

Reel 114B

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- 1-3. Talk on mixed marriages and Indian legal rights concluded from reel 114A
- 3-5 Catechism, told by John Augustine, Redbank, N.B., in Micmac
- 5-12 Talk on Younger Generation, translating prayers from Latin to Micmac, and ceremonial Micmac songs sung and told by John Augustine, Redbank/ Songs particularly interesting.
- 12-15 Legend of Micmac Girl who left Iroquois enemies to death, told by John Augustine
- 15-21 Trouble Between Micmac and Iroquois, told by John Augustine
- 21-23. Micmacs and Maliseets, told by John Augustine and Louise Manny
- 23-end. Glooscap, told by John Augustine. All these legends are interesting.

We send out children to school, and they learn their prayers in English language, and I understand now - I'm not highly educated, but I understand and I can read most any book - but I find these prayers book, histories and all like this a lot harder to learn, to translate these books to a different language like our own because they use more high words, something like a law, see. That's the reason I can take a book. I can read any prayer, hymns and all like that in the English language, and still I couldn't go ahead and translate every word to our language. Still and all I well understand the meanings of it. Well these young children - they're only young, they're just beginning to learn - and no doubt they could sit down and read and recite their prayers. They can read them, but they don't understand the meaning, and when they go to communion and confirmation the priest or bishop ask them questions all about this they appear to know, but if I go to work and ask them to explain these words, they can't explain them in our language. They don't understand them in a way. They can just read them. That's all the trouble I find, and Father ? used to tell us about it. Said, "Teach your children their prayers in your own language." I'm saying my own prayers in my own language, and most any children, but this last generation, they're different.

(Asked for songs in Micmac, he said,)

"If I make any mistakes nobody will know the difference would they? I'll sing you a little song. Hold on, I've got to make an awful noise, you know. That's the right way. I know different little songs like this, and they're all different meanings and I couldn't very well tell you all about it, but anyway, this little song, once the Indians lived together, and that's before they take a long trip somewhere, or go to war, or something like this, they always get together first. And then they have a place built especially for these dances and one sits in the middle with a drum and he's got a little stick there and he begins to sing.

Sings, tapping step with stick as if it were a drum. (Sounds like a very interesting song)

Now before they have a ceremony, sometimes a chief - he was a main man, he was a king, he was a priest, and a bishop - he was head man, and sometimes a young couple was getting married, and the first thing they do, they go in a circle and the chief sits in the middle. He married this young couple after this ceremony passed, and they get together and start dancing again.

Sings, tapping stick. Explains, he walks from

Pacific Coast to Atlantic Coast, with his long boots on. That song was a marriage ceremony.

Miss Manny: What was his name, the man who walked so far?

John Augustine: The Lord knows. The old Indian chiefs, they made the laws, married the people, and punished when they do anything wrong, and they gave the death sentence. That's the power they have, these chiefs in old times.

Question: Were there any special songs for baptisms?

John Augustine: Well I suppose there were special songs, but I don't know them very much, and used to call to see the children when they were born, and used to give them queer names, queer names. Well now these native Indians over in western Canada, they still use a lot of these old Indian names where they call the children of course. They are baptized after a while and they get Christian names. But still they hold the Indian names you know, such as rocks, river, mountain or even young animals like a fawn, eagles, bears and all like this. They always give a certain Indian name to each child that's born. But in the meantime they're Christianed afterwards, given Christian names. No, our children here don't have names of animals, because we haven't got these old Indian customs. No, we don't celebrate when a child is born. When there's a wedding we do just the same as the white people. We generally hold a big supper, and a big dance. There was a special war song far as I know, but all these two songs that I've sung, they used these songs just before a ceremony or a celebration, all like this. These songs doesn't make no sense. There's no words. Just a kind of a deedle. Make a noise. There's no words for them. The Indians are getting educated now and most of the people sing the English songs, or French, but they never sing our language because no one teaches it.

Talk and songs by Louise Manny's informant,
John Augustine, Redbank, N.B. and recorded by Helen
Creighton, Aug. 1953

There was one Micmac family that lived up head of St. John River, and them times they had wars all the time. Any time that the Iroquois found a small family and one thing and another in the place they'd go to work and kill them out, and this time there were warriors from up St. Lawrence River, the Iroquois. Oh might be twenty-five or thirty men, anyway they're all able-bodied men and they found this family living by themselves up on St. John River, a Micmac family, and they went and killed them all out, all but one girl. So they took this girl. They captured her and they was going to kill her if she don't give some more information about where the Micmacs were living, one thing and another. So she give in. She had an idea what she was going to do.

She told them to go down the river with her. "It's about all I can do; show you where the Micmacs are living. Where they're situated, one thing and another. A reserve here and there. That's all I can do."

"Well," they said, "that's gold enough. That's all the information we need." So one day they come down the river in a lot of canoes. The Iroquois. They all had a lot of canoes, and they took this girl on board one of their canoes, and at night they come to a stopping place and stayed there over night at last. So this girl figured out everything that they should be at the falls there just before daylight in the morning. So once they got

at the falls she told them, "Now we're going to have some tide." They stayed at a certain place there until when the right time comes she says, "Now, now's the time. It's all dead water from here for about 15 or 20 miles. Here is what they call the ~~the~~ voyageurs, the people go along, they always have good rest." The way they used to do, they'd tie all the big bunch of canoes together, and they'd have some kind of a big raft, and then they'd all lay down to sleep and have a good time. So they believed her. So just within the sight of the Grand Falls of St. John River, they got together and they went ashore and they tie all these canoes together, solid and said, "We'll relax now; just drift down." And that's just before daylight in the morning. Just above the falls it looks more like a lake, dead water, just a little current. So they all lay down and relax, and first thing you know they hear this falls, this roaring right ahead of them, and there's no way of getting out of it, and the whole bunch of them went over the falls. They all got drowned, every one of them, there was not one soul saved. Well, the girl died same time, but she sacrificed her life to save her people. That's the little story I heard about it/ I used to know her name, but I couldn't possibly think about it. If you was over at Devil's, this girl, she's well educated and she wrote a lot of stories all about that, you see, and no doubt

they'll have a record or something, or a copy.

I heard the story from being handed down from one generation to another. I never seen it written anywhere. I just heard it, you know.

----- Trouble Between Micmac and Iroquois

As far as the old stories I hear, one time the Iroquois used to live here in Maritime Provinces with the Micmacs. Sometimes they'd have a reserve on one side of the river and the Iroquois on the other side. I heard just a few points of it, how the trouble got started. Anyhow one time there was a big reserve of Iroquois on one side of the river and Micmacs on the other side, and big chiefs on each side. And both the chiefs they had few young boys, and one day these little chiefs, Iroquois chiefs and Micmac chiefs they ~~they~~ went around the woods with their bows and arrows killing birds, one thing and another, and one time this Micmac boy saw a great big white eagle. So he shoot this great big white eagle and knocked it down. When he knocked it down to the ground this young Iroquois run over and took a club and finished this white owl(?) and said, "I killed him." and little Micmac said, "No, I shot him." So they had a little quarrel then and at last they got into a fight. Anywhay, that's what started trouble. Wasn't very long there was a war, start fighting, and start change the Iroquois of the Maritime Provinces. Chase them away up the St. Lawrence, and chase them way up the lakes. That's where they left them, and one time, and ever since then the Iroquois as I understand are just watching their chance to kill all the Micmacs they can.

One brave time they come to a place. There was quite a lot of men I suppose, about ten or fifteen or twenty ~~xxxxxx~~ men, they're all braves - fighters, warriors. They found a place; they claimed this was up Restigouche River, and they found these few families of Micmacs, and at night they went to work and they killed them all out - all but one chief there. He escaped his life, so he run away from them. They killed the rest of them, and this very man went out to Restigouche to the reserve there, told his story, and kept on going, come over to the Miramichi River, come over to the reserve here and told them his story, he says he'll be back, he's going over to the Atlantic over to Nova Scotia. After he got over there, I suppose it took him a long time, he walked all the way - once he got there he organized an army. He got so many warriors from this reserve and so many from there. It was in the winter time, and they were hauling toboggans and they were hauling some young women that were making snowshoes right along on the way. Mocassins and all like this, and every reserve they come to they take out so many braves. At last they come to the

Restigouche reserve. Well they gathered quite an army and the old man start to track these people, but they walked up St. Lawrence way year ago. So he tracked them just the same as if they just went up there yesterday and made their tracks in the snow. They come to St. Lawrence, they come to the first reserves they told him no, they up river. They come to another reserve they told them no, and people way up, and at last they come to Lake Ontario. That's where they found this very bunch. They come out on opposite side of the lake, and every man comes out on the lake, he breaks off a branch of a tree and sticks it up along the shore there, and before dark, other people look across the river and oh there's all woods right out on the ide. They don't know how many Micmacs were there, but anyway this Micmac chief went over and told them - told this big chief over there - he says you want to get ready. We'll have a little bit of fun to-morrow. You boys kill all my people over there? Women, children, old people. He says, "We wouldn't do anything like that. We come here for a good square fight. We have a little fight to-morrow, and next day they start fightin', and these Micmacs, they kill all the Iroquois was in that big reserve. Kill every one of them - didn't leave one. All except a big chief was there. They didn't kill old chief. He was an old man, and his daughter was there. And the chief said - told this Micmac chief - will you spare this girl? She's my only daughter now. You can kill me, but spare this girl's life." And the Micmac chief said, "Yes, that's right. How many of our girls did you spare that time?" He says, "You didn't spare any, but you killed them all out," so this old chief just took this girl and busted open her chest and he drank the blood. That's the last of it. That's the end of the war, and ever since that they've never had no war. The Micmac tribe got the best of them, chased them all the way over, and ever since that the Micmac tribe claims these maritime provinces, Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, and from here to Quebec and from here to Boston. Well they claim this the Micmac Indian's territory.

Yes, the Iroquois were brave warriors, but they can't stand before the Micmac. Well it shows, they used to live here and we chased them away out the St. Lawrence River.

As far as I know about the Maliseets, there were only one or two families. They used to have war with the Micmacs, and the Micmacs went to work and killed them all out, all but two families, and then they sprung from there ever since. There are not many of them now. They only live over St. John River. Only two or three small reserves there. The Micmacs were the boss around here. They're still boss.

Story about Maliseets told by Miss Manny:

It seems that the Maliseets have a very ugly language, and when the Micmacs got through the woods and they hear the porcupines grunting and they hear the crows cawing and they say, "Ha ha, there go the Maliseets hiding from the Micmacs."

(Miss Manny learned this story from Chief Dan Paul. John Augustine had never heard it before.)

John Augustine again:

Glooscap

Well I heard Glosscap was a very powerful man, by the old stories he had the power from Almighty God. I understood before Glooscap's time there was big animals - pre history animals - great big animals, some of them thirty, fourth feet long, and they were very fierce. Killed the people, even babies beavers. (?) Well, they weren't very savage in a way, but they done a lot of damage to the tribes. They go to work and dam the big rivers. Now for instance, they claim that Grand Falls up in St. John River, they build a dam there one time, they used to flood a large part of the country there, and they went down to mouth of St. John River and they dammed it there. That's where the river falls east now. High ledges on both sides of the river, they claim they built them ledges the time they built the dam, and they used to flood the St. John way up, and large tracts of land ~~hikawxwaxxxx~~ under water.

So when Glooscap came, he knew all these animals were killing people and doing a lot of damage, so he promised the Indians he would fix up everything now. He'd have a deal with them. So he went to work and killed out the biggest beaver there. Now according to the story, when he tore that dam out at St. John reversible falls, he had big stick. Just had a big stick and broke up this dam and there were big chunks of earth you know that throw away out. And one time he throw a big chunk out there and that's the Patrick Island out there. And anyway he killed most of the biggest ones there, and one big beaver he took up river, and on the way up before they came to the Grand Falls there were two islands there. The Indians called them Snowshoe Islands. The Indians snowshoed up there, and one time the snow got sticky and he got tired, so he just left his snowshoes there and two good sized islands, and they call them Glooscap's snowshoes, and they went up and he tore the other dam up and he killed the big beaver and he went over to Nova Scotia - Bras D'Or, or what do you call that place? There was a lot of inland water there, it's all salt water there and

at the mouth of that place there was high ledges, and they claim that was a beaver dam one time, and he went and tore that dam down. You can still see the signs. if you was over there you'd see high ledges two or three hundred feet high on each side. They claim that was a dam. He killed the last beaver there. So he took one and took it over on dry ground and skinned it, and took the beaver skin and spread it out, and they claim it covers about two or three acres of the ground. And the Indians over there claim you can still go over that place and see where he spread that beaver skin. Nothing grows there excepting mud, just the same colour as the beaver skin, a brownish colour. And this place is level, just as level as could be, and you hear the story you can still believe that's where he spread the last big beaver that he killed.

And they claim there used to be squirrels were the biggest animals were round here and there were more pairs than any other kind of animal and he took them and made them small. And they claimed the turtles were big animals them times, and he made them small. Now I understood that. I never seen them but I was told if you go to Bathurst River at the grand falls about half way up there's a big rock just the shape of a turtle, but it's waxy a great big rock, and it would be a part of the neck you can still see the blood. Red rock on one side, and they claim that was the last big beavers there that he killed, up Bathurst River.

He started to fix up these rivers so the Indians wouldn't have to paddle in the cold, so he went and rigged up some kind of a way over in Petitcodiac River. Now he told the Indians, "You just watch the tide, so when the bore comes up just shove the canoes out and go up river 40 or 50 miles and go up 8 or 10 miles an hour." They don't have to paddle. Once they get up there stay there till the tide turns. If they want to get back home again shove their canoes out and they'd travel 7 or 8 miles an hour. Glooscap thought, "No, that wouldn't be right. If I do that all around here the Indians will get too lazy," so he quit. That's where he knocked off.

Told by Louise Manny's informant, John Augustine, Redbank, N.B. and recorded by Helen Creighton, Aug. 1953