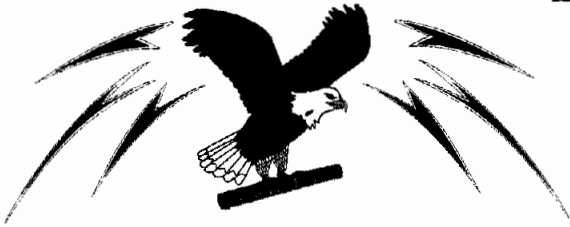


The Confederacy of Mainland Mi'kmaq



Member Mi'kmaq Bands
Annapolis Valley • Bear River • Glooscap • Millbrook • Paq'tnkek • Pictou Landing

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January 10, 2006

Steve Chapman
Project Manager
Canadian Environmental Assessment Agency
Quebec Regional Office
1141 route de l'Eglise, 2nd Floor
Sainte-Foy, QC
G1V 4B8

Dear Mr. Chapman:

RE: Mi'kmaq Use Report

Please find enclosed two copies of the *Mi'kmaq Use of Oositookum (Digby Neck), It's Surrounding Waters, and The Mainland Shore of St. Mary's Bay Report* provided by The Confederacy of Mainland Mi'kmaq.

Should you have any comments or questions regarding this report, please do not hesitate to contact Michael Cox via phone at (902) 895-6385 ext. 237 or via email at environment@cmmns.com.

Sincerely,

A handwritten signature in black ink, appearing to read 'Elten Marshall'. The signature is fluid and cursive, with a long horizontal stroke at the end.

Elten Marshall
Environmental Services Assistant

Encl.

In unity there is strength and in strength there is power, justice and equality for all.

**MI'KMAQ USE OF OOSITOOKUM (DIGBY
NECK), ITS SURROUNDING WATERS, AND
THE MAINLAND SHORE OF ST. MARY'S
BAY**

The Confederacy of Mainland Mi'kmaq

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December 2005

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TABLE OF CONTENTS

<u>1.0</u>	<u>BACKGROUND</u>	<u>3</u>
<u>2.0</u>	<u>SUMMARY</u>	<u>3</u>
<u>3.0</u>	<u>DEFINITION OF TERMS</u>	<u>4</u>
<u>4.0</u>	<u>METHODOLOGY</u>	<u>6</u>
4.1	HISTORIC MI'KMAQ LAND AND RESOURCE USE	6
4.1.1	STUDY AREA	6
4.1.2	METHODS	6
4.1.3	LIMITATIONS	6
4.2	CURRENT MI'KMAQ LAND AND RESOURCE USE	7
4.2.1	STUDY AREA	7
4.2.2	METHODS	7
4.2.3	LIMITATIONS	7
<u>5.0</u>	<u>HISTORIC LAND AND RESOURCE USE</u>	<u>8</u>
5.1	NATURAL HISTORY	8
5.2	PRE-CONTACT	12
5.3	POST-CONTACT	13
5.4	ARCHAEOLOGICAL SITES	18
<u>6.0</u>	<u>CURRENT MI'KMAQ LAND AND RESOURCE USE</u>	<u>21</u>
<u>7.0</u>	<u>REFERENCES</u>	<u>22</u>

1.0 BACKGROUND

The Confederacy of Mainland Mi'kmaq (CMM) is a Tribal Council that provides advisory services to six Mi'kmaw communities in the province of Nova Scotia – the Paq'tnekek First Nation, Annapolis Valley First Nation, Bear River First Nation, Glooscap First Nation, Millbrook First Nation, and Pictou Landing First Nation.

CMM received participant funding from the Canadian Environmental Assessment Agency to prepare a study on Mi'kmaq traditional use on behalf of Bear River First Nation that will be submitted to the environmental assessment review panel for the proposed White's Point Quarry.

This study is not consultation for justification of the infringement of constitutionally protected aboriginal and treaty rights.

2.0 SUMMARY

The Mi'kmaq have used Oositookum (the Neck), and its surrounding waters, and the mainland shore of St. Mary's Bay since before the arrival of Europeans and continue to use the area for traditional purposes to this day.

Some Mi'kmaq land and resource use sites have taken place and continue to take place in close proximity to the proposed project, including the historic Indian Hill Camp, situated at the northeast section of the present White Cove lot where moose and porpoise were hunted, and the heavy present day fishing in the waters surrounding the Neck.

It is also important to note that because of the high degree of use that has taken place in area over the centuries, the possibility of pre-contact burial sites in the project area should not be ruled out.

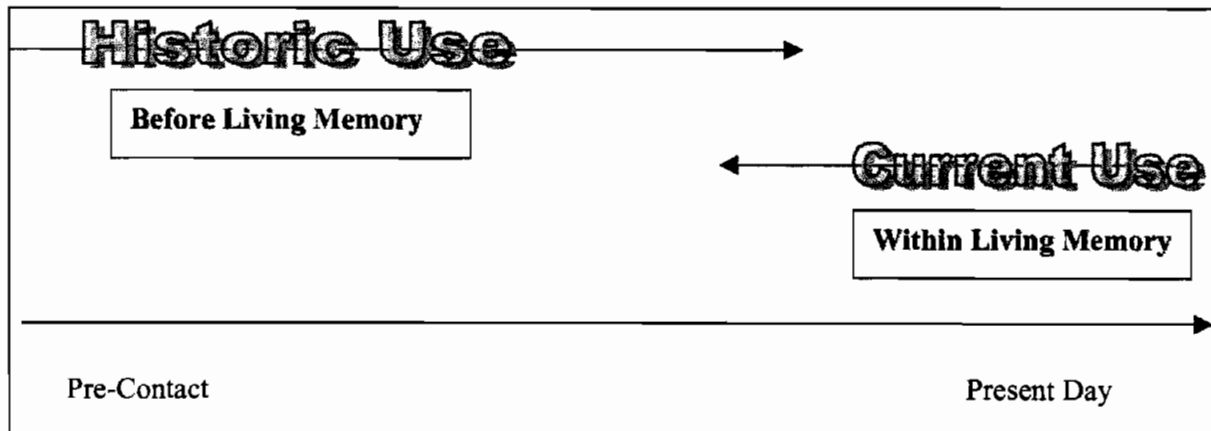
3.0 DEFINITION OF TERMS

Living Memory is the memory of living Mi'kmaw. The period of time included in living memory varies from knowledge holder to knowledge holder. Living memory often extends to the father and grandfather of the knowledge holder and can be estimated at three to four generations.

Current Mi'kmaq Land and Resource Use occurred within living memory or is occurring at the present day (Figure 1)

Historic Mi'kmaq Land and Resource Use occurred before living memory (Figure 1)

Figure 1: Historic and Current Use Timeline



Mi'kmaw Ecological Knowledge is the collective body of knowledge which Mi'kmaq possess based on their intimate relationship with their natural surroundings, which involves exploitation, conservation and spiritual ideologies, and has been passed on from generation to generation, "*kisaku kinutemuatel mijuijij*", elder to child.

Mi'kmaq Land and Resource Use Sites are locations where Mi'kmaq land and resource use activities have taken place or are taking place at present day. These sites may or may not display physical evidence of Mi'kmaq use.

Mi'kmaq/Mi'kmaw *Mi'kmaq* means the Family and is an undeclined form. The variant form, *Mi'kmaw*, plays two grammatical roles: 1) it is the singular of Mi'kmaq and 2) it is an adjective in circumstances where it precedes a noun.

Mi'kma'ki is the Mi'kmaw homeland (Atlantic provinces and Gaspé peninsula)

4.0 METHODOLOGY

4.1 Historic Mi'kmaq Land and Resource Use

Historic Mi'kmaq land and resource use occurred before living memory. The study of historic land and resource use paints a broad portrait of Mi'kmaq use and occupation of Mi'kma'ki in centuries past.

4.1.1 Study Area

The study area of historic Mi'kmaq land and resource use is the Digby Neck, called Oositookum, its surrounding waters, and the mainland shore of St. Mary's Bay.

4.1.2 Methods

Comprehensive research into secondary resources pertaining to Mi'kmaq history in Digby Neck was completed. Research was undertaken at the Nova Scotia Public Archives, St. Mary's University, Dalhousie University, Mount Saint Vincent University, King's College, CMM Research Department, as well as local libraries in the study area.

4.1.3 Limitations

Recorded documents are the primary source of information for the study of historic Mi'kmaq land and resource use. There are no recorded documents in the pre-contact period and recorded documents in the post-contact period are not comprehensive. Furthermore, existing documentation has largely been written by people of a different culture. This means that information may either not be completely accurate or may be incomplete.

4.2 Current Mi'kmaq Land and Resource Use

Current Mi'kmaq land and resource use occurred within living memory or is presently occurring. The MKS includes a study of current Mi'kmaq land and resource use sites. Current Mi'kmaq land and resource use activities at the sites are divided into five categories:

- 1) Kill/hunting
- 2) Burial/birth
- 3) Ceremonial
- 4) Gathering food/ medicinal
- 5) Occupation/habitation

4.2.1 Study Area

The study area of historic Mi'kmaq land and resource use is the Digby Neck, called Oositookum and its surrounding waters.

4.2.2 Methods

Mi'kmaq knowledge on current land and resource sites was gathered through a review of information collected during the Aboriginal Title Project and through oral interviews with knowledge holders. CMM worked in close cooperation with the Bear River First Nation.

4.2.3 Limitations

While every attempt was made to document all available Mi'kmaw knowledge, some available Mi'kmaw knowledge may not have been captured by the knowledge gathering process. It is also recognized that over generations of cultural and political suppression, much Mi'kmaq knowledge has been irretrievably lost.

5.0 HISTORIC LAND AND RESOURCE USE

5.1 Natural History

The natural history of the study area plays an important role in understanding historic Mi'kmaq use. Digby Neck is a continuation of the North Mountain from Annapolis Gut, and it extends 48.28 km to the west.¹ It runs from Cape Split around Cape Blomidon, and then in a straight line southwest to the tip of Brier Island where it continues under water as a series of ledges and exposed rocks. The elevation from Cape Blomidon to Digby is relatively constant at approximately 185 metres with the highest elevations being next to the escarpment on the south side, where elevations rise slightly over 225 metres.² From Digby going southwest, the ridge gradually descends until it dips beneath the sea. Its width is less than 8 km for most of its length and it narrows westward toward Digby Neck and the islands where the surface is near sea level and less than 2.5 km separates St. Mary's Bay from the Bay of Fundy.³

The vertical structure of the mountain can be seen on the sides of the cliffs; a cross section of the angular blocks shows up on the bare top of Shubley Mountain at Sandy Cove. Brier Island is formed entirely of basalt, which forms pavements on many parts of the beach, and on the cliffs it is regularly divided into columns. On the eastern side, there is a cliff over 30 metres high.⁴

The North Mountain is composed of a number of lava flows. Many minor flows and two main flows exist, although the basal flow is the only flow that can be traced the length of the mountain. The flows slope towards the north and thus were bevelled off at an angle when the upland surface was formed. The deposits above the main flow were more easily eroded, so in places a low area along the top of the mountain was formed. There is also a line of small ponds and lakes along the crest from the north of Middleton to near Digby Gut.⁵

Evidence of the two main flows exists west of Waterford on Digby Neck. A central

¹ Robert R. McLeod, *Markland or Nova Scotia*, p. 260.

² Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 194.

³ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 194.

⁴ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 194.

⁵ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 196.

depression is present, due to an amygdaloidal layer sloping up to the surface along this line and wearing away more rapidly than the harder basalt on either side. The road down Digby Neck lies in this trough and runs past the elongated Midway Lake in this central depression.⁶

Sandy Cove is located halfway down the Neck and is set in the protective hollow of a round cove on the sheltered side, surrounded by hills with only a narrow opening facing the waters of St. Mary's Bay. As you go further down below Little River, the dual nature of Digby Neck becomes more apparent. The central line becomes boggy with peat deposits, slow-moving streams, and scattered ponds, and the ridges on either side are 60 to 80 metres high. The central hollow continues to Petit Passage and then along the length of Long Island to Freeport. A deep bay occurs by a large bog lying between Westport and Pond Cove; indentations or shallow bays occur where this depression reaches each end of the island.⁷

"Wind gaps" are present on Digby Neck. The gap at Sandy Cove halfway down Digby Neck was formed by the Sissaboo River, which appears opposite it on the Southern Upland. This gap, instead of being scoured by tidal currents is blocked by a great gravel plateau, the top of which extends nearly 40 metres above the sea. A circular eroded bay surrounded by high hills occupies the side next to St. Mary's Bay, and a broad valley extends across the peninsula to the Fundy Shore. This shows that the Sissaboo River must have flowed through this gap until rather recently, before it was diverted by the northeastward extension of St. Mary's Bay.⁸

Long Island and Brier Island are situated at the western extremity of Digby Neck. The Petit Passage and Grand Passage separate the islands from the neck. Geologically the islands are identical in structure and composition to the neck.⁹

Digby Neck is bound by the Bay of Fundy, and on the south side by St. Mary's Bay, which separates it from the main territory of Digby County.¹⁰ The Bay of Fundy is a broad body of water extending inland from the Atlantic on the northwest side of Digby

⁶ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 196.

⁷ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 196.

⁸ Albert E. Roland, *Geological Background and Physiography of Nova Scotia*, p. 196.

⁹ Robert R. McLeod, *Markland or Nova Scotia*, p. 260.

¹⁰ Robert R. McLeod, *Markland or Nova Scotia*, p. 260.

County, which creates a lot of fishing potential for the area.¹¹

St. Mary's Bay was explored by the French in 1604, and minutely described by Champlain. "Le baie Sainte Marie," as he called it, is the largest indentation on the coast of the County of Digby. Starting at Cape Fourchu in Yarmouth, it extends north-eastwardly about 72.42 km into Digby, parallel with the Bay of Fundy, forming the peninsula of Digby Neck.¹² St. Mary's Bay is a relatively shallow fault in the ocean floor with a width of 16 km at Cape St. Mary to 1.6 km at Marshalltown.¹³ This body of water provides nearly 161.87 hectares of salt marsh. It is navigable nearly its whole length, which allowed traders to travel through with their commodities, and it also has great quantities of various species of fish, which are used every season.¹⁴

Samuel de Champlain left a description and his impressions of St. Mary's Bay during his first voyage to Acadia in 1604. Of particular interest is his reference to "three or four rocky islets where the savages catch plenty of seals":

"Running 10 or 12 leagues northward you find no harbour or vessels, but many coves and fine bays, with land very suitable for culture. The woods are fine, but pines and firs are scarce. This shore is very safe without islands, rocks or sand banks, so that in my opinion vessels go there in confidence." [This seems to be the N.E. Shore of St. Mary's Bay.]

"Being a quarter of a league from the shore, I was at an island called Long Island, which lies N.N.E. and S.S.W., which makes the passage to enter the great French Bay, so named by the Sieur de Monts [Bay of Fundy]. This island is 6 leagues long and is in some places near one league wide, and in others, only a quarter of a league. It is filled with quantities of woods, such as pines and birches. All its shore is bordered with very dangerous rocks, and there is no place suitable for vessels, but at the end of the island some little retreats for scallops, and three or four rocky islets where the savages catch plenty of seals. The tides run strongly there, and chiefly at the little passage of the island, which is dangerous for vessels that choose to risk the passage, 2 leagues N.E. there is a cove where vessels may anchor in safety, which is about a quarter of a league in circuit [Sandy Cove]. The bottom is mud and the land is bordered with high rocks. Some leagues further on is also a little river, named Du Boulai, where the sea runs half a league inland, at the entrance of which

¹¹ Isaiah W. Wilson, *A Geography and History of Digby*, p. 3.

¹² Isaiah W. Wilson, *A Geography and History of Digby*, p. 6.

¹³ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 1.

¹⁴ Isaiah W. Wilson, *A Geography and History of Digby*, p. 6.

vessels of 100 tons may freely approach. A good quarter of a league from this there is a good harbour for vessels. Going 3 leagues further to the N.E. there is a very good iron mine, near which is a river environed by fine and agreeable meadows. The soil around is red as blood [Rossway]. Some leagues further down there is another river, which is dry at low tide, except its course, which is very small, which goes near Port Royal. At the upper end (Champlain used this word 'fond') of this bay, there is a channel, which is dry at low water, around which are a number of meadows and lands good for cultivation always filled with a quantity of fine trees of all kinds, I have mentioned above. This bay may have from Long Island to its head (fond) about 15 miles (6 leagues). All the shore of the mines is pretty high land, separated into capes, which appear round, projecting a little into the sea. On the other side of the bay to the southeast, the mainland side of Saint Mary's Bay the lands are low and good, where there is a good harbour, and at its entrance a bar or sand bank, which must be passed, there is three fathoms with a good bottom. Between the two points of the harbour, there is an islet of pebbles, covered at full tide. This harbour runs half a league inland [Weymouth North and mouth of Sissaboo River]. The tide falls there three fathoms, and there is an abundance of shell fish; such as mussels, clams, coques, and periwinkles (bergaux). The soil is one of the best I've seen and I named the place le "Port Sainte Marguerite". This entire southeast coast is lower than that of the mines, which are only one league and a half from the coast of Port Sainte Marguerite, the width of the bay is three leagues wide at its entrance. This bay was named la Baie Sainte Marie [Saint Mary's Bay]."¹⁵

The coastline of St. Mary's Bay has a saw-tooth type of indentation. There are no prominent points of land jutting far into the Bay or any deep inlets even at the mouths of rivers and streams. Consequently, there aren't any good natural harbours for big ships; but many of the smaller coves, sheltered by small rounded capes mentioned by Champlain, provide good anchorage for smaller boats especially if the contour of the land is supplemented by man-made wharves. Only at the mouth of the Sissaboo at Weymouth North, do we find a deep-water harbour that can accommodate today's medium sized freighters. In the days of sailing ships and small fishing boats, every cove from Beaver River to Digby Neck and on to Brier Island had its wharf.¹⁶

The coastal beach of the mainland, from Beaver River to the head of the bay is shifting sand and gravel base. Along Digby Neck and Long Island the coast is rocky, often rising

¹⁵ Murdoch, Beamish. *A History of Nova Scotia or Acadia*. Vol. 1 80-83.

¹⁶ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 3.

up in sheer cliffs from the water's edge. Sandy Cove, as its name implies, has a fine sandy beach. At the head of the bay and along the Neck to Rossway, there are mostly vast reddish flats. The Fundy tides are among the highest in the world, and also influence the waters of St. Mary's Bay. Each day, twice a day, the sea recedes from the shore and rises again from eighteen to twenty-five feet depending on the phase of the moon and the location.¹⁷

The natural cover of the uplands of the St. Mary's Bay area is mixed coniferous and deciduous trees. Maple, birch, and beech abound in the well-drained soil of ridges, as well as red spruce, white spruce, and fir. In poorly drained areas, black spruce, red maple, fir and tamarack are mostly found. Peat bogs have formed in the old lakebeds and these support a sparse cover of black spruce, club moss, cattails, and cotton grass. On Digby Neck the ridges are covered with white spruce, maple, birch, wild apple and alder. Depressional areas have a dominant growth of black spruce, alder and sphagnum moss.¹⁸

5.2 Pre-Contact

The mouth of Salmon River was thought to be one of the favourite summer haunts of the Mi'kmaq. There was a Mi'kmaq encampment at the mouth of the river, which at that time was half a mile further north than its current location. Arrowheads and a stone gouge have been found on the hill near the mouth of the river. These Mi'kmaq were hunting and fishing salmon in this area, and the mud flats of this river also provided them with clams. The Mi'kmaq name of the place was *Poulamonsebou*, meaning, "place where the salmon abounds."¹⁹

The Mi'kmaq who had inhabited Digby County are responsible for a few names that are still in use today for areas in the county region, as well as a few names that have been changed by the Europeans since. Church Point was once called *Chicaben* by the Mi'kmaq, meaning, "place where wild tubers grow." This name was still used up until about 60 years ago by the older people of the area. *Hectanooga* kept its Mi'kmaq name which means "a place where blackberries are in abundance." Meteghan is the largest village of St. Mary's Bay, and it is derived from the Mi'kmaq word *Mitihikan*, meaning,

¹⁷ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 3.

¹⁸ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 3.

¹⁹ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 23.

“blue rocks.” Others tend to say that it is derived from the Mi’kmaq word *Muntoogun*, meaning, “a wooden fish weir, or a chunk of pipestone broken off.” *Quaco* was the old name of Lake Doucet, which in Mi’kmaq means, “place where seals gather.” *Sissaboo* was a name given by the Mi’kmaq, which means “large river.” *Sissaboo* was once used to describe Weymouth, as well as the river.²⁰ The Mi’kmaq called Digby Neck *Oositookum*, meaning, “an ear,” to reflect the shape of the land.²¹

Given that the Mi’kmaq hunted and fished in the study area prior to the arrival of the Europeans, the potential for pre-contact burial areas should not be ruled out.

5.3 Post-Contact

Most of the information regarding the land use by the Mi’kmaq in this area occurs after the settling of the Europeans, mainly because that is when the history of the area began to be written down. A few explorers, such as Champlain and Lescarbot who traveled the land and waters of the Digby Neck area, provide mainly natural descriptions of the area, but mention the Mi’kmaq using parts of the land for hunting and fishing. Seasonal encampments and hunting villages have also been documented.

There was a principal Mi’kmaq settlement in Cape Sainte Marie near the River Allan system between 1600 and 1760, which the Mi’kmaq used as a canoe route, as well as fishing.²²

As noted above, Champlain makes mention of Mi’kmaq use in the area off Long Island: “All its shores are bordered with very dangerous rocks, and there is no place suitable for vessels, but at the end of the island some little retreats for scallops and three or four rocky islets where the savages [Mi’kmaq] catch plenty of seals.”²³

On the tidal flats of the Annapolis Basin and the upper reaches of St. Mary’s Bay, the Mi’kmaq taught the European settlers to use fish weirs, or “*nijagans*.” These weirs were

²⁰ J. Alphonse Deveau, *Along the Shores of St. Mary’s Bay*, p. 8.

²¹ J. Alphonse Deveau, *Along the Shores of St. Mary’s Bay*, p. 13

²² William C. Wicken, *Encounters with tall sails and tall tales*, p. 649.

²³ J. Alphonse Deveau, *Along the Shores of St. Mary’s Bay*, p. 23.

still in use in the early 1900s.²⁴

Lescarbot describes how the Mi'kmaq made and used the weirs: "The natives do make a hurdle, or weir, that crosseth the brook, which they hold almost up straight, propped against wooden bars, arch-wise, and leave them a space for the fishes to pass, which space they stop when the tide doth retire, and all the fish is found stayed in such a multitude that they suffer it to be lost. As for the dolphins, sturgeons and salmons, they take them after that manner, or do strike them with harping-irons, so that these people are happy. For there is nothing so good in the world as these fresh meats."²⁵

After this brief encounter with European explorers, the Indians were left in full and undisturbed possession of St. Mary's Bay, with its wide variety of fish, seals, shellfish and game. There are no records of fur trading posts or of expeditions of any kind in relation to St. Mary's Bay, either during the French Regime or after the British Conquest of Port Royal in 1710.²⁶

When Jacques Deveau and his sons arrived at this place in 1786, they found the Mi'kmaq encampment at the mouth of the Salmon River. These Mi'kmaq, recall the Deveaus, were hunting and fishing salmon and using the mud flats of this river to harvest clams. The first winter at Salmon River had been very severe and the family almost starved to death. It was at the break up of the ice on the river that some Mi'kmaq appeared with provisions that enabled that starving family to survive. Not only did the Mi'kmaq of St. Mary's Bay bring food to some of the settlers in need, but they also passed on to them the techniques that they had developed over the years to enable them to survive on the resources of the area.²⁷

To catch the coast-hugging species of fish such as the mackerel and herring, they had developed the above-mentioned "*nijagan*" that the Europeans subsequently adopted and adapted to their needs. The Mi'kmaq had also developed an eel trap of twigs, which they set in a specially built dam. The Mi'kmaq also taught the Europeans how to use these techniques. To catch eels in winter, the Mi'kmaq used a "*nigog*," or eel spear, to grab through the ice the eels buried in the mud of the rivers and lakes. This provided them

²⁴ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 23.

²⁵ P. Erondelle reproduced in *Nova Francia*, p. 283.

²⁶ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 23.

²⁷ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 24.

with fresh fish during the winter and supplemented their diet when game was scarce. The Mi'kmaq caught fish by means of a bone gorge attached to a thong. The baited gorge would turn sideways upon being swallowed, and the fish would be hooked and drawn in.²⁸ They did not hesitate to teach the European settlers their methods of trapping such as the Indian snare, the yole or partridge trap, and the moose cave to catch big game such as moose, bear or caribou. They also passed on the know-how of preserving fish by smoking them and of keeping berries by drying them.²⁹

There does not seem to have been any conflict between the early settlers of St. Mary's Bay and the Mi'kmaq. There was really no competition over territory, and the Mi'kmaq apparently did not feel that the European settlers were encroaching on their domain. They were not interested in the least in agriculture. The arable land cultivated by the settler did not deprive him of any hunting or fishing grounds. Furthermore, land clearing proceeded slowly along the Bay area, so that it did not abruptly drive game away as did the settlements in the United States. Wilson mentions that the early English settlers had trouble with the Mi'kmaq in the Smith's Cove and Joggins areas. He never speaks of any trouble with the Mi'kmaq along St. Mary's Bay.³⁰

By the early 1800's, the Mi'kmaq had left the St. Mary's Bay area to live on the reservation at Bear River. However, according to the Indian Affairs Annual Reports for the years 1878 and 1883, the Mi'kmaq still travelled to St. Mary's Bay and to the Bay of Fundy during the winter months in order to hunt porpoise.³¹ This fact displays that the Mi'kmaq used the land on Digby Neck during the winter months well after the arrival of the European settlers.

After the creation of the reserve, they also returned to the St. Mary's Bay area to sell baskets. Twice a year after the arrival of Father Sigogne, they came to Saint Mary's Church to take part in the religious ceremonies at Holy Trinity and at the feast of Sainte Anne. During these visits they pitched their wigwams on the church grounds, sometimes invading the glebe house itself to the despair of Scholastique Bourque, the housekeeper, and to the joy of the pastor. At mass they replaced the regular choir of Saint Mary's, and

²⁸ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 24.

²⁹ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 24.

³⁰ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 25.

³¹ Indian Affairs Annual Reports, **September 5th, 1878 and August 12th, 1883.**

it seems that the softness and sincerity of their voices delighted all who heard them.³²

A letter from Father Sigogne to Mgr. Walsh, dated Clare January 23, 1844, tells us how he loved his Mi'kmaq and how he appreciated their musical talents:

*Please excuse the liberty that I take in writing to Your Excellency, but I must express the joy, which filled my soul. I have read with great pleasure and even deep affection in many newspapers, the account of a pontifical high mass sung by the Micmac Indians with such perfection that Your Excellency was greatly and agreeably surprised. I have experienced that surprise and that joy (at hearing them) for more than forty years... Oh, Your Excellency, how happy I am to see this people, whom I call my children, encouraged by a man of your august character. It revives in my heart the hope that their faith will be preserved, a hope that I had almost lost.*³³

The following information was gathered from a group of elders in the Mink Cove and Little River areas of Digby County. The Hersey family had Mi'kmaq neighbours who came to the area in hunting season to Indian Hill Camp. This area is situated at the northeast section of the present White Cove lot. They hunted moose and porpoise here, and fished at Grassy Cove, which is known as Little Cove. This area is quite rocky in geography, however, the Mi'kmaq were more than capable of navigating the rough terrain in the area. It was known that the Mi'kmaq who were neighbours of the Hersey family were quite peaceful and friendly.³⁴

A letter from Debbie Smith (Hersey) describes historical information she learned from her grandfather, George Washington Hersey. In this letter she describes a story of her grandfather's youth at White Cove, Digby County:

My grandfather guided me along the shores towards a site, which he had often referred to in one of my favourite stories. I believe this site to be Little Cove. We climbed the rocks to the top of an embankment and my Grandfather said, "This is where the Indians camped in the summers." He pointed to a spot across the cove and said, "There's where that old fellow scared the britches nearly off me." The old fellow, that my Grandfather made reference to, was an elder of the First Nation's band that made summer camp at the site. When Grandfather was a child he was quite taken with the camp and the people that inhabited it. Often he would go to

³² J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 25.

³³ J. Alphonse Deveau, *Along the Shores of St. Mary's Bay*, p. 25.

³⁴ Mary McCarthy, *Mi'kmaq Elder Recollections*.

the spot he had pointed out and peer down at the activities. He spoke of the band member's days of fishing, drying fish, and collecting what must have been herbs. One day as he lay in the tall grass watching the day's events, he heard noise behind him. When he looked up there, much to his horror stood the old fellow just a stone's throw away. My Grandfather took to his scrapers, clambering and clawing his way over the rocks down the shore towards his home. When he dared, he glanced back behind him only to see his nemesis bending over in laughter. It was a long time before he ventured near the area again in the summer. How he would laugh whenever he related this youthful adventure. Following the telling of this story, my Grandfather would often go to a small wooden box and produce an arrowhead he had found near the site. He said he and his brothers had found many such pieces during their childhood.

The following are some stories that were passed down regarding European interactions with the Mi'kmaq in the St. Mary's Bay area. In the year 1878, the two sons of Major Daley, Wiswell and William, with their cousin, Robert M. Douglas, went out duck shooting on the Basin in a canoe piloted by a Mi'kmaq named Jerry. In some way or another the canoe upset off Hawkesworth's Point, and all its occupants were thrown into the water. The Mi'kmaq succeeded in saving the lives of the two Daley boys, but young Douglas was drowned. Mr. Malcolm McKinnon of Digby recovered his body at low tide.³⁵

In August 1893, two Mi'kmaq named Louis Pictou and Peter Muise, started in a canoe up the Bay Shore for white maple. After passing Green Point the water was quite smooth and Pictou seized his gun to shoot a loon that was nearby. Muise continued paddling, when upon looking behind him he saw a shark coming towards the canoe. Pictou, who had his gun already loaded, fired full into the body of the shark, but not before this huge fish had bitten a piece out of the canoe over a foot wide and two feet long. The bark was not bitten through, but being of a brittle nature it was literally torn off. The ribs were also destroyed for some feet. The two Indians were soon struggling in the water, the canoe going over and over like a log. Muise grasped hold of one end and told Pictou to do the same, but he was so far gone that falling backward he went down for the last time. Muise continued calling for help and paddling with one hand for the shore which he had nearly reached when help came. Pictou's body was afterwards found near where they went

³⁵ Reverend Allan Massie Hill, *Some Chapters in the History of Digby County*, p. 87.

down.³⁶

At the head of St. Mary's Bay in Digby County, the farmers supplemented the poor soil by setting brush-weirs on the mudflats and harvesting fish at the tidal ebb. The Mi'kmaq had been doing the same thing for 2000 years before them. The surface soil of the abandoned field by the low-dyke glittered with red, white, and yellow chips of North Mountain stone. There was also a local legend of a Mi'kmaq burial ground in which each dead man had been buried erect with a copper kettle over his head. This seems to be a correct description of the pre-Christian interments of the 16th and 17th century, except that the body, when more than bones remained after the usual year of exposure on a trestle, was buried in a compacted kneeling position. Women do not seem to have been buried in the same graveyard as the men.³⁷

5.4 Archaeological Sites

There are some archaeological sites on Digby Neck as well as the on the mainland across St. Mary's Bay.

Site BbDm-01 is located on the Meteghan River, near the mouth of St. Mary's Bay. The site is said to be from the Ceramic Period, where a reporter found a bi-face. Sites BbDm-02, BbDm-03, BbDm-04, and BbDm-05 are all located on the Meteghan River, near the confluence of the Meteghan River and Eel Lake. These sites are of Ceramic and Late Archaic periods, and composed of exposed flakes. The following description was used for each of these four sites on the Nova Scotia Museum Archaeology papers: "A quick survey of the confluence of the Meteghan and Eel Lake produced four areas of exposed flakes along the shore; one of the sites has potential for excavation (1987 NS7-1). Surface collecting at this location produced conically grooved gouge (circa 4,000 B.P.), two stone rods, and numerous quartz, quartzite, and impure quartz (agate) flakes. Although the site has been extensively damaged by erosion and the construction of a cottage there are some areas that could be excavated."³⁸

³⁶ Reverend Allan Massie Hill, *Some Chapter in the History of Digby County*, p. 90.

³⁷ J.S. Erskine, *Early Cultures of Nova Scotia*, p. 18.

³⁸ Nova Scotia Museum, *Archaeology Papers*.

Site BcDi-01 is located in Digby County on the north side of Sissaboo Lake, about 1200m east of the power dam. It is of the Ceramic and Late Archaic period, and consists of a sand pit with glacial erratics, along with a bog section in north end of site. The whole site is heavily forested toward the shoreline of the lake.³⁹ The articles found are not listed on the archaeology papers.

Site BcDm-01 is located at Majors Point on Belliveau Cove. It is composed of the Ceramic period as well as Post-contact periods. Erskine provides the following description of this area: "Beside the road to the shore about .40 km from the sea, a field is full of late Indian Garden Chips. On the shore, Rene Belliveau found a small cluster of shallow hearths, probably where Indians waited for the turn of the tide. Chips were of late Indian Gardens, and one was of New Brunswick green quartzite (Erskine 1969b)."⁴⁰

A spearhead was found five feet deep in diatomaceous earth of Digby Neck. The point was parallel-sided and side-notched, a shape typical of the Old Copper Culture of Wisconsin around 5000 B.C., which spread its influence eastward into New York State. This one was made of local agate and probably had been lost in a caribou hunt in the marsh.⁴¹

Site BcDm-02 is located near the town of Tiddville, on Tiddville Marsh, Digby Neck. This was a Late Archaic site, which is now lost.⁴² However, there is another site on Digby Neck called BcDm-03. It is said to be of the Middle Archaic period and is located in the Bay of Fundy, off Sandy Cove. A ridge backed slate ulu was found during a scallop drag at the depth of approximately 40 fathoms. The scallop dragger that recovered the ulu was named "Devali Dreamer" and is owned by Clayton Oliver.⁴³

Site BdDl-03 is located at Morrison, Digby County in the Bay of Fundy. Two ground slate ulus of the Late Archaic period were found on separate occasions in the nets of scallop draggers recovered from at the depth of more than thirty fathoms off the coast of Digby Neck between Centreville and Gulliver's Head.⁴⁴

³⁹ Nova Scotia Museum, *Archaeology Papers*.

⁴⁰ Nova Scotia Museum, *Archaeology Papers*.

⁴¹ J.S. Erskine, *Early Cultures of Nova Scotia*, p. 25.

⁴² Nova Scotia Museum, *Archaeology Papers*.

⁴³ Nova Scotia Museum, *Archaeology Papers*.

⁴⁴ Nova Scotia Museum, *Archaeology Papers*.

A Late Laurentian period site was found in Brighton, Digby County.⁴⁵ The upper level had been ploughed for two centuries and picked over for curios. When the site had first been occupied, it had been rough land with humps and hollows left by the uprooting of windblown spruces. The only undisturbed leavings were rubbish in such hollows below the plough-line. There were a few notched fragments of slate, which served to smooth small shafts of wood or bone, a few knives, or blades that had been discarded unfinished, a broken piece of a spear point, and a single side-notched point.⁴⁶

⁴⁵ J.S. Erskine, *Early Cultures of Nova Scotia*: 2, p. 19.

⁴⁶ J.S. Erskine, *Early Cultures of Nova Scotia*: 3, p. 18.

6.0 CURRENT MI'KMAQ LAND AND RESOURCE USE

There is significant traditional current Mi'kmaq use in Oositookum (Digby Neck) and its surrounding waters.

In the waters surrounding Digby Neck in the Bay of Fundy and in St. Mary's Bay haddock, lobster, halibut, urchin, trout, polluck, mackerel, herring, scallop, and crab are harvested. Current fishing activities are heavy in all waters surrounding the Neck, but are particularly concentrated in the northern waters of St. Mary's Bay and along the mainland shore near Meteghan.

There are group campsites and an overnight site at several locations on the Neck including in the north near Waterford and near Sandy Cove.

Harvesting on the Neck has taken place for wood, stones and clays, food plants, berries, wild fruit, quills and seashells.

Duck, and deer have been hunted on the Neck, and there is one moose kill site near Lake Midway.

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