

Tall Story. Pat and Mike. Reel 19, No. 11.

Two Irishmen were going to bed and had an argument about how they'd get up in the morning as both were sound sleepers. So they made a bet. They decided whoever got up first would put a chalk mark on the door. So Mike said,

"If I get up first I'll put a chalk mark on the door."
Pat says,

"If I get up first I'll rub it out."

Told by Edward Gallagher, Lightkeeper, Chebucto Head,
Halifax County, and recorded by Helen Creighton, Sept. 17, 1949.

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Mount A re-recording No.19

- 185 1. Talk in Micmac, probably from the Reservation at Shubenacadie by Chief William Paul.
- 186 2. Micmac Song, quite long, older voice, probably Wm. Paul L.C.176A; lullaby
- 187 3. Micmac Song " " " " " " " " L.C. ~~174~~ 173A
- 188 4. Talk in Micmac on customs and how needles made; then talk on first child followed by a lullaby.
- 189 5. Talk on birth of child and customs at this time, ending with a song sung for the child after presents have been given; L.C.130B
- 190 6. Talk on hunting and fishing with example of calling moose; this is followed by a talk in Micmac which must be the same story since it concludes with a moose call.
- 191 7. Micmac burial and how ^{pockets} ~~pokeys~~ buried with women; L.C.86B
- 192 8. War Dance sung by William Paul with John Knockwood and Martin Sack; see Folkways record FM4006, Folk Music From Nova Scotia; L.C.94A
- 193 9. Micmac Indian War Song, sung by William Paul; see Folkways record as above; L.C.94A
- 194 10. Glooscap, story of Micmac demi-god begun here and ~~is~~ concluded on tape No.20; see B.M. p.88; L.C.173A

Informant throughout: Chief William Paul, ~~Sh~~ Shubenacadie Reserve

Tape a bit scratchy, but words clear.

Recorded for the Library of Congress by Helen Creighton

Talk in Micmac on Customs.

L.C. 130B or 167 A.B or 176 A.B

Well then he put this water on the canoe in Woodley and poured it round and he found where this water would come from. He'd have a little kind of a cove and he'd mark that place. Probably he would find seven places where the water came from and he had them all measured with pieces of coal, fire coals. So he'd dry that and put the pitch there and when he'd put this canoe in the water there'd be no danger of water coming into her. But the needles they did use at that time to sew the bark it was made of bones, of moose bones. It was made of moose bones. Moose bones belonged in the ~~box~~ down to the house. It was a little kind of a bone here about four or five inches and they get them and they made the needles out of them.

Well when the young woman would have maybe the first child, it would be kinda cross, like of this, and she always have a little kind of a song for the child to make him quiet, and she always sing this way:

Lullaby in Micmac

It means how this young man and young woman got married. (Ends with oh ho, that's the end of the song).

L.C. 167B & 130B

Well then, the children who then were born in the time, they always had some initial or other to appoint the day the child was born. Maybe in during the summer, or maybe in during the fall or springtime or winter time, but more so they would form selection more in summer when the berries, for berries, and for blossoms and all so forth and they were so glad when the child was born, especially a boy. They had many's to thanks to give the child this great living into this world and to be great servers into the war effect, and of course they took this to be the great of their doings. So they would gather up some different things such as a hide,

that a boy
or skin of any garment ~~xxxxxxx~~ would wear and others would be making
boards . Well then they'd go to work and leave this crib by the side of the
tree and then they was more sure to be not in danger for any reptiles or
mosquitoes or any other bugs to trouble the child. And that's the way when
they would move from that place, they would go to work and put this child on their
back and ~~ix~~ travel for miles where there was a great hunting ground or something
like that, for their living. They had no 'bundance of things whatever, just
forest
whatever 'bundance the woods ,the ~~xxxxx~~,it gave them. That's the 'bundance they
had that's the 'bundance they believed in that time.

Well now then when this was all over, then they'd go to work and
notify each other which then lived handy to have a little pow wow. About this
child, they were all giving him a great thanks and great wishes, and great
wishes, and all the different things, all ~~xxxxxxx~~ the relatives they had gifts
and therefore they were all assembled in the place where the child was . Well
they go to work and now we have given ~~them~~ ^{him} all those wishes , great wishes
what we had carried and now we were all showing these wishes to this child.
And now then we'd better give him more things, more thanks of his great life,
great nority(?) and so forth. Well now then, we'd better go to work now
and we must have a little pow-wow to make a little dance round
the child. The child would be right in the centre and the dance would be
circling round the child three or four different times. And that's the way
they give these full of thanks ~~for~~ ^{of} this child and after they give him all those
great ~~wishes~~ wishes.

(Mr. Paul sings song, L.C.130B or 167 B, keeping time with sticks)

----- I teach you all 'bout those great presents that we
have given out to the child.

I lived on hunting, on hunting, fishing and all so forth which
I growed up quote a family out of ~~ix~~ this doings, and I have trapped 'mong the
lakes and rivers and brooks and bed waters and I have fished for my food and I've

caught some of the wild animals for my own use, and I spent nearly all of my time by getting my living out of the forest, even so that I could call^{most} all kinds of animals it was ever growed into this province. I could call even down to the muskrat and owls and also any other animals that I could make them come while I could get them with the gun or sometimes with the bow and arrow, something like that. Well so ,even so when it was fine,fall, to call ~~xx~~ moose in the month ~~of~~ of October, or September. Well we'd go out in the plains or in the bogs to call this animal for our own usage, and npw this is the way that I used to manage to call up those animals:

(Mr. Paul gives example of moose call and after first sounds says,) then

Well ~~xxxx~~ we could hear the bucks,considerable of distance:

(gives example of buck's reply).

Well finally the animal would come where he had hear this sound of this call. Well he was going then for his death . That's the way that we got our living from the animals, and that's the way we devoured the animals. That's all, and this is William Paul calling moose in the times of calling times. It was in the fall of the year.

(Gives talk in Micmac; this must be story of calling moose as above because he gives an example of calling).

Micmac Burial . L.C.~~86A~~ 86B

For words see Bluenose Magic p.90 . (He continues): Women's Dress.

The women always had pockets which was made separate from the garments. Sometimes the pocket was made of some animal hide or skin or some of the other purposes ,cloth, but same time they would have these pockets and they would have everything there the thread of that they called the sinners (sinews). That's the cords of the animal and they had beads, bone beads, and they would have these bone beads in the pocket and and also the sinew threads and the bone

needles in this pocket and when the lady would die ~~next~~ of course they would certainly put this pocket in with them to in use when she had arrived in the Happy Hunting Ground. And that's the great pride that ~~the~~ they had give to the dead.

and Martin Sack.
War Dance sung by Wm. Paul with John Knockwood, (See Folkways record FM4006, Folk Music From Nova Scotia) L.C.94A

It was once there was a great warrior ,one man by the name, Stephen Joseph. He was one of the great warriors of Micmacs and this is the song that he used to sing, and now who is going to sing it by name William Paul:
War
Micmac Indian Song (see Folkways Record FM40006, sung by Wm. Paul and followed by a talk in Micmac.) L.C.94A

Glooscap L.C.94B

Well once in the time passing we had this same great man which simply was the same ~~grade~~ as the other Micmac Indians. (See B.M. p.88; when transcribing from other set pf tapes could not ~~xxx~~ make out all the words, hence the change here in the opening . (Continued tape No. 20.

Songs and stories by William Paul Micmac chief for thirty-five years, now aged 87 and still an active woodsman; recorded by Helen Creighton ~~xxx~~ for the LIBRARY OF Congress in 1943.