

BRIEF ACCOUNT OF THE MICMAC INDIANS OF NOVA SCOTIA AND
THEIR REMAINS.—BY HARRY PIERS, Curator of the
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The following paper has been prepared for the purpose of presenting in a concise and systematic form some general information regarding the native tribe of Nova Scotia, and it is hoped it may be useful at least for ready references, as the writer does not know of anything dealing with the whole subject in just this way. He hopes at some future time to expand these brief notes into a paper which will deal with the subject more in detail. The bibliography which is appended, although not exhaustive, will assist in placing students in touch with most of the available sources of information.

Location.—The Indians of Nova Scotia belong to the Micmac tribe which is an important branch of the Algonquian family. Besides this province they inhabited Prince Edward Island, the northern part of New Brunswick and probably parts of southern and western Newfoundland. In New Brunswick they came in contact with the Malécite tribe, another branch of the same family, and in Newfoundland they occupy a region once inhabited by the extinct tribe of Beothuks, which latter is now regarded as a distinct family by itself.

Name.—The Micmacs call themselves *Megumawaach*, and the name Micmac evidently is a corruption of this.* J. N. B. Hewitt gives the meaning of *Migmak* to be 'allies'. The Micmac name for an Indian is *Ulnoo*. The French called the tribe *Souricois* or *Souriquois** (Champlain, 1603; Lescarbot, 1609);

* According to my notes made from the pronunciation of Chief Noel, the Micmac name for the tribe is *Meegamauk* and for any Indian, irrespective of tribe, *Ilanoo* or *Ilanoo(k)*. *Ilanoo* or *Ulnoo* originally meant "a man" generally.

but among the English they have mostly been called Micmacs, and we find the name in use in 1696 (*N. Y. Doc. Col. Hist.*, ix., 643). Gatchet speaks of *Mikemak* (singular *Mikema*) as their Penobscot name. Malecites seem to have called them *Matu-es-wi skitchi-nu-uk*, meaning 'porcupine Indians', on account of their using porcupine quills in ornamental work (Chamberlain, Malecite MS., Bur. Am. Eth., 1882).

History.—The Micmacs seem to have been a fierce and warlike tribe, subsisting chiefly on the products of the chase. They soon became the loyal allies of the French who settled in Nova Scotia in the beginning of the seventeenth century, and there was more or less intermarriage between these settlers and the tribe, which more firmly cemented the bonds between them. When the English began to occupy Nova Scotia after the capture of Port Royal (Annapolis) in 1710 they found the Micmacs a great source of annoyance, as they naturally took the part of their old allies and lost no opportunity of harassing the British, and it was largely owing to their inroads that settlement of the country did not progress more rapidly. After the deportation of the Acadians and the fall of Quebec the English succeeded in making treaties with the tribe in 1760 and 1761, which permitted the clearing and settlement of the land to go on more peaceably than formerly, but it was not until 1779 that the disputes finally ceased, and from that time they could be spoken of as loyal to their new masters. Since then their history has been uneventful. Early in the nineteenth century a chief Indian commissioner (Monk) was appointed, and in 1842 an Indian commissioner (Howe) again held

*I am not quite certain of the derivation of the French name Souriquois. Des Brisay, (*History of Lunenburg*, 1st ed., p. 150), says the Micmacs were called by the French, "Souriquois, or salt-water men." The *Century Cyclopaedia of Names* says the tribal name Souriquois, was one imitating words meaning "good canoe-men" (the derivation of which I fail to see, if from the Micmac language); and the same work, on what authority is not mentioned, states that *Micmac* is translated as "secrets-practicing men," alluding to Shamanistic jugglery. Surenne (*French Dictionary*) says *souriquois* is a term used to describe "a mixed tribe"; and in Spiers and Surenne the definition is given of *mice*, *micy* ("people souriquois," *micy* tribe), but this probably has no connection with the use of the word to denote the Micmac tribe. The Beothuks called the Micmacs *Shanock*, "bad Indians." (*Journ. Anthropol. Inst.*, iv, 29, 1875.)

office in Nova Scotia, and was followed later by Col. Chearnley, but soon after confederation supervision was transferred to the Department of Indian Affairs at Ottawa.

Early Conditions.—In prehistoric times the Micmacs had made but slight advancement towards civilization, in this respect being behind some of the Indians of Ontario. They apparently did not cultivate Indian corn, but lived almost entirely by the chase and fishing, and delighted in war. In summer-time they dwelt mostly on the coasts and in winter retired to the more sheltered interior. They made various stone implements, canoes, snowshoes, a very few small copper implements, rough pottery (poorly burnt, with occasional attempts at rude ornamentation), and they produced some rude pictographs upon rocks. A few implements of unmistakable southern workmanship indicate that they traded somewhat with other tribes, although they may have been obtained by conquest.

Marc Lescarbot, who met with the Micmacs during his residence at Port Royal (Annapolis Royal) subsequent to 1606, gives in his *Nova Francia* (first published in 1609) an excellent account of the Souriquois as he found them in his day, and this description is one of the best of the earliest ones we have of their manners, customs, etc., at a period when iron implements were only just beginning to supplant those of stone. He says they wore a skin breech-cloth attached to a leather girdle, and a cloak of otter, beaver, moose or stag, bear or lynx, tied up with a leather thong, and one arm was usually thrust out. In their wigwams this cloak was laid aside, unless it was cold. The women wore a girdle about the cloak. In winter they wore "good brave sleeves, tied behind, which keep them very warm." In winter, going to sea, or hunting, they wore long leggings, cut into a great number of points on the side of the leg, and tied to the belt. On their feet they wore moccasins of moose-skin. They had no head-dress, but men and women wore their

hair loose over their shoulders, the men trussing it upon the crown of the head, some four fingers length, with a leather lace, which they let hang down behind. Lescarbot says, "All those I have seen have black hair, some excepted which have Abraham [auburn] color hair." They greased their bodies and anointed their shoulders with oil, to defend them from troublesome flies. They wore *matachias* hanging at their ears, and about their necks, bodies, arms, and legs. These the women made of porcupine quills dyed black, white and red. They more esteemed matachias made of shells by the Armouchiquois (Indians of New England), which were difficult to get owing to the continued wars between the tribes. Matachias of quills of glass, interspersed with tin or lead, were traded with them by the French. They passed their time in war or hunting, or making implements therefor, or in play. Their bows were strong and without fineness. Lescarbot marvels at how long and straight they could make their arrows with a stone when they had no metal knives, and these they feathered with feathers from the eagle's tail. Such as had traffic with the French headed the shaft with iron. They had quivers, and their bow-strings were made of intestines, and snowshoes or racquets were strung with the same material (Denys says with thongs of moose-hide). They also had wooden clubs "in the fashion of an abbot's staff" and shields which covered all their body. They bartered with the French for fishing lines and hooks. Canoes were made of birch-bark, and they "also make some of willows very properly which they cover with gum of the fir-tree." The French writer tells us that anciently they made earthen pots and also did till the ground, "but since that Frenchmen do bring with them kettles, beans, pease, bisket and other food, they are become slothful, and make no more account of these exercises." It was found by experiment that they had rather go without bread than have the trouble of grinding corn. The women peeled birch-trees for bark for their

wigwams, and labored at making canoes, etc., while the men "do play the gentleman, and have no care but in hunting, or of wars"; yet the women commonly love "their husbands more than the women of these our parts." Lescarbot once saw an Indian boil meat in a trough formed of a tree-trunk, into which he placed red-hot stones; and I may say that they also cooked thus in birch-bark receptacles. (See *Relics of Stone Age, Trans. N. S. Inst. Sc.*, ix, pp. 27-31). The missionary Biard, in his *Relation* of 1616, also gives an account of the Micmacs of his time, and states that they did not till the soil. The fullest account of their dress, manners and customs is to be found in Denys' *Description des Costes de l'Amerique septentrionale* of later date, 1672. (See Ganong's translation, 1908).

It is sometimes asked if Nova Scotian caves contain any evidence of having been occupied by prehistoric Micmacs or their predecessors. In order to investigate this question to some extent, an exploration was recently made of three gypsum caves in Hants county, but so far with negative results, although the large amount of rock debris in these caves would probably have hidden or obscured such evidence if it were there. (See Prest, *Trans. N. S. Inst. Sc.*, xiii, pp. 87-94).

No data is available regarding measurements of Micmac skulls, etc., whereby we might compare them with those of other tribes. There are ancient burial-places at Indian Gardens, Fairy Lake, etc., that would furnish material for such work. (See Prest, *ib.*, pp. 35-39).

Present Condition.—The Micmacs now live by acting as guides for sportsmen, and by making axe-handles, baskets, tubs, porcupine quill-work, and various odds and ends, and some of them cultivate a little land, having small houses on reservations but mostly going into conical birch-bark wigwams or "camps" as they are called, in the summer. Most of them have to eke out their slender means by asking alms. Birch-bark canoes are

now less frequently seen. They still occasionally make their own snowshoes. In the past they have been much decimated by smallpox, and consumption is prevalent among them, while drunkenness has been a great curse to them, but less so than formerly. The children when infants are strapped in a peculiarly shaped cradle, which is slung on the mother's back, or suspended from a tree. The children are taught obedience and respect to their parents. Women are accounted inferiors to the men.

Recent Dress.—Up to within comparatively recent years the men clothed themselves in a dark blue broadcloth coat ornamented with scarlet or other brightly-colored silk borders, scarlet cloth pipings in the seams, and elaborate coloured-beadwork extending across the upper part of the shoulders and on "wing"-like shoulder pieces, as well as on the cuffs and front boarder, and the coat was girded in by a red sash. With this were worn trousers of the same kind of cloth, with a row of narrow-cut tags up the outside seams. A high silk hat and low moose-hide moccasins completed the men's costume in those days. The chief and other officials still appear in such clothes (omitting the silk hat) on formal occasions, and the chief also at times of great ceremony wears a headdress of eagle-feathers. I am informed that the chief at Shubenacadie (?) has the equivalent of a "wampum" belt, which is hereditary in the office. I have not seen it, but it is described as being composed of various dark-coloured pierced stones strung on sinews or a leathern thong, and it is said to have some symbolic meaning, or tells some story, although there are few if any of the Indians who can now interpret it although some have an obscure idea of its signification.* Other heirlooms or insignia descending to each

*Reference to this belt is made on the authority of one Indian, and I have had no opportunity of verifying the statement which must be taken with some doubt. Chief Noel never referred to the belt, although he showed me his other insignia of office. It was not among the chief's official effects which were forwarded to the Archbishop of Halifax on Noel's death in 1911. Dr. Rand, however, refers to a wampum belt on page 81 of his *Reading Book*, saying "as marked on the 'wampum belt.' [the chief's district of] Cape Breton is at the head." It is possible that the belt is in Cape Breton.

of the Shubenacadie chiefs, are a silver medal of 1814, presented by George III. to the then chief, and a large gilt medallion presented by a former Pope. The women formerly wore pointed cloth caps (*abedowargosen*) elaborately ornamented with coloured beadwork; loosely-fitting, brightly coloured satin jackets (*mardelit*) with red or other coloured borders bedecked with beads; and skirts of dark blue broadcloth prettily embellished on the lower parts with numerous broad horizontal bands of silk of various colours, in parts cut into pointed forms, and more sparingly ornamented with beads and spangles. Ornamental broadcloth leggings were also worn with the skirt. The older women are still sometimes seen in this characteristic costume, but it was once the regular dress of the women of the tribe. It may be observed that the pointed head-dress is depicted on old petroglyphs at Fairy Lake. (See Report on Provincial Museum for 1910).

Chiefs.—The province is divided into five districts, each of which has a chief, the one with which Halifax comes most in contact with being he at Shubenacadie. Rand (*Reading-book in Micmac*, 1875, p. 81) says the Indian name for the whole country, is *Megumaage* (Micmac-land), and he says it was divided into seven districts (including two in New Brunswick), each district having its own chief, but that the chief in Cape Breton, which comprehended one district, was looked upon as head of the whole. The seven districts as given by him were as follows: Cape Breton, Pictou, Memramcook (in New Brunswick), Restigouche (in New Brunswick), Eskegawaage (from Canso to Halifax), Shubenacadie, and Annapolis district reaching to Yarmouth. Chief John Noel of Shubenacadie informed me that the jurisdictions of the several chiefs in Nova Scotia are as follows: (1) The chief at Shubenacadie has jurisdiction over Halifax, Lunenburg, King's, Hants, Colchester and Cumberland counties, and he claimed that he was considered to be the head chief, perhaps the result of his having

been located nearest to the seat of the provincial government; (2) the chief at Bear River has jurisdiction over Annapolis, Digby, Yarmouth, Shelburne and Queens counties; (3) the chief at Pictou has control of Pictou county; (4) the chief at Pomquet presides over Antigonish and Guysborough counties; and (5) the chief at Eskasoni governs the whole of Cape Breton Island. Besides these there are chiefs in Prince Edward Island and in parts of New Brunswick. The chief has the settling of such disputes as may arise among the members of the tribe, and I do not know of an instance of an Indian bringing his case to one of our own courts. The chief is elected at a gathering of the tribe, much discrimination being exercised in the choice; and he receives a ratification of his appointment from the Governor, pledges allegiance to the Sovereign, and goes through a certain religious ceremony performed by the Roman Catholic Archbishop. Under the chiefs are captains and majors.

Reserves.—Throughout the province are certain areas of land reserved for Indian occupation. Some of these are so used for that purpose, others are not. Schools are located in some of the reserves.

Numbers.—Biard in 1611 places the number of Micmacs at from 3,000 to 3,500. In 1760 they were estimated at nearly 3,000, having dwindled by sickness. In 1766 we find them enumerated at 3,500. It may be noted that New Brunswick and Prince Edward Island then formed part of Nova Scotia. In 1842 Howe reported their number to be 1425. In 1851 they were returned as 1,056, which was probably an underestimate. The Nova Scotian census of 1861 (the first accurate one) gives the number as 1407. In 1871 they numbered 1,666 in this province; in 1881, 3,892, of which 2,125 lived in Nova Scotia; in 1884, 4,037, of which 2,197 lived in Nova Scotia; in 1892, 2,151 lived in Nova Scotia; in 1901, 1,542 were in Nova Scotia; and in 1904 (Indian Report) they numbered 2,861, of which 1,998 were in Nova Scotia, 992 in New Bruns-

wick, 579 in Quebec Province, and 292 in Prince Edward Island. In 1905, 1,993 were in Nova Scotia; in 1906, 2,148, and in 1911, 2,026.

Language.—The language of the Micmacs is a branch of that of the Algonquian tribe. William Jones of the Field Museum of Natural History, says that while their neighbours, the Abnaki, have close linguistic relations with the Algonquain tribes of the great lakes, the Micmacs seem to have almost as distant a relation to the group as the Algonquains of the plains. The Micmac, like many, if not all, of the native American languages, is remarkable for its copiousness, its regularity of declension and conjunction, its expressiveness, its simplicity of vocables, and its melliflence. In all these particulars and others, it is said not to suffer from a comparison with the learned and polished languages of the world. One peculiarity is that it is what philologists term holophrastic, a whole sentence being sometimes condensed into a single word. This, while it wonderfully shortens speech, greatly multiplies words. For example, Rand instances the sentence, "I am walking about, carrying a beautiful black umbrella over my head," comprising twelve words and twenty-one syllables, all of which can be expressed in a single Micmac word of ten syllables, *yale-oole-maktawe-pokose*. (See preface to Rand's *Dictionary*). The usual place for the accent is on the penultimate syllable, while a prolonged vowel is of course accented. Micmac words are extremely soft and melodious when pronounced by the Indian, being entirely without the harshness which results when a white man attempts to reproduce them, and even a dictionary tends to harshen them when they are represented by letters of our alphabet. It is this that has often made people think the language an uncouth one. The Micmac names of places are beautifully soft in sound and poetic in idea, and it is the greatest pity that we have not retained more of them instead of the meaningless European names we have too frequently scattered throughout the province. In such Micmac place-

names as we have kept, we have unfortunately greatly harshened the sounds, through our ears failing to appreciate the soft illusive sounds of the native's syllables. The late Dr. Silas T. Rand was the foremost student of the Micmac language, and he published a reading-book and a dictionary, as well as many biblical translations.

Religion.—We know practically nothing of assurance regarding their pre-historic religious beliefs, except that through legend we find that they paid high respect to and almost worshipped a superhuman being, in the form of an Indian, called *Glooscap*. He was benevolent, exercised a care over the Indians, was supposed to live in a wigwam, where an old woman kept house for him, and a small boy fairy was his servant. It was believed he could transform mortals and that he possessed other wonderful powers. He and his attributes are frequently mentioned in their legends, and the Indians suppose he is still in existence. (See Rand, *Legends of Micmacs*, p. xiv et seq.) Father LeClercq in the seventeenth century invented a series of hieroglyphs for use among the Micmacs, and these characters were employed in the printing of Micmac religious works by the Rev. C. Kauder. A page of LeClercq's Lord's Prayer in these characters is reproduced in Pilling's *Bibliography of the Algonquian Language*, opp. p. 305. In 1846 the Rev. S. T. Rand, a Baptist clergyman, took up the life of a missionary among the Indians, and as a result a Micmac Missionary Society was established, and Rand translated into the native language the greater part of the Bible. The official returns now give all the Micmacs as belonging to the Roman Catholic Church, the one with which they first came in contact about 1604, and to which they have since been firmly attached. They have an annual religious festival on St. Ann's day, which is perhaps less fully observed than in former years.

Legends.—They have a large amount of legendary lore relating to Glooscap, his followers, and various personified

animals, etc., all of great interest, which has been collected in Rev. S. T. Rand's *Legends of the Micmacs* (New York and Lond., 1894), to which I must refer those interested in this very attractive subject.

Mortuary Customs.—Since the advent of Europeans, at least, the Micmacs have buried their dead in the ground, although I was told by Chief Noel* and other Indians, that in prehistoric times (perhaps under certain circumstances) they placed the corpse, wrapped up, in a tree or on a staging, and I find that Denys (page 438 of Ganong's edition) confirms this tradition and describes in detail their old burial customs. Unfortunately, no proper scientific examination has yet been made of pre-historic burials, to ascertain exactly the manner of burial, although Dr. Patterson has a few words to say regarding this subject (*Trans. N. S. Inst. Nat. Sc.*, vii, p. 231 *et seq.*). There is no doubt, however, from such old graves as have been opened, that various implements and utensils were placed along with the dead.

Games.—Some games survive from pre-historic times. One of them, the most popular, is known as Indian dice (*altestakun*) and is played with six bone or walrus-ivory disks, flat on the upper side and slightly convex on the other, inscribed with characteristic curved lines, forming a figure resembling a star or Maltese cross, for ornamental or symbolic purposes. These are tossed on a shallow wooden platter, and according to the result the player gets little stick counters, of which there are 55 in all, a few of which (of greater value than the rest) are of different shape from the remainder. A similar game

*Since this paper was written, John Noel, the venerable chief of the Micmacs of Halifax, Lunenburg, King's, Hants, Colchester and Cumberland counties, died at the Indian reservation on Spring Brook, near Shubenacadie, on 20th May, 1911. He had been born at Pictou on 3rd May, 1829. He was highly esteemed by the tribe over which he presided and by the white men with whom he came in contact. He had always taken interest in matters relating to his people's history, and the writer is indebted to him for valuable tribal tradition and other information and recalls with pleasure many hours spent in conversation with him on such topics. Noel had succeeded his stepfather Chief James Paul, who had probably succeeded his uncle Francis Paul, who had succeeded Chief Samuel Paul (also known as Benjamin Paul).

(*wabanokank*) is played with eight slightly larger disks or like form and ornamentation, which are tossed by the hand upon a spread blanket or cloth. Still another game (*comugesjokokk*, i.e. "to play little sticks") is almost the counterpart of the European game of jack-straws, and may be of European origin, although the Indians themselves claim it as a native game.

Pre-historic Implements.—There are only two important collections of Nova Scotian Indian relics of the stone age. The principal one is in the Provincial Museum of Nova Scotia, Halifax, and embraces (a) miscellaneous implements and other relics deposited therein since 1831; (b) the collection of the late Judge M. B. DesBrisay, of Bridgewater, N. S.; (c) the collection of the late C. W. Fairbanks; and (d) the collection of the late Dr. W. Webster. The total number of specimens in these four collections is now 1287. The next largest collection is that of the late Rev. Dr. Geo. Patterson, of New Glasgow, N. S., presented by him to Dalhousie College, Halifax, and containing about 250 specimens. There are also several other specimens there, donated by the late Dr. Thomas McCulloch. All of these have been described except the DesBrisay collection.

Relics of the stone age are uncommon in Nova Scotia, in marked contrast to the large number that are found in Ontario and to the south, and this no doubt indicates that Nova Scotia had been occupied for a much shorter period than those parts, or that the inhabitants were much fewer for the area.

Another point to which I desire to draw attention is the great probability that many of the implements found in this province are really remains of a period when the country was occupied by Eskimo. Tradition affirms that the Micmacs coming from the southward drove the Eskimo northward, and this is borne out by evidence obtained from the implements. Among the Algonquians, to which family the Micmacs belong, the axe-method of hafting was common, and to the south axes

are frequently found and form a fair proportion of the implements met with in collections. In this province, on the contrary, stone grooved-axes are rare; and in their places we find an unusual number of adze-shaped implements, intended to be hafted as adzes. Now, this latter method of hafting is very prevalent among the Eskimo, so much so that they have taken a modern steel hatchet, drawn the handle, and with much pains hafted it as an adze. I believe, as pointed out in a paper printed in volume ix of the *Transactions of the N. S. Institute of Science*, that we have in this province, as indicated above, remains of a previous settlement by the Eskimo, and we must with great caution speak of the stone implements of Nova Scotia as Micmac.* In subsequent remarks, I will speak generally of these implements, without attempting to distinguish between those that may be truly Micmac in origin and those that may be Eskimo. When I use the expression "common" in regard to a certain form of implement, the expression is a relative one in comparison with other aboriginal relics in this province, and does not compare with the abundance of an implement that might be termed common in a region where such relics are far more numerous than here. It may be mentioned that so far no implements that can be fairly called palæolithic have been found in Nova Scotia, nor under circumstances that would lead to their being so considered, and we must regard all remains here as belonging to the neolithic age.

Arrow-heads are common and are nearly always of some siliceous stone, mostly jaspideous, such as are found *in situ* in the western parts of the province. They are of various sizes, from less than an inch to the larger size which grades into the so-called spear-head. They are of various forms: leaf-shaped, notched, and stemmed. Some of these were no doubt actually hafted and used as knives, particularly the larger leaf-shaped ones. The site of an arrow-maker's workplace was discovered

*See also Patterson, *Trans. Inst. Nat. Sc.*, vii, pp. 236-237.

a number of years ago at Bachman's Beach, near Lunenburg, and furnished a large number of specimens, including many chips and some heads not completed.

Of so-called *spear-heads* there are a much lesser number. Many of these were probably cutting implements or knives, as also some of the larger arrow-heads as before mentioned. Otherwise we fail to find the aborigine's stone knife, an implement that must have been common among them. Lescarbot makes no mention whatever of spears as in use in his day, although he describes their various other weapons (see previous pages). Denys, however, frequently mentions spears, headed with bone, as in use among the tribe, and also knives of bone. There have been found at Milton, Queen's County, a few long, polished slate implements, like poniard blades, one of which is 18 inches long and tapers regularly from 1.75 inch in width at the base to about .75 of an inch near the end, where it suddenly diminishes to a point. These could only have been ceremonial implements, such as the long delicate blades found in California, as their fragile nature would forbid any rough usage, such as that of war or sport.

While referring to the cutting implements of our Indians, it may be mentioned that the Micmacs at the present time and for as long as is in the memory of man, have exclusively used in woodworking, etc., a peculiarly-shaped knife (somewhat like that of a farrier), the blade of which is made by themselves from an old file, which they invariably use by drawing towards them. This strong preference for a drawing cut, instead of one directed away from the body as is the manner among Europeans, is without doubt of pre-historic origin, and is worthy of attention from anthropologists, as possibly having some connection with the similar preference for a drawing cut which is evidenced by some east Asiatic peoples. Reference will be also made to the prevalence here of draw-cut stone implements such as the adze, which I think indicates the former presence or influence of the Eskimo.

Adzes or "celts" are common, in fact with the exception of arrow-heads are the most abundant relics found. They are nearly all unmistakable adzes, with one side more or less flattened, and intended for a drawing-cut with the edge at a right angle to the haft. It is this marked prevalence of the adze that leads me to believe that these are largely the remains of an earlier occupancy of the country by Eskimo, the more typical Algonquian (Micmac) implement, the true grooved-axe, being very rare, and indicating a briefer occupancy by the latter tribe. Fuller particulars on this subject will be found in my paper, "Relics of the Stone Age in Nova Scotia," *Trans. N. S. Inst. Sc.*, vol. ix, pp. 36 *et seq.* These adzes are mostly more or less slender, although some are only about twice as long as broad. Nearly all are neatly and systematically formed from pecked and polished stone, such as quartzite, hard slate, etc., while one is of sandstone. A few are very roughly chipped into form, somewhat palæolithic in appearance, but may not have been completed.

I can find nothing that I would care to strictly designate a *chisel*.

Gouges are common, and are formed of similar material to that of the adzes, into which they somewhat intergrade. In some the groove is almost indistinguishable, and is confined to the vicinity of the cutting edge. Others have a well defined, deep groove extending about half the length, and others have a deep groove extending the whole length. The last seems to be a distinct implement from the others. *Gouges* are somewhat adze-like in side outline, and those with the groove extending half the length were undoubtedly hafted as adzes.

Grooved axes, as before mentioned, are rare in Nova Scotia. The Patterson collection contains only one specimen, while there are ten in the Provincial Museum (namely, two in the general collection, six in the DesBrisay collection, and two in the Fairbanks collection). One of those in the Museum is

double-grooved, and in this respect it is unique in this province. They are well formed from water-worn oval quartzite boulders with the groove and edge "pecked" into shape. The grooves completely encircle the implement.

Hammer- (or club-) heads are very rare. I have only seen two—one in the DesBrisay collection in the Provincial Museum and one in my own possession. The latter was dug up at Dartmouth, and is neatly formed from an egg-shaped quartzite boulder, 3.50 inches long, entirely encircled by a pecked groove for the purpose of lashing it to a handle. It was no doubt used as a weapon, and the present Indians have a tradition that such hammers on occasions were thrown at an enemy and I have heard them say that a man could be thus struck with them when he was sheltered by a tree, attributing this to some magic properties of the weapon. The experiment might be tried to see if when hurled they can be made to take a laterally curved trajectory, somewhat after the manner of a boomerang, although the symmetry of the hammer would make it seemingly impossible for it to do so.

Pendants or "sinkers" are rare. Two are in the Patterson collection, and nine are in the Provincial Museum (namely, seven in the DesBrisay collection and two in the Fairbanks collection). Dr. J. B. Gilpin figured one, and I have seen one belonging to the late W. C. Silver, of Halifax; a total of thirteen. All are carefully fashioned, of graceful outline, and while of the same general appearance, differ very much in detail of form. None have a hole for suspension, but they have a little knob on top. I do not believe they were used as sinkers, as they are far more elaborately wrought than would be necessary for such a purpose. More likely they were used in some way as charm-stones, or in some religious ceremony, and I think I have heard Chief Noel affirm that they were employed as a charm to bring fish to a fishing place, while there are Indians who believe they were used as "sling-shots." Perhaps

the best explanation, to my mind, of their use, was given me by an Indian who says that years ago a very old Micmac woman informed him that they were employed as whorls in spinning thread from beaver's fur to make cloth in which to encircle a couple at the conclusion of the marriage ceremony in pre-historic times.

Pipes are somewhat rare. Sixteen are in the collections referred to; namely, three complete ones and one incomplete in the Patterson collection; and twelve in the Provincial Museum (seven complete ones, one of which is probably of European manufacture for barter, and one in process of manufacture, in the general collection; and three complete and one under construction in the DesBrisay collection). Besides these there is an old pewter pipe such as was used in barter by the early traders.

What is considered as the typical Micmac pipe has a pear- or barrel-shaped bowl upon a keel-shaped base, the latter with one or more holes to suspend it about the neck to prevent loss. A remarkable example in the Provincial Museum has bowl and stem in one piece, the former with a boldly executed carving of a lizard with a tail lying along the lower surface of the stem. The whole pipe is about seven inches long, and it is formed of a light grey pipestone, finely polished. It was discovered near Upper Rawdon in 1870 with some iron implements, etc. In this part of the Dominion it is unique, and is doubtless not the work of Micmacs, but must have been secured by trade or conquest.* A pipe almost identical in form has been found in Pennsylvania (Dr. Rau) and a similar one in Ontario (D. Boyle). Another remarkable pipe was found at Musquodoboit, Halifax County, and is of the typical mound-builder's form, with flattened base, and like the preceding one must have been

*I cannot agree with Dr. Ganong (Denys, p. 424, note) that this may be of Micmac manufacture. Denys (p. 424) mentions stone pipes with bowl and stem in one piece; and probably one from LaHave, N. S., in the DesBrisay collection, is such a one as the old writer refers to.

brought into this country as it is entirely un-Micmac in character. More-modern Micmac stone pipes, formed with steel tools, are ornamented with incised circles and lines, a style of ornamentation still prevalent in Micmac work of various kinds.

A few *pierced tablets* (flat, polished slate stones, with one or two small round holes in them) are in the Provincial Museum, and the Patterson collection contains one. They have been supposed by some to have been used in shaping bowstrings, but their use here, as elsewhere, is obscure.

Two snake-shaped *rings* of white limestone, probably artificial, are in the Provincial Museum, and if of man's workmanship, must have been charm-stones, possibly connected with snake-worship.

Portions of two long *stone tubes* (just such as have been described by Schoolcraft from the Ohio mounds) were found many years ago at Dartmouth and are now in our Museum. They are of similar stone to that of the lizard pipe previously described. They show very great skill in manufacture. One end is entirely open, while the other has but a small hole in it. Various theories have been advanced as to the use of such implements were found in America. The Micmac chief, John Noel, told me that tradition says they were used, in the manner of a syringe, for administering a medicated solution per rectum. This is at least a novel explanation, and is noted for what it may be worth.

Some pieces of worked *copper* have been found, consisting of hammered nuggets of native copper, rough knife-shaped implements, and piercers; all made from the native copper of the trap of the Bay of Fundy.

Bone implements are uncommon, but there are several specimens in the Provincial Museum and the Patterson collection, namely, piercers, fish-spears, ivory harpoon-points (similar to those used by the Eskimo) and pieces of walrus ivory.

Two strings of *shell wampum* are in the Provincial Museum, and were doubtless brought into the province by barter with the Indians of New England, as Lescarbot mentions.

A considerable quantity of *pottery* has been found at various places throughout the province, some being ornamented by impressions of twisted corals, oblique dashes, crescent-shaped impressions, zig-zag rows of small square dots, etc. Some of the pots at least have been obtusely pointed on the bottom.

Of *relics of European manufacture* obtained by the Indians by barter, we find iron or steel axes and tomahawks, spear-heads, knives, kettles, metal pipes, glass beads, etc.

Kitchen-middens.—Kitchen-middens have been met with in various parts of the Nova Scotian coast and on rivers and lakes, such as would be favorite camping grounds in the past. They furnish shells, bones, implements, pottery, and various camp refuse. Gossip described the opening of some (*Trans. N. S. Inst. Nat. Sc.*, i, pt. 2, 94-99), and Patterson also refers to a number of locations (*ib.*, vii, 237 *et seq.*), but none seem to have been opened and examined with the thorough scientific care which is now usually devoted elsewhere to such investigations.

Mounds—Nothing resembling mounds has yet been discovered in the province.

Petroglyphs.—At Fairy Lake or Kojimkoojik ("swelled parts"), on the upper waters of the Liverpool River, are many very interesting incised drawings on slate, doubtless the work of Indians, in some parts with superimposed drawings of much later date, probably the work of woodsmen. Similar drawings are found at George's Lake (near Kojimkoojik) and on Port Medway River, all in Queen's county. 331 sheets of tracings of the oldest of these drawings, made by the late Geo. Creed in 1887 and 1888, are preserved in the Provincial Museum. (See Creed's unpublished paper mentioned in the bibliography; also *Report of Provincial Museum for 1910*, as well as *10th Ann. Report of Bureau of Ethnology for 1888-89*, Wash., pp. 37-42).

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1598. **Cartier (Jacques).**—Discours du Voyage aux Terres neuves de Canada. Paris, 1598.— Cartier's first voyage was made in 1534, but he makes but a mere mention of our Indians.
1609. **Lescarbot (Marc).**—Nova Francia. Lond., 1609.— Also later editions, and recently republished by the Champlain Society, Toronto, 1907, to be in three volumes. Also in the original French, Paris, 1609. Contains interesting account of the Micmacs of that early period. Lescarbot went to Port Royal (Annapolis) in July, 1606.
1616. **Biard (Père Pierre).**—Relation de la Nouvelle France. Lyons, 1616.— See Thwaite's edition, Jesuit Relations, vols. iii and iv.
1632. **Champlain (Samuel de).**—Les Voyages de la Nouvelle France occidentale, 1603-1629. Paris, 1632.— Also subsequent editions. Gives short account of hunting and burial customs.
1672. **Denys ([Nicholas]).**—Description géographique et historique des Costes de l'Amerique septentrionale. Avec l'Histoire naturelle du Pais. 2 vols. Paris, 1672.— The second vol. ('Histoire naturelle des peuples,' etc.), chap. 23-24, treats very fully of the Indians (Micmacs). See the very fine annotated translation by Dr. W. F. Ganong, with original text, published by the Champlain Society, Toronto, 1908. This work contains very much that is of the greatest interest to those studying the early customs, etc., of the Micmacs of Nova Scotia.
1691. **Le Clercq (Père Christien).**—Nouvelle Relation de la Gaspésie. Paris, 1691. 572 pp.— Contains much concerning the Micmacs of Gaspe Bay, Quebec Province, whom he calls Gaspesiens. Le Clercq invented the hieroglyphs, still in use among the Micmacs, some of whom write and read them, and in which Kauder printed his catechism at Vienna; see 1866.

1758. [Maillard (Abbé Anthony S.)].—Account of the Customs and Manners of the Micmakis and Maricheets, Savage Nations, now dependent on the Government of Cape Breton. By a French Abbott. Lond., 1758. 138 pp.
1815. Bromley (Walter).—Two addresses on the Deplorable State of the Indians; one delivered August 3, 1813, the other March 3, 1814, at Halifax. (Published for the benefit of the Indians). London, 1815. 71 pp.
1820. Bromley (Walter).—An appeal to the virtue and good sense of the inhabitants of Great Britain, in behalf of the Indians of North America. Halifax, 1820. 57 pp.
- 1823-25. [Bromley (Walter)].—A General Description of Nova Scotia. [Anon.] Halifax, 1823. New edition: Halifax, 1825. 200 pp.— Chapter v. (pp. 44-58) deals with "The Indians (two tribes), attacks on Canso, treaty, customs, manners, civilization, and specimens of their language." Bromley, who was on the half-pay of the 23rd Regiment of Foot, established the Acadian School at Halifax on 31st July, 1813, and took a deep interest in the Micmacs, their customs, language, etc., he being apparently the first Englishman to do so to any extent.
1827. West (John).—Journal of a Mission to the Indians of the British Provinces of New Brunswick and Nova Scotia, and the Mohawks on Grand River, Upper Canada. Lond., 1827.
1829. Haliburton (Judge Thomas Chandler).—Historical and Statistical Account of Nova Scotia. 2 vols. Halifax, 1829.— Contains miscellaneous historical references to Micmacs.
1836. Bromley (Walter).—Vocabulary of the Micmacs. In Gallatin (A.), Synopsis of Indian Tribes, in Am. Ant. Soc. Trans., vol. ii, pp. 305-367. Cambridge, Mass., 1836.
1850. Rand (Rev. Silas Tertius).—A Short Statement of Facts relating to the History, Manners, Customs, Language, and Literature of the Micmac Tribe of Indians in Nova Scotia and P. E. Island. Halifax, N. S., 1850. 40 pp.— This is a most valuable account of our modern Micmacs, written by one whose knowledge of them was very intimate. See also 1894.

1850. [Rand (Rev. Silas Tertius)].—The History of Poor Sarah; a pious Indian woman. In *Micmac*. [Halifax (?), 1850.]. 12 pp.
1853. [Rand (Rev. Silas Tertius)].—The Gospel according to St. Matthew in the Micmac Language. Charlottetown, 1853. 118 pp.— Also as *Pela Kesagunoodumunkawa tan tula Uksakumamenos Westowoolkw Sasoogoole Clistawit ooten-ink; Megumoweessimk; Chebooktook* [Halifax], 1871; sometimes with almost the entire New Testament.
- Rand subsequently published, anonymously, Micmac translations of the Bible as follows, and later editions of the same, which will be found fully set forth in Pilling's Bibliography:—St. John (Halifax, 1854, 95 pp.); St. Luke (Bath, 1856, 148 pp.); Genesis (Bath, 1857, 213 pp.); Psalms (Bath, 1859, 282 pp.); Acts (Bath, 1863, 140 pp.); Exodus (Halifax, 1870, 166 pp.); St. Mark (Halifax, 1874, [39 pp.]); Epistles and Revelation (Halifax, 1874, [216 pp.]). Also, with his name, *The Gospels of St. Matthew, Mark, and Luke, with the Epistles and Revelation, translated from the Greek into Micmac; Halifax, 1875; 126+[39]+[68]+[216] pp.*
1854. Rand (Rev. Silas Tertius).—*Ferst Ræding Buk in Mikmak*. London, 1854. 40 pp.— For second edition, see 1875.
1861. [Shea (John Gilmary)].—*Micmac or Recollect Hieroglyphics*. *Historical Magazine*, 1st series, vol. v, pp. 289-292; New York and London, 1861.— A general account of the invention of these symbols by LeClercq, and their use, also the Lord's Prayer in hieroglyphs.
1864. Ambrose (Rev. John, M. A.).—Some account of the Petral ... with a few observations on a beach-mound or kitchen-midden, near French Village. *Trans. N. S. Institute of Natural Science*, i, pt. 2, pp. 34-44. Read 4 Jan. 1864.— Kitchen-middens described on pages 42-43.
1864. G[ossip] (W[illiam]).—On the occurrence of the Kjoekken-moedding, on the shores of Nova Scotia [at French Village and Cole Harbour, Halifax Co.]. *Trans. N. S. Inst. Nat. Sc.*, i, pt. 2, pp. 94-99.
1864. Maillard (Abbé [Anthony S.]).—*Grammar of the Mikmaque Language of Nova Scotia, from the manuscripts of the Abbé Maillard*. New York, 1864. 101 pp.— (Vol. 9 of Shea's Library of American Linguistics.)

1865. **Murdoch (Beamish).**—History of Nova Scotia. 3 vols. Halifax, 1865-7.— Contains miscellaneous historical references to the Micmacs.
1865. **Uniacke (Rev. Richard J[ohn]).**—Sketches of Cape Breton, originally addressed as letters to Archbishop Whately. Preface dated, Sydney, C. B., 12 Sept., 1865, but originally written about 1862. Unpublished (?) manuscript in files of N. S. Historical Society.—Chapter 8 (20 pp.) is on the "Native Indians."
1866. [**Kauder (Rev. Christian) of Tracadie, N. S.**].—Buch des gut enthaltend den Katechismus, Betrachtung, Gesang. Wien, [Vienna], 1866. 146+110+210 pp.— Catechism, meditations and hymns, printed in the Micmac hieroglyphics invented by Father Christien Leclercq, which had previously only been used in manuscripts. Each of the parts of this book were also published separately; same place and date.
1868. **Dawson ([Sir] John William).**—Acadian Geology. 2nd ed. London, 1868.— Pp. 41-46 of chapter 4, contains remarks on prehistoric man in Nova Scotia; and Micmac heads are figured opp. p. 41, and a few stone implements on p. 43. Appendix A, pp. 673-675, is on the Micmac language and superstitions.
1869. **Akins (Thomas B[eamish], D. C. L.).**—Selections from Public Documents of Nova Scotia. Halifax, 1869.— Miscellaneous historical references to Micmacs, text of treaties, etc.
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The student is also referred to the following volumes of manuscript documents (among others) preserved in the Public Records of Nova Scotia:—

Vols. 430-431. Papers relating to Indians in Nova Scotia, from 1751 to 1866.

Vol. 432. Journal kept by Hon. Joseph Howe while Commissioner of Indian Affairs (appointed 1842), containing also plans of Indian reserved lands.