Geog. Board spelling)

Kedjmkoojik Lake. Arn - Queens Co., N.S.

Kedjmkoojik 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-sogugheock, 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 Momac Jerry Lonedud 25 Nov. 1919.

Kejim-koo-jik or Kedje-im-koo-jik, means in Momac ones "privates are sore" from long-continued sitting in canoe after paddling across this large lake. Another Momac name for this lake is Nees-sogwig-eark, which means Where there are three big islands (lake where there are three big islands). Thinks this is an old name.

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

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 Mikmaw 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 (Mimac)

Rocky Lake, between Bedford and Waverley, Hx. Co., N.S., is called by Mimacs Opshemowegicht, which means, "You are stuck" lake, as in going up in canoe from Bedford, etc., one cannot get beyond this lake. *Vide* Jerry Lonedoud, 20 Dec. 1919.

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

22 February 1920

Mimac Names of Places about Halifax:

McNabs 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-gwitok (the g hard), which means "Turned over" (like a pot).

Rand {*Sas* Rand, *Micmac-English Dictionary*} gives Elpedek, "it leans over."

Prospect Wedawadok-cheek (or -sheek), which means "noisy place" (from the roaring of the sea there).

These names taken down very carefully from Jerry Lonedoud, 17 Feb. 1920.

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

10 March 1920 cross-reference

Mimac Place Names. Upquawewekunk [*p'qawawikn*] (= Barkcamp 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 Peregou Creek, Kings Co. N.S. One can walk from the mainland to it, when tide is low. Jerry Lonedoud, 10 March 1920.

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

15 April 1920 cross-reference

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

Mimac Name for the actual site of the town itself, Gwowericktook

I put a query above for this reason: Jerry Lonedoud, one of our most intelligent Mimac Indians, and who is one of our very best authorities in the tribe on matters relating to Indian Place Names, assures me that Chebooktook, 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 Mimac, Scotlan (Julian or William) Prosper, of Truro, N.S., who is about 96 years old. The main entrance to Halifax Harbour is Dwidien, "The Big Passage." He knows of no distinctive Indian name for Halifax Harbour proper, inside of George's Island.

The Mimac name Gwowericktook ("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 Mimac name for what is now the actual site of Halifax city. (Rand has Gooowagumickt, "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 Mimac 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 Mimac name for the actual site of the town of Halifax, is a better one to give as the Mimac 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 Mikmaq 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 Kejimkoojik 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 Mikmaq 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 Mikmaq Ethnology: Culture, Language, Place Names, 28 September 1920.}

12 November 1921 cross-reference

Place Names

Bedford Nine Mile River

Micmac name for locality where Piers's grist mill was located, at mouth of Nine-Mile River, Bedford Cove, was Kwebek, which means the place where "the river runs square into a bay." *Vide* Jerry Lonedud, 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 Mikmaq Ethnology: Culture, Language, Place Names, 12 November 1921.}

15 March 1922

Micmac Name for place near Fairview, near Halifax, N.S. *Alesoclawaw-cadeek* {*alusu'lue kaiik*}, 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 Forrests 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 Lonedud 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. Mikmaq Ethnology: Culture, Language, Place Names, 7.}

10 December 1923 cross-reference

{not transcribed}

Correspondence, typewritten, 10 December 1923, from William F. Garong, 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 indosed card. I am working up some of my material and this has direct bearing upon it...." Piers wrote on this letterhead, "Ans 17ⁿ Dec. 1923."

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

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

(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 Perrants Bay? Or St. Margarets Bay?"

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "Piers Papers,VII History, A. Correspondence; Box 6." William Garong to Harry Piers, 10 December 1923. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 10 December 1923.)

17 December 1923

Micmac Place Names, *vide* Jerry Lonecloud, 17 Dec. 1923

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

Shore between Prospect and Samba: The shore along here is called Wedawadokchuck, which means "The Sea Roar" or "Roar of the Sea"

Shag Bay (beyond Prospect), is called Numajjudadick, which means "Fish River."

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

St. Margarets Bay is called Ukcheebannoobayek, which means "Great Bay" {kji-panupek?}

Dr. Rand give Nespabkun as the name of Prospect, but Dr. Garong thinks he must be wrong. Lonecloud does not know this name, nor what it can mean. Never heard it applied to Prospect or elsewhere. Espe-l-dakunruk 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. Mikmaw Ethnology: Culture, Language, Place Names, 8 }

7 January 1924 crossreference

{not transcribed}

Correspondence, typewritten, 7 January 1924; from William F. Garong, 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 Garong to Harry Piers, 7 January 1924. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 7 January 1924.)

14 January 1924

vide Joe Cope, 14 Jan24

Micmac Tribe Meegamak

(meaning of name not known)

One Micmac Indian Meegamarwerch

Micmac land: Meegamarwerke (ke is actually ge, g hard)

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 9. Crossreferenced to Culture, Language.)

14 January 1924

Joe Cope 14 Jan24

Chiefs

Paul

Cope

Meguma, meaning Meegamak

Meegamawarech {illegible; possibly "Indians"}

Weggetdoek {Jeddore, or, literally, We' jitu's (place)}

Isodore

Noel Jeddore of Halifax was grandson {of We'jitu, Isidore}

Saksad {illegible; wearing nothing but socks?}

Mamac land: Meegamarwergc {Piers indicates a hard g at end of the word}

Waranoek: white playing things {wepanoek}

Allstaken: thing which jumble about when moved {waitestaek}

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

14 April 1924 cross-reference

{not transcribed}

Correspondence, typewritten, 14 April 1924; from William F. Garong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonedoud 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 Garong to Harry Piers, 14 April 1924. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 14 April 1924.}

17 April 1924 cross-reference

{not transcribed}

Correspondence, hand-written, 14 April 1924; from William F. Garong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonedoud and Father Pacifique and Place Names. Garong says that Pacifique is now sending him the copies of the lists Lonedoud made for Pacifique. He wants Lonedoud 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 Garong to Harry Piers, 17 April 1924. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 17 April 1924.}

29 April 1924 cross-reference

{not transcribed}

Correspondence, typewritten, 29 April 1924; from William F. Garong, Smith College, Northampton, MA; to Harry Piers, Provincial Museum, Halifax, NS. A continuation of the correspondence re Lonedoud and Father Pacifique and Place Names. Garong 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 Garong to Harry Piers, 29 April 1924. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 29 April 1924.}

1925 cross-reference

Pescowak: 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 Fidler Lake, which should have been Vidler Lake.}

{Nova Scotia Museum Library, Piers Papers. Original catalogued as "History, Geographic Board of Canada, Notes & Correspondence." Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 1925.}

1925 cross-reference

{List of Mikmaw 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

Walubek

Mesparik
Keessooskook
Seesketch
Peskovark
Peskovesk

Tortoise = mikchikch (Rand)

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

1925 crossreference

From Lone-Cloud

Mic-chicks-way-gadik: where turtles are; Clyde Lake (Sheb. & Queens Co.)

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

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

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

Seesketch 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 Mikmaw Ethnology: Culture, Language, Place Names, 1925.}

20 May 1925

Mikmac Names of Places

Dover Head, Hx. Co., on west side of Dover {illegible, Sr?} to west of Halifax county. Moseepool-bodook-anut, "at the buoy {?}."

St. Margarets Bay, Hx. Co., Etchebon-awayook, a great bay opening out to the sea

Big Mugave Lake, on East River, Sheet Harbour, Hx. Co., Wosooquomkook, a lake with a dear bottom.

Little Mugave Lake, on East River Sheet Harbour, Hx. Co. Eedle-dule-dimk, "where you built raw mooseskin canoes."

Sahron River Lake, near Port Dufferin, Hx. Co., Misesepskook, Place of whin (quartzite) rocks.

Jundion of Brook which runs from west into Wildcat Rapids, on Port Medway River, about 2 miles from Mdega

Gold Mine, Queens Co. Necktowayook, The Forks.

{page 2}

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

Magwomke-boowek, Red-sandy-bottomed brook.

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

Wentzel Lake, the first lake on Le Have {La-Have} River, near New Canada, above Bridgewater, Lun. Co.

Adawomkook, Sandy Lake.

Indian Lake, a large lake with narrows in it, on Indian Reservation, near Bass Corner about 5 miles east of New Germany, Lun. Co. Misesepskook, Whin (quartzite) Rock Lake.

Vide Jerry Lone-cloud, 20 May 1925.

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

6 November 1925 crossreference

{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, "Mikmac names in red, are spell phonetically, being taken down with great care from the lips of a Mikmac Indian."

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

25 January 1926

{page one}

From Jerry Lonedoud 25 Jan /26

Head lake on Salmon river, Digby Co. (probably Briar Lake), antsedamwaysqueek '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 Porrook Lake, Queens Co.

Magwum-quebookwek. Red-sand-bottomed brook.

Elderbank, Musquoddoit, Hx. Co.

Elderbank, Am-kam-to-beck = 'Been elder ground for years & years' (beyond number)

Gibraltar Lake, near Gibraltar, Musquoddoit River, Hx. Co. Goowak = At the Pines (or Many Pines).

{page two}

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

Beelway-gumshook = 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 1/2 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) Sheb. Co. Boobcoopsketch = Very narrow narrows

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

{page three}

Lake Compo, on East Branch Sheet Harbour River, Hx. Co. Hespaysoketch = A rock precipice (a rock cliff goes up from the lake there).

Lake Mulgrave, 8 m. N of Sheet Harbour, Hx. Co. Heddelbleedimkmoosokkul = You made a canoe out of raw moose hide.

Roseway or Shelburne River (the whole river, Shel. Co.) Sorkum-keegunruk = you pole your canoe up (for full distance, instead of paddle).

{Nova Scotia Museum Library, Piers Papers, Mikmaw Ethnology, Culture, Language, Place Names, 12ac}

1927? cross-reference

Isabel Lake (Chain Lake): She {Isabel Kukukwes} 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 Mikmaw Ethnology, Culture, Language, Place Names, 1927 ca.}

1927?

Kejimkoojik: Indian Place Names

T. J. Brown in his work on *Place Names in Nova Scotia*, 1922, p. 74, says it is a Mamec name, Koojimkoojik, meaning "attempting to escape." Now Rev. Stas Rand, in his *First Reading Book* in the Mamec 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 Mamec Indian (Jerry Lonedoud) here, from whom I get very many Mamec 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 Mamec 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: Wesemoogus; kesebobod; kesipouktum; pesokiek

Escape: Wesemoogwert; Kesipousktumuk; etc.

(Nova Scotia Museum Library, Piers Papers. Mikmaq 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. Mikmaq linguist Berrie Francis confirms Loneducks information, 1989; he says the proper orthography would be *kejimkujik*.)

5 April 1927

Halifax. Micmac placenames

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

The big or Great Basin

Peninsula of Halifax. Gwo-armik-took

= Place of Great Pines

Extreme head of Northwest Arm. Waegwalle-deetsch or Waegwalle-teech. "Where the young Indian man left his sweetheart", and nevermore saw her again. Tradition says the two came in canoe from McNabs 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.

Deals Little Pond, west end of Bayers Road. Hoongoo-armik, 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-bells (Isabels) Brook. Stream from Chain Lakes to Arm (After old Indian woman Isabel).

Mouth of brook at Mott's place, Dartmouth. Gwo-armik-tooch. Little Pine Woods

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

4 December 1927 cross-reference

{not transcribed}

Correspondence, hand-written, 4 December 1927; from William F. Genong, 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 Genong to Harry Piers, 4 December 1924. Cross-referenced to Mikmaq Ethnology: Culture, Language, Place Names, 4 December 1927}

6 February 1928 cross-reference

{not transcribed}

Correspondence, hand-written, 6 February 1928; from William F. Genong, 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 Genong to Harry Piers, 6 February 1928. Cross-referenced to Mikmaq Ethnology: Culture, Language, Place Names, 6 February 1928}

9 February 1928 cross-reference

{not transcribed}

Correspondence, hand-written, 9 February 1928; from William F. Genong, 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 (Poydskek - 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 Garong to Harry Piers, 9 February 1928. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 9 February 1928.}

25 June 1928 crossreference

{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." Crossreferenced to Mikmaw 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. Lonedoud says the Indians called the disease Ho-ho-sool, "Black Measles" (Rand {in his *Micmac-English Dictionary*} gives Aloosool as Micmac for measles). And the place was afterwards known as Ho-ho-sool ouway-gadeek, "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. Mikmaw Ethnology: Culture, Language, Place Names, 15. Lonedoud had gotten this information from a "very old Indian, in Springhill, NS."}

2 October 1929

Lonedoud 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 Toomgwoleknatchwayagadeesh, "the place where the Crane hatches."

Then from there to Robert Allen's was Aloosoolwayagadeesh "Place where had black Measles."

Birch Cove. Munneegwakanuk. Place where they get bark for making camp, dishes, etc.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 16. Jerry Lonedoud to Harry Piers, 2 October 1929 }

2 October 1929

The Narrows. Kaybayek "narrows"

Moir's Mills. Qu-bay-pook. Steam 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"} OOSkeath. Stepping stones (over the River) {the Sackville River}.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Culture, Language, Place Names, 17.}

22 January 1932 crossreference

{not transcribed}

Correspondence, hand-written, 22 January 1932 from William F. Garong, 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 Garong to Harry Piers, 22 January 1932. Crossreferenced to Mikmaw Ethnology: Culture, Language, Place Names, 22 January 1932.}

Culture, Language, Place-Names, I.

Onomasticon Britannicum, 21-3

Amalamyog: co. of Cumberland, Whit, Westmorland & West
 West-^{Yorkshire} Yorkshire, etc., before the .

Cumberland A.S. 225

^{Page 233} Pictor et Ile des Princes Edward 229

Princes Co., P.E.S., 230.

Princes Co., P.E.S., 233

Princes Co., P.E.S., 235

~~Pictor~~ Pictor

Pictor Co., 237

Amhamyog Co., 242.

District of Onamagi of Cape Breton, 248.
 (the 4 counties of Cape Breton) (found with
 especially here).

Princes Co., 249.

Victoria Co., 252.

Cape Breton Co., 256.

Richmond Co., 261.

Le Premier Dictionnaire de Langue Anglaise en
 Nouvelle-Ecosse, 13

District Esqigeogig, from Combs to Halifax, 265
 (with "Esqigeogig" and "Esqigeogig")

Esqigeogig Co., 268.

Halifax Co., 271.

^{Esqigeogig} Esqigeogig, Shelburne Co., 281.

Esqigeogig Co., 283.

Esqigeogig Co., 284.

Esqigeogig Co., 288.

Esqigeogig Co., 290. (with "Esqigeogig"; taken -
 "Esqigeogig")

^{Esqigeogig} Esqigeogig, district of the Esqigeogig, 292.
 (with "Esqigeogig" and "Esqigeogig")

Esqigeogig Co., 295.

Esqigeogig Co., 297.

Esqigeogig Co., 300.

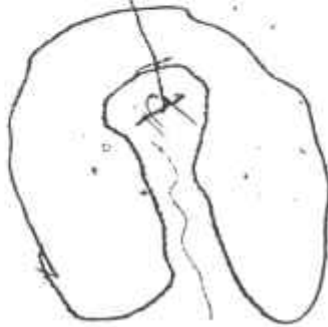
Esqigeogig Co., 303.

Esqigeogig Co., 305.

Newfoundland, 310.

Place Names, 2.

Bee-way'-ect



~~A kidney~~

a name of land
between two
columns

Miss Schmidt says name of lake on
this old property at the mill place
was "Bishy Wee" (Bishy)

Mēgā'mauk Pīcūm tūbr -
ll'-a-noo(k) Indūm (all dūm)

Māṭā'egūc (Mālisūt Indūm)

Mūmūm fū Pūstūm
eastward

Wāyū - tūh (Wāt wīt-
-wāt - am)

Vēdū fū Nōlū



Place Names, 4.

Waeg-wol-tick = North West Am.

Poon-äm-moo-graddy

abundant in forest patches (= Tamarac)

Along with Pute, Pinket,
Cape Pute, Pute
Island, Bear River
& Skutumpah

Soon-a-gook^{port}

Central Island

= Great Island, St. Michael Bay
by June Bay

above from Chief Noel.

Place-Names, 5.

Meaning name of place.

The island in Bedford Cove, east side,
is called Blow-igh-mi-ne-go by some
Indians, which means Partridge Island.

Admiral Rock at east side of
entrance to Bedford Cove, is called
Twar-quoddy by some, which means
"Seal Rock or Seal Lodge", a place where
^(Indians)
seals went.

The place now situated to Dooddy,
east of H. G., was also Twar-quoddy
for some reason.

Vide See above

22 Feb. 1919.

Place-Names, 6.

Inuic names of Places about
Halifax.

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

Georgi Island: El'-pay-gwitck (x g hnd),
which means "Turned over" (like - hat).
[Rend gives Elpedek, "it leans over"]

Prospect: Wed'-a-wa-dok'-cheek,
^{or tsheek}
which means "Noisy place"
(from the roaring of the sea there).

These names taken down very carefully
from Jerry Lewis-land, 17 Feb. 1920.

Micmac name for place near
Fairview, near Halifax, N.S.

— mounds — — the place —
Al-e-sool-a-way-ga-deek,

which means "At the place of mounds" is the Micmac Indian name for place near the old tannery, Fairview, where the Indians who were camped there took "mounds" (or some fatal disease) from the French and the Indian died like flies, and were buried on right hand side of brook (going up brook) a little below small pond on stream back of site of Forest'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, as account from a very old Indian, now about 89 years of age, now of Spinville, N.S., who was familiar with the spot & said he could find it. He told it to Jerry Macdonald who told it to H.P. King, 15 March 1922.

This cannot have referred to the time when D'Arville's men had been there in 1746 and the Indian died from it.

Inimae Place Names.

Nick Dryden-cloud,
17 Dec. 1923

Dover (near Helefs), 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".

~~St. Margarets Bay~~ Pennant Bay. He does not know of any Inimae names for this place.

St. Margarets Bay is called Uk-tahce'-ban-noo'-bay-ek, which means "Great Bay".

Dr. Rend gives Nespadakun as the name of Prospect, but Dr. Gearing thinks he must be wrong. One-cloud does not know the name, nor what it can mean. I have heard it applied to Prospect or elsewhere. Es'-pe-le-da'-kun-neuk means "high-foreed" and also a "high beaver dam", but I have heard it applied to a place. Cannot be same word as the one Rend gives.

Place-Names, 9.

with Joe C. P.
14 Jan 1924

Micmas Lito - Meeq'-a-mar
(meaning of name not known)

One Micmas Lito - Meeq'-a-mar-
war'-ech

Micmas land . . .

Meeq'-a-mar-war'-ke

actually = ge
g hand

Place Names, 10.

Joe Cox,
14 Jan/24

Chaps v

~~Pond~~
Cox v

Meguma, many ^{1-a} mee-g' ma-k.
mee-g'-a-ma-^{walced} ~~looch~~ | ¹ ~~hinter~~
~~Waldy-^{at} ~~doe~~ ~~et~~~~

Is-o-doe

~~How Judson of the camp~~
~~was found~~

Sales-a-dog, ^{thing}
with but ^{isles}

Mumt land?

Meeq'-a-may-war'-^{and}gc

Wabumt = white plating things

Allatsh = things which jumble
also when moved

Place Names, 11A

Miames Names of Places.

on west side of town site, west of Hillside
Sound Head, H. Co. Mowé, poo, loo, dock, ^{at} neck.
at the bay.

St. Marguerite Bay, ^{H. Co.} Et Ex'-take-voñ-a-
way'-ook

a great bay opening out to the sea

Big Mulgram, ^{Lake} on East River Street Harbor, H. Co.

Wos'-o-quom - Kook

a lake with a clean bottom.

Little Mulgram Lake, on East River Street
Harbor, H. Co.

Eed'-le-dé'-le-dimk

where you find ^{red} horse-skin canoe.

Salmon River Lake, near Port Snapping, H. Co.

Mis-cepé'-kook

Place of whin (quartzite) rocks.

^{junction of} ^{from west} ^{of} ^{which} ^{runs} ^{into} Wildcat Rapids,
on Port Mulgram River, about 2 miles from
Mulgram Soot Mine, ^{Quartzite}

Neek'-too-way'-ook

The Forks.

The ^{bay} brook, which flows into Port Kennedy
 River at Neektoowayook (The Forks),
 Sum. Co.

Mag'-wom-ke-boo'-weck
 Red-sandy-bottomed brook

Lake Rossignol, Sum. Co.

Who-tool'-kel'

~~Sport name~~, the after-part of a
 canoe.

Wintyl Lake, the first lake on
 Le Har River, ^{near New Canada,} above Bridgewater,
 Sum. Co.

Ad'-a-wom'-kook,
 Sandy Lake

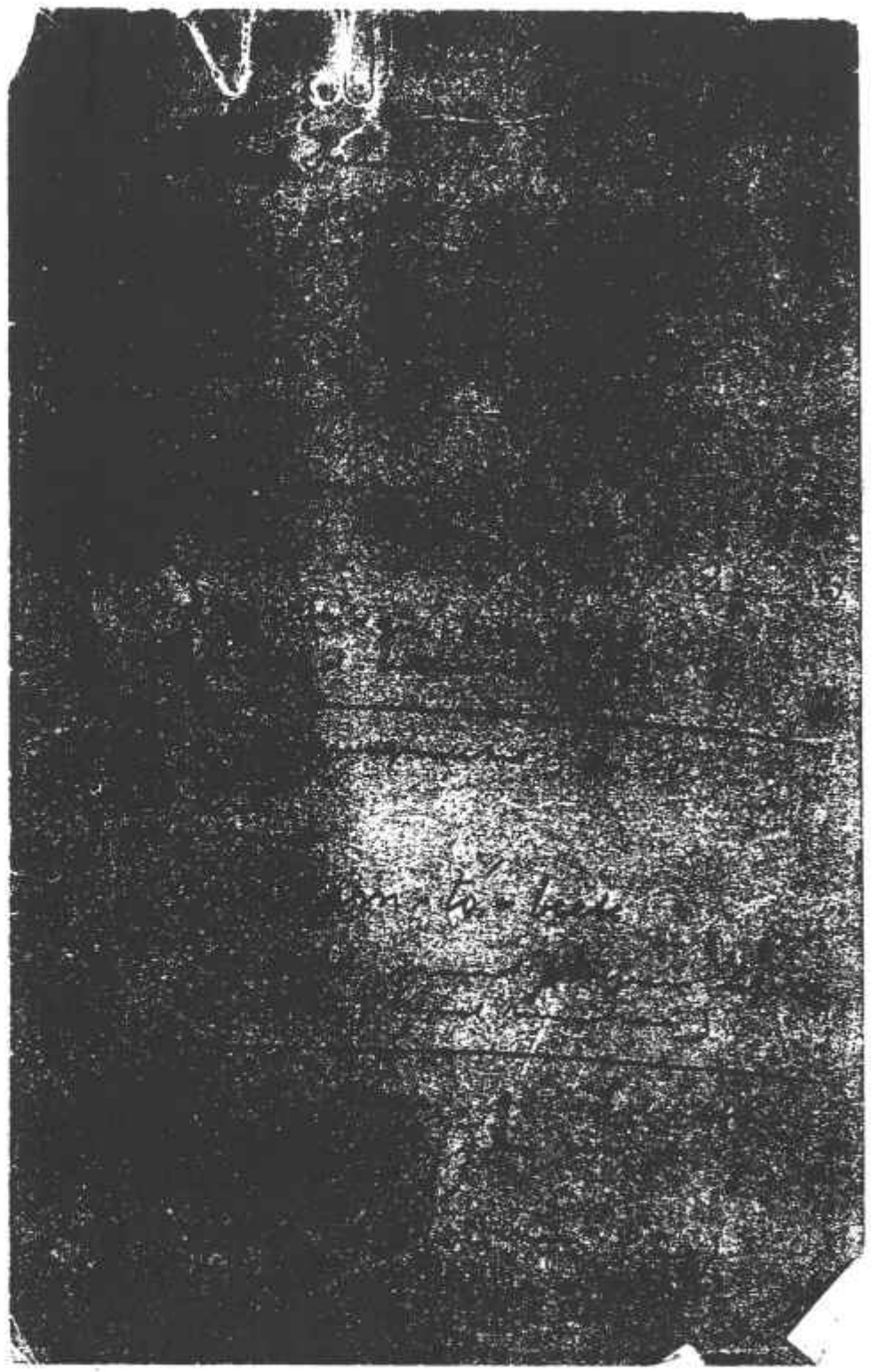
~~Indian Lake~~, a large lake ^{with narrows in it,}
~~near Rossignol~~ ^{near New Canada,} on Indian River,
 and 5 miles east of
 near Rossignol East New Germany, Sum. Co.

Me-seepe'-kook

Whin (quintuple)-rock Lake.

Vide Jerry Lane - closed
 20 Aug 1925.

Place Names, 12A.



Long Lake, on Clyde River, 5 miles N. of
Upper Ohio, on boundary between
Shank, Co.

Beel-wog-gum

Bill-wet-gum - ~~hook~~ - ~~hook~~

= A strange wood or tree (with
leaves ~~now~~ die.) which grows
at the outlet of the Long Lake,
where the dam is. Saw it 40 years
ago. Some - found at gold mine
on road about 1/2 way between Stewart
and Belmont Humber, about 12 or 13 miles
from Stewart, and a little way towards
Stewart of Belmont Dam. Only place
I ever heard of it

Stony Creek Lake (or English Mill
Lake), Shank, Co.

Boob-oops - sketch

= Very narrow narrow.

Big Eull Lake, just N. of
Stony Creek Lake, Shank, Co.

Ool-wog - ~~set~~

= Seal - seal flipper (one was
found there.)

Comp. ...
14 miles N.W. of
Haskell, Ht. Co.

Hes - pay - sok - fiedda
= A rock precipice (a rock
cliff goes up from the lake shore).

Lake Mandogon, 8 m N. of Haskell,
Haskell, Ht. Co.

He' - deel - do - leed - muk -
moor - ool' - kul.

= You make a canoe out of
raw moor hide.

~~Shut~~ River (the whole river,
Shut. Co.)

Sorki - um - kee' - gum - nek
= You pole your canoe up (to
full distance, instead of paddles)

Kejinkoojick.Indian Names
Place.

J. J. Brown in his work on Place Names in New South, 1922, p. 74, says it is a Meenai name, Koojinkoojick, meaning "attempting to escape".

Now Rev. S. J. Rand, First Reading Book in Meenai Language (1875), page 91, states that the 4th lake on the Liverpool River, is Kejinkoojick, which he says means "swelled parts".

On questioning a very intelligent Meenai Indian [Jerry Luedel] here, from whom I got very many Meenai names, & who is a sort of specialist in that way & assists Rev. Father Paipique in such things, - regarding the name Kejinkoojick, he informed me that that was a name for a lake which is only used among the Meenai 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 he refers to the islands in the lake. Now the origin of the men's nickname Kejinkoojick, 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 clapped and swollen. Thus the men among themselves gave the lake a sort of nickname, Kejinkoojick, which means "swelled or clapped private parts", or - Rand, being a clergymen, 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 inquired this by many 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 engraved on the top of its letter-heads!!

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

To escape: Wesemoogwee; keektooood; keetpuicktum; peotkeak.

Escape: Wesemoogweend; keetpuicktumuk; etc.

with Jerry Linn cloud
5 Apr. 1927.

Halifax

Quinn's place - names.

Wap's Hurk v Basin. Tache
Che-book-took

The Big or Great Basin.

Peninsula of Halifax Swo-ar-mik-took
= Place of Great Pines.

Extreme head of Northwest Arm. Waeg-walt-te-
or Waeg-walt-te'-teech. -detach

"Where the young [Indian] man left his
smutthant", and never saw her again.
Tradition says the two came in canoe from
the Indian 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 smutthant had to paddle back
without him. The name does not
actually mean the "head of the Arm".

There was never an Indian camp here.
There was one at stream at Lawrence's mill, my William's
Grand Little Pond, west end of Basin's Pond.

Hoon-goo'-a-mik, An other
stick. In primitive days the Basins
and particularly the others went up the
stream from head of arm, and crossed
over to this pond and so down the
stream to Sandford Basin.

Hie'-a-bellis (Indian) Brook. Stream to
Chin Lake to Am. (after old Indian woman
I used).

Mouth of brook at Mott's place, Dartmouth.
Swo-ar-mik-tooch. Little Pine Woods.

Inde jony Inecland
Old Indian
16 Sept, 1929.

Indians attacked by disease which
appeared at Urrville's mine, 1746, while
the Indians were encamped on stream
which flowed to Forrest's Tanney, to westward
of Fairview, near Halifax, N.S.

Some say the Indians called the
disease Hot-lo-sool = "Black measles"
[Kane gives Uloosool = disease for measles]

And the place was afterwards known as
Hot-lo-sool ou-way'-a-deek = "at the place
where black measles were", or "the place where
black measles occurred".

He says it was a very deadly disease.
They hid so rapidly the French & Indians
put dead bodies in a little pond on the
stream.

The Indians were infected from French
who landed this disease, he says.

There is a second name for this place
about 150 yds north of the larger one.

Random place ^{low cloud} 2 Oct/29

From narrow, Apurull, to
 St. John's ^{was} cloud, in the hill above
 this, were cranes (Polio Hani)
 hatched, and I am called it

Toom-gwool-ek-natch-way-
 a-ga-deetoh'

"The place where the cranes
 hatch."

Then for those to Polio Hani
 was Al-lo-sool way-a-ga-
 deetoh

"Place where had to be - cranes."

Pirah (Cov.)

Drum-nei-gwak-a-nuk

Place where they get back
 for ^{under} camp, ditches, etc.

vide g. Lund
2 Oct 129

The narrows

Kay-bay'-ek

"narrows"

The Narrows mill

Du-bay'-jook

Stream runs out into Selk
Water - Narrows caught into G
salt water

n From ^{Bedford}
)toe'-ke-ooz'-ke-~~at~~atch

Stepping stones (over the Narrows)

**Nova Scotia Museum Library
Harry Piers Papers
Mikmaw Ethnology: Material Culture**

Material Culture

Costume: Clothing, Accessories, Regalia, Textiles

nd.

Mooshode. Gold plated. (This is a drawing of a gorget; there is no other information.)
{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Material Culture, Costume, 1.}

nd.

{four drawings, not by Harry Piers, of putative Mikmaw 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. Mikmaw 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 Piere 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. Mikmaw Ethnology: Material Culture, Costume, 3.)

28 May 1910

{Notes for Accession 3564}

Mus. No. 3564, Rec. 28 May 1910

Momac 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 Momac 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 beadwork between shoulders.

Worn by John Noel, now chief of Momacs 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. Mikmaw Ethnology: Material Culture, Costume, 4.)

28 June 1910

{Notes for Accession 3576; partially transcribed}

Mus. No. 3576, Rec. 28 June 1910

Typical Momac Indian woman's (chief's 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 Mikmac, 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 Mmamac Indians of Halifax, Lunenburg, Hants, Kings, Colchester & Cumberland Counties, N.S. Mrs. Noel was born at _____ on 16th October _____, and married first Peter Sack (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 Mmamac women. Broad-cloth, ornamented leggings were worn with the skirt, and an ornamented jacket..and ornamented pointed cap....

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Costume, 5.}

3 February 1912

Dr. Lonedoud (Jerry Bartlett, born at Salmon River, 9 miles from Yarmouth, Yar. Co. — afterwards with Ocopoo Indian) {Jerry Lonedoud was born 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 {Lonedoud was a herbalist}. Among them said (almost forgot about it), that the Mmamac in old times used to make cloth made of threads made from beaver hair, & used a stone twirling thing such as this {pummel} 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. Mikmaw Ethnology. Material Culture, Costume, 6. Cross-referenced to Mikmaw 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 Handley Mause

Jas. Mause died about 2 weeks ago

(say about 17 April 1913).

He was Governor Chief at Bear River.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Genealogies, 11. Cross-referenced to Material Culture, Costume, 1 May 1913.}

6 January 1915 cross-reference

Lonedoud. Cap of three moose ears. Snowshoe ~~thing~~ 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* Lonedoud.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 8. Cross-referenced to Material Culture, Costumes, 6 January 1915.}

22 February 1915

Moose-shank Moccasin, Onneck (means "hind-leg"), always used by Mmamac Indians for snowshoeing.

The Moccasin always worn by the Mmamac 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 Onneck, 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 moosehark 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 Lonedoud, 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. Mikmaq Ethnology. Material Culture, Costume, 7.}

30 November 1916

{Notes for Accession 4438}

Mimac 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 Mimac Indian, Peter Charles Suhow {Mikmaq *Sain*, French *Charles*}, of Tusket River, Yarmouth County, N.S.

The Moose (bull) was killed by Jerry Lonedoud (Mimac) at Doyle's Meadow, 4 miles from Elmsdale, Hants County, N.S., about 7 October 1916, and the cap was made by Lone-doud in November 1916. The skin was pickled in salt brine to preserve it.

Lone-doud 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-doud was about 18 or 19 years old, he being born in 1847) {actually, Lone-doud 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 (Suhow), a very old Mimac who lived and died about 1867 {wrong, has to have been at least 1870 when he died} at a camp between Par's and Ogden's Lakes, west branch of Tusket River, about 4 miles north of Carleton, Yarmouth County, N.S.

Lone-doud 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 Lone-doud that in old times the Mimacs 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 softwoods 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-doud never actually saw such a cap made or used by the Mimacs, 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 Mimacs 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. Lone-doud has seen such moose-ear caps used by the Mimacs, and he long had such a cap himself.

Lone-doud says that Peter Charles told him that his {Peter's} father, the chief, was the first Indian of his locality about Tusket River who heard a musket fired, which was fired at him, at Gabriel's Falls, Tusket, Yarmouth County, when the French came...

{Nova Scotia Museum Library, Piers Papers. Mikmaq 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 wap threads of sinew} on outside of the round disk. There was no way of attaching the article to the person, etc. Lone-doud 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. Lone-doud 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 Lonedoud, 7 June 1919. {Drawing}
{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Costume, 9.}

28 December 1922

Mimac Indian Costume & Cradle

The Mimac 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 Lonedoud, 28 Dec. 1922.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Costume, 10. Crossreferenced to Material Culture, Transportation.}

18 November 1922 crossreference

Mimac Indians. 18 Nov. 1922

Shubenacadie Chief now is William Paul, who actually belongs to Memamcook (Westmoreland Co., New Brunswick). He is of the old Paul (Bemenut) {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). Lonedoud thought that Queens must be under Shubenacadie Chief, as John Noel signed a 25 years lease, to mills of Annapolis?, 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-codes {gorgets}: 3

Total: 6

See Accession No. 3564-3565

Above in general discussion with Wm. Paul, Lonedoud, 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. Lonedoud says that old Jim Mause 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 Whyccomagh.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Politics, 7. Crossreferenced to Material Culture, Costume, 18 November 1922.}

21 December 1921

{Notes for Accession 6127}

Mimac Indian Women'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* {*epit-apjipolim*}, which means a woman's pouch. *Abit* = a woman; *Bid-je-pow-dee* = a pouch {*pijjipot'i*}.

According to the woman from whom this specimen was obtained, it is very old. It once belonged to an old Mimac woman known as *Quiden* {*kwith*, 'canoe'}, who is thought to have come from Richibucto on east coast of New Brunswick, that part inhabited by Mimacs, and who died a number of years ago—at the age of 105 years, it is said—at Mrs. John Pictou 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 Mimac, but claims to be a Mohawk, born at Hornstead {sic}, Canada, but she married a Mimac, 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 Lonedoud}."}

In this pouch, the women 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 & Lonedoud. 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 Mikmaq to me. Dr. Kate Duncan, Arizona State University, agrees, and says it is not a Mikmaq pouch, but comes from further west. 1993, personal communication to R.H. Whitehead}

{Nova Scotia Museum Library, Piers Papers. Mikmaq 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 Mimac 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 litherness 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. Mikmaq Ethnology: Material Culture, Costume, 12.}

1 September 1933

{Notes for Accession 7633; Rec. 1 Sept. 1933}

Mimac Indian Women's Pointed Cap (*Genesquat payawaw-ken*), made about 1857; broadcloth, decorated in typical Mimac pattern with beadwork in yellow, blue, red, pink, reddish-brown, and white, and with "pipings" of scarlet and blue silk ribbon. One left side are seven tufts of black ostrich plumes (possibly added at a later date).

This well-made cap was made, about 1857, by well-known Mimac woman, Mary Thomas {Mary Maurice, married to Louis Thomas}, 1775-1878, (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 greatniece, 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. (born 1842); {died} at Truro Reserve, N.S.

{drawing, with measurements}...

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Costume, 13 a-b.}

22 June 1935

{Notes for Accession 8117}

Mikmac Indian Man's Cap of black twilled cloth, somewhat gleggery shape, with silver & coloured beadwork (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 Mikmac. An old pattern. Just an ordinary headdress of Mikmac Indians.

Beaver {hat} Ar-bel-get-do-waars-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.

Megumawhat (Mikmac hat), only name can be given to them.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Costume, 14.}

NSM Library
Harry Piers Papers
Mikmaw Ethnology

Costume, 1
(Enlarged 200%)

wooden
board pants



Costume, 2A. (pencil sketch,
reduced 10%)



It is possible that a
feather or two was sometime
used in the hair.

The bow with recurved
ends is frequently found
this region.



Summer moccasin
-vamp possibly
decorated.



winter moccasin
-the upper
and so
the so

one
two
three
four
five
six
seven
eight
nine
ten
eleven
twelve
thirteen
fourteen
fifteen
sixteen
seventeen
eighteen
nineteen
twenty



It is possible that a feather or two were used in the hair.

The bow was recurved and is frequently found in this region.



Summer moccasin - simple possibly decorated.

Winter moccasin - The upper is long and bound about the leg. The upper part of this would be secured by the leggings.



Side view, showing the breech-cloth, which falls over a belt in front and behind, usually a little longer in front than behind. The ends of the breech-cloth which thus fall over, were probably decorated somewhat.

~~The~~ In winter, besides the high moccasin, leggings were used. These were caught by loops to the belt (as shown at A) and possibly had fringes down the sides.

As stated elsewhere, a further addition to the costume for winter was a large skin blanket or robe.

The Indians everywhere no doubt went barefoot, as a rule, summer, and practically none except for breech-cloth and on hunting accoutrements.

Costume, 20. (3rd sketch)



Side view, showing the breech-cloth, which falls over a belt in front and behind, usually a little longer in front than behind. The ends of the breech-cloth which thus fall over, were probably decorated somewhat.

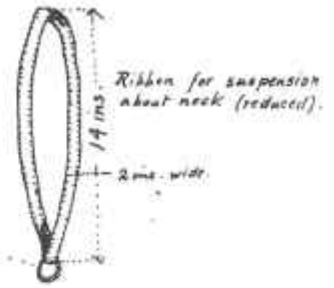
In winter, besides the high moccasins, leggings were used. These were caught by loops to the belt (as shown at A) and possibly had fringe down the sides.

As stated elsewhere, a further addition to the costume for winter was a large skin blanket or robe.

The Indians everywhere no doubt went barefoot, as a rule, in summer, and practically naked except for breech-cloth and war or hunting accoutrements.

Mus. No. 3287

Red satin ribbon, 2 ins. wide, with gilt tinsel stitched onto margins, .30 inch wide. This tinsel turns over edge & is .30 inch on other side also.

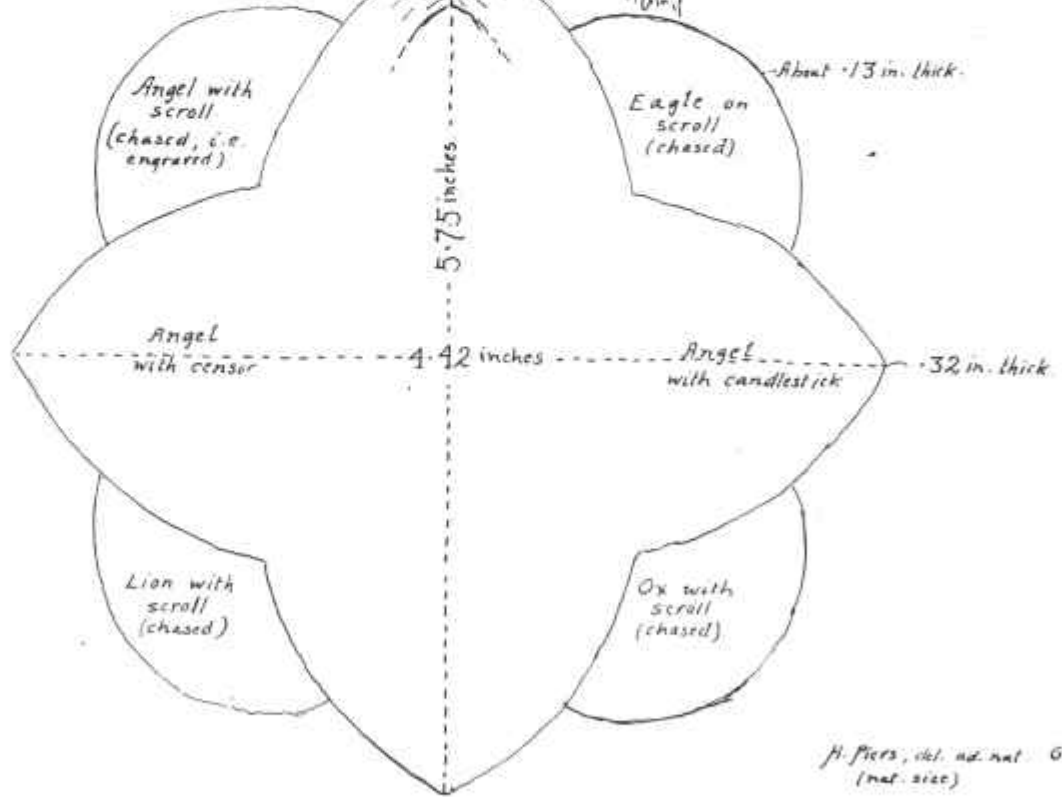


Brass ring covered with yellow silk thread...

Side view of top.

Loop to which ring is attached with thread.

Papal ensigna



H. Peters, det. nat. Oct. 1909 (nat. size)

Mus. No. 3564

Rec. 28 May 1910.

Micmac Indian Chief's (or Captain's)

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, sub-coloured, blue, and yellow beads, on cuffs, shoulders, and between shoulders, etc., and with a few yellow tinial disks among the beadwork between shoulders.

Worn by ~~the present~~ John Noel, "Chief of Micmacs for Halifax," 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 his latter's visit to Halifax in 1860; and subsequently also worn by Noel when he was chief. He wore it in 1910 when he visited the former of British Canada at St. John's, Nfld.

GOVERNMENT OF NOVA SCOTIA

Provincial Museum,
Provincial Science Library,
Public Records of Nova Scotia,
Govt. Mineral Exhibit, Pro. Exhibition.

PROVINCIAL MUSEUM,

HALIFAX, NOVA SCOTIA,

Received about 22 June 1910.

Purchased for \$20.00

28 June 1910.

Mus. No. 3576.

Typical Micmac Indian woman's (chief's) skirt of fine dark-blue broadcloth, 4 ft. 2 in. in length and 3 ft. in width, ^{slightly} ornamented on 1 ft. 4 in. of lower part with crimson, ^{pink, green-pink,} ~~rose-coloured~~, dark green, light blue and ^{light, dark} buff-coloured silk ribbon in horizontal bands, some cut into pointed saw-tooth forms and other varieties of pointed forms (in some cases possibly representing wigwags and spruce-trees), and further ornamented with white beads and a few ^{small} tinzel disks.

The skirt is made of the same width from top to bottom (without gores, etc.), and the waist-line comes about 13 in. below the top edge.

Made and had been worn by Mary (daughter of ^{Thomas} ~~Thomas~~) ^{of Shubenacadie, N.S.} wife of John Noel, chief of the Micmac Indians of Halifax, Lunenburg, Hants, Kings, Colchester, & Cumberland Counties, N.S. Mrs. Noel was born at ^{on 16 October}, and married first Peter Saute, Noel by her second husband.

Such skirts as this are now only occasionally worn on ceremonial occasions, although in former years they were the ordinary everyday dress of the Micmac women. Leggings were worn with the skirt, and ^{were} ornamented with pointed tips (see page 20) and ornamented pointed tips (see page 20).

So-called "Plummit" 3 Feb 1912



Dr. Lane Clark (Bartlett) born at Salmon River, 9 miles from Gimneth, You. Co., was - after with Cicopos (hair) says that about 50 years ago, when he was boy, Polly Williams (an old woman, of Great Lake, Palmer, sister of John Williams, told him various old things in aways. Among them said that the Eskimos in old times used to make cloths of threads made from brown hair, & used a stone ^{spinning} twirling the wool - then for ^{twisting} twisting the threads. This cloth was used for the special purpose of being put around a couple who were being married by the chief (who performed the usual ceremony). 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.

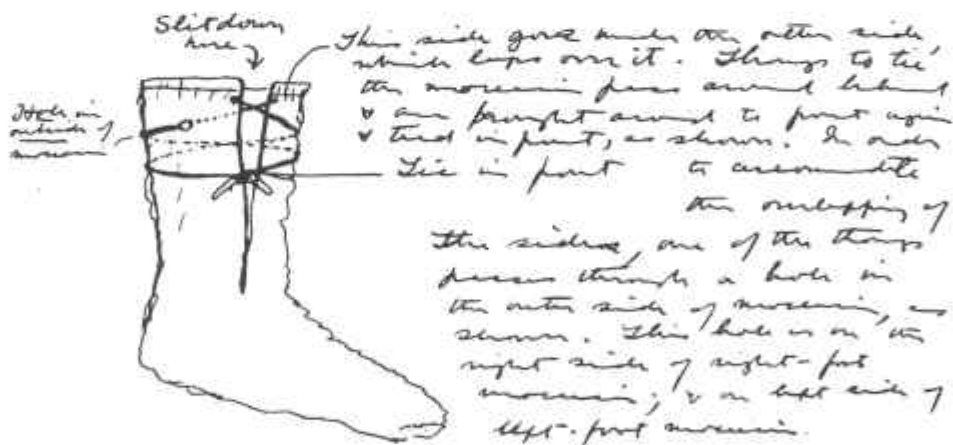
It was the red-tipped Corded bark that was used for ^{twisting} twisting the threads.

Moose-shank Moccasin Oon'-neek (means "hind-leg") ^{also} used by Mevian Indian for snowshoeing.

The moccasin always worn by the Mevian Indian for snowshoeing in winter, was a shank (hock portion) of the hind-leg of a moose, worn with the hair outside.

This moccasin was called Oon'-neek, 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, & sewed up at toe. It was left of various lengths at the part to cover the wearer's leg, sometimes coming but half-way up the leg.



The moose-shank is dressed by being the skin broken-up, and is dressed or glazed with moose tallow which makes it so it will wear long.

Vide Jerry Lane Clark,

22 Feb. 1915

The heavier high, low moccasin was only used in summer, more for snowshoeing, as it would freeze, etc.

Received 30 Nov. 1916.

Acc. No. 4438.

Miamee Indian Caps, made ^{in 1916,} of
the "Bell" and part of the neck-skin
belonging to ^{of the} Moose; after a description
^{to the maker... about 1865} given by ^{Charles} Seelnow, a very old Miamee Indian, "Peter
Charles" Seelnow of Tusket River, York Co., N.S.
The Moose (bull) was killed by Jerry
Lone Cloud (Miamee) at Doggie's meadow,
4 miles from Edmunds, Hants Co., N.S., about
7 Oct., 1916; and the caps were made by
Lone Cloud in Nov. 1916. (The skin was
pinned in salt water to preserve it.)

Lone Cloud says that he never himself
saw such a cap used by one Indian, but
he made it after a description of it given
him about 1865 (when Lone Cloud was about
18 or 19 years old) by ^{his brother - 1847} "Peter Charles"
(Seelnow), a very old Miamee who lived and
died about 1867 at a camp between Parris and
Doggie's Lake, west bank of Tusket River, and
4 miles west of Carleton, Yarmouth Co., N.S.
Lone Cloud lived with him for ^{4 1/2} years till he
died & they buried him in country at Ell Brook,
Yarmouth Co., ^{many miles to the west.} Peter Charles
who was the son of a former chief, and who was
a store of old information, told Lone Cloud that
old times the Miamee wore a fur cap in winter
made of the clew ("bell") of a ~~moose~~ hardwood
Moose, which kind of moose the Indians say have
smaller bells than those which they know as
soft-wood moose. Peter Charles said a wick-band
band was fitted to the edge of the cap to keep it
on the head, although Indians used things for this
purpose. Also some ^{front} moose were attached
to sides to protect the ^{ears} face. Lone Cloud never
actually saw such a cap made or used by
the Miamee, and therefore does not know

Dec. 30 Nov. 1916.

just how it was worn, ~~etc.~~ as to which end
 was worn in front, etc., but he made this out
 after the description given him by Peter Charles.
 The detail construction of it, ~~though~~ is probably only approximately correct.
 # Peter Charles also said that Mexicans used
 to wear winter caps made of 3 horse ears
 sewed together at edges, and also that on
 high-back band inside the edges made it also
 fit better to the head. ^{indicating that} Lame Cloud has seen
 such caps used by the Mexicans, and ~~being~~
 had such a cap himself.

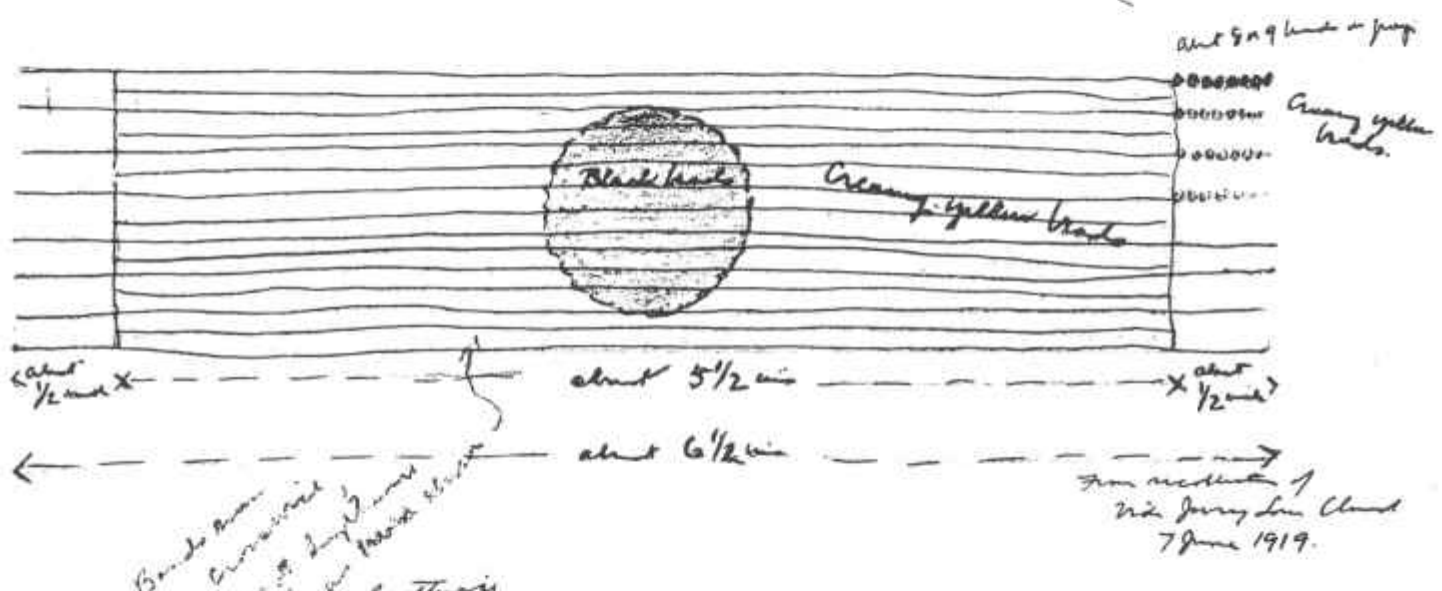
Lame Cloud says that Peter Charles
 told him that his (Peter's) father, the
 chief, was the first Indian of his locality
 (east Tuleat River) who heard a gunshot
 fired, which was fired at him, at Gabriel's
 Falls, Tuleat, Yon. Co., when the French
 came.

1 Specimen.

Bought for Lame Cloud

for 70 cents.

Costume, 9.



Bands from
Cromwell
of Long Island
in 1840s

Formed of beads strung on pine sinews. In center was a round patch of black beads, about the size of a cent (about 1 inch diam.); 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 (sinews) on outside of the round disk. There was ~~not~~ no way of attaching the article to the person, etc. Mrs. Cloud supposes it was made after the style of an older one which had been in vogue. — This had been dressed to cling round the thing John Ford & on his death was placed in charge of the priest at Enfield (Yonkers?). Its whereabouts now (1919) cannot be traced. Mrs. Cloud 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. These were (rows of red and yellowish beads, ultimately, a row of each color), in sinews; and the band on the fringe (very thick sinew) were red. No black spots.

Mission Indian Costume & Cradle

The Mission Indians, both men and women, when in camp and when visiting settlements and towns, used to dress ^{respectably} in typical Indian costume of ornamented broadcloth, the women with beaded painted caps, and colored jackets, etc., till after Prince Edward (Prince of Wales) was here in 1860.

For least 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 Shubunacumdin mission, 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 dometin, and was kept by trading merchants, such as W. V. C. Linton, etc., for sale to Indians, and sold for about \$5 or \$6 a yard. (Vide H. St. C. Linton).

The Indian cradle (strapped to squaw's back) went out of use among the Indians about 40 years ago (say about 1882). It is never used now by Indians. Rather wood of wire-birch was placed at buttocks of the infant in that cradle, in order to absorb what came from its bowels. The joints of the wood infant was set parallel through the cradle carriage, both front and across, so that the child could walk with it. Occasionally, but not often, one would get frost-bitten by carelessness in this way, in winter.

Rather wood of wire birch was also used to take oil out of raccoon skins, by Indians.

Vide Indian Jerry Lane. cloud, 28 Dec. 1922.

Bought for Mrs. John Pictor, and 7 children, in Redwood, Ariz. for \$3.00. She is a Protestant in the way, but at Home, Ariz. but married a Mission. lives at Juro, Ariz., for 20 years. her husband died, and she is building.

6127 Mission Red. 21 Dec. 1927

Indian
Woman's Pouch of Custer
 skin, used for holding pipes and
 Indian "tobacco", and worn on the left
 side, suspended by a string or tape
 and the wrist.

A-tit-a bid-je-bow-deen
 Woman's Pouch

(Bid-je-bow-dee, is a pouch).

This pouch is claimed to be very old. It belonged to an old Mission woman known as "Quiddin", who is thought never lived here for Richibucto, (just west of the mouth of the Redwood River), and who died at age of 105 years at Mrs. John Pictor at Juro, Ariz. Mrs. Pictor got it from her, and then later says she has had it for 55 years (I doubt if it is that long, as she does not look to be more than about 60 years).

In this pouch the woman kept clay pipes and Indian "tobacco" for use. When a visitor arrived at the camp, she took a pipe and filled it and gave it them to smoke. She also filled another pipe and smoked it. This is a sign of friendship. (With Mrs. Pictor - dead)

The "tobacco" consists of Red Willow (chough) or Squaw Bush, mixed with a little "Lupin". The ashes (or probably in some cases remainder of pipe filling) were mixed in a mortar and pestle in a bowl, and on top of a mass filling. In winter Red Willow is covered by snow and cannot be got; but Squaw Bush is out of snow & can be got. (Vide Juro - dead) Some Beaver Center was cut up and put in with tobacco to be smoked.

Liverpool

January 9, 1929

Harry Peirs, Esq.
Halifax.

Jan 31 1929

Dear Mr. Peirs: My hearty thanks are due 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 liltiness 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.

I should be very glad to purchase
a copy of your monograph on "Relics
of the Stone Age in Nova Scotia" if there
are any for sale.

I thank you for previous information
given to me and again for the Indian
monograph.

Yours sincerely,
J. W. E. Mellies

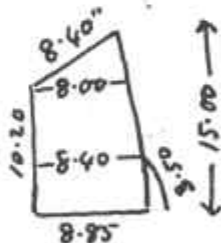
7633.

Rec. 1 Sept. 1933

Medieval Indian Woman's Painted Cape
 ("Se-nell-quat-pay-waw-ken") ^{made about 1857;} of blue-black
 broadcloth, decorated in typical Medieval pattern
 with bead-work in yellow, blue, red, pink, reddish-
 brown, and white, and with "pipings" of scarlet and
 blue silk ribbon. On left side are some ^{traces of}
 black ostrich plumes (possibly added at a later date).

The ~~well-known~~ ^{well-known} ~~cap~~ ^{cape} was made, probably about 1857,
 by Mary Thomas, 1775?-1878 (eldest child of
 Paul Morris), for her daughter Magdalene
Thomas, 1842-1931, (^{afterwards wife of John}
Williams the ^{well-known} ~~well-known~~), 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, for whom it is now
 purchased. When she received it she E. J. T.
 was 19 years old (now 21 yrs.).

Magdalene Williams died about Sept.
 2 years ago (1931), aged 89 yrs. (born 1842)
 at Thuro River, N. S.

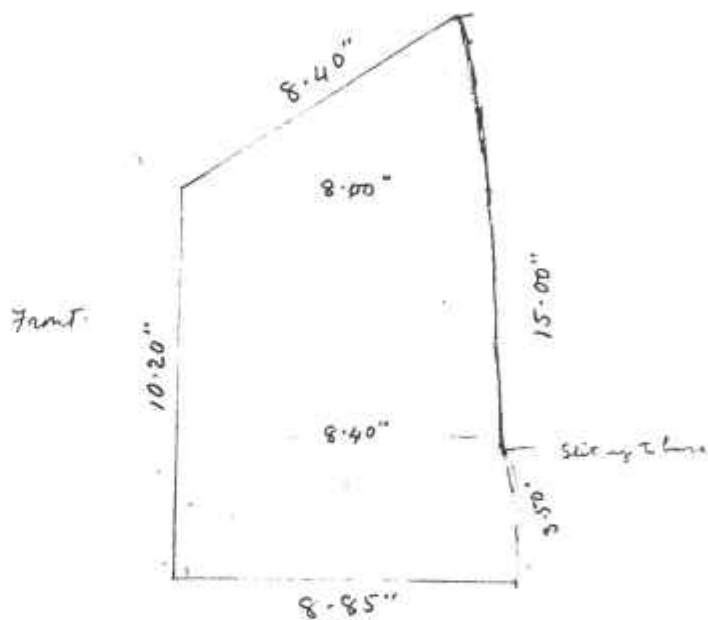


Bought for Miss Edith Jane Thomas, niece,
 of Thuro, N. S. for \$18.00 (will send in for receipt).

Compare with acc. no. 3994 12 Sep. 113 (my rec)
 " " 3430.

Costume, 13B.

Rec. 1 Sept. 1933



8117.

Rec. 22 June 1935

Miamos Indian
 a Cap of cloth with a ^{adorned with glancing shape,} ^{eyes & cloud} ^(annular) ^{shape}
 made by ^{in winter of 1934} ^{Wilmet, Ind.} ¹³ ^{of pattern}
 Charlotte (dau. of Matthew,
 Matthew, Paul of Picta Landing), wife
 of Charles Wilmet of Picta Landing, she
 now 67 yrs. old, ^(b. 1868) ¹⁹³⁴
 after ^{old} pattern she got from Mrs. Andrew
 Abram (died age 97 yrs, ^(b. abt 1836) who died
 1933), ^{why come} from Orchester (near Southville) N.B.,
 she was Miamos. An old pattern.

Just an ordinary head-dress of Miamos Indian.
 Beem ^{do-} Ai-bel-get-wari-sek (a hat
 with curved brim & tall), but ^{the} pattern
 stuck straight up on right side. Fringe
 with ^{for wing of} an oval or curve.

Me'-gum-a-what' (= Miamos hat)
 only name can be given to this.

1935
 67
 1868

1933
 97
 1836

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, Mikmaw 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, Mikmaw Ethnology: Correspondence on Mikmaw 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 Whiteheads 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 Ailka 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 Yacht); it ended up in Melrose 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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 2. Crossreferenced to Material Culture, Crafts, 19 November 1908.}

19 November 1908 cross-reference

{Correspondence, handwritten, 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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 3. Crossreferenced to Material Culture, Crafts, 19 November 1908.}

16 December 1908

fjp' & -^fZcA?

{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 Mamac 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. Mikmaw Ethnology. Material Culture, Crafts, 2. A label 'Photographic Negative of cradle, ornamented with porcupine quill, Mamac, 4543. Work by a Mamac woman, Christine Morris, 1841-42. Box No. 5' is included with the rest of these letters. Crossreference to Correspondence on Mikmaw Matters.)

A^/r /^O TWA? S a e? f

24 January 1916

{Correspondence, handwritten, 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 endorse 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. Marshal

{Nova Scotia Museum Library, Piers Papers. Mikmaq Ethnology. Correspondence on Mikmaq Matters, 8 a-b. Cross-referenced to Material Culture, Crafts. 24 January 1916.}

January 1916 ?? crossreference

{Enclosed with the letter of 24 January 1916 above. A supposed deposition by Tom Labrador, on the quillwork cradle loam, 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 hockey "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 morg Ingins. Me know Mary Christian Tom Murray's Wife (for Murray, read Morris or Moli's or Maurice, the English, Mikmaq 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 Mmrac tribe, me seen old Mary make Porcupine quill Cradle for Rubin Rhuland, This Rubin Rhuland {and} (Frank) Paul was always Trout and Salmon rising {sic} together.

{If Tom Labrador came to Nova Scotia when "Frank Paul" was chief, he must be referring to Francis Peminut 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 Wink or Kaninick, who lived in the Chester and Gold River area, whose wife was Catherine Bernard. (William Chearnley, "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 Stum 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. Mikmaq Ethnology. Correspondence on Mikmaq 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 Steviacke River, near Steviacke Station, Colchester County, NS, 27 June 1918. Sweetgrass was used in Mikmaq basketry construction.

{Nova Scotia Museum Library, Piers Papers. Mikmaq Ethnology. Material Culture, Crafts, 3.}

14 June 1938

{Notes for Accession Number 9073.}

9073. Re. 14 June /38

Large, circular Mmrac 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. Mikmaw Ethnology. Material Culture, Crafts, 4.}

27 September 1938

{not transcribed}

Museum label, handwritten. 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 38.1172

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Crafts, 5.}

Tobacco Pipes

22 January 1918

The last stone pipe made by a Miqmaq Indian, according to Jerry Lonedoud, was made by the late Johnny Peters, Miqmaq 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 Comity, and was shaped, at Gilpin's suggestion, as a caribou head. Lonedoud 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. Mikmaw 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 Mikmaw.

{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. Mikmaw Ethnology. Correspondence on Mikmaw Matters, 15 a-b. Crossreferenced 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 Mikmaw 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 Margree River about 1/2 mile from outlet of Lake Ainslie. He found it @ above 1/4 miles from the River on a high bank above a large stream." Later on in the correspondence, Collins writes, "This farm and along the Margree 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. Mikmaw Ethnology. Material Culture, Crafts, 7 a-b.}

Woodworking

28 December 1922 cross-reference

Miqmaq Indian Costume & Orade

The Miqmaq 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 merchants son, and a friend of Harry Piers.) The Indian Cradle (strapped to the mothers' 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-doud, 28 Dec. 1922

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology: Material Culture, Costume, 10. Crossreference to Material Culture, Crafts, 28 December 1922}

Woodworking, Wood Carving Mikmaw Usage, but not Mikmaw Manufacture:

n.d. crossreference

Label copy: 'Reredos of Altar at Port Taduse {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." Crossreferenced to Mikmaw Ethnology: Material Culture, Crafts, Wood Carving, undated}

DEPARTMENT OF NOVA SCOTIA.

PROVINCIAL MUSEUM,
HALIFAX, NOVA SCOTIA.



H. Picops
del. nat.
Mar. 5,
1901.

"Vanilla Grass"

Bunches of sterile shoots of "VANILLA GRASS", called "SWEET GRASS" in N. S., "TSHIM-SKEGOOL" (Great Grass) of Micmac Indians. HIEROCHLOE odorata (linn.) Wahlenb. Damp ground, Stewiacke River, $1\frac{1}{2}$ miles from Stewiacke Station, Col. Co., N. S.; 27 June, 1918.

This very sweet-scented grass is gathered by Micmac Indians & used by them in making fine basketry, such as ladies' work-baskets, handkerchief and glove baskets, because of its odour, and is also sold in bunches to be placed with linen. It is stronger scented than Sweet Vernal Grass (*Anthoxanthum odoratum*), and its perfume in the air suggests that of delicate orchids hidden among sedges and rushes by roadsides. This fragrance is due to the presence of a resinous principal, coumarin ($C_9H_6O_3$), similar in odour to benzoin. Coumarin is contained in other plants such as Tonka beans, sweet vernal grass, etc. This grass was formerly strewn before church doors on saints' days in north Europe, whence its name Hierochloe (sacred grass). It is not common in Nova Scotia generally, but occurs in moist places at Cole Harbour, Bedford, Hubbards, Stewiacke, etc.

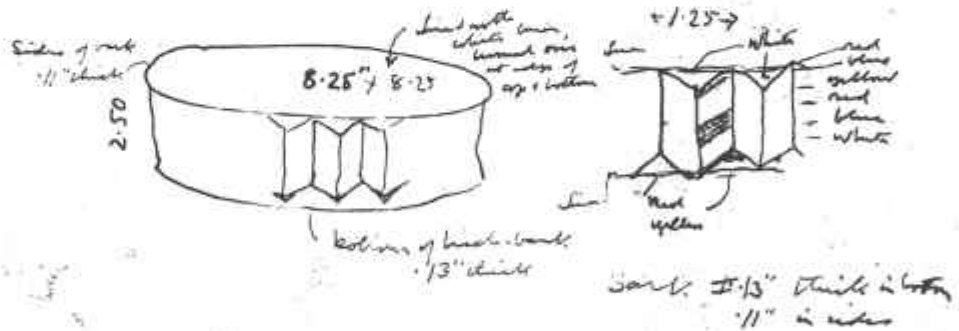
Material Culture, Crafts, 4.

9073

Rec. 14 June/38

Large circular, Mississippian Indian Birch-bark
^{1/2} box, ^{1/2} box, without cover, the sides ornamented with
 Pumpkin-gill work, in ^{typical} chess-board pattern, ^{decorated}
 white, blue (greenish), red, and yellow.
 It is evidently old.

Made by Indian at Piston Landing, Indian
River, Pitts. Co., Pa. S., about 1870; and belonged to
 late Miss Mary Ann Donald (sister of Clayton
John Donald).



Brought from A. H. White, 8/23
 (From Miss Mary Ann Donald)

9123



Rocking Chair ornamented
with seat & back panels of birch-
bark & elaborately ornamented
with unusually fine Micmac
Indian Fore and Aft quilt work
worked in 1860.

Said to have been presented to Edward
Wales of Wales (approx. 1870) from
an old man of Halifax, N.S.
in Aug 1860 and later
sent to the present owner.

The chair was bought by the present owner
of the British Museum, London,
Co. N.S., & found among things
in the attic when the house was
bought by the present owner, Mrs.
Richard Look.

This chair is crudely made of
oak, & no doubt is of later date
than the Indian-work panels.
The panels on this chair have their
much more faded than

Examination

Material Culture, Crafts, 6

Minneac Archaeology

The best ~~of~~ stone pipe made by
a Minneac Indian, according to Jerry
Lone Cloud, was made ^{4, 185} by Johnny Peters,
Minneac Indian, of Bear River, at
Bear River, Big Horn Co., for late William
Gilpin, of Big Horn, Wyo. It was made
from stone from Montpelier, Big Horn Co., and
was shaped, at Gilpin's suggestion, as a
Carleton head. Lone Cloud saw it about
45 years ago, among various relics Wm.
Gilpin then had. Does not know how many
years before that it had been made.
Johnny Peters died about 15 years ago.

Vide Jerry Lone Cloud,
22 Jan. 1918.

Material Culture, Crafts, FA.

5921

Seeterville Ind. U.S.
Muncie Stone Pipe

Oct. 21/26

The Curator

The Provincial Museum,

Hatfield N.S.

Re acc. no. 5921-5927.

Am - 25 Oct/26

sent money to John A. Collins
in full \$5.00

Dear Sir :-

I have received your letter containing the sum of five Dollars, (\$5.00) for the pipe. I am pleased to report to you that my uncle has considered the sum sufficient and will accept it. please send it by P.O. Money Order, payable at Seeterville, you can send it in my name,

my uncle's name is John Collins. He found the pipe in July, 1921, on the Collins farm in the P.O. district of Seeterville. The farm fronts on the Margaret River about 1/2 mile from Outlet of Lake Pisualie. He found it about 1/2 miles from the River on a high bank above a large stream.

Regarding the Seeterville on one of the others I must say that they were made by my uncle who used it to see if it was as a whetstone.

II

In your classification of the specimen you only mentioned 5 pieces beside the pipe. I enclosed 6 pieces in the box you probably overlooked it in classifying or probably you did not find it the box amongst the shavings used to pack them please try and discover the missing specimen.

This farm and along the ^{margin} ~~pen~~ was heavily settled with Indians about 80 years ago. In some howled down from the residents of this district, it seems that they were very aggressive and hostile and resisted 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 on the South West side all along which provided good trout fishing.

You are right in saying that the specimen not preserved in the museum, eventually become lost, I can remember when I was a

'S

a little boy of 8 and nine years that there was several Indian pieces around the buildings and today there is no trace of them. That was about 12 years ago. It was during the past year that all the pieces I sent you were collected, and they too would probably have been lost had I not taken care of them and kept in a safe place,

In conversation with my uncle I was told that a stone axe was found near here about 40 years ago it was a good specimen with a hole for a handle in it like the today's axes. This too was lost, I am going to try and find out if anybody around here has any specimens, if so I will try and get them to send to you,

yours truly

Jo Ah yj. Co//ts

**Mikmaw Ethnology:
Material Culture
Games**

nd.

{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;} ~~examuawei~~

{caption, crossed out;} pi (e)xamuawei

kdemaank

examuawei pi. {plural;} (e)xamuawei

gisigu, (plural, gisiguk), "old man"

{scribbled at right angles to the above;} 6 dice/ 1 die for throwing/ game/ \$200

{Nova Scotia Museum Library, Pels Papers. Mikmaw Ethnology: Material Culture, Games, 1.}

nd.

Allestaknk {waltetstaqnk}

Man from Cape Breton & Shubenacadie when asked about the extra notch on paddle-shaped counter {counting stick for *waltet* 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-bot-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, Pels Papers. Mikmaw Ethnology: Material Culture, Games, 2.}

nd. 1901?

Allestakun (Indian game)

000000

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, Pels Papers. Mikmaw Ethnology: Material Culture, Games, 3.}

8 June 1901

Mrs. John Jads

Mus. No. 286

wabrunrk (8 white checkers)

wabrunrk (the game)

Mus. No. 285

al tes ta kn
(Allestakun in Rard {Sas Rards Micmac English Dictionary}, Indian Dice)
Allestaknk (more than one dice)
Allestakomquan (disk?, dish)
Kit mak n nk (counters)
(odakun is dish in Micmac, Rard)
Dish is of rock made - always made of that wood.
{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Games, 4.}

18 June? 1901

John Jads {informant?, or is he repeating the information from Mrs. John Jads?}
wabnekknk {wapnaqnk}.
6 white checkers a game {Piers is here talking of wates, the game with six dice. Wapnaqk has eight dice.}
Wabnunk (game)
allestakn (one) {He means waltestaqn.}
allestaknk (more than one)
allestakomquan (disk)
kimaknk {illegible word}
{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Games, 5.}

15 June 1901

June 1501 Micmac game Wabnakerk {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 rak an, and the game is called Wa ban rak ank, which is the plural of Wa ban rak an, meaning a number of such dice.
{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Games, 6 a.}

15 June 1901

Micmac game Wabnakerk {wapnaqnk}. Method of scoring.
{Piers must be talking about the game wates here, because he is allowing for only six dice. Wapnaqk 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 Sack {Sack}, June 15, 1901. H.P.
{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Games, 6 b.}

15 June 1901

Wabnakerk {wapnaqnk}. {Drawing of four wapnaqk 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 wapnaqk dice.} Beautiful yellow colour (deep cream) with amber tintings. Highly polished by use. Of walrus ivory. Material of some of them are curly almost like bird's-eye maple. Not perfectly round. Scrubings shaky & fine & faint on all but first one which is noted as probably more modern. From Isaac Sack...
H.P. June 1501,

{Nova Scotia Museum Library, Ples Papers. Mikmaq Ethnology. Material Culture, Games, 6 c-d.}

15 June 1901

{Notes for Accession 348.}

Wabamakerk {wəpəqəŋk} (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 Sack {Sack}.

{Nova Scotia Museum Library, Ples Papers. Mikmaq Ethnology. Material Culture, Games, 6 e.}

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 nentink

enaj alway {sic} the

last Blade counter

counted for Courts 5.

To Play

1st dividing Game

if one wins all

the counters &c

{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, Miram, 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 goes {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. Mikmaq Ethnology: Material Culture, Games, 7 a-c. Crossreferenced to Memoirs & Manuscripts, Joe C. Cope Material.}

1912 crossreference

{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 Noels son) elected last year

Noel MacDonald

Shuberacade

26 July 1912

elected

Thinks 5 dice

Wabanogan(k) i.e. you play all night {now written wapnaqn}

probably earliest game. Not played now. Rare.

Altes-tanken(k)

Round-dish play

Altes (round dish)

6 dice

{Nova Scotia Museum Library, Ples Papers. Mikmaw Ethnology. Politics, 2. Crossreferenced to Material Culture, Games, 1912}

4 August 1913

(Notes on the scoring of *Walt'es Games*)

Allestakun

{This should read *walt'eslaqn*, the pieces used in playing *walt'es*; 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 Lonedoud 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, Ples Papers. Mikmaw Ethnology. Material Culture, Games, 8. Originally catalogued as "Archæology & Ethnology, Notes."}

8 October 1913

Old Micmac Indian Game, called Duwaken {tu'aqn}, played on the ice.

Duwaken, 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 Duwakenaught. 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 Lonedoud says the tradition of it remains. A little lake above Barro Lake, at head of Tusket River (near Nine-mile Ridge), Yarmouth or Digby Co., N.S., is called by the Indians Duwakenich {tu'aqnik} which means "place where they play duwaken."

Vide "Dr." Jerry Lonedoud, Micmac of Elmsdale, 8 Oct. 1913.

{Nova Scotia Museum Library, Ples Papers. Mikmaw Ethnology. Material Culture, Games, 9. }

22 October 1917

{Notes for Accession 4572}

{*Walt'es Bowl*} Very old wooden platter or dish (made from a large Rock Maple Knurl) for playing Micmac Indian Dice Game called Allestakun {*walt'es*}. Claimed to be about 200 years old, and made by Micmac Indian named Mause {descendants of Philippe Mius d'Entremont, living in Nova Scotia 1660 ca, who married a Mikmaw woman}, of Indian settlement at Lockeport, Queens {Shelburne} County, N.S.; and in October 1917, obtained for the Museum from Mrs. Glyd Mause (No. 2 in photograph of Indians, Acc. No. 4571), of Bear River, Digby County, N.S., widow of Governor-Chief Jim Mause, to whom it had descended.

The descent of this gaming platter was through the following Indians:

Mause {first name unknown} of Indian settlement, Lockeport, Queens {Shelburne} County, N.S. (who made the platter).

It passed to his son, Mause {first name unknown}, of Lockeport.

Then it passed to the latter's daughter, {Mause, first name unknown} who was wife of late Governor-Chief Joe Harley

Mause {Joseph Arde Mause}, of Indian reservation, Bear River, Digby County. She and he now dead.

Then it passed to their son, Governor-Chief Jim Mause, 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. Mikmaw Ethnology. Material Culture, Games, 10.}

22 October 1917

{Notes for Accession 4573}

4 very old Miqmac Indian Dice for playing Indian Game called Alestakun {wates}; 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 Miqmac Indian of Lockeport, Queens (Shabume) 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 Lonecloud (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 56 oz. avoird."}

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Games, 11.}

22 October 1917

{Notes for Accession 4574}

Miqmac Games Drawings {originals returned 28 Feb. 1918} of set of Counting Sticks (made of cane) for keeping score in playing Miqmac Indian Dice Game of Alestakun. Length about 985 inches.

Obtained from Mrs. Glyd Meuse, widow of Governor-Chief Jim Meuse, of Bear River, Digby County, N.S., Oct. 1917. As the sticks 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 985 inches. The oldest Indian name for this particular counter is Nundummegawaick {correct meaning and orthography not known}. Some call it Geedhagoo {kisiku}, Old Man.
- 3 other paddle-shaped sticks (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, 985 inches. The name applied to each one of these three paddle-shaped sticks, is Ahumwaway {tamucay, a very valuable score, at which the sticks are stuck in the hair of the player}. Now sometimes called Wahundao {waqntaw}, 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 980 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 Nalktok-seet {newtoosit, 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 Loneclouds shanty at the little Indian settlement on north side of Olands Brewery near Tulls Cove, Dartmouth, was destroyed by the great explosion at Halifax on 6 December 1917. Lonecloud, 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, Pies Papers. Mikmaw Ethnology: Material Culture, Games, 12.}

25 October 1917

{Drawing, ink on paper, made by Harry Pies, 25 October 1917, of a wales platter and six dice, accession number 4573, in exquisite detail. Notes and measurements included. See xerox.}

{Nova Scotia Museum Library, Pies Papers. Mikmaw Ethnology: Material Culture, Games, 13.}

Material Culture, Games, 1.

- 5-1 etyamuawel
pl. (ē) tyamuawel
kidimá-anke
- 3 etyamuawel
pl. (ē) tyamuawel
- 1 giigigi, (plural)
giigigik "old man"

each = 5' kidimá-anke

to be
 1 ~~hour per hour~~
 hour
 \$2.00

Material Culture, Games, 2.

Atlatl

From the Cape Verde & Guinean where asked about the extra notch on paddle shaped counter in one set of counters, were not aware of it, but thought it must be the *palanca* had been "skunked" or "under the loom" (the latter called *David-a-bai-loot-quin-o*, which means "under the loom", this is doubt on what name).

Now when one player ^{gets} all the counters except one or two of the other sticks, then if his opponent gets ^{all} these blocks or ^{all} white sticks three times in succession, that counts 9 times 7 = 63 (usually on 5 counters); then the fellow who loses the 3 times "skunked" the other fellow, or otherwise puts his name on the loom & the other fellow ^{is skunked} "under the loom". The fellow who loses the 3 times name or white has won the game.

What kind of spirit counter then?

Altes Lethen
(Indian game)

o o o o o o

all up or all down

1 long stick

all up but one 3 corners

all down " " " " "

~~3 up & two down~~

could also nothing

Play this way till all
by sticks are gone

Old man with 4

Big one 4

Material Culture, Games, 4.

June 9/01 Mrs. John Jardie.
wabrunknk (& white ⁸ ~~chicken~~)
wabrunknk (the game)

(no. 285) Al, tea, ta, kn
(detertakim in Rand, ^{Latin} die)
Altestaknk (more than ^{one} ~~one~~)
- Altestek, o, m, gnan (dish)
kit, nek, n, nk (counters)
(volakim is dish in ^{Randy} ~~Winnipeg~~)
Dish is 1 with maple - always
made of that wood.

Walter Anderson
6 white checkers a game

John Jaisie

Walter Anderson (game)

al, tex, takemio
(one)

al, tex, takemio (more than one)

al, tex, takemio, mygan (stick)

kit, maket, nkl (as a long)

Material Culture, Games, 6A & B.

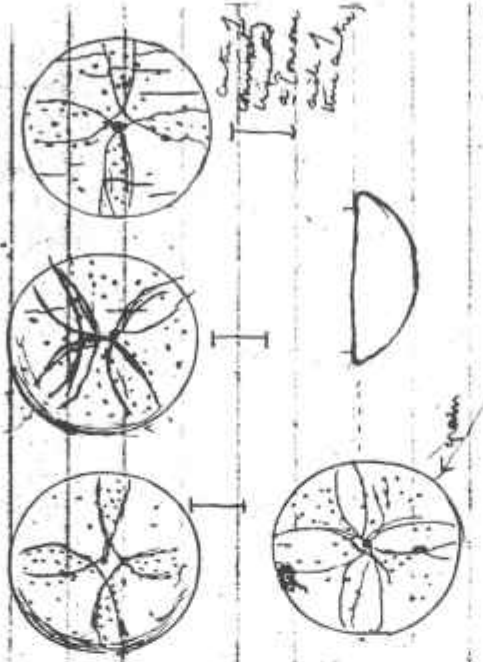
Name game Wa, bon, nalk, and
 method of scoring:
 If all 6 dice turn face up of 1
 gets 1. 13 dice counter.
 If all 6 dice turn "tail" up of 1
 gets 1. 13 dice counter.
 If 5 dice turn face up of 1
 gets 3 empty counters.
 If 5 dice turn "tail" up of 1
 gets 3 empty counters.
 If 4 other combination count.
 If 3 times in a row win 5 dice
 turn face up or "tail" up
 the player gets to win the
 double counter or "old money"

Referred to in early 5
 a. by J. C. Peck and later
 1. by J. C. Peck and later

15101. Name game Wa, bon, nalk
 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
 the game is called
Wa, bon, nalk, an, and
 the game is called
Wa, bon, nalk, and which
 is the plural of Wa, bon, nalk,
 meaning a number of such dice.

61-A

Wa-han-nak-ai-ants

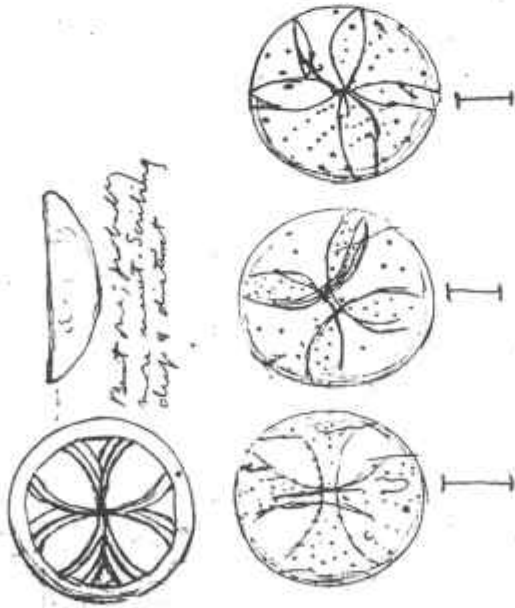


bumped yellow (bumpstone)
bumped white (bumpstone)
bumped black (bumpstone)
by one
of white's way

Material of 5 one of them are curly about
like white egg shape
not perfectly round. Scouting shaly
at first point on all but first one
which is used as probably more
than
from 2 in sack. Pine Co.
H.P. from 1881

1882
C-D

Wa-han-nak-ai-ants



Belong to Mary Thomas the died
103 year old. She died
about 20 or more year ago.
made by her father.
Her father was 6 feet high
high up line of grey ft. before
her father was killed. An
old bed in company ground
was where William Brumder
now is.

CM ^y , ^ _ ^ .

>i v L—A , 5"*

(CL_HLJt ^y_Hu/vv ^' "

C^r^K, IS).

h ^ 0 e L ^ c₁.....7 2

Handwritten note:
said 100 years ago.
(Paul Morris) 1
father, Pray Thomas
with you. ^ c ^ ^

fc? (,

10*b>

7

(V¹
f¹

Material Culture, Games, FA.

at least 10
Courtas 5-1
3 counters counts 1
3 Black counters
1 Black Counter is
worth 10 small
counters or 5- & 1
counter.
4th Black Counter
the old man is
in Indian Wan-tai
-enaj always the
last - Black counter
contested for. Count
6.

1^o Play
1^o dividing game
if one wins all
the counters & c
makes the game.
call it regular.
2^o irregular game
say with 4 counters

if he has 2
counters left. ~~the~~
~~game~~ he is required
make 6... if 3 left
5.

if one can pay for
Blade Counter in
small counters.
will be entitled.
~~the~~ if he makes
one. Blade Co.
16 small counters
But if he is
unable. & makes
one. then it depends
on how much
he is worth.
4. or 12 counters
you get 4 for
you - B Counter
3. you get 3.
& the first.

written out by Joe Cope,
November, June 15, 1901.

get a fair share
of counters. But the
Blade counter is.
still intact. then the
fight begins.
each ^{part} counter of
his 1st using his own
counter. either to
pay or be paid
whenever - the old
man is won.
after that is the
last part of game
pay as you go. if
you like. ~~the~~

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 board

Altkelaten

4 aug. 1913

Nids Lone Lund

5 up or 5 down = 1 paddles x 5 points

all up or down but 1 = 1 ^{point} ~~stroke~~ = 3 strokes

3 do. = 5 "

1 old man

set 5 paddles.

4 dark + 1 white = 7 points.
= paddles + 3 strokes

3 dark + 2 white = 12 points.
= 2 paddles + 9 strokes

7

3

All dark or all white get old man

all dark or all white but one
3 times get old man

Best, Primitive Eskimo Game, called
Dawurken, played on the ice.

Dawurken, means "a ball played on the ice". It is a round stone, which is put on the ice by a stick (spine root, in the Esko), the stick being called Dawurkenanaght. 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 stick. The other players can interfere with him or take it from him up to the time it is caught, returned to the stick. He who returns it catches, hits the ball ten next time. The game is not played now, and has been long out of use; but among the Esko among the Eskimo of it means:

A little lake above Barrow Lake, at base of
the last Rain (near Pine-needle Ridge), Summit of Mt. C.,
N. J., is called by the Eskimo Dawurkenich which
means "place where they play dawurken."

Vis. S. Perry, Ice Coast, Arctic of Barrow, 8045/1913.

4572.

Received 22 Oct. 1917.

Very old wooden platter or dish (made,
a large Rock Maple kernel) for playing
Muscogean Indian dice game & called
Attestakoon.

Claimed to be about 200 years old,
and made by Muscogean Indian named
Mence of Indian settlement at
Lockport, Decatur Co., Ga., and ^{in Oct 1917} ~~obtained~~
obtained from Mrs. Sloyd Mence, of Bear
River, DeKalb Co., widow of Governor-Chief Jim
Mence, to whom it had descended.

Jerry Lane Cloud (C.)

Lepto Co., South
(The platter is 4 1/2 in. diameter
for his for \$5.25 paid in on 12 Nov. 1917).

The descent of the platter is thus:-

———— Mence
of Indian settlement, Lockport, Decatur Co., Ga.
(who made the platter).

It passed to his son, ——— Mence of Lock

It passed to the latter's daughter, who was wife of late
Governor-Chief Joe Handley Mence of Indian settlement,
Bear River, DeKalb Co. She and he were dead.

It passed to their son, Governor-Chief Jim Mence of
Indian settlement, Bear River, who died about 4 years ago (say
1913); and then to Jim Mence's widow Sloyd of Bear River
who is still alive. Jerry Lane Cloud gave this Mrs. Jim
Mence \$5.25 for the platter and for dice.

Material Culture,
Games, 11.

Meimac Games.

4573. Received 22 Oct., 1917.

4 very old Meimac Indian Dice for playing Indian game of Altestakum; made of wing of Walnut ^{(winged) beetle - very thin} with curved incised lines and dots, and faintly stained with bluish-green.
Average diameter, .87 in., average thickness .19 in.

Made by ~~some~~ very many years ago, by some Meimac Indian of Lockport, Linn Co., Mo.; possibly by one of the Meimacs of that Indian settlement.

There were four of the dice of most years, but one had been lost; originally there must have been six of them to make a full set.

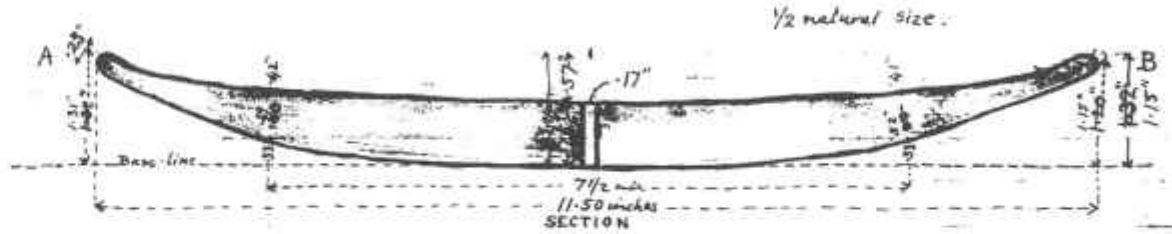
They were obtained from Elgud Meace, widow of ^{the} Governor - Chief Jim Meace, of Bear River, Douglas Co., Mo., in Oct., 1917, by Indian Jerry Lee Cloud (with the old Meimac in playing the game, just wanted up).

Jerry Lee Cloud (c.)

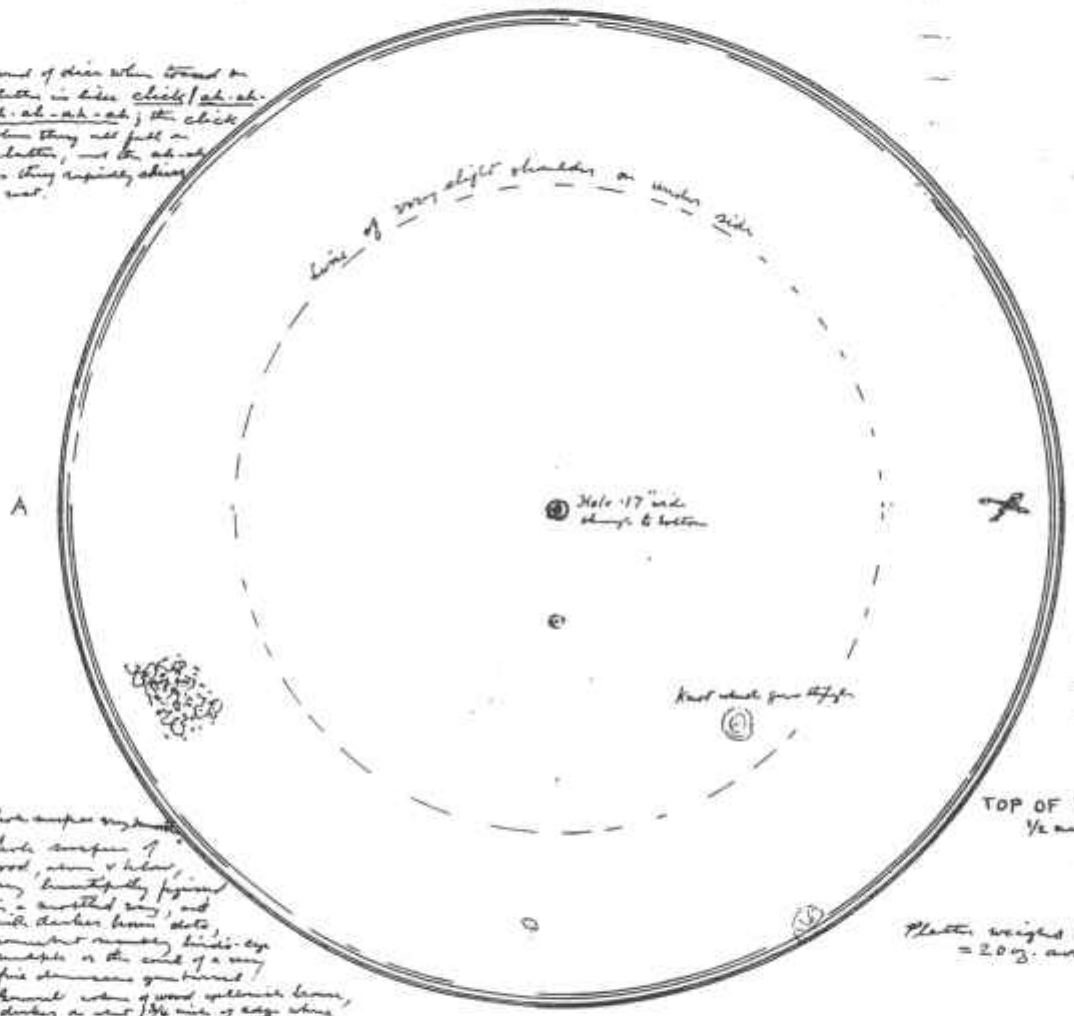
Lockport, Mo.
(Phot. by Jerry Lee Cloud, with a party,
in 1853 on 12 Nov. 1917).

4 specimens.

Material Culture,
Games, 13.



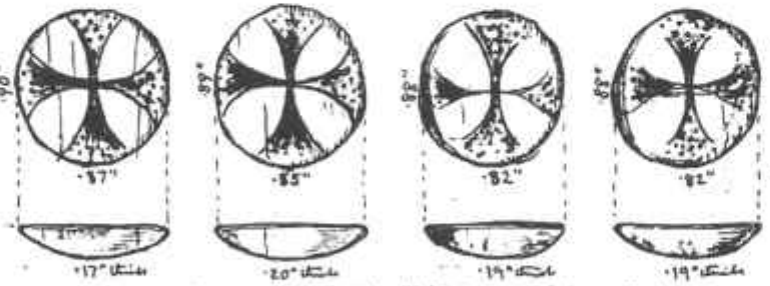
Spind of disc when turned to
plate in like clicks (at. at.
at. at. at. at.) the click
when they will just on
plate, not to at. at.
as they rapidly change
to rest.



White surface very smooth
Whole surface of
wood, smooth & white,
very beautifully figured
in a wavy pattern, and
with darker brown dots
scattered mostly bird's-eye
multiple on the end of a very
fine diameter grain turned
around when of wood splintered
darker a set 1/4 inch of edge where
finger was, marked with brown.

Plc. No. 4573

Indented center
apex, not round.
Lines & plate filled
with greenish, not
staining with greenish
the area where the
dots are.
Jaw is very close
with stain of
burnish yellow.



All the 4 discs together
weighed 5/16 oz. avoirdupois
Should be to disc in
full set, 2 have
been lost.

Full size

H. Peirce
25 Jan. 1917.

Material Culture Shelter

nd. 1918

Drawing by Harry Piers, from data given him by Jerry Lonedoud, with caption: 'Mimac Indian Birch-bark'Camp'. *Vide* Jerry Lonedoud, 1918. Compare with Acc. No. 6011. Scale 1/4 inch = 1 foot.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Shelter, 1.}

16 January 1923

Mimac 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 chert 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 Lonedoud, Indian, 16 Jan. 1923.

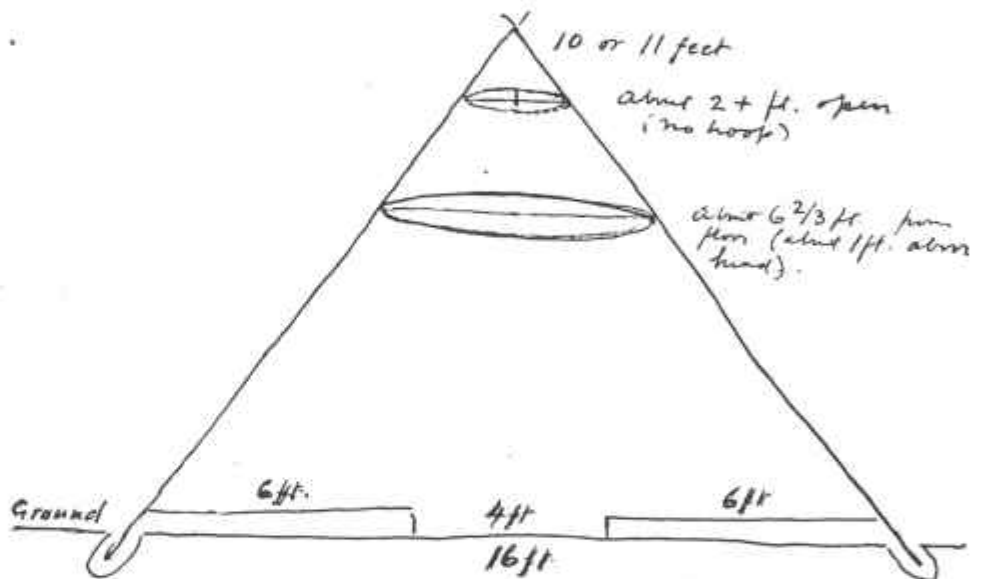
{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Shelter, 2.}

Material Culture, Shelter, 1.

Campfire with acc. no. 6011.

Illinois Indian Birch-bark "Camps"
Construction of
Vicki J. Grogan, Oct. 1, 1918.

Scale $\frac{1}{4}$ inch = 1 ft.



Indian Indian.

Making fires:

The old Indian used to strike fire by striking together a piece of red pine white quartz (or sometimes a dark-colored iron quartz) against a piece of "flint" or *spont* Bay of Ind, dentist (probably a chert or agate). One of these rocks was harder than the other. Sparks were produced, and were caught in dried punk for center of fungus. It was not treated with any chemical. Sometimes ^{dry} powdered rotten wood was used, and sometimes both together. The rotten wood was apt to get damp, and stop for the center. Then the glowing punk, etc., was put with dry rotten wood, and blow till a fire was obtained.

They got flint and steel for the French and used it with punk as tinder.

When friction matches first came in they were packed about 12 in a box, and cost ~~4~~ 6 1/2 d. a box, and were used very sparingly. When struck on side of fire glass (on hill, etc.). Seldom used by Indian then.

If fire happened to go out, he could avoid sometimes to go to borrow a ^{box} "tinder" for a newly made, with which to start a new fire. It was felt that a brand must be returned to the owner, ^{subsequently} even if not asked for, as the brand had only been "borrowed" and all kinds would expect the borrower if it was not returned. This also was the case with ordinary white country-people of the old times.

Vide Jerry Lincoln, Indian,
16 Jan. 1923.

Material Culture: Tools & Weapons

25 February 1918

Indian Bows. Jerry Lonedoud, 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 Arrowwood. When he was young in New England, he was once with some Cokenaworge {Kamawake} (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. Mikmaw 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 headless is not aboriginal Micmac at all.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Tools & Weapons, 2.}

Material Culture Tools & weapons, I.

Indian Bows.

George D. Wood, Mission, Lake Umbagog, New Hampshire,
tells me (25 Feb. 1918), that the Indians used
to make their bows of Fir.

He says that a fir tree which grows over several
feet in diameter in that size of a stump pipe or stubble,
he saw the outside bark a very much thicker
and darker wood. It is then dark, hard, and moist
while in contact for a long time.



Pine tree pith.

The inside or concave-around
lengthwise side of the bow is
made for 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 hemlock. The bowstring
are made of Caribou reindeer, which is much stronger
than horse hair.

He says it is said that in old times the Indians
may have made arrows of Witchwood, as is said that
it is a good arrow wood.


When he was young in New England, he was made
with some Cochranawogic (Drogonid) Indians at
part of Massachusetts in Vermont, and that
Indians hunted & killed Red Deer, and hunted
with a fir bow about 5 ft. long, with hardest
arrows tipped with iron, and they did not make
reindeer.

For ~~the~~ ^{the} Indian Rein is better wood for bows, and
with a four-foot Indian Rein bow which he made
in New England, he has shot an arrow ^{over} 300 yards
(1000 feet).

He says Caribou hair is much better and
stronger than horse hair for all purposes, and is
better for mission, etc., and last longer, and it
is the best thing for small shot strings.

Material Culture, Tools & Weapons, 2.

Joe Cape says the American bow
was straight like the one in Prov.
Museum.

He says the Canadian Indian bow
was shaped thus 

He says the snowshoes we have
are typical American snowshoes.

He says the flathead address is
not aboriginal American at all.

Mikmaw Ethnology
Material Culture
Transportation, Canoes

nd.

Model of Momac Canoe for family use. {Drawing of canoe with two seated figures, and notes.}

Canoe:

2 shallow water paddles (Selboo) {*spu*, river}

2 deep water paddles (Da mag 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 birch bark Dish for general use (Wich qua lo gan {*o*} -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 Momac man, John Derry 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 Momacs 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 Momac 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 gease 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 3/10 inches equal 1 ft. if canoe is supposed to be 20 feet long, or 2 4/21 in. (say 2 3/20 in.) equal 1 foot, if canoe is supposed to be 21 feet long.

{Nova Scotia Museum Library, Piers Papers Mikmaw Ethnology. Material Culture, Transportation, Canoes, 1 a-b.}

5 January 1916

Birchbark mat used in stem of canoe (larger one): Skowokin

Birchbark mat used in bow of canoe (smaller one): Skowokingeech (soft g) {skowaqijj?}

The Micmac name for Big Economy is Skowokin

The Micmac name for Little Economy is Skowokingeech

Vide Jerry Lonedoud, 5 (?) Jan. 1916

{Nova Scotia Museum Library, Piers Papers, Mikmaq Ethnology: Material Culture, Transportation, Canoes, 2}

1 December 1924

Jerry Lonedoud, 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 Lonedoud 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 Lonedoud knows who could now build a birchbark canoe are Jim Gode 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 born at Morris's Lake, near Dartmouth, N.S., a brother of the Paul {John Darnay Paul} who made the scale model of a Micmac canoe which is in the Provincial Museum

Lonedoud 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, Mikmaq 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 Wejitu}, who was born 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 {Mikmaq Amle, from French Andre} Squegun. Squegun {pqweikn} is Micmac for Hole-in-Loe in which eels, etc., are caught. He was born 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. Lonedoud heard the story from Noel Jeddore himself and also from old Ned Knowlen {Nowlen} (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 eddies 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. Chigneco 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. Mikmaq Ethnology: Material Culture, Transportation, Canoes, 4.}

22 April 1932

Hugh McNebo 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. Mikmaq 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

Out {stashes 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 stern, 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 Mikmaq the "elbows placed on" measure}

{Dropdown 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 ?er

Then add 3, more ?er

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, born 19 July 1858, Cambridge, Mass. {His name is) Ag e an = Stephen {French Etienne; Mikmaq Ekien) Soo li an = William {French Guillaume\ Mikmaq Sullien) Nor ra = Henry {Henri??}.

Grandfather: Malti {from French Martin) Paul, of Shubenacadie

Father: Joseph Paul, born Eagle Head, this side Liverpool. Wm. Paul

Vide Chief Wm Paul, 27 Sept 1932

{fourth page of notes: drawing only, see xerox}

{Nova Scotia Museum Library, Ples Papers. Mikmaq Ethnology: Material Culture, Transportation, Canoes, 6 a-d.)

December 1930

{Notes for Accession 6778, mainly a drawing of a river canoe (no hogged shear) with measurements, not transcribable, see xerox.)
{Nova Scotia Museum Library, Ples Papers. Mikmaq Ethnology: Material Culture, Transportation, Canoes, 7.}

Transportation, Canoes, I.A.
(Reduced 50%)



- | | |
|--|--|
| Canoe | 1 "captain" seat of bird bark
which is built in the stern
canoe. |
| 2 shallow water paddles
(See boat) | 1 similar seat for agent... |
| 2 deep water paddles
(See meg soon wogum) | 1 bird bark bailer |
| 1 Salmon spear (Pala-na-ee) | 1 " " dish for water
La-dook-ee |
| 1 Eel spear (God-a-wa-ee) | 1 " " dish for ground
me (Wick-gua-lee-goo) |
| 1 Luteal spear (Jug-eech-a-ee) | 1/2 roll of bird bark for
making "camp" |
| 1 Trout spear (Ed-ee-wa-see) | |
| 1 Trunk () + 5 bundles | |
| 1 set of open bark for stool & bed.
support in after part of canoe. | |

The eel & luteal spears are usually carried 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, when the possibility 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 stern just behind the agent, while the poles pass aft alongside the "captain" so that they can be easily used at any moment.

The bailer is in the important with the "captain" while the water-dish & dish for ground are on alongside the agent. The camp materials & bundles are placed in the parts of

Transportation, Canoes, I B. (Reduced 40%)

TABLE
14.6

This model canoe was made by a young Micmac man, ^{John Downy 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 Micmacs - I have shown it to - consider it good in shape, etc. The father of John D. Paul said, however, that "old-time" canoes had the outside of the bark not 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 inside of the gunnel where the paddles set in order to keep the binding of the gunnel from being worn by the paddles. 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).

Some for seams etc. this bark has been boiled till thickened. (Klein and grease is now used, but only fir bark 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~~ of bark inserted on each side of the canoe has to be placed there in a thin coat to obtain large enough to permit bark to go from gunnel to gunnel of a canoe at its widest part without, ~~with~~ ^{with} wide enough for the & after parts.

A family canoe is usually from 14 to 22 feet long. The model is 3 ft. 10 in. (= 46 inches) long. The shape and width of model is $2\frac{3}{10}$ inches equal 1 ft. of canoe is supposed to be 20 feet long, or $2\frac{2}{10}$ in. (= $2\frac{2}{10}$ in.) equal 1 foot of canoe is supposed to be 2 feet long.

Transportation, Canoes, 2.

Brickbat used in stem of canoe (large one): Skow'-o-kin
" " " " low " " (smaller one): Skow'-o-kin-geech
(sot g)

As name name for Big Economy is Skowokin
" " " " Little Economy " Skowokin-geech

With Jerry Lane Clark
SP) Jan. 1916.

Transportation, Canoes, 3.

Musque Indian. Last Canoe builders.

Jerry Lowland, Musque, says (11 Dec. 1924) that the making of birch-bark canoes is now practically a thing of the past. The big birch trees for which long strips of bark could be obtained are all gone.

The last canoe which Lowland saw built, and the last one he knows of, was built about 1911 (about 3 years before the beginning of the Great War) by Matteo Jeremy at or close to New Supton, about 2 or 3 miles from Fairy Lake (part of Kejimikojik Lake), Northwest part of Quana Co., Ont.

The only Musque Indian in New Supton that Lowland knows who could now build a ^{birch-bark} canoe are:-

Jim Glode of Shubunainin, who is blind and probably about 100 years old (exact age is not known). He came from near Kejimikojik way, Quana Co.

Peter Paul of Turo, who is about 54 years old, and was born at Morris's Lake, near Duntroon, Ont. He is a brother of the Paul who made the scale model of a Musque canoe which is in the Prov. Museum.

Lowland says he has assisted at making canoes, and knows how they are built, but he does not now know such essentials as the measurement of the various parts, which were sealed by fingers, elbow-knives, etc. These cannot be remembered on hand to remember.

A canoe for the woods, for hunting and
sigs of stream & portaging was about 16 ft. long
A sea-bore canoe " " 18 & 19 ft. long

Transportation, Canoes 4A-B.

~~Handley Squegum~~ was born at St. Mary's Falls, Que. Co.,
about 1806, and was dead at Wausau, Wis., about 36 years ago
(say about 1890), aged 84 years.

Handley Squegum (Squegum in Indian for Hole in ice in which
ells, or, one caught), was born and bred at Morris's Lake, E.
of Dartmouth. Not known when he died. In later years he
had only one son.

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 even as late as 1835. Both about same age. Low-land knew
the story from Noel Jeddore himself and also from old Ned Knowlton
(first 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 Squegum,
left Dartmouth in a birch-bark Indian canoe. Paddled they
Dartmouth Lake, and Grand Lake, and down Shubenuebe River -
where the French tides come to. The hardest part of the paddling was
from Dart. to Milford. At Milford they got the tide ^{just} flowing out
the river rapidly, and rapidly went down to the mouth, at mouth
of river Shubenuebe. With the ^{strong} outgoing tide they ^{very} easily paddled
down Main Basin to near Blenkins, and across to Adirouac...
Then coasted westward to ~~the~~ ^{the} Indian Cape Chiquacois.
Then, the tide still running outward, they crossed Chiquacois
Bay near the Indian Shutes, 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 ^{at}
the shore and taking advantage of the backward eddies 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.

Victor Jerome Low-land, Ind.
28 June 1926

Transportation, Canoes, 4 B.

CANOES
4 a, b

	Approximate Distance	
Dartmouth to Milford	33	miles
Milford to Newcastle	24	} with tide
Newcastle to Blomidon	43	
Blomidon to C. Chignecto	33	
C. Chignecto across to N. B. shore	17	
From latter place to St. John, N.B.	50	
<u> </u>		
Total about		799 miles

Transportation, Canoes, 5.

Memac canoe. 22 April 1932

Hugh Mac Gab agreed, by telephone, to sell to the Prov. Museum for \$35⁰⁰ a birch-bark Quinman Indian canoe, about 15 ft. long, in good condition, with skin paddles, made by late Chief John Noel. (The boat first valued \$40⁰⁰ for it).

He also has, at his camp at Grand Lake, a 20-ft. Memac canoe, also made by John Noel, which is

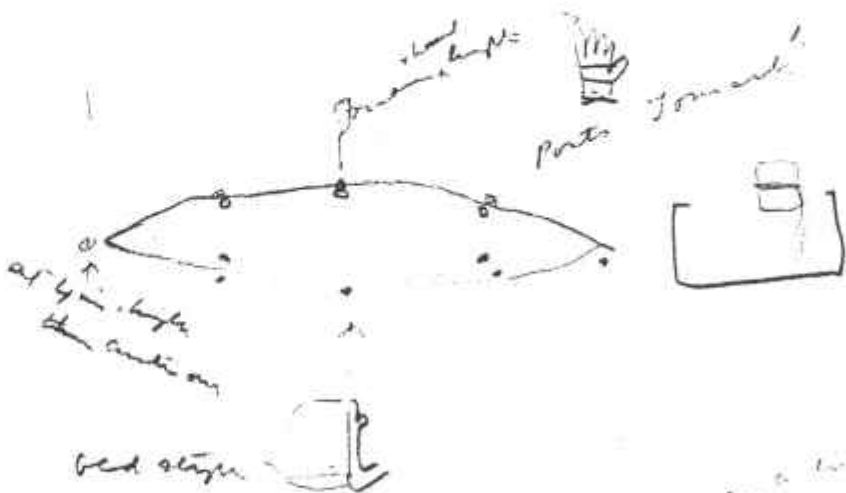
Transportation, Canoes, 6A.

27 Oct 1922 (cont.) Work on in real hot day
 13th. but get some 20 ft. or 1st lot.
 smooth ground, slope of canoe ①

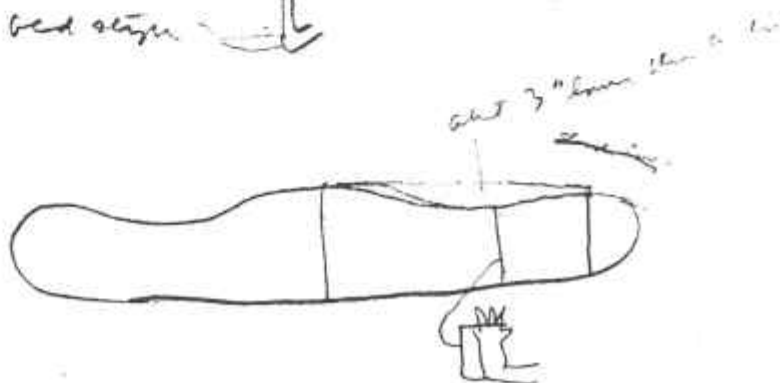
lay down bulk & put staves on top



3 or 4 in
 each side



bed slaps



Transportation, Canoes, 6B.

(2)

Greatest beam =



+ 2 ~~ribs~~ (heads to head of mid piece)
+ top of ~~gunwale~~ ~~piece~~, or ~~side~~ ~~piece~~
so head ~~knock~~. Last for 20 ft. canoe

for 15 ft. canoe:

Frame + 1 ~~rib~~ + 2 ~~knocks~~

After bark turned over on gunwale,
then ~~up~~ ~~gunwale~~ ~~part~~ ~~on~~.

Then hang it ^{up} ~~at~~ ~~mid~~ ~~both~~ ~~sides~~ ~~up~~.

Then finish side of bows.

Then on ground, ^{up} ~~bottom~~ ~~down~~.

Ribs, ready, of 3 or 4 ribs.

Center ribs (10) ~~is~~ full span (1 piece).

Then 5 on each side, about 2 in ^{thick} ~~in~~ ~~the~~ ~~middle~~.

Then some, about 5, ~~piece~~ ~~to~~ ~~piece~~ ~~Round~~

Then cut 3, ~~more~~ ~~cut~~

Then ~~slats~~ ~~put~~ ~~in~~; ~~with~~ ~~the~~ ~~top~~ ~~of~~ ~~the~~ ~~ribs~~ ~~to~~ ~~hold~~ ~~it~~ ~~down~~
Then ribs fitted in & driven back to
together under the ~~gunwale~~.

Transportation, Canoes, &c.

Wood

(3)

Gunwales Gray Black Spruce
up to 4 inches or White Ash

Slats White or Black Spruce
(to split canoe)

Ribs Black or White Spruce

Bow gunwales White Ash

Thwarts Red Maple

Paddles Red Maple

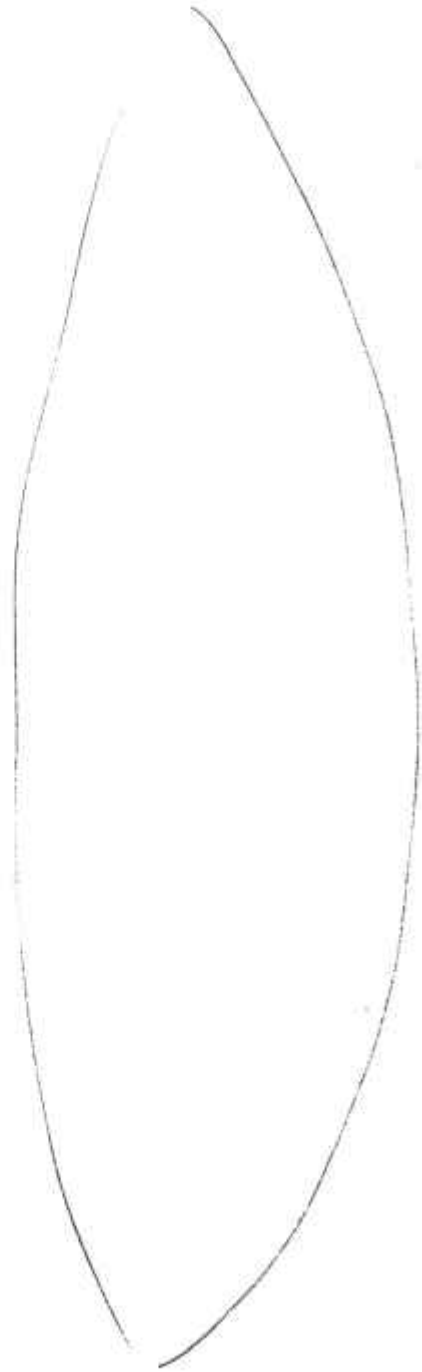
Ag - e - an
= Stephen
Sov' - e - an = William
Noi' - ra = Henry
19th June 1858
Wm. Paul,
Bo-Cantledge, Kame,

19 July 1858

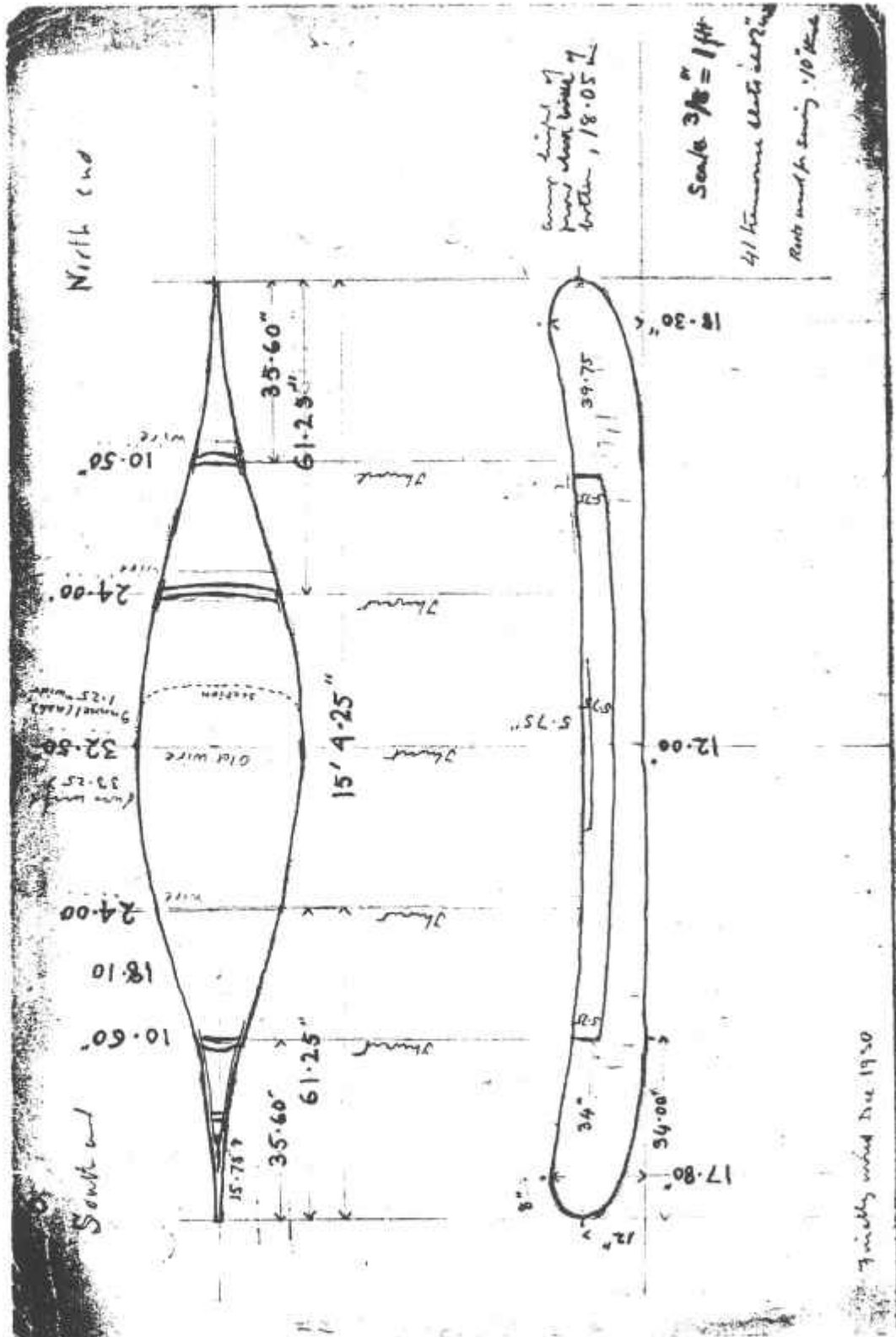
James Maltie Paul, 7 Shalanda
John Joseph Paul, v. Esq. Hunt,
his aid Joseph
Wm. Paul

With copy Wm. Paul
27 Sept 1932

Transportation, Canoes, 6 D.



Transportation, Canoes, F.



Mikmaw Ethnology
Material Culture
Transportation, Snowshoes

23 May 1914

{Notes for Accession 4156}

Mimac Snowshoe, "Ar kum" {aqm}

{Drawing with notes}

Bows: A cum mo gump

Front stretcher: Namp ge nook teck

Thong for fastening snowshoe to foot: Tum mun

Centre ring: Come lum an cow et

Back stretcher: Namp ge nook ga geesh

A white snowshoe (see also notes to acc. no. 4156), is called "Ne be gar cum much"

Lewie {Louis} Newel {Noel} McDonald & others. (See also particulars of broader snowshoes obtained by the Museum on 10 Jan. 1917)

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 1 a.}

22 February 1915

Akum, Snowshoe, or Arkum {aqm} {Drawing}

akumogwom (snowshoe bow)

who tom un joon (toe filling)

tarm um arnk peet (bar crossways)

who tom un (principle part of snowshoe filling)

tarm um arnk pe ge geet (heel bar)

who soon gun ee (tail filling)

soon gun ee (the tail)

tom un (thong for fastening snowshoe to foot)

Vide Jerry Lone Cloud, 22 Feb. 1915. See also description of Acc. No. 4156.

{Nova Scotia Museum Library, Piers Papers. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 1 b.}

10 January 1917

File in Snowshoe folder. 4452. Received 10 Jan. 1917.

Mimac Indian Snowshoes (ar kum) for heavy tramping in woods; said to be of typical old form. Made at Stewarts' (formerly Parker's Corner), Upper Musquodoboit, Hx. Co., about 1890, by old Mimac 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 Mimacs 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. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 2.}

18 March 1918

{Drawing, in ink, by Harry Piers, of a Mikmaw 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.}

'Mimac 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 Mamac 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 28th 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 1/16 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 28th 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 Mamac, 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 Picou (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 shark 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, Ples Papers. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 3 a-b.)

12 April 1918

4591

Mamac Indian snowshoe, Arkum {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 Mamac...Christina Morris (or Mollice as the Indians say it should be correctly pronounced) {this is the Mikmaw pronunciation of a name that was originally the French Maurice; and her name was Mary Christian Paut, 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 7/8 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 10.7 inches wide x 4.3 in. thick; back stretcher, 9.7 inches wide x 4.0 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 Mamac 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 (en-or); spoken of as a pious woman.

{Nova Scotia Museum Library, Ples Papers. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 3 c.)

16 January 1923

Mamac 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. {Ples made a drawing here.} These extempore snowshoes are called Stoekquam arkummuch = "Brush {fir, stogr} 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 withered or yellow birch woven together in a short while. They will last for about a day. They are called Nebeekumweech, or withie snowshoe. *Vide* Jerry Lonecloud, 16 Jan. 1923.

{Nova Scotia Museum Library, Piers Papers. Mikmaq Ethnology. Material Culture, Transportation, Snowshoes, 4.}

16 December 1927

{Notes for Accession 6126, "copied in Acc. Book".}

Micmac Indians

Withie Snowshoes of yellow birch

Ne be e jar kom mish (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 withies, twisted to make them pliable, then split, and then soaked in hot water.

Use a bit of green moosehide {?-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 days 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, Mailand, 15 Dec. / '27....

{second page}

{Drawing of "6126. Micmac Indian Withie Snowshoe of Yellow Birch", with measurements. See xerox.}

{Nova Scotia Museum Library, Piers Papers. Mikmaq 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. Mikmaq 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 calf hide; and the head and tail stringing or filling is of caribou hide (refilled).

{Drawing.}

Front stretcher: Namp ge rock teck

Thong for fastening snowshoe to foot: Tum mum

Bows: A um mo gump

Centre filling: Core lum an cow et

Back Stretcher: Nemp ge nook ga geedh

Sometimes temporary Wilhe Snowshoes (ne be gar cum much) are used by Micmacs, but the liling usually only lasts about a day. The bows of ordinary form, but more roughly put together, and filled with wilhes of Yellow Birch.

{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 7.}

6 January 1915

Cap of three moose ears

Snowshoe liling of caribou (does not sag like moose)

thong for feet of green Moose hide, dressed

Snowshoe thong {with drawing}

Vide Lone Cloud.

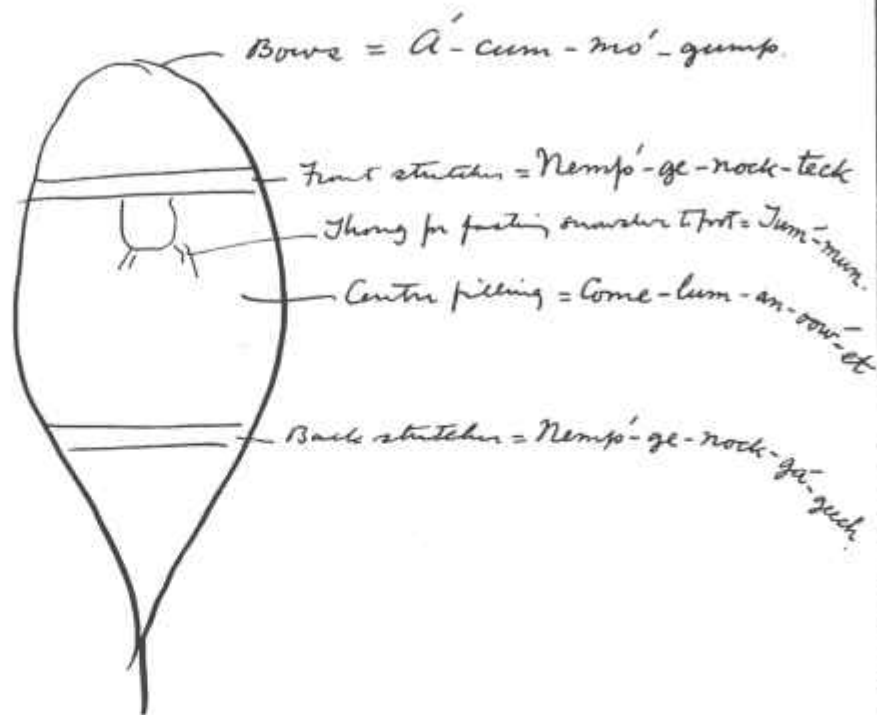
{Nova Scotia Museum Library, Piers Papas. Mikmaw Ethnology. Material Culture, Transportation, Snowshoes, 8. Crossreferenced to Material Culture, Costume.}

Transportation,
Snowshoes, I A.

23 May 1914.

Vide acc. no. 4156

Musium snowshoe, "Ar'-kumi".

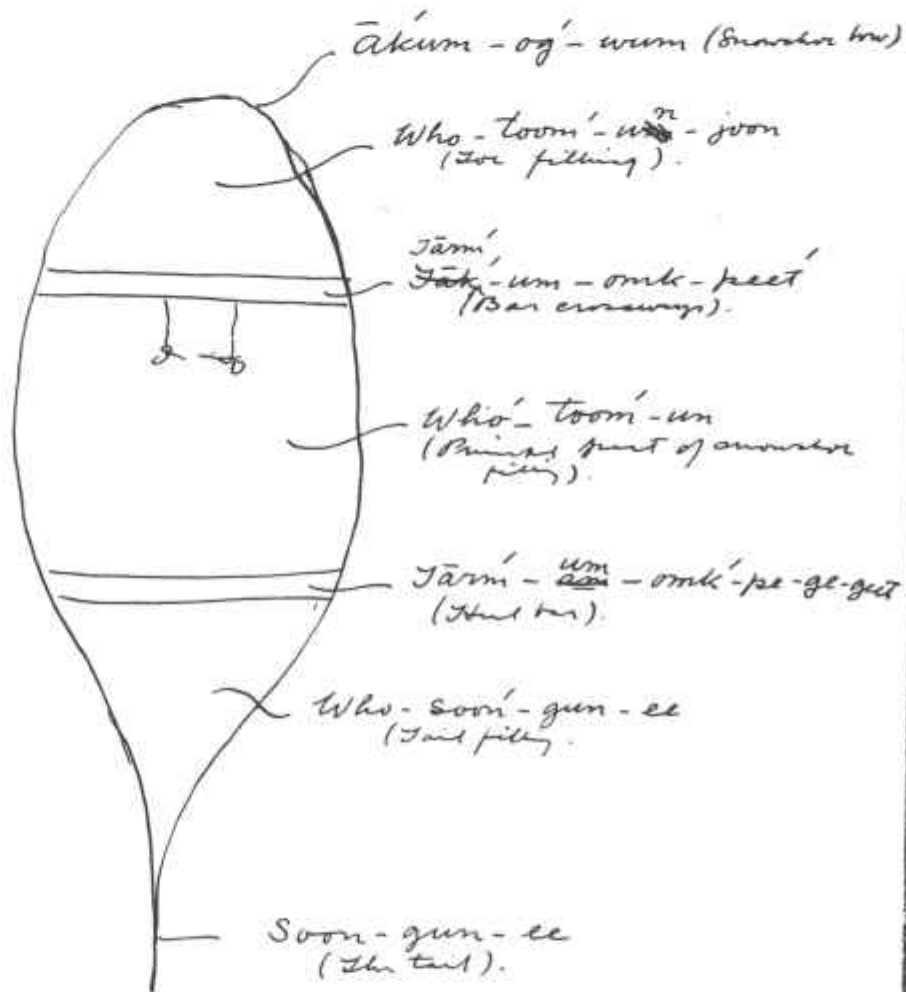


A white snowshoe (see also notes to acc. no. 4156), is called "Ne-be-gar'-cum-much'".

Lewis Russell Mc Donald & others
(See also particulars of board snowshoes obtained by the
Museum on 10 Jan. 1917).

Transportation, Snowshoes, 1 B.

Ākum - snowshoe. or Ar-kum.



Toom' - um (Thing for putting snowshoe to foot).

Victor Jerry Lane Cloud,
22 Feb. 1915.
see also description of Am. No. 4156.

File in Snowshoes folder.

4452.

Received 10 Jan. 1917.

Misumee Indian Snowshoes (Ar'kum)
for being kept in woods, some
bits of tinned oil from.

Made at Stewart's (family Parkers
Corner), Upper Mississippi, Dk. Co.,
about 1890, by old ^{Misumee} John Cope
(who made the ^{original} ~~bones~~) and his son
Fanny Cope, who filled them in.

John Cope and the family of the Misumee Band
(1820) about 18 miles in the woods.
(On horses and it was 70 miles, but
one horse says it was 18).

Bones and ^{part of back, shoulder} ~~scapulae~~, 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 for
the Copes by Joe Howe, Indian, of
Elmendale, Dk. Co., who has had and
used them ever since. John & Fanny
Cope still live at Stewart's.

My son Cloud ^{John} obtained three for me, one by
of good typical form. The misumee also, by
2 days, made a snowshoe with - more pointed
top & longer trail, for sporting purposes, but
one like these were made for hard work.

2 specimens
Bought for Joe Howe, Indian, Elmendale, Dk. Co. #275
for my son Cloud.

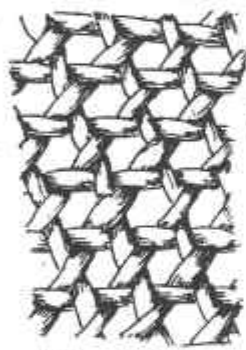
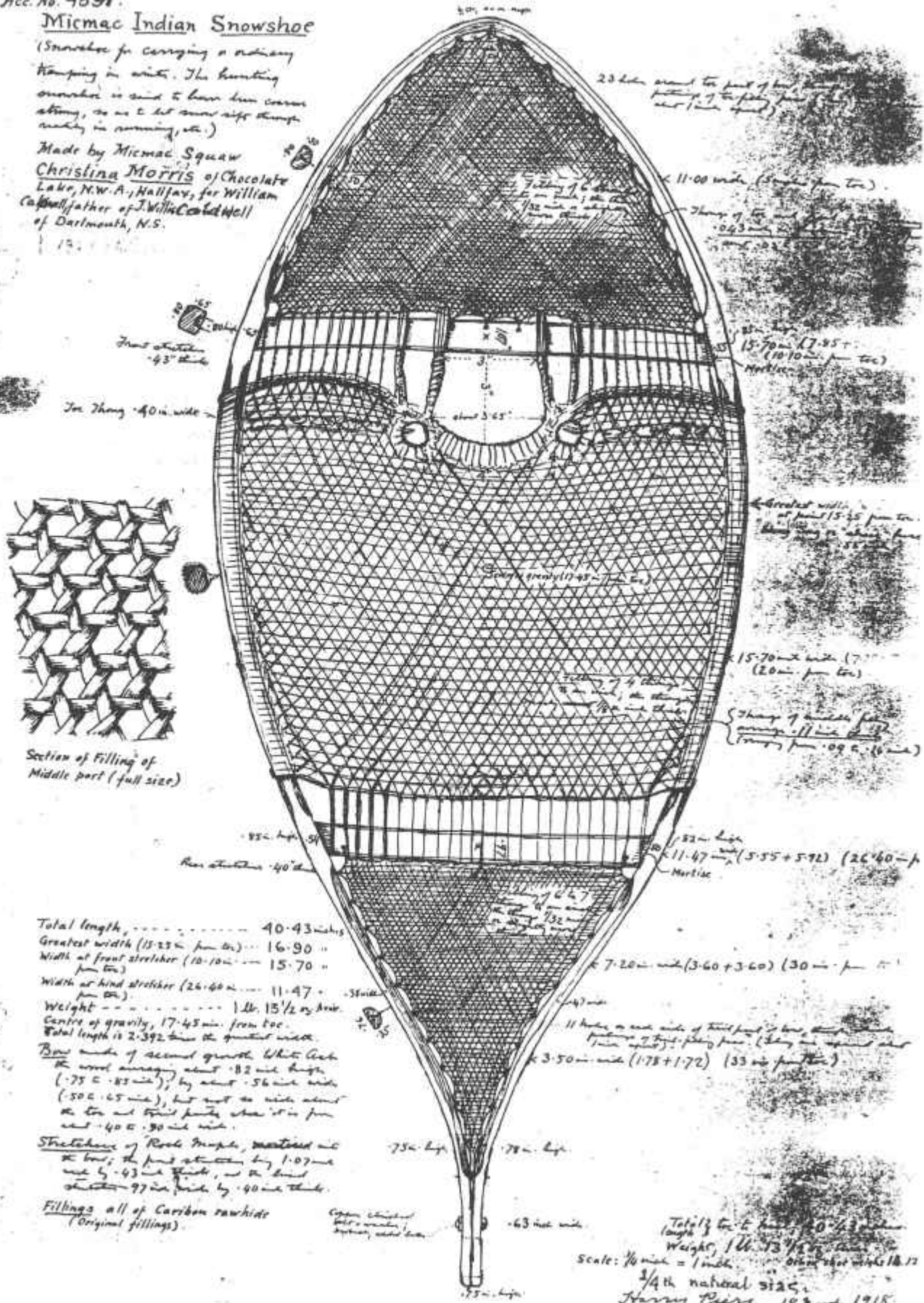
MCC. No. 4591.

Micmac Indian Snowshoe

(Snowshoe for carrying a ordinary
kneaping in winter. The hunting
snowshoe is said to have been carried
along, so as to let snow slip through
easily in running, etc.)

Made by Micmac Squaw
Christina Morris of Chocolate
Lake, N.W.A., Halifax, for William
Cobbold, father of J. Willard Cobbold
of Dartmouth, N.S.

(McC. 4591) 18531



Section of Filling of Middle part (full size)

- Total length, 40.43 inches
- Greatest width (15.25 in. from toe) ... 16.90 "
- Width at front stretcher (10-10 in. from toe) ... 15.70 "
- Width at hind stretcher (26.60 in. from toe) ... 11.47 "
- Weight - - - - - 1 lb. 15 1/2 oz. Av. Wt.
- Centre of gravity, 17.45 in. from toe.
- Total length is 2.392 times the greatest width.
- Base made of second growth White Birch
the wood averaging about .82 in. high
(.75 c. .85 in.), by about .56 in. wide
(.50 c. .65 in.), but not so wide about
the toe and hind parts where it is from
.40 c. .50 in. wide.
- Stretchers of Rock Maple, mounted on
the base; the front stretchers by 1.07 in.
and by .43 in. thick, and the hind
stretchers .97 in. high by .40 in. thick.
- Fillings all of Caribou rawhide
(Original fillings).

Total length 40.43 inches
Weight 1 lb. 15 1/2 oz. Av. Wt.
Scale: 1/4 inch = 1 inch. Original shoe weighs 1 lb. 17 1/2 oz.
3/4 th natural size.
Harry Piore 18 June 1918

Transportation, Snowshoes, 3C.

4591.

Received and 18 March, 1918
Donated 12 April 1918.

Micmac Indian Snowshoe (Arctium) for
"carrying" or ordinary tramping in winter,
of extra good workmanship and finely strung,
said to be of typical old form.

Made by very well-known Micmac squaw
Christina Morris (a Mollie as the Indians
say it should be correctly pronounced), 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 Wm. Caldwell,
manager of Halifax, and father of present J. Willis Caldwell)
of Jubilee Road, Halifax, probably sometime about
1860 or 1865, and they ~~have since been~~ used
by W. Caldwell until his death, and afterwards by
his son J. W. Caldwell.

Bow (well shaped) of second-growth White Birch;
front and back stretchers of Rock Maple; all
the filling is of Caribou raw-hide. The original
filling is still in the frames, and is very finely
done.

Total length — 40.43 inches
Greatest width — 16.90 ..
Total length is 2.39 times greatest width
Weight — 1 lb. 13 1/2 oz., and 1 lb. 12 1/4 oz.
approx.

These snowshoes in general are fine examples
of Micmac snowshoe construction of the finer
sort.

Note — The beauty snowshoes are coarser strung, so
as to let the snow sift through readily when running, etc.
Christina Morris was born at the Indian Island, Halifax,
sometime about 1804, lived there when young, but chiefly
lived at Chocolate Lake, N.W.A., and died at Newport Station,
Halifax, N.S., 32 years ago [about 1866], when she must
have been over 80 years of age. Never married; spoken of as a
spinster woman.

J. Willis Caldwell (d.)
196 Antigonish St., Dartmouth, N.S.

Transportation, Snowshoes, 4.

Micmac Indian

Snow shoes

Brush snowshoes.

Occasionally make very temporary snow shoes, when snow comes on suddenly, of a number of twigs of fir, laid with ends of twigs overlapping together, and these were then bound onto the foot with the twigs, as shown in sketch.



These temporary snow shoes are called Stoak'-quam ar'-kum ^{much} = "Brush 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 twigs of withered or yellow birch woven together in a sheet which they will last for a day. They are called

Né'-bee'-ar'-kum'-weech or
wither snowshoe.

Vide Jerry Louchard
16 Jan. 1923.

Transportation, Snowshoes, 5A

Dec. No. 6126 Rec. 16 Dec. 127
Copied in acc. Book

Wither Snowshoes (of yellow
wick)

Ne-bee^{e-}-¹jar^k-^{telu}kom-mich^(k)
(means "little-leg (i.e. kick) ^{plant}")
snow-shoes
(ne-bee = leg. arkom = snowshoe)

Base of yellow birch.

Cross Bars " " "

Filling, ^{of yellow-bark withers,}
stretched to make them
flexible, then split, and
then soaked in hot water.

Use a bit of green moss or bark
sprawling for them.

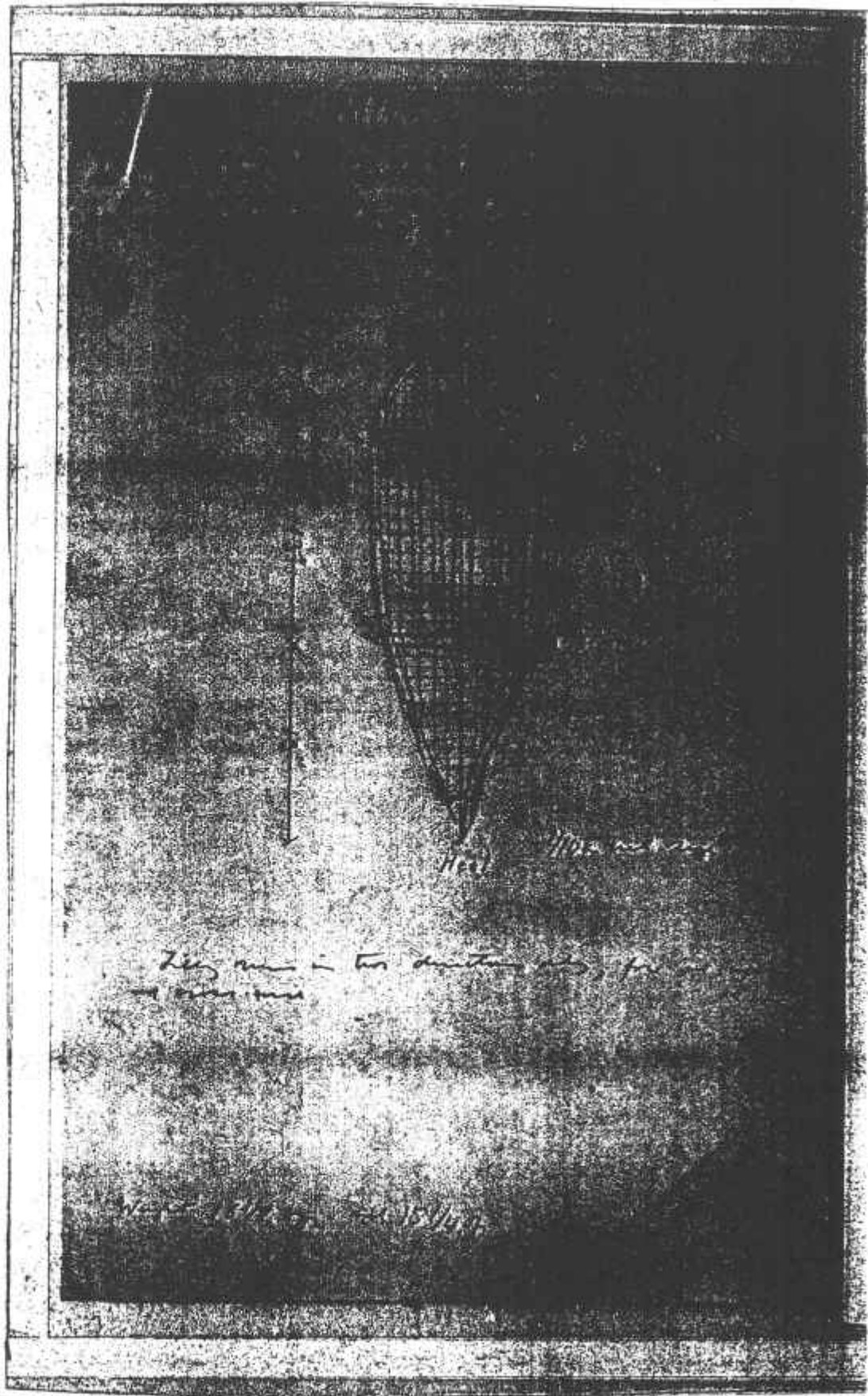
Note manner in which ends of cross-
bars are split, and then the middle part
taken out, so as to let the bars into the
cross-boards.

These will last a long time if
kept on crest; and if snow is
soft it will last also. If dry,
the bars can be repaired if necessary.

Making Snowshoes is Ar'-kom (k)

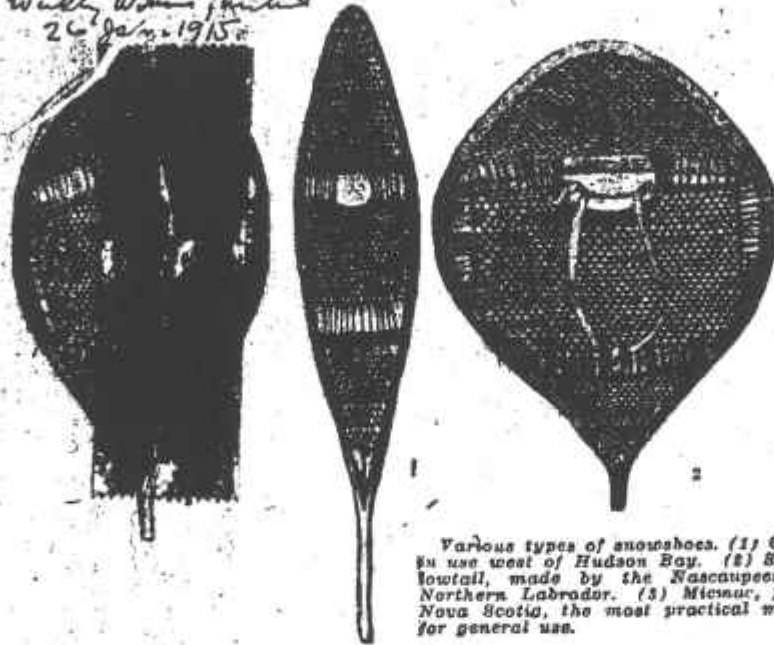
Made by Jerry Lee, Chemist, Middlebury,
15 Dec. 127. \$4.00

Transportation, Snowshoes, 5B.



**WE HAVE NEVER BEEN ABLE TO IMPROVE
ON THE PRIMITIVE INDIAN'S SNOWSHOE**

Wally Wallace
26 Jan 1915



Various types of snowshoes. (1) Cree, in use west of Hudson Bay. (2) Swallowtail, made by the Nascaupes of Northern Labrador. (3) Micmac, from Nova Scotia, the most practical model for general use.

The snowshoe was invented by the American Indian, and was unknown to the Old World before the discovery of the New. It was made with the most primitive of tools, yet "to this day," says Dillon Wallace, in an article in "Recreation," "the value of it with all his generations of training in craftsmanship and the use of tools, has never produced a snowshoe in design, workmanship and all other respects equal to that of the best Indian makers."

Different tribes of Indians have different styles of snowshoes, according to the kind of country they inhabit. "Thus, in the wild stretches of muskeg and barren lying westward of Hudson Bay, the Crees use a long, narrow shoe," says Mr. Wallace. The Micmacs of Nova Scotia use a broad, short snowshoe, for their country is hilly and forested. In the Labrador wilderness the shortest and broadest shoes are found. Mr. Wallace says the Mountaineers or Montagnais "are undoubtedly far and away the best snowshoe-makers in the world. I

have a pair of Mountaineer Indian beaver tail snowshoes which have served me on more than a thousand miles of rugged Northern trails. They are well made and are good for another thousand miles. Their extreme length, toe to heel, is 27 1-2 inches. The extreme width is 20 inches, and the tread space between the bars, which have a good curve, is 12 1-2 inches. The shoes weigh one and one-half pounds each. Light as these snowshoes are, they are strong enough to withstand the hard usage of the roughest trails. Their rim is birch, their cross bars tamarac.

"None but the Indian has learned to make snowshoes with a webbing that will not stretch and sag when wet. The Indian scrapes, stretches, freezes, thaws and manipulates the caribou skin until it attains the quality of parchment. Then with marvellous skill he cuts it into strips of uniform width, which he calls babiche. I have seen these strips cut so dexterously and so fine that when woven into place they had almost the texture of

coarse hair. This very fine babiche is used at the heel and toe. Between the crossbars, where the foot rests and the greatest strain occurs, much coarser and stronger babiche is used. When he can procure it the Indian always uses caribou skin for this purpose, and undoubtedly caribou skin produces superior snowshoe babiche. The best Indian snowshoes are woven with a very close webbing."

Mr. Wallace says that Indians wear oil-greased moccasins with two pairs of heavy woolen socks should they be worn, except when the weather is dry, when buckskin moccasins are best. You cannot wear heeled shoes with snowshoes. Only the toe of the shoe is raised, the heel of the snowshoe dragging, and the toes of the wearer having free play in the toe hole.

"There are two things for the beginner to remember," says Mr. Wallace. "The one is that he cannot lift one snowshoe while resting upon it, and the other is that he must step far enough and wide enough to keep his shoes clear of the surface. He must also remember that his snowshoes are not equipped with reverse levers, and, therefore, he cannot walk backward."

The joy of tramping miles through the woods, jogging easily along over the surface of deep snow in the sunshine of a fine winter day, is known only to him who has experienced it. And it is so easy to do, if one can learn to walk on snowshoes in a few minutes and with a little practice one can cover long distances with ease. Mr. Wallace says he covered three or four miles on his first trip. The present writer recalls the first time he had snowshoes. He covered about six miles, the first two of which were up a steep trail, and the last two were down a steep slope, these being taken at almost a loping speed. He had one or two falls at first, but suffered nothing more than a hearty laugh from his companions.

But what if I fail of my purpose here? It is but to keep the nerves at strain To dry one's eyes and laugh at a fall. And, baffled, get up again. So the chase takes up one's time, and all.

Rec'd 23 May 1914.

4156

1 pair of old Micmac Indian
Snowshoes, of typical form.
(Called "Ae'-^{Kum} ~~Kump~~" by Micmacs.)

Collected at Enfield, N.S.; but probably made
near Dartmouth, N.S., N.S.

^{Small} Lewis Noel McDonald (c.) (white man brought up
by Indian, Lewis Noel)
Enfield, N.S.

2 sp. h. v. m.

The 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
father, Lewis Noel, Indian of name
Dartmouth, N.S. Said Noel had them about
50 years ago, when McDonald was a child, &
had them kept there. Lewis Noel of Dartmouth
died about 16 or 17 years ago, aged 90 years.

The bows are the right bows, of Black
Ash. The filling was originally all of Caribou
skin (which does not sag). The centre
stringing is now of ~~local~~ domestic calf hide,
and the head and tail stringing or filling is of
Caribou hide (replaced).

Sometimes to temper with snowshoes (Ne-ke-gor-cum-much)
are used by Micmacs, but the filling, usually of
the bow of Caribou skin, but some use
the bow of Caribou skin, but some use



Feet struts = Nemp'-ge-rock-teck
 Thong for fastening snowshoe to foot = Tum'-mum.
 Bows = A-cum-mo-gump
 Centre filling = Come-lum-an-oo'-et.
 Back struts = Nemp'-ge-rock-ga'-geech

(Attended)

Transportation, Snowshoes, 8.

6 Jan. 1915
Am. C.

Top of three moose cars

Snowshoe picture of cabin
(does not ring like moose)

Thing for feet of green moose
wide, dressed,



Snowshoe thing.

Thing for feet

via Line Const.

Mikmaw Ethnology Material Culture, Transportation, Toboggans:

26 December 1919

The Micmac Indians made both a handsled and a toboggan for hauling loads by hand over snow. The handsled with runners is called by them Tarbekun, which Lone-doud 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. (Pies 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-doud 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-doud, Indian, Elmsdale, 26 December 1919.

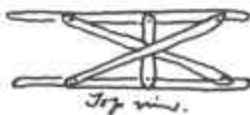
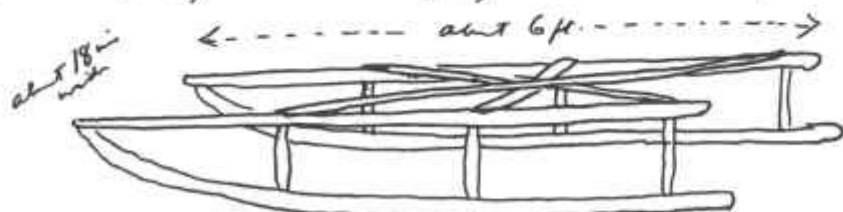
The runnerless sled, with turned-up front, known as toboggan by white men, is called Tarbanask, by Micmacs. It is made from thin slabs of Rock Maple, split down from the tree. A suitable tree is first looked for, in which the branches are conveniently placed. Then an axe is inserted in crotch where a 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-doud 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-doud of this method of using stone wedges, told him nearly 50 years ago.

(Nova Scotia Museum Library, Pies Papers. Mikmaw Ethnology: Material Culture, Transportation, Toboggans, 1. Lone-doud 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.)

Transportation, Toboggans, 1.

The Micmac Indians make both a ^{hand} sled and a toboggan for hauling loads by hand over snow.

The hand sled, with runners is called by them Jari-be-kun, which shu-clud says is a true Micmac word. It is made of splashed ^{or maple} birch wood, and is large enough to haul a half of a horse. ~~Length~~ Total length of sled about 6 feet, width 18 inches.



It was found somewhat as in above sketch. Could be made in woods, and when no runners were at hand to form holes to hold upright sticks, the holes would be bored into the sticks.

using crossed kind of the Indian (shu-clud has seen the hole this way being). Three upright sticks on each side. Two diagonal braces as shown, for pressure to hold upright sticks, and usually a third bare straight ~~or~~ across between middle pair of sticks. The top was then covered over with rough strips or boards having lathwork.

Visit Gray Lons-clud, Indian.
Eldon date, 26 Dec. 1919.

The runnerless sled, with turned-up front, known as Toboggan by white men, is called Jari-ban-ask, by Micmacs. It is made from thin slats of Rock maple, split down from the tree.

A suitable tree is first looked for, in which the knots are commonly placed. Then an axe is used to cut a hole in the trunk for the knot. The knot is bound down with withes, etc., and if necessary wraps are made with a slat in the hole down to a cut which has previously been made near bottom of tree. Then a similar slat is split off from another branch, a little above; which then forms a thin slat for the toboggan. Others are then got in same way, if necessary.

A very old Indian told shu-clud that in old days the work of splitting down a slat from a tree was done with a stone wedge, and for us used to insert the tree at its base, so that slat would come away. Old Peter Chimes, Indian, told shu-clud of this method of using stone wedge, told him nearly 50 years ago.