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Thomas B. Costain

The Mi'kmaq Harald E. L. Prins, 2002 Chronicled here are 500 years of the complex dynamics of Mi'kmaq culture. This text explores the group as a tribal nation - their ordeals in the face of colonialism and their current struggle for self-determination and cultural revitalization.

We Were Not the Savages Daniel N. Paul, 2000 The result of four years of rewriting, revising, and updating, this new edition includes reams of shocking new data about the confrontation between the Mi'kmaq and European civilizations. This re-examination of original historical records casts doubts on early military and political figures now honored as heroes and questions who the savages really were.

Mi'kmaq Treaties on Trial William Wicken, 2002-01-01 Intersperses close analysis of the 1726 treaty with discussions of the Marshall case, and shows how the inter-cultural relationships and power dynamics of the past, have shaped both the law and the social climate of the present.

The Metallic Mìgmaq-English Reference Dictionary Emmanuel N. Metallic, Danielle E. Cyr, Alexandre Sévigny, Presses de l'Université Laval, 2005 Accompanying CD-ROM includes searchable full text.

Indian School Road Chris Benjamin, 2014-09-24 The scandalous history of neglect, abuse, and exploitation at a residential school for children—and the ongoing effects in the decades since it closed. In *Indian School Road*, journalist Chris Benjamin tackles the controversial and tragic history of Canada's Shubenacadie Indian Residential School, its predecessors, and its lasting effects, giving voice to multiple perspectives for the first time. Benjamin integrates research, interviews, and testimonies to guide readers through the varied experiences of students, principals, and teachers over the school's nearly forty years of operation, from 1930 to 1967, and beyond. Exposing the raw wounds of the twenty-first-century Truth and Reconciliation Commission, as well as the struggle for an inclusive Mi'kmaw education system, *Indian School Road* is a comprehensive and compassionate narrative history of the school that uneducated hundreds of Aboriginal children.

Ni'n Na L'nu A. J. B. Johnston, Jesse Francis, 2013 Winner of APMA Best Atlantic-Published Book Award Winner of PEI Book Award for Non-fiction This lavishly-illustrated book tells a story through words and images that has never before been told, not in any single book. The focus is entirely on the Mi'kmaq of the Island, an island which for thousands of years has been known to the Mi'kmaq and their ancestors as Epekwitk. That name means cradle on the sea and no more poetic description of PEI has ever been penned. The story of the PEI Mi'kmaq is one of adaptation and perseverance across countless generations in the face of pervasive change. Today's environment is far from what it was millennia ago. So too, the economy, society, lifestyle, language and religion of the people has witnessed some dramatic shifts. Nonetheless, despite all the changes, today's Mi'kmaq feel deeply connected to the Island in its entirety and to their ancestors and the values they still share. This book tells those many stories, and communicates much more. While the book is a stand-alone publication, it is also a companion to a travelling exhibition of the same name.

Mi'kmaq Hieroglyphic Prayers David L. Schmidt, Murdena Marshall, 1995 Mi'kmaq hieroglyphs were used to record the

prayers, hymns, and sacraments taught by missionaries. Today, only a few can read and write them. This is an accurate and authentic deciphering of the hieroglyphs.

An Unsettled Conquest Geoffrey Plank, 2018-05-11 The former French colony of Acadia—permanently renamed Nova Scotia by the British when they began an ambitious occupation of the territory in 1710—witnessed one of the bitterest struggles in the British empire. Whereas in its other North American colonies Britain assumed it could garner the sympathies of fellow Europeans against the native peoples, in Nova Scotia nothing was further from the truth. The Mi'kmaq, the native local population, and the Acadians, descendants of the original French settlers, had coexisted for more than a hundred years prior to the British conquest, and their friendships, family ties, common Catholic religion, and commercial relationships proved resistant to British-enforced change. Unable to seize satisfactory political control over the region, despite numerous efforts at separating the Acadians and Mi'kmaq, the authorities took drastic steps in the 1750s, forcibly deporting the Acadians to other British colonies and systematically decimating the remaining native population. The story of the removal of the Acadians, some of whose descendants are the Cajuns of Louisiana, and the subsequent oppression of the Mi'kmaq has never been completely told. In this first comprehensive history of the events leading up to the ultimate break-up of Nova Scotian society, Geoffrey Plank skillfully unravels the complex relationships of all of the groups involved, establishing the strong bonds between the Mi'kmaq and Acadians as well as the frustration of the British administrators that led to the Acadian removal, culminating in one of the most infamous events in North American history.

Nova Scotia John G. Reid, 2009 Before it was known as Nova Scotia, the province formed part of Mi'kma'ki and then of Acadie. This book provides a concise history of the province to the beginning of the 21st century.

Mi'kmaq Landscapes Anne-Christine Hornborg, 2016-07-22 This book seeks to explore historical changes in the lifeworld of the Mi'kmaq Indians of Eastern Canada. The Mi'kmaq culture hero Kluskap serves as a key persona in discussing issues such as traditions, changing conceptions of land, and human-environmental relations. In order not to depict Mi'kmaq culture as timeless, two important periods in its history are examined. Within the first period, between 1850 and 1930, Hornborg explores historical evidence of the ontology, epistemology, and ethics - jointly labelled animism - that stem from a premodern Mi'kmaq hunting subsistence. New ways of discussing animism and shamanism are here richly exemplified. The second study situates the culture hero in the modern world of the 1990s, when allusions to Mi'kmaq tradition and to Kluskap played an important role in the struggle against a planned superquarry on Cape Breton. This study discusses the eco-cosmology that has been formulated by modern reserve inhabitants which could be labelled a 'sacred ecology'. Focusing on how the Mi'kmaq are rebuilding their traditions and environmental relations in interaction with modern society, Hornborg illustrates how environmental groups, pan-Indianism, and education play an important role, but so does reserve life. By anchoring their engagement in reserve life the Mi'kmaq traditionalists have, to a large extent, been able to confront both external and internal doubts about their authenticity.

Tracking Doctor Lonecloud Ruth Holmes Whitehead, Clara Dennis, Jerry Lonecloud, Nova Scotia Museum, 2002 Tracking Dr. Lonecloud: Showman to Legend Keeper, by Ruth Whitehead, Nova Scotia Museum ethnologist, is a book that includes the memoir of Jerry Lonecloud, a Mi'kmaw hunter, healer, and showman. Co-published by Goose Lane Editions and the Nova Scotia Museum, the book offers to readers, for the first time, the earliest known Mi'kmaw memoir. Jerry Lonecloud was born Germain Laksi, on 4 July 1852 in Belfast, Maine, to Mi'kmaw parents from Nova Scotia. As a youth, he lived in Vermont. Orphaned at the age of fourteen, he set out on a two-year adventure to bring his two brothers and one sister back to Nova Scotia. Trained in the use of herbal medicine by his parents, Laski fell easily into the role of Doctor Lonecloud in the American medicine shows of the 1880s, including Healey and Bigelow's Kickapoo Indian Medicine Company, Buffalo Bill's Wild West Show, and his own company, the Kiowa Medicine Show, for which he made the medicines. During the rest of his remarkable life, he sold tonics in South America, prospected for gold, and guided sportsmen into the woods of Maritime Canada as they searched for moose and caribou. Hunter, healer, and showman, Lonecloud valued, studied, preserved, and passed on many of the traditional ways, stories, and natural medicines of his people. During Doctor Lonecloud's travels, he gained a great amount of personal knowledge of different cultures, and in return he shared his vast knowledge of the Mi'kmaw people, notes Donald Julien, executive Director of the Confederacy of Mainland Mi'kmaq, in the book's preface. A researcher himself, Julien has found Lonecloud's name on hundreds of government documents in the provincial and national archives. The story of his many trips from childhood, to when he left this world to join our ancestors, is very intriguing, said Julien. After Lonecloud met Harry Piers, curator of the Provincial Museum of Nova Scotia, in 1910, the two developed a friendship that continued until Lonecloud's death in 1930. Lonecloud's great knowledge of natural and social history is reflected in the specimens and artifacts he brought to the museum, and in Piers's meticulous notes on the information Lonecloud provided about the items. Near the end of his life, Lonecloud told journalist Clara Dennis his own story and a wealth of Mi'kmaw tales, oral histories, jokes and social customs, many previously undocumented. Unpublished until now, this treasure of information, recorded between 1923 and 1929, forms the basis of this book.

Handbook of North American Indians, Volume 12 Deward E. Walker, Jr., 1998-06-17 Provides a summary of what is known about the prehistory, history, and culture of the American Indians of the Plateau Culture area. This area is defined by the region in northwestern United States and southwestern Canada drained by the Columbia and Fraser rivers excepting certain portions of the northern Great Basin drained by the Snake River. The Plateau culture area includes the Interior Salishan peoples, the Sahaptian peoples, and several cultural isolates, Athapaskan outliers, and the Kootenai and Cayuse.

The White and the Gold Thomas B. Costain, 2012-03-21 This is the fascinating story of the French regime in Canada. Few periods in the history of North America can equal it for romance and color, drama and suspense, great human courage and far-seeing aspiration. Costain, who writes history in the terms of the people who lived it, wrote of this book: Almost from the first I found myself caught in the spell of these courageous, colorful, cruel

days. But whenever I found myself guilty of overstressing the romantic side of the picture and forgetful of the more prosaic life beneath, I tried to balance the scales more properly. [This] is . . . a conscientious effort at a balanced picture of a period which was brave, bizarre, fanatical, lyrical, lusty, and, in fact, rather completely unbalanced.

A short statement of facts relating to the history, manners ... of the Micmac tribe of Indians in Nova Scotia and P. E. Island Silas Tertius Rand,1850

On the Country Doug Jackson,1993

Ta'n Teliktlamsitasit (Ways of Believing) Angela Robinson,2004 Volume 3 of the Canadian Ethnography series emphasizes the role of religion as it pertains to constructing Mi'kmaw identity, primarily because religious and spiritual views help shape subjectivity and the social environment. Within Mi'kmaw society and culture, specific religious orientations and respective ideologies and expressions both shape and are shaped by personal and social identities. The reciprocal nature of this relationship between religious affiliation(s) and individual and collective identities is evident in the varied perceptions of culture, spirituality and religion found within the Mi'kmaw society.

Mr. Bromley's Second Address, on the Deplorable State of the Indians [microform] Walter Bromley,2021-09-10 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we know it. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. To ensure a quality reading experience, this work has been proofread and republished using a format that seamlessly blends the original graphical elements with text in an easy-to-read typeface. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant.

We Were Not the Savages Daniel N. Paul,1993 History of the Micmac Indians of northeastern North America. Includes descriptions of traditinal social and political systems but focuses primarily on the post-colonization period.

The Abnakis and Their History Eugene Vetromile,1866

The Old Man Told Us Ruth Holmes Whitehead,1991 The oral traditions of the micmac compiled by Holms Whitehead.

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