

- 1-3 Dance Music, played on mouth organ; old tunes played by Solomon Francis, Eel Ground, N.B.
- 3-6 Dance Song, sung by Solomon Francis using molasses carton for drum and fly swatter for stick; used in old days when celebrating anything ordinary, with singer in centre and Indians dancing around.
- 6-8 Song at Wake, sung by Mrs. Denny, Eel Ground; nothing distinctively Micmac about this.
- 8-9 Lullaby, sung by Mrs. Denny, but room full of Indians who would not keep quiet, so it is spoiled by laughter in background.
- 9-14, Mouth organ, song and dance tune played by Gilbert Patlas; song, "I Love you in a Thousand Ways"; dance tune learned from old Indians making mouth music, similar to chin music from Berton Young at Petpeswick, in idea. That is, for dancing no instrument used, but made by diddling or some such sound. Name of tune unknown.
- 14-16 Hymn, Hail Mary sung by Chief Dan Paul in ~~Micmac~~ Latin and translated into Micmac.
- 18-19 Fallen Leaf, sung by Alfred Patlas, a few verses sung not very well; song is about an Indian girl; I have it in English.
- 19-21. Prayers in Micmac, beads told by Mrs. Sonifas who helps her daughter Madeline. Madeline calls it saying her prayers in Indian. They say The Lord's Prayer, and Hail Mary.
- 21-24 Talk about Micmac uniform by Chief Dan Paul.
- 24-end and continued 114B1-3, talk on mixed marriages and Indian legal rights. Not particularly interesting.

All Micmac informants from Eel Ground, N.B.

- 16-18. Talk on picture writing by Chief Dan Paul with explanation by Louise Manny; interesting.

Gilbert Patles on mouth organ. Plays first: "I Love You in a Thousand Ways."

Then old dance tune learned from old men who mouthed it for step dances. Called "play by mouth" here. No instrument used in play by mouth music. Similar to Berton Young's chin music and Newfoundland and cheek music in idea. Mr. Patles picked the tune up from hearing the old men sing it. He doesn't know its name.

In dances like the one played by Solomon Francis with birch bark and a stick, they would wear what they call uniforms. As ~~xxxxxxxxxxx~~ Dan Paul says:

A coat about that long, and there's all red ribbon right around, and all over here's beaded up and back and it kind of goes down the legs, and have the Indian moccasin like. The Micmac uniform - the head - is all beaded up here like a cap. Feathers on one side make the Micmac uniform. I got the uniform home. I should have brought it.

Question: Mrs. Denny, were babies ever wrapped in rabbit skins? (Had heard they were)

No, just the little blanket, that's all.

Chief Dan Paul: Years ago before the Indians were civilized like they used to use a piece of board and the child would be tied right around and you'd be carrying the child right on the back.

Miss Manny: To make costumes at Burnt Church they sewed pearl buttons all over a suit, and that made a ceremonial costume. An ordinary suit covered with pearl buttons.

Mouth organ played by Gilbert Patlas, conversation with Mrs. Denny and Chief Dan Paul, Louise Manny's informants; recorded by Helen Creighton at Eel Ground, Aug. 1953

Question: That uniform that you have on chief, how did you say it was made? It was copied from a picture, was it?

Chief Dan Paul: A picture from Big Cove Indian Reserve. Big Cove is in Kent County about 60 miles from here. The chiefs, they always had the uniform, so I got the lend of this uniform the time King George 6th and Queen Elizabeth passed here. I got the uniform over here, and I got the pictures taken. So when we started to make mine, we got the copy off of this suit you know, the way it's made. This is old Indian after the Indians were civilized. After the peace was made. The headdress has four feathers on one side. I should have moccasins on, but the boys didn't bring them. (The boys had fetched his uniform from his house to show us). It's red moccasin, kind of -

(The chief turned around to show his uniform from the back, and it was seen that he had a sash not unlike those that used to be worn in snowshoe clubs. Miss Manny explained that it is a sash the French Canadians wear.

Question: Do they wear that uniform in Nova Scotia? The one you're wearing now?

Chief Dan Paul. Yes. Well, I don't know now acquaint very much, but we have meeting away off in Cape Breton. Some of the chiefs, they have a uniform like this.

Recorded by Helen Creighton, Aug. 1953 from Miss Manny's informant, Chief Dan Paul.

? ? , he was going to start the Indian organization in Canada. This reserve was 7 miles above Quebec. So there was ~~xx~~ Indians first, pure Indians, and they mixed the marriages in French. Mixed marriages in French and at the last of it they're losing their own language. They talk French. Well, he start the organization in Canada, but they ? it, but the Indian department said, "You're not an Indian. You're a French. You got no business or authority from the Indians, to start this Indian organization. You're a French. On account of this they mixed marriages. Well, all the Indian chiefs in the Maritime provinces they was notified by Indian agencies. This word comesto our Indian agencies in the Maritime provinces, to notify every Indian chief and Indian agent not to listen to ? because he's not an Indian. He's French. Anyway after he was discharged not to start the Indian organization we held a meeting way up Ottawa 1945 and we elect our president. His name is Andrew Paul. There was 150 Indian chiefs gathered there, different tribes and different languages. We got to turn around and talk English among all these tribes. Andrew Paul belongs to North Vancouver, British Columbia. After we had a meeting, twelve million dollars was granted for the Indians in Canada.

So after that, a few years time, Andrew Paul comes down here in Maritime Provinces and visits all the Indian reserves in Maritime Provinces and away up along. To-day he's the head of 130000 Indians in Canada. The Indians in Canada are supposed to be 185000. The Indians over in United States are 334000, and we are fighting for our legal rights. Way up Ottawa the money was filed up, and the chiefs in the Maritime provinces they didn't have any schooling much. The chiefs will go up Ottawa and they'll get a promise. "How much charge you come up here?" Well, we tell them how much it cost us. Then give us cheques to come down. We was waiting two years, nothing come. So at last poor Indians in Canada, way out western Canada and British Columbia, they have compulsory education. Educate their poor little children, and force them to go to school. At last about 150 years there's Indian town layers in Canada to-day, way up Ontario and British Columbia, and they're working, and the Indian chiefs in Maritime provinces, they're all working together and organizing get our legal rights from Ottawa. There's the money piled up way up Ottawa. Every dollar goes into the Dominion parliament. There's so much percentage taken off - I don't know how long - must be over 150 years. But we didn't get it. So we start the Indian organization in Canada 1945 and we elect our president in North Vancouver, British Columbia. He's a lawyer. He'll face any member in

parliament. He's got the treaties, and he knows the law published by the Indian department, and he's got the original treaty. So he started and fought our legal rights for the Indians in Canada. He's the head of 130000 Indians in Canada, and he's doing great help. I've seen the time ladies and gentlemen we've got small little shacks along this river. There's a lot of our children sick and half clothed half of the time, till after this Indian organization was fought for our legal rights, to-day we got nice houses along. I heard a fellow say right in the court there where we held the meeting. He said, "We want every Indian (end of A side of tape. He continues on B)

"We want to get the young children get married and raise a family, and get new houses along." But some of them they don't want to get married, like that man over there.

Talk by Louise Manny's informant, Chief Dan Paul, Eel Ground; recorded by Helen Creighton, Aug. 1953.

Sung first in Latin and then translated into Micmac.

Question: What were you saying about the old Indian singing in Latin and Micmac?  
 Chief Dan Paul: Way out in Nova Scotia they start Indian hymns, the writings of it just like in China. Chinese. Well, every mark is a word. So they sung these Indian hymns from these books. They used to learn these Indian hymns. The priest was locked up, out in Halifax, Nova Scotia; he was locked up for six days. Never ate a bite, never drink. So the priest was released to go out and give the Indians these Indian hymns. So they started to use the writings, the Indian hymns. That's long years ago. Must be about 200 years ago. Well later about 50 years we started learning in Latin from the priest. So the Indians learned this Latin, so we use our churches now to-day in Latin and some times a lot of us chiefs get together inside the church and use the Indian hymns. That's the way we learned. Indian and the Latin., for mass or burial or funeral.

Miss Manny: I think Chief Dan Paul is referring to the Micmac character which is sign writing, invented by Father Christain LeClare(?) about 1672, and it is quite true that he retired to a room and came out in about six days ~~xxxxxxxxxxxx~~ with this system which is rather like picture writing, and in Nova Scotia it was quite widely used and I have seen a hymn book which had about fifty different hymns all done in the character. No, they weren't hieroglyphics in the sense that Egyptian writing is hieroglyphic. They were sort of built up picture writing and they were a little more like the Chinese writing in that you might have a triangle which meant God, and you might have another thing added to it which would mean Savoir, Son of God, and something more which would mean Holy Ghost. That is, the thing was built up with two or three different symbols.

Hymn sung by Chief Dan Paul, Louise Manny's informant; recorded at Eel Ground by Helen Creighton, Aug, 1953.