

THE HARRY PIERS ETHNOLOGY PAPERS

Nova Scotia Museum Library  
Harry Piers Papers  
Mi'kmaw Ethnology

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



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**THREE VOLUMES**

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GENEALOGIES & POLITICS**

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

Ruth Holmes Whitehead  
Assistant Curator, History Section  
Nova Scotia Museum, Halifax  
April 2003

## **Nova Scotia Museum Library**

### **Harry Piers Papers**

#### **Ethnology Catalogue: Introduction**

#### **Harry Piers and his papers**

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 His preserved papers also include drafts of manuscripts he was writing, correspondence, and copies of historical documents he had been sent by other researchers.

#### **The catalogue of Piers's Ethnology Papers**

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

#### **The catalogue features some documents entered in full**

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

#### **The catalogue format**

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

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

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

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

### **Present location of the original documents**

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

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

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

### **How to view the material**

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

### **Mi'kmaw orthography**

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

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

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

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

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

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

This material is presented in three volumes, as the manuscript was too large to admit of wire-binding.

### **Things to keep in mind**

Piers began keeping notes on subjects of interest very early on in his career. He would correct information in later notes, so there is a certain amount of repetition. Some of this material is inaccurate, and additional clarifications have been made, where possible, in the editorial comments.

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

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

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

Ruth Holmes Whitehead  
Assistant Curator, Ethnology  
December 2002

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

**n.d.**

{Gravestone inscription:}

"In Memory of  
Joseph Pennald  
Indian  
by  
William Chearnley  
A.D.1850  
Gone to Deaths call is  
Indian Joe  
Moose deer rejoice  
Here buried rests your  
deadliest foe"

Buried in the Roman Catholic cemetery, Chester.

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

**n.d. cross-reference**

Story about Indian & Judge

Mason {sic; Nathan} Hilton, Yarmouth

Joe Goose (Joe Pennall) of Liverpool, who was over 6 ft. tall

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes." Cross-referenced to Mi'kmaw Ethnology: Genealogies, undated. For the complete anecdote, see the Genealogies entry for 17 June 1919, below.}

**n.d**

Micmac Indian Humorous Story

Mason Hilton {sic; Nathan Hilton}, J.P., of Yarmouth, and Indian Joe Goose (Joe Pennall) of Liverpool, N.S., the latter of whom was over 6 feet tall, were the "judge" and "Indian" referred to in the very funny story about the Indian saying he could not search all over Hell for Judge\_\_\_\_. This is a fact. *Vide* Jerry Lone-cloud who knew them both well.

{Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Genealogies, 2. Originally catalogued as "Box Six, History VII, B, Notes, N.S. General." }

**n.d.**

"Joe Goose" (Joe Pennall) {from French, *Joseph Bernard*}, Indian and his wife were found dead alongside road, close to an old church site, about 4 miles below Conquerall Bank, on same{?} side, near Bridgewater, Lun. Co. They were buried in that churchyard, being the first burial there. (*Vide* an old Lunenburg woman, who had been at the funeral.) Joe Goose is the one who got off the funny story about Not able to search all over hell for Judge Nathan Hilton.

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

**n.d.**



Francis Paul, chief of Micmac Indians, died at Dartmouth, N.S., on 18<sup>th</sup> May 1861. It was the wish of the tribe & his family to take his remains to Shubenacadie for burial. *Vide* letter of Capt.. W. Cheamley, paper no. 128, vol. 431 of Public Records of N.S.

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

**n.d.**

Legends of Paul family written on birch bark

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 5. There is nothing in the rest of the Piers Papers, unfortunately, to explain this cryptic note.}

**n.d.**

Beale (= Peter) {French, *Pierre*; Mi'kmaq, *Piel*}

Bem-ne-wit (the Micmac name of family) {Peminuit, meaning 'born on the way'; it was the name of an ancestor}

Bem-ne-we-dock (Peminuitaq) (the family, plural)

Chief Louis Benjamin Bem-ne-wit (Paul); Chief from 1814

Chief Francis Bem-ne-wit (Paul), brother of L. Benjamin, resigned {illegible word follows}

Chief James Bem-ne-wit (Paul); Chief from 1856, no family {he had children, but they predeceased him}

John Noel, stepson {of James Paul}

Red (war), blue (sky), white (peace), black (sun, or eclipse when Christ was crucified).

{Here Piers is adding notes about the beads in a woven belt which Jerry Lonecloud was describing to him.}

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

**n.d.**

{This is a family tree of brothers in the Peminuit Paul family, with additions in pencil (here in brackets) later made by Ruth Whitehead}

Brothers

Chief {Louis Benjamin Peminuit} Paul (chief before Chief Francis Paul), elected 1814, d. 1843-4 {father of Jacques Pierre Peminuit Paul, call Sak Piel Saqmaq or James Peter Paul}

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

Chief Francis {Francis Peminuit} Paul, chief in 1842 (died at Dartmouth, 18 May 1861)

Goreham Paul {Gorham Peminuit Paul}, living at Shubenacadie Reserve in May 1842. Holds rank next to the chief & above the Captains, a place which answer to our idea of Major, though they do not use the word.

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

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

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

**n.d.**

Recent Chiefs of Micmac According to present chief John Noel {added later: "d. 1911"}.

Chief Samuel Paul (called Benjamin Paul)

Chief James Paul (son of above)

Chief John Noel.

{Added later:} was it not Chief Samuel Paul who received medallion from the Pope?

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

**n.d.**

Chief John Noel tells me that during the winter of 1820, the squaw of Joseph Louis (lu-we) was crossing the

harbour near Charlottetown, P.E.I., with her infant son (Peter Louis, who died about 1905), strapped and wrapped in an Indian cradle at her back. The mother was overcome with the intense cold and died from exposure, being found frozen stiff the next morning, but the infant on being unwrapped was apparently little, if any, affected by the cold. Chief Noel assures me positively this is correct.

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

**n.d.**

Peter Cope (who married a Salome {Jerome}) and fought with Bear in Sheet Harbour Woods.

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

{Cope Family Tree}

Bernard Cope, not known who he married

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

<u>Peter Joe Cope</u>	<u>Peter Cope of Sheet Harbour Road</u>	<u>John {Noel} Cope</u>
great hunter	married {a} Salome, Mattio Salome's father's sister of Sherbrooke way. (He had struggle with her.)	shot 25 moose in one week {it was really only 18}

I

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

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

Joe C. Cope (big nose), I<sup>st</sup> Indian photographer.

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

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

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

**n.d.**

{Autograph, in his own handwriting:}

Chief John Noel

Halifax N.S.

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

**1907**

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

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

### **March 1908**

John Williams died about 15 years ago at Indian Settlement near Shubenacadie.

Chief John Noel's 1<sup>st</sup> wife was a Pennall from near Chester. His second wife was the widow of Peter Saac {Sack} whose son is Isaac Saac. She was a Thomas by birth {Marie Antoinette Thomas},

{on reverse of paper, crossed out:}

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

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

### **1910**

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

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

### **1910**

Jerry Bartlett = Lone cloud

Sling shot

John Noel lives on Indian Reserve about 1 mile sw of Mill Village, and 3 1/4 mile west of Shubenacadie Station, Hants Co., N.S.

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

### **7 June 1911**

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

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

### **15 March 1913**

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

The party came to the museum at 10:24 o'clock and the new chief was introduced to me. None of them were in the native uniform, merely old homespun clothes, the chief with an umbrella! Chief Peter Paul, who succeeds Chief John Noel, was born at Indian Reserve, Shubenacadie, on 10 May 1850, and will be 60 years of age on 10 May 1913. He is a son of Christopher Paul. At 25 years of age (i.e. 1875) Peter Paul was made a captain for Chief James Paul of Shubenacadie (step-father of Chief John Noel), and was afterwards first captain for Chief John Noel. (*Vide* information furnished by Chief Peter Paul, to H. Piers, 15 March, 1913.) It is possible he may add the name Stephen (Peter Stephen Paul) to his name to distinguish him from the other Peter Paul; but if so the name is merely an assumed one.

Lone Cloud informs me that the Bear River Chieftainship has been chiefly in the Meuse family. Chief Meuse of Bear River is known as the "Governor Chief" for some reason, perhaps as Lonecloud says, because he once went to England and was introduced to the Queen who gave him a medal. {This was his grandfather, Andre Meuse, who went to England, met King William and Queen Adelaide, and was given a medal.} The Shubenacadie chief {s} have been Pauls. The distinct idea is to keep the Shubenacadie chieftainship in the Paul family. Chief Noel was a step-son of Chief James Paul. Lone Cloud says it is correct that Chief Noel used to have a feather headdress of eagle or some such feathers, but it is not now in existence, & he thinks Noel must have sold it to some Yankee. He thinks there was once a bigger older silver medal than the Geo. III one, but it seems it is now gone.

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

## 12 April 1913

{Autograph, signed:} Peter Paul

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

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

1 May 1913

1814 Medal (Judge's)

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

.11 {inches} thick at edge.

Joe Handley Meuse

I

Jas. Meuse died about 2 weeks ago

(say about 17 April 1913).

He was Governor Chief at Bear River.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 19. Cross-referenced to Material Culture, Costumes. "Handley" is from the French, *Andre*; Mi'kmaq *Antle* written formerly as "Handley" by the English.}

{1 May?} 1913

Story belt

*Alenopsqua* *spee soon*

Chief Joe Handley Meuse of Bear River & his wife {sic}, was the first chief to go before Queen Victoria, and so was called the "Governor Chief" as well as his successors.

I

Chief Jim (James) Meuse

now of Bear River

Died about 16 April 1913

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

## 1914?

Jerry Lonecloud, Indian, was at Niagara Falls when he was about 6 or 7 years of age. Was again at Niagara Falls in 1885, and went by train from there to New York to see General U. S. Grant's funeral which took place on 8 August 1885.

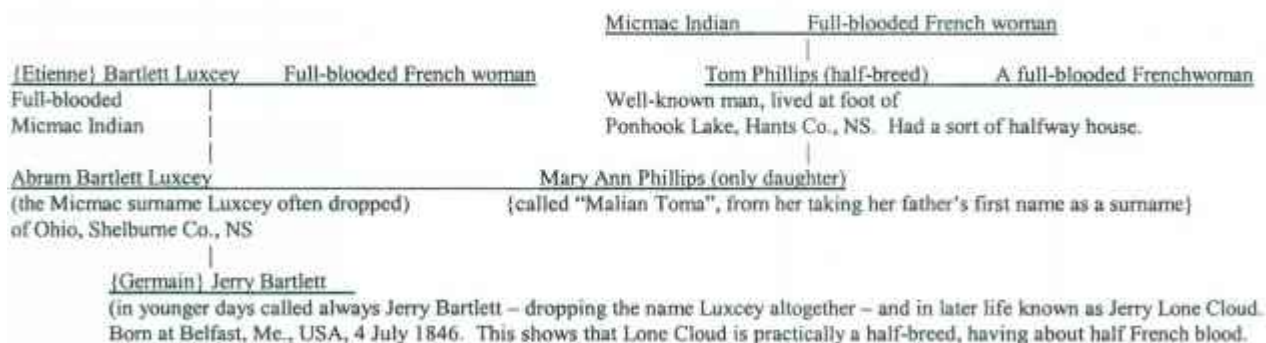
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 21.}

## 11 June 1914

{family tree, in ink and red pencil}

Micmac Indian "Dr." Jerry Lonecloud: Jerry Bartlett {Germain Alexis or Slme'n Laksi}, now known as "Doctor" Jerry Lonecloud, Micmac Indian of Nova Scotia, was born at Belfast, Maine, USA, on 4 July 1846 (the same day the *City*

of Richmond ran ashore there). His parents were Nova Scotian Micmac Indians (with mixture of French blood). When 13 years of age (about 1859) he came to Nova Scotia where he remained for 20 years (till about 1879), when he returned to the United States again and was there for 7 or 8 years (till about 1886), when he finally returned to Nova Scotia. Used to sell plant remedies throughout the country and also hair restorer, &c. Lately lived at Enfield. *Vide* Dr. Jerry Lone Cloud, 11 June 1914. {Added later, in black pencil:} In 1923 lived in a house at Old Chapel, Mumford Road, Halifax. Micmac name Helsalmah.



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

### 17 February 1915 cross-reference

{Newspaper clipping; *Echo*, Halifax, NS, 17 February 1915.}

#### HAPPY HUNTING GROUND

John Paul, a famous old Indian guide of considerable ability as a moose hunter, and well known throughout all parts of the Province, after a protracted illness at the Indian Settlement, Pictou Landing, has been called to the Happy Hunting Grounds. John had many good qualities, but like all his race, some not so good, says the *New Glasgow Enterprise*. In camp he was nature's gentleman. Not an oath or a foul word ever escaped his lips, and his enterprising yarns, before the camp fires at night, when he entertained his hunting friends, showed his wonderful powers of imagination and invention in his visionary episodes of his own wonderful exploits, but when "Firewater" was passed around John never could be induced to partake. In this respect he was phenomenal. Committing therefore to oblivion all his paramount foibles his life long conquest of the ruling passion of his race might be inscribed on his tombstone - if ever he gets one. John Paul had the honor to be a guide to the late King Edward while on a moose hunting expedition out to Caledonia, when he was Prince of Wales, on a visit to Nova Scotia; also to many governors and great men.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaq Ethnology: Genealogies, 17 February 1915.}

### 13 March 1915

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

The death occurred at Indian Reserve, Shubenacadie, on Thursday last (11 March 1915, of old age) of Mary Noel, widow of the late Chief John Noel of the Micmac Indians, at the venerable age of about 93 years. She was universally respected by both white men and Indians, to the latter of whom she was always known as Marl-nanette, and was also lovingly spoken of among the tribe as "our old great mother." She had been a Thomas, and her grandfather set mink traps on the site where Halifax now stands. She had been twice married; her first husband was a Sack, by whom she had a son Isaac who is now a captain in the tribe. She will be buried today at Indian Reserve. Harry Piers {for the Halifax newspaper} *Mail*, 13 March 1915. {in red pencil:} Death of Mary Noel.

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

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

### 6 October 1915 cross-reference

{not transcribed}

Correspondence, hand-written, 2 pages, 6 October 1915; from David Ross McCord, KC, at the McCord National Museum, Temple Grove, Montreal; to Harry Piers, Provincial Museum, Halifax, NS; requesting information on the place of residence of Louis Petitpas. {Louis-Benjamin Petitpas was the son of Claude Petitpas and his Mi'kmaw wife; Louis's older brother Barthelemy acted as Mi'kmaw translator for the Abbe Maillard. After Barthelemy was kidnapped and hanged by the English at Boston, Louis-Benjamin translated for Maillard until the latter's death in Halifax in 1761. I think that Louis-Benjamin Peminuit Paul was named for Louis-Benjamin Petitpas. See Claude Petitpas and family, as "Petispas", on the LaChasse Census of 1708.}

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

### 20 December 1915

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

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

Black duck pond

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

(*Up-Kuch-coom-mouch way-gad-die*).

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

### 24 February 1916

Micmac Indians

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

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

### 11 March 1916

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 26. Location presently undetermined. Transcribed from an old xerox of the original.}

### 18 March 1916

Micmac. The Micmac Indians are showing their loyalty by joining the corps for overseas service. Four brothers of the Glode family of Kejimikoojic, Queens Co., N.S., have enlisted. James and Peter in the 219<sup>th</sup> Highland Battalion, and Sam and Stephen in the 64<sup>th</sup>. They are sons of late Stephen Glode, formerly chief of the tribe for Queens County. Another Micmac who has enlisted in the 219<sup>th</sup>, is Moses Paul, son of Joe Paul of Mossman's Grant, Lun. Co., who is a member of a branch of the Paul family which has so long been chiefs of part of the tribe. Chief Stephen Glode died about 17 years ago.

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

### 10 July 1916

Micmac Indians 10 July 1916

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

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

Sarbette Paul (= Elisabeth Paul, wife of Jerry Lonecloud Luxcey). She prefers to retain her maiden name of Paul.

Mol-an-ette Noel {her baptismal name was Marie Antoinette, so Mol Anette is Piers's attempt to write the Mi'kmaw pronunciation of it} =

Mary Noel, widow of late Chief John Noel.

From Lone Cloud.

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

### 24 July 1916

Ship taken by Micmacs off Indian Point, head of St. Margaret's Bay. Micmac Indian, a famous one, called El-go-mard-dinip {origin: Mi'kmaq *L'ki'mu*, meaning "He Sends"; descendants were called Algoumatine, Algomartin by English} (who Lonecloud thinks was Andrew Hadley Martin?, a chief of Annapolis district), was once with Indians camped at Indian Point, near French Village, head of St. Margaret's Bay. A Spanish ship came in and anchored, and the crew all went ashore. The Indians under the above-named chief (El-go-mar-dinip) fell on the crew and killed every one of them. Then they took gold out of the vessel, and set it on fire in the Bay, & it drifted out in flames. The gold the Indians buried in a hollow or cleft in a barren granite island close to Indian Point (but not the island at the Point, and not the lighthouse island, Cr—). {Illegible, probably Croucher's Island.} It is said from Ingrahamport, a cleft can be seen in the granite rock of one of the islands off there.

This was told to Lonecloud years ago in United States by an old woman who was a descendant of one of the Indians concerned in this affair. He was afterwards also told the same tale by an old Indian man in Nova Scotia. Told me by Jerry Lone Cloud 24 July 1916.

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

### 4 December 1916 cross-reference

Elmsdale, N.S. 4th December 1916

A.J. Boyd, Esq. Indian Superintendant

River Bourgeois, N.S.

Sir, I beg to acknowledge receipt of your letter of the 24th ult., and in reply give herewith the names and ages of my children as therein requested:

Rosie, aged 26

Mary Ann, aged 24

Jerry, aged 16

Hannah, aged 14

Elizabeth, aged 12

Lewie, aged 8.

My own age is 69, and that of my wife, Elizabeth, is 49. I hope this will finally close this matter in a satisfactory manner. Your obedient servant,

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: DIA Correspondence, 7. Jerry Lonecloud to Angus Boyd, Department of

Indian Affairs, 4 December 1916. Draft by Harry Piers. Cross-referenced to Genealogies, 4 December 1916. Evidently two of Lonecloud's children died young, as Lonecloud told Clara Dennis that he and Elizabeth had had eight in all.)

### 3 November 1917

{Notes for Accession 4578:}

Received 3 Nov. 1917

Photograph of Stephen Bartlett, alias Stephen Lexie (French, *Alexis*; Mi'kmaq, *Laksi*), alias Wissow, Chief of Micmac Indians of Shelburne and Yarmouth Counties, of the Gravel Pit Indian Reservation, about 2 miles from Yarmouth on the Tusket Road, Yar. Co., N.S.

He was born in 1819 ("same year as Queen Victoria was born"), on the old reservation, Salmon River, about 2 miles from Tusket, between Tusket and Yarmouth; and he died at age of 83 (in or about 1902). The picture shows him not long before his death. This photograph was copied from an original photograph lent us, on 22 October, for the purpose by his nephew, Jerry Lone Cloud (alias Bartlett). {Photographed for the Museum by Gauvin & Gentzel, Halifax.}

{Genealogy, according to Lone-cloud:}

Ag-e-an {Etienne} Wis-sow = Stephen Green (so called because he used in early days to wear green-coloured clothes.)

{His sons were:}

Chief Stephen Bartlett, alias Stephen Lexie, alias Wissow {1819-1902}, whose portrait is referred to above; and

Abram Bartlett, alias Moussie Wissow, alias Moussie Lexie (he younger than his brother Stephen).

{Abram Bartlett's son was:}

"Doctor" Jerry Lone-cloud, alias Jerry Bartlett

Note: At Shelburne the members of this family have always been known as Lexie (French, *Alexis*; Mi'kmaq, *Laksi*).

1 Photograph, 1 negative of same.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 30. This is a rough draft of the accession record entry, which contains slightly more information.}

### 31 December 1917

Micmac Indians and the Halifax Disaster of 6 December 1917

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

The following Indians were either killed directly or else later died from injuries received:

1. Frank Brooks, the well known oar-maker, an old man aged 71 years.
2. Mrs. William Nevins, aged about 73 years; burnt to death.
3. Mrs. William Paul, aged about 37 years.
4. Janet Glode, aged about 32 years, belonged to Milton, Queens County, N.S.
5. Rosie, daughter of Jerry Lonecloud (Bartlett), aged 30 years. {Rosie elsewhere is reported bom in 1890, so she may have been only 27 at the time of her death. She was married to Jim MacDonald of Sherbrooke, and they had three children: Harvey, Murray and Mary Elizabeth, named for her maternal grandmother. Harvey and Mary Elizabeth were badly burned in the explosion. After her recovery, Mary Elizabeth was placed by her two brothers in the Catholic Orphanage in Halifax. She never saw any of her family members again.}
6. Hannah, daughter of Jerry Lonecloud (Bartlett), aged 15 years.
7. Only son of Isaac Saac {Max Basque, grandson of Isaac Sack, said this should read 'only son of Isaac Paul'}, aged about 15 years.
8. Ben Labrador, aged about 13 years; burnt to death (burnt up). He was a son of Louis Labrador of Milton, Queens Co., N.S.
9. Richard Nevin's baby.

Six of the Indian victims of the disaster were buried in one grave in the Roman Catholic cemetery at Dartmouth, on Thurs., 20th Dec., the Rev. Father Underwood officiating, and a large number of Indians following the remains.



Rosie, daughter of Jerry Lone Cloud, had been pinned beneath timbers, but not instantly killed. She asked that she might see a priest. She died later.

The Relief Committee is building houses for the surviving Indians near the school-house adjoining the late settlement. They have received food, clothing and shelter from the Dartmouth Committee.

Jerry Lone Cloud was at Kentville, N.S., at time of explosion, but he immediately returned on a relief train, and reached Dartmouth that evening by walking all the way from Windsor Junction. His wife was also absent, in south-eastern New Brunswick. Lone Cloud himself is at present quartered at 145 Upper Water Street, Halifax.

The Indians greatly regret the death of their school teacher (a white man) named George F. Richardson of Halifax, who was apparently instantly killed by the explosion on the Halifax side, probably when about to proceed to Dartmouth by the Hanover Street ferry-boat. He had done good work at the Indian school at Tufts Cove, and was also a pianist of considerable skill (was the pianist of the King Edward Theatre, Halifax).

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

### 1918?

John Williams, 1<sup>st</sup>, and Peter Joe Cope, 2<sup>nd</sup> guide, with Dunraven.

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

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

Prince of Wales (in Nova Scotia 1860) — Tom Phillips (Jerry Lonecloud's grandfather) of outlet Ponhook, Frank Paul of Ingram (Ingraham) River (afterwards of Parrsboro), (1<sup>st</sup>) Newell Jeremy of Ingram River (afterwards of Ponhook), and Paul. Prince went into Ponhook, from Windsor.

Prince Arthur (in Nova Scotia 1869) — (2) John Williams, Lewie Noel, old Peter Joe Cope (1<sup>st</sup>), John Jadis camp boy. Caledonia. Went with band & swords, "Who in hell going to kill moose with this noise going on" said Cope. Prince George not hunting.

*Vide* Jerry Lonecloud.

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

### 3 January 1918 cross-reference

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

*Vide* Lone Cloud 3 Jan. 1918

Large Moose Horns, 62 'A inches

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

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

### 3 January 1918 cross-reference

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

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

### **3 January 1918**                    **cross-reference**

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

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

### **February 1918**

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

Mrs. Oscar North, Hair-dresser, Arlington, Mass.

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

Yours truly,

Jerry Lonecloud

145 Upper Water Street, Halifax

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

### **16 February 1918**                    **cross-reference**

Sportsmen in Nova Scotia

About 40 years ago (say about 1877) a Mr. Fiddler {Viddier} and his wife, who had large sheep ranch in Australia were in Nova Scotia, and had a store at Sherbrooke. He hunted much in Guysborough, Halifax and Hants Co., but not in western counties. Had camps (or log cabins) in various places, one near Grand Lake. Had a white man as guide. Indian Abraham Barss, now dead, was a sort of body servant, or perhaps cook for him. They also went hunting caribou in Nfld. Fiddler took Barss with him to Australia, but Barss got homesick there & came back to Nova Scotia. Fiddler apparently sometimes lived or boarded in Halifax. (*Vide* Jerry Lone Cloud, 16 Feb. 1918.)

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 16 February 1918.}

### **19 February 1918**

Micmac Indians.

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

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

Dartmouth for a few years (4 or 5 years), and while there became totally blind, and was led about by one of his children, he being a familiar figure about the town. From Dartmouth he moved to his son's place at Three-Mile Plain, Windsor, where he resided until his death at an extreme old age. A nephew of his is serving his king in the overseas forces.

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

## 25 February 1918

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

No. 470813 Private Abram Paul

25th Battalion (formerly 64th), Canadians

c/o Army Post Office

London, England

Dear Nephew Gabe, {"Abram" crossed out, and "Nephew Gabe" substituted}

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

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

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

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

With best wishes, your aunt, {added later, in a different ink: "[Mrs. Lonecloud]"}, Tufts Cove, Dartmouth, N.S. 25 Feb. 1918.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 35. Piers may have drafted, and then typed, this letter at the behest of Jerry Lonecloud, for his wife Elizabeth Paul.}

## 9 March 1918

{Notes for Accession 4586:}

Micmacs

Received 9 March, 1918

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

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

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

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

Cope was in Nova Scotia, they took the name of Cope. Nowlan in Micmac is Now-way-ock {Nawea'q}. Nowlan's Head (once a camping-ground, near Quoddy) was named for Indian Nowlan family....

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

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

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

### 12 April 1918

Death of Chief John Denny of Cape Breton, 12<sup>h</sup> April, 1918.

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

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

### 6 September 1918

Micmacs. Death of John Cope, Indian, 31 Aug. 1918

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

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

### 18 November 1918

{partially transcribed}

Newspaper clipping. *The Echo* {*Daily Echo*}, Halifax, N.S., 18 November 1918. Taken from the *North Sydney Herald*. Headline: "N.S. Micmac the Best of Snipers: Stephen Toney Earned Many Honors Overseas — Inherited His Keen Eye From His Athletic Father." No author credit. "So deadly was the constant fire of the Hun snipers that it was certain death for any of the Allies entrenched to pop their head above the parapet for even a second.

Stephen Toney {was positioned} some distance down the line, and upon the solicitation of an officer who knew of the Indian's powers as a sniper, the General sent for him. It was not long after that the keen eye of the Nyanza Micmac discerned a suspicious object in a tree fully one thousand yards distant, and he told the officers so. The latter immediately trained their powerful field glasses on the tree but assured the Indian there was nobody on it. "Spouse you watch," coolly replied Toney, and taking a careful bead, pulled the trigger. Instantly dropped the dead body of a sniper, and the astonished officers and men were raptured in their applause.

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 39.}

### 18 January 1919 cross-reference

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

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

### 8 February 1919

Jerry Lone-cloud, Indian

When Jerry Bartlett (Lone-cloud) was about 17 or 18 years old, (bom about 1850 or 51), say about 1867 {JLC was almost certainly bom in 1854, he got to NS two years after the Civil War ended in 1865, so this event would have been more like 1872}, after Christmas probably, when Savary was running {"for" crossed out here} election, he went as camp boy with William Gilpin of Digby, with Governor {Chief} Jim Meuse (then about 44 years), Malti Pictou (who still lives), Johnny Peters (all Indians) as guides, and Jim Gorman as portager, and a cook also. Gilpin shot a doe caribou at Boundary Lake (west of Boundary Rock), in Shelburne Co., back end. {They} cleaned carcass, and Gilpin offered Bartlett \$5.00 to carry out the caribou to Clark's. \$5.00 a good deal in those days, & Bartlett accepted.

He carried it from Boundary Lake to Clarks at Lake Jolly (18 miles); and for \$2.00 more, from Clarks to Morgan's, 4 miles from Bear River (8 miles from Clark's to Morgan's). Here he gave up carrying it, having carried it all way from Boundary Lake to Morgan's (total 26 miles), on his back. Then carcass taken on team. Bartlett then walked with Jim Meuse from Morgan's by a short cut to Digby (about 14 miles). The caribou when weighed, without insides, weighed 100 lbs. on scales at Digby, head and small horns, & feet. They reached Digby on the night of the election day when Savary was elected. They reached Cornwall's tavern at Digby. Gilpin had no business, lived on his money, sportsman, and had a big house with sporting trophies. Related to Dr. Edward Gilpin. He married a Smith.

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

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 40.}

## May 1919

Pauls, Indians

### "Judge" Christopher Paul

of Indian reserve, Spring Brook, near Shubenacadie, N.S.; died in summer about 1909

### Peter (Stephen) Paul

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

*Vide Peter Paul, May 1919.*  
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 41.}

## 17 June 1919

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

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

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

## 17 September 1919

Micmacs. Paul or Bemenuit {Peminuit} Family

The Micmac Indian name of "Big" Peter Paul of Indian Reservation, Shubenacadie, is:

Beail Eggean Bemenuit {Piel Ekien Peminuit} Old Micmac Name for Paul Family

Peter Stephen = Pierre Etienne

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

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

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

## 4 March 1920

Micmac Indians

Two old Indians died of influenza on last Thursday, 4<sup>th</sup> March 1920, at the new Indian reservation at Truro, N.S. They were, Delair, widow of Soolien {William} Soowa, whose age was 82 years, and Louis Jeekouse who had reached the great age of 89 years. The latter was the father of Mrs. Joe Cope, whose husband is a well-known

educated Indian of Enfield, but lately of Lunenburg.

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

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

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

### 1921 cross-reference

About 1888-86 {sic}

Capt. Partridge

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

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

### 1921

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

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

### 1921? cross-reference

Mr. Viddler's only guide in Nova Scotia was Misaal Beal Bool Thomas {French, *Michel Pierre Paul Thomas*; Mi'kmaq, *Misal Piel Pol Toma*} (John Williams' second wife's father) {called in English, Michael Thomas, *brother* of Madeleine Thomas, who married John Williams; her father's name was Louis Thomas}. Known as Misaal B. Born at Sambro, near Halifax. Was for a time at Shubenacadie where he died.

He built Viddler's camp at mouth of Rocky Brook, Wellington, Grand Lake. When they camped there, M. and Viddler both wore Indian clothes (pointed cap, etc.). {A pointed cap? Does he mean a woman's peaked cap? Surely not.} This Indian also went shooting several times with Viddler to Nfld. Never heard of Viddler having killing {sic} any great number of moose. Also Abram Barss ("Jiggley"), who was more as servant. He was no guide at all. Viddler drank a good deal.

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

### 1921? cross-reference

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

In Memory of Joseph Penall, Indian,

By William Chearnley, A.D.; 1859

Gone to death's "Call" is Indian Joe

Moose deer, rejoice,

Here, buried, rests your deadliest foe

Stone to Chearnley's Indian guide, in R.C. grave yard at Chester.

(See DesBrisay Hist., 1<sup>st</sup> ed., p. 153)

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

### 18 February 1921 cross-reference

Sportsmen in N.S.

Lord Dunraven's hunting in Nova Scotia. 1876.

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

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

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

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

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

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

### **19 February 1921**                      **cross-reference**

Sportsmen in N.S.

Viddler, about 1876 (?)

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

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

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

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

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

### **26 February 1921**                      **cross-reference**

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

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

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

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

Francis [Frank] Cope. Beaver Dam. (Son of Mollie Cope, above by her 1<sup>st</sup> husband {Francis Cope, Senior}). Died



about 7 years ago. [Say about 1914]

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

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

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

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

### **8 March 1921 cross-reference**

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

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

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 8 March 1921.}

### **March ? 1921 cross-reference**

Sportsmen in Nova Scotia

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

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

Charles Augustus Stayner. Hunted when quite young with the coloured man Ben Clark. Afterwards with the Indian Andrew Paul. As a young man, he went out every year, and afterwards kept it up to a lesser extent. His last hunt was in 1915 with his grandson. He hunted in every County in the Province, in part of New Brunswick and in Newfoundland. In his latter years he devoted himself more to fishing, as an accident to his back when a boy, made it difficult for him to travel in the woods. He was born in Dartmouth in 1837 and died in Halifax 31 May 1918.

Was not out west with Alexander. Went to Canada once with {Colsters ?}

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

*Vide* {page torn; probably "Sarah"} Stayner; see entry for 8 March 1921 above.

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

28 April 1921

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

Peter Joe Cope, Beaver Dam, Sheet Harbour, Halifax County. Dead.

Frank Cope, of Beaver Dam, Sheet Harbour, Halifax County. Dead.

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

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

John Williams, Indian Reserve, Shubenacadie. Dead.

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

Stephen Maloney, Indian Reserve, Shubenacadie. Dead.

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

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

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

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

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

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

Matteo Salome (Mathieu Jerome) once killed 2 or 3 bears in Halifax County, not far from the Hants County boundary. The bounty on bears was \$8.00 in Hants, and only \$4.00 in Halifax County. Matteo therefore took them to Windsor. Was asked in what county they were killed. He replied, "What do Bear know about County?"

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

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

29 April 1921

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

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

Matteo Jeremy, one of the finest hunters of his district. Camped for years at Fairy Lake, Queens County. Lived

alone. Before he died, he came out to the settlement. Now dead. The Kejimikoojick club used to hoist a flag for him to come across with his canoe {to fetch them}. Abram Toney, good hunter, was found dead alongside the road, at Canaan River, near Tusket, Yarmouth County. Will Carthy was a good hunter as well. He was found drowned in Great Lake, Pubnico, the same day as Toney was found dead.

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

### August 1921

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

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

### 23 December 1921

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

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

### 21 February 1922

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

**"Gabe" (Abram) Hood**, whose surname was really **Jeremy** (in which case he must have been using his mother's surname), was born at **General's Bridge, Annapolis, N.S.**, in 1853. He was the **son of old Stephen Hood**, of General's Bridge, who as a young man went to live at **Amherst, N.S.**, and lived there about 50 years, and who was also a good hunter.

{Piers says elsewhere that Stephen Hood was possibly a Penobscot or Passamaquoddy who emigrated to Nova Scotia.}

**"Gabe" Hood** lived at **River Philip, N.S.**, for about **30 years**, and died there, of paralysis, after about a couple of years illness, on **Sunday, 12 February 1922**. He was one of the best of Indian hunters, a great "caller", and always to be depended upon. He went out...with hunting parties, many of them Americans, and used to hunt back of **Parrsborough**. Had hunted in Newfoundland with parties, for caribou. He thoroughly knew the Malicite language as well as the Micmac. Big Peter Paul of Shubenacadie, and the Chief at Truro, with others, attended his funeral.

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

### 24 June 1922 cross-reference

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

*Vide* Jerry Lone-cloud, 24 June 1922.

{Nova Scotia Museum Library, Harry Piers Papers. Original catalogued as "Box Nine, XIV. Sports, Fishing and Hunting (b) Notes". Cross-referenced to Mi'kmaw Ethnology: Genealogies, 24 June 1922.}

### 11 August 1922

Major Jean-Baptiste Cope was killed (shot) at Point Pleasant, Halifax, and buried there. Lonecloud on authority of Indian, Joe Howe, who got it from his mother. *Vide* Jerry Lone Cloud, 11 Aug. 1922.

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

## 12 March 1923

Micmac Indians. (Children.) Lone-cloud says that pure-bred Indians usually have only from 4 to 6 children—having a child only about every 4 years. Only has heard of one instance of twins with Indians, and in the case probably was owing to European blood. Large Indian families are the result of intermixture with European blood.

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

## 2 April 1923 cross-reference

Fishing & Shooting

Indians' ability to find way through woods even at night.

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

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

## 7 April 1923

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

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

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

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

## 7 April 1923

{not transcribed}

Rough partial draft of Genealogies, 47 a.

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

### 15 August 1923

{Line drawing in ink (see xerox) by Harry Piers, as a key to a photograph of Mi'kmaq Chiefs and their wives at the Hector Celebration of 1923. This photo, by John F. Muir, Munro Studios, Pictou, NS, was accessioned as part of the Provincial Museum Collection, Piers Number 5389. The captions read:}

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

Photo by John F. Muir (Munro Studio)

P.O. Box 283, Pictou, NS

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

Pictou Hector Celebration

1<sup>st</sup> day, 15 Aug. 1923

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 54.}

### 20 November 1923

Micmac Indians. John Jadis, bom possibly about 1827.

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaq Ethnology: Genealogies, 55.}

### 20 November 1923            cross-reference

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

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

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

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

Then Dunraven took Jim Glode with him to Rocky Mountains. {This is an error. Jim Glode went with the Alexander brothers.} Capt. Dashwood was just as good a sportman as Lord Dunraven.

*Vide* Lewie Newell McDonald 20 Nov. 1923

#### 14 January 1924

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

**Wedge-it-doo** (French, *Isidore*; Mi'kmaw, *We'jitu*) was a **great Indian** who died, it is said, at age of 113 years. In his young days he saw a vision, and afterwards became the **most powerful person in the** tribe. Made the men of his tribe great in athletic sports, so that they won from men of other tribes, in competitions. His camping-ground was on eastern side of First Dartmouth Lakes, about halfway or so up the lake. Name Wedge-it-doo apparently related to Isidore (*sic*), and the Indians Jeddore were descendants of his. Noel Jeddore of Halifax was his grandson. Joe Cope's father, Peter Cope (born about 1816, died in 1913), aged 97 years, had seen Wedge-it-doo.

*Vide* Joe Cope, Indian, aged 65 years, now of Enfield, NS. 14 Jan. 1924.

[Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 56.]

#### 1 February 1926

When Prince Arthur visited Nova Scotia in 1869, he was taken hunting near Caledonia. His Micmac guides were John Williams, Louis Noel, and old Peter Joe Cope, with John Jadis acting as camp boy. The prince was accompanied into the woods by officers in dress swords, and a band. "Who in hell going to kill moose with this noise going on?" said old Peter Cope. They were in the woods for three weeks, and didn't kill so much as a rabbit.

[Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 57. Preston transcripts, present location undetermined.]

#### 29 March 1926 cross-reference

[Correspondence, hand-written, 29 March 1926; from "J. C. Cope Indian, Enfield, Hants Co. NS"; to Harry Piers, Provincial Museum, Halifax, NS.]

Mr. H. Piers. Sir: Yours of 27<sup>th</sup> Inst to hand safely. "In re to the Paper. I sent you. Giving the Names of Indians who camped at the Preston Road and Tufts Cove in 1870. Probably you noticed one or two English names and some Irish in it. Now Morris is an English name adopted by an Indian Family whose original name was Bench; and Maloney is an Irish Name. It originated from an old Indian name, Pelonie, and Pauls. There are three distinct Families of Paul in Nova Scotia:

The Eastern-shore Pauls usually called Eskekajooah were Joguns; Cape Breton Pauls Quenassiag and Peminooitag; Glodes were Pichinaq; Stephens were Squeeguns; old **Noel Lewis was Plowetchooti**; Francis were Tgopechg (Twins); Copes were Obsquoochg. I can't find out who were Goontaywak. I think that came from Cape Breton. I was in the Museum one day since I sent you the Paper. But I noticed you was busily engaged talking to a Man. And I could not wait as I was coming home on the 12.30 Train. But next time I am down I'll call. I am Inventing Things Now.

Yours truly, J.C. Cope Sosep (Joseph) Obsquooch.

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

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

#### April 1926

Micmac Indian Guides (*vide* Joe C. Cope, Indian, April 1926)

Capt. Chearnley's guide, among others, was Peter Cope, formerly of Sheet Harbour Road, and afterwards of forks of Preston & Waverly Roads, Dartmouth (Red Bridge Pond), where he died at age of 97 years. (He was father of Joe C. Cope.) Peter was Chearnley's guide for five seasons, but never went to Nfld. with him. When Chearnley had given Frank Harvey (son of Sir John) a terrible thrashing (c. 1846 - 52), Chearnley immediately sent word to Peter Cope to come over to see him. The next morning after the affair, Chearnley left Halifax with Cope in waggon. Went up Bedford Road, but in order to avoid military lookout parties, they took the Hammond's Plains Road from Bedford, and that night they arrived at Gold River, Lun. Co., and went up the river. Did not know if Harvey would survive. Spent the time fishing on the river, out of sight. Left John, Chearnley's white servant man, to keep an eye

on course of events at Halifax. He only knew where he was. One day, this John, who was a great walker, walked in one day all the way from Halifax to Gold River, and took news that Harvey was all right again. Chearnley then returned to Halifax.

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

#### **April? 1926**

{Piers extracted this from Cope Manuscript, above}

##### Names of Micmac Indian families

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

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

#### **April 1926**

##### Micmac Indian Guides

According to Joe C. Cope, Indian Ap. 1926

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

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

Peter Joe Cope (uncle of J.C. Cope's father, Peter Cope). According to J.C. Cope, "everybody" says he was better than John Williams as a hunter. He always lived at Sheet Harbour Road, and died at Sheet Harbour when about 75 {added by someone else: "97"} years of age. Died about 14 years ago (that is about 1912). He was an all-round hunter, a good caller of moose, a fast snow-shoer, and all that. Could get his moose anytime. Probably the smartest snow-shoer that ever lived. Peter Joe Cope once started a black fox, when snow was on ground, at Indian Point, in morning of one day. The fox headed for Chezzetcook barren, then turned and followed up Musquodoboit River, crossed Musquodoboit River, worked around Meagher's Grant way, and finally circled back to about half a mile of where it had started, and there Peter Joe Cope shot it towards evening. It was said that he must have covered over 40 miles that day on snowshoes. That was quite a feat that was often spoken of. Peter Joe Cope was with Capt. Chearnley, as guide, back of Sheet Harbour.

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

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

### 16 April 1926

#### Abram Paul and the Bears

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

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

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

### 5 April 1927

Micmacs. *Vide* Lonecloud 5 Ap /'27

#### Chief Jean Baptist Cope

Lonecloud heard from Joe Howe, Indian, who got it from his forebears, the story of how Jean Baptist Cope (!) shot soldier at Richmond (Ke-bek), Halifax, just after having signed a treaty.

He got from an old Indian woman {Maggie Paul}, the fact that the hatchet and a sword were buried close to a willow on the brook which comes down at Richmond (Mulgrave Park) after a treaty was signed by Indians at Halifax. This story did not refer at all to Cope. {Old Maggie Paul confirmed this to Lonecloud at some point in 1922; she was about 75 years old then.}

Chief J.B. Cope was a bad Indian and tricky, and Lonecloud thinks he also heard of his having killed a man around Memramcook, N.B. The Indians do not know just how he died or where he was buried, but they have a tradition that he was shot at Pt. Pleasant and no doubt buried there. He thinks he was murdered by Francis Paul (Beminit)

{Beminit}.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 62. A later note by Piers adds, "buried by the Martello Tower."}

### 6 April 1927

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

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

### 24 June 192{??}

The Indian who shot and killed his mother-in-law by the name of old Tumar {probably from French *Thomas*, Mi'kmaq *Toma*}, at Indian River, close to the Head of St. Margaret's Bay, Hx. Co, N.S., about a hundred years ago, according to Jerry Lone-cloud (who is also descended from Tumar) was named Sunislars (a Mohawk name, the meaning of



which he {Lonecloud} does not know, and was also called Tom Wallace. He was a Mohawk, not a Micmac. He married a daughter of old Tumar at Indian River, St. Margaret's Bay, and lived there for a while. In a disagreement about his children going away with him, etc., he blamed his mother-in-law, and shot and killed her, firing at her over a fence. He was tried at Halifax (and the newspapers say the case was referred to the English government). Lonecloud says he was eventually turned over to the "judge" of the Micmac Tribe, to be dealt with according to their customs. The judge of the tribe then was the father of late Judge Christopher Paul. Tom Wallace, after coming before the Indian tribunal, was let go, on condition that he was never to come back again. He left his children at Port Medway, Queen's Co., and went back into the forest in the west of the province. Wallace's Lake in northeast part of Yarmouth Co., is named after him, as he located himself near there. Subsequently he disappeared, about 20 years after the murder. Dan Bowers, who was a great hunter, afterwards found his skull at Wallace's Ridge, about 3 miles south of Wallace's Lake, near Kempt, in northeast part of Yarmouth Co. Bowers and others recognized the skull as that of Tom Wallace, by the teeth, which had been worn in a particular way by his pipe. There were shotholes in the skull. About 40 years ago (say 1880) the skull was in the Yarmouth Museum and showed the hole from the shot. He probably was shot about 50 years or more ago. Jerry Lonecloud (alias Jerry Bartlett or Jerry Luxcey), who is a descendent of Tumar, says that it was understood that Tom Wallace was shot by his (Lonecloud's) {cousin?; space left blank}, Lewie Luxcey {Lluwe Laksi} (alias Bartlett), in which case it would have been in revenge for the murder Of the Tumar woman. {This is strange, as it is Jerry's mother who was descended from this Thomas woman (pronounced 'Toma' in Mi'kmaq, hence "Tumar"). There was no relation to his father's "Luxcey" side of the family.} *Vide Jerry Lone-cloud, 24 June 1927* {last digit missing where page is broken off from old age; it is probably 1927}.

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

## 22 July 1927

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

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

## 27 July 1927

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

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

## March 1929

John Williams, Indian Guide, *Vide Lone-cloud*

John Williams, noted Indian moose-hunter, and his father, Paul Williams, were bom at "Williams Lake" on north side of outlet of Great Pubnico Lake, at that lake's south-eastern side, southwest part of Yarmouth Co., N.S. John Williams' first wife was a daughter of one of the Pauls, a chief at Stewiacke. His 2nd wife will be 84 yrs. old on 1 Oct. 1929. Her name Magdalene {Madeleine} Thomas Williams. The first Indian settlement near Shubenacadie was at Snyder's {or "Snyde's"}, about <sup>1</sup>/<sub>4</sub> mile NE {of} Shubenacadie, on Maitland Road, just below the old covered bridge. Later the Indian settlement was shifted up to Spring Brook, to present location. John Williams went as guide with Lord Dunraven, about 1876. Went by train to Hopewell, Pict. Co., and by road to Trafalgar, then to Island Lake 3 m. northeast of Hunting Lake about 6 Vi m south of Lower Caledonia, Guys. Co. (went in from Peter Cruikshank's near Middle Caledonia). Dunraven sent to his estate at Adare in Limerick, Ireland, in ice, the two hind quarters of the first moose he killed, a farrow cow. This was about the first of Dunraven's hunting in Nova

Scotia. *Vide* Indian Jeremiah Lone-cloud, March 1929.

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

## 2 October 1929

Lonecloud 2 Oct/29

Indian Peter Paul at Tannery baptised. Next Friday priest came to see him. Pot with meat in it. No Father that is not meat it is fish. No it is not. But, Father, it was meat, but I put water and salt on it and christened it Fish.

Peter Al-a-go-martin a chief from Milton Yarmouth; he at French Landing {sic; to meet the French fleet in 1746} & went back {to Milton} & told about fever. He was killed (not known if by whites or Indians) & thrown into Milton Pond, for fear would get disease.

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

## 3 March 1930

Late chief Big Peter Paul died at Amherst, 3 March 1930, aged 79 his last birthday. Born at the old Reserve at Snyders, Shubenacadie. Son of Judge Christopher Paul.

Story about burying hatchet & sword at Richmond, told Lonecloud by Maggie Paul about 20 yrs. ago, when she was about 75 years of age. She also told about Cope shooting sentinel there. Her father lived about Ponook Lake.

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

## April 1930

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

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

## n.d., after 1930

Dr. Jeremiah Lone-cloud - alias Jeremiah Bartlett, alias Jeremiah Luxey. Micmac name Ha-sel-ma means medicine-man Of the Micmac Tribe. {It does not mean that; it is simply the Mi'kmaw pronunciation of his baptismal name, *Germain*; Mi'kmaq, *Sme'n*.}

Born at Belfast, Maine, U.S.A. 4<sup>th</sup> of July 1852 {1854}, he was a son of Abram Bartlett Luxey {French: *Alexis*, Mi'kmaq: Laksi} who was born at Ohio, Shelburne Co., Nova Scotia. Lone-cloud is about 50 per cent Micmac and 50 per cent French stock. His wife's name was Elizabeth {Paul, a Maliseet woman}, who also resided in Truro and Shubenacadie in 1927 to 1929.

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

## 16 December 1932 cross-reference

{Correspondence, hand-written, 3 pages, 16 December 1932; from Father F. Pacifique, Monastère des Frères-Mineurs Capucins, La Réparation, près Montréal, Québec; to Harry Piers, Provincial Museum, Halifax, NS.}

Dear Sir and Friend,

Since the rather long time when we had our last interchange of letters, I was removed from my Mission and stationed here, but could not forget or neglect what relates to my beloved Children. So I continue the publication of my series of Micmac Place Names. I don't know if you receive the "Bulletin de la Loutre or Géographie de Québec" and noticed it. Later on I shall have a reprint and send it to you; but this may take months and years. I am just now on Halifax and feel it longer than I expected.

This is how I happened to read again your so interesting "Brief Account" and in connection with your note (p. 109), it may please you to know that Bishop Plessis, on his visit of 1815, was advised by the Indian Chief of Halifax, called Benjamin (whom you mention).

Another detail for which I owed your kind help is that M. Faucher de St. Maurin wrote in a booklet (he wrote , p.

*new peter mow*

51) that in the library there is a certificate, signed 124 years ago, by Comte de Raymond,

{second page begins:}

commanding officer at Louisbourg, appointing an Indian chief of the tribe. For over a century the precious manuscript was held in the woods by the different owners, until it was purchased from an old Indian woman by a newspaper man of Halifax. Now in 1910 I saw myself in Cape Breton (in the care? of the Grand Chief at Escasoni) two certificates on two sheets relating to Jeannot Peguidalouet {Mi'kmaq, Pekitaulit}— one signed by (name illegible), 8<sup>th</sup> Nov. 1750, appointing him Captain of the Indian troops – and the other by Count de Raymond, 10 Sept. 1751, written by Pichon, app. him Chief. And this didn't seem to be a copy. Now what about this precious Document of Halifax? I should be most thankful to you if you could make a little enquiry and tell me whether it is the same or another one.

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

Excuse the trouble, with anticipated thanks,

F. Pacifique.

{a note on a third page reads:}

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

F. Pacifique.

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

## 28 December 1932

{not transcribed}

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

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

## 5 February 1933 cross-reference

{Correspondence, hand-written, 5 February 1933; from H.S. Cruikshank, "Taxidermist, Game Heads a Specialty",

P.O. Box 203, Phone 380-3, Truro, NS; to Harry Piers, Provincial Museum, Halifax, N.S.}

Dear Mr. Piers

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

Yours very truly, Howard Cruikshank

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

## 28 February 1933 cross-reference

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

Dear Mr. Piers

I saw Aleck Cope yesterday and he says Old Molly Cope's Husband's name was Francis Cope, who was drowned from a canoe near Indian Point, Ship Harbour Lake. {Piers adds: "Hx. Co." here} He was subject to weak spells or perhaps Fits & fell from canoe while in company with an Indian boy, & drowned. This man was a direct descendent of the Major Jean Baptiste Cope, who was first to sign a Peace Treaty with the English, although he was at one time very bitter against them, but after signing the Peace Treaty, had a great influence in bringing other Indians to sign, {p. 2 begins}

Aleck says there is a missing link in their family History that he cannot find, between this Major Jean Baptiste Cope 6 his great grandfather Francis, but says he knows for certain they are the direct descendants. He tells me that Dr. Jerry Lone Cloud, who you well knew, had a book with much Historical matter in it, pertaining to the old treaty, Laws, & some of their Family records, but he loaned the book to some American & never got it back. I wonder what became of the old Treaty written on Beaver Parchment which "Lonecloud" showed me on a visit to my Place not more than a year before he died. Now if you wish to write Aleck Cope, "The Reserve", Truro, in re to any thing, I am sure you will receive any information that he has or can get. You will find him very intelligent, a graduate of Truro Academy I think, and have found him a good Friend of over 24 years experience.

Yours very truly, Howard S. Cruikshank.

{Nova Scotia Museum Library, Piers Papers. Archaeology: Correspondence. Cross-referenced to Mi'kmaw Ethnology: Genealogies, 28 February 1933. Piers added a note to this letter: "An. {answered} 2 March '33. Noted information under the musket received on 13 Jan. '33."}

## March? 1933

{Notes on Accession 7535:}

### Re Flint-lock Musket of 1750 - 1800

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

### Micmac Family of Cope

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

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

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

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

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

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

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

Treaty, had a great influence in bringing Other Indians to sign." {Piers note in margin: "probably he was a grandson of Major Cope. I agree, and think his father was named Joseph or Bernard Cope.} Aleck Cope says there is a missing link in their family History that he cannot find, between this Major J. B. Cope & his great grandfather Francis Paul {sic; should read Cope}, but says he knows for certain they are the direct descendants.

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

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

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

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

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

### **1 September 1933**

{Morris or Maurice Family Tree}

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

I .

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

I

{Michael} Thomas

I

Magdalene {Madeleine} Thomas

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

Michael Thomas

I

Edith Jane Thomas bom 1912

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 74.}

**Piers Genealogy Note in the Nova Scotia Museum Library, but not in the Piers Papers:**

**n.d.**

{Harry Piers' Note in a NSM Library book:}

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

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

In memory of  
Joseph Pennald's  
Indians

By  
William Cheever  
A. D. 1850

Come to Seattle call on  
Indian Joe

More down before  
Her hand rests your  
dearest foe

Bound in the Roman  
Catholic cemetery Seattle

Momae Ikin  
Honorable Story

of Yamamoto,

<sup>XL</sup> <sup>a ← a</sup>  
Liverpool, Eng., the latter  
over to put tall, since the  
Ikin reported to in the  
about the Ikin says

J J ^ C ^ ^

O' ^ C ^

-c - ^ . ->



"Joe Goose" (Joe Pennell)<sup>Indin.</sup> and his wife  
were found dead alongside road, close to  
an old abnash site, about 4 miles below  
Conquersall Bank, on same side, near  
Bridgwater, Sum. Co. They were buried in  
that churchyard, by the first burial stone.  
(Vide an old ~~Indin~~ <sup>Indin</sup> ~~Indin~~ <sup>Indin</sup> woman, who  
had been at the funeral)  
~~Another story~~

Joe Goose is the one who got off the  
funny story about "not able to search all over  
Hill for Judge Matthew Hilton."

Francis Paul, Chief of Micmac  
Indians, died at Dartmouth,  
N.S., on 18th May 1861. It  
was the wish of the tribe & his  
family to take his remains to  
Shubenacadie for burial.

Vide letter of Capt. W. Chearnley,  
paper no. 128, vol. 431 of  
Hobbin Prints of N.S.

—  
Lizbeth of Paul family  
with on brick band  
Mrs. Fray (widow)  
Gay's Run,

Genealogies, 6.

Beale (= Peter)

cmj

Bem-re-wit' (v. ...)

Bem-re-tuc-dock' (v. ...)

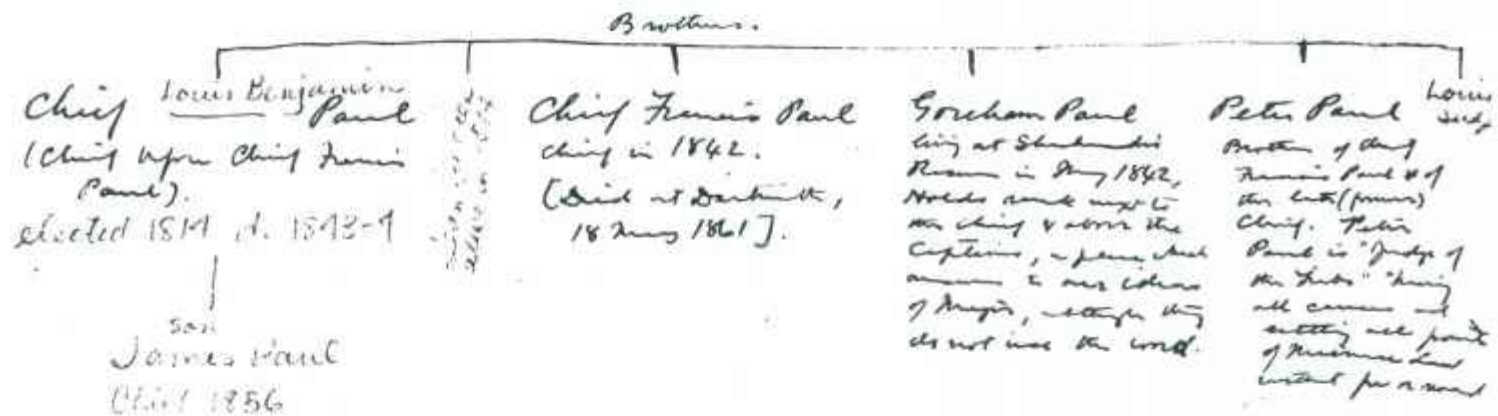
Chief Louis Benjamin Bem-re-lyix- (fe/ZM)  
1814

Chief Francis Benjamin (son) ...

Chief James Benjamin (son) ...  
1856

John Noel

Red (war), blue (clay), white (bones)  
black (air, or ...)



See Joseph Horn's report of visit to  
Hunt Co. Reservation, 11 Aug, 1842,  
p. 64, 65, 68, of Vol. 432, Public  
Reports of No.

Genealogies, 17.

Remt Chiefs of Miamin  
according to present chief John  
Noel.

---

Chief Samuel Paul\* (called  
Benjamin Paul).

Chief James Paul (son of above).

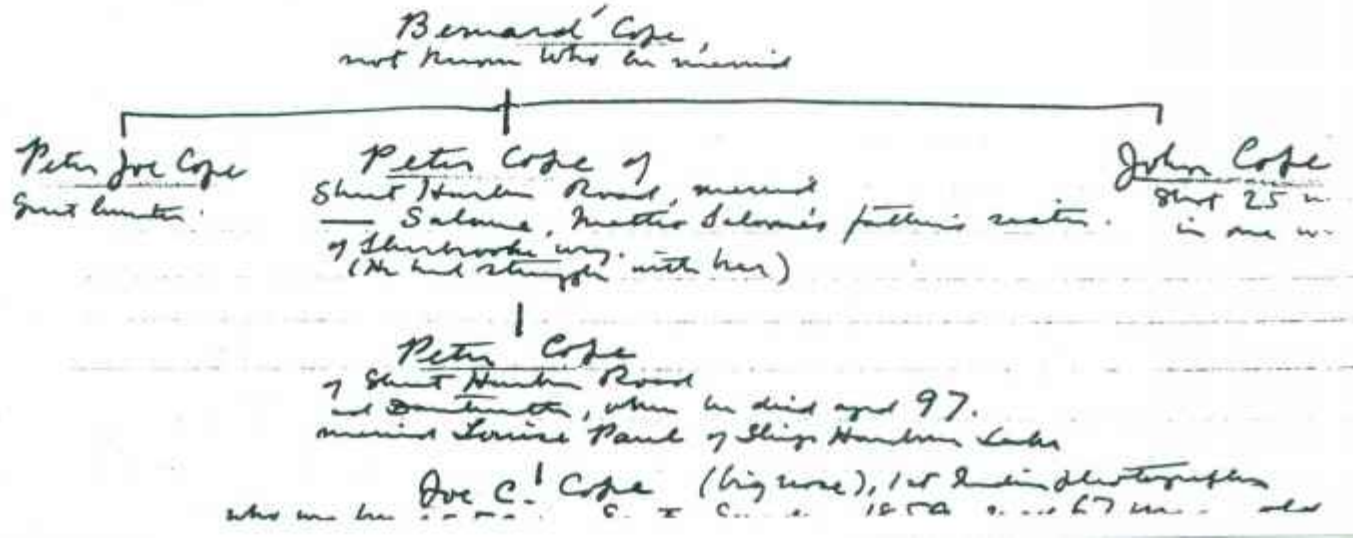
Chief John Noel.

\* was it not Chief Samuel Paul  
who carried me to the  
Pope?

Peter Cope (who married a Salome) and fight with Bear in Short Harbour Woods.

This Peter Cope met a bear in Short Harbour Woods and tried to hit it, hitting it. It ran off. Then it set up on its haunches and began to kick wood on its fore leg. Then it lay down and Cope thought it was dead. He stood his gun against a tree and went up to the bear and kicked it. The bear sprang at him, and a fierce struggle began. Cope had only his sheath knife, and could not get it. He saw how the bear's arms and chest with its claws. It had its mouth wide open. Cope saw that his only chance for life was to use some uncommon tactics. He waited a chance when bear's mouth was very wide open, and then suddenly rammed his right hand (he was a <sup>very</sup> strong man) down the animal's throat, and gripped the base of the tongue. Some say he tore out the bear's tongue, but this was not so. He gripped the base of the tongue till the bear was smothered. Left bear's carcass & went home, at Short Harbour Road, and when arrived there was covered with blood. His wife doctored him, and he was three months on his back as result of this struggle for life. They used to like bear's meat, but Mrs. Cope went to where the bear's carcass was, and chopped it all up with an axe, and threw the pieces about.

This Peter Cope was grandfather of the present Joe C. Cope of Enfield, who told me this story as told to him by his father Peter Cope.



Wesley John Swael

Wesley John Swael M.D.

---



John Noel, Chief of Mummies  
was born 3 May 1829  
His wife was born  
16 Oct. abt 1822?

1829  
16 Oct  
abt 1822?

1907  
86  
21

○

*hottens*

*did not  
at hottens<sup><i</sup>  
A- ^*

/J

*-^v/^-Vrt.\*  
- i f .*

~~Book of~~  
~~Wills~~ 1820 3

Peter Louis died 24<sup>th</sup> Sept  
John Joseph Louis

from Charlotte  
with paper to hand  
& next morning child  
at night

$(X - fj y j ^ \wedge / V r ^ \wedge c$

$t r ^ \wedge / S r i ? /$

'IT

John Road  
Sting shot

John Road <sup>on John Road</sup> about 1 mile  
SW of Mill Valley, Cal. 3 1/4  
miles west of Strawberry Station  
Haut. Co., Mo

•>. v  
 f l s - r l W e *7 June 1911*  
*trial at St. Louis*  
 XfcAT-JL ~ CM^ - t ^ j t L ^ g ^

V "2-0 ^ ^

Micmac Chief.

Peter Paul (called "Big Peter Paul" to distinguish him from Peter Paul on Cape Breton who lives near the St. Lawrence at Antigonish) was elected chief of the Micmac Indian of Halifax, Lunenburg, Kings, Hants, Colchester & Cumberland Counties, at a small gathering of Indians held for the purpose at Spring Brook Indian reserve, near Sturtonville, N.S., on Saturday, 27 July 1912. At the same meeting John Macdonald was elected a captain.

On the morning of Saturday, 15 March 1913, Chief Peter Paul, accompanied by Captain John Macdonald, Captain (?) Love Cloud (Jerry Boudreau) and Martin Lane (the latter a nephew of James Lane, son of the chief John Paul), came to Halifax and went to the cathedral for the morning service on Beaudouin Row, where at 10 o'clock, he and the rest of the company kneeling received the Grace's blessing, was ministered with the holy anointing oil of the Pope which the late Chief Paul had worn, was escorted to perform his duties as chief in an upright, pious manner, and to attend to the services of the Roman Catholic Church and to tell his people about the same, and also made a short chapel, etc. Candles were lighted during this ceremony. Then the Archbishop shook hands with the party. The party, which came to the church at 10.25 a.m. and the service was over at 11. Some of them were in the naval uniform, many wearing old brown coats, the chief with an umbrella!

Chief Peter Paul, who succeeds chief John Paul, was born at Indian River <sup>St. John's</sup> on 10 May, 1850, and will be 60 years of age on 10 May 1913. He is a son of Christopher Paul.

At 25 years of age (i.e. 1875, Peter Paul was made a captain for Chief James Paul of Sturtonville (step-son of Chief John Paul), and was afterwards first Captain for Chief John Paul.

(Note information furnished by Chief Peter Paul, 6th Dec, 1913, 15 March, 1913.)

It is possible in any address the name Stephen (Peter Stephen Paul) to his name to distinguish him from the other Peter Paul; but if so the name is surely an assumed one.

Love Cloud informs me that the Bear River chiefship has been chiefly in the "Moose" family. Chief Moose of Bear River is known as the "Gorner Chief" for some reason, perhaps on his head was a horn like an antelope and was intended to the same who gave him a medal. The Sturtonville chief has been Pauls. The chief idea is to keep the Sturtonville chiefship in the Paul family. Chief Paul was a step-son of Chief James Paul.

Love Cloud says it is correct that Chief Paul Paul is a further descendant of Capt. or some such person, but it is not clear in which branch of the family. He says that the name of the family is Paul. He says that the name of the family is Paul. He says that the name of the family is Paul.

*Peter Paul*

Chief of Micmac Indians  
of Halifax, Lunenburg, Kings, Hants, Col-  
chester & Cumberland Counties,  
Nova Scotia

12 April, 1913.



1814 12 Aug 1913  
 Mabel (Judges)  
 Son to Lewis Paul  
 grand-uncle  
 parent chief Patent and  
 for 2.98 June 1913  
 .10

---

Joe Handley Messer  
 ||  
 Jas. Messer died  
 about 2 weeks ago (died April 1913)  
 He was former chief at Bear  
 River

story bet  
Alenop'squa spell'soon

Chief Joe Handley Meuse of Bear River  
& his wife, was the first thing to  
go before Sam Victoria, and so we  
called the "Former Chief" as well  
as his successor.

! (gone)  
Chief Jim Meuse  
son of Bear River.  
Died about 16 April, 1913.

Jerry Lincoln  
Died.

Was at Niagara Falls when  
he was about 6 or 7 years of age.

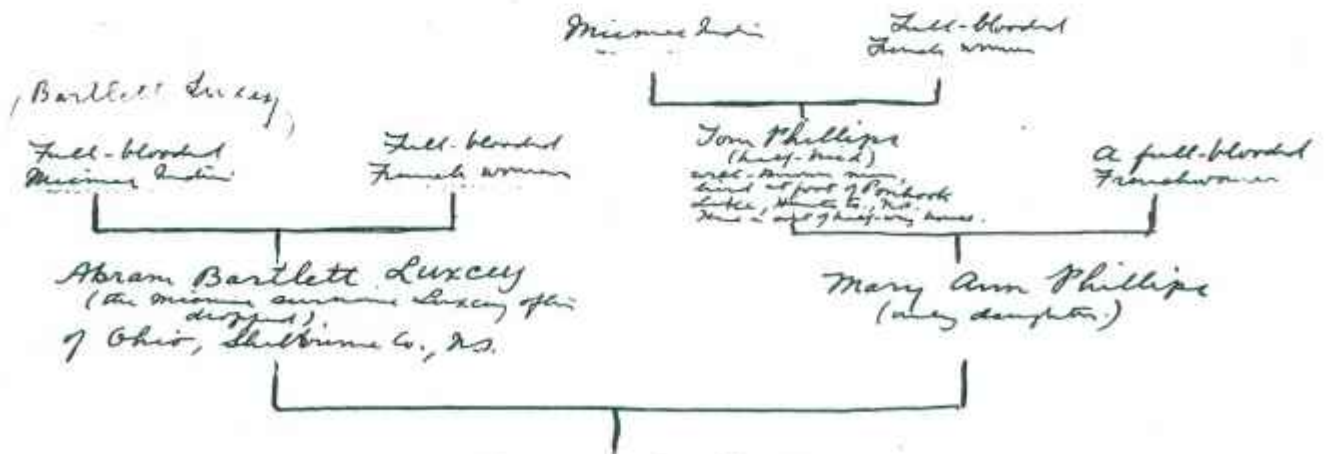
Was again at Niagara Falls  
in 1885, and went by train from  
there to New York to see Grand  
father's funeral which took place on  
8 August 1885.

Micmic Indians.

"Dr" Jerry Lone Cloud.

Jerry Bartlett, now known as "Doctor" Jerry Lone Cloud, Micmic Indian of Nova Scotia, was born at Belfast, Maine, U.S.A., on 4 July, 1846 (the same day the "City of Richmond" ran ashore there). His parents were Nova Scotia Micmic Indians (with mixture of French blood). When 13 years of age (about 1859) he came to Nova Scotia where he remained for 20 years (till about 1879), when he returned to the United States again and was there for 7 or 8 years (till about 1886) when he finally returned to Nova Scotia. Used to sell plant medicines throughout the country & also his mother, &c. Lately lived at Enfield. In 1923 lived in house at old Chapel, Grand Pond Road Hk.

Micmic name Hezelmal



This shows that Lone Cloud is practically a half-breed, having about half French blood.

Jerry Bartlett  
(in early days called always Jerry Bartlett - dropping the name Luxcy altogether, - and in later life known as Jerry Lone Cloud.  
Born at Belfast, Me., U.S.A., 4 July 1846.

vide "Dr" Jerry Lone Cloud, 11 June 1911.

13 March 1915

~~Mart-nan-ette~~

"our old great mother"

The death occurred at Lohi,  
 Ruess, Shulmanstein, on Thursday  
 (11 March 1915, 1 o'clock)  
 last of Mary Noel, widow of the  
 late Chief John Noel of the Russian  
 Lohi, at the venerable age of  
 about 93 years. She was universally  
 respected by both white men and Lohi,  
 to the latter of whom she was <sup>always</sup> known  
 as Mart-nan-ette, and was also frequently  
 spoken of among the Lohi as "our old  
 great mother". She had been a  
 Thamer, and her grandfather set the  
 milk traps on the site where Haulige  
 now stands. She had two Thamer names,  
~~but first name~~ a Sack, by whom she had  
 a son Isaac who is now a captain  
 in the Lohi. She will be buried today  
 at Lohi Ruess.

Harry Klein.

13 March 1915

Small

509

59  
 1915  
 93  
 1822

U  
 (aged 84 years or more)  
 Mrs. Andrew Pond

nie Tomey, afterwards Mrs. Blake, told  
 Lora Cloud, says that her grandfather Tomey  
 trapped <sup>with woods duck-poles</sup> ~~beaver~~ at Black-duck Pond  
 (Egg Pond) on part land of Common, at Halifax,  
 and that afterwards when work was done  
 there remains of Beaver work <sup>cuttings</sup> were found there.  
 in her own recollection.  
 Her father <sup>(Joe Tomey)</sup> who died at age of 102 years  
 was the last man to kill a Beaver  
 on the Halifax Common near the Pond.

U  
 Up - Keech - coom - mouch, way - gad - die  
 Black-duck Pond.

Old Ben Morris <sup>said,</sup> now about 96 or 97,  
 said that on the ~~Halifax~~ Common, when  
 he was young, there was quantity of White  
 Pine and Red Oak, and he used to  
 shoot ducks at the Black-duck Pond  
 (Up - Keech - coom - mouch way - gad - die).

Visit Lora Cloud  
 20 Dec. 1915.

Mexican Indians

24 Feb. 1916.

The death occurred, <sup>this morning</sup> at Tufts Cove, Dartmouth, at a very advanced age, of a well-known Indian and guide, Andrew Paul, who was ~~known~~ <sup>known</sup> to sportsmen of the first generation. He was born at Whygoonagh, Cape Peter Island, but had lived ~~at~~ <sup>near</sup> Dartmouth for about 75 years. At the time the Prince of Wales was in charge about 1860, he was <sup>one of the</sup> ~~the~~ Captain of the ~~tribe~~ <sup>tribe</sup> for his section of ~~the~~ <sup>the</sup> ~~tribe~~ <sup>tribe</sup>, and with <sup>the</sup> Chief James Paul and other sub-chiefs, <sup>in full</sup> was present to the Prince. The Paul family has always been a very prominent one among the Mexicans and Peter Paul is now chief of Shabwandi. Andrew was a good hunter, and in the past acted as guide for many of our sportsmen. This tall, <sup>very</sup> ~~erect~~ <sup>erect</sup> figure <sup>and</sup> ~~was~~ <sup>was</sup> well-known in the ~~tribe's~~ <sup>tribe's</sup> market on Saturdays.

James Glode of Kejinkoojee,  
Liverpool River, N.S., a member of  
the old well-known Mienae  
family of Glodeff, and a captain  
in the tribe of ~~Thaipa~~ <sup>(10 March, 1916)</sup> county and  
vicinity, yesterday, enlisted as  
a private in the 219th Battalion  
of the Highland Brigade now  
being raised for overseas service.  
This is the first Mienae Indian  
to take up arms for his King  
and country, <sup>in the present war</sup> and no doubt his example  
will be followed by many others  
of his tribe.

11 March 1916



Museum

18 March 1916.

~~Four members of the~~

The Micmac Indians are showing their loyalty by joining the corps for overseas service. Four brothers of the Glade family of Kegikoojic, Inverness Co.,<sup>245</sup> have enlisted, in the 219<sup>th</sup> ~~Infantry~~ ~~Battalion~~. They are James and Peter in the 219<sup>th</sup> ~~Infantry~~ ~~Battalion~~, and Sam and Stephen, in the 64<sup>th</sup>. They are sons of <sup>late</sup> Stephen Glade<sup>\*</sup>, formerly chief of the Tribe for Inverness County. Another Indian who has enlisted in the 219<sup>th</sup>, is Moses Paul, son of Joe Paul of Rosemount East, N.S., who is another of a branch of the Paul family, which has so ~~often~~ <sup>long</sup> <sup>been</sup> chiefs of part of the Tribe.

\* Chief Stephen Glade died  
about 17 years ago.

Micmac Indians. 10 July 1916.

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

Na-sel-ma Luxcey (= Jeremiah Luxcey, alias St. Jerry Lone Cloud).

Sarbette Paul (= Elizabeth Paul, wife of Jerry Lone Cloud (Luxcey). She purposed to determine her maiden name of Paul.

Mol-an-ette Noel (Mary Noel, widow of late living John Noel).

From Jerry Lone Cloud,

Micmacs

Ship taken by Micmacs off Indian Point, head of St. Lawrence Bay.

Micmac Indian, a famous one, called El-go-mard-denis (who some think was Andrew Stoddard Martin, a chief of Amnapokin district) was once with Indian camped at Indian Point, near French Village, head of St. Lawrence Bay. A Spanish ship came in and anchored, and the crew all went ashore. The Indian with the above named chief (El-go-mard-denis) fell on the crew and killed every one of them. Then they took gold out of the vessel, and set it on fire in the Bay, & it drifted out in flames. The gold the Indian buried in a hollow or cleft in a barren granite island close to Indian Point (but not the head of the Point, and not the light-house island, Amnapokin). It is said from Inupiat, a cleft can be seen in the granite rock upon of the islands off there.

This was told to some land surveyors in United States by an old man who was a descendant of one of the Indian concerned in this affair. He was afterwards also told the same tale by an Indian man in Nova Scotia. Told me by George Lane about 24 July

4578.

Received 3 Nov. 1917.

Photograph of Stephen Bartlett,  
 alias Stephen Lexie, alias Wisow,  
 Chief of Micmac Indians of Shulhame and  
 Yemath Contins, of the Grand Pit Indian  
 Reservation, about 2 miles from Yemath on the  
 Tuckat Road, Gas. Co., N.S.

He was born in 1819 (some say a Queen  
 Victoria was born), on the old reservation, Salmon  
 River, about 2 miles from Tuckat, between Tuckat  
 and Yemath; and he died at age of 83  
 (in or about 1902). The picture shows him  
 not long before his death.

This photograph was copied from an original  
 but was <sup>(in 22001)</sup> for the purpose by his nephew, Jerry Lone  
 Cloud (alias Bartlett).

Ag-e-an Wis-sow = Stephen Green  
 (so called because he used in early days to  
 wear green-colored clothes).

Chief Stephen Bartlett  
 alias Stephen Lexie, alias Wisow  
 (whose portrait is reproduced above)

Abram Bartlett  
 alias Mousie Wisow  
 alias Mousie Lexie  
 (He younger than his brother  
 Stephen).

Note. - at Shulhame the members  
 of this family have been always  
 known as Lexie.  
 1 Photograph  
 1 Negative of same.

"Dr." Jerry Lone Cloud  
 alias Jerry Bartlett.

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

The following Indians were either killed directly or else later died from injuries received:-

1. Frank Brooks, the well known saw-maker, an old man aged 71 years.
2. Mrs. William Nevins, aged about 73 years; burnt to death.
3. Mrs. William Paul, aged about 37 years.
4. Janet Glode, aged about 32 years, belonged to Milton, Queens Co.
5. Rosie, daughter of Jerry Lane Cloud (Bartlett), aged 30 years.
6. Hannah, " " " " " " " " 15 "
7. Only son of Isaac Isaac, aged about 15 years.
8. Ben Labrador, aged about 13 years; burnt to death. <sup>(husband)</sup> He was a son of Louis Labrador of Milton, Queens Co., N.S.
9. Richard Nevins's baby.

Six of the Indian victims of the disaster were buried in one grave in a Roman Catholic cemetery at Dartmouth, on Thurs. 20 Dec., the Rev. Father Underwood officiating, and a large number of Indians following the service.

Rosie, daughter of Jerry Lane Cloud, had been pinned beneath timber, but was actually killed. She asked that she might see a priest. She died later.

The Relief Committee is building houses for the surviving Indians in the school-house adjoining the little settlement. They have received food, clothing and other from the Relief Committee.

Jerry Lane Cloud was at Kentville, N.S., at time of explosion, but he immediately returned on a relief train, and worked Dartmouth that evening walking all the way from Windsor Junction. His wife was also absent, in another train from Brunswick. Lane Cloud himself is at present quartered at 145 Upper Water St., Halifax.

The Indians greatly regret the death of their school teacher (a white man) named George F. Richardson of Halifax, who was apparently instantly killed by the explosion on the Halifax side, probably when about to proceed to Dartmouth by the Adams St. ferry-boat. He had done good work at the Indian school at Lepto Cove, and was also a pianist of considerable skill (was the pianist of the King Edward Theatre, Halifax).

John ...  
with ...

Captain ... John ...  
of ...

Prison of Wards - Tom Phillips  
near ...  
(17) ... of ...  
... into ...

Prison ... (2) John William, ...  
old Peter Joe ...  
John ...  
... with ...  
... kill ...

Prison George not ...

John ...

Quincy145 Upper Water St.,  
Halifax.Oscar North.  
Mrs. ~~Soph~~ Hain-dussur.  
Arlington, Mass.

Dear Sophie,

I know you must of heard  
of the terrible explosion which  
occurred in Halifax, Nova Scotia <sup>on 6th</sup>  
December, which destroyed a large  
part of Halifax, and actually <sup>wiped out</sup> ~~destroyed~~  
the Indian encampment which was  
directly opposite to it. Two of my  
children, <sup>both at home, who you will recall,</sup> were killed and all my  
things destroyed, but I escaped as I  
was in another part of the town.

I wonder if you and some of your good  
friends would be willing to assist  
me at this very hard period in my  
life? Any aid you may be able to  
give will be very greatly appreciated  
by and do much good to ~~me~~

Your truly  
(Signed) Jerry Lane Clark.

Indian Gene.

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

Ben Morris, a very aged and well-known  
Indian Indian, died at Three-mile Plain,  
near Winton, N.D., on 19 February 1918,  
aged 95 years. He was born about 1823  
at Shag Bay near Halifax. The correct  
name of his family was Mollie, which  
has been corrupted by white men to Morris. His  
father, Seb-molie Mollie, and grandfather  
had camped for very many years at the outlet  
of Morris's Lake (back of the Hudson), near Douthett,  
the lake being named after this Indian family.  
It is said that the family also had rights  
on what is now the Indian land. Ben lived  
for fifty or sixty years at Shag Bay, and  
hunted and fished in the vicinity of Nine-mile  
River where game was then plentiful. He  
then lived at Douthett for <sup>for years (40 or 50 years)</sup> ~~the~~ <sup>years</sup>, and while  
there became totally blind, and was led  
about by one of his children, he being a  
familiar figure about the town. From  
Douthett he moved to his son's place at  
Three-mile Plain, Winton, where he resided  
until his death at an extreme old age.  
A nephew of his is seeing him being in the  
surrender prison.



Lynnhaven, Annapolis, Md.  
25 Feb. 1918.

No. 470813 Private Albert Paul,  
25th Battalion (formerly 64th), Canadian,  
Co Army Post Office,  
London, England.

My dear Gals  
Dear Albert,

We are very sorry to hear that you have been  
in hospital suffering with shell shock, and  
hope that you are now better and able to be  
about, as they tell us you were admitted to  
hospital on 18 November.

I suppose you have heard of the very bad  
explosion which took place at Richwood, Halifax,  
on 6 Dec., when two steamers collided and one  
blew up, killing nearly 2,000 people and sinking  
and burning. The Laker vessel at Lupton Cove  
was destroyed and several families killed. My  
daughter, Rose, ~~and her mother were killed~~  
~~and her mother was killed~~. The Laker ~~documentary~~  
were buried in the battery in Dartmouth, there is a large  
journal.

You will be sorry to hear that  
a healthy ~~and~~ her baby, ~~lost~~ full by their father  
and mother are also dead.

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

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

With our love,

Your aunt  
[Mrs. Lou Wood].



Death of Chief John Demney of Cape Point,  
12<sup>th</sup> April, 1918

The death occurred ~~on~~ <sup>on</sup> 12<sup>th</sup> April,  
at the Mission Indian reservation, Church Island,  
Whycorrough, of John Demney, Chief of the  
Mission tribe of the Island of Cape Point.  
His jurisdiction in the tribe ~~covered~~ <sup>embraced</sup> the whole  
of that island. He was seventy-four years  
of age, <sup>a native of Whycorrough,</sup> and had been chief for about forty  
years. The chieftainship of Cape Point,  
although elected as on the death of  
one chief, yet has ~~been~~ <sup>been</sup> ~~for a long~~  
~~period~~ <sup>remained</sup> always within the memory of men  
born in the Demney family, and the  
deceased had succeeded his father,  
~~of the same name~~ <sup>also John Demney</sup>, in that  
office. It is the intention of his tribe  
to give him a longly attended funeral

Passaic

Death of John Cope, Indian.  
31 Aug. 1918.

The death occurred at Stewart, Upper  
Munquodbit, on 31st August, of an  
old and well-known Indian, John  
Cope, at the age of 71 years, he having  
been born at Beaver Dam, Harjo Co.,  
in April 1847, son of old Mollie  
Cope who ~~is~~ said to have been 113  
years of age when she passed away  
about 13 years ago. The original Miamee  
name of the family was not Cope, but  
Balmoltie, which means "a clear space".

John Cope had considerable fame as a  
hunter, at least judging by the number of  
moose he shot, and acted as guide for  
various Harjo sportsmen some thirty years ago.  
He used to hunt back of Beaver Dam and  
Knoxlund with Capt. C. LeStrange who  
was formerly well known here. One winter, probably  
forty years ago, Cope by himself killed eighteen  
moose, according to his own admission, although  
the claim has been erroneously made that the number  
was seventy. The meat of these he sold to the  
Fifteen-mile Steam Gold camp, which was  
then in active operation. He was then camping at  
Indian Ripe at head of Hunting Lake on  
Linnel River. He was a big man, of  
unprepossessing appearance, but "genuine Indian  
in all respects".

Wm. Jerry Lee Clark, 6 Sept. 1918

# N. S. MICMAC THE BEST OF SNIPERS

*Echo, N.S., 18 Nov. 1918.*

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

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

Admittedly one of the best snipers fighting under the Allies, the Cape Breton Micmac won the M.M., the D. C.M., and finally was awarded the highest honor accorded a soldier, the Victoria Cross. From letters received by those who were close at hand at the time, one of the cleverest things Toney did was one day when he was sent for by the General operating at a certain point. So deadly was the constant fire of the snipers that it was certain death of any of the Allies entrenched to their heads above the ground for

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

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

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

distance down ... and up ... a solicitation of an officer who ... of the Indian's powers as a ... er, the General sent for him. ... was not long after that the keen ... e of the Nyanza Micmac discerned ... suspicious object in a tree fully one thousand yards distant, and he told the officers so. The latter immediately trained their powerful field glasses on the tree but they assured the Indian there was nobody on it. "Spose you watch!" coolly replied Toney, and taking a careful head pulled the trigger. Instantly dropped the dead body of a sniper, and the astonished officers and men were raptured in their applause.

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

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

drive.

Not being possessed of the necessary team he secured his parcel and started for Baddeck. When the Marion and she was a much faster boat then than she is today, reached Baddeck, Peter Toney took the lines ... the astonished members of the craft. He had beaten out the Marion by a good twenty minutes, was thoroughly rested and as happy as a lark to discover he had outraced the then queen of the lakes.

No wonder, then, that Stephen Toney could drop a Hun sniper at a distance of one thousand yards, spotting the latter without even the aid of a glass, and during a short campaign account for nearly one hundred German snipers, and come home practically unscathed decorated with the highest honors a soldier can possibly win on the field of battle.

## NO PRESS SERVICE YET.

Halifax is still shut off from the Canadian press service, as the wires brought down last week are not yet in place. In the meantime the news of the outside world is being gotten by cable in a roundabout way.

The British Government is arranging for the departure to the United States of several German vessels to take Germany's food-stuffs which the Allies will permit Germany to receive.

*Genealogies, 39.*



Pauls. India

"Judge" Christopher Paul  
of India name, Spring Brook, near  
Shubmasdhi, N.S.; died in  
summer abt 1909.

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

Vide Peter Paul  
May 1919.

Anecdote of Nathan Hilton, about the Indian asking for a receipt for his fine for drunkenness

Minimal Indian, Joe Pennawl, who was always known as "Joe Goove" was born at Indian Run at Middletown, and later lived about Yonkers, N.Y. Once after being drunk he was hauled before <sup>the Justice of the Peace</sup> Nathan Hilton, called "Judge Hilton", who had formerly lived about 1 mile above Bardonia near Carlisle, N.Y. Co., but later resided in Yonkers. Joe was found guilty of drunkenness and fined. He paid the fine immediately and then asked Hilton for a receipt for the money. Hilton said it was not the custom to give a receipt, and asked Joe why he demanded it. "Some day", said Joe, "Judge Hilton die, then sometime from Indian Joe die, and he go up to gates of Heaven <sup>Heaven</sup> and ask St. Peter to let him in. St. Peter say ~~what's your name~~ what's your name, & Indian say Joe Goove; St. Peter say can't let you in here Joe, you drunk one. ~~St. Peter say~~ Oh, but I pay Judge Hilton for that. Did you? say St. Peter, but we no receipt, how say Judge no give me receipt. St. Peter say, you have to go get receipt for Judge Hilton, and how could you Indian go looking all over Hell to find Judge Hilton!

Nathan Hilton was a Justice of the Peace for Indian Run, N.Y., in 1866, etc.

Jerry Lane Cloud, Indian, says he very often heard this story down about Yonkers among the Indians, etc., and he positively says that "Joe Goove" and Nathan Hilton were the persons (not Judge Dunscomb as some tell the story of). Hilton was an old man when Mr. Cloud was a boy, say about 1866. The incident must have been about 60 or 70 years ago.

With Jerry Lane Cloud, etc., 17 June 1919.



## Micmas

Paul or Bemenuit family

The Micmas Indian name of "Big" Peter Paul of Indian Reservation, Shumacadi is

Beail' Eggean Bem'e,nu,it

= Peter                    Stephen                    old Micmas name for Paul family

= Pierre                    Etienne

Beail' Eggean, which was very completely taken down from the pronunciation of Jerry Lee Clark, one clearly corruption of the French Pierre Etienne whom we know that his name was Peter Stephen.

As to the origin of the name Bemenuit, it is stated it arose in this way. In the early wars of the Micmas, on one occasion the women of the tribe went away in canoe, while the men stood to give battle. While the women were thus on their way to the head stream of the Shumacadi River, one of the Indian women while in the canoe gave birth to a boy child. This child and his descendants were called Bemenuit, which means, in Micmas, "Born on the way". They were called Pauls by the English. (Vide Micmas Jerry Lee Clark, 17 Sept 1919.)

Accession of Indian names.

Two old Indians died of influenza on last Thursday, 4th March 1920, at the new Indian reservation at Turo, Mo. They were, Delair, widow of Soolin (William) ~~Soo~~, Soowa, whose age was 82 years, and Louis Jeekouse who had reached the great age of 89 years. The latter was the father of Mrs. Joe Cope, whose husband is a well known educated Indian of Empfield, but lately of Lumbury.

Soowa, — old Indian name meaning  
"He takes out what he brought in"

Jeekouse, — old Indian name  
meaning "Listen!"

Jeremiah Lane Cloud, Ind.  
was 12 <sup>years</sup> ~~days~~ old on 4<sup>th</sup> July, the  
day of the Portland, Me., fire, which  
occurred on 4 July 1866. He therefore  
must have been born 4 July 1854.

He landed at Yarmouth two years after  
that, namely in 1868.

Correct, via J. Lane-Cloud,  
Aug. 1921.

Dublin.

Major John Baptiste Oge  
was killed (shot) at  
Point Pleasant, Hants, and  
buried there.

See also on authenticity of Dublin,  
Joe Howe, who got it from his mother.  
With Josephine. d. 11 Aug. 1922

Primitive Indians:  
(children)

Low-land says that pure-bred Indians usually bear only from 4 to 6 children — having a child only about every 4 years. Only has heard of one instance of twins with Indians, and in that case probably was owing to European blood. Large Indian families are the result of intermixture with European blood.

Visit Jerry Low-land,  
12 March 1923.



Foster Gully Five (4)

The well-known and much respected American  
 Indian, William Prosper, usually known as  
 "Soolion Bill", died at <sup>the</sup> Furs Reservation west 3rd  
 April 1923, and it was ~~then~~ claimed that he was  
 one hundred and one years of age. The name  
 Soolion is evidently a corruption of the French  
 name <sup>(William)</sup> Guillaume. He was born at Bay of Islands,  
 Newfoundland, and ~~afterwards resided for some~~  
~~time at Weymouth, C.B., moving to Dartmouth~~  
~~near Halifax about 1860, and later~~  
~~about 1868 he finally went to New~~  
~~France.~~ By his own statement, he stated, in 1860  
 when the ~~Pair of W.C. was born~~, the date of the  
 origin of the above-mentioned stream at Weymouth  
 must have been ~~previous~~ <sup>prior</sup> to 1860.

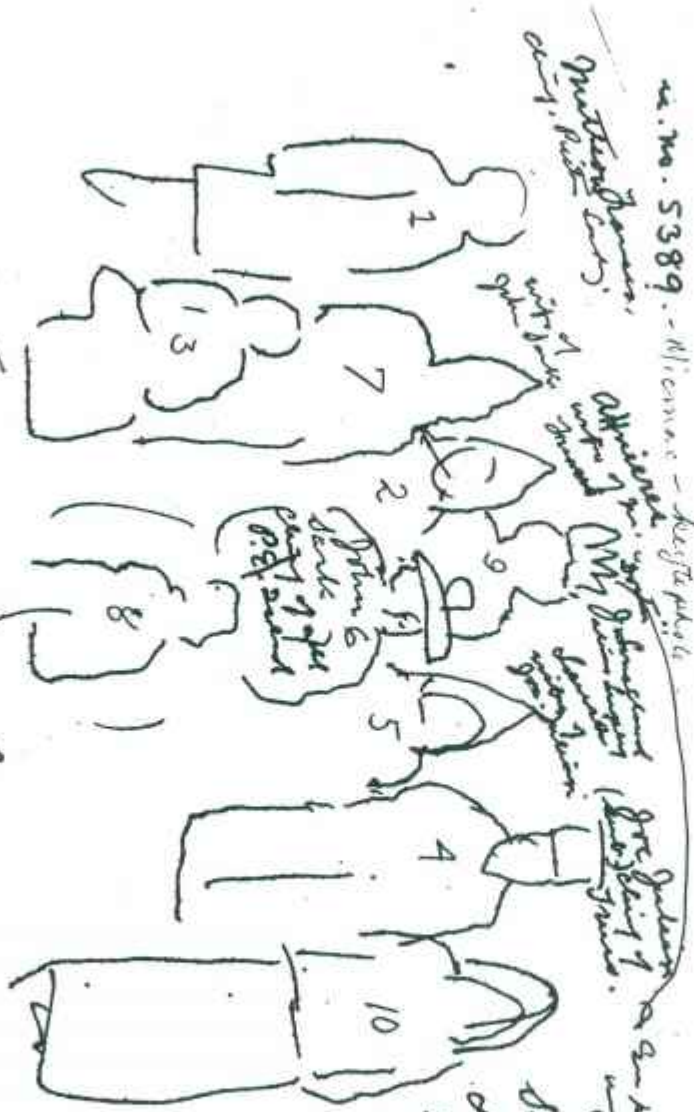
1923  
 101  
 1822

1919  
 1822  
 97

no. 5389. - Niemann - Kest photo

24 Nov. 1923

no. 5315



with Mrs. Niemann

Mr. Niemann

Mr. Niemann

Mr. Niemann

Mr. Niemann  
(number)  
Mrs. Niemann  
Mr. Niemann  
Mrs. Niemann

Photo of John F. Niemann (Niemann family)  
P.O. Box 283  
Piedmont, Va

Niemann family

Photo taken 15 July  
1892

Portrait, with of  
Niemann & children  
for Mrs. Niemann (see  
nos. 3210 & 3576)



Minnae Indian.  
John Jadio, born possibly about 1827.

John Jadio, Indian, of Shubmanee  
Reservation, N.S., is now (1923) about  
96 years old, and he lived to see 4  
generations of his descendants.

He is a half-breed, his father being  
an Englishman named Jadio, who  
lived once at a man Warden, Es. His  
mother was daughter of Indian, Borham  
Paul, of Shubmanee.

John Jadio's first wife was daughter of  
old Lewis Morris of Shubmanee. This  
Lewis Morris was one of the very best  
canoe paddlers in these sections, and used  
to successfully contend in canoe races, having  
as the rest of his crew, his brothers John  
Morris and Ben Morris. John Jadio  
had several children by his first wife.  
One daughter is wife of Lewis Newell McDonald,  
another is wife of Isaac Cope, and another is  
wife of Joe Cope.

John Jadio's second wife had been  
Mrs. Thomas widow of Michael Thomas.  
He had no children by his second wife.

Vida Lewis Newell McDonald  
20 Nov. 1923



Mimms Indian Guides

(Via Joe C. Cope, Indian,

Capt. Cheamley's guide among  
formerly of Short Hansen Road, and afterwards  
Wannely Roads, Danteth, where he died at age of  
(He was father of Joe C. Cope). Peter was Cheamley's  
for seasons, but was not to be kept with him. When  
Cheamley had given Frank Harvey (son of his John) a terrible thrashing  
, c. 1846-52, Cheamley immediately set word to Peter Cope to come  
over to see him. The next morning after the affair, Cheamley left  
with Cope in wagon. Went up Badger Road, but in road a  
military lookout position, they took the Hammond Plain Road  
for Badger, and that night they arrived at Gold River, Min. Co., and  
went up the river. Did not know if Harvey would survive. Spent  
the time fishing on the river, and of night. Left John, Cheamley's  
white servant man, to keep an eye on course of water at Halpex.  
One day, this John, who was a great walker, walked in one day  
all the way from Halpex to Gold River, and took news that  
Harvey was all right again. Cheamley then returned to Halpex.

Short Hansen Road, 13 - N.W. of Short Hansen  
Road - 13 - N.W. of Short Hansen



Mineral Indian Guide  
Awarded to Joe C. Cope, Indian,

Apr. 1926.

Joe Pennell of Gold River, was a good guide for finding

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

Peter Joe Cope (nephew of J.C. Cope's father, Peter Cope). According  
to J.C. Cope, "everybody" says he was better than John Williams as  
a hunter. He always lived at Short Harbor Road, and died  
at Short Harbor when about <sup>77</sup> years of age. Died about  
14 years ago (that is about 1912). He was an all-around  
hunter, a good caller of moose, a fast snow-shoer, and all.  
Could get his moose anytime. Probably the smartest snow-  
shoer that was lived.

Peter Joe Cope once stalked a black fox, when snow was on  
ground, at Indian Point, in morning of one day.  
The fox headed to Chagatlook barren, then turned and followed  
Mungquodit River, crossed Mungquodit River, worked around  
Mungquodit's bend way, and finally circled back to about half a  
mile of where it had started, and there Peter Joe Cope shot  
it towards evening. It was said that he must have covered over  
40 miles that day on snowshoes. That was quite a feat  
that was often spoken of.

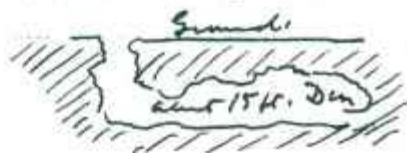
Peter Joe Cope was <sup>with</sup> Capt. Chramberg, as guide, back  
of Short Harbors.

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

John Cope (Peter Joe Cope's brother) of Short Harbor Road  
never at Indian Point, Ship Harbor City, and that day shot  
10 (ten) moose. Went out to Mungquodit settlement, and offered to  
get moose for 2¢ a pound for a white man at Mungquodit, who  
would call it. Cope went back to some woods and shot 15 more  
moose on Wed, Thurs, Frid. and Satday, and Satday night he was  
paid 11 for the meat and on Sunday he went home to Short Harbors  
Road. Only man ever known to have shot 25 moose in one week,  
and could be called best shot moose. This was a long while ago.  
He told this to present Joe C. Cope, my nephew. Cope had been dead  
about 4 years.

Abram Paul and the Bears.

About last of November or first of December of about 1887, Abram Paul, Indian, tracked in <sup>a little</sup> snow some trace to their den, about 1/4 mile north of his head of north end of Lake Meager, beyond Darrbuth, Hx. Co. He was alone. Found an opening down which he went, and then a sort of long cavity, horizontal, <sup>about</sup> 15 ft. long, with the bears den at its extremity <sup>occupied</sup> with some high banks, which he lighted for a torch. Saw trace in the den, and he then started shooting at them and killed 3. He thought he had shot them all, but at afternoon was proved that there were 4 in all, an old she-bear and her three cubs of the previous spring. It was one of the young ones which was left. He crawled out of the den. The next day a crowd of men from Cow Bay went back to the bears den with lines, with ropes, etc., to drag out the dead bears. Old Frank Brothers, Indian, was one of them. They lowered Abram Paul into the hole under rope. While trying the rope to haul of one of the dead bears, ~~Paul~~ Abram felt something touch his shoulder, and immediately perceived that a live bear was still in there. Called for a gun. He crawled out, and got a gun, and went in the den again, alone. Then the outsiders heard the report of the gun, and he had shot the fourth one. It was considered ~~the~~ my bear of Paul. The bears were all over a year old - a mother bear and her 3 cubs which had been with the mother all the previous summer and were going to winter with her in the den. It was one of the cubs which was the last one shot.



Vide  
Vide Joe C. Cope, Indian  
aged 67 yrs.  
16 Apr. 1920.

Memories

V. ed. Lowell  
5 Apr. 1927.

## Chief Jean Baptiste Cope

Some - cloud heard from  
Joe Howe, Indian, who got it from his  
father, the story of how Jean  
Baptiste Cope (!!) shot soldiers at  
Richmond (He-bak), Halifax, just  
after being signed a treaty.

He got from an old Indian  
woman, the fact that the hatchet and  
a sword were buried close to a  
willow on the bank which comes  
down at Richmond (Dunlop's Park)  
after a treaty was signed by Indians  
at Halifax. This story did not  
refer at all to Cope.

Chief J. B. Cope was a bad Indian and  
trickster, and some - cloud thinks he  
also heard of his being killed or man  
about Memranabok, N. B.  
The Indians do not know just how he died  
or where he was buried, but they have a  
tradition that he was shot at St. Placant  
and was doubt buried there. (I think he was  
murdered by Francis O'Neil (Placant))

Minas Indian

Isabel, a well-known old Minas Indian "doctor" woman (skilled in use of herbs and other remedies), was buried in old Indian burial ground on a little island, said to be the only island there, at head of tide in Country Harbour, Gage Co., N.S. This was the last burial in that burial ground. (Minas Indian Burial Ground, 6 Apr. 1918)

[This Isabel was no doubt the old Indian woman Isabel who later John Noel, Indian chief, told me went with to him at Chain Lakes (on northern side between the upper and lower lakes, I believe), near Halifax, and that the Indian called Chain Lakes "Isabel's Lakes".]



man who shot and killed his mother-in-law  
 Tumar, at Indian River, close to the head of  
 Bay, St. Co., Va., about a hundred years ago  
 by Jerry Low-Cloud (who is also descended from  
 was named Surislar (a Indian name, the man  
 does not know) and was also called Tom Wallace  
 Indian, not a Cree. He married a daughter of  
 Tumar at Indian River, St. Marguerite Bay, and lived there  
 for a long time. In a disagreement about his children going away  
 to the sea, he blamed his mother-in-law, and shot  
 her, firing at her over a fence. He was tried at Halifax  
 (perhaps says the court was referred to the English court)  
 and says he was ultimately turned over to the "judge" of  
 the Indians, to be dealt with according to their customs. The  
 man who took them was the father of later Judge Christie.  
 Tom Wallace after going upon the Indian mainland, was  
 on condition that he was never to come back again.  
 He left his children at Port Medway, James Co., and went  
 to the front in the heart of the province. Wallace's Lake  
 in the west part of York Co., is named after him, as he lived  
 there for many years. Subsequently he disappeared. Dan Bowers  
 was a great hunter, afterwards found his skull at Wallace's  
 Lake, about 3 miles south of Wallace's Lake, near Kimpet, in  
 the west part of York Co. This was about Bowers and others  
 recognized the skull as that of Tom Wallace, by the teeth,  
 and how worn in a particular way by his pipe. There were shot holes  
 in the skull. About 40 years ago (say 1840) the skull was in the  
 Jamestown Museum and showed the hole from the shot. He probably  
 was shot about 50 years or more ago.  
 Jerry Low-Cloud (alias Jerry Bartlett or Jerry Luxcey) who is  
 a descendant of Tumar, says that it was understood that Tom  
 Wallace was shot by his (Low-Clouds) Lewis  
 Luxcey (alias Bartlett), in which case it would have been in  
 revenge for the murder of the Tumar woman.

Vide Jerry Low-Cloud, 24 June 1922.

Isabel, Indian doctor, who  
lived near Chai Lake, Northwest  
Am., Hupa

Isabel Dodo.

was full name of  
Isabel the Indian  
who was a doctor and  
lived near Chai Lake,  
Northwest Am., Hupa  
Her family belonged to  
St. Michael's. She was  
lived at ~~by her~~ in  
an island in the river, by  
Saulsman's, between Krapen  
Creek and the old Cross Road.  
Visit of. Townsend, 22 July 1927.

Francis Noel, visited  
at Francis Knowles' tent,  
near Munaquahat, Hx. Co.,  
N.S., — his proper name  
was Et-hoo-bay'-eetch  
= "one of terms".

Always lived with Hulepi  
and Cape Porter. Died at  
Francis Knowles' tent.

vide journal  
22 July 1927.



London 2 Oct/29

2 January.

John Peter Paul baptised. My  
Friday must come to see him, not  
with me at it.

As father that is not meant it is fish  
do it is not, or was meant, but  
But. Father, I find water & sell on it  
and christened it fish

Peter Al-a-ya-martin  
a chief <sup>mission</sup> from <sup>Yamouta</sup>.  
He is small looking & has  
beards & told what <sup>(not from Yamouta in 1840)</sup>  
He was killed & <sup>the</sup> <sup>was</sup> <sup>with</sup>  
mutton <sup>and</sup> <sup>or</sup> <sup>pear</sup> <sup>and</sup> <sup>at</sup>  
get dinner.

what brings her back

^ v ^

*Memorandum*

*General's Letter*

*1870*

PARLIAMENTARY PAPERS

*Genealogies, 70*

From King's Printer  
Hälfax, N. S.

Genealogies, 72  
(Enlarged 5%)

No. 7298  
Michicob  
**Passes At Age  
Of 106 Years**



**PETER WILMOT**

**T**RURO, Dec. 28, 1952.—Peter Wilmot, ex-Micmac Chief, died at the home of his son, Charles Wilmot, at the Indian Reservation, Truro, at 11 o'clock last night. His death was wholly due to old age, he having no organic disease. His church record reporting his baptism are said to bear out his claim that he was 106 years old. He was born at Pictou Landing, according to this, on July 26, 1826.



Francis Cope  
Re First-Look Smelting of 1750-1800.

Known then have said by Frank Cope (1829-1915); say you at  
he was 20 yrs. of age. Very probably it had previously belonged to  
Francis Cope, who was probably born about 1796, but there is no further info  
to this. If he had it, he probably would have had it since about 1816.

Francis Cope

Grand-grandfather

Francis Cope [probably born about 1796, <sup>possibly in the U.S.</sup>],  
who was drowned from a canoe near Indian Point, at  
Indian Reservation at outlet of Fish River, at N. end of Shing Shong  
Grand Lake (a lake Charlotte), H.S. Co. He was subject to weak  
spells or fainting fits, & fell from canoe, while in company with a Indian  
boy, & was drowned.

His wife was an old white woman, "Old Molly Cope", who  
born about 1796 and died about 1900, aged 104 years. She is said to  
have belonged to a pioneer white family somewhere in West Tennessee or  
Kentucky Co., Mo., and had been stolen by Indians when very young. She  
made a business of selling Bear cubs when they were very young, and  
sold them to officers of military garrisons.

Probably he was a  
grand son of George  
Cope.

This Francis Cope was a direct descendant of the "Big Game" - pioneer  
Cope, who was first to sign a peace treaty with the Indians, although he  
at one time was very bitter against them; but after signing the treaty he  
had a great influence in bringing other Indians to sign. Aleck Cope says  
there is a mining hole in their family history which he cannot find,  
between this George J. B. Cope & his own great-grandfather Francis P. Cope,  
but he says he knows for certain they are the direct descendants.



Grandfather

Frank (or Francis) Cope, b. 1829; d. 1915, aged 86.  
[He clearly was born before 1811 and after 1836]. He was son of some  
Francis Paul and his wife Old Molly Cope (who born about 1796).  
This Frank Cope (b. 1829, was the original owner of the first-look smelting,  
and named it. It passed to his son, see below.



Father

Alexander ("Sandy") Cope  
born 1854 and died 1930, aged 76 years.  
Apparently lived on the Indian Reservation near Tule, Cal. Co.  
He also was the old first-look smelting, and for him it passed  
to his son, see below.



Grandson

Alexander ("Aleck") Cope  
b. about 1883, as he is now (1933) 50 years of age.  
He is well educated (at the Tule Academy it is thought) and very  
intelligent and respectable. Lives on the Reservation, Tule, Cal. Co.  
H.S. Aleck should be found here - good piece of 24 yrs. experience.  
This family of Cope are always well spoken of.

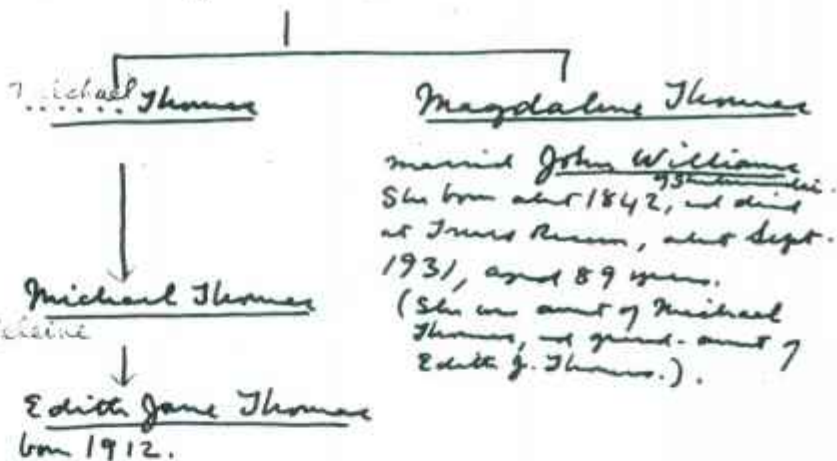
The Copes were all noted hunters. Even <sup>Edward Cope</sup> the son of the present Aleck, a young  
man of 20 yrs, is considered the best hunter on the Tule reserve. None of these  
Copes were the chiefs.

From deposit for H.S. Aleck, returned for Aleck Cope, by letter of 25 Jan. 1934.

Rec. 1 Sept. 1933

Paul Morris  
died at age of 100 years.  
Used to sit traps over Ruckliff St., Halifax  
(see acc. no. 348).

His eldest child  
Mary Morris  
b. abt 1775, died abt 1878, aged 103 years.  
married - Felix Thomas.  
(She was <sup>grand</sup>mother of Isaac Isaac).



*[Faint handwritten notes and signatures at the bottom of the page, including a signature that appears to be "Edith J. Thomas"]*

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

May 1909

Micmac Indians. Jurisdiction of Micmac Indian Chiefs in Nova Scotia according to Chief John Noel of Shubenacadie, May 1909.

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

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

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

Chief at Pictou has jurisdiction over Pictou Co.

Chief at Pomket (Antig. Co.) Has jurisdiction over Antigonish and Guysborough counties.

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

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

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

7 June 1911

Micmac Indians of N.S. 7 June 1911

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

There are five (5) Chiefs

Jim Meuse, chief at Bear River

Ben Nogood {Knockwood}, chief at Parrsboro

Stephen Prosper, chief at Truro

John Stephens, chief at Pomket

\_\_\_\_\_, chief at Pictou

\_\_\_\_\_, chief at Shubenacadie

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

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

Colchester County is under another chief

Cumberland County is under another chief

Pictou County is under another chief

Antigonish County is under another chief

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

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

1912

{Notes on the outside of an envelop addressed to Mr. Harry Piers, Provincial Museum, Halifax, NS., and postmarked Jan. 17.}

1<sup>st</sup> cap. Peter Paul

2<sup>nd</sup> " Isaac Saac {Sack}

3<sup>rd</sup> " Johnnie Noel (Louis Noel's son) elected last year

Noel MacDonald

Shubenacadie

26 July 1912

elected

Thinks 5 dice

Wab-a-nog-an(k) i.e. you play all night {now written *wapnaqn*}

probably earliest game. Not played now. Rare.

Al-tes-tanken(k) {*waltestaqn*}

Round-dish play

Al-tes (round dish)

6 dice

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 3. Cross-referenced to Material Culture: Games.}

## 1912

Micmacs. From Lonecloud 1912

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

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

To be decided:

Capt. for Halifax & Lunenburg

Capt. for Cumberland & Colchester

New election to be held on 14 August 1912

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

n.d. {15 March 1913}

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

{Nova Scotia Museum Library, Piers Papers: Mi'kmaw Ethnology: Politics, 5. Dated by comparison with Genealogies, 17.}

## 15 March 1913 cross-reference

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

The party came to the museum at 10:24 o'clock and the new chief was introduced to me. None of them were in the native uniform, merely old homespun clothes, the chief with an umbrella! Chief Peter Paul, who succeeds Chief John Noel, was born at Indian Reserve, Shubenacadie, on 10 May 1850, and will be 60 years of age on 10 May 1913. He is a son of Christopher Paul. At 25 years of age (i.e. 1875) Peter Paul was made a captain for Chief James Paul of Shubenacadie (step-father of Chief John Noel), and was afterwards first captain for Chief John Noel. (Vide information furnished by Chief Peter Paul, to H. Piers, 15 March, 1913.) It is possible he may add the name Stephen (Peter Stephen Paul) to his name to distinguish him from the other Peter Paul; but if so the name is merely an assumed one.

Lone Cloud informs me that the Bear River Chieftainship has been chiefly in the Meuse family. Chief Meuse of Bear River is known as the "Governor Chief" for some reason, perhaps as Lonecloud says, because he once went to England and was introduced to the Queen who gave him a medal. {This was his grandfather, André Meuse, who went to England, met King William and Queen Adelaide, and was given a medal.} The Shubenacadie chief{s} have been Pauls. The distinct idea is to keep the Shubenacadie chieftainship in the Paul family. Chief Noel was a step-son of Chief James Paul. Lone Cloud says it is correct that Chief Noel used to have a feather headdress of eagle or some such feathers, but it is not now in existence, & he thinks Noel must have sold it to some Yankee. He thinks there was once a bigger older silver medal than the Geo. III one, but it seems it is now gone.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Genealogies, 17. Cross-referenced to Politics, 15 March 1913.}

### July 1912

Newell {Noel} MacDonald to act pr 12 months after the old chief died {Chief John Noel}.

On 27 July Sat., 1912, elected big Peter Paul {as Chief}

Captain John MacDonald

*Vide* John L. McDonald, Enfield.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 6.}

### 27 July 1912

Shubenacadie July 27<sup>h</sup> Indian Reserve 1912

Chief pointed {appointed} names are as follows:

Mr. Joe How {Howe}

Mr. Lewis N. McDonald {Louis Noel McDonald}

Mr. Tom Moloney {Maloney}

Mr. Martin Sack

Mr. Abraham Hood

Mr. Lewis Toney

Mr. Noel McDonald

Mr. Ben Paul

Mr. Noel Philip

Mr. John Brooks

Mr. Andrew Abram

Mr. Joe Paul

Mrs. Joe Sack

Mr. Levie McDonald

Mr. Thomas McDonald

Mr. Joe Phillips

Mr. Peter Maloney

{next page begins}

Shubenacadie N.S. Indian Reserve July 27 1912

John L. McDonald

Captain pointed names are as follows:

Martin Sack

N. T. McDonald

Abram Hood

Joe How

Noel McDonald

Joe Sack

Andrew Abram

Ben Paul

John Brooks

Levie McDonald

Lewis Toney  
 Joe Paul  
 Newel Philips  
 Mr. Joe Philips  
 Mr. Alex Cope  
 Mr. Peter Moloney  
 {third page begins:}  
 Elmsdale Indian Settlement, April 21, 1913  
 We hear By appoint  
 Jery lonecloud too interseed for the chief  
 Peter Paul of Shubnacadie  
 for one year the names  
 are as follows  
 John L. McDonald  
 Martin Sack  
 Joe How  
 Joe Brooks  
 Douglas How  
 Peter How  
 Lewis N. McDonald {Louis Noel, or Lewie Newell, McDonald}  
 Levie McDonald  
 Charlie Philips  
 Noel Philips  
 Irsoce {Isaac?} Man-  
 William Marr  
 Birter {?} How  
 Joseph How  
 {Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 7a-c.}

#### August? 1912

{Written on reverse of a poster advertising the Ninth International Congress of Zoology, Monaco, to be held in 1913:

Elected Sat., 27 (?) July 1912

Chief Big Peter Paul, now moved to Shubenacadie

Captain John McDonald Newell {Noel}, Enfield, son of Lewie Newell {Louis Noel}

Father Kinsella, Enfield, tends Indian chapel at Shubenacadie.

Bridge over Shubenacadie at Elmsdale 45 (bridge) 28 (water) ft. above sea-level.

Thoms. Wickwire, Milford Station, 6 arrow heads

{Map} Sheet 66 (Elmsdale)

65 (Kennetcook) within Indian Reserve

56 (Shubenacadie)

67 (Waverly Sheet)

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

#### August? 1912

St. Anne's on Sunday (instead of Friday), Father Kinsella there.

Big Peter Paul in charge of meeting.

Martin Sack, policeman, put names down.

Should be 4 Counties only 2 represented.

About 50 there.

**Pauls of Bay of Fundy were the old chiefs** {they are shown at mouth of Shubenacadie on the 1708 Census}.

**Pauls from Cape Breton were judges.**

Christopher Paul, died about 3 years ago, was judge {and father of Big Peter Paul}

I

Big Peter Paul, Judge

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 9. Preston Transcripts. Present location undetermined.}

**12 April 1913**

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 10. See entries for 31 October 1915, 5 November 1925.}

**7 June 1913**

{Illegible first word} Chief John Noel 7 June 1913

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

**Peter Paul elected on Sat., 27 July 1912, (St. Anne's Day).**

Names taken down by John L. McDonald.

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

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

**1 July 1913**

Enfield July 1<sup>st</sup> 1913

Mr. Piers Dear Sir

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

John L. McDonald

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 12a-b.}

**August 1913**

Micmac Chief

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

Big Peter Paul (late chief) was elected first Captain; and Peter Paul of Dartmouth, was also elected a captain.

Big Peter Paul expects to be married at Enfield on or about 13 Aug. 1913.

*Vide* Big Peter Paul, Aug. 1913.

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

**26 November 1913**

Indian Treaties

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

25 July 1727. Treaty with Indians at Casco Bay. (Engraved in N.S. Archives, opp p. 572).

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

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

April 1753. Treaty of peace signed at Halifax with Glaude Gisigash {Claude Kisikej, Old Claude}, "Governor of La Have" Indians. Terms same as with Major J.B. Cope (1752). Some of tribe to come up to ratify treaty. Akins Hx., p. 40. Murdoch, II, p. 219.

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

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

25 June 1761. Treaty signed at Halifax by Joseph Sabecholouet, Chief of tribe of Mirimachi Indians. (Given in full in N.S. Archives, p. 699-700).

15 Oct. 1761. Treaty signed at Halifax with Jannevil {Janvier} Pectougwash {Piktukewa'j = "person from Pictou"}, chief of Indians of tribe of Pictock and Malogomish {Pictou and Merigomish}. Akins, 65.

9 Nov. 1761. Treaty of peace signed with Francis Muse, chief of tribe at La Heve. Murdoch, II, 407.

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

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

## **22 September 1915**

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

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

## **31 October 1915**

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

Indian Reserve, Shubenacadie, Hants Co. Nova Scotia

31 October 1915

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

Reverend Father,

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



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

### 9 November 1915

Indian Reservation, Shubenacadie, Hants Co., N.S.

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

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

### 17 July 1916

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

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

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

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

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

### 15 August 1916

(Draft (a) and typed announcement (b), unsigned; typed by Harry Piers for Jerry Lonecloud.)

Indian Reservation, Shubenacadie, N.S.

15<sup>th</sup> August, 1916

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

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 19a.)

### 15 August 1916

Chief Aleck Moose, Indian Reservation, Pictou Landing, Pictou County, N.S.;

Chief Isaac Paul, Indian Reservation, Newville, Cumberland County, N.S.;

Chief John Nockwed {Knockwood, from Mi'kmaq *Nokut*, meaning unknown; appears on 1708 Census as "Naucouste"}, Indian Reservation, Kentville, Kings County, N.S.;

Chief Silbye {Sylliboy, from French *Levi*} Pictou, Indian Reservation, General's Bridge, Annapolis Royal, N.S. (8 copies)

Captain Tom Glode, Indian Reservation, Truro, N.S.; Tom Labrador, Indian Reservation, Bridgewater, Lunenburg County, N.S.

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

### 23 October 1916

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

(Sub) Chief for Halifax County: John Denney Paul of King's Siding (Sandy Cove), Grand Lake (grandson of Andrew Paul who died last winter), elected for three years. He is about 45 years old.

1st (Sub) Captain for Halifax Co.: Peter Paul (brother of above-mentioned J. Denney Paul). (Not to be confused with big Peter Paul of Shubenacadie.)

2nd (Sub) Captain for Halifax Co.: Jerry Lonecloud

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

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

### 21 February 1917

Declaration of Chief or Councillor.

Dominion of Canada

Province of Nova Scotia

Halifax Indian Agency

I John D. Paul do / solemnly declare that I will well and truly serve our Sovereign Lord / the King, in the office of Chief of / the Halifax band of Indians, without / favour or affection, malice, or ill will; that I will strictly obey all / the laws and regulations of our Sovereign Lord the King; that I / will to the best of my ability endeavour to prevent all contraventions / of the said laws and regulations by any member of my band; that / I will report all infractions of the laws and regulations at the earliest / opportunity to the Indian agent over me; and that I will strive to advance the interests of all the Indians of my band morally and / financially, both by precept and example, and generally fulfil all / the duties of the office to which I have been elected for three / years from Sept. 16<sup>th</sup>, 1919, to the best of my skill

and knowledge. / That this document has been read through to me and / explained to me in the English language, and I understand the nature of the said Declaration. / Declared before me at River Bourgeois In the Province of Nova Scotia this 21<sup>st</sup> day of February, A.D. 1917, this Declaration having been first read through by me to the deponent in the English language, which he appeared clearly to understand, {signed} D.D. Boyd, A Commissioner of the Supreme and County Courts in and for the County of Richmond, Nova Scotia, {signed} John D. Paul his mark.  
{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 21}

**10 May 1919**

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

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

**19 June 1919**

Mr. Harry Piers

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

Sincerely yours,

Thos E. Sweet

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

*Fall River, Windsor Junction, Waverley Wellington  
Rev Fr. Thomas E SWEET - Fletcher's Lake  
1906-1910. ST. JOHN'S R.C. Church  
St. Peter's*

**11 July 1919**

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

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 24. Jerry Lonecloud to Chiefs, 11 July 1919. Draft by Harry Piers.}

**22 July 1919; 28 April 1814**

{Piers' note at top of page: "Confirmation by Lieut.-Gov. Sherbrooke, of Election of Louis Benjamin Pominout [otherwise a Paul] as chief of the Micmac Tribe, dated Halifax, 28 April 1814."}

[Royal Arms]

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

To Louis Benjamin Pominout, greeting. Whereas an Address has been presented unto me by the Rev'd John / Mandetus Segogne {Abbé Jean-Mandé Sigogne} in behalf of the Indians of the Micmac Tribe stating among / other things that the said Tribe have made choice of you the said Louis Benjamin / Pominout to be their Chief, Wherefore relying upon the Loyalty, Zeal, Sobriety and good / character of you the said Louis Benjamin Pominout I do ratify and confirm the choice / which the said Tribe has made and do hereby appoint you Chief of the Micmac Tribe / of Indians this in [sic] Province. You are therefore to use your utmost endeavours to keep all / persons belonging to

the said Tribe Loyal Industrious and Sober, and to render them / good Subjects and Christians, and the said Tribe are hereby required to obey you as / their Chief.

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

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

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

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

### 22 July 1919; 15 September 1856

{Piers note: "Confirmation of election of James Paul as chief of Micmacs in the western counties of Nova Scotia; Francis Paul having resigned, by Lt. Gov. Le Marchant, Halifax, 15 Sept., 1856."}

Province of Nova Scotia

[Royal Arms (Lion & Unicorn lying down)]

[Sgd] J. Gaspard Le Marchant

Sigil (Red sealing wax (illegible two words))

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

To: **James Paul** of / Shubenacadie in the / said Province. / The Reverend Michael / Hannon, having certified / to me that you have been / duly elected to be Chief of / the Indians, in the Western / Counties of the Province, / {page 2} according to the usages / and customs of the / Micmac Tribe of Indians, / in the place of Francis Paul, / who has resigned that / office - : and my / confirmation of such / election being requested: /

I do, by these / Presents affirm ratify / and confirm this said / {page 3} Election, and require all / Her Majesty's subjects / to recognize you the said / James Paul as the / lawful Chief of the Micmac / Indians within the Western / Counties of this Province. / Given under my hand /and seal at Arms at / Halifax in the 20<sup>th</sup> year of / the reign of Her Majesty / Queen Victoria - September the / 15<sup>th</sup> Anno Domino 1856.

[Sgd.] William H. Keating, Deputy Secretary

{Piers further adds: "On Whitman paper (double sheet), size 12.75 ins. high by 8.00 ins. wide. Copied by Harry Piers, 22 July 1919, from original which is for present safekeeping in possession of Rev. Father Thos E. Sweet of Enfield, N.S., and which had been in possession of late Chief John Noel of Shubenacadie at the latter's decease."}

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 26.}

### 22 July 1919; 6 August 1860

{Piers note: "Acknowledgment on behalf of Prince of Wales, of Earl of Mulgrave, of loyal address, &c., of James Paul, Chief, and other Micmacs on occasion of the Prince's visit to Halifax, and announcement of gift of £50 from the Prince to Indians; dated Halifax, 6 Aug. 1860."}

Government House, Halifax, N.S. 6<sup>th</sup> August 1860

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

**James Paul**

**Chief of Mic-mac Indian Tribe**

of Shubenacadie

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 27. Copy by Harry Piers of the original document.}

### 28 May 1921

Elmsdale, Hants Co., N.S. 28th May 1921

We the undersigned Micmac Indians of Halifax County, Nova Scotia, hereby agree to nominate and appoint Jeremiah Lonecloud, alias Luxcey, alias Halselmah, at present of Elmsdale, to be Chief of the Indians of Halifax County, in the Province of Nova Scotia, Canada.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 28. Draft by Harry Piers, 28 May 1921.}

### 18 June 1921

Elmsdale, N.S., 18 June 1921

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 29. "Jerry Lonecloud to the Halifax County Micmacs", 18 June 1921. Draft by Harry Piers.}

### July? 1921

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

1814 Chief Louis Benjamin (Peminuit) Paul (or Beminuit or Pominout), who was confirmed as chief by Sherbrooke on 28 April 1814. The larger and smaller silver medals of 1814, and "mootch-koles" no doubt were presented about that year; the first to the chief, the second to the 1<sup>st</sup> captain, and the 3 last to the 2<sup>nd</sup> to 4<sup>th</sup> captains.

Chief Francis Paul, brother of preceeding.

Chief James Paul, son of No. 1 (L.B.P.) When he was "crowned" by Archbishop Walsh (c. 1852-58) (1856) in St. Mary's Cathedral, he was presented with a gilt medallion from the Pope. (See notes for acc. No. 3287) {Jacques-Pierre Peminuit Paul d. 1899.}

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

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

? Chief Simon Basque (from Cape Breton Island) (Maximius Simon Basque, husband of Brigitte Ann Sack, daughter of Isaac Sack, stepson of John Noel)

Chief Isaac Saac (stepson of Chief John Noel) (see under acc. no. 6748). (Since died.)

1921 Chief William Paul (b. 19 July 1858 at South Cambridge, Boston, Mass., son of Joseph Paul of the Beminuit family). Present chief 1931. Elected chief 26 June 1921.

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 30.}

### 20 March 1922

To whom it may concern:

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 31. Draft by Harry Piers, 20 March 1922.}

### 18 November 1922

#### Micmac Indians. 18 Nov. 1922

Shubenacadie Chief now is William Paul, who actually belongs to Memramcook (Westmoreland Co., New Brunswick). He is of the old Paul (Bemenuit) (Peminuit) family. Has jurisdiction over the following counties: Halifax, Hants, Colchester, Cumberland, Kings, Lunenburg. This also agrees with what Chief John Noel told me in 1910. (In Acc. Nos. 3564, 3565). Lonecloud thought that Queens must be under Shubenacadie Chief, as John Noel signed a 25 years lease, to mills of Annapolis, of Kejimkujik (timberlands?).  
Medals, etc.

Among the tribe at Shubenacadie are:

Chief's medal, 1814: 1 (a drawing only) (See NS Museum Accession No. 3219)

Captain's medals: 2 (a drawing only) (See NS Museum Accession No. 5147)

1st Captain, medal like Chief's, only smaller

2nd Captain: lion and wolf medal, Geor. III, 1765

Much-coles (gorgets): 3

Total: 6

See Accession No. 3564-3565

Above in general discussion with Wm. Paul, Lone-cloud, Martin Sack, and another Indian, 18 Nov. 1922.

Governor Chief at Bear River, Digby Co. His jurisdiction over following 5 counties: Annapolis, Digby, Yarmouth, Shelburne & Queens. Lone-cloud says that old Jim Meuse said he had five counties under him.

Cape Breton Chief: Pictou, Antigonish & Guysborough Cos. are said to be under the Chief of Cape Breton Island at Whycocomagh.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 32.)

#### 9 July 1923

Micmacs. Shubenacadie, Hants Co., N.S. 9th July 1923

We the undersigned members of that part of the Micmac Tribe of Indians inhabiting the counties of Halifax, Hants, Kings, Lunenburg, Colchester and Pictou in the province of Nova Scotia, hereby agree to appoint Jeremiah Lonecloud, alias Halselmah Luxey, of Halifax, to be the Chief Medicine Man of the Tribe in those parts of Nova Scotia.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 33. Draft by Harry Piers, 9 March 1923.)

#### 14 January 1924

Micmac Indians 14 Jan /24

Chieftainships according to Joe Cope (aged 65 years)

Bear River chief: Digby, Yarmouth, Shelburne, Queens & Annapolis Cos. (This correct)

Shubenacadie Grand Chief: Kings, Lunenburg, Hants, Halifax, Colchester. (Does not consider that Cumberland belongs here. Joe Cope was present when late John Noel was elected chief, and two or three Indians from Cumberland were present and not allowed to vote.

Pictou Landing Chief: He (JC) feels positive that he (chief at Pictou) had jurisdiction over Pictou, Antigonish, Guys. & Cumberland Counties. Antigonish & Guysborough went off with a subchief at Pomket. Cumberland he feels must belong here.

Pomquet Chief: See under Pictou chief.

Eskasoni: Grand Chief has jurisdiction over all of Cape Breton Island.

(Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 34.)

#### 1 December 1924

Micmac Indians, (drafted 1 Dec. 1924)

Halifax, Nova Scotia, 5th Dec. 1924

We the undersigned Indians of the Micmac Tribe of Halifax County, Nova Scotia, hereby signify our wish that Jeremiah Lonecloud of Halifax, at present Chief Medicine Man of the Micmac Tribe of Nova Scotia and Prince Edward Island, be Chief of the Micmac Indians of Halifax County, Nova Scotia, with such powers as such

chieftainship carries with it, and we agree to acknowledge him as Chief for that county.

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 35. Draft by Harry Piers, 1 December 1924.}

### **5 November 1925**

Government of Nova Scotia {letterhead}

Provincial Museum, N.S. Technical College

Halifax, N.S. 5th November 1925

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

(a) Ratification of Election of Louis Benjamin Pominout {Peminuit} (i.e. Paul) as Chief of Micmac Tribe, 28 April 1814 (on parchment). {This document was purchased by the Nova Scotia Museum from Lonecloud's widow, Elizabeth Paul, in 1931.}

(b) Ratification of Election of James Paul {Jacques Pierre Peminuit Paul} as Chief of Micmacs of Western Counties of Nova Scotia; 15 September 1856.

(c) Acknowledgement of Address presented by James Paul, Chief of Micmac Tribe, to Prince of Wales, dated 6 Aug. 1860. {Piers copied this text, but present whereabouts of the original are unknown.}

Delivered in the presence of Joseph Perrin. Received above-mentioned documents pr. {per; from} Rev. Father T.E. Sweet, {signed} Chief Lonecloud, 5th November 1925.

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

### **17 August 1927**

Provincial Secretary of Nova Scotia

Halifax, 17<sup>th</sup> August 1927

To: Harry Piers, Esq., Provincial Museum, Halifax

Dear Sir:

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

Yours truly, Arthur S. Barnstead, Deputy Provincial Secretary

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 37 a. Arthur Barnstead to Harry Piers, 17 August 1927. See 37b-c for the enclosure.}

### **10 February 1927**

{partially transcribed}

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

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

{Nova Scotia Museum Library, Piers Papers. Mi'kmaw Ethnology: Politics, 37 b-c. Ward Fisher to WL Hall, enclosed in a letter from Arthur Barnstead to Harry Piers, 17 August 1927.}

## Information Later Appended to the Piers Papers, Politics:

1945

{Note by William C. Bon-ett, *Down East*:}

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

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

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

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



GOVERNMENT OF NOVA SCOTIA.

Provincial Museum.  
Provincial Science Library.  
Public RecordM of Nova Scotia.  
Oovl. Mineral Exhibit, Pro, Exhibition.

PROVINCIAL MUSEUM,  
HALIFAX, NOVA SCOTIA,

Jurisdiction of  
auntly cr J h \* ^ y \_\_\_\_\_ i i ^ ^ ^ c c ^ / f o y .

Chief at \_\_\_\_\_ ( p n r ^ f r t J  
over Halifax, Lunenburg, Hants,  
and Cumberland counties.  
15'

CO--" ~ ^ ^ . ^ ^ o ^ z ^ \_\_\_\_\_  
Cr ^ 5

and  
Captains  
private

A

Chief at Bear River  
Annapolis,  
Queens county.  
[y... co., not ...]

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

1 < herten") h  
L... ..

7 June 1916.

Memorandum of Mr. <sup>Robbitt, in "note"</sup>  
 From a report from Jerry Lone Cloud.

There are five (5) chiefs

Jim Meure, chief at Bear River

Ben Nogood, chief at Parrelow.

Stephen Prosper, chief at Turo

John Stephens, chief at Pomket.

— — — — —, chief at Pictou

— — — — —, chief at Shummers

Halifax, Hants, Colebrook, Lunenburg & Queens Co. to  
 are under one chief. Under the chief are  
 three Captains (viz., high, second, and third). The  
 Captains at present are: high captain, Peter Paul;  
 second capt., Isaac Isaac; and third capt. Tom  
 Malloney. Also a Judge, Christopher Paul.

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

Colebrook County is under another chief

Cambridge County is under another chief

Pictou County is under another chief

Antigonish County is under another chief.

The above is evidently not so accurate - but  
 as that of chief John Robb.



Chief of Base [unclear] [unclear]  
[unclear]

Captain for [unclear] (Head of  
Johnny Russell (son  
of [unclear]) son of  
Lester Russell

total duty { Capt for [unclear] & [unclear]  
Capt for [unclear] & [unclear]  
Caldwell

New election <sup>to be held</sup> on 14 Aug. 1912

of Shubman  
 Chief Peter Paul, who was last  
 summer elected to preside over  
 the Mission Indian of Haida,  
 Lumby, King, Hunt, Collier  
 & Anselm Curtis, came to  
 Haida this morning with some  
 of his captives, and at the  
 Archbishop's residence, received  
 his Grace's blessing, was invested  
 with the late chief's medals, and  
 expected to perform his duties in  
 an upright manner.

Newell McDowell to  
Mr. 12 months after old  
died.

On 27 July Sat, 1912  
elected by Peter Paul  
Captain John McDowell

Vice

John L. McDowell,  
Empire

Shubenacadie July 27<sup>th</sup>  
Indian Reserve 1912

Chief pointed  
names are as follows  
for Mr Peter Paul photo

- Mr Joe How
- Mr Lewis R McDonald
- Mr John L McDonald
- Mr Tom Maloney
- Mr Martin Sack
- Mr Abraham Hood
- Mr Lewis Loney
- Mr Noel McDonald
- Mr Ben Paul
- Mr Noel Philip
- Mr John Brooks
- Mr Andrew Abram
- Mr Joe Paul
- Mr Joe Sack
- Mr Lewis McDonald
- Mr Thomas McDonald
- Mr Joe
- Mr Alice Lake
- Mr Peter Maloney

Shubenacadie N.S.  
Indian Reserve  
John L McDonald July 27/12

Captain pointed names  
are as follows.

- R Martin Sack
- J. J. McDonald
- Tom Maloney
- Lewis McDonald
- Abram Hood
- Joe How
- Noel McDonald
- Joe Sack
- Andrew Abram
- Ben Paul
- John Brooks
- Lewis McDonald
- Lewis Loney
- Joe Paul
- Noel Philip
- Mr Joe Phillips
- Mr Alice Lake
- Mr Peter Maloney

Roller, 02-10.

over  
copy

Elmsdale April

Indian Settlement 21<sup>th</sup>  
1913  
we hear by appoint  
Jery Lonecloud to  
interview for the chief  
Peter Paul of Shubnoga  
for one year the names  
are as follows

- John Le McDonald
- Martin Lake
- Joe Haur
- Joe Brooke
- Douglas Haur
- Peter Haur
- Lewis H McDonald
- Leria McDonald
- Charlie Philips
- Noel Philips
- Irroce Haur
- William Haur
- Boster Haur
- Joseph Haur



THE HOUSE OF REPRESENTATIVES  
IN SENATE CONFERENCE  
COMMISSIONERS CONCERNING THE CONFERENCE

Faint, mostly illegible text, possibly bleed-through from the reverse side of the page.



Stow at Sturbridge,  
30 July 1912.

James Peaslee  
Wm. Schmitt

THE HOUSE OF REPRESENTATIVES  
James Peaslee  
Schmitt



Elm St., 27th July 1912.  
Big  
Chas. <sup>Peaslee</sup> Paul, and name  
The Donald  
Captain John Newell  
Capt. <sup>Empson</sup>, (son of Lewis N.)  
John Kincaid, Empson, took down  
dupes of the same.  
Purdy and Schmitt at Elm St.  
4 St. 28 (with) H. and M.

Wm. Wickham  
Milford St.  
H. and M.  
arrived

(Wm. Wickham) 60  
(Schmitt) 56  
(Kincaid) 59  
(Peaslee) 59

Parchments (Commission) &  
old stone heads, formerly in  
possession of Chief James Paul  
of Shokomacin (step-father of Chief  
John Hall). When Chief James  
Paul died, Rev. Father W. F.  
Young, now of Yonkers, but <sup>at the time</sup>  
of Shokomacin or Capfield, <sup>it is said</sup> got  
them, and Chief Peter Paul  
and Sr. Louis Cloud think he  
must still have them, and  
the chief would like to get  
them back for the tribe.

They ask me to try to get them  
for them.

Vide Chief Paul & Sr. Louis Cloud  
12 April 1913



Politics, 12A.

Enfield  
July 1<sup>th</sup> 1913

Mr. Piers Dear Sir  
I've got an answer  
from the Indian Department  
regarding the five counties  
on electing a chief. now  
as far as I can remember  
on my Father's knowledge  
we have been going to  
Shubnacadie reserve.  
every Sant an and every  
holiday and we have  
laid out money on  
that chapel helped  
in every respect in  
keeping it up an we  
have voted at every  
election. now we don't  
feel like to be chucked  
out after all this trouble  
not only us but ~~at~~ our

Politics, 12 B.

the Band of Indians  
in the five counties.  
Do would it be advis-  
able to write on the  
letter or getting a petition  
in regards of this and  
get some respected gentlemen  
to sign it. Be fact  
if it would please  
give the chief your  
opinion and do what  
you can. and  
oblige John L McDonald  
P S

I am working and cant  
leave my job as I would  
be to please to go an  
see you

Politics, 13.

Meimac Chief.

On Saturday, 26 July 1913,  
a new election for chief was  
held in chapel at Shabunawandi  
Indian Reserve. Chief Peter Paul  
(who had been elected last July)  
was defeated, and Simon Baegge  
was elected chief for the five  
communities of Hahlg, Lanning,  
Kings, Dicks, Colchester and  
Amherst.  
Big Peter Paul (late chief) was  
elected first captain.  
and Peter Paul of Dartmouth,  
was also elected a captain.

Big Peter Paul appears to be  
married at Enfield on  
or about 13 Aug. 1913.

With Big Peter Paul,  
Aug. 1913.



Meimane Indians.  
Chief.

On 26 July, 1915, Simon Beque  
received chieftainship at Shulm-  
aenli.

A new election for chief is to  
be held at Indian Reservation,  
Shulmaenli, by representation  
of tribes from Shulmaenli, Knips,  
Hants, ~~Katiga~~, & Cumband  
Cantia, on 28 Sept. 1915;  
when Peter Paul will be  
returned to office of chief.

With Jerry Lane Closed,  
22 Sept. 1915.

---



(Draft)

Shri Ramnath,  
Shubramani,  
West W.,  
Nov 20th.  
31 Oct. 1915.  
5

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

Reverend Father,

It is understood that you have in your care a couple of penknives relating to the Mission of India, and also some wampum beads, which ~~had belonged to the~~ belonged to the Mission of India at Shubramani and were in the keeping of the late Chief, John Ross. As the beads would particularly like to have these relics in its possession before Christmas, for a gathering of the beads at that time, I would respectfully beg <sup>that</sup> if you would oblige us by forwarding them to me as chief of that portion of the Mission of India.

I remain  
Your obedient servant.

(To be signed by  
Peter Paul  
only)

Indian Reservation,  
Shubunacadie, Hunt Co.,  
W. Va., 9th Nov. 1915.

This certifies that at a meeting of the Mesquian  
Indians of ~~Hancock~~, Hunt, and Calhoun Counties,  
held at Indian Reservation, Shubunacadie, Hunt  
Co., West Virginia, ~~Dr. Jerry Love~~ Dr. Jerry Love on  
Tuesday, 9th of November, 1915, Dr. Jerry Love  
was re-elected assistant chief for  
Hancock County, under Chief Peter Paul.

## Micmac Indians.

Indian Tradition about Treaty signed by Chief John  
Baptiste Cope, Micmac, at what is now  
Richmond, Heaps.

Old Oberlin Brooke, Indian, son-in-law, of Capt. Cox, Dartmouth, N.S.,  
now about 90 years of age, told "Dr." Jerry Lane Cloud, Halifax, in  
July, 1916, that his (Brooke's) father had often told him about the  
Treaty made by John Baptiste Cope, Indian Chief, with the English  
at what is now Richmond at northern end of Heaps. The  
Indian called that place (what is now Richmond) "Heen-tood-dee"  
("Holla for toll", a canoe ferrying him across for Capt. Cox's company  
to campment at Richmond, & the Indian was going back and forth).  
This Cope was a chief, living at Heaps in summer, and at Sturrock  
in winter, and going and coming by way of the Dartmouth lakes &  
Shubenacadie River. Chief Cope was then camped at Richmond, near  
the shore, and the treaty, the traditional says, was signed on the  
hill which is now Fort Mulhern, above Richmond. Tradition says the  
treaty was made with an English admiral, or some such official,  
Heaps was then woods, and the English ships were anchored at  
head of the harbor, off Richmond, and the officials landed there.  
He said it was there that the first treaty was signed. Must have been  
about 150 years ago. The chiefs from Bear River, Partridge Island,  
Pictou, etc., also assembled here for the treaty.

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

and the Priest told him and the tribe not to do such a thing  
again.

This old Cope family has died out now, and no more  
documents are now left, most of them being no more.  
The present Cope family is descended from Cope women,  
sister or Indian daughter of John Baptiste Cope, with  
Irishmen as fathers, Murphys and Knowlens, such as those  
at Fair Lake, at Murphysville, near Little River, Maryland, the  
children taking the Indian mother's name, and so being called  
Cope. Some think the name Cope was adopted by  
the family, from some officer or high official called Cope.

Told at Paris, by "Dr" Jermolone Cloud; Paris,  
17 July 1916.

Was the treaty spoken of above, the treaty made by  
~~John Baptiste Cope~~ <sup>Mary</sup> Jean Baptiste Cope, chief sachem  
of tribe of Wisconsin Indian of coast of New South  
and other members of the tribe, and Simon Dupon, at  
Schipp on 22 Nov. 1752 (see document in *Records of the*,  
p. 683, also p. 673. Or see letter, was it the treaty of  
August 1749 (see p. 573).

18 copies.

Indian Reservation,  
Shubmaeadie, N. S.,  
15th August, 1916.

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

(Sgd.) Percy Louis Cloud

Halifax, 1916

Indian Reservation,  
Shubenacadie, N.S.,  
15th August, 1916.

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

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*Politics, 1916.*

Politics, 19c.

Chief Alect. Moore, Indian Reservation,  
Pictou Landing, Pict. Co., N.S.

Chief Isaac Paul, Indian Reservation,  
Newville, Annapolis Co., Md.

Chief John Nockwood, Indian Reservation,  
Kintville, Kings Co., N.S.

Chief Silbye Pictou, Indian  
Reservation, General's Bridge,  
Annapolis Royal, N.S.

Capt. Tom Glode, Indian, Turo, N.S.

Tom Labrador, Indian Reservation,  
Bridgewater, Lun. Co., N.S.

Meemee Indian  
(Chiefs)

16 Oct. 1916. At meeting of Indian of Halifax County, held at King's Landing (Sandy Lake Station), Grand Lake, H.A. Co., on 16 Oct. 1916, the following Chief and Captain were elected for Halifax County (only). I believe this is first time such were elected specially for Halifax County alone. The chief at Shubuneech, will still be head-chief for Halifax, Hunters, and related Counties.

[Sub] Chief for Halifax County:— John Demmeey Paul of King's Landing (Sandy Cove), Grand Lake (grandson of Andrew Paul who died last winter), elected for three years. He is about 45 years old.

1st [Sub] Captain for Halifax Co.— Peter Peter Paul (brother of above-mentioned J. Demmeey Paul). (Not to be confused with Big Peter Paul of Shubuneech).

2nd [Sub] Captain for Halifax Co.— Jerry Lone Cloud.

The Indian Dept. at Ottawa, Ont., I am told decided to set apart about 400 acres of land to the eastward of Sandy Cove, <sup>Grand Lake</sup> extending east to the highway, and on either side of Funcher's Road, as an Indian Reserve where they may settle and farm, as it is good land. Across the Grand Lake are the Indian lands at Mount Royal. I had written a draft letter for the Indian to Indian Dept. asking for such a reservation to be set apart.

With Jerry Lone Cloud, 23 Oct. 1916





I, John D. Paul, do solemnly declare that I will well and truly serve our Sovereign Lord the King, in the office of Chief of the Habits band of Indians, without favour or affection, malice, or ill will; that I will strictly obey all the laws and regulations of our Sovereign Lord the King; that I will to the best of my ability endeavour to prevent all contraventions of the said laws and regulations by any member of my band; that I will report all infractions of the laws and regulations at the earliest opportunity to the Indian agent over me; and that I will strive to advance the interests of all the Indians of my band morally and financially, both by precept and example, and generally fulfil all the duties of the office to which I have been elected for three years from 1916, to the best of my skill and knowledge.

That this declaration has been read through to me and explained to me both in the English and ... language, and I understood the nature of the said ...

Declared before me at River Bourgeois in the Province of New Scotia this 21st day of February A.D. 1917, this Declaration having first read through by me to the deponent in the English language, which he appeared clearly to understand,

and having been interpreted to him in my presence in the English language, which he understood.

(Signed) D. D. Boyd.

A Commissioner of the Supreme and County Courts in and for the County of Richmond, New Scotia.

(Signed) John D. Paul

Whereas the Micmac Indians of Halifax County, Nova Scotia, have hitherto been under a Captain who was under a Chief at Shubenacadie, Hants County, <sup>the latter's</sup> ~~jurisdiction~~ jurisdiction extending over several counties collectively; and whereas we consider it desirable that a separate Chief and a Captain be appointed with jurisdiction over Halifax County alone;

Therefore we, the undersigned Micmac Indians of the said county of Halifax, hereby agree to nominate and accept <sup>as</sup> Jeremiah Lone-Cloud (Haselma Luxy) of Tupper Cove, Dartmouth, as our Chief for said county of Halifax, and Martin Saak of Elmsdale Indian Settlement, Halifax County, as Captain of the same County.

Elmsdale, Nova Scotia.  
10th May 1919.

Meeting failed

Chief Garble Hood, River Hill, Cumberland  
Co., Mo. (Chief for Cumberland Co.)

Charlie Francis, Cambridge, King Co.

Chief William Paul, Dorchester, N.B.

Plan ahead

A meeting <sup>which</sup> will be held at <sup>the</sup> Reservation,  
Spring Brook, Shubmasset, N.S., on Sat.,  
26<sup>th</sup> July 1919, for the election of  
a Grand Chief for the six counties (~~Spring~~,  
Hants, ~~King~~, Colchester, Cumberland, ~~King~~ and  
Shubmasset) <sup>meeting failed.</sup>

11 July 1919.

Failed to get a meeting on Sun., 21 Sept. 1919,  
at Dorchester, N.S. Reservation, Shubmasset, & about  
- Grand Chief [Chief William Paul] for Hants, Hants, Shubmasset,  
King, Colchester, and Cumberland Cos., but this  
meeting failed.

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

[Royal Arms]

His Excellency  
Lieutenant-General

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

Original Seal  
Royal Arms  
with "Henry" above  
& "John Coape" below  
with red wax  
& yellow buff ribbon

[Signed] J. C. Sherbrooke. }

To Louis Benjamin Pominout Greeting.

Whereas an Address has been presented unto me by the Rev<sup>d</sup> John Mandelstee Seagoon in behalf of the Indians of the Micmac Tribe stating among other things that the said Tribe have made choice of you the said Louis Benjamin Pominout to be their Chief. Wherefore relying upon the Loyalty and Zeal Sobriety and good character of you the said Louis Benjamin Pominout I do ratify and confirm the choice which the said Tribe has made and do hereby appoint you Chief of the Micmac Tribe of Indians this in [said] Province. You are therefore to use your utmost endeavour to keep all persons belonging to the said Tribe loyal Indians and Solers, and to render them good Subjects and Christians, and the said Tribe are hereby required to obey you as their Chief.

Given under my Hand and Seal at Anne at Halifax this Twentieth eighth day of April 1814 in the Fifty fourth year of His Majesty's Reign.

By His Excellency's Command  
[Signed] Henry H. Cogswell  
M. Secy.

The above document is on parchment, 20.80 in. in greatest length and 15.25 in greatest width, the right-hand edge fairly straight, while the three other edges are slightly undulating in course and the upper and particularly the lower left-hand corners in irregularly rounded off.

Copied by Harry Davis, 22 July 1919, from original which is for present deposited in possession of Rev. Father Thos. E. Smart of Enfield, N.S., and which had been in possession of late Chief John Noel of Abegweit at the latter's decease.

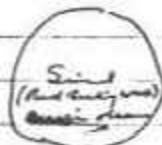
Confirmation of Election of James Paul as Chief of Miqmaqs in the Western Counties of Nova Scotia, Francis Paul having resigned, by Sr. Gen. Le Marchant, Halifax, 15 Sept., 1856.

Province  
of  
Nova-Scotia.

[Royal Arms  
(Union-Jack & Union-Flag)]

[Sgd.] J. Gaspard Le Marchant

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



To

James Paul of Shubenacadie in the said Province,  
The Reverend Michael Hannan, being anticipated to an extent  
you have been duly elected to be Chief of the Indians, in the  
Western Counties of the Province, according to the usage and  
customs of the Miqmaqs Tribe of Indians, in the place of  
Francis Paul, who has resigned that office - and my  
confirmation of such election being requested: -

I do by these Presents approve ratify and confirm  
the said Election, and require all Her Majesty's subjects  
to recognize you the said James Paul as the lawful Chief  
of the Miqmaqs Indians within the Western Counties of this  
Province.

Given under my hand and seal of Arms at Halifax  
in the 20<sup>th</sup> year of the reign of Her Majesty Queen Victoria  
September the 15<sup>th</sup> Anno Domini 1856.

[Sgd.] William H. Keating  
Deputy Secretary.

On Whatman paper (dull sheet), size 12.75 in. high by 8.00 in. wide.

Copied by Harry Price, 22 July 1919, from the original which is for  
present safekeeping in possession of Rev. Father Thos. E. Sweet of Enfield,  
N.S., and which had been in possession of late Chief John Noel  
of Shubenacadie at the latter's decease.

Acknowledgement, on behalf of Prince of Wales, of Earl of Mulgrave, of loyal address,  
 &c., of James Paul, Chief, and other Micmacs on occasion of the Prince's visit to Halifax, and  
 announcement of gift of £50 from the Prince to Indians; dated Halifax, 6 Aug. 1860.

Government House

Halifax, N.S.

6<sup>th</sup> August 1860.

Sir,

I have been requested by His Grace the Duke of  
 Devonshire to acknowledge the Address presented by  
 you on behalf of the Micmac Indians, and to express  
 to you the satisfaction it afforded the Prince of Wales  
 to see so many of your Tribe present on the occasion  
 of His Royal Highness's visit to this City and also to  
 receive the expressions of loyalty and affection towards  
 the Queen which your Address contains.

His Royal Highness before leaving the Province was  
 graciously pleased to place in my hands £50 Stg. to  
 be distributed among the Indians present on the  
 occasion of His landing, which sum I have requested  
 Capt. Chearnley the Indian Commissioner to distribute.  
 [Sgd.] Mulgrave.

James Paul

Chief of Mic-mac Indian Tribe  
 of Shubenacadie.

On blank paper watermarked "A. Courant & Son 1859 Paris";  
 size 13.05 in. high by 8.10 in. wide.

Copied by Harry Peiss, 22 July 1919, from original which is for  
 present safekeeping in possession of Rev. Father Thomas E. Sweet of Enfield,  
 N.S., and which had been in possession of late Chief John Noel of  
 Shubenacadie at the latter's demise.

Elmeston, Halifax, N.S.,  
28th Aug 1921.

We the undersigned Members of the Council of Halifax County,  
Nova Scotia, <sup>County</sup> agree to nominate and appoint <sup>at present of Elmeston,</sup> Jeremiah  
Lorne Cloud, alias Luxley, alias Hulseclmatt, to be Chief  
of the Indians of Halifax County, in the Province of Nova  
Scotia; Canada

---

In My <sup>opinion</sup>  
Office of Chief of <sup>Justice</sup>  
Hudspeth County, I wish to  
of elected, I will use all  
understand to see that proper  
consideration is <sup>given to the interest of</sup> ~~made~~ for the  
quantity of <sup>money paid for</sup> ~~Indian~~ lands belonging to  
the Indian, that I will make efforts  
to have amendments made to the same  
laws so that the Indian may be  
able to take game for their personal  
use, in close season, and, will  
generally stand to all matters  
connected with the welfare of the  
Tribe.

Wm. S. L. Lacey  
Judge, Hudspeth County



Chief Francis Paul, brother of [unclear]

Chief James Paul, son of no. 1 (L.P.)  
was married to Ambrosia Wald (1852-58)

1911 Chief John Noel (b. 1829, d. 1911)  
of the late chief. He was [unclear] chief [unclear]

(21) Chief Peter Paul, only child of  
Beyon & latter [unclear]

? Chief Simon Barque (from Cape Point)

Chief Isaac Isaac (step-son (?) of Chief [unclear])  
(b. [unclear] no. 6748)

21 - Chief William Paul (b. 19 July 1858 at  
Cambridge, Boston, Mass., son of Joseph Paul  
Benjamin family). Present chief 1931  
died 26 June 1921.

Politics, 31.

To whom it may concern:-

We the undersigned members  
of the Medicine Tribe of Indian  
in Nowa Scotia, hereby  
nominate Jeremiah Lonechuck,  
otherwise known as Heccalmech,  
as the Chief Medicine Man of  
the tribe. We also hereby  
nominate him as Chief of the  
Medicine Tribe of Indian in  
Halifax County. We hereby  
signify our willingness to accept  
him as Chief Medicine Man and  
as Chief for Halifax County.

20th March 1922.

Memorandum 18 Nov 1922

Shelburne  
 Chief  
 New York  
 Pauling  
 (Summit) party  
 in jurisdiction over  
 following:

- Halifax
- Hunts
- Coldwater
- Amherst
- King
- Lawrence

This also agrees  
 with what Chief J.G.  
 Paul told me in 1910  
 (see acc. no. 3564, 3565)

Former Chief  
 at Bear River,  
 says to  
 The jurisdiction  
 on following:

- Amherst
- Digby
- Yarmouth
- Shelburne
- Lawrence

Lawrence Chief  
 and Lawrence  
 in name Lawrence  
 Chief, in John Paul  
 but signed in name  
 a Miller of Am., of  
 Kingsville.

Mudro, etc.

Among the items at  
 Shelburne are

- Chief's medal, 1814. — 1 (see acc. no. 3219)
- Captain's medals — 2 { 1st Capt. Medal like Chief's, only smaller  
 2nd Capt. Medal, very small, see III (0745)  
 see acc. no. 5147.
- "Muck"-colle — 3

Total: 6

See acc. no. 3564 - 3565

Along in ground driveway with Wm. Paul,  
 Lawrence Chief, present date, and another date,  
 18 Nov. 1922.

Lawrence Chief says that  
 old John Paul and  
 he had John Paul  
 under him.

John Paul Chief  
 Peter, Andrew &  
 Kingsville Co. are  
 said to be under  
 Chief of Cape Breton  
 Island at Kingsville

Meinung ~~der~~  
Shubert, H. Co.  
No. 90 July 1923

We the undersigned members of that  
part of the Meinung Tribe, <sup>of the</sup> ~~including~~ the  
County of Hays, Hants, ~~County~~, Hays  
Summit, Colorado, and ~~Part~~  
in the month of November,  
hereby agree to appoint Jeremiah  
Lone Cloud, alias Hallschmidt-Luxey,  
of Hays, to be the  
Chief Medicine Man of the Tribe  
in those parts of Nova Scotia.

Ministerial Review. 14 Jan/24

Chiptonships mainly to Joe  
Paulose (over 65 years)

Bear River chief. - Bigby, Yawmuth,  
Shallon, Inum & Annapris Cos.  
(This correct)

Shahmawak <sup>Spent.</sup> chief. - Kings, Lumbay,  
Hanta, Haysa, Colchester.

(Does not consider that Annapris belongs  
here. Joe's wife was found when late John  
had no elected chief, - two or three  
Indian for Annapris who were present  
were not allowed to vote

Piston Landy chief. - He has jurisdiction  
over Piston, Antagonist, Enyo. & Annapris  
Antagonist & Enyo and off with - including  
at Piston. Annapris he has jurisdiction  
along here.

Pongus chief. - He under Piston chief

Eskeason. - Grand chief has  
jurisdiction over all of Cape Breton  
Island.

Medicine Indian

(Sept/Oct. 1924)

Halifax, Nova Scotia,  
5th Decr 1924

We the undersigned Indians of  
the Medicine Tribe of Halifax County,  
Nova Scotia, hereby signify our wish  
that Jeremiah Longcloud of  
Halifax, at present Chief Medicine  
Man of the Medicine Tribe of Nova  
Scotia and Prince Edward Island,  
be Chief of the Medicine Indians  
of Halifax County, Nova Scotia,  
with such power as such  
chieftainship carries with it, and  
we agree to acknowledge him as  
Chief for that country.

---

Notes. Jeremiah Longcloud was appointed  
Chief Medicine Man of the Medicine Tribe of  
N.S. and P.E.I. on 9 July 1923.



GOVERNMENT OF NOVA SCOTIA.

Provincial Museum.  
 Provincial Science Library.  
 Public Records of Nova Scotia.  
 Govt. Mineral Exhibit, Prov. Exhibition.  
 Harry Peirs Curator, Librarian & Dy. Keeper of Records.

PROVINCIAL MUSEUM.  
 N. S. TECHNICAL COLLEGE,  
 HALIFAX, NOVA SCOTIA.

5th November, 1925

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

- (a) Ratification of Election of Louis Benzo  
 Pomierout [i.e. Paul] as Chief of Mi'kmaq  
 Tribe, 28 April 1814 (on parchment)
- (b) Ratification of Election of James Paul  
 as Chief of Mi'kmaq of Western Counties,  
 Nova Scotia; 15 Sept. 1856.
- (c) Acknowledgment of Address presented by  
 James Paul, Chief of Mi'kmaq Tribe, to Prince  
 of Wales; dated 6 Aug. 1860.

Delivered in the  
 presence of Joseph Morris

Received above mentioned documents  
 for Rev. Father T. E. Sweet  
 Chas. Love Chas. Chas.

5th Nov 1925

Halifax 737A



No. 48

Halifax, 17th August,

1927.

Dear Sir:

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

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

Yours truly,

*Arthur S. Barnted*  
Deputy Provincial Secretary.

Harry Piers, Esq.,  
Provincial Museum,  
Halifax.



Politics, 37 B.  
(Reduced)

COPY

Eastern Fisheries  
Division

DEPARTMENT OF MARINE AND FISHERIES

Halifax, N. S.,  
February 10, 1927.

Sir,-

Rights of Indians

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

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

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

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

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

Hon. W. L. Hall,  
Provincial Attorney General

- 2 -

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

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

Inspector Marshall was so advised.

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

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

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

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

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

The Provincial records doubtless cover the subject of the Treaty of 1752 referred to, and subsequent events arising therefrom. I would be very much obliged for any information you may be able to give in this regard, and particularly covering the views above expressed.

(5)

The first few hundred years these spies were very cruel. Murdering innocent women and children. setting fires to all the Inic Ino's best hunting grounds.

Pauls says. that all the old Barrens, all through this Country are the works of Mohawks. But: since the Christianity came in vogue. altho it did not prevent them from making their annual visits as usual, these spies ~~became~~ <sup>became</sup> more lenient; as civilization grew and spread finally. About seventy five years ago

They gave up the Idea. As a bad joke one squaw shot three of them along the shore of Bras. des. lakes, another is buried at Chapel Island. Pottotek. C. B.

But: old Man Noel Lewis. a well known Indian around Dartmouth year ago. had the worst experience with the spies. While camping near Antigonish one of these Mohawks crept in to his camp while they were asleep. and snatched a one year old baby boy from his Mothers arms. and made off with him. But: the cries of child's awaken

⑥

The Parents: old Noel. Said. I jumped up. grabbed My Gun. and made after them as fast as My legs would let me I heard the child's cries. and followed it. As I had nothing to hinder my speed. I soon over-took them. When they saw I was within about twenty yards behind. they dropped the boy. and <sup>of</sup> thank them with a two big loads of Buck shot as they disappeared in darkness. These fellows did not bother me any more that summer.

On second occasion. about five years after. they did <sup>not</sup> make another attempt to kidnap any of My children. But. they lured My hunting dog to follow them. My dog was lost for a week. When it returned. it was clean shaven from its nose to the tip of its tail. and painted in all the colors of a Rain-Bow.

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

Glossary, the second

J. C. Cope

Papers & Manuscripts,  
Jas. C. Cope, Esq.

Enfield, Wash Co. N.S.  
Jan 31 - 1924.

Mrs. W. Liss.

Dear Sir: Your letter and one  
of your Mr. Mac Indian Books came to  
hand safely. Many thanks.

In regard to Mr. Mac Indians who  
lived in Halifax Co. in 1870. is somewhat  
puzzling. As mostly all Indians belonging  
to Stukenadean and all along the line  
generally spent their summer months  
either at Dartmouth Lake Indian camping  
grounds or at Inipi Cove.

But I'll do my best to place every one  
of them in their own respective Counties.

Since I sent you the other paper  
I have been working on a new invention  
in shape of a Rat Trap. A Wholesale  
Killer.

A Trap that will destroy. From one Rat  
to 1000 at night. I'll have one made in  
week's time. ready for a test. Enfield Station  
House is full of them. I'll test it there  
first. If it works all right. I'll show it to you

Yours Truly, J. C. Cope

Joe C. Cope, 9A  
(partial)

An Short History of  
the Mic Mac Indians in  
Halifax Co. Nova Scotia.  
Since Confederation.

Confield  
Bank - Co. No. 8  
July 9 - 1926  
num 1374. 1926.

By J. C. Cope, Indian.

In 1870, as I remember,  
there Camped at the fork of the Preston and  
Lynsboro Roads, Twenty-seven Mic Mac Indian  
Families; and seven at Inlet Cove, Bedford  
Basin. The Names of the Preston Road Indian  
Men, Cito Cope, Cito Sach, Louis Sach, Paul  
Lewis, Stephen Malony, John Malony, Andrew  
Paul, James <sup>Paul</sup> Solomon Paul, Stephen John,  
Cito Glady, Joe Glady, Frank J. Paul, Louis  
Phillips, Mike Allen, Louis B. Brooks, Tom  
Brooks, Louis Dague, Cito Francis, John  
Stephen, Paul Dennis, Ben Morris, John Morris,  
John Canine, Paul Paul, Abram Paul, John  
Bradley. At Inlet Cove: Chas. Joney, Tom  
Joney, Frank Joney, Frank Paul, Oliver Paul,  
Prosper Paul, and old Alex. Phillips.

I also faintly remember the great  
agitation the Confederation of the Province  
of Canada, brought upon Indians. To most of  
them, it spelled a complete loss of every  
Right and privilege they enjoyed. For a false  
rumor got among them, that at the time  
that the so-called Confederation became a  
Fact, the Indians in Nova Scotia would be  
deprived of all their former Treaty Rights.

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~

9A  
(partial)

By J. C. Cope, Indian.

In 1870, I remember;  
 when I camped at the fork of the Preston and  
 Lyubers Roads, Twenty-seven <sup>Mr. P. & Indian</sup> Families; and seven at Infti Cove. <sup>offered</sup>  
 Basin. The Names of the Preston Road Indian  
 Men, - Peter Cope, Peter Cook, Lewis Cook, Paul  
 Lewis, Stephen Maloney, John Maloney, <sup>as the</sup>  
 Paul, James <sup>Paul</sup>, Solomon Paul, Stephen John,  
 Peter Glady, Joe Glady, Frank J. Paul, Lewis  
 Philips, Mike Allen, Lewis B. Brooks, Tom  
 Brooks, Lewis Dargue, Peter Francis, John  
 Stephen, Paul Dennis, Ben Morris, John Morris,  
 John Canine, Paul Paul, Abram Paul, John  
 Bradley, at Infti Cove: Chas. Gony, Tom  
 Gony, Frank Gony, Frank Paul, Oliver Paul,  
 Prosper: Paul, and old Alex. Philips.

I also faintly remember the great  
 agitation the Confederation of the Province of  
 Canada, brought upon Indians. To most of  
 them, it spelled a complete loss of every  
 right and privilege they enjoyed. For a false  
 rumor got among them, that at the event  
 that the so-called Confederation became a  
 fact, the Indians in Nova Scotia would be  
 deprived of all their former Treaty Rights.



Words. From The Queen Victoria.

I remember the last General Pow-wow held at <sup>my father's</sup> Peter Cope's House at the fork of the Preston and Gaysboro Roads. (which is still standing). The Captains or Council men were, The Grand Chief, James Paul, John Paul, Joe Glode, Peter Cope and Louis Paul, Christopher Paul, and one Council Man from Pictou Gabriel Piggiachoo. In that Pow-wow two Captains were selected to go over to England -

John Paul and Peter Cope. (The only two who could express their ideas in English Language better than the rest.)

A day was decided <sup>upon</sup> when these two Captains would embark on their important Mission. Every thing appeared to proceed along satisfactorily. Funds were collected to defray these Captains expenses. The necessary Indian Costumes or Cloths suitable to be worn in presence of the Highest Authorities in England. (as furnished by the greatest Bread Worker Women Mrs. Prosper Paul made. Peter Cope's great Coat and I think old Mary Thomas and John Paul's of course other Women assisted. However: Before the time appointed and everything was O.K. a short Council meeting was held again at the Preston Road Settlement. Every Council Man attended. But a one most important Man. John Paul. who showed a white feather one day before the Inman Line steamer was due to leave Halifax. for



England. So Ctes. Cope. had  
to Paddle his own Canoe Alone to  
England. If I remember right I  
think He went over on the Inman  
Line Steamer: City Cork. And came <sup>back</sup>  
on the City New York. However. He wa  
over to England. To the Colonial offi:  
where he met Dr. Innes and Joseph  
Home. Who it appears were also over-  
there <sup>on</sup> the same Business. <sup>the</sup> Confederation

The above-named Gentlemen introduced  
Cope to the Authorities of the Colonial  
Office. and assisted him, regarding his  
Mission. Where Cope was informed.  
That: as long as any Indian remained  
a true ward of any English Govt:  
so long His Treaty Rights <sup>would</sup> be  
respected and adhered to. Hunt. Fish.  
and Camp wherever. and whenever-  
~~of~~ <sup>the</sup> liked. No Boy. Law can ever  
alter or change <sup>this</sup> Treaty Rights and  
Privileges. Indian's Status as a "ward."  
is his only Protection. &c. I am afraid  
some Magistrates and Judges don't know  
that:

Ctes. Cope came back on the same  
Boat. With Dr. Innes and Home.  
He said. They were the two best Friends  
on the Steamer:

Confield

Warrick - B. H.  
Mar. 29

Mr. W. Lins

Sir: Yours of 27<sup>th</sup> Inst. has been  
 safely. In re to the Paper - I sent you giving  
 names of Indians who camped at the Preston Road  
 and Tuffi Cove in 1870. Probably you noticed  
 or two English names and some Irish in it.  
 Now, Morris is an English name adopted by an  
 Indian Family. whose original name was Bench;  
 and Maloney is an Irish name. It originated from  
 an old Indian name, Lelonia; and Pauls. There  
 are three distinct Families of Pauls in Nova Scotia:  
 The Canton-shore Pauls usually called Askekegwasak.  
 whose Joquns; Cape Breton Pauls. Lenassiaq. and  
Reminooitag; Glades. were Pichinag; Stephens were  
Squeegumi; old Noel Lewis was Clowetchost;  
Francis were Tgöpechq. (Twinn); Copie were  
Obsquooch. I can't find out who were Goontay-  
wak. I think that came from Cape Breton.

I was in the Museum one day since  
 I sent you the Paper. Part. I noticed you was being  
 engaged talking to a man. and I could not wait  
 as I was coming home on the 12.30 Train. But  
 next time I am down. I'll call. I am Inventor  
George Now.  
 Yours Truly. J. C. Cape  
Sorep Obsquooch.

P.S.

The English Name Chilipe. Was a depiction of  
Doo dross.

COPE  
2AVE

Confield

Wash. C. D. S.

June 29-1920

Mr. W. Lins

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

A Christianity, Co-operating with Injustice, Envy and Greed. Absolutely contrary to the Teaching or Gospel of Jesus Christ. Who said. Render to Caesar the things that are Caesar's &c. I am no Bible scholar.

But as far as I have learnt and understand the Teachings of Jesus Christ. I fail to find one single word of Jesus Christ. Where injustice, however trifling is tolerated or permitted in His Teaching or Gospel.

There is one, and only one True Religion. But where is it to be found? and how is it to be found? Jesus Christ Himself gave each and every person some idea. how to find it.  
"A Good Tree is known by its Fruit"

And a bad one the same.

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

All Nations and Religions that desire to follow the true teachings of Jesus Christ should avail themselves of the great advice and judge themselves thus.

How ~~or~~ in what manner have my Nation and Religion treated the poor Pagans. According to the Gospel of Jesus Christ: A General Judgment day is coming. That self same question will be asked of Nations and Religions that had anything to do with the Pagans through out the world.

How have you treated the least of my Brethren?

In conclusion. If the early Missionaries had followed and adhered strictly to their duty to God through the teachings of Christ.

Pagans God given Rights would have been respected and retained by them to the <sup>the</sup> end of time. As God intended. Indians in North & South America included. Bible Readers and

all fearless followers of Jesus Christ:  
in this fair Province of Nova Scotia.

How are you treating the poor-Indians  
The remaining wrecks of the Heathen  
French Nation and its Missionaries?

If the French Missionaries had followed  
the peaceful example and advice of  
Jesus Christ: in converting Indians in  
Canada. Talked to them in this manner  
Dear-Brothers in Christ: we are sent  
here to you. We have brought to you  
a happy tidings of the saving Gospel  
of Jesus Christ: Fear-Not. We will in  
nowise molest or interfere with your  
God-given Rights. your-lands &c. Christ-our-  
Lord and Master forbids and hates all  
injustice. Not one Missionary could be  
shed a ~~drop~~ Martyr: even if he so  
desired it.

You shall now to complain. He is  
to act. Low, the Low poor-Indian. Once  
The Monarch of all the surveyed. Not

1111

only in Nova Scotia. But through out North & South America is slowly dying Martyr's and Beggars Death in the midst of the most highly intelligent Christian Nations. If this pathetic letter from an Indian himself is ever allowed to appear in Print. I beg of all French and Spanish Roman Catholics whose Ancestors ~~the great~~ ~~Prophets~~ wilfully misapplied the all salutary Gospel of Jesus Christ to the poor ignorant Pagan Indians. By tempering the word of the True Teaching of their Religion with ignominious To Pray to God. That Mountains may fall upon you before the General Judgment Day comes.

The Protestant Mission reminds <sup>me</sup> of an old Indian yarn or story. When it relates how two poor and adopted boys <sup>her</sup> <sup>Martin</sup> secretly saved two poor despised orphan children left tied together to die of starvation. By eating out a part of their spare food to the victims. A French Priest once told me that ~~the~~ Protestant Prayers were no good. But their money was all right. I told him. Father: so is their Bread & Flourcap 2<sup>nd</sup>.

J. C. Cope

See C. Cope, N.A.E

Just a first sample of Inchanis  
Education.

J. C. Cope.

COPE

(reverse) 11 E  
of 11 D



Nova Scotia Museum Library  
Harry Piers Papers  
Mi'kmaw Ethnology: Memoirs and Manuscripts, Anonymous Author

n.d.

Manuscript, hand-written, 25 pages; anonymous, almost certainly not written by a First nations person. Highly romantic (mentions Atlantis), almost entirely inaccurate as to archaeology, history and ethnology.

(Only the first page of this manuscript has been xeroxed for inclusion in this catalogue.)

(Nova Scotia Museum Library, Harry Piers Papers. Mi'kmaw Ethnology: Memoirs & Manuscripts, Anonymous Manuscript, 1.)

An Original Race.

Oct 4/1900

The Red Man the First American.

The Mosaic Story of the Creation of Man  
a Myth.

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

It is not known when the first man appeared upon the earth. We only know that in ages past, when both the climate and the outline of the continents were very different from what they are at present, primitive man roamed over the earth with animals now extinct; and that about 5000 years before the Christian era, when the historic curtain first rises in the valleys of

## **SOME FURTHER NOTES ON THIS COLLECTION:**

### **Jerry Lonecloud and Harry Piers**

Within this catalogue, the bulk of the information came to Harry Piers from a single individual. Jerry Lonecloud.

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

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

To access these images, see the Mi'kmaq Portraits Website of the Nova Scotia Museum, at this address:

<http://museum.pov.ns.ca/mikmaq>

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

### **Jerry Lonecloud and the Nova Scotia Museum Online**

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