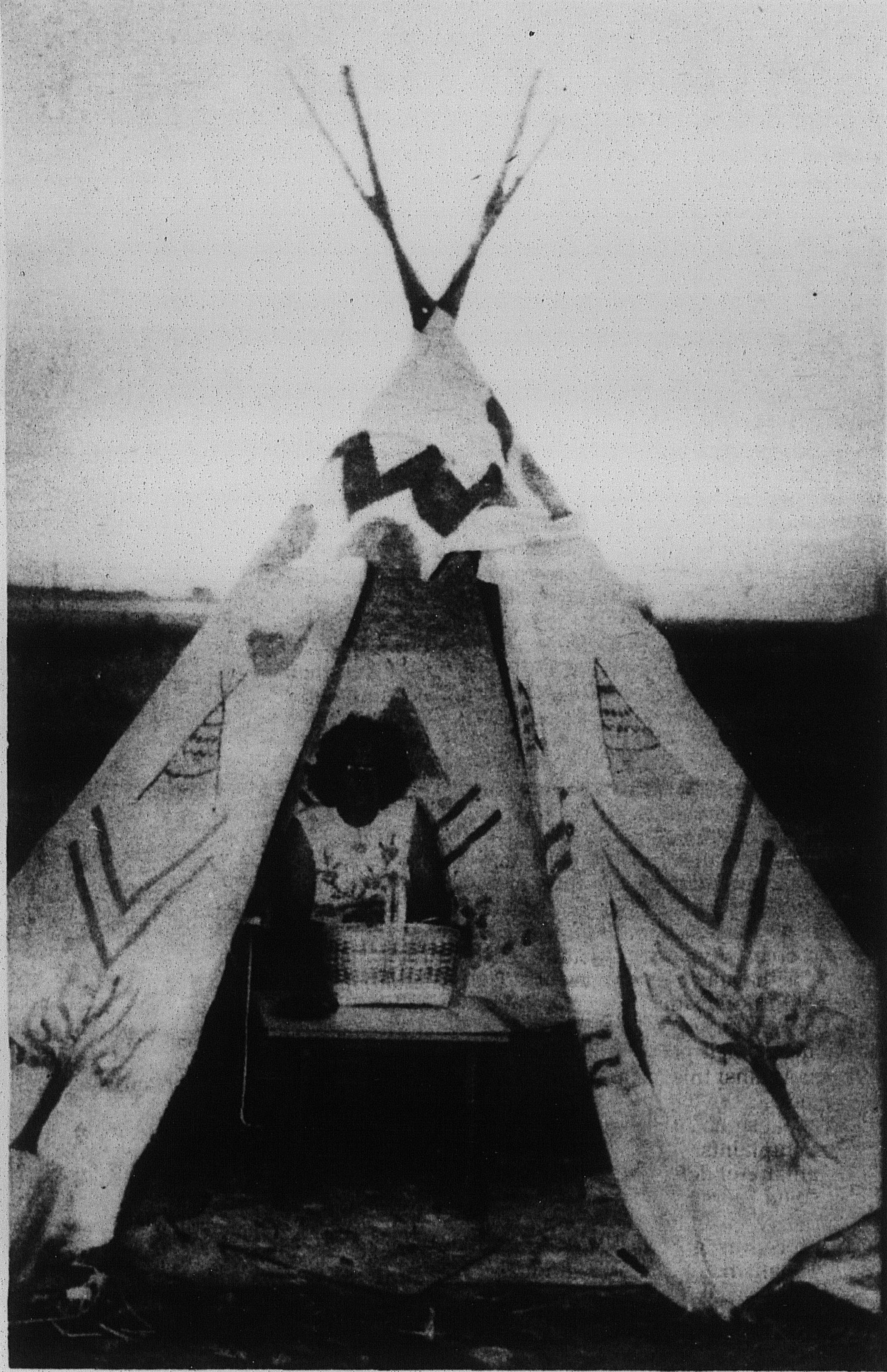
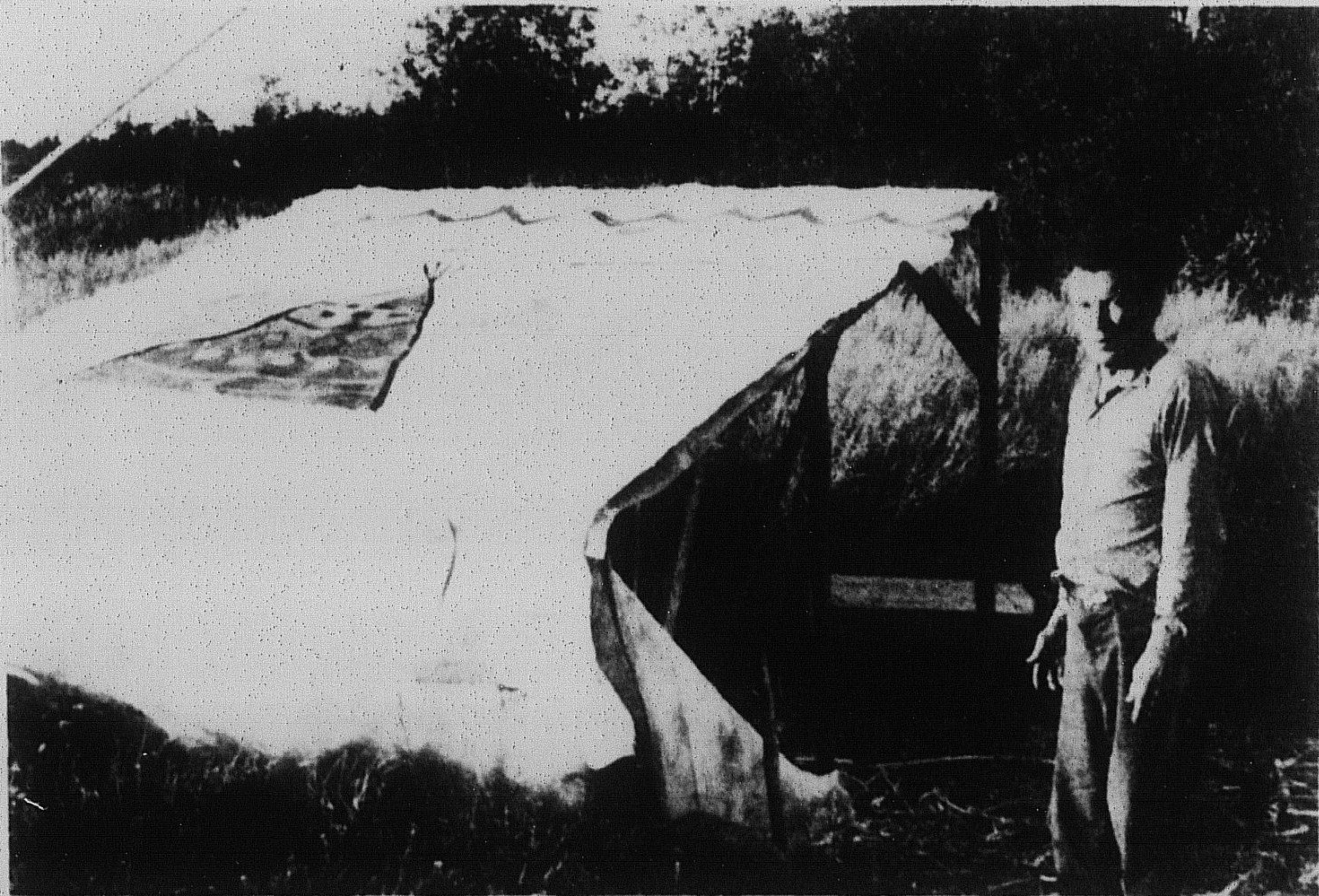


# PROFILE

## Mr. and Mrs. John Pictou



Mrs. Pictou, Acadia is in her workshop which is a teepee made of canvas and painted by her granddaughter; Here she makes her baskets.



Mr. Pictou is shown here where he cuts up his logs to makes splints for the baskets of which him and his wife makes.

In Yarmouth on Starr Road just across from the airport the once called Gravel Pit reserve now which comes under Acadia reserve has three families with a business of a basket shop. The basket shop is owned by Mr. and Mrs. John Pictou, and was once the business of Mr. Pictou's grandmother, Lois Luxeuy, and he started making baskets when he was around 6 years old. Mr. Pictou's workshop is behind his home and is made of canvas with painted designs, and Mrs. Pictou's workshop is along side of the road which is a teepee with canvas. This too is painted with designs which

was painted by their granddaughter. Mr. Pictou says he gets real good business because of the tourists that arrive on the planes that come in for the ferries. He says that a lot of people like his baskets better than others because his are made with Maple wood & no tacks are used to hold the basket together. His wife also crochets things like curtains, shawls, place mats, etc. Charley Paul also helps with the makings of the baskets. Although there are only three families living there, they are happy because of the peace and quiet.

# Staff News

**Kathy Brown** is our newest member on staff. She is working closely with the non-status Indians of Nova Scotia and has done quite a bit of travelling meeting people and discussing their various problems.

**Bev Maloney** joins the staff of Micmac News effective this month. She worked as a summer student prior to her full time appointment. She will be based out of the Shubie office and will cover Indian communities in the Mainland area.

**Albert Julian** has taken over the Presidential duties of John Knockwood who has been placed on sick leave due to poor health. President Knockwood was advised by his doctor to take on underdetermined leave so that necessary hospital tests and treatment can be given. Vice-President Albert Julian took over duties, August 26, 1974.

**Noel Doucette**, Public Relations Information Officer with the Union spent some time in Ottawa last month to open up an office for the Union. This office will be used by employees to work out of when in Ottawa to conduct business. The office is located at the offices of Canadian Association in support of Native people. Phone: 236-7489.

**Gordon MacDonald**, Economic Development officer attached with the union has been working on a free lance basis since the last of June when his contract ran out. Rumors has it that

negotiations are being carried out to renew his contract.

**Tord Larsen** sends his good wishes to all his friends and that he got across the ocean all right. He expects to start working next month at Oslo, Norway. Any friends wishing to write to him, may address their letters to: Tord Larsen, Granheimueien, 4,3720 Skotfoss, Norway.

**Anthony Francis**, Court Worker working out of the Mainland office has been suspended from employment until such time the coordinator in charge of the program conducts a very touchy investigation on that reserve. Meantime, he has resigned from the Union for what he termed as a thankless job.

**Phillis Perlin** has been appointed temporary secretary for the alcohol and drug unit in Sydney. The unit is located at the C&G. MacLeod Building on Wentworth Street. Phone 564-8280.

**Karen Julian** of Micmac is the new office manager working out of Shubie office. She took over duties effective September 6, 1974.

**Russell Christmas**, janitor for the Union office in Sydney has resigned. He is apparently fed up with the conditions of the offices which has a leaking roof and sections of the floor in a deplorable condition with holes large enough for a rat to crawl through. Apparently, he's not the only one fed up.

# Before Europeans, MicMacs had their own social, educational, cultural and economic systems

Preamble: Through various presentations through government and private agencies, the Union of Nova Scotia Indians has consistently maintained that before the coming of the Europeans the MicMacs had their own social, educational, cultural and economic systems. In short they made their own laws and in fact had their own political systems. In order to bring this point home we hope to publish, over the next few months, historical accounts to prove this statement. In order to protect tribal territories, MicMacs engaged in war. The following is taken from the "Jesuit Relations" Page 269, Volume 1.

WAR: "They engaged in war...They chose as leaders, by general vote, either the eldest member of illustrious families or those whose warlike valour, or even eloquence, has been approved. In civil war they never engage: they carry arms only against their enemies and not for the sake of extending their dominion and sway, but usually in order that they may avenge an injury inflicted upon themselves or their allies...They make their shields of hewn wood, principally cedar, with slightly curved edges, light, very long, and very large so that they cover the entire body...They cast spears...In battle they strive to capture their enemies alive...The prisoner who has been held and endured the stake, knives and wounds with an unchangeable countenance, who has not groaned, who with laughter and song has ridiculed his tormenters, is praised; for they think that to sing amid so many deaths is great and noble...The Chief reserves for himself the final death blow."

CULTURAL VALUES Page 275 Volume 1 of Jesuit Relations. "Feeling nothing of anger...The MicMacs seek a reputation for liberty and generosity; they gave away their property freely and very seldom ask any return; neither do they punish thieves otherwise than with ridicule and derision. If they suspect that any one seeks to accomplish and were to accomplish ill will by means of false pretenses, they do not restrain him with threats but with gifts. They kindly relieve the poverty of the unfortunate; they provide sustenance for widows and old men in their bereavement."

CANOE Page 83 Volume of Jesuit Relations. "The skillful moves and great convenience of canoes which are little skiffs made of birch bark, are closed at both ends like the crest of the morion; the body is like a large hollow cradle; they are eight or ten feet long; moreover more capacious than a single

one of them will hold an entire household of five or six persons, with all their dogs, sacks, skins, kettles and other heavy baggage. And the best part of it is that they can land wherever they like, which we cannot do with our shallops or sailing boats; for the most heavily laden canoe can draw only a half foot of water, and unloaded it is so light that you can easily pick it up and carry it away with your left hand; so rapidly sculled that without any effort, in good weather you can make thirty or forty leagues a day."

SAGAMORE CHIEF Page 789 Volume 3 of Jesuit Relations. "There is a Sagamore who is the son of some powerful family, and consequently also its chief and leader. All the young people of the family are at his table and in his retinue. It is also his duty to provide dogs for the chase, canoes for transportation, provisions and reserves for bad weather and expeditions. The young people flatter him, hunt and serve their apprenticeship under him, not being allowed to have anything before they are married, but then only can they have a dog and a bag; that is, something of their own and do for themselves. Nevertheless they continue to live under the authority of the Chief and very often in his company as also do several others who have no relations, or those who of their own free will place themselves under his protection and guidance, being themselves weak and without a following. Now all that the young men capture belongs to the Chief, but the married ones give him only part, and if these leave him, they often do for the sake of the chance and supplies; returning afterwards, they pay their due in homage and skins and like gifts...When for example, someone begins to assert himself and to act like a Chief, when he does not render the tribute, when his people leave him or when others get away from him, there are reproaches and accusations, as that such a one is only half Sagamore, is newly hatched like a three days chicken, that his crest is only beginning to appear, but he is only a Sagamochin, that is a baby Sagamore, a little dwarf... These Sagamies divide up the country and are nearly always arranged according to bays and rivers...When they visit each other it is the duty of the host to welcome and to banquet his guests, as many days as he can, the guests making him some presents; but it is with the expectation that the host will reciprocate when the guest comes to depart, if the guest is a Sagamore, otherwise not."

"Before Europeans, MicMacs Had Their Own Social, Educational, Cultural and Economic Systems." Micmac News, Sept. 1974, p. 8. Indigenous Peoples: North America, <http://tinyurl.com/galegroup.com/tinyurl/8WfUC4>. Accessed 7 Dec. 2018.